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ONE EIGHTEENPENCE.

CONCISE HISTORY

OF
MODERN

PRIESTCRAFT.

FROM THE TIME OF HENRY VIII

UNTIL THE PRESENT PERIOD.

BY B. BUCHANAN.

LONDON:

A. HAYWOOD, 33 AND 35, OLDHAM STREET.

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A CONCISE HISTORY OF MODERN PRIESTCRAFT.

CHAPTER I.

INTRODUCTION.

"Its names are each a sign that maketh holy
All power—aye, the ghost, the dream, the shade
Of power—lust, falsehood, hate and pride and folly;
The pattern whence all fraud and wrong is made,
A law to which mankind has been betrayed."
Revolt of Islam.—SHELLEY.

FROM the earliest period of which history can afford any record, this world has been heavily oppressed by the evil spirit of priestcraft, folding as a serpent, in its destructive coils, the noblest thoughts and aspirations of mankind; rendering human actions completely subservient to its gigantic control. It has been a subtle poison, entering the remotest sanctuary of the heart; turning into the bitterness of gall, the kindest and most endearing feelings of humanity. By its influence, the midnight labours—the wisest teachings of the philosopher, have been neutralized; the hopes of the philanthropist destroyed; the golden dreams of the poet transformed into the horrid realities of a pandemonium. Like the Upas tree of Java, it has shed death on all who have come beneath its poison-distilling branches. Around its trunk lie scattered the fleshless bones of millions, annihilated by its life-destroying, mind-prostrating atmosphere. Awful and extensive has been the work of destruction occasioned by this mighty scourge!

The annals of the human race are full of the cruelties and frauds perpetrated in the name of the MOST HIGH ; of crimes sanctioned by the most solemn rites, and defended by the most impressive and mysterious forms and ceremonies. The cultivated and reflective mind, when reviewing the past progress of the species, shudders at the magnitude of the atrocities committed in the name of religion ; and, with feelings the most humiliating, must bitterly lament that the race of man should have ever been on the one hand so cold, cruel, and selfish, or on the other so weak, credulous, and terror-stricken, as they have been exhibited in the respective characters of priest and worhipper. In deeds of fraud and imposture, and in characters of blood, is priestcraft represented, ever since Egyptian mysteries sealed from vulgar eyes the secret doings and doctrines of the priesthood of the Nile ; or the oracles of Delphos and Dodona put forth, from amid their sacred groves, their fraudulent responses to myriads of deluded votaries. Egypt, Syria, Greece, Rome, Europe, America, the World ! all bear testimony of the mighty influence of this gigantic power of cruelty and darkness ! Pagodas of China ! Temples of Juggernaut ! Mosques of the Prophet of Mecca ! Cloisters and aisles of the " infallible " successor of St. Peter—of the mitred vicergerent of God ! Cathedrals of England ! All ! All of ye ! are monuments of what I have asserted ! Ye have been erected by credulity ; cemented by force and fraud ; cruelty and oppression have been your choicest materials ! The earth has groaned and shed tears of blood beneath your withering influence ! Your ministers have unfeelingly and rapaciously bound mankind in a gloomy spell of ignorance, selfishness, and savage ferocity, realizing characters more like the furies of the poets' hell, than the beings intended by the God of Nature to people this beauteous and verdant world !

One portion of your influence for evil, and of your mind-paralyzing sway is about to claim attention and elucidation, so that my fellow creatures may know what a destroyer ye have been.

Much has been said and written respecting the horrors of the dark ages, and the impious and demoralizing rites

of Mahometanism and Pagan Idolatry. The eloquence of the orator, and the pen of the historian, have been extensively and zealously employed, to paint in dark and fearful colours, the lost condition of the Heathen, and the massacres and persecutions of the papal hierarchy and the priesthood of former times; so as to exhibit, by the boldest contrast, the blessings resulting from our "Reformed" religion. The crimes and rapacious despotism of the "Great Whore of Babylon" have furnished so many themes for eloquent declamation, that we now instinctively associate Popery in the imagination, with nothing but *Auto da fe's*, Inquisitions, massacres, fire-piles, gibbets, racks and thumbscrews; while, having our minds filled with these chilling ideas of papal intolerance, we are disposed to look with comparent complacency upon any improvement in sacerdotal craft, however trifling, and thank our stars that we are not so bad as some countries have been, or now are. The mind thus influenced, is little prepared to be fully alive to all the knavery and intolerance yet practised under the garb of religion; or duly qualified to make a true estimate of the *real* value of the Protestant Reformation. The superficial observer, judging by comparison, conceives that an improvement has taken place; feels thankful that things are not so bad as they might be, or have been; and thus settles down into a state of mental indifference, fatal to all further improvement.

The attention of the people of this country, has been so much distracted, from the real merits and history of the existing Church Establishment, by the harangues and invectives of evangelical orators and itinerant firebrands, who have tried every means to keep the deeds of their own Church in the back ground, by magnifying, if possible, the evil doings of Popery, and telling horrible tales about the dark ages, that many are apt to be led away with the notion that the Church of England is purity itself; and that it has been in all its principles and actions the complete antipodes of its elder Sister, the Church of Rome. The business of the present work however, will be not only to explode this idea, but also to show, by innumerable facts, the Reformation to have been a hollow mockery, a

gross cheat, altogether unworthy of the name so pompously bestowed upon it; and that priestcraft, though somewhat *modified* in tone and action, is still the same mind-destroying, intolerant power as it was, when Europe bowed beneath the iron influence of the ecclesiastical despot of Rome:—that the snake though scotched, is not killed; but still actively exists, endeavouring to trammel human reason, and to abridge the limits of philosophical investigation. Nor shall we confine our remarks to the doings of the Church Establishment; but show, as far as facts will elucidate, and the altered circumstances of parties will permit, that those who have dissented from the Church, and been themselves the victims of persecution, have, when in power, become ruthless and intolerant towards those of different opinions, over whom they exercised the least amount of control. Thus showing, that in all cases, when weak mortals presume to *infallibility*, or when they profess to teach *infallible* doctrines, they must necessarily, if favourably situated, become the persecutors of those whom they conceive to be labouring under heretical delusions.

My object in the present treatise, shall be to show the real character of the Protestant Priesthood, since the time of the Protestant Reformation until now. Their influence for evil over the public mind; the cruelties they have sanctioned; the extortions they have practised; the delusions they have patronised; the intolerance they have manifested: and, as my readers will be those who are interested in British Priestcraft, as it affects both their pockets and their happiness, my history shall be confined to Great Britain and her Colonies; as in this limited extent facts are sufficiently numerous to exhibit the monster in its most hideous and unseemly lineaments.

The time has come, which calls upon all who desire the liberation of human intellect to stand forth, and speak boldly out before the world. When we have a Church Establishment, denouncing every scheme for the cultivation of the national mind, as “infidel” and “blasphemous,” if not under their especial patronage, or stamped with the seal of their approval; when we find the priests of that plethoric Corporation assiduously labouring by the most

dishonest and unwarrantable means, to circumscribe the range of human thought; and the priests of *all other sects* assisting therein, and conspiring to drown in the uproar of calumny and misrepresentation, the expostulations of wisdom, and the prompting and commiserating voice of benevolence; when he, who will not bow to popular dogmas, nor square his mental conceptions by the antiquated rule of ignorant and narrow bigotry, is marked out, as one unfit to enjoy the advantages of society, or the association of his fellow-man; when poverty, ignorance and crime cry aloud for removal; and those in power, terrified by the frowns of Priestcraft, shut their ears to the dismal sounds, and waste their energies, and the national wealth in party feuds and religious bickerings and animosities; when all these things stare us in the face, after three hundred years of a "*reformed religion*," surely it is time to be up and doing; and that the people should know *why* it is, they have been so grossly cheated by the *semblance* of a Reformation without the substance. To expose the cheat, shall be the business of this work.

CHAPTER II.

ORIGIN OF THE CHURCH OF ENGLAND.

" Force first made conquest, and that conquest law :
 Till superstition taught the tyrant awe ;
 Then shared the tyranny, then lent it aid,
 And gods of conquerors, slaves of subjects made ;
 Zeal then, not *charity*, became the guide,
 And hell was built on *spite*, and heaven on *pride*."

POPE.

I HAVE already stated it to be no intention of mine to go into the doings of the Church of Rome; they have been already amply exposed. The cruelties of the Inquisition; the infallibility of the Pope; the granting of pardons and indulgencies; the licentiousness of the monasteries; all the crimes and misdemeanors of papal tyranny have

been often discarded on, and have justly called forth the loudest reprobation. It is of those who have been the loudest in their condemnation of the Church of Rome, and who have laboured the most to expose its delinquencies, I am going to treat; to show with how little reason many of the priestly declaimers, who cry out "No peace with Rome," endeavour to affix a stigma on that church, seeing how very far, their own churches are involved, in similar proceedings, and possessed of a similar character. It might have been supposed that when the long reign of spiritual slavery, which for centuries spell-bound the Christian world, had been somewhat broken up, by means of the active spirits called into existence during the Reformation, that some measures would have been adopted to prevent the recurrence of the evils which previously had existed under the despotic government of the papal throne; that men would have been careful so to act, as to prevent such abuses ever again making their appearance. If the Reformation had been of healthy growth, arising from a settled conviction of the falsehood and corruption of old opinions and practices, a philosophical knowledge of the nature of belief, and the *real* objects of human society, then such a re-organization of the church and society would undoubtedly have taken place, as for ever to have put an end to the possibility of religious domination and persecution. But no such mental preparation had been manifested. The excitements of the Reformation arose in a great measure from Political causes; and the persecuting proceedings of Luther, Calvin, and even of the benevolent Melancthon, show, how little in the advance of popish intolerance were the leaders of that great movement. This utter want of all true mental preparation is clearly apparent in the establishment of the English Protestant Church, founded by Henry VIII. that most cruel and libidinous monarch.

Henry, in the beginning of his reign, was a good Papist; and when such, wrote a book against Luther, in defence of the seven sacraments; which book was pronounced by the Clergy, (ever servile to kings,) to be the most learned performance of the age; and, upon its being presented to the Pope, his holiness conferred upon the King of England

and his successors, the title of DEFENDER of the Faith : this was signed by twenty-seven Cardinals, in the year 1521. So vain was Henry of the title, that he retained it after he threw off the authority of the Pope ; and his successors, though they have abandoned the Faith of Rome, still cling to the cognomen of being its defenders ! About the same time that Henry was proclaimed the defender of the faith, Cardinal Wolsey, the king's favorite, exercised a great power over the clergy and people of England, in spiritual matters ; in the year 1519, he was made legate, and received a bull from the Pope, empowering him to superintend and correct whatever he thought to be amiss in both the provinces of Canterbury and York.* The king in addition, gave him great power over ecclesiastical benefices, monasteries, colleges, &c. ; and, by virtue of these vast powers, there was established a new court of justice, called the Legate's Court, the jurisdiction whereof extended to all actions relating to conscience, and the reforming of men's manners. This prepared the way towards establishing a Church Government independently of the Pope.

The king, tired of his wife Katherine, was determined to get rid of her by one means or other ; and for that purpose, desired the sanction of the pope to a divorce. After some negociation, (during the pending of which, Henry displaced Wolsey, on suspicion of not being favourable to his designs, and set himself up as the active head of the Church,) and though at one time everything appeared to be on the point of settlement, from some representations being made to the pope, that Henry witnessed dramatic exhibitions in which that court was ridiculed, the "triple tyrant" issued his bull of denunciation, and the separation between England and the See of Rome became complete.

Such was the rise of the Reformation ; such the foundation of the present church ! A brutal and licentious king, was desirous of casting his wife off, for the purpose of cohabiting with another, (Anne Bullen,) whom he afterwards brought to the block ; and being thwarted by his spiritual head, (the pope,) in a passion, forbids all persons from having anything to do with Rome, under the severest

* Burnet's History of the Reformation, vol. i. p. 8.

penalties; at the same time assuming all ecclesiastical authority in his own person for the future. The whole right of *reforming* heresies, and errors in doctrine and worship, was transferred at once from the pope to the king; who very soon began to use his power for personal aggrandisement, and made the authority of his word absolute in all matters, civil and ecclesiastical.

At the instigation of Henry, the parliament consented to the suppression of the lesser monasteries, under £200 a-year in value, and *gave them* him, to the number of three hundred and seventy-six. Their rents amounted to about £32,000 per annum: their plate, jewels and furniture to about £100,000.* The churches and cloisters were, for the most part, pulled down; and the lead and bells, and other materials sold. The lesser religious houses being dissolved, the rest followed in a few years; for in the year 1537 and 1539, the greater abbeys and monasteries were broken up, or surrendered to the crown. The clear rents of all the suppressed houses were cast up at £131,607 6s. 4d. per annum as then rated; but were at least ten times more in value.† Most of the abbey lands were *given away* amongst the courtiers, or sold at easy rates to gentry, to engage them, by interest, against the resumption of them by the church. In the year 1545, the parliament gave the king the chantries, colleges, free chapels, hospitals, fraternities, and guilds, with their manors and estates. Seventy manors and parks were alienated from the Archbishoprick of York, and twelve from Canterbury, and confirmed to the crown. Such is a specimen of the wholesale plundering of the first English pope!

Henry was absolute in civil and religious matters—his will the sovereign law. When his excommunication by the pope took place, the former issued “his royal threat of confiscation of all clerical property, if the clergy did not implicitly adhere to him and abandon the pope. *They knew his nature, and their own; they clung to their livings and were as quiet as they knew how.*”‡ The

* Burnet's History of the Reformation, vol. i. p. 223.

† Neal's History of the Puritans, vol. i. p. 14.

‡ Howitt's History of Priestcraft, page 201.

Defender of the Faith attainted of high treason, sixteen persons at once, and had them executed *without trial*; on another occasion, three Protestants, for preaching heretical sermons were condemned to be *burned without a hearing*, and four Papists attainted for denying the king's supremacy, and adhering to the Bishop of Rome, were sentenced to be hung; both of which barbarous sentences were carried into effect. Yet this has been called a *Protestant Reformation*! The king, to show his *zeal* for the good of the church, of which he had installed himself head, and for the purpose of preserving its *holy* precincts from heresy, *prohibited the importation of all* foreign books, or the printing of any portion of Scripture, until they had been examined by himself and council, or by the bishop of the diocese; punished all that denied old rites; and *forbade all arguing* against the real presence of Christ in the Sacrament, *upon pain of death*. For breaking this last order, he condemned to the flames, as an *incorrigible heretic*, John Lambert, who was soon after put to death in the most barbarous manner.

The following year, (1539,) the famous Act commonly known by the name of the Bloody Statute, of six Articles, was passed, entitled "An Act for *abolishing diversity of opinion* in certain Articles concerning Christian Religion," by which transubstantiation was affirmed; priests disallowed marrying; vows of chastity were to be observed; and private mass and auricular confession enjoined. In addition, it was enacted, "that if any did *speak, preach, or write* against the first article, they should be judged heretics, and *be burned without any abjuration, and forfeit their real and personal estate to the king*. Those who preached, or *obstinately disputed* against the other articles, *were to suffer death* without benefit of clergy; and those who either in word or writing, declared against them, were to be prisoners during the king's pleasure, and to *forfeit their goods and chattels* for the first offence, and for the second to *suffer death*.* This was reforming with a vengeance! The last Act

* Neal's History of the Puritans, vol. i. p. 2.

remained in force during Henry's life time, but was repealed in the following reign. Another statute was enacted, the 35 Henry VIII. cap. 1, declaring that no person should *sing or rhyme* contrary to the Six Articles; that there should be no books possessed by any one against the holy sacrament of the altar, nor any other books forbidden by the king; no annotations or preambles in Bibles or Testaments in English; no *women*, or *artificers*, *apprentices*, *journeymen*, *serving men*, *husbandmen*, or *labourers*, should read the New Testament in English; nothing should be *taught* or *maintained* contrary to the king's instructions. About this time, Mrs. Anne Askew, Mr. Belenian, Adams Lascels, and others, *were burned* for denying transubstantiation; and the books of Tyndal, Frith, Joy, Barnes, and other Protestants, were ordered to be *consumed* in the *flames*.

When Henry assumed ecclesiastical power, nothing could exceed the sycophancy and servility of the clergy. There was but one bishop, Fisher of Rochester, that refused taking the oaths of supremacy; and for this he was beheaded with Sir Thomas More. The rest gradually accommodated themselves to the king's humours, and assisted him in his detestable work of persecution.

Sufficient has been said respecting the establishment of the church, and the nature of Henry the VIII.'s Reformation.(?) We shall next glance at the priestly doings under the brief reign of Edward VI. He was but a sickly youth and only of the age of nine years and four months when he came to the crown; he was in the hands of the priests, who did with him as they thought fit. Cranmer and Ridley, with a few privy councillors, had the principal management in spiritual affairs; and some improvements were made on the Laws of King Henry, towards modifying their severity and application. Still, so active was the spirit of persecution, that Cranmer, in a manner, compelled the young king to sign the death warrant of Joan Bocher, on account of heresy. The Anabaptists about this time, were making considerable stir in the country; and complaint being made to the council, a commission was ordered to the Archbishop of Canterbury, the Bishops of Ely, Winchester, Worcester,

Westminster,] Chichester, Lincoln, [Sir William Petre, Sir Thomas Smith, Dr. Cox, Dr. May,] and some others, any three being a quorum, to examine and *search after* all Anabaptists, heretics, or contemners of the common prayer, whom they were to endeavour to reclaim, and after penance, to grant them absolution ; but if they continued *obstinate*, they were to *excommunicate, imprison, and deliver them to the secular arm*. Several tradesmen brought before the commission, abjured ; but Joan Bocher, or Joan of Kent, resolutely stood out ; and for so doing, was delivered over to the secular power *to be burnt*. The young prince, after the *pleadings and importunities* of Cranmer, signed the death warrant of this unfortunate woman with tears in his eyes.*

Soon after, one George Van Paris, a Dutchman, being convicted of saying that God the Father was only God, and that Christ was not *very God*, was called upon to abjure, but upon refusal was condemned, and on the 25th of April, 1552, he was burned at Smithfield.† In addition to these, many Anabaptists were burned in various towns in the kingdom. Besides these burnings, there were other vexatious persecutions carried on against nonconformists ; the Church also being completely split up about the propriety of wearing popish canonical robes. One party stoutly maintaining they should, and another they should not ; many years were spent in this foolish wrangling. Cranmer and his colleagues persecuted Hooper, the Bishop of Gloucester, very much, because he would not consent to wear these robes at his installation. During this king's reign, settled Articles of Faith were also drawn up, which all the Clergy were required to subscribe. These Articles were in substance the same as those now in use ; being originally forty-two in number, but reduced to thirty-nine, during the reign of Queen Elizabeth. A liturgy was likewise drawn up, in all essential features similar to the one at present used in the service of the Church. Edward died in his sixteenth year, and was succeeded by Mary, commonly called bloody Mary, who completely turned the tables against the Protestants. She deluged

* Neal's History of the Puritans, vol. i. p. 41.

† Crosby's History of English Baptists, vol. i. p. 62.

the country with blood in endeavouring to establish Popery in full power : and those priests who had *pretended to be converted in former reigns, on purpose to keep their livings*, fell back to popery, and became bitter persecutors ; particularly Bishop Bonner, a most sanguinary character. The persecutions carried on by the Protestants during the reigns of Henry and Edward, were quoted as justifying precedents by Mary, when she turned round upon them ; and Cranmer himself fell a victim to that persecuting spirit exhibited by his conduct towards Joan Bocher and Van Paris ; his own doings being cited in justification of putting him to death. As the proceedings of Mary belong to the Catalogue of Papist atrocities, and as my object is to exhibit the *tender mercies* of "Protestant Reformers," we shall go on in the following chapter, to a consideration of the persecutions and clerical doings, under the reign of the next crowned defender of the "reformed" faith, Queen Elizabeth.

CHAPTER III.

THE CHURCH UNDER QUEEN ELIZABETH.

"The grossest of all deviations, not only from sound morality, but from pure religion, and the most extensive in its baneful effects, is a doctrine embraced by established churches, not many excepted, that because heretics are odious in the sight of God, it is the duty of the orthodox to extirpate them root and branch. Observe the consequence : people who differ from the established church, are held to be obstinate sinners, deserving punishment here as well as hereafter. The religion of every country is changeable ; and the religion at present dominant may soon be under depression ; which of course subjects all mankind to the rigour of persecution. An invention more effectual for extirpating the human race, is not within the reach of human powers : the horror of human sacrifices is as nothing in comparison."

LORD KAIMES.

MUCH hope was entertained, that on the accession of Queen Elizabeth to the crown, a new life would be instilled into the Reformation, hopes which were soon destined to end in gloomy disappointment ; for though in

civil affairs she exhibited great prudence and firmness, combined with much harshness, in religion she soon manifested herself to be a most implacable tyrant. She inherited the true spirit of her overbearing father, Henry VIII.; and could not brook the idea of giving up any portion of that power which he had so unceremoniously usurped. Though she wished to retain the character of a Reformer, she was exceedingly afraid of reforming too far; and felt desirous of retaining as much as possible of the forms and ceremonies of Popery; and, therefore, in revising the liturgy of King Edward, no alterations were permitted to be made in favour of those who now began to be called Puritans, from their attempting to establish a purer form of ceremony and discipline than had yet been in existence. The queen had an Act of Uniformity passed; also the Act of Supremacy, by which all ecclesiastical jurisdiction was again delivered up to the crown; one clause run thus:—"The queen is hereby empowered, with the advice of her commissioners or metropolitan, to ordain and publish such further ceremonies and rites, as may be for the advancement of God's glory, and edifying his church, and the reverence of Christ's holy mysteries and sacraments." Accordingly, Elizabeth proceeded to carry her notions of church government into the most rigid effect; and all who dared to oppose her will in these matters, were visited with the utmost severity. Having published a list of injunctions, consisting of fifty-three articles, respecting what she deemed the religious duty of her "loving subjects," a visiting commission was issued, and commanded to go through the kingdom, and report on the obedience given to her laws and injunctions; from which it appeared, that not above two hundred and fifty-three clergymen had quitted their livings, on account of nonconformity. Most of the inferior beneficed clergy *kept their places as they had done during all the changes of the last three reigns*; and no doubt if the queen had died, and the old form of religion restored, *they would have turned again*.*

The Forty-two Articles of King Edward were reduced

* Neal's History of the Puritans, vol. i. p. 108.

to Thirty-nine by a convocation of clergymen, which met on the 13th of January, 1562, and enforced upon all who had anything whatever to do with the church; those who scrupled to subscribe them, or otherwise dispute the injunctions of the queen, were turned out of all offices of trust.

The Star Chamber and High Commission, were the great instruments made use of to carry out these intolerant proceedings. In one year, a hundred clergymen were deprived of their livings; and about the same time a law was passed, *fining every one who absented himself from his parish church, Twenty pounds a month.* The Puritans who were suspended for nonconformity to the queen's arbitrary rules, published numerous pamphlets in their defence; for the stopping of which, the Star Chamber issued the following decree:—

“That no person shall *print* or *publish* any book against the queen's injunctions, ordinances, or letters patent, set forth, or to be set forth, or against the meaning of them.*

“That such offenders should forfeit all their books and copies, and *suffer three months' imprisonment*, and *never practice* the art of printing any more.

“That no person shall *sell*, *bind*, or *stitch* such books, upon *pain of Twenty Shillings* for every book.

“That all forfeited books shall be brought to Stationers' Hall, and half the money forfeited to be reserved for the queen, the rest to the informer, and the books to be *destroyed* or *made waste paper*.

“That the wardens of the company may from time to time *search* all suspected places, and open all packs, dry pots, &c., wherein paper or foreign books may be contained, and enter all warehouses where they have reasonable suspicion, and *seize* all books and pamphlets against the queen's ordinances, and *bring* the offenders *before* the ecclesiastical commissioners.”†

Such was the manner in which “good queen Bess” carried out the glorious work of the Reformation! Such the liberty of thought enjoyed by those who differed in opinion with this precious head of the Protestant Church!

* Life of Parker, page 122.

† Ibid.

Notwithstanding all the opposition from the queen and her commissioners, the Puritans continued to gain ground; and though the means of printing were interdicted; they had presses secretly at work, which were privately circulating numerous pamphlets, to the great annoyance of the orthodox party.

After repeated attempts to effect changes in the form of church government, a number of the leading Puritans seceded from the church, and formed a presbytery at Wandsworth, near London; this was the beginning of that split which has since been so useful in crippling the tyranny of the state church, and bringing about the little religious liberty at present enjoyed. Every care, however, was taken to look after these proceedings; the bishop's eye was upon them, who gave immediate information to the high commission, upon which the queen issued a royal proclamation for putting into force the act of uniformity, at the same time declaring that all offenders should be severely punished; commissioners were also appointed under the great seal in every shire, to put into execution the penal laws.* Suspensions and persecutions took place all over the country; and many fled to the continent to be beyond the reach of such disgraceful laws.

While these persecutions were going on in reference to the Puritans, much more severely were the Anabaptists dealt with, for daring to have a form of religion different from the church as by law established. Twenty-seven of these persons were apprehended in a private house without Aldersgate-bars, on Easter-day, 1575, where they assembled for worship; of these, four recanted, but others refusing to abjure, eleven of them, all Dutchmen were condemned in the consistory of St. Paul's, *to be burnt*; nine of whom were banished, and two suffered the extreme penalty of the law.

The following is the form of abjuration put to the Anabaptists:—

“Whereas, we being seduced by the Devil, the spirit of error, and false teachers, have fallen into these most damnable and detestable heresies, that Christ took not

† Neal's History of the Puritans, vol. i. p. 201.

flesh of the Virgin Mary; that the infants of the faithful should not be baptized; and that a Christian man may not be a magistrate, or bear the sword and office of authority; and that it is not lawful for a Christian man to take an oath: now *by the grace of God, and by the assistance of good and learned ministers of Christ's church*, I understand the same to be *most damnable and detestable heresies*, and do ask God, before his church, mercy for my said former errors, and do forsake, recant, and renounce them: and I abjure them from the bottom of my heart, protesting I certainly believe the contrary. And farther, I confess, that the *whole doctrine* established and published in the Church of England, and also that which is received in the Dutch Church in London, is found true and according to God's word: whereunto in all things I submit myself, and will be most gladly a member of the said Dutch Church, and henceforth utterly abandoning and forsaking *all and every Anabaptistical errors.*" *

This abjuration oath was administered by Dr. Delaune, of the Dutch Church, Austin Friars, and shows how cruel and arbitrary was the spirit of the age; for the principal "assistance of good and learned ministers of Christ," was the gibbet and the fire pile in store for those who would not renounce their "damnable and detestable heresies." Even John Fox, the Martyrologist, who had written so much about the persecutions of the Church of Rome, though he was opposed to the burning of the Anabaptists, and wrote a letter to the queen on that subject, had no *objections* that they should be "*suppressed with proper correction*," or "excommunicated," or punished by "*bonds, perpetual imprisonment, burning in the hand, whipping, or even slavery itself.*" Alas for the Reformation, with these as specimens of its fruit! Humanity sickens at these outrages on the freedom of opinion, and the rights of mankind!

In 1578, John Stubbs, a student of Lincoln's Inn, published a treatise about the proposed marriage of the Queen with the Duke of Anjou. The author, Singleton, the printer, and Page, the dispenser of the above named

† Crosby, vol. i. p. 68.

book were apprehended, and sentenced to have their right hands cut off. The printer was pardoned, but Messrs. Stubbs and Page were brought to a scaffold, erected in the Market-place of Westminster, where their right hands were cut off, by *driving a cleaver through the wrist with a mallet*. How would our writers and publishers relish such treatment at the present day?

Some time afterwards, the leaders of the Brownists, a sect so called from the name of Robert Brown, its founder, were put in prison for circulating tracts in favour of their opinions. The Bishop of Norwich used them most cruelly, and was highly displeased with those that showed them any countenance. Out of these, Mr. Elias Thacker and Mr. John Copping were condemned to suffer death; the former was hanged at Bury St. Edmunds, June the 4th, 1583, and the latter two days after.*

While the Queen and the Bishops were thus dealing confiscation, imprisonment and death, to Puritans and Anabaptists, the Papists, on the other hand, did not entirely escape; for the priests having spread their books of devotion and controversy among the common people, many were apprehended, and three of them were executed, viz: Ralph Sherwin, Alexander Bryant, and Edmund Champion. The latter, after being apprehended, *was put on the rack to discover the gentleman who harboured him, and afterwards hanged, drawn, and quartered.*†

After the death of Grindal, Bishop of Canterbury, Whitgift, Bishop of Worcester, was translated to the See in September, 1583. He had previously been much opposed to the Puritans, and was now thought to be the most proper person to put them down. Accordingly, the very first week, his Grace published a body of articles, and sent them to the bishops of his province for their directions in putting down heresy; of which the following are extracts:—

“That all preaching, catechising, and praying in any private family, be utterly extinguished.

“That none be permitted to preach or execute any part of the ecclesiastical functions, unless he subscribed

* Neal's History of the Puritans, vol. i. p. 225.

† Ibid. vol. i. page 249.

the the queen's supremacy in all matters, the Book of Common Prayer, and the Thirty-nine Articles." And severely did this Priest enforce these articles against all who showed the least disposition to dissent.

For refusing to comply with Whitgift's articles of uniformity, numbers of preachers were suspended, and great murmuring and dissatisfaction followed. Still, the Archbishop, not satisfied with his episcopal jurisdiction, solicited the queen for a new ecclesiastical commission, for the purpose of searching for seditious books, and to punish Puritans by fines and imprisonment. The queen, who was already disposed to severe methods, easily gave way to the Archbishop's solicitation, and ordered a new high commission to be prepared, which she put the great seal to, in the month of December, 1583, and the twenty-sixth year of her reign.*

The commissioners appointed, were empowered to inquire into all misdemeanors, not only by the oaths of twelve men and witnesses, but by all other means and ways they could devise, that is, by inquisition, by the rack, by torture, or by any ways and means that fifty-four sovereigns should devise; and further, the commissioners were empowered to examine all such persons as were suspected, and put them upon their corporal oaths for the *better trial and opening* of the truth, and to punish those that refused the oath by fines and imprisonment, according to their discretion.

If any person disobeyed the orders and decrees of the court, by not appearing at their summons, &c., the commissioners were empowered to punish them by fine or imprisonment, at their pleasure.*

From carrying out these rigorous measures, very many who conscientiously dissented from the Archbishop and his party, were thrown into prison; and consternation and misery became the leading features of the times.

Notwithstanding such severe means to enforce conformity, and to put down the spirit of dissent by commissions and the Star Chamber, the number of the dissatisfied increased to such an extent, that a new Act, more severe

* Neal's History of the Puritans, vol. i. p. 269.

† Ibid. vol. i. p. 272.

than any of the former, was passed by the Parliament, entitled, "An Act for the punishment of persons *obstinately* refusing to come to church, and persuading others to impugn the queen's authority in ecclesiastical causes." It was therein enacted, "that if any person above the age of sixteen, shall obstinately refuse to repair to some church, chapel, or usual place of common prayer, to hear divine service, for the space of one month without lawful cause; or shall, at any time, forty days after the end of this session, by printing, writing, or express words, go about to persuade her majesty's subjects to deny, withstand, or impugn her majesty's power and authority in causes ecclesiastical; or shall dissuade them from coming to church to hear divine service, or receive the communion according as the law directs; or shall be present at any unlawful assembly, conventicle or meeting, under colour or pretence of any exercise of religion; that every person so offending, and lawfully convicted, shall be committed to prison without bail, till they shall conform and yield themselves to come to church, and make a declaration of their conformity."

"But in case the offenders against this statute being lawfully convicted, shall not submit and sign the declaration within three months, then they shall abjure the realm and go into perpetual banishment. And if they do not depart within the time limited by the quarter sessions, or justices of the peace; or if they return at any time afterward, without the queen's licence, *they shall suffer death without the benefit of clergy.*"

Here was the Inquisition as virtually established as ever it had been during the hey-day of the Church of Rome; and a crusade against heresy and dissent as vigorously carried out, as any ever begun by the most intolerant and cruel pope that ever sat on the papal throne. Yet our ears have been dinned incessantly with the sounds of the glorious reign of Elizabeth, and her love for the Protestant cause! It was such love as the murderer feels when he eyes the victim whom he is about to immolate.

The most disastrous consequences resulted from the last act of the queen's "reforming" parliament. A merciless war was now carried out against every nonconformer.

They were cast into prison in every direction. Mr. Smith, one of their ministers, after he had been in prison twelve months, was called before the commissioners; and being asked whether he would go to church, answered, that ~~if~~ he did, he should dissemble and play the hypocrite, for he thought it utterly unlawful; to which one of the commissioners answered, "*Come to church and obey the queen's laws, and be a dissembler, be a hypocrite, or a devil if thou wilt.*" What a splendid specimen of the morality of the supporters of mother church! Upon which, Mr. Smith was remanded to prison; at the same time, a number of his brethren were sent to the Fleet, where they were shut in close rooms, not being allowed the liberty of the jail; there they died like rotten sheep, some of the disease of the prison, some for want, and others of infectious distempers.* "These bloody men, [the ecclesiastical commissioners,] (says Mr. Barrowe,) in his supplication, will allow us neither meat, drink, fire, lodging, nor suffer any whose hearts the Lord would stir up for our relief, to have any access to us, by which means, seventeen or eighteen have perished in the noisome jail, within these six years; some of us had not one penny about us when we were sent to prison, nor anything to procure a maintenance for ourselves and families but our handy labour and trades, by which means, not only we ourselves, but our families are undone and starved. Their unbridled slander; their lawless privy searches; their violent breaking open houses; their taking away whatever they think meet; and their barbarous usage of women, children, &c., we are forced to omit, lest we be tedious. That which we ask for us all, is the liberty to die openly in the land of our nativity; if we deserve death let us not be closely murdered, yea, starved to death with hunger and cold, and stifled in loathsome dungeons."†

This supplication was sent to the privy council, but was passed over unnoticed.

Of those confined in prison, three of the principal were executed, Barrowe, Greenwood and Penry.

Barrowe and Greenwood were convicted of publishing

* Neal's History of the Puritans, vol. i. p. 350.

† Strype's Annals, ult. p. 133.

sundry books and pamphlets, and had sentence of death passed on them, March 23rd. Sundry divines were appointed to persuade them to recant, but not succeeding, they were brought to Tyburn in a cart, and exposed under the gallows for some time to the people, to see if the terrors of death would affright them; remaining firm, they were brought back to Newgate; and, on the 6th of April, 1539, carried a second time to Tyburn and hanged. About six weeks after, Penry was executed in the most brutal manner. The warrant for his death was signed in the greatest hurry, and immediately sent to the sheriff, who the same day erected a gallows at St. Thomas' Waterings; and, while the prisoner was at dinner, sent his officers to bid him make ready, for he must die that afternoon; accordingly, he was carried in a cart to the place of execution; when he came thither, the sheriff would not suffer him to speak to the people, nor make any professions of his faith towards God, or his loyalty to the queen, but ordered him to be turned off in a hurry, about five of the clock in the evening, May 29th, 1593, in the thirty-fourth year of his age.*

After these proceedings, the bishops and the high commissioners got ashamed of their conduct, and banishment was substituted for hanging; still, the jails continued to be filled with fresh "heretics" as fast as they were emptied of the old.

Things continued in this state to the death of the queen; persecution being incessantly brought to bear on all who dared in the least to differ with the church, in doctrine or discipline. More sanguinary laws were made during her government than under any of her predecessors. Her reign was stained with the blood of Papists and Puritans; the former were executed for denying her supremacy, and the latter for sedition and non-conformity. Being convinced that severe methods were best calculated to secure her subjects in conformity, she countenanced every engine of persecution, such as Spiritual Courts, High Commission, and Star Chamber.

Having shown what liberty of conscience! was en-

* Neal's History of the Puritans, vol. i. p. 360.

joyed under this cruel woman's authority, and how the bishops were her most despicable tools, ready to do any dark deed of intolerance and persecution, we shall proceed to consider the state of religious liberty under the government of the Stuart family. In fraud and blood was founded the present overgrown, rapacious Church establishment; and in deeds of cruelty and wrong shall we go on to pourtray its intolerant career.

CHAPTER IV.

THE CHURCH UNDER JAMES I. AND CHARLES I.

"I love to see a man zealous in a good matter; and especially, when his zeal shows itself in advancing morality and promoting the happiness of mankind. But when I find the instruments he works with are racks and gibbets, galleys and dungeons; when he imprisons men's persons, confiscates their estates, ruins their families, and burns the body to save the soul, I cannot stick to pronouncement of such an one, that, whatever he may think of his faith and his religion,—his faith is vain, and his religion is unprofitable.

ADDISON.

KING James came to the English throne when he was thirty-six years old; having reigned in Scotland from his infancy. His behaviour in Scotland raised the expectation of all parties; the Puritans expected much for their cause, upon his having signed the Solemn League and Covenant; and upon having, on another occasion, in Edinburgh, took his bonnet off and lifted his hands to heaven, praising God "that he was born in the time of the light of the gospel, and in such a place, as to be king of such a church, the sincerest [purest] kirk in the world;" at the same time denouncing the English church in no measured terms.* But the southern climate changed the Scottish zeal of James; for no sooner had he ascended the English throne than he renounced Presbyterianism; gave up his former *professed* principles;

* Calderwood's History of the Church of Scotland, p. 418.

cast all his views and obligations to the winds; and, as early as possible, entered upon the most effectual measures to put down the kirk discipline, and to exalt episcopacy. Upon the death of the queen, Archbishop Whigift sent an express to Scotland, in the name of all the bishops and clergy, to give his majesty assurance of their unfeigned loyalty and duty, and to know what commands he had for them in respect to the ecclesiastical courts, also *recommending the Church of England to his countenance and favour*. On which the king promised, by the way of comforting the bishops, to uphold the government of the church as the queen had left it.

When the king arrived, all parties addressed him: and among others, the Puritans, to whom, in reply, he promised full liberty of conscience and protection. How the promise was fulfilled remains to be seen.

After pretending for some time to be rather lenient towards the Puritan preachers, by the instigation of the bishops, who were continually urging him on to persecution, two royal proclamations were issued on February 22nd, 1603, commanding all Jesuits and priests in orders to leave the kingdom*; and another against the Puritans, ordering all to conform to the church or suffer the extremities of the law. "The Puritans, about this time," says Mrs. Macauley, "suffered so severe a persecution, that they were driven to offer a petition to the king, whilst he was taking the diversion of hunting. James was somewhat startled at this unexpected intrusion, and very *graciously* directed them to depute ten of their members to declare their grievances to the council. These deputies no sooner made their appearance before the council *than they were sent to jail*; and Sir Francis Hastings, Sir Edward Montague, and Sir Valentine Knightly, under whose protection they had thus acted, were turned out of the lieutenancy of the county and the commission of the peace."† Here was an excellent exemplification of the adage, "put not your trust in princes."

This was the beginning of a fresh crusade against the

* Rapin, vol. ii. page 162, folio edition.

† Mrs. Macauley's *History of England*, vol. i. p. 7, note.

Puritans; for immediately after, the church clergy in convocation, by permission of the king, formed a book of canons, the greater portion of which was directed against all Dissenters. It exhibits the spirit of the church at that time: and proves how freely she dispensed her anathemas against all those who attempted to depart from her *holy* precincts.

By Canon III. it was declared, that—

“Whosoever shall affirm that the Church of England by law established is not a *true and apostolical church*, let him be excommunicated *ipso facto*, and not restored but only by the Archbishop, after his repentance and *public revocation of his wicked error*.”

By Canon XI.—

“Whosoever shall affirm, that there are within this realm, other meetings, assemblies, or congregations of the king's born subjects, than such *as are established by law*, which may rightly challenge to themselves the name of true and lawful churches, let him be excommunicated *ipso facto* and not restored.”

And by Canon XCVIII.—

“We decree and appoint, that after any judge ecclesiastical hath proceeded judicially *against obstinate and factionous persons*, for *not* observing the rites and ceremonies of the church, or for contempt of public prayer, no judge *ad quem*, shall admit or allow of an appeal, unless he having seen the original appeal, the party appellant do first personally promise and vow, that he will faithfully keep and observe all the rites and ceremonies of the Church of England, as also the prescript form of common prayer; and do likewise subscribe the three articles formerly by us specified and declared.”*

These, with a number of other canons of a similar nature were all levelled at dissent: and those who are acquainted with the terrible consequences in the spiritual courts, must be sensible of the new hardships put upon the Puritans by these canons; suspension and deprivation of their livings were not now thought sufficient punishment for the “sin” of Non-conformity, but they were

* Neal's History of the Puritans, vol. i. p. 412.

to be excluded from all communion with the "faithful;" rendered *incapable* of suing for their lawful debts; imprisoned for life by process out of the civil courts, or until they made satisfaction to the church; and when dead, denied what is called "Christian burial."

Dr. Bancroft, Bishop of London, was the successor of Whligit in the see of Canterbury; a man of a rough temper, and a declared enemy of civil and religious liberty. He immediately revived into activity the persecution of the Puritans; and, by his severity, above three hundred Puritan ministers were sentenced or deprived, some of whom were excommunicated and cast into prison, and others forced to leave their country and livelihood, and go into banishment.

The arbitrary proceedings of the king found willing supporters in the clergy; some of whom went so far as to write books in favour of the most absolute power. One book, written by Dr. Cowel, vicar-general to the Archbishop, maintained,—1. That the king is not *bound by the laws* or the coronation oath.—2. That he is not obliged to call parliaments to make laws, *but may do without them*. Another, by a Dr. Blackwood, who affirmed that the English were all slaves from the Norman conquest. What splendid specimens of the *liberality* and independence of the "reformed" clergy. While persecution was carried out with a heavy hand against the English Puritans, every means were taken to revive episcopacy in Scotland; and, by an Act passed in 1606, Scotland was once more saddled with bishops. The king, instigated by the Church of England clergy, by a usurped supremacy, and other violent and indirect means, subverted the ecclesiastical constitution of that country, and laid the foundation of a religious quarrel, which was destined, ere long, to cost thousands of lives.

Bancroft died, and was succeeded by Abbot, a milder man than his predecessor, and more friendly disposed towards the Puritans, who were now not so hard pressed as formerly; still, the venom of priestly bigotry, always requiring something to dart its poison upon, was directed in another quarter. Bartholomew Legate, an Arian, of unblameable character and conversation, was called before

the king and the bishops on account of his *heresy*; and, in a conference, they endeavoured to convince him of his "*errors*." He being *obstinate*, was thrown into Newgate, (the parson's never-failing logic for convincing schismatics,) and having lain a considerable time, was at length conveyed before bishop King in his consistory at St. Paul's, who with some other *divines* and lawyers there assembled, declared him a *contumacious* and *obdurate heretic*, and certified the same into chancery by a *significavit*, delivering him over to the secular power; whereupon the king signed a writ to the sheriffs of London, who *burned* him at Smithfield, amidst a vast concourse of people. Next month, Edward Wightman, of Burton-upon-Trent, was convicted of heresy by Dr. Neile, bishop of Coventry and Litchfield, and was burned at Litchfield, April 11th, 1612. He was charged in the warrant with the heresies of Arius, Corinthias, Manichæus and the Anabaptists*; many others were condemned to the same fate, but were left to linger out life in imprisonment. During the remaining ten years of the reign of the king, persecution was somewhat abated; though the church sunk deeper into contempt and corruption, while the Puritans increased. On March 27th, 1625, the king died, and was succeeded by his son, Charles I.

Shortly after the elevation of Charles to the throne, Laud, then bishop of London, became the king's chief minister in church and state; by whose instigation the king issued immediately after, a Proclamation containing very express commands, "that the king will admit of no innovation in the doctrine, discipline, or government of the church; and, therefore, charges all his subjects, and especially the clergy, not to publish or maintain in preaching or writing, any new innovations or opinions contrary to the said doctrine and discipline established by law; assuring them that his majesty will proceed against all offenders against this order, with all that severity their contempt shall deserve, that by the exemplary punishment of a few, others may be warned against falling under the just indignation of their sovereign."† From this pro-

* Lindsey's Historical View of Unitarian Doctrine, p. 294.

† Rushworth, vol. i. p. 416. Bib. Regia.

clamation a war against the press was again commenced ; and all books in opposition to Arminianism destroyed or “*purged*” of their “objectionable” tenets. In defence of the king’s arbitrary proceedings, the clergy were employed to preach up the doctrines of *passive obedience* and *non-resistance*, and to prove that the absolute submission of subjects to the royal will and pleasure was the doctrine of “holy scripture.” Among those was Dr. Sibthorp, who, in a sermon, told the people, “that if princes commanded any thing which subjects might not perform, *because it is against the laws of God or of nature, or impossible*, yet subjects are bound to undergo the punishment without *resenting or railing or reviling* ; and to yield a passive obedience where they cannot yield an active one.” Dr. Mainwaring went farther in two sermons preached before the king at Oatlands, and published under the title of “Religion and Allegiance.” He says, “The king is not bound to observe the laws of the realm concerning the subjects’ rights and liberties, but that his royal will and pleasure, in *imposing taxes without consent of Parliament, doth oblige the subjects’ conscience on pain of damnation* ; and that those who refuse obedience, transgress the laws of God, insult the king’s supreme authority, and are *guilty of impiety, disloyalty and rebellion*.*

The war between the king and parliament had then commenced, and those clerical preachings were in support of the unjust proceedings of the former against the latter.

The king, having set himself in direct hostility against his parliament, carried on all public affairs by proclamations of himself and council, being actively assisted in all his doings by Bishop Laud, his prime minister, who, besides, was every week suspending or depriving Puritan ministers, and driving their families to distress ; nor seemed there any prospect of relief, as the clouds gathered thicker over their heads every day ; so much so, that great numbers of them agreed to emigrate, and having obtained a charter, they sailed for America, on May 11th, 1629. In the twelve succeeding years of Laud’s administration, about four thousand persons left on account of persecution, taking

* Neal’s History of the Puritans, vol. i. p. 509.

with them property to the amount of about £192,000. And before the beginning of the civil war, it is computed that to the four settlements of New England, viz:—Plymouth, Massachusetts Bay, Connecticut and Newhaven, the Puritans who left England for there, took four or five hundred thousand pounds with them—a great sum in those days.

While this emigration of the persecuted Puritans was going on, the high church party abated nought of their zeal to put down "heresy;" as the case of Alexander Leighton testifies, who met with the most severe treatment for writing against the hierarchy of the church. In a work entitled an "Appeal to Parliament; or Zion's Plea against Prelacy;" he called Prelacy "Anti-Christian," and declaimed against the "Canons and Ceremonies;" for which, through the instigation of Laud, he was tried June 4th, 1630. The defendant owned the writing of the *book*, and said his design was merely to direct Parliament to the consideration of the points he had brought under discussion; nevertheless, the court decided unanimously, that he "should be committed to the prison of the Fleet for life, and pay a fine of *ten thousand pounds*; that the High Commission should degrade him from his Ministry; and that then he should be brought to the pillory, at Westminster, while the court was sitting, *and be whipped*; after whipping, be set upon the pillory a convenient time, and *have one of his ears cut off, one side of his nose slit, and be branded in the face with a double S. S. for a sower of sedition*; and then he should be carried back to prison; and after a few days be pilloried a second time in Cheapside, and be then likewise whipped, and the other side of his nose slit, and be then shut up in close confinement for the remainder of his life.*

BISHOP LAUD PULLED OFF HIS CAP WHILE THIS MERCILESS SENTENCE WAS PRONOUNCING, AND GAVE GOD THANKS FOR IT!!! Could the darkest deed of the Spanish Inquisition furnish a parallel to this atrocious affair; for reader, remember the diabolical sentence was carried into effect?

* Neal's History of the Puritans, vol. i. p. 540.

When, on the sitting of the Long Parliament, he sent in his petition for his release, the whole house was moved to tears by the recital of those sufferings, which the Priests had inflicted and rejoiced in. They were expressed in the following language. "That he was apprehended coming from a sermon, by a High Commission warrant, and dragged along the streets, with bills and staves, to London House. That the gaoler of Newgate clapped him in irons, and carried him, with a strong power, into a loathsome and miserable dog-hole, full of rats and mice, that had no light but a little grate; the roof being uncovered, so that the snow and rain beat upon him, where he had no bed, or place for fire, but a ruinous old smoky chimney. In this woful place he was shut up fifteen weeks, nobody being suffered to come to him. That the fourth day after his commitment, the pursuivant with a mighty multitude, came to his house to search for Jesuits, and used his wife in a truly barbarous and inhuman manner, as he was ashamed to express. That they rifled every person and place; holding a pistol to the heart of a child of five years old, threatening to kill him if he did not discover the books; broke open chests, presses, boxes; carried every thing away, even household stuff, apparel, arms, &c. That, at the end of fifteen weeks, he was served with a subpoena on an information laid against him by the Attorney-General, whose dealing with him was full of cruelty and deceit. That he was then so sick that his physician thought he had been poisoned, because all his hair and skin came off; and that in the height of this sickness the cruel sentence was passed upon him, and executed November 26th, 1630, when he received thirty-six stripes upon his naked back, with a threefold cord, his hands being tied to a stake; and then stood almost two hours in the pillory, in frost and snow, before he was branded in the face, his nose slit, and his ears cut off; after which he was carried by water to the Fleet; shut up in a room; that he was never well; and, after eight years, turned into the common goal." *

Not a day passed over but this fiendish bishop was suspending, fining, imprisoning, interdicting, or in one form

* Neal's History of the Puritans, vol. ii. p. 19.

or other persecuting some of those parties, who by speaking or writing, advanced any thing opposed to his notions of doctrine and church discipline. Mr. Hayden, of Devonshire, for preaching a sermon against having pictures in churches, was fined, and ordered to desist from preaching; but venturing to preach occasionally afterwards, he was apprehended by the orders of Laud, sent to Bridewell, *where he was whipped and kept to hard labour*; here he was confined during a whole winter, being chained to a post in the middle of the room, with bread and water for food, and a pad of straw to lie on. Before his release, he was obliged to take an oath that he would preach no more, but depart the kingdom in a month, and not return any more.*

Another glaring case of persecution was that of William Pryme, a barrister, who having written a book against plays, masks, &c., was tried in the Star Chamber, and sentenced to have his books burned by the hand of the common hangman, to be for ever rendered incapable of his profession, to be turned out of the society at Lincoln's Inn, to be degraded at Oxford, to stand in the pillory at Westminster and Cheapside, *to lose both his ears, one in each place, to pay a fine of five thousand pounds, and to suffer perpetual imprisonment.*† A few months after, Dr. Bastwick, a physician, at Colchester, for writing a book which gave offence to the bishops, was discarded from his profession, excommunicated, fined in a thousand pounds, and imprisoned until he recanted; and a Mr. Burton for preaching two sermons, had his house and study broken open, and himself committed to prison, where he lay for many years.‡

Laud, while he was carrying out with a strong hand his views of a "Reformation" in England, lost no opportunity of carrying out similar arrangements in Scotland, much against the will of the great body of the people of that country; and accordingly he made a journey into Scotland along with the king, for the purpose of effecting his plans for the breaking up the Presbyterian form of church

* Neal's History of the Puritans, vol. i. p. 540.

† Ibid. vol. i. p. 570.

‡ Ibid.

discipline, and the full establishment of an hierarchy with the ceremonies and liturgy of the English church; and not long after his return, a series of canons were drawn out, entirely subversive of the whole Kirk Constitution, which the Scots Presbyters peremptorily declared against; and which afterwards produced the most serious consequences.

The Star Chamber and High Commission exceeded all bounds of humanity in their proceedings. We have already described the sufferings of Messrs. Prynne, Burton and Bastwick. These individuals being shut up in prison, were supposed to employ their time in writing against the bishops and the spiritual courts. For so doing, they were cited a second time into the Star Chamber, and the following sentences passed upon them. "That Mr. Burton be deprived of his living, and degraded from his Ministry, as Prynne and Bastwick had been before from their professions of Law and Physick; that each of them should be fined five thousand pounds; that they should stand in the pillory at Westminster, *and have their ears cut off*; and because Mr. Prynne had already lost his ears by sentence of the court in 1633, it was ordered *that the remainder of the stumps should be cut out, and that he should be stigmatized on both cheeks with the letters S. L., and then all three were to suffer perpetual imprisonment in the remotest prisons in the kingdom.*" * This sentence was executed on them June 30, 1637, *the hangman rather sawing the remainder of Prynne's ears than cutting them off*; after which they were sent under a strong guard: one to the castle of Launceston, in Cornwall, another to the castle of Lancaster, and a third to Caernarvon castle, in Wales; but these prisons not being thought distant enough, they were afterwards removed to the islands of Scilly, Guernsey, and Jersey, where they were kept without the use of pen, ink, or paper, or the access of friends, till they were released by the Long Parliament.

On account of the severity of this sentence, Laud made a laboured speech in vindication; though, notwith-

* Neal's History of the Puritans, v. i. p. 591.

standing, the barbarous sentence passed upon those three individuals, especially as they belonged to the learned professions, and were wealthily connected, roused the nation into compassion, as well as occasioned a great commotion in Scotland, against the bishops and their commissions, and Star Chamber. Yet these facts, are only a few, selected from among thousands, of sinular instances of cruelty and persecution.

New England hitherto, under all these terrible proceedings, had been the safety-valve of the Nonconformists; the shelter to which they could fly when persecuted in the mother country; this however, was too great a luxury for them to enjoy; to prevent which, a royal proclamation was issued to the following purpose: that, "the king, being informed that great numbers of his subjects were yearly transported into New England, with their families and whole estates that they might be beyond the reach of ecclesiastical authority; his majesty therefore commands, that his officers of the several ports, shall suffer none to pass without license from the commissioners of plantations, and a *testimonial from their Minister of their conformity to the orders and discipline of the Church.*" And to prevent Puritan preachers from going, the following order of council was published.

"Whereas, it is observed that such ministers who are not conformable to the discipline and ceremonies of the church, do frequently transport themselves to the plantations, where they take *liberty* to nourish their *factious* and *schismatic humours*, to the hindrance of the *good conformity* and *unity* of the church; we therefore expressly command you, in his majesty's name, *to suffer no clergyman to transport himself without a testimonial from the Archbishop of Canterbury and the Bishop of London.*" *

By a decree of the Star Chamber it was likewise ordained, that "no book be printed unless it be first licensed with all its titles, epistles, and prefaces, by the archbishop or bishop of London for the time being, or by their appointment; and within the limits of the university, by the

* Rushworth, v. ii. part 2. p. 240.

chancellor or vice-chancellor, on pain of the printer being disabled from his profession in the future, and to suffer such other punishment as the High Commission shall think fit. That before any books imported from abroad be sold, a catalogue of them shall be delivered to the archbishop or bishop of London, to be perused by themselves or their chaplains. And *if there be any schismatic or offensive books, they shall be delivered up to the bishop or to the High Commission, that the offenders may be punished.* That no person shall print beyond the sea any English book or books, whereof the greatest part is English, whether formerly printed or not; nor *shall any book be reprinted, though formerly licensed, without a new license.* And finally, if any person that is not an allowed printer, shall set up a printing press, *he shall be set in the pillory, and shall be whipped through the streets of London.*" *

Here, threats of persecution were held out, hardly to be paralleled in the whole history of priestcraft; black and loathsome though that history undoubtedly is; every sanctuary both at home and abroad, being shut against all who would not submit to the iron dictation of bishop Laud and his coterie of mitred ruffians.

Had the bishops been satisfied with crushing the English Puritans, they might have succeeded for a time in rendering their authority supreme; and Laud, their guiding evil genius, gone in peace to his grave; but they were not content with this conquest over the freedom of opinion; grasping at the jurisdiction of another country, and the power of another church, founded on different principles, they raised a tempest about their ears, that involved themselves in a civil war, which brought their tool, Charles, to the block, and for a time prostrated their rapacity and power.

I have previously referred to the attempt made to establish an hierarchy in Scotland, with the form and ceremonies of the English Church, and how much the people of that country were opposed to such an arrangement.

A liturgy, essentially the same as the English one, was

* Neal's History of the Puritans, vol. i. p. 595.

sent into Scotland along with a royal Proclamation, December 20th, 1636, commanding "all his majesty's *loving subjects* to receive it with reverence." It was appointed to be read first, on the Easter Sunday following; against which time, all the parish churches were to be provided with two books at least. When, in Edinburgh, the dean of faculty, in obedience to the royal proclamation, began to read the service, he was interrupted by a great noise among the people; and Jenny Geddes, an old woman, at nearly the first words of the liturgy, flung a stool towards the dean's head, crying, "a pape! a pape!" Upon which, the provost and bailiffs of the city came forward, and with much difficulty thrust out the populace, and shut the church doors. The storm increased outside, the mob thundering at the doors and showering stones through the windows; and when the dean and the bishop came out of the church in their habits, they were in danger of being torn to pieces by the multitude who followed them, crying out, "Pull them down; a pape! a pape! Antichrist! &c."* The whole city and country were soon in a ferment, which did not subside until the general assembly had condemned the king's measures, and put down the bishops that had been imposed on them.

Charles prepared himself to resent these proceedings by force of arms; but found the spirit of the Scots too much for him to contend against. They compelled him to retreat, followed him over the border, and forced him to come to terms with them at Ripon, in Yorkshire, and to call a free parliament, where the matter in dispute between them should be decided. A tool in the hands of the priests, he became the victim of his own rash and despotic proceedings; and, subdued by his own parliament, whose authority he had contemned, and whose rights he had endeavoured to abrogate, he was condemned to die; and on the 30th of January, 1648, in his death, offered a solemn warning to kings in being led away by ecclesiastical tyrants, and setting at defiance the rights and liberties of mankind.

We have given a few specimens of the innumerable and

* Neal's History of the Puritans, vol. i. p. 606.

daring tyrannies of this king and his priestly advisers, proving the greatest of all slaveries, to be that of priestly despotism; tyrannies which made England such a scene of oppression and misery, that the best of her subjects deserted the country of their birth, and sought shelter in the woods of the American continent; and which at length raised feelings of wrath and determination in the sufferers at home, that led to the destruction of their bloody destroyers in their turn.

These are the fruits of the Protestant Reformation! Such the disastrous consequences after England had thrown off the popish yoke! Facts, proclaiming in the most emphatic terms, that the genius of Priestcraft is one, under whatever features it may be presented; whether under the triple crown of the tyrant of the Tiber, and the cowl of the Popish monk; or beneath the mitre of the primate of Canterbury, and enveloped in the surplice of a "reformed" parish parson. Evil is its function. Tyranny and intolerance its proselyting instruments. Fraud and deceit its constituent elements. In cruelty and villany we have tracked its career, notwithstanding its modern dress—its sheep's-skin and name, assumed to cover over and disguise its wolfish propensities. This we have torn aside, that the people, who have been duped by false appearances and reports, might know the real nature of this destroyer of human happiness, and no longer be entrapped in its wily snares.

The death of Charles for a time subdued the pomp and dictation of hierarchal priestcraft; in another form and with less pretensions, but perhaps with more zeal and subtlety, we must exhibit its bearing during the commonwealth, until the restoration of the Stuart family, placed once more, the "whore" of Canterbury on her purple throne. In the interim the Presbyterians assumed the reins of power; and the manner in which they used them will be duly recorded in the following chapter.

CHAPTER V.

PRIESTCRAFT UNDER THE COMMON-WEALTH AND PROTECTORATE.

" 'Tis the temptation of the devil
That makes all human actions evil :
For saints may do the same thing by
The spirit in sincerity,
Which other men are tempted to,
And at the devil's instance do.
And yet the actions be contrary,
Just as the saints and sinners vary."

Hudibras.—BUTLER.

WE might have expected that, upon the downfall of the bishops, after the death of Charles I. and the elevation to power of the Puritans, (who had suffered so grievously from former persecution,) that liberty of conscience would have been guaranteed to all dissenting parties. Such however, was not the case. Priestcraft lies much deeper than mere rites and ceremonies ; it is intimately connected with doctrine. Wherever religion prescribes her dogmas as infallible truths, gathered from an infallible source, there, exists the germ of priestcraft, which only requires favourable circumstances to vegetate and produce the most baleful fruit. It is the egotism and dogmatism interwoven with religions of faith and mystery, that have been the prolific source of priestcraft ; and all systems which contain these constituent elements, must of necessity, be persecuting and intolerant in their nature. This position is amply proved by the conduct of religious sectaries, during the sway of Oliver Cromwell.

Under the commonwealth, notwithstanding the unmerciful statutes of former reigns, many very severe laws were passed against what were styled, "blasphemous and execrable opinions." Persons guilty of entertaining *such* opinions were to suffer six months' imprisonment for the first offence ; to be banished for the second ; and if they returned without license, to be treated as felons.* And all

* Scobel, p. 124.

persons who cried or sold goods on Sunday, or other days of *humiliation* and *thanksgiving* appointed by the authorities, should have their goods seized. Waggoners or drovers travelling in boats, coaches, or on horses, except to church, to be fined ten shillings. The like penalty for being in a tavern. And where distress could not be made, the parties offending to be put in the stocks for six hours. Under the operation of these severe laws, some of the officers of the army, having convicted one of their quartermasters of "blasphemy, &c." in a council of war, sentenced him to have *his tongue bored through with a hot iron*, his sword broken over his head, and to be cashiered the army.*

The Presbyterians having got the ruling power, soon began to exhibit a similar feeling of intolerance, to that formerly manifested by the Episcopalians towards the Puritans, against all dissenters that would not submit to the decrees of the Presbytery; and their conduct soon became of such a nature, as fully to justify the well known remark of Milton, that "New Presbyter is but Old Priest writ large," as the sequel will prove.

The Presbyterian spirit may be gathered from the fact, that on May 26th, 1645, the lord mayor, court of aldermen, and common council of London, presented a petition to parliament, commonly called the "City Remonstrance," in which they desired, "that some *strict and speedy* course might be taken for the *suppressing* all *private and separate* congregations; that all *Anabaptists, Brownists, heretics, schismatics, blasphemers, and all other sectaries*, who *conformed not* to the public discipline, established, or to be established by parliament, might be *fully declared against*, and some effectual course settled for proceeding against such *persons*; and, that no person, *disaffected* to Presbyterian government, might be employed in any place of trust."† This remonstrance was supported by the whole Scottish nation, who beseeched the English Puritans to go on boldly in the work they had begun, till the three kingdoms should be united in *one* faith and worship.

In carrying out these intolerant sentiments the *Clergy*

* Neal's History of the Puritans, vol. ii. p. 562.

† Crosby, vol. i. p. 184.

were not slow. The General Assembly of "*divines*" at Westminster, forgetting how they had formerly smarted under the lash of persecution, declared that "granting toleration would be opening a gap for all sects, and make a perpetual division in the Church." And to be explicit, a work on the subject was published by the Assembly, from whose pages, we glean the following choice morsel of priestly liberality. "Whatsoever doctrine is contrary to Godliness, and opens a door to libertinism and profaneness, you must reject as a soul poison; *such is the doctrine of an universal toleration in religion.*" Those sentiments were fully echoed in a publication issued in Lancashire, about the same time, called the "*Harmonious Assent of the Lancashire Ministers with their brethren in London,*" in which was stated, "A toleration would be putting a sword into a madman's hand; a cup of poison into the hand of a child; a letting loose of madmen with firebrands in their hands, and appointing a city of refuge in men's souls *for the devil to fly to*; a laying a stumbling block before the blind; a *proclaiming liberty to the wolves to come into Christ's fold to prey upon the lambs*; neither would it be to provide for tender conscience, but take away all conscience." * These were the deliberate sentiments of those *in power*, who formerly had known what it was to be deprived of that liberty of conscience, now denied in turn to those who dissented from them.

The effects of such illiberal sentiments were soon severely felt; especially in the brutal treatment of the Quakers, who took their rise about this time, from the preachings of George Fox; a man that came out and boldly denounced all state religions and established priesthoods as unchristian; opposed tithes, church-rates, and every ecclesiastical demand of a similar kind. Whatever Fox conceived to be true, he had the integrity and boldness to proclaim; advancing without fear, into every kind of society, to declare his opinions; his earnestness caused great numbers to flock around him, and to embrace his doctrines. This of course was sufficient to rouse the ire of the other sects; and accordingly, we find

* Crosby, vol. i. p. 190.

the Quakers suffering as extreme persecution as had ever been endured by any party since the days of Henry VIII.

James Naylor, an enthusiastic Quaker, being convicted of "*blasphemy*," was ordered to be set in the Pillory two hours, at Westminster, and two hours at the Old Exchange; *to have his tongue bored through with a hot iron, and his forehead stigmatized with the letter B*; afterwards to be sent to Bristol, and to ride through the city with his face to the horse's tail, and to be whipped the next market day, after he came thither. Last of all, he was to be committed to Bridewell, in London, to be restrained from company, and to be put to hard labour until he should be released by Parliament; during which time he was to be debarred from pen, ink, and paper, and to have no sustenance but what he got by his hard labour.* From this beginning, so keen became the persecution, that all who bore the name of Quakers, were indiscriminately attacked, and used in the most brutal manner.

In 1656, Henry Clifton, only riding through Upwell, in Cambridgeshire, after having been carried before two justices, was sent to prison, where he lay a considerable time in the dungeon among condemned felons. Richard Hubberthorn and Richard Weaver, travelling from home to pay a friendly visit to Ann Blakely, who was, for her open testimony against the sins of the times, imprisoned at Cambridge, were also committed to prison. Thomas Curtis, a wollen-draper of Reading, going to Plymouth on business, and from thence to West-Alvington, accompanied by John Martindale, were both cast, as vagrants, into Exeter gaol; and at the ensuing assizes brought before the judge, where nothing was laid to their charge. But, for not taking off their hats, they were fined £40. each for contempt, and for non-payment, detained above a year in prison. During this term, Martindale, having obtained leave of the gaoler to visit a friend at Ilchester, went to a meeting at Colyton; where he, Humphrey Sprague, and Thomas Dyer, lodging at a friend's house, were apprehended by a warrant, and carried before the justices at the quarter-sessions at Honiton; and, though

* Neal's History of the Puritans, vol. ii. p. 664.

one of them was but two, and another but five miles from home were sentenced, as vagrants, *to be whipped in the market-place*, and sent with a pass from tithing to tithing; which was accordingly done. George Whitehead, a virtuous and learned young man of a reputable family in Westmoreland, preaching at Nayland in Suffolk, April, 1657, *was sentenced by two justices to be openly whipped as a vagrant, till his body were bloody*. The constable, to whom the warrant was given, employed a foolish fellow, void of discretion and feeling, to execute it; who laid on his stripes with unmerciful violence; whereby Whitehead's *back and breasts were grievously cut, his skin torn, and his blood shed in abundance*. But the insensible fool went on, unrestrained by the constable, till his hand was stayed by the cry of the spectators, who, affected with the cruelty, called out to him to stop. Humphrey Smith and Samuel Curtis, riding together near Axminster, George Bewley, John Ellis, and Humphrey Sprague, after a meeting in Bridport, were whipped as vagabonds, and sent away with passes. Joan Edmunds, wife of Edward Edmunds, of Totness, about ten miles from home, being *stopped by a drunken fellow, who took away her horse, on complaining to a justice, was sent to Exeter goal, because she had no pass: her horse was ordered to be sold, and part of the money applied to defray the charge of carrying her to prison*. Her habitation lying in the direct road, she was taken six miles about, to prevent this injustice being exposed amongst her neighbours, who well knew she was no vagrant.*

Another pretext on which many of these people suffered, under the form of law, very illegal severities, was that of breaking the sabbath. Their religious zeal, in frequenting their assemblies, obliged them to travel to the places where they were held, sometimes at a considerable distance from their habitations. This was called a breach of the sabbath; and it was punished by impounding their horses, by distress of goods, by fines, by imprisonment, by whipping, and by sitting in the stocks.†

If magistrates could be guilty of such unrighteous

* Gough's History, vol. i. p. 225—232.

† Ibid. p. 271, 272, note.

severities, it is not surprising that the licentious rabble should attack this people with violence and abuse. In numerous instances, and in various places, the houses in which they held their assemblies for religious worship were riotously assaulted. Their services were interrupted by hallooing, singing, and railing: the windows were broken by stones and bullets: their persons were buffeted and stoned, their faces and clothes daubed with filth and excrements; some were knocked down, and others had their teeth beaten out; nor did the tenderness of sex protect the women. *The rabble too, were often led and encouraged by clergymen.*

No general was the persecution under which this people suffered, that scarcely one of them, whose travels and services to the society are preserved on record, escaped personal abuse, or cruel imprisonment, in any quarter of the nation.

George Fox, in 1653, was summoned before the magistrates at Carlisle, and committed to prison till the assizes, as a *blasphemer, an heretic, and a seducer*. He had exasperated them by his plain-dealing, in endeavouring to show them, that although they, being Presbyterians and Independents, were high in the profession of religion, they were without the possession of what they professed. The ground of his being summoned was, his having exhorted the people to truth and honesty, at the market-cross on a market-day, and having preached to them on the Sunday, after the service was concluded; on which he had been assaulted by rude people in the church, and rescued by the governor. During his confinement, the general wish was "that he might be hanged:" and the high-sheriff declared with rancour, that he would guard him to execution himself. At the assizes, it was found that the charge of blasphemy could not be made good, and it was concluded not to bring him to trial; and he was left with the magistrates of the town. By their order *he was put among the felons and murderers, in a dungeon, noisome and filthy to the last degree, where men and women were kept together, one of whom was almost eaten up with lice; and the deputy of the gaoler would often fall on him, and the friends who visited him, with*

a culprit: while the prisoners, vile as they were, behaved affectionately to him, received his admonitions with deference, and some embraced his doctrine. At length, the parliament, having instituted an inquiry concerning his situation, and the governor having remonstrated on it, he was released. In 1654, at Whetstone, in Leicestershire, he was brought before Colonel Hacker, who gave him liberty to go home, if he would stay there, and not go abroad to meetings. To this Fox replied, "if he should agree thereto, it would imply that he was guilty of something, for which his home was made his prison; and if he went to meeting, they would consider that as a breach of their order: therefore he plainly told them he should go to meeting, and could not answer their requirings." Upon this, he was next day, carried prisoner by Captain Drury to London. When Cromwell was informed of his arrival, he sent to him this message: "That the protector required of George Fox, that he should promise not to take up the sword, or any other weapon, against him or the government as it then was: that he should write it in what words he saw proper, and set his hand to it." Fox returned an answer to this effect; and was afterwards introduced to Cromwell, and they had much discourse about religion, in which the protector carried himself with great moderation; and Fox had his liberty given him.*

Another sufferer amongst the Quakers, was Miles Halhead, one of their first zealous preachers; who, at Skipton and Doncaster, was sorely beaten and bruised by the populace, and left for dead. Thomas Briggs, in Lancaster, Robert Widders and William Dewsbury, in Cumberland, were also severally abused in like manner.† John Cam and John Audland were assaulted at Bristol, to the great risk of their lives, by hundreds of the rabble, *instigated by Farmer, a clergyman*. William Caton and John Stubbs, besides being haled before the magistrates at Dover, *were at Maidstone sent to the House of Correction, stripped, and their necks and arms put into the stocks, and so cruelly whipped with cords as to draw tears*

* Gough's History, vol. i. p. 132-136, 155, 156.

† Gough's History, vol. i. p. 137.

from the spectators. After this, under the plea that "he that would not work should not eat," they were kept several days without victuals, only on the allowance of a little water once a day: and soon after were sent out of town, by different ways, with a pass, as vagabonds.*

Besides the personal injuries the Quakers suffered, they were exposed to great depredations in their property, by unreasonable fines and exorbitant distrainments, especially on account of tithes: into the details of which we have not room to descend. Suffice it to say, that in 1659, in cases where £53 13s. 6d. only could be demanded, £138 were exacted.†

To sum up this view of their sufferings, it may be observed, that when a printed account of them was presented to the parliament which the protector convened, it appeared that one hundred and forty of them were then in prison; and of *one thousand nine hundred* who had suffered in the preceding six years, *twenty-one had died in prison*, generally by hardship or by violent abuses.‡

Unassisted by any alliance with the state, nay, treated with severity by all the contending powers in their turn, and every where pursued with contempt and cruel abuse, they increased, and spread themselves over the kingdom. In the year 1652, meetings of them were settled in many of the central and northern parts of the nation. Their preachers were zealous and active; not intimidated by sufferings, nor wearied by journeys and labours. Francis Howgill and Edward Boroughs, with Anthony Pearson, travelled to London; John Cam and John Audland to Bristol; Richard Hubberthorn and George Whitehead, to Norwich; and others to other parts. And we find George Fox disseminating their principles, and meeting the severest sufferings, in the remotest parts of the kingdom. The evils which this people endured with singular meekness and patience, had great effect in awakening attention to their preaching, and softening the minds of numbers to the reception of their doctrine. It was justly remarked by Hugh Peters to Oliver Cromwell,

* Gough's History, p. 162, 166, 167.

† Ibid. p. 284.

‡ Ibid. p. 274.

"that he could not give Fox a better opportunity of spreading his principles in Cornwall, than by imprisoning him there." *

The instances of the persecution and sufferings they endured, which we have selected, for we do not pretend to give their history in a minute detail, reflect disgrace on the age: and are a reproach to the administration of justice. But the mayor of Oxford, in the year 1654, deserves to be mentioned as an example of a more equitable and humane disposition. Elizabeth Heavens and Elizabeth Fletcher, two north-country women, were apprehended and sent to Bocardo, a prison usually appropriated to the reception of felons and murderers, for having exhorted the people, after service, in one of the churches. The mayor being sent for to meet the justices, by whose order they had been committed, to examine the Quakers, he replied to the message, "Let them who committed them deal with them according to law, for my part I have nothing against them: if they wanted food, money, or clothes, I would willingly supply them." The justices however met, attended by *Dr. Owen, the vice-chancellor*, who was the principal in examining them; and the sentence passed on them was, *that they should be whipped out of the city*. This sentence, according to the constitution of the town, was not valid without the signature and seal of the mayor: which, as he judged it unmerited and unjust, he refused to affix to it. *But by the order of the vice-chancellor and his coadjutors, it was severely executed without being legalized by his sanction*: though the conviction of their innocence affected even the heart of the executioner to that degree, that he performed his office with manifest reluctance.†

* Gough's History, vol. i. p. 217.

† These women had, a few days before, for exhorting the inhabitants and students to repentance, been pumped on by the scholars of St. John's college, till they were almost suffocated: they were then tied arm to arm, and dragged up and down the college, and through a pool of water: and Elizabeth Fletcher, a young woman, was thrown over a grave, whereby she received a contusion on her side, from which she never recovered, but soon after died. Yet it does not appear that the magistrates animadverted on this inhuman outrage.—Gough's Hist. vol. i. p. 147–149.

With giving this summary of the sufferings of the Quakers from Puritanical persecution, we shall, for the present leave them, to glance at the other priestly doings of the Saints, during the Protectorate.

In a debate in Parliament, on the subject of toleration, it was decided, that all should be *indulged* who professed the *fundamentals* of Christianity; and a committee was appointed, to nominate certain "divines," to draw up a catalogue of "*fundamentals*," to be presented to the house for its adopting; which was accordingly done. The articles drawn up by these "divines," excluded not only Deists, Socinians, and Papists; but also, Arians, Antinomians, Quakers, and many other sects. The new-fledged Priests of the Commonwealth, being determined to carry out the universal exclusive feeling of Priestcraft, "my doxy is the *real* doxy, and all the others' doxies are heterodoxies." In pursuance of this principle, Mr. John Biddle, a Socinian, having published two Catechisms, was complained of to Parliament; upon which, his pamphlets were ordered *to be burned by the common hangman*, and himself thrown into prison; being afterwards released, *for challenging to discussion, a Baptist preacher*, of the name of Griffin, he was committed to Newgate, and afterwards transported to Scilly.*

It is well known, that during Cromwell's government, thousands of the old clergy were turned out of their livings by the Puritanical zealots of the Protector, and replaced by canting whining Priests of their own kind; the whole object of the new Priesthood, being to uproot entirely the old form of Church Government, that one of their own manufacturing, equally intolerant, and *more* hypocritical, might be established in its stead, to lord it over the minds of the people. In an unlucky hour for their ascendancy, Cromwell died. His successor wanted the firmness of his father, to guide the turbulent elements over which he was called to preside, and another Stuart was elevated to supreme power. Charles II. became king, and the Puritans beheld their sun again o'ercast; the old regimen established; episcopalianism elevated upon the ruins of

* Neal's History of the Puritans, v. ii. p. 648.

Presbyterian power; and the tide of persecution once more directed from the persecuted to the persecutor. The Priestly villany consequent upon the Restoration, shall be fully exhibited in our next.

CHAPTER VI.

RE-ESTABLISHMENT OF PRELACY, AND MORE PRIESTLY CRUELITIES AND PER- SECUTIONS.

“ Yes! I have seen God’s worshippers unsheath
The sword of his revenge, when grace descended,
Confirming all unnatural impulses,
To sanctify their desolating deeds
• • • • • and all crime
Made stingless by the spirits of the Lord,
And blood-red rainbows canopied the land.”

SHELLEY.

IMMEDIATELY on the Restoration, the king soon began to show his predilection for Prelacy, notwithstanding the exertions made by many of the Presbyterian party to bring him into power; on which, the old sequestered clergy, that had been suspended during the sway of Cromwell, flocked in great numbers about the court, declaring their sufferings, and making interest for preferment; every one took possession of the livings from which he had been ejected, by which means many hundreds of the Presbyterian Clergymen were dispossessed at once. The universities were likewise purged of all those that had been appointed in the places of the expelled Episcopalians, during the government of the protector, and the ejected ones re-installed. Nor was it long before the Bishops and other dignitaries of the church, who had been stripped of place and power, were elevated into their old situations, and many new ones appointed.

The English hierarchy being restored to its former pre-eminence, except the bishops being permitted to sit in Parliament, it remained then to be considered what

was to be done with the discontented parties. The Independants and Anabaptists petitioned the king for toleration, which was granted them, only to be broken almost as soon as promised. About this time a ridiculous attempt against the government, was made by Thomas Venner, a wine-cooper, with about fifty armed enthusiasts, called Fifth Monarchy Men, who preached the personal reign of Christ upon earth, and that the Saints would take the kingdom to themselves. They put out a declaration of their design of deposing and subverting the government; for which they were attacked and put down immediately, and the principal and ten of his accomplices executed.

This foolish attempt at insurrection, gave the court an excuse for violating their agreement, respecting the toleration of those who dissented from the church as remodelled; and accordingly, an order in council was issued against the meeting of Sectaries in great numbers and at unusual hours; and immediately after, a proclamation was published, forbidding by name, the Anabaptists, Quakers, and Fifth Monarchy Men, from assembling or meeting together, under pretence of worshipping God; except it be in some *Parochial Church or Chapel*, or in private houses, by the persons there inhabiting. All meetings in other places, were declared to be unlawful and riotous.* To prepare more fully for the storm which was to follow, in the Session of Parliament 1661, the bishops were restored to their Seats in Parliament; the old ecclesiastical jurisdiction revived; and an act passed, disqualifying all Nonconformists from filling the situation of Magistrates, and rendering them incapable of serving in the offices of Common Councilmen, or of being a Burgess, or Bailiff, in the smallest Corporation. Commissioners were appointed at the same time, to visit the several Corporations of England, and to turn out of office, such as were in the least suspected of dissent, who executed their commissions with so much rigour, that the Corporations had not *one* member who was not entirely devoted to the King and the Church.

* Neal's History of the Puritans, vol. iii. p. 73.

A Convocation of State Priests was called for the purpose of devising measures to secure the *uniformity* of all preachers of the gospel; and after three or four months *tinkering* and patching of the "Book of Common Prayer," the precious document was brought into Parliament, and an act drawn up and passed, by which all preachers were strictly enjoined to pray only by the new orthodox standard; and all who demurred, to be *punished* under the several laws and statutes, made for uniformity in prayer. In one day, two thousand preachers lost their situations on account of this law, principally Presbyterians.

The ascendant Clergy made themselves exceedingly active in these matters; being actuated by a spirit of revenge, they promoted only such laws, that tended to crush the Presbyterians and strengthen their own power. None could labour more to influence the public mind, and to encourage persecution. The bishops were old and unrelenting, and fearful of everything that went to relieve the Nonconformists. The sermons of the inferior Clergy were filled with the reverence which was due to holy mother Church; with the sacred importance of their own characters; with the slavish doctrines of passive obedience and non-resistance, and with the most bitter raillery against the defeated Presbyterians; nor were they slow in advising the enactment of severe laws, and in carrying them into execution, without any regard to merit or mercy.

But the worst was to come: an act was passed to put down, by severe penalties, all the meetings of Nonconformists. The preamble to which, having set forth, that the sectaries, under pretence of tender consciences, at their meetings had contrived insurrections, it went on to declare the 35th of Queen Elizabeth to be in full force, which condemns "all persons refusing peremptorily to come to church, after conviction, to banishment, and in case of return to death, without benefit of clergy." It enacted farther,* "that if any person above the age of sixteen, after the first of July, 1664, shall be present at any

* 16 Car. II. cap. 4.

meeting, under colour or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons than the household, shall for the first offence *suffer three months' imprisonment, upon record made upon oath under the hand and seal of a justice of peace*, or pay a sum not exceeding five pounds; for the second offence *six months' imprisonment*, or ten pounds; and for the third offence the offender *to be banished to some of the American plantations* for seven years, excepting New England and Virginia, or pay one hundred pounds; and *in case they return, or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy*. Sheriffs, or justices of peace, or others commissioned by them, are empowered to *dissolve, dissipate, and break up, all unlawful conventicles*, and to take into custody such of their number as they think fit. They who suffer such conventicles in their houses or barns are liable to the same forfeitures as other offenders. The prosecution is to be within three months. *Married women taken at conventicles are to be imprisoned for twelve months*, unless their husbands pay forty shillings for their redemption. This act to continue in force for three years after the next session of parliament."

This was a terrible scourge over the laity, put into the hands of a single justice of peace, without the verdict of a jury, the oath of the informer being sufficient. "The design of the parliament (says Rapin) was to drive them to despair, and to force them into real crimes against government." By virtue of this act the jails in the several counties were quickly filled with dissenting Protestants, while the Papists had the good fortune to be covered under the wing of the prerogative. Some of the ministers who went to church in sermon-time, were disturbed for preaching to a few of their parishioners after the public service was over; their houses were broke open, and their hearers taken into custody; warrants were issued out for levying £20 on the minister, £20 upon the house, and five shillings upon each hearer. If the money was not immediately paid, there was a seizure of their effects, the goods and wares were taken out of their shops; and in the country,

cattle were driven away and sold for half their value. If the seizure did not answer the fine, the minister and people were hurried to prison, and held under close confinement for three or six months. The trade of an informer began to be very gainful, by the encouragement of the spiritual courts. At every quarter-sessions several were fined for not coming to church, and others excommunicated: nay, some have been sentenced to abjure the realm, and fined in a sum much larger than all they were worth in the world.

Before the conventicle act took place the laity were courageous*, and exhorted their ministers to preach till they went to prison; but when it came home to themselves, and they had been once in jail, they began to be more cautious, and consulted among themselves, how to avoid the edge of the law in the best manner they could; for this purpose their assemblies were frequently held at midnight, and in the most private places; and yet, notwithstanding all their caution, they were frequently disturbed; but it is remarkable, that under all their hardships they never made the least resistance, but went quietly along with the soldiers or officers, when they could not fly from them. The distress of so many families made some confine themselves within their own houses, some remove to the plantations, and others have recourse to occasional conformity, to avoid the penalty for not coming to church; but the Independents, Anabaptists, and Quakers, declined the practice, for they said, If persecution was the mark of a false church, it must be absolutely unlawful to join with one that was so notoriously guilty.

So great was the severity of these times, and the arbitrary proceedings of the justices, that many were afraid to pray in their families, if above four of their acquaintance who came only to visit them were present. Some families scrupled asking a blessing on their meat, if five strangers were at table. In London were the houses join, it was thought the law might be evaded if the people met in several houses, and heard the minister through a window or hole in the wall; but it seems this was overruled, the

* Baxter's Life; part ii. p. 436.

determination being (as has been observed) in the breast of a single mercenary justice of the peace. And, while conscientious people were thus oppressed, the common people gave themselves up to drunkenness, profane swearing, gaming, lewdness, and all kinds of debauchery, which brought down the judgements of Heaven upon the nation."

And, as if the Conventicle Act was not stringent enough, two new clauses were added to it in April, 1670, giving inquisitorial power to Magistrates to break open all places suspected of being used as Conventicles, and to take the persons into custody; to officers of militia to disperse all meetings; that no warrant or mittimus should be made void or reversed *for any default in the form*. Great numbers were prosecuted under this act, ministers confined in jails and close prisons, and warrants issued out against them and their hearers, whereby great sums of money were levied. In the diocese of Salisbury the persecution was hottest, by the instigation of Bishop Ward; many hundred families being pursued with great industry, and driven from their families and trades. Informers were every where at work; soldiers broke into honest farmers' houses, under pretence of hunters for Conventicles, and where ready money was wanting, they plundered their goods, drove away their cattle, and sold them for half price. Many were plundered of their household furniture; the sick had their beds taken from under them, and themselves laid on the floor.* The mode in which informations were got is a very good illustration of the christian virtue of the times; thus proving that some wily priest had been the concocter of the plan. The practice for informers was to insinuate into an acquaintance with some under servant or lodgers in a Non-conformist's family, under *the cloak* of religion, in order to discover the place of their meeting. They walked the streets on Sunday, to observe which way any suspected persons went. They frequently sat down in coffee houses, and places of public resort, to listen to conversation; and turn themselves into any shape, and *counterfeit any principles to gain their ends*. When they had discovered a Conventicle, they immediately

* Neal's History of the Puritans, v.iii. p. 167.

got a warrant from some, who were called *confiding* justices, to break open the house. If the minister was in the midst of his sermon or prayer, they commanded him in the king's name to come down from his pulpit; and if he did not immediately obey, a file of muskets was usually sent up to pull him down by force, and to take him into custody; the congregation was broken up, and the people guarded along the street to a magistrate, and from him to a prison, unless they immediately paid their fines. The goods of the house were rifled, and frequently carried off, as a security for the large fine set upon it.*

"Most of the clergy," says Mr. Neal, "were with the court, and distinguished themselves on the side of persecution. The pulpits everywhere resounded with the doctrines of passive obedience and non-resistance, which were carried to all the heights of king Charles I. No eastern monarch, according to them, was more absolute than the king of England.† They expressed such a zeal for the duke's succession, as if a Popish king over a Protestant country had been a special blessing from heaven. They likewise gave themselves such a loose against Protestant Nonconformists, as if nothing was so formidable as that party. In all their sermons, Popery was quite forgot, says Burnet, and the force of their zeal was turned almost wholly against Protestant dissenters. In many country places the parson of the parish, who could bully, and drink, and swear, was put into the commission of the peace, and made a *confiding* justice, by which means he was both judge and party in his own cause. If any of his sober parishoners did not appear at church, they were sure to be summoned, and instead of the mildness and gentleness of a Christian clergyman, they usually met with haughty and abusive language, and the utmost rigour the law could inflict. There was also a great change made in the commissions throughout England. A set of *confiding* magistrates was appointed; and none were left on the bench, or in the militia, that did not declare for the arbitrary measures of the court; and such of the clergy that

* Neal's History of the Puritans, v. iii. p. 203.

† Rapin, p. 725. Burnet, p. 309.

were averse to this fury, were declaimed against as betrayers of the church, and secret favourers of the dissenters; but the truth is, says the bishop, the *number of sober honest clergymen was not great, for where the carcass is, there will the eagles be gathered together. The scent of preferment will draw aspiring men after it.*

“Whole peals of anathemas were rung against those patriots, who stood in the way against this inundation of power. The *Scriptures were wrested to prove the divine right of tyrants. The absolute government of the Jewish kings was preached up as a pattern for ours. And Heaven itself was ranked on that side, by some who pretended to expound its will.* Instead of dropping a tear over our expiring laws, liberties, and parliaments, fulsome panegyrics were made upon their murderers, and curses denounced on those who would have saved them from destruction.

“In this melancholy situation of public affairs the prosecution of the Nonconformists was continued, and egged on with an infatuation hardly to be paralleled in any Protestant nation. *Dr. Barlow, bishop of Lincoln, published a letter for spiriting up the magistrates against the dissenters, in concurrence with another drawn up by the justices of peace of Bedford, bearing date January 14, 1684. Many were cited into the spiritual courts, excommunicated and ruined. Two hundred warrants of distress were issued out upon private persons and families, in the town and neighbourhood of Uxbridge, for frequenting conventicles, or not resorting to church.** An order was made by the justices of Exeter, promising a reward of 40s. to any one who should apprehend a Nonconformist minister, *which the bishop of the diocese, Dr. Lamplugh, commanded to be published in all the churches, by his clergy, on the following Sunday.* The reverend Dr. Bates, Dr. Annesly, and many of their brethren in the ministry, had their goods seized and confiscated. Mr. —, Mayor of Oxford, a moderate Conformist, having left Mr. Baxter 600*l.* to distribute among sixty poor ejected ministers; the lord-keeper North took it from

* Howe's Life, p. 80.

him, as given to a superstitious use; but it lying unappropriated in the court of chancery till after the Revolution, it was restored by the commissioners of the great seal under king William. Soon after, the justices sent warrants to apprehend Mr. Baxter, as being one in a list of a thousand names, who were to be bound to their good behaviour upon latent convictions, that is, without seeing their accusers, or being made acquainted with their charge.* Mr. Baxter refusing to open his doors, the officers forced into his house, and finding him locked up in his study, they resolved to starve him from thence, by setting six men at the door, to whom he was obliged next day to surrender. They then carried him to the sessions-house two or three times, and bound him in a bond of 400*l.* so that if his friends had not been sureties for him, contrary to his desire, he must have died in prison, as many excellent persons did about this time."

In Scotland persecution raged fiercer than even in England. Writs were issued against many who were called Cameronians, (from being followers of Richard Cameron, an eminent covenanter,) who were outlawed, and therefore left their homes, and wandered about the country, till at length they collected in a body to defend their mode of worship. The Duke of Monmouth was sent into Scotland to disperse them, and routed them at Bothwell-bridge, in Lanarkshire, killing *four hundred*, and taking twelve hundred prisoners. Cameron, their leader preacher, fell in the field, but Hackston and Cargill, two other preachers, and many others were put to death by public execution. *Hackston had both his hands cut off, after which he was hanged; and when his heart was taken out of his body, it was alive upon the hangman's knife.*† The Covenanters were pursued in the most unrelenting manner to the mountains and glens with fire and sword, and the horrors of racks, thumbscrews, and the iron boot, so vividly yet truly depicted in Sir Walter Scott's "Tales of a Grandfather," and "Old Mortality."

* Baxter, part 3, p. 198.

† Neal's History of the Puritans, v. iii. p. 203.

From the the Nonconformists and Covenanters let us turn to a consideration of the severe persecution endured by the Quakers under this reign.

The Quakers considered the restoration of Charles II. as a signal instance of the interposition of Providence, to restore peace and order to a distracted nation : and soon after he was placed on the throne, Mr. Richard Hubberton obtained access to the king, and stated the excessive sufferings which his friends had sustained, and under which they were still smarting. The king entered into free conversation with him on the principles of the Quakers, and promised them his protection : saying, "Of this you may be assured, that you shall none of you suffer for your opinions or religion, so long as you live peaceably, *and you have the word of a king for it ;* and I have also given forth a declaration to the same purpose, that none shall wrong or abuse you."*

This assurance raised in their minds the encouraging expectation of not being molested in their religious worship and profession. Better times than they had hitherto experienced appeared to be opening upon them. Their meetings were large and quiet. Numbers, drawn by curiosity, or better motives, flocked to them, and embraced their sentiments ; but this calm was of no long duration ; and they soon found that the word of a king could be a delusive ground of dependence. Venner's insurrection brought on them new and severe persecution ; though they were, by the dying testimony of the sufferers at their execution, exculpated from all knowledge of the design. Their meetings were broken up by soldiers. Their persons were abused by the populace. Their houses were ransacked. They were forced from their employments, and cast into jails among felons, who rifled them of their money and clothes. And *even the sick were dragged out of their beds to prisons ; one of whom, Mr. Patchen, a man of considerable estate, being in a fever, died there.*†

This persecution was not confined to the city of London, but spread with similar violence over all or most parts

* Gough's History, v. i. p. 440.

† Ibid. p. 441—445.

of the nation. They were, *without conviction, without crimination, without any legal cause, violently haled to prison, and crowded together in close, damp, or unwholesome rooms, in such numbers, as almost to the danger of suffocation.* In Bristol, *near one hundred and ninety were imprisoned.* In Lancaster were *two hundred and seventy prisoners*; in Westmorland, *one hundred and sixteen*; in the West-riding of Yorkshire were not fewer than *two hundred and twenty-nine*; and the number in the North-riding amounted to a *hundred and twenty-six.* And the treatment which they received in prison was generally as cruel as the commitment was unjust.*

In 1662, Mr. George Fox represented to the king, that since his restoration *three thousand and sixty-eight* of their friends had been imprisoned. A narrative signed by twelve witnesses, attested that four thousand two hundred of those called Quakers, both men and women, were in prison. No age or sex found commiseration. Men of seventy, or more years old, were subjected to all the rigours of a jail. In London and its suburbs, *five hundred* were, at this time, confined; suffering every severity, their trades ruined, and their families exposed to ruin. The treatment of this people, even in this city, resembled the French dragoonings of the Hugonots, rather than the condition of those who were entitled to the privileges of a constitution limited to legal rule. *They were beaten with cudgels, cut with swords, and dragged into the streets; there they lay in the kennels, senseless and helpless, besmeared with their blood;* and the passengers and spectators, moved by the sight of their condition, would sometimes cry out shame upon the perpetrators, that such a resemblance of massacre should be committed in the streets of London. Some, for these expressions of compassion, had their share of the like treatment. The soldiers being asked, why they could be so cruel to their neighbours? one of them answered, "Nay, we are more merciful than we ought to be, for we have orders to kill; and that his musket was double charged, as most of those of the party were to his knowledge." Through this

* Gough's History, v. i. p. 446—451.

treatment, some who were haled out of the meeting at Bull-and-Mouth, 31st of August, 1662, were so disabled as to keep their beds for some time: *one was so wounded in the head that his brains were visible, and one died of the bruises and wounds he received.* The coroner's jury, which was empaneled to view the body, broke up without giving a verdict; alleging as their reason, that if they pronounced it wilful murder, and the perpetrator could not be found, the city would be liable to a fine. The king, when an account of these barbarous transactions was presented to him by one of the society, said, "I assure you, it was not by my advice, that any of your friends should be slain; you must tell the magistrates of the city of it, and prosecute the law against them." The mayor was, by letter, duly apprized of these proceedings, but afforded no redress. The letter accompanied by a narrative, was printed and published; for which the author was committed to Newgate by Sir Richard Brown, the mayor, on the charge of dispersing scandalous papers.*

The third act against conventicles, which was carried into a law in 1670, opened new scenes of persecution, in which the Quakers had their peculiar share. Many were cruelly spoiled of their property; people of considerable substance were reduced to extreme poverty; and the sick had their beds taken from under them, and were reduced to lie on the floor. When the sufferers, according to the privilege allowed by the act, appealed against the heavy fines and the exorbitant distrains, they generally obtained little by the appeal but additional loss. The influence of the convicting justice, the partiality of the bench, corrupt juries, or a neglect in putting into due execution the decrees of the quarter-sessions, to which they appealed, left them unredressed. A misconstruction of the word conventicles, which the act limited to meetings for religious worship, contrary to the liturgy of the church of England, often exposed them to illegal fines; for, if they met merely to provide for their poor, or visited a sick friend, or attended the funerals of the deceased, there were not wanting informers hardy enough to swear

* Gough, v. i. p. 538—546.

such meetings conventicles, nor justices prejudiced against them to issue their warrants to levy the fines accordingly : of which Mr. Gough gives various instances.* The penalty on the preacher being 20*l.* for the first offence, and 40*l.* for the second, the desire of gain often tempted the *unprincipled informer to swear against a preacher, when there was not a word spoken in the meeting.* At other times, a word spoken, though not on subjects of religion, was termed preaching: and an answer to an impertinent question, extorted from some one or other present, bore the same construction.

On the 29th of July, 1676, an order was issued, by the king and council, for demolishing the meeting-house at Horsleydown, Southwark. It was grounded on a pretence, that the persons who assembled in it behaved in a riotous and tumultuous manner, then which charge nothing could be more repugnant to their avowed principles and uniform manners. The pulling down of the building was, by express command, committed to Christopher Wren, Esq., the surveyor-general of his majesty's works. After this order was affixed to the meeting-house, the members of the society continued their assemblies in it, till it was demolished; they then met upon the rubbish. By this they exposed themselves to repeated outrages and cruel abuses from the military, into whose hands was put the despotic treatment of this assembly, and who, at one assault, sorely bruised and wounded twenty, at a second thirty, and at a third more than fifty persons. When the soldiers were reprehended for their cruelty: some of them answered, "If you knew what orders we have, you would say we dealt mercifully with you." Others, being asked, How can you deal thus with a people that have love and good-will to all men, and make no resistance or opposition? replied, "We had rather, and it would be better for us, if they did resist and oppose." This was looked upon by the sufferers, as if they sought occasion to embue their hands more deeply in blood, and take the lives and estates of honest people for their prey. At length these military violations of the peace of the city roused

* Gough, v. ii. p. 305—316.

the civil officers to interpose their authority ; but it was too weak to protect this unarmed body against the number of armed men let loose upon them. These proceedings of the soldiers having been represented to the king and council, a temporary cessation of these cruelties was procured, but they were not wholly discontinued. A building at Ratcliffe, belonging to this society, was subjected to the like violence with that of Horsleydown, and on the 2nd of September, without any legal process, was demolished. On that day and the night following, twelve cartloads of doors, windows, and floors, with other materials, were carried away. Some of the materials *were sold on the spot for money and strong drink.* Thus grievous sufferings, exorbitant spoil, and illegal depredation, were the lot of an inoffensive and peaceable class of subjects. These evils were inflicted by those whose duty it was to protect the rights and property of the subject, even by the officers under government.*

The case of Hannah Trigg, on account of the singular severity of it, deserves particular mention. She was one of twelve Quakers who received sentence of transportation, being tried and convicted on a bill of indictment preferred against them for the third offence. The circumstance which particularly marked the tyranny and illegality of the treatment of this young woman was, *that she was not sixteen years of age*, and the certificate of her birth was arbitrarily rejected by the justices. *After sentence she sickened in Newgate, and died there.* The unfeeling inhumanity, which was insatiate with her life, was extended to her corpse. Her relations were deprived of the consolation of interring her as they desired, but *she was carried to the burying-place of the felons ; and when the bearers came to the ground, finding no grave made, they left the corpse unburied, saying they would make a grave next morning.* The girl's mother attending the funeral, had the grief and anguish to behold this treatment of her daughter's remains in silent sorrow, without the power of remedy.*

In 1682, persecution was carried on with uncommon

* Gough, vol. ii. p. 341—352.

† Ibid. vol. ii. p. 127.

outrage and cruelty at Bristol. The damage done to their meeting-houses was computed at 150*l*. A rabble of rude boys was encouraged to insult and abuse the female part of the assembly, even women of repute and consideration, and to tear their dresses. The signal for this attack was, "Have a care of your hoods and scarfs." Many of them were thrown into prison, where their health was endangered for want of room; many beds were crowded into one small apartment, and some were obliged to lie on the ground, in a filthy place which had been a dog-kennel. The remonstrances of the prisoners to the magistrates on the straitness and noisomeness of their prison, and the certificates of physicians on the subject, were treated with equal disregard. "As their constancy in the great duty of assembling to worship God, while at liberty, was invincible; so a prison could not confine the freedom of their spirits, or the impulse of their consciences: they continued the practice of this duty in their imprisonment." This drew on them gross abuse, even from the sheriff, who fell furiously on several, threw one headlong down to the great hazard of his life, and commanded another to be ironed and put down into the condemned felons' place. Many suffered, as in former years, and other places, by heavy fines and grievous distrainments: goods to the value of 155*l*. being seized to discharge a fine of 79*l*. When most or all of the men were imprisoned, the women kept up the religious meeting, till they also were cast into jail. When their parents were in confinement, the children, after their example, regularly held their meetings, behaving on those occasions with much gravity and composure, and undergoing many abuses with patience. Their age exempted them from the lash of the law, but their minority could not screen them from furious assaults; *some were put into the stocks, others were unmercifully beaten with twisted whalebone-sticks.* Persecution was not at this period peculiar to Bristol; but carried on, in most parts, with great animosity: and many families were ruined in their circumstances. In 1683, about eighty persons were, at one time, committed to Chester Castle; where they could find neither rooms nor lodgings for such a number, so that they were obliged

for two nights, some of them to walk about, others to lie on tables and benches, and some on flags spread on the floor. At length thirty of them were put into a filthy dungeon, out of which the felons were then removed. In Somersetshire, informers were *encouraged against them, and protected in perjury*; their meeting-houses were defaced, and they were, in great numbers, imprisoned, fined, distrained, and excommunicated. When shut out of their meeting-houses for divers years, in and about the city of London, they assembled in the streets in all weather: this they did in the year 1683, for three months together, when the river Thames was so frozen that horses, coaches, and carts, could pass to and fro upon it, and a street be erected and stand over it.* There was computed to be upwards of seven hundred members of this society in the different prisons of England this year. Sir Cristopher Musgrave, though a zealous churchman, expressed his utter dislike of the severe usage of this people, saying, "the prisons were filled with them, that many of them had been excommunicated and imprisoned for small matters, and that it was a shame and scandal for their church to use the Quakers so hardly on very trivial occasions."† Severe prosecutions, similar acts of injustice, oppression, violence, and cruelty, against this society, marked the year 1684, which were the disgrace of the preceding years.†

The amount levied on the Quakers for one year only, 1683, under the statute of £20 fine, for absence from the parish church, came to the enormous sum of £16,400.

With this catalogue of enormities, we close this chapter; comment on such atrocious proceedings would be unnecessary; they are sufficiently eloquent themselves in proof of the direful effects of Priestcraft; for be it recollected, all those disgraceful persecutions were originated and carried out by the ruling clergy; the king, the parliament, the military, and the magistrates, were but their tools, put in the foreground to do their dirty work, while the priests kept in the back, and pulled the strings as they were desirous their lay puppets should proceed.

* Gough, vol. ii. p. 522—525, 528—532. 547. 548.

† Gough, vol. ii. p. 536. 508. ‡ Ibid. vol. iii. p. 24—30.

CHAPTER VII.

THE CHURCH FROM THE DEATH OF CHARLES II. TO THE PASSING OF THE TOLERATION ACT, IN THE REIGN OF WILLIAM AND MARY.

On earth,
Who against faith and conscience can be heard
Infallible? Yet many will presume;
Whence heavy persecutions will arise
On all, who in the worship persevere
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms,
Religion satisfied; truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found; so shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning; till the day
Appear of respiration to the just,
And vengeance to the wicked.—MILTON.

ON the ascension of James II. brother to King Charles, a new Parliament was called together, before which the king, though a papist in principle, declared that he would preserve the government in church and state, as by law established; after which, the Parliament presented an address desiring him to issue his royal proclamation to cause the penal laws to be put in execution against dissenters from the Church of England.

This brought on a storm, and revived the persecution which had slackened a little upon the death of the late king. All meeting-houses of Protestant dissenters were shut up; the old practice of informing brought into play; the spiritual courts crowded with business; and private conventicles hunted out and disturbed in all parts of the city and country. If they surprised the minister, he was pulled out of his pulpit by constables or soldiers, and along with his hearers carried before some tool of a magistrate, who fined them, or had them dragged to prison. If the minister escaped, they ransacked the house from top to bottom, tore down hangings, broke open chambers and closets, entered the rooms of those

who were sick, and offered all kinds of rudeness and incivilities to the family; though meeting no manner of opposition or resistance. Shopkeepers were dragged from their trades and business; and sometimes wives from their husbands and children. Dissenting ministers could neither travel the road, nor appear in public without disguise; nay, they were afraid to be seen in the houses of their friends; spies from the spiritual courts being always abroad upon the watch.*

One of the first who came into trouble was the reverend Mr. Baxter, who was committed to the King's-bench prison, February 28, 1685, for some exceptionable passages in his paraphrase on the New Testament, reflecting on the order of diocesan bishops, and the lawfulness of resistance in some possible cases. The passages were in his paraphrase on Matt. v. 19. Mark ix. 39. xi. 31. and xii. 35-40. Luke x. 2. John xi. 57. and Acts xv. 2. They were collected by Sir Roger l'Estrange; and a certain eminent clergyman, reported to be Dr. Sh——ck, put into the hands of his enemies some accusations from Rom. xiii. that might touch his life, but no use was made of them. Mr. Baxter being ill, moved by his council for time; but Jefferies said, he would not give him a minute's time to save his life. "Yonder stands Oates in the pillory," says he, "and if Mr. Baxter stood on the other side, I would say, two of the greatest rogues in England stood there." He was brought to his trial, May 30, but the chief-justice would not admit his council to plead for their client. When Mr. Baxter offered to speak for himself, Jefferies called him a snivelling, canting, Presbyterian, and said, "Richard, Richard, don't thou think we will hear thee poison the court. Richard, thou art an old fellow, and an old knave; thou hast written books enough to load a cart, every one as full of sedition, I might say of treason, as an egg is full of meat; hadst thou been whipped out of thy writing trade forty years ago, it had been happy. Thou pretendest to be a preacher of the gospel of peace; as thou hast one foot in the grave, 'tis time for thee to begin to think what account thou

* Neal's History of the Puritans, v. iii. p. 260.

inten test to give ; but, leave thee to thyself, and I see thou wilt go on as thou hast begun ; but, by the grace of God, I will look after thee. I know thou hast a mighty party, and I see a great many of the brotherhood in corners, waiting to see what will become of their mighty don, and a doctor of the party (doctor Bates) at your elbow, but by the grace of Almighty God, I will crush you all." The chief-justice having directed the jury, they found him guilty, without going from the bar, and fined him five hundred marks, to lay in prison till he paid it, and be bound to his good behaviour for seven years. Mr. Baxter continued in prison about two years, and when the court changed its measures, his fine was remitted, and he was released.

Great were the oppressions of those who frequented dissenting meetings in several counties ; the informers broke in upon Sir John Hartoppe, Mr. Fleetwood, and others, at Stoke-Newington, to levy distresses for conventicles, to the value of 6 or 7,000*l.* the like at Enfield, Hackney, and all the neighbouring villages near London.* The justices and confiding clergy were equally diligent in their several parishes. Injunctions were sent out from several of the bishops, under the seal of their offices, requiring all churchwardens to present such as did not repair to church, nor receive the sacrament at Easter ; which were read publicly in the churches of Hertfordshire, Essex, &c. And the juries at the assizes gave it as their opinion, that the dissenters should be effectually prosecuted : but the scandalous villanies and prejudices of the informers made wise men abhor the trade ; however, so terrible were the times, that many families and ministers removed with their effects to New England, and other plantations in America. Many ministers were fined and imprisoned, and great numbers of their most substantial hearers cited into the commons, their names being fixed upon the doors of their parish churches ; and if they did not appear, an excommunication and a *capias* followed, unless they found means, by presents of wine, by gold in the fingers of a pair of gloves, or some effectual bribe, to get themselves

* Calamy, p. 372, 373 ; or, Palmer's Nonconformists' Memorial, v. ii. p. 163—168.

excused; for which, among others, the name of Dr. Pinfold* is famous to this day.

The Dissenters continued to take the most prudent measures to cover their meetings from their adversaries. The assembled in small numbers—they frequently shifted their places of worship, and met together late in the evenings, or early in the mornings—there were friends without doors, always on the watch to give notice of approaching danger—when the dwellings of dissenters joined, they made windows or holes in the walls, that the preacher's voice might be heard in two or three houses—they had sometimes private passages from one house to another, and trap doors for the escape of the minister, who went always in disguise, except when he was discharging his office—in country towns and villages, they were admitted through backyards and gardens into the house, to avoid the observation of neighbours and passers—generally for the same reason they never sung psalms—and the minister was placed in such an inward part of the house, that his voice might not be heard in the streets—the doors were always locked, and a sentinel placed near them to give the alarm, that the preacher might escape by some private passage, with as many of the congregation as could avoid the informers. But notwithstanding all their precautions, spies and false brethren crept in among them in disguise; their assemblies were frequently interrupted, and great sums of money raised by fines or compositions, to the discouragement of trade and industry, and enriching the officers of the spiritual courts.

So long as the king laboured to put down Dissenters, by fines and imprisonment, he had the hearty support of the Priesthood of the State Church; the spiritual courts sparing no exertion to extinguish every vestige of heterodoxy. But, while the King and Church, so lovingly co-operated to exterminate Protestant dissent, the Papists were allowed to pass with impunity, Popery being the

* Dr. Pinfold was a gentleman of the long robe, and was the king's advocate in the prosecution of bishop Compton. But though he stood at the chancellor's elbow and took notes, while the bishop's council were pleading, he said nothing by way of reply. *Bishop Compton's Life*, p. 37.

favourite religion of his majesty; in consequence, the latter increased vastly, and managed to get themselves into many important offices of trust. This began to strike alarm into the Church Parsons, who soon directed their attention from the Nonconformists to the Papists, dreading that a division of the loaves and fishes was about to take place. The Pope and his followers, were now well denounced in sermons and pamphlets; in doing which, some of the Orthodox Parsons went so far in their attacks, so as to offend the king, for which a few were suspended from their livings, so as to operate as a warning to the rest. Besides, some Papist appointments were made by the King, in the University of Oxford, which still more alarmed those in power; and led the way to the war between the King and the Church, which brought the Prince of Orange to the throne, and established the Constitution of 1688.

During the quarrel between the King and the Church, the latter, in conjunction with a considerable number of laymen, who were dissatisfied with the affairs of government, invited the Prince of Orange to invade England, and to take possession of the crown, which accordingly took place; and ended in the complete subjugation of James, and the enthronement of William and Mary. The Dissenters having given William considerable assistance in this crusade, a Bill for the *toleration* of Protestant Dissenters was brought into the house, as a quietus for their services, which passed into a law; though Bishop Burnet says*, that the King's zeal for this act, lost him credit with the Church party; from which it appears, that the whole of their patriotism and desire for liberty of conscience, consisted merely in putting down Popery, and elevating themselves. If James had not begun to show some favour to the Papists, he might have put to death, or imprisoned every Dissenter in the land, for any thing the Church party would have cared. And yet, at the present day, in their drunken revelries, both the lay and clerical bigots of the State Church, shout loudly about the glorious revolution of 1688, and its guarantee of liberty of conscience! There would not have been even the meagre,

* Burnet's History, page 14.

the insulting measure of toleration! then granted, if the orthodox parsons had been consulted, and pleased, in reference to that question.

I cannot do better in concluding this portion of the subject, than to quote the excellent summary of the persecutions of the Quakers and Dissenters, from the time of Charles II. to the passing of the Toleration Act, given by Mr. Neal. "The Quakers, in their Petition to King James, informed his majesty, that of late above one thousand five hundred of their friends were in prison, both men and women; and that now there remain one thousand three hundred and eighty-three, of which two hundred are women; many under sentence of premunire; and more than three hundred near it, for refusing the oath of allegiance because they could not swear.—Above three hundred and fifty have died in prison since the year 1660, near one hundred of which since the year 1680.—In London, the jail of Newgate has been crowded within these two years, sometimes with near twenty in a room, whereby several have been suffocated, and others, who have been taken out sick, have died of malignant fevers within a few days;—great violences, outrageous distresses, and woful havoc and spoil, have been made on people's goods and estates, by a company of idle, extravagant, and merciless informers, by prosecutions on the conventicle act, and others, as may be seen in the margin. Also on *qui tam* writs, and on other processes, for £20 a month; and two-thirds of their estates seized for the king:—some had not a bed left to rest upon; others had no cattle to till the ground, nor corn for seed or bread, nor tools to work with: the said informers and bailiffs in some places breaking into houses, and making great waste and spoil, under pretence of serving the king and the church.—Our religious assemblies have been charged at common law with being riotous routs, and disturbances of the peace, whereby great numbers have been confined in prisons, without regard to age or sex; and many in holes and dungeons:—the seizures for £20 a month have amounted to several thousand pounds: sometimes they have seized for eleven months at once, and made sale of all goods and chattels both within doors

and without, for payments;—several who have employed some hundreds of poor families in manufacture, are by those writs and seizures disabled, as well as by long imprisonment; one in particular, who employed two hundred people in the woollen manufacture.—Many informers, and especially impudent women, whose husbands are in prison, swear for their share of the profit of the seizures—the fines upon one justice's warrant have amounted to many hundred pounds; frequently £10 a warrant, and five warrants together for £50 to one man; and for nonpayment, all his goods carried away in about ten cart loads. They spare neither widows, nor fatherless, nor poor families; nor leave them so much as a bed to lie upon:—thus the informers are both witnesses and parties, to the ruin of great numbers of sober families; and justices of peace have been threatened with the forfeiture of £100 if they do not issue out warrants upon their informations.—With this petition, they presented to the king and parliament a list of their friends in prison in the several counties, amounting to one thousand four hundred and sixty.

“But it is impossible to make an exact computation of the number of sufferers, or estimate of the damages his majesty's dissenting subjects of the several denominations sustained, by the prosecutions of this and the last reign; how many families were impoverished, and reduced to beggary; how many lives were lost in prisons and noisome gaols; how many ministers were divorced from their people, and forced to live as they could, five miles from a corporation: how many industrious and laborious tradesmen were cut off from their trades; and their substance and household goods plundered by soldiers, or divided among idle and infamous informers. The vexatious suits of the commons, and the expenses of those courts, were immense.

“The writer of the preface of Mr. Delaune's Plea for the Nonconformists, says*, that Delaune was one of near EIGHT THOUSAND Protestant Dissenters, who had perished in prison in the reign of King Charles II. and

* Preface to Delaune's Plea, page v.

that merely for dissenting from the Church in some points which they were able to give good reason for; and yet for no other cause, says he, were they stifled, I had almost said, murdered in gaols. As for the severe penalties inflicted on them, for seditious and riotous assemblies, designed only for the worship of God, he adds, that they suffered in their trades and estates, within the compass of three years, at least £2,000,000; and doubts, whether in all the times since the Reformation, including the reign of Queen Mary, there can be produced anything like such a number of Christians who have suffered death; and such numbers who have lost their substance for religion. Another writer adds*, that Mr. Jeremy White had carefully collected a list of the dissenting sufferers, and of their sufferings; and had the names of SIXTY THOUSAND PERSONS who had suffered on a religious account, between the restoration of King Charles II. and the revolution of King William; FIVE THOUSAND of whom died in prison. That Mr. White told Lord Dorset, that King James had offered him a thousand guineas for the manuscript, but that he refused all invitations and rewards, and concealed the black record, that it might not appear to the disreputation of the Church of England, for which some of the clergy sent him their thanks, and offered him an acknowledgment, which he generously refused. The reader will form his own judgment of the truth of these facts. It is certain, that besides those who suffered in their own country, great numbers retired to the plantations of New England, Pennsylvania, and other parts of America. Many transported themselves and their effects into Holland†, and

* History of the Stuarts, p. 715.

† Among these were Mr. Howe, Mr. Shower, Mr. Nat. Taylor, Mr. Papillon, Sir John Thompson, (afterwards Lord Haversham,) Sir John Duise, and Sir Patience Ward. The states of Holland treated the English refugees with particular respect. But as it has been pertinently observed, it was a reproach to this nation, that, in particular, so excellent a person as Mr. Howe, whose unaffected piety, polite and profound learning, and most sweet, ingenuous, and gentle temper, entitled him to the esteem of the greatest and best men in the land, of all persuasions; that such a one at that time could not have a safe and quiet habitation in his native country.—*Tong's Life of Shower*, p. 51.

filled the English Churches of Amsterdam, the Hague, Utrecht, Leyden, Rotterdam, and other parts. If we admit the dissenting families of the several denominations in England, to be one hundred and fifty thousand, and each family suffered no more than the loss of £3 or £4 per annum, from the act of uniformity, the whole will amount to twelve or fourteen millions; a prodigious sum for those times! But these are only conjectures; the damage to the trade and property of the nation was undoubtedly immense; and the wounds that were made in the estates of private families were deep and large; many of whom, to my certain knowledge, wear the scars of them to this day."

An exposition of the cruelties and persecution of the Reformed Church of England since Henry VIII. to the revolution, has been given; and, the annals of the world, cannot afford anything more convincing, that an established Priesthood is one of the most terrible of earthly scourges;—a power the most opposed to human rights and happiness. The records we have given, present a frightful combination of Kings and Priests, to put down freedom of opinion, and the independent exercise of the understanding, and to place themselves as the sole thinkers and actors for the whole people; and, on the refusal of the multitude to surrender reason and liberty of thought, to shed their blood like water; to hunt them from their peaceful homes, and crowd filthy and unhealthy dungeons with their bodies.

While the Church held power, it used it to persecute unremittingly, and would have continued to do so, but that the Act of Toleration put an end to this; and, in future we must look into other quarters. Henceforth its simonies, bigotry, uncharitableness, and moral delinquencies, shall be illustrated by numerous instances of priestly mis-doings, since the enactment of the law of William and Mary, until now; with a full exposition of the rottenness and rapacity of the Church, as at present constituted. But, in the interim we shall call attention to the Colonies, and show how far "free-born Britons," have shown their Christian charity and love, in those other quarters of the globe, where their power has been felt and acknowledged; exhibiting Priestcraft in other climes and under new modifications.

CHAPTER VIII.

PRIESTCRAFT IN THE COLONIES.—NEW ENGLAND.

With an inconsistency of which there are such flagrant instances among Christians of every denomination, that it cannot be imputed as a reproach peculiar to any sect; the very men, who had themselves fled from persecution, became persecutors, and had recourse, in order to enforce their own opinions, to the same unhallowed weapons, against the employment of which, they had lately remonstrated with so much violence.

ROBERTSON.

HAVING given within as brief a space as possible, a concise history of "reformed" priestly intolerance and villany in England, while in possession of ruling power, before their influence was weakened by the progress of dissent, and the division of clerical interests, we must now leave the routine of regular historical narrative, and exhibit the general character of Priestcraft, by a collection of individual instances of intolerance, cunning, rapacity, hypocrisy, and bigotry, without reference to exact chronological order,—instances that may be collected in any number, even in our own day. In doing which, I shall begin with our Colonies and Missionary Stations, and from thence return and glean in the mother country.

The history of our Colonies manifests the same spirit of evil, actively in operation, whose injurious workings in Britain, it has been the business of the previous chapters to expose. The Puritans already referred to, who fled from persecution at home, and settled themselves in the New England States, no sooner got securely established, than they proved themselves to be as bitter persecutors of each other, on account of religious differences, as any of those had been in the mother country, on account of whose severities they emigrated; besides plundering and butchering in the most inhuman manner, the unhappy natives whose territory they had invaded, as will be shown in what follows.—The authorities to be brought forward in illustration of

these heads, are "Robertson's History of America, with Supplement abridged from the best British and American Authors on American History," published in London, at the National Library Office, Strand, and forming a portion of the National Library of Standard Works; and Howitt's "Colonization and Christianity."

Robertson truly observes of the settlers of New England, "In the first moment that they began to taste of christian liberty themselves, *they forgot* that other men had an equal title to enjoy it. Some of their number, retaining a high veneration for the ritual of the English church, were so much offended at the total abolition of it, that they withdrew from communion with the newly instituted church, and assembled separately for the worship of God. *With an inconsistency of which there are such flagrant instances among christians of every denomination that it cannot be imputed as a reproach peculiar to any sect*; the very men who had themselves fled from persecution became persecutors, and had recourse, in order to enforce their own opinions, to the same unhallowed weapons, against the employment of which they had lately remonstrated with so much violence. Endicott called the two chief malcontents before him; and though they were men of note, and among the number of original patentees, he expelled them from the society, and sent them home in the ships which were returning to England."*

"A law was passed, declaring that none shall hereafter be admitted freemen, or be entitled to any share in the government, or be capable of being chosen magistrates, or even of serving as jurymen, but such as have been received into the church as members. By this resolution, *every person who did not hold the favourite opinions concerning the doctrines of religion, the discipline of the church, or the rites of worship, was at once cast out of the society, and stripped of all the privileges of a citizen. An uncontrolled power of approving or rejecting the claims of those who applied for admission into communion with the church being vested in the ministers and leading men of each congregation, the most valuable of all civil*

* Robertson's History of America, p. 229.

rights was made to depend on their decision with respect to qualifications purely ecclesiastical. As in examining into these they proceed not by any known or established rules, but exercised a discretionary judgment, the clergy rose gradually to a degree of influence and authority from which the levelling spirit of the independent church-policy was calculated to exclude them. As by their determination the political condition of every citizen was fixed, all paid court to men possessed of such an important power, by assuming those austere and sanctimonious manners which were known to be the most certain recommendation to their favour. In consequence of this ascendant, which was acquired chiefly by the wildest enthusiasts among the clergy, their notions became the standard to which all studied to conform, and the singularities characteristic of the puritans in that age increased, of which many remarkable instances will occur in the course of our narrative."*

"Some persons of note in the colony of Massachusetts, averse to the system of ecclesiastical polity established there, and preferring to it the government and discipline of the churches of England or Scotland, having remonstrated to the general court against the injustice of depriving them of their rights as freemen, and of their privileges as Christians, because they could not join as members with any of the congregational churches, petitioned that they might no longer be bound to obey laws to which they had not assented, nor be subjected to taxes imposed by an assembly in which they were not represented. *Their demands were not only rejected, but they were imprisoned and fined as disturbers of the public peace;* and when they appointed some of their number to lay their grievances before parliament, the annual court, in order to prevent this appeal to the supreme power, attempted first to seize their papers, and then to obstruct their embarkation for England."†

Severe laws, conformable to the principles of the Mosaic dispensation, were enacted against all things held to be immoral by the rigid righteous of New England; "blasphemy" and idolatry were made capital crimes, and

* Robertson's History of America, p. 231. † Ibid. p. 235.

punishable with death; and, because some doubted whether the magistrate ought to exercise such extreme power, such an opinion was ranked among the most *pestilential heresies*; and, those who entertained it punishable with banishment. Laws were instituted of the most ascetic kind, to regulate the intercourse between the sexes, and the manner of carrying on courtship: women were forbidden to expose their arms or bosoms to view; it was ordered that their sleeves should reach down to their wrists, and their gowns to be closed round their neck. Men were obliged to cut their hair short, that they might not resemble women.*

As they were fond of imagining a near resemblance between the circumstances of their settlement in this country, and the redemption of Israel from Egypt and Babylon, they looked upon their "commonwealth as an institution of God for the preservation of their churches, and the civil rulers as both members and fathers of them." The famous John Cotton, the first minister in Boston, was the chief promoter of this sentiment. When he arrived in 1633, he found the people divided in their opinions. Some had been admitted to the privileges of freemen at the first general court, who were not in communion with the churches; after this an order was passed, that none but members of the churches should be admitted freemen; whereby all other persons were excluded from every office or privilege, civil or military. This preacher, by his eloquence, confirmed those who had embraced this opinion, and earnestly pleaded "that the government might be considered as a theocracy, wherein the Lord was judge, lawgiver, and king; that the laws which he gave Israel might be adopted, so far as they were of moral and perpetual equity: that the people might be considered as God's people in covenant with him; that none but persons of approved piety and eminent gifts should be chosen rulers; *that the ministers should be consulted in all matters of religion; and that the magistrate should have a superintending and coercive power over the churches.*" At the desire of the court, he compiled a system of laws,

* Supplement to Robertson's History, p. 409.

founded chiefly on the laws of Moses, which was considered by the legislative body as the general standard; though they never formally adopted it, and in some instances varied from it.*

These principles were fundamentally the same with those upon which were grounded all the persecutions which they had endured in England, and naturally led to the same extremes of conduct which they had so bitterly complained of in those civil and ecclesiastical rulers, from whose tyranny they had fled into this wilderness. They had already proceeded a step farther than the hierarchy had ever attempted. No test-law had as yet taken place in England; but they had at one blow *cut off all but those of their own communion* from the privileges of civil offices, however otherwise qualified. They thought, that as they had suffered so much in laying the foundation of a new state, which was supposed to be a model "of the glorious kingdom of Christ on earth," they had an exclusive right to all the honours and privileges of it; and having the power in their hands, they effectually established their pretensions, and made all dissenters and disturbers feel the weight of their indignation.†

In consequence of the union thus formed between the church and state, on the plan of the Jewish theocracy, the ministers were called to sit in council, and give their advice in matters of religion and cases of conscience which came before the court; and without them they never proceeded to any act of an ecclesiastical nature. *As none were allowed to vote in the election of rulers but freemen, and freemen must be church members; and as none could be admitted into the church but by the elders, who first examined, and then propounded them to the brethren for their vote, the clergy acquired hereby a vast ascendancy over both rulers and people, and had in effect the keys of the state as well as the church in their hands.* The magistrates, on the other hand, regulated the gathering of churches, interposed in the settlement and dismissal of ministers, arbitrated in ecclesiastical controversies, and controlled synodical assemblies. This coercive power in

* Supplement to Robertson's History, p. 410. † Ibid. p. 410.

the magistrate was deemed absolutely necessary to preserve "the order of the gospel."†

The idea of liberty in matters of religion was, in that day, strangely understood, and mysteriously expressed. The Rev. Mr. Higginson of Salem, in his sermon on the day of the election, 1663, speaks thus:—"the gospel of Christ hath a right paramount over all rights in the world; it hath a divine and supreme right to be received in every nation, and the knee of magistracy is to bow at the name of Jesus. This right carries liberty along with it, *for all such as profess the gospel*, to walk according to the faith and order of the gospel. *That which is contrary to the gospel hath no right, and therefore should have no liberty.*" Here the question arises, who is to be the judge of what is agreeable or contrary to the gospel? If the magistrate, then there is only a liberty to believe and practice what the magistrate thinks right. A similar sentiment occurs in the sermon of the learned President Oakes on the same occasion in 1673; "The outcry of some, is for liberty of conscience. This is the great Diana of the libertines of this age. But remember, that as long as you have liberty to walk in the faith and order of the gospel, and may lead quiet and peaceable lives in all godliness and honesty, you have as much liberty of conscience as Paul desired under any government." Here the question recurs, would Paul have submitted to walk according to the opinion which the magistrate might entertain of the faith and order of the gospel? But this was all the freedom allowed by the spirit of these times. Liberty of conscience and toleration were offensive terms, and they who used them were supposed to be the enemies of religion and government. "I look upon toleration (says the same author) *as the first born of all abominations*; if it should be born and brought forth among us, you may call it Gad, and give the same reason that Leah did for the name of her son, *Behold a troop cometh, a troop of all manner of abominations.*" In another of these election sermons, (which may generally be accounted the echo of the public voice, or the political pulse by which the popular opinion may be felt) it is shrewdly intimated that toleration *had its origin from the devil, and the speech of the*

demoniac who cried out, "what have we to do with thee, let us alone, thou Jesus of Nazareth," is styled "Satan's plea for toleration." The following admonition to posterity, written by the Deputy-Governor Dudley, is another specimen :

"Let men of God in courts and churches watch
O'er such as do a toleration hatch ;
Lest that ill egg bring forth a cockatrice,
To poison all with heresy and vice.
If men be left and otherwise combine,
My epitaph's *I die no libertine.*"*

The champion of these sentiments was Cotton, a man who was strongly tinctured with the prevailing opinion, that the magistrate had a coercive power against heretics. The banishment of Roger Williams, minister of Salem, occasioned a vehement controversy on this point. Williams having written in favour of liberty of conscience, and styled the opposite principle "the bloody tenet ;" was answered by Cotton, who published a treatise in 1647, with this strange title, "The bloody tenet washed, and made white in the blood of the Lamb." In this work he labours to prove the lawfulness of the magistrate's *using the civil sword to extirpate heretics, from the commands given to the Jews to put to death all blasphemers and idolaters.* To the objection, that persecution serves to make men hypocrites, he says, "better tolerate hypocrites and tares than briars and thorns. In such cases the civil sword doth not so much attend the conversion of seducers, as the preventing the seduction of honest minds by their means." He allows, indeed, that "the magistrate ought not to draw the sword against seducers till he have used all good means for their conviction : but if after their continuance in obstinate rebellion against the light, he shall still walk toward them in soft and gentle commiseration, his softness and gentleness is excessive large to foxes and wolves ; but his bowels are miserably straitened and hardened against the poor sheep and lambs of Christ. After having said, that it was toleration which made the world antichristian, he concludes his book with this

* Supplement to Robertson's History, p. 411.

singular ejaculation, "the Lord keep us from being bewitched with the whore's cup, lest while we seem to reject her with open face of profession, we bring her in by a back door of toleration; and so come to drink deeply of the cup of the Lord's wrath, and be filled with her plagues.*

But the strangest language that ever was used on this, or, perhaps, on any other subject, is to be found in a book printed in 1645, by Ward of Ipswich, entitled, "the Simple Cabler of Agawam." "My heart (says he) hath naturally detested four thing . the standing of the Apocrypha in the Bible: foreigners dwelling in my country, to crowd out native subjects into the corners of the earth: alchymized coins: *toleration of divers religions or of one religion in segregant sh^{es}.* He that willingly assents to the last, if he examines his heart by daylight, his conscience will tell him, he is either an atheist, or an heretic, or an hypocrite, or at best a captive to some lust. Polypietty is the greatest impiety in the world. To authorize an untruth by toleration of the state, is to build a sence against the walls of heaven, to batter God out of his chair. Persecution of true religion and toleration of false are the Jannes and Jambres to the kingdom of Christ, whereof the last is by far the worst. He that is willing to tolerate any unsound opinion, that his own may be tolerated though never so sound, will for a need, hang God's bible at the devil's girdle. It is said that men ought to have liberty of conscience, and that it is persecution to debar them of it: *I can rather stand amazed than reply to this; it is an astonishment that the brains of men should be parboiled in such impious ignorance.*"

In 1656, several Quakers arrived in the country, and began to teach their doctrines, for which they were at first imprisoned, and then banished. A law was passed by the colonists of Massachusetts, prohibiting Quakers from coming into the colony, imposing the penalty of banishment upon the first offence, and of death upon such as should return after banishment. A succession of most sanguinary laws were enacted against them, of which

* Supplement to Robertson's History, p. 411.

imprisonment, *whipping, cutting off the ears, boring the tongue with a red hot iron, and banishment on pain of death*, were the terrible punishments. In consequence of these laws four persons were put to death at Boston, bearing their punishment with patience and fortitude; solemnly protesting that their return from banishment was by divine direction, to warn the magistrates of their errors, and intreat them to repeal their cruel laws; denouncing the judgments of God upon them; and foretelling that if they should put them to death, others would rise up in their room to fill their hands with work. After the execution of the fourth person, an order from king Charles the Second, procured by their friends in England, put a stop to capital executions.

The Quakers were denounced as heretics, whose principles were "subversive of the Gospel;" "disturbers of the peace;" "malignant and assiduous promoters of doctrines tending to subvert both church and state." It was urged in excuse of the severities exercised against the Quakers, that the magistrates thought themselves "bound in conscience to keep the passage with the point of the sword: this (it was said) could do no harm to him that could be warned by it; their rushing on it was their own act, and they brought the blood on their own heads. Had they promised to depart the jurisdiction and not return without leave, the country would have been glad to have rid themselves of the trouble of executing the laws upon them; it was their presumptuous returning after banishment that caused them to be put to death." This was the plea which the court used in their address to the king; and in another vindication published by their order, the unfortunate sufferers are styled "*felones de se,*" or self-murderers. The preamble to the act by which they were condemned, charges them with "altering the received laudable custom of giving respect to equals and reverence to superiors; that their actions tend to undermine the civil government and destroy the order of the churches, by denying all established forms of worship, *by withdrawing from orderly church fellowship allowed and approved by all orthodox professors of the truth*, and instead thereof, and in opposition thereto, frequently meeting themselves,

insinuating themselves into the minds of the simple, whereby divers of our inhabitants have been infected."

Those specimens will show how far the New England Puritans profited by the terrible visitation of persecution in the mother country, and admirably enforces the principle previously stated in this work, that every religion which lays claim to an infallible origin, and pretends to be based on divine and indisputable dogmas, must of necessity be a persecuting and intolerant religion. The proceedings of the early Colonists of North America, prove how indisputable is this proposition; for, if toleration and forbearance was to have been expected of any body of religionists, surely it ought to have been of those who had suffered so much for opinion's sake, before going into the wildernesses of the American continent. Their conduct cannot be satisfactorily explained upon any other principle than the one already stated.

As an evidence of the ignorance and fanaticism of the New England settlers, we need only instance their conduct in reference to the imaginary crime of witchcraft, under the colonial government of Sir William Phipps. Almost the first act of him and council, was the institution of a court to try those unfortunate victims, who were accused of witchcraft at Salem. The belief in this supposed crime had been so prevalent in England, that parliament had enacted a law punishing it with death. Under this law, multitudes had been tried and executed in that country, and two or three in Massachusetts, some of whom acknowledged they were guilty. Accounts of these trials and confessions, and particularly of some trials before Sir Matthew Hale, a judge revered in the colonies, had been published and distributed throughout the country. They were read in a time of great distress and gloom by a people naturally sedate, and accustomed to regard with awe the surprising and unaccountable accidents and appearances which, in this new world, were often presented to their contemplation.

In February, 1692, a daughter and a niece of Mr. Paris, the minister of Salem, were afflicted with disorders affecting their bodies in the most singular manner. The physicians, unable to account for their contortions,

pronounced them bewitched; and the children, hearing of this, declared that an Indian woman, who lived in the house, was the cause of their torments. Mr. Paris concurred with the Physicians. Several private fasts were kept at his house, and the gloom was increased by a solemn fast throughout the colony.

The Indian woman confessed herself guilty. The children were visited, noticed, and pitied. This encouraged them to persevere, and other children, either from sympathy or the desire of similar attentions, exhibited similar contortions. A distracted old woman, and one who had been a long time confined to her bed, was added to the list of the accused; and, in the progress of the infatuation, women of mature age united with the children in their accusations.

The accused were multiplied in proportion to the accusers. Children accused their parents, and parents their children. A word from those who were supposed to be afflicted occasioned the arrest of the devoted victim; and so firmly convinced were the magistrates that the prince of darkness was in the midst of them, using human instruments to accomplish his purposes, that the slightest testimony was deemed sufficient to justify a commitment for trial.

The court, specially instituted for this purpose, held a session in June, and afterwards several others, by adjournment. Many were tried, and received sentence of death. A few pleaded guilty. Several were convicted upon testimony, which, at other times, would not have induced suspicion of an ordinary crime, and some upon testimony retracted after conviction. Nineteen were executed, and many yet remained to be tried.

At this stage of the proceedings the legislature established, by law, a permanent court, by which the other was superseded, and fixed a distant day for its first session, at Salem. In the mean time the accusations multiplied, and additional jails were required to hold the accused. The impostors, hardened by impunity and success, ascended from decrepid old women to respectable characters, and at length, in their ravings, named ministers of the gospel, and even the wife of the governor.

The community were thrown into consternation. Each felt alarm for himself, his family, and his friends. The shock roused them to reflection. They considered more closely the character of the accusers; the nature of the alleged crime; the testimony often contradictory and never explicit; and more than all these, the high standing of some who were implicated; and began to doubt whether they had not been too credulous and precipitate.

At the next term the grand jury found indictments against fifty; but on trial all were acquitted except three, and those the governor reprieved. He also directed that all who were in prison should be set at liberty. A belief, however, of the truth of the charges still lingered among the people, and prevented any prosecution of the impostors. That all were impostors, cannot be believed. Many must have acted under the influence of disordered imagination, which the attendant circumstances were well calculated to produce.

With these details of persecutions, and fanatical cruelty, this chapter ends. Another shall be devoted to the exposure of the barbarous treatment of the natives by these men of God, and to a general outline of the usage of the aborigines of North America, by British colonists and adventurers, which will exhibit a mass of treachery, cold-blooded cruelty, and sanctimonious villany, only paralleled by the conduct of their brethren, Spanish Christians, of Mexican and Peruvian notoriety.

CHAPTER IX.

PRIESTCRAFT IN THE COLONIES.—NORTH AMERICA.

“ Without more process the whole race enslaved ;
Cut off that Charter they from nature drew,
And made them Slaves to men they never knew ;
Search ancient histories, consult records,
Under this title the *most Christian Lords*
Hold,—thanks to conscience—more than half the ball ;
O'erthrow this title they have none at all.”

CHURCHILL.

PROTESTANTS have been in the habit of ridiculing the pretensions of the Pope, and of violently denouncing his stretch of power, in making a present of South America to the King of Spain ; leaving out of view the equally presumptuous and unjustifiable conduct of Queen Elizabeth and James I. two of the English Popes, or supreme heads of the Church. In 1578, a charter as extensive in its endowments, as that which Pope Alexander VI. gave to the King of Spain, was conferred by Queen Elizabeth on Sir Humphrey Gilbert, *giving him all the lands and countries he might discover, that were not already taken possession of by some Christian Prince*. He was to hold them of England, with full power of willing them for ever, or disposing of them by sale, on the simple condition of reserving one-fifth of all the gold and silver found to the crown. She afterwards gave a similar charter to Sir Walter Raleigh ; and her successor, James I. still further imitated the Pope, by dividing the Continent of North America, under the name of North and South Virginia, between two trading companies, as the Pope had divided the world between Spain and Portugal.

Almost every reader of history, is aware of the sad and disastrous beginning of most of our American Colonies. Adventurers with charters in their pockets, landed on the coast of America, and claimed it for their own, considering the natives of no more value than the bears and other wild animals of the woods. The very first thing which

the colonists in the majority of cases seem to have done, was to insult and ill-treat the aborigines, thus making them their mortal enemies. Mr. Howitt eloquently says: "For about a century, nothing but wretchedness, failure, famine, massacres by the Indians, were the news from the American Colonies. The more northern ones, as Nova Scotia, Canada, and New York, we took from the French and the Dutch; the more southern, as Florida and Louisiana, were obtained at a later day from the Spaniards. We shall here therefore confine our brief notice chiefly to the manner of settling the central eastern states, particularly Virginia, New England, and Pennsylvania.

"For eighty-two years from the granting of the charter by Elizabeth to Sir Humphrey Gilbert, to the abandonment of the country by Sir Walter Raleigh for his El Dorado visions, the Colony of Virginia suffered nothing but miseries, and was become, at that period, a total failure. The first settlers were, like the Spaniards, all on fire in quest of gold. They got into squabbles with the Indians, and the remnant of them was only saved by Sir Francis Drake happening to touch there on his way home from a cruise in the West Indies. A second set of adventurers were massacred by the Indians, not without sufficient provocation; and a third perished by the same means, or by famine induced by their unprincipled and impolitic treatment of the natives. The first successful settlement which was formed was that of James-Town, on James River, in Chesapeak Bay, in 1607. But even here scarcely had they located themselves, when their abuse of the Indians involved them in a savage warfare with them. They took possession of their hunting-grounds without ceremony; and they *cheated them in every possible way in their transactions with them*, especially in the purchases of their furs. That they might on the easiest terms have lived amicably with the Indians, the history of the celebrated Captain John Smith of that time sufficiently testifies. He had been put out of his rank, and treated with every contumely by his fellow colonists, till they found themselves on the verge of destruction from the enraged natives. They then meanly implored him to save them, and he soon effected their

safety by that obvious policy which, if men were not blinded by their own wickedness, would universally best answer their purpose. He began to conciliate the offended tribes ; to offer them presents and promises of kindness ; and the consequence was, they soon flocked into the settlement again in the most friendly manner, and with plenty of provisions. But even Smith was not sufficiently aware of the power of friendship ; he chose rather to attack some of the Indians than to treat with them, and the consequence was that he fell into their hands, and was condemned to die the death of torture.

“ But here again, the better nature of the Indians saved him : and that incident occurred which is one of the most romantic in the American history. He was saved from execution at the last moment, by the Indian beauty Pocahontas, the daughter of the great Sachem Powhatan. This young Indian woman, who is celebrated by the colonists and writers of the time, as of a remarkably fine person, afterwards married a Mr. Rolfe, an English gentleman of the Colony. . She was brought over by him to see England, and presented at court, where she was received in a distinguished manner by James and his queen. This marriage, which makes a great figure in the early history of the Colony, was a most auspicious event for it. It warmly disposed the Indians towards the English. They were anxious that the Colonists should make other alliances with them of the same nature, and which might have been attended with the happiest consequences to both nations ; but though some of the best families of Virginia now boast of their descent from this connexion, the rest of the Colonists of the period held aloof from Indian marriages as beneath them. They looked on the Indians rather as creatures to be driven to the woods—for, unlike the negroes, they could not be compelled to become slaves—than to be raised and civilized ; and therefore, spite of the better principles which the short government of that excellent man Lord Delaware had introduced, they were soon again involved in hostilities with them. The Indians felt deeply the insult of the refusal of alliance through marriage with them ; they felt the daily irritation of attempts to overreach them in

their bargains, and they saw the measures they were taking to seize on their whole country. They saw that there was to be no common bond of interest or sympathy between them; that there was to be a usurping and a suffering party only; and they resolved to cut off the grasping and haughty invaders at a blow. A wide conspiracy was set on foot; and had it not been in this case, as in many others, that the compassionate feelings of one of the Indians partially revealed the plot at the very moment of its execution, not an Englishman would have been left alive. As it was, a dreadful massacre ensued, and more than a fourth of the colonists perished. The English, in their turn, fell on the Indians, and a bloody war of extermination followed. When the colonists could no longer reach them in the depths of their woods, they offered them a deceitful peace. The Indians, accustomed in their own wars to enter sincerely into their treaties of peace when inclined to bury the tomahawk—were duped by the more artful Europeans. They came forth from their woods, planted their corn, and resumed their peaceful hunting. Just as the harvest was ripe, the English *rushed suddenly upon them, trampled down their crops, set fire to their wigwams, and chased them again to the woods with such slaughter, that some of the tribes were totally exterminated!*” *

The proceedings of the English towards the natives may be summed in a single passage of the Abbé Raynal. “Two wars were carried on against the natives of the most extravagant description. All the wandering or fixed nations between the ocean and the Appalachian mountains, were attacked and massacred *without any interest or motive*. Those who escaped being put to the sword, either submitted or were dispersed.”

Nor were the Puritans who settled in Massachusetts, anything more honest or kindly towards the native inhabitants, than the others. As their settlements continued to extend from Massachusetts-Bay, into Connecticut, New Hampshire, and Maine, the Indians found that as the former spread over the territory, they appropriated

* Howitt's History of Colonization and Christianity, p. 336—339.

he had without asking leave, on which the latter demurred, but in vain. "The Indians," says Mr. Nevitt, "saw that if they did not make a stand against these encroachments they must soon be driven out of their ancestral lands, and exterminated by those tribes on which they must be forced. They resolved therefore to exterminate the invaders that would hear no reason. The Pequods, who lay near the colony of Connecticut, called upon the Narragansets in 1637, to join them in their scheme. The Narragansets revealed it to the English, and both parties were speedily in arms against each other. The different colonies of New England had entered into an association for common defence. The people of Connecticut called on those of Massachusetts-Bay for help, which was accorded; but before its arrival the soldiers of Connecticut, who seemed on all occasions eager to shed Indian blood, had attacked the Pequods where they had posted themselves, in a sort of rude camp in a swamp, defended with stakes and boughs of trees. The Pequods were supposed to be a thousand strong, besides having all their women and children with them; but their simple fortification was soon forced, and set fire to; and men, women, and children perished in the flames, or were cut down on rushing out, or seized and bound. The Massachusetts forces soon after joined them, and then the Indians were hunted from place to place with unrelenting fury. They determined to treat them, not as brave men fighting for their invaded territories, for their families and posterity, *but as wild beasts. They massacred some in cold blood, others they handed over to the Narragansets to be tortured to death; and great numbers were sold into Barbadoes as slaves.* In less than three months, the great and ancient tribe of the Pequods had ceased to exist. What did Roger Williams say to this butchery by a Christian people? But the spirit of resentment against the Indians grew to such a pitch in those states that nothing but the language of Cotton Mather, (the historian of New England,) can express it. He calls them devils incarnate, and declares that unless he had 'a pen made of a porcupine's quill and dipped in aquafortis he could not describe all their cruelties.' Could they be possibly

greater than those of the Puritan settlers, who were at once the aggressors, and bore the name of Christian? So deadly, indeed, became the vengeance of these colonists, that they granted a public reward to any one who should kill an Indian. The Assembly, says Douglass, in 1703, voted £40 premium for each Indian scalp or captive. In the former war the premium was £12. In 1706, he says, about this time premiums for Indian scalps and captives were advanced by act of Assembly; viz: per piece to impressed men £10, to volunteers in pay £20, to volunteers serving without pay £50, with the benefit of the captives and plunder. Colonel Hilton, with 220 men, ranges the eastern frontiers, and kills many Indians. In 1722 the premium for scalps was £100. In 1744 it had risen to £400 old tenor; for the years 1745, 6, and 7, it stood at the enormous sum of £1000 per head to volunteers, scalp or captive (!) and £400 per head to impressed men, wages and subsistence money to be deducted.* In 1744 the Cape-Sables, and St. John's Indians being at war with the colonies, Massachusetts Bay declared them rebels: forbade the Pasamaquoddy, Penobscot, Noridgwoag, Pigwacket, and all other Indians west of St. John's to hold any communication with them, and offered for their scalps—males 12 years old, and upwards, £100 new tenor; for such, as captives, £105. For *women and children* £50., scalps!—£55., captives! The Assembly soon after, hearing that the Penobscot and Noridgwoag Indians had joined the French, extended premiums for scalps and captives to all places west of Nova Scotia, and advanced them to £250 new tenor, to volunteers; and £100 new tenor to troops in pay.†

“In 1722, a Captain Harman, with 200 men, surprised the Indians at Noridgwoag, and brought off twenty-six scalps, and that of *Father Ralle*, a French Jesuit.‡ The savage atrocities here committed by the New Englanders were frightful. They massacred men, women, and children; pillaged the village, robbed and set fire to the church, and mangled the corpse of Father Ralle most brutally.§ For these twenty-six scalps, at the then

* Douglass' Summary, i. 556-65.

† Ibid. i. 321.

‡ Ibid. i. 199.

§ Drake's Book of the Indians.

premium, the good people of Massachusetts paid £2600. A Captain Lovel, also, seems to have been an active scalper. 'He collected,' says Raynal, 'a band of settlers as ferocious as himself, and set out to hunt savages. One day he discovered ten of them quietly sleeping round a large fire. *He murdered them, carried their scalps to Boston, and secured the promised reward, of course £1000!* Who could suppose that the land of the Pilgrim Fathers, the land of the noble Roger Williams, could have become polluted with horrors like these!"

It is amusing to see the trickery and deception employed by the whites, in dealing with the natives, when, instead of violently taking possession of the land, they made a *pretence* of buying it from them; and also to learn the nature of the articles given in exchange for the land, by these followers of "the meek and lowly Jesus." Mr. Howitt describes one of the conferences held in 1744, between the North American Settlers and the Chiefs of the Native Tribes, for the purpose of arranging about the former taking possession of some lands. "The details of the conferences develop many curious characteristics both of the white and the red men. Canassateego, an Onondaga chief, was the principal speaker for the Indians on all these occasions, and it would be difficult to point to the man in any country, however civilized and learned, who has conducted national negotiations with more ability, eloquence, and sounder perceptions of actual existing circumstances, amid all the sophistry employed on such occasions by European diplomatists—

That lead to bewilder, and dazzle to blind.—*Beattie.*

"It had been originally agreed that a certain sum should be given to the Indians, or rather its value in goods, to compensate them for their trouble and time in coming to these conferences; that their expenses should be paid during their stay; and that all their kettles, guns, and hatchets should be mended for them; and the speakers took good care to remind the Colonists of these claims, and to have them duly discharged. As it may be interesting to many to see what sort of goods were given on these occasions, we may take the following as a specimen,

which were delivered to them at the conference of 1742, in part payment for the cession of some territory.

500 pounds of powder.	60 kettles.
600 pounds of lead.	100 tobacco tongs.
45 guns.	100 scissors.
60 Stroud matchcoats.	500 awl blades.
100 blankets.	120 combs.
100 Duffil matchcoats.	2000 needles.
200 yards half-thick.	1000 flints.
100 shirts.	24 locking-glasses.
40 hats.	2 pounds of vermilion.
40 pairs shoes and buckles.	100 tin pots.
40 pairs stockings.	1000 tobacco pipes.
100 hatchets.	200 pounds of tobacco.
500 knives.	24 dozen of gartering.
100 hoes.	25 gallons of rum.

“In another list we find no less than *four dozens of Jew's harps*. Canassatego, on the delivery of the above goods, made a speech which lets us into the real notions and feelings of the Indians on what was going on in that day. ‘We received from the proprietor,’ said he, ‘yesterday, some goods in consideration of our release of the lands on the west side of Susquehanna. It is true, we have the full quantity according to agreement; but, if the proprietor had been here in person, we think, in regard to our numbers and poverty, he would have made an addition to them. If the goods were only to be divided amongst the Indians present, a single person would have but a small portion; but if you consider what numbers are left behind equally entitled with us to a share, there will be extremely little. We therefore desire, if you have the keys of the proprietor's chest, you will open it and take out a little more for us.’

“We know our lands are now become more valuable. *The white people think we don't know their value; but we are sensible that the land is everlasting, and the few goods we receive for it, are soon worn out and gone.*” *

It seems those Christian adventurers thought *rum, powder, shot, and Jew's harps* capital instruments for the conversion of the heathen, and the bringing of them to the

* Howitt's History of Colonization and Christianity, p. 371-373.

fold of Christ! Nay, so desirous were the early settlers, that the natives should find a short and easy road to heaven, and that their souls should be saved even at the destruction of their bodies, that Cotton Mather, the New England historian, records, that it was considered a "*religious* act among the New Englanders to kill Indians."

The following extract from Mr. Howitt's work, exhibits the extensive destruction of the Indians, by massacre and the "poison waters" of men bearing the name of Christian, as well as the impudence and absurdity of attempting to Christianize men so grossly cheated and trampled upon as were the natives. "When the missionaries have preached to the shrewd Indians the genuine doctrines of Christianity, they have immediately been struck with the total discrepancy between these doctrines and the lives and practices of their European professors. 'If these are the principles of your religion,' they have continually said, 'go and preach them to your countrymen. If they have any efficacy in them, let us see it shown upon them. Make them good, just, and full of this love you speak of. Let them regard the rights and property of Indians. You have also a people amongst you that you have torn from their own country, and hold in slavery. Go home and give them freedom; do as your book says,—as you would be done by. When you have done that, come again, and we will listen to you.'

"This is the language which the missionaries have had everywhere in the American forests to contend with.* When they have made, by their truly kind and Christian spirit and lives, some impression, the spirit and lives of

* Mr. Mayhew in his journal, writes, that the Indians told him, that they could not observe the benefit of Christianity, because the English cheated them of their lands and goods; and that the use of books made them more cunning in cheating. In his Indian itineraries, he desired of Ninicroft, sachem of the Narragansets, leave to preach to his people. Ninicroft bid him go and make the English good first, and desired Mr. Mayhew not to hinder him in his concerns. Some Indians at Albany being asked to go into a meeting-house, declined, saying, "the English went into those places to study how to cheat poor Indians in the price of beaver, for they had often observed that when they came back from those places they offered less money than before they went in."

their countrymen have again destroyed their labours. The fire-waters, gin, rum, and brandy, have been introduced to intoxicate, and in intoxication to swindle the Indians out of their furs and lands. Numbers of claims to lands have been grounded on drunken bargains, which in their soberness the Indians would not recognize; and the consequences have been bloodshed and forcible expulsion. Before these causes the Indians have steadily melted away, or retired westwards before the advancing tide of white emigration. Malte Brun would have us believe that in the United States there never were many more than twice the present number. Let any one look at the list of the different tribes, and their numbers in 1822, quoted by himself from Dr. Morse, and then look at the numbers of all the tribes which inhabited the old States at the period of their settlement.

In New England.....	2,247
New York.....	5,184
Ohio.....	2,407
Michigan and N. W. territories.....	28,380
Illinois and Indiana.....	17,006
Southern States east of Mississippi.....	65,122
West of Mississippi and north of Missouri...	33,150
Between Missouri and Red River.....	101,070
Between Red River and Rio del Norte.....	45,370
West of Rocky Mountains.....	171,200
	<hr/>
	471,136

“The slightest glance at this table shows instantly the fact, that where the white settlers have been the longest there the Indians have wofully decreased. The farther you go into the Western wilderness the greater the Indian population. Where are the populous tribes that once camped in the woods of New York, New England, and Pennsylvania? In those states there were twenty years ago, about 8000 Indians; since then, a rapid diminution has taken place. In the middle of the seventeenth century, and after several of the tribes were exterminated, and after all had suffered severely, there could not be less, according to the historians of the times, than forty or fifty thousand Indians within the same limits. The traveller occasionally meets with a feeble remnant of these once numerous and

powerful tribes, lingering amid the now usurped lands of their country, in the old settled states ; but they have lost their ancient spirit and dignity, and more resemble troops of gipsies than the noble savages their ancestors were. A few of the Tuscaroras live near Lewistown, and are agriculturists : and the last of the Narragansets, the tribe of Miantinomo, are to be found at Charlestown, in Rhode Island, under the notice of the Boston missionaries. Fragments of the Six Nations yet linger in the State of New York. A few Oneidas live near the lake of that name, now Christianized and habituated to the manners of the country. Some of the Senecas and Cornplanters remain about Buffalo, on the Niagara, and at the headwaters of the Alleghany river. Amongst these Senecas, lived till 1830, the famous orator Red-Jacket ; one of the most extraordinary men which this singular race has produced. The effect of his eloquence may be imagined from the following passage, to be found in ‘ Buckingham’s Miscellanies selected from the Public Journals.’

“ More than thirty years (this was written about 1822) have rolled away since a treaty was held on the beautiful acclivity that overlooks the Canandaigua Lake. Two days had passed away in negotiation with the Indians for the cession of their lands. The contract was supposed to be nearly completed, when Red-Jacket arose. With the grace and dignity of a Roman senator he drew his blanket around him, and with a piercing eye surveyed the multitude. All was hushed. Nothing interposed to break the silence, save the gentle rustling of the tree-tops under whose shade they were gathered. After a long and solemn, but not unmeaning pause, he commenced his speech in a low voice and sententious style. Rising gradually with the subject, he depicted the primitive simplicity and happiness of his nation, and the wrongs they had sustained from the usurpations of white men, with such a bold but faithful pencil, that every auditor was soon roused to vengeance, or melted into tears. The effect was inexpressible. But ere the emotions of admiration and sympathy had subsided, the white men became alarmed. They were in the heart of an Indian country, surrounded by ten times their number, who were inflamed by the remembrance of their injuries,

and excited to indignation by the eloquence of a favourite chief. Appalled and terrified, the white men cast a cheerless gaze upon the hordes around them. A nod from one of the chiefs might be the onset of destruction, but at this portentous moment *Farmers-brother* interposed.' " *

That the Indians could see through the craft and pretensions of the Priests, who attempted to convert them in the face of the villanies and frauds of the whites, is admirably shown in a council held at Buffalo, in 1805, by the chiefs and warriors of the Senecas, at the request of Mr. Cram, a missionary from Massachusetts; a name most expressive of the occupation he was engaged in—cramming. "The missionary first made a speech, in which he told the Indians that he was sent by the Missionary Society of Boston, to instruct them 'how to worship the Great Spirit,' and not to get away their lands and money; that there was but one true religion, and they were living in darkness, etc. After consultation, Red-Jacket returned, on behalf of the Indians, the following speech, which is deservedly famous, and not only displays the strong intellect of the race, but how vain it was to expect to Christianize them, without clear and patient reasoning, and in the face of the crimes and corruptions of the whites.

"*Friend and brother*, it was the will of the Great Spirit that we should meet together this day. He orders all things, and he has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened that we see clearly; our ears are unstopped that we have been able to hear distinctly the words that you have spoken. For all these favours we thank the Great Spirit and him only.

"*Brother*, this council-fire was kindled by you. It was at your request that we came together at this time. We have listened with great attention to what you have said; you requested us to speak our minds freely: this gives us great joy, for we now consider that we stand upright before you, and can speak whatever we think.

* Howitt's History of Colonization and Christianity, p. 393-396.

All have heard your voice, and all speak to you as one man ; our minds are agreed.

“ ‘ *Brother*, you say you want an answer to your talk before you leave this place. It is right you should have one, as you are at a great distance from home, and we do not wish to detain you ; but we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

“ ‘ *Brother*, listen to what we say. There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffalo, the deer and other animals for food. He made the beaver and the bear, and their skins served us for clothing. He had scattered them over the country, and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his red children, because he loved them. If we had any disputes about hunting-grounds, they were generally settled without the shedding of much blood ; but an evil day came upon us : your forefathers crossed the great waters, and landed on this island. Their numbers were small ; they found friends, and not enemies ; they told us they had fled from their own country for fear of wicked men, and came here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request, and they sate down among us. We gave them corn and meat, *they gave us poison * in return*. The white people had now found out our country, tidings were carried back, and more came amongst us ; yet we did not fear them, we took them to be friends : they called us brothers, we believed them, and gave them a larger seat. At length their numbers had greatly increased, *they wanted more land,—they wanted our country!* Our eyes were opened, and our minds became uneasy. Wars took place ; *Indians were hired to fight against Indians*, and many of our people were destroyed. They also brought strong liquors among us ; it was strong and powerful, and has slain thousands.

* Spirituous liquors.

“*Brother, our seats were once large, and yours were very small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied ;—you want to force your religion upon us.*

“*Brother, continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right, and we are lost ; how do you know this ? We understand that your religion is written in a book ; if it was intended for us as well as you, why has not the Great Spirit given it to us, and not only to us, why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly ? We only know what you tell us about it ; how shall we know when to believe, BEING SO OFTEN DECEIVED BY THE WHITE PEOPLE ?*

“*Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it ? why not all agree, as you can all read the book ?*

“*Brother, we do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship that way. It teaches us to be thankful for all the favours we receive ; to love each other, and to be united ;—we never quarrel about religion.*

“*Brother, the Great Spirit has made us all ; but he has made a great difference between his white and red children. He has given us a different complexion, and different customs. To you he has given the arts ; to these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding ? The Great Spirit does right : he knows what is best for his children : we are satisfied.*

“*Brother, we do not wish to destroy your reli-*

gion, or take it from you; *we only want to enjoy our own.*

“*Brother, you say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings, and saw you collecting money from the meeting. I cannot tell what this money was intended for, but suppose it was your minister; and, if we should conform to your way of thinking, perhaps you may want some from us.*

“*Brother, we are told that you have been preaching to the white people in this place. These people are our neighbours; we are acquainted with them: we will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said.*

“*Brother, you have now heard our answer to your talk; and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.*

“The Missionary, hastily rising from his seat, refused to shake hands with them, saying ‘*there was no fellowship between the religion of God and the works of the devil.*’ The Indians smiled and retired in a peaceable manner.* Which of these parties best knew the real nature of religion? At all events the missionary was awfully deficient in the spirit of his own, and in the art of winning men to embrace it.”†

In Canada, European intercourse with the natives, has brought similar deplorable results to those we have been recording. Christian civilization has introduced the missionary and the “fire-water” at the same time, to stultify both the mind and the body, so that they might be the more easily plundered of their property. Mrs. Jameson, in her “*Rambles in Canada,*” gives the following melancholy description of the effects of Christian intercourse with the Red Indians.

“Every means, hitherto provided by the Canadian

* Winterbottom’s *America*.

† Howitt’s *History of Colonization and Christianity*, p. 397–401.

government, for the protection of the Indians against the whites, has failed. Every prohibition of the use or sale of ardent spirits, among them, has proved a mere mockery. The refuse of the white population, along the back settlements, have no perception of the genuine virtues of the Indian characters. They see only their inferiority in the commonest arts of life; their subjection to our power; they condemn them, oppress them, cheat them, corrupt their women, and deprave them by the means and example of drunkenness."

She then gives the following most affecting story, in explanation of the manner the natives have been duped and plundered. It describes an Indian Elysium, at the head of one of the Bays of Lake Huron. The residence of a happy pair, enjoying while secluded from the contaminating influence of "Christian civilization," freedom and independence. Hunting, fishing, and sugar making succeeded to such an extent as to supply them with every necessary, and many luxuries. He had an abundance, wherewith to feed and clothe himself and wife. But in an evil hour, he fell a victim to the unprincipled villany of the white trader; of which the following gives the sad details. "Shall I lift the same blanket, after the lapse of eighteen months? The second summer has arrived, since my last visit: the wigwam on the lake shore, the fit residence of summer, is unoccupied—the fire is still turning in the wigwam of winter; but the situation, which has warmth and quiet to recommend it, at that season, when cold is our greatest enemy, is now gloomy and dark. Wondering what could have induced my friends to put up with the melancholy of the deep forest, instead of the sparkling of the sunlit wave, I hastened to enter. How dreadful the change! there was, indeed, the same Indian girl that I had left healthy, cheerful, contented, and happy; but whisky, hunger, and distress of mind, had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast, half dressed, and filthy. Every part of the wigwam was ruinous and dirty, and, with the exception of one kettle, entirely empty. Not one single article of furniture, clothing, or provision remained. Her

husband had left in the morning to go out to fish, and she had not moved from the spot ; this I thought strange, as his canoe and spear were on the beach. In a short time he returned, but without any food. He had indeed, set out to fish, but had lain down to sleep in the bush, and had been awakened by his dog barking on our arrival. He appeared worn down and helpless, both in body and mind, and seated himself, in listless silence, in his place in the wigwam. My curiosity was excited, and, although anxious not to distress his feelings, I could not avoid seeking some explanation of the change I observed. It was with difficulty I ascertained the following facts.

“ On the opening of the spring of 1833, the Indian, having got a sufficiency of furs for his purpose, set off to a distant trading port, to make his purchase. The trader presented him with a plug of tobacco, and a pipe, on his entrance, and offered him a glass of whisky, which he declined ; the trader was then occupied with other customers, but soon noticed the respectable collection of furs in the poor Indian. He was marked as his victim, and, not expecting to be able to impose upon him, unless he made him drunk, he determined to accomplish this by indirect means.

“ As soon as the store was clear of other customers, he entered into conversation with the Indian, and invited him to join him in drinking a glass of cider, which he unhesitatingly accepted ; *the cider was mixed with brandy*, and soon began to affect the mind of the Indian. A second, and a third glass was taken, and he became completely intoxicated. In this state the trader dealt with him ; but, it was not at first that even the draught he had taken could overcome his lessons of prudence. He parted with only one skin ; the trader was, therefore, obliged to continue his contrivances, which he did, with such effect, that, for three weeks, the Indian remained eating, drinking, and sleeping, in his store. At length, all the fur was sold, and the Indian returned home *with only a few ribbons and beads, and a bottle of whisky*. The evil example of the husband, added to vexation of mind, broke the resolution of the wife, and she, too, partook of the accursed liquor. From this time there was

no change. The resolution of the Indian, once broken, his pride of spirit, and, consequently, his firmness, were gone; he became a confirmed drunkard—his wife's and his own ornamental dresses, and, at length, all the furniture of his wigwam, even the guns and traps, on which his hunting depended, were all sold to the store for whisky.

“When I arrived they had been two days without food, and the Indian had not energy to save himself and his family from starvation.

“All the arguments that occurred to me I made use of to convince the Indian of his folly, and to induce him, even now, to begin life again, and redeem his folly. He heard me in silence. I felt that I should be distressing them by remaining all night, and prepared to set out again, first giving to the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

“I had not proceeded far on my journey, when it appeared to me, that by remaining with them for the night, and in the morning renewing my solicitations to them, I might assist still more to effect a change, I therefore turned back, and in about two hours arrived again at the wigwam. The Indian had set off for the store, but had not yet returned. His wife still remained seated where I left her, and during the whole night (the Indian never coming back) neither moved nor raised her head. Morning came; I quickly dispatched breakfast, and leaving my baggage, with the assistance of my guide, set out for the trader's store. It was distant about two miles. I inquired for the Indian. He came there the evening before with a dollar; he purchased a pint of whisky, for which he paid half a dollar, and with the remainder bought six pounds of flour. He remained until he had drunk the whisky, and then requested to have the flour exchanged for another pint of whisky. This was done, and having consumed that also he was so “stupidly drunk” (to use the words of the trader,) that it was necessary to shut him out of the store on closing it for the night. Search was immediately made for him, and at the distance of a few yards he was found lying on his face dead.”

This melancholy instance may be taken as an illustration of the general treatment of the Indians by Europeans. This is more fully borne out by the narrative of Sir Francis Head, ex-governor of Canada, lately published. The extract will require no comment, it is sufficiently forcible and eloquent:—

“The fate of the red inhabitants of America, the real proprietors of its soil, is, without any exception, the most sinful story recorded in the history of the human race; and when one reflects upon the anguish they have suffered from our hands, and the cruelties and injustice they have endured, the mind, accustomed to its own vices, is lost in utter astonishment at finding that, in the red man's heart, there exists no sentiment of animosity against us, no feeling of revenge; on the contrary, that our appearance at the humble portal of his wigwam is to this hour a subject of unusual joy. If the white man be lost in the forest, his cry of distress will call the most eager hunter from his game; and among the tribe there is not only pleasure but pride in contending with each other, who shall be the first to render him assistance and food.

“So long as we were obtaining possession of their country by open violence, the fatal result of the unequal contest was but too clearly understood; but now that we have succeeded in exterminating their race from that vast region of land, where nothing in the present day remains of the poor Indian but the unnoticed bones of his ancestors, it seems inexplicable how it should happen that, even where their race barely lingers in existence, it should still continue to wither, droop, and vanish before us like grass on the progress of the forest in flames. ‘The red men,’ lately exclaimed a celebrated Maimi Cacique, ‘are melting like snow before the sun.’

“Whenever and wherever the two races come into contact with each other, it is sure to prove fatal to the red man. However bravely, for a short time, he may resist our bayonets and our fire arms, sooner or later he is called upon by death to submit to his decree; if we stretch forth the hand of fellowship, the liquid fire it offers him to drink, proves still more destructive than our wrath; and, lastly, if we attempt to Christianise the Indians, and for that

sacred object congregate them in villages of substantial log-houses, lovely and beautiful as such a theory appears, it is an undeniable fact, to which, unhesitatingly, I add my humble testimony, that, as soon as the hunting season commences, the men (from warm clothes and warm housing having lost their hardihood) perish, or rather rot, in numbers, by consumption; while, as regards their women, it is impossible for any accurate observer to refrain from remarking that civilization, in spite of the pure, honest, and unremitting zeal of our missionaries, by some accursed process, has blanched their babies' faces,—in short, our philanthropy, like our friendship, has failed in its professions. Producing deaths by consumption, it has more than decimated its followers; and, *under the pretence of eradicating from the female heart the errors of a Pagan's creed, it has implanted, in their stead, the germs of Christian guilt!*

“What is the reason of all this? Why the simple virtues of the red aborigines of America should, under all circumstances, fade before the vices and cruelty of the old world, is a problem which no one amongst us is competent to solve; the dispensation is as mysterious as its object is inscrutable. I have merely mentioned the facts, because I feel that, before the subject of the Indians in Upper Canada can be fairly considered, *it is necessary to refute the idea, which so generally exists in England, about the success which has attended the Christianising and civilizing of the Indians*; whereas, I firmly believe every person of sound mind in this country who is disinterested in their conversion, and who is acquainted with the Indian character, will agree:—

1st. That an attempt to make farmers of the red men has been, generally speaking, a complete failure.

2nd. That congregating them for the purpose of civilization has implanted many more vices than it has eradicated; and consequently,

3rd. That the greatest kindness we can perform towards these intelligent, simple-minded people, is to remove and fortify them as much as possible from all communications with the whites.

* * * * *

“ The lieutenant-governor of the province may protect them from open violence ; but neither he nor any other authority on earth, can prevent the combination of perty vices, which, as I have already explained, are as fatal in their operation as the bayonet itself.

“ It is impossible to teach the Indian to beware of the white man, for it seems to be the instinct of his untutored nature to look upon him as a friend ; in short, his simplicity is his ruin, and though he can entrap and conquer every wild beast in his forest, yet, invariably, he becomes himself the prey of his white brother ! ”

Sufficient space has been occupied, in exposing Priestcraft, and “ Christian Civilization ” in the Western World ; I shall devote another chapter to our Eastern Colonies and the South-Sea Islands ; and afterwards return home to finish the catalogue of Clerical rapacity, persecution, selfishness, and immorality. The important facts given from American history, it is deemed will be a sufficient apology, for dwelling so long on that portion of the theme.

CHAPTER X.

PRIESTCRAFT IN THE COLONIES CONCLUDED.—AUSTRALIA AND THE SOUTH SEA ISLANDS.

IN this chapter a finishing glance shall be taken at the results of Christian government, and Priestly influence, in the Eastern Colonies ; in doing which, we will bring under notice, only a few instances out of a numerous list, respecting the treatment of the natives of Australia, and the South Sea Islands. The massacres, murders, and unprincipled robberies perpetrated by the East India government, and the multitude of unfeeling adventurers from the mother country, who have made India the theatre of their wholesale frauds and villanies, shall be passed over as too

much retire as decay; wherever Europeans meet with them, they appear to wear out, and gradually to decay: they diminish in numbers; they appear actually to vanish from the face of the earth. I am led to apprehend that within a very limited period, a few years, (adds the Bishop,) those who are most in contact with Europeans will be utterly extinct—I will not say exterminated—but they will be extinct.’

“As to their moral condition, the bishop says of the natives around Sidney—‘They are in a state which I consider one of extreme degradation and ignorance; they are, in fact, *in a situation much inferior to what I suppose them to have been before they had any communication with Europe.*’ And again, in his charge, ‘It is an awful, it is even an appalling consideration, that, after an intercourse of nearly half a century with a Christian people, these hapless human beings continue to this day in their original benighted and degraded state. I may even proceed farther, so far as to express my fears that our settlement in their country has even deteriorated a condition of existence, than which, before our interference, nothing more miserable could easily be conceived. While, as the contagion of European intercourse has extended itself among them, *they gradually lose the better properties of their own character, they appear in exchange to acquire none but the most objectionable and degrading of ours.*’

“The natives about Sidney and Paramatta are represented as in a state of wretchedness still more deplorable than those resident in the interior.

“‘Those in the vicinity of Sidney are so completely changed, they scarcely have the same pursuits now; they go about the streets begging their bread, and begging for clothing and rum. From the diseases introduced among them, the tribes in immediate connexion with those large towns almost became extinct; not more than two or three remained, when I was last in New South Wales, of tribes which formerly consisted of 200 or 300.’” *

Mr. Howitt exhibits in his work, by extracts of letters

* Howitt's History of Colonization and Christianity, p. 475-477.

from the missionaries in the South Seas, the barbarous manner in which the natives have been butchered and maltreated by men calling themselves christian and civilized. "Those (says he) who have seen in shop-windows in London, dried heads of New Zealanders, may here learn how they come there, and to whom the phrenologists and *curiosi* are indebted.

"Till lately the tatooed heads of New Zealanders were sold at Sidney as objects of curiosity; and Mr. Yate says he has known people give property to a chief for the purpose of getting them to kill their slaves, that they might have some heads to take to New South Wales.

"This degrading traffic was prohibited by General Darling, the governor, upon the following occasion: In a representation made to Governor Darling, the Rev. Mr. Marsden states, that the captain of an English vessel being, as he conceived, insulted by some native women, set one tribe upon another to avenge his quarrel, and supplied them with arms and ammunition to fight.

"In the prosecution of the war thus excited, a party of forty-one Bay of Islanders made an expedition against some tribes of the South. Forty of the former were cut off; and a few weeks after the slaughter, a Captain Jack went and purchased thirteen chiefs' heads, and, bringing them back to the Bay of Islands, emptied them out of a sack in the presence of their relations. The New Zealanders were, very properly, so much enraged that they told this captain they should take possession of the ship, and put the laws of their country into execution. When he found that they were in earnest, he cut his cable and left the harbour, and afterwards had a narrow escape from them at Taurunga. He afterwards reached Sidney, and it came to the knowledge of the governor, that he brought there ten of these heads for sale, on which discovery the practice was declared unlawful. Mr. Yate mentions an instance of a captain going 300 miles from the Bay of Islands to East Cape, enticing twenty-five young men, sons of chiefs, on board his vessel, and delivering them to the Bay of Islanders, with whom they were at war, merely to gain the favour of the latter, and to obtain supplies for his vessel. The youths were afterwards redeemed from

slavery by the missionaries, and restored to their friends. Mr. Yate once took from the hand of a New-Zealand chief a packet of corrosive sublimate, which a captain had given to the savage in order to enable him to poison his enemies.'

"Such is the general system. The atrocious character of particular cases would be beyond credence, after all that has now being shown of the nature of Europeans, were they not attested by the fullest and most unexceptionable authority. The following case was communicated by the Rev. S. Marsden, to Governor-general Darling, and was also afterwards reported to the governor in person by two New Zealand chiefs. Governor Darling forwarded the account of it to Lord Goderich, together with the depositions of two seamen of the brig *Elizabeth*, and those of J. B. Montefiore, Esq., and A. Kennis, Esq., merchants of Sidney, who had embarked on board the *Elizabeth* on its return to Entry Island, and had there learned the particulars of the case, had seen the captive chief sent ashore, and had been informed that he was sacrificed.

"In December, 1830, a Captain Stewart, of the brig *Elizabeth*, a British vessel, on promise of ten tons of flax, took above 100 New Zealanders concealed in his vessel, down from Kappetee Entry Island, in Cook's Strait, to Takou, or Bank's Peninsula, on the Middle Island, to a tribe with whom they were at war. He then invited and enticed on board the chief of Takou, with his brother and two daughters: 'When they came on board, the captain took hold of the chief's hand in a friendly manner, and conducted him and his two daughters into the cabin; showed him the muskets, how they were arranged round the sides of the cabin. When all was prepared for securing the chief, the cabin-door was locked, and the chief was laid hold on, and his hands were tied fast; at the same time a hook, with a cord to it, was struck through the skin of his throat under the side of his jaw, and the line fastened to some part of the cabin: in this state of torture he was kept for some days, until the vessel arrived at Kappetee. One of his children clung fast to her father, and cried aloud. The sailors dragged her from

her father, and threw her from him; her head struck against some hard substance, which killed her on the spot.' The brother, or nephew, Ahu (one of the narrators), 'who had been ordered to the fore-castle, came as far as the capstan and peeped through into the cabin, and saw the chief in the state above mentioned.' They also got the chief's wife and two sisters on board, with 100 baskets of flax. All the men and women who came in the chief's canoe were killed. 'Several more canoes came off also with flax, and the people were all killed by the natives of Kappete, who had been concealed on board for the purpose, and the sailors who were on deck, who fired upon them with their muskets.' The natives of Kappete were then sent on shore with some sailors, with orders to kill all the inhabitants they could find; and it was reported that those parties who went on shore murdered many of the natives; none escaped but those who fled into the woods. The chief, his wife and two sisters were killed when the vessel arrived at Kappete, and other circumstances yet more revolting are added.' * *

Dr. Lang, a minister of the Scotch Church, not long since addressed a series of Letters to Earl Durham, on the Condition of New Zealand, and the best means of Colonizing it with due attention to the advantages of emigrants, and the interest of the natives. In those letters he lays bare an extensive system of spoliation, carried on by the *Christian Missionaries*, which is well worthy of comparison with the worst doings of Cortez and Pizarro, in America. Dr. Lang, says :

"The missionaries of the Church Missionary Society, in New Zealand, utterly incredible as it may appear in England, have actually been the principals in the grand conspiracy of the European inhabitants of the island to rob and plunder the natives of their land!

"I was credibly informed on the island, that there is scarcely one of them who has not managed, in this way, to secure for himself or his children, in perpetuity a large extent of valuable territory.

"Mr. Shepherd, for example, a lay missionary from

* Howitt's History of Colonization and Christianity, p. 490-492.

New South Wales, and the son of a respectable emancipist, residing at Kissing Point, on the Parramatta River, in that colony, bought a large tract of eligible land from the natives, having a frontage of from four to five miles on one of the navigable rivers in the Bay of Islands—for *two check shirts and an iron pot, or go-ashore, as it is called by the natives!* I was credibly informed, moreover, in New Zealand, that Captain Blenkinsop, the master of a South Sea whaler, who was afterwards unfortunately drowned by the upsetting of a whale-boat, in Encounter Bay, in the province of South Australia, along with Sir John Jeffcott, the first judge of that colony, had, in entire ignorance of Mr. Shepherd's previous purchase, purchased the very same tract from some other person, who, it seems, pretended to be its proprietor. During his absence on the south coast of New Holland, Captain Blenkinsop's agent at the Bay of Islands, erected a house on the land, agreeably to the instructions of his principal, who intended to settle in New Zealand on his return; but no sooner was the house finished, than Mr. Shepherd gave Captain B.'s agent notice to quit, and produced his own deeds. On the agent's remonstrating with Mr. Shepherd for allowing him, in such circumstances, to go on with the building of the house, *Mr. S. coolly replied, that the erection of the house rendered the land the more valuable to himself.* I refrain from making any remarks on this transaction; but Mr. Shepherd, your Lordship will observe, is a native of Botany Bay, who has exported, in his own person, a portion of the surplus Christianity, forsooth, of his native land, for the moral advancement of the Aborigines of New Zealand. I have reason to believe also that Mr. Shepherd has another estate, procured in a similar way, towards the North Cape, where he is at present stationed as a missionary."

* * * * *

"We are accutomed to talk, My Lord, with virtuous indignation and abhorrence, of the brutal atrocities of Cortez and Pizarro, and of the gaol-gang of Spanish ruffians that followed these bandit chiefs in Mexico and Peru; but we forget that even in the nineteenth century we have ourselves, as a civilized and colonizing nation,

been acting over again the same bloody tragedy on a different field. Why, my Lord, it has only taken the same period of time—about thirty short years—to exterminate the Aborigines of Van Dieman's Land, under the *mild* sway of Britain, that it took to exterminate the Aborigines of Hispaniola, under the iron rod of Ferdinand and Isabella. . . .

“ Lord Glenelg strongly recommended, some time ago, that an asylum should be given them at Port Phillip, on the south coast of New Holland, the expenses of their maintenance to be paid by Van Dieman's Land. But even this miserable boon, my Lord, has been refused them—on the ground of their not being sufficiently civilized and Christianized yet—by a cold-blooded committee of the Legislative Council of New South Wales, *with a Protestant Bishop for their chairman!* Nay, as the law in that colony has recently been taking cognizance of certain murderous outrages lately committed on the defenceless Aborigines of New South Wales, by the convict-stockmen of the country, aided and abetted by their colonial masters, individuals wearing the garb of gentlemen, and utterly disgracing the British name, have recently been giving out in the colony, that they will henceforth take a quieter mode of getting rid of the black natives, whose grievous wrongs, my Lord, do sometimes, I confess, render them troublesome at the distant cattle-stations—viz.: *by giving them wheaten bread, of which they are exceedingly fond, steeped in a solution of arsenic!* ”

“ Now, my Lord, the very individuals who have been perpetrating these atrocities upon the Aborigines of New South Wales and Van Dieman's Land, for the last twenty years, are now swarming in New Zealand; and the formation of the New Zealand Land Company, conjoined with the sanction which the British Government is at present indirectly giving to all sorts of aggression upon the unfortunate natives of that island, will only increase their number, and their nefarious operations tenfold. It is vain to talk either of the Company or of the Missionaries being able, from their influence of any kind, to prevent such proceedings. The private adventurers will point to the Company's and the Missionaries' estates in New

Zealand; and when they ask, *why they should not have as good a right to plunder the natives as others?* I confess, my Lord, I am utterly unable to divine what answer either the Company or the Missionaries can give them."

In addition to the facts just given, a speaker at a public meeting lately held in London, during the sitting of the Anti-Slavery Convention, gave the following evidence of the effects of Christian intercourse upon the inhabitants in India, and some other of our Colonies.

"He had the authority of a distinguished individual now in this country, the Right Hon. Holt M'Kenzie, formerly a judge in India. What did he say was the effect of the contact of the natives with the Europeans? Speaking of particular parts of India, namely, the ceded districts, he said:—'*The longer we have these districts, the more apparently do lying and litigation prevail; the more are morals vitiated; the more are rights involved in doubt; the more are the foundations of society shaken.*' What did another gentleman say, Captain Westmacott, who had traversed the country from one end to another? Speaking of the influence of their contact with the natives:—'*It is greatly to be deplored, that in places the longest under our rule, there is the largest amount of depravity and crime. My travels in India have fallen little short of 8000 miles, and extended to nearly all the cities of importance in Northern, Western, and Central India. I have no hesitation in affirming, that in the Hindoo and Mussulman cities, removed from European intercourse, there is much less depravity than either in Calcutta, Madras, or Bombay, where Europeans chiefly congregate.*' Had they done the natives any good? (No, no.) He had already shown how they had robbed and plundered them, and what they had done for India in return? They had disseminated immorality and vice. They had produced misery, famine, and death. (Hear, hear.) They had read them lessons of demoralization, and depravity and crime, and they had subjected them to every species of human suffering."

At the same meeting the celebrated abolitionist of America, W. L. GARRISON, gave the following horrible details respecting the feelings that exist between the natives of Liberia and the Methodist missionaries.

Mr. Garrison here read extracts from a letter from the pen of the Rev. S. Brown, a Missionary at Liberia, giving an account of a recent attack by about three hundred natives, under a chief named Goterah, upon the Methodist Missionary station at Heddington, (King Tom's town,) as follows:—"After an hour's fighting, the assailants were repulsed, with the loss of their leader and thirty or forty men, which achievement *was effected chiefly by two Methodist Missionaries, and two native converts.* We were awakened in our town by the firing of a gun about two miles from us; and, while we were musing on what it could mean, we were again alarmed by the voices of several of our people exclaiming, 'War is come! war is come!' Brother Simon Harris got out of bed immediately, and went out in town. But he returned in about one minute, and told me to be out of bed and load the guns, for war was at hand. I immediately arose, slipped on my clothes, *and was on my knees to ask God to help us.* By that time the enemy was within musket-shot of the mission-house. Brother Harris went down and gave them the first shot, and was answered by ten or twelve muskets from the enemy, while I was loading muskets in the chamber. In less than one minute they were running up and down the picket fence about three rods from the house, as thick as bees round a hive. Brother Bennet Dermory and Brother Harris were the only two who stood in front, between the enemy and the house. *They both stood their ground, and cut them down like mowers cutting grass.* Meanwhile, Brother Jarvis Z. Nichols came into the chamber where I was loading muskets, (for we had eighteen muskets in the chamber, which we knew would go at every snap, and one hundred ready made cartridges, and a keg of powder,) *and poured a stream of lead down upon them from the windows, as fast as two boys could hand him loaded muskets.* In the midst of all this, the enemy broke through the fence, and poured into the yard like bees. Brothers Harris and Demory now retreated to the door, in which both stood side by side, about two roods from them, with two muskets apiece, *throwing buck-shot into their bowels, hearts, and brains, like a tornado.*

.....While they were gathering up their dead to take off, *I had the best chance of any to fire into the groups.* But they soon slung their shattered bodies, and went off *as if the wicked one was after them.* The engagement continued one hour and twenty-two minutes. After they were gone, we went out on the battle ground; and although they had carried off all their dead except three big slap-sided fellows, yet I never saw such a scene before. *There was blood and brains in every direction. The path on which they went was one complete gore on both sides; yea, it stood in puddles. We picked up their fingers by the way-side."*

With this cold blooded affair, we close the *exposé* of Priestcraft, and Christian duplicity and wrong in the British Colonies; in which we have found the invariable characteristics to be, frauds and villanies of the most atrocious character, decimating and brutalizing the natives of the invaded countries, to a greater extent than can find parallel in the history of any other people, of which we have any knowledge, whether ancient or modern, except those dignified with the name of Christian. Such are the means hitherto employed by our Saints and Missionaries, for the Propagation of the Gospel in Foreign Parts.

CHAPTER XI.

CHURCHES OF ENGLAND AND IRELAND.

"A glorious church is like a magnificent feast: here is all the variety that may be, but every one chooseth out a dish or two that he likes and lets the rest alone. How glorious soever a church is, every one chooseth out of it his own religion, by which he governs himself, and lets the rest alone."—*Selden's Table Talk.*

"We are overdone with standing armies. We have an army of lawyers, with tough parchments and interminable words, to confound honesty and common sense; an army of paper to fight gold; an army of soldiers to fight the French; an army of doctors to fight death; and an army of parsons to fight the devil—of which he standeth not in awe!"—*The late William Fox, of Nottingham.*

POVERTY and humility have been so often lauded by the priesthood as the first of christian virtues, and the

necessary adjuncts of faith in securing heaven, that it might be supposed, notwithstanding their intolerance and persecutions, they would exhibit at least, those qualities in their proceedings—that they would show themselves humble and lowly, in order to influence by their example, all whom they were desirous of bringing to the fold of Christ. The exposure about to be given of the constitution and revenues of the Protestant Church in this kingdom, will show how far these things have been realised in practice. The Protestant Priesthood have been shown to be cruel, intolerant, dishonest and persecuting; we shall now prove them to be grossly selfish and rapacious, hungry after gold, sordid and worldly as it is possible for the worshippers of Mammon to be. The calculations that follow are from Mr. Howitt's "Popular History of Priestcraft," and are by him taken from the most authentic sources. According to the showing of the friends of the church, the scale of payments to its dignitaries stands thus:—

Archbishop of Canterbury.....	£27,000 a year.
“ “ York.....	10,000
Bishop “ Durham.....	17,000
“ “ London.....	14,000
“ “ Winchester.....	14,000
“ “ Ely.....	12,000
Nine others, on an average.....	5,000
The rest, on an average.....	3,000

“ But if (says Mr. Howitt,) we were now to take as the bases of our calculations, the value of the Bishoprics, as given in *Liber Regis*, they would appear as follows. Those estimates were made, when labour was a penny a day; now it is twenty-four pence; so that if you place pounds instead of shillings; that is an advance of twenty fold, we shall make a moderate calculation, according to the increase in the value of general property; and if of general property, why not of the church? I have applied this scale to various parochial livings, whose income is well known, and the result was wonderfully accurate. The Bishop of London's income will alone, form an exception; for, according to the statement of Mr. Baring,

in Parliament, it has increased *seventy* fold, and by the falling of leases, will soon be one hundred fold.

Archbishop of Canterbury.....	£56,650 a year
“ “ York.....	32,200
Bishop “ Durham.....	36,420
“ “ London.....	70,000
“ “ Winchester.....	57,479
“ “ Ely.....	42,698
“ “ Salisbury.....	42,698
The rest, on an average.....	10,000

For the government of the whole Church of England, twenty-six Archbishops and Bishops exist; for Ireland, twenty-two. According to the present returns, there are in Ireland, 1401 parochial benefices, and 860 resident clergymen, and out of 14,603,473 statute acres under cultivation, it is calculated 13,603,473 are tithed. The glebe of the parochial clergy varies, from 300 to 40,000 acres. The glebe in the diocese of Derry alone, amounts to more than 17,000 acres. The glebes in Derry and Kilmore, would, if equally divided, give *twenty acres to every parish in Ireland*. Mr. Gibbon Wakefield, estimates that the property of six Bishops amounts to £580,000 a year! What then becomes of the clerical calculation, which makes the whole income of the Irish Church but £800,000.

The subjoined, is an extract from the returns to the House of Commons, in February, 1824.

Sees.	Acres.	Sees.	Acres.
Derry.....	94,836	Tuam.....	49,281
Armagh.....	63,470	Elphin.....	31,917
Kilmore.....	51,350	Clogher.....	32,817
Dublin.....	28,784	Cork and Ross.....	22,755
Meath.....	18,374	Cashel.....	12,800
Ossory.....	13,391	Killaloe.....	11,081

Total, 439,953 acres; which at 20s. per acre, give a rental of 439,953*l*.

If we estimate the remaining ten bishoprics at one-third of the amount, there is 146,651,—a rental of diocesan lands of 586,604*l*.

If we estimate the glebes at 100,000 acres, which is, probably, far too little, when the glebe of Derry alone

exceeds 17,000 acres, and the parochial glebes vary from 300 to 40,000 acres, at 20s., here is 100,000*l.*

The tithe of upwards of 13,000,000 acres, at only 2s., a tithe of the rental, not of the gross produce, would be 1,300,000*l.*—making a total of income for the Irish church, of 1,986,604*l.**

The following table, which is rather under than above the truth, shows at a glance the expense of the established churches of England and Ireland.†

Estimated Expenditure of the Clergy of the Established Church of England.

IN ENGLAND AND WALES.

Hearers.....	6,000,000
The whole population is 12,000,000; if one half are hearers of the establishment, it is certainly the outside.	
Places of worship.....	11,743
Clergymen.....	18,000
Archbishops.....	2
Bishops.....	24
Archdeacons.....	60
Deans.....	27
Canons and prebends.....	544
<hr/>	
Dignitaries.....	657
Working clergy, rectors, vicars, curates, and chaplains.....	17,343
One place of worship for every 500 hearers.	
One clergyman for every 333 hearers.	
One archbishop for every 3,000,000 hearers.	
One prelate for every 23,000 hearers.	
Income.....	£7,600,000
6,000,000 of hearers at £1,266,000 per million.....	7,596,000

* Mr. Leader, in a speech in parliament, December 15th, 1832, calculating on these returns, made the amount nearly the same. If, therefore, the last returns of 800,000*l.* be correct, we must ask, what has become of a vast quantity of property? The same question strangely presents itself to our minds, as regards the English church. The editor of the Extraordinary Black Book, says, "The returns to the circular inquiries by the Board of Agriculture, make the tithe, throughout the kingdom, in 1790, average, per acre, 4s. 0½*d.*; in 1803, 5s. 3½*d.*; in 1813, 7s. 9½*d.* Adopting the rate of tithes of 1803, and taking, with the Quarterly Reviewer, the land in tillage at 31,795,200 acres, the whole amount of tithes collected is 10,267,200*l.*: from which, if we deduct one-third for lay tithes, and tithe-free land, the amount of church tithes is 6,844,800*l.* per annum."

† Popular Lexicon, Art. Ecclesiastical Establishments.

Estimated Expenditure on the Clergy of the Established Church of England and Ireland.

IN IRELAND.

Hearers.....	400,000
According to the population return, there are	
in Ireland 6,846,000 people, say.....	7,000,000
The following is deemed their distribution into sects:—	
Roman Catholics.....	5,500,000
Presbyterians.....	800,000
Church of England and Ireland.....	400,000
Methodists and other sects.....	300,000
Places of worship.....	740
Clergymen.....	1,700
Archbishops.....	2
Bishops.....	18
Deans.....	33
Archdeacons.....	34
Canons, prebends, &c.....	500

Dignitaries..... 587

Working clergy..... 1,113

(For full particulars see *Ecclesiastical Register*, printed by Nolan, Dublin.)

One place of worship for every 540 hearers.

One clergyman for every 235 hearers.

One archbishop for every 200,000 hearers.

One prelate for every 28,000 hearers.

Income..... £1,300,000

400,000 hearers, at £3,250,000 per million of hearers..... £1,300,000

In comparing the expense of our Protestant establishment with the expenditure of other Christian denominations, we have the appended result.

Christians throughout the world.

	Roman Catholics	Protestant Churchmen and Dissenters.	Greek Church.
In Great Britain and Ireland.....	5,800,000	16,000,000	41,500,000
In all the rest of the world	48,872,000	38,856,000	
Total.....	124,672,000	54,856,000	41,500,000
Roman Catholics.....	124,672,000	pay to their clergy	£6,106,000
Protestants, &c.....	54,056,000	“	11,906,000
Greek Church.....	41,500,000	“	760,000
Total of Christians	221,028,000		£18,772,000

Of which sum, England and Ireland, for the clerical teaching of about six millions of Church Protestants, pay above nine millions, or one half of the whole paid to all the Christian clergy in the world.

The entire possessions of the church is valued at about the enormous sum of one *hundred and eighty millions*! No wonder that our fox-hunting parsons and our country squires, who have an eye on the church as snug berths for their younger sons, exclaim so lustily, "Our glorious Constitution in Church and State."

The following statement from the Carlisle Journal, affords a good specimen of the manner in which good livings are bundled together, to luxuriate some aristocratic parson, while the poor curates are starving.

PLURALITIES, AND CURATES' STIPENDS.

"Small as is the see of Carlisle, it affords some admirable specimens of the working of the church system, and of these we will now give a sample. And first of the pluralists, we have—

"Hugh Percy, bishop of Carlisle, a prebend of St. Paul's, and a chancellor of Sarum.

"R. Hodgson, dean of Carlisle, vicar of Burgh-on-Sands, rector of St. George's, Hanover-square, and vicar of Hillington.

"E. Goodenough, prebend of Carlisle, Westminster, and York; vicar of Wath All Saints on Dearn, chaplain of Ardwick, and chaplain of Brampton-Bierlow.

"S. G. Goodenough, prebend of Carlisle, rector of Broughton Poges, vicar of Hampton, and deputy lord-lieutenant of Cumberland.

"Wm. Goodenough, archdeacon of Carlisle, rector of Marcham-le-Fen, and rector of Great Salkeld.

"W. Vansittart, D.D., prebend of Carlisle, master of Wigston's Hospital, Leicester, vicar of Waltham Abbas, and vicar of Shottesbrooke.

"W. Fletcher, chancellor of the diocese of Carlisle, prebend of York, vicar of Bromfield, vicar of Dalston, and vicar of Lazenby.

"It is not our intention, at present, to inquire into the

incomes of these dignitaries ; but as they are pretty considerable, it may be worth while just to contrast the salaries they award to those who really work, with the moneys they receive from the livings. The tithes received by the Dean and Chapter for Hesket, amount to £1000 or £1500 a-year ; they pay to the curate who does the duty, £18 5s. a-year !—that is to say, 1s. a-day—being after the rate of the bricklayer's labourer's wages ! In Wetheral and Warwick, the Dean and Chapter draw about £1000 a-year from tithes, and £1000 a-year from the church lands ; and they pay the working minister (probably one of the most exemplary and beloved men in England, in his station,) the sum of £50 a-year—the wages of a journeyman cabinet-maker ! The tithes of the parishes of St. Cuthbert and St. Mary, amount at the least to £1500 a-year. The two curates (who do the duty) receive each the sum of £2 13s. 4d. a-year !!! And then, to the minor canons, who do the cathedral duty (such as it is,) they pay the sum of 6s. 8d. a-year each ! The Dean and Chapter hold several other impropriate rectories, pay the curates a mere nominal sum for performing the duties, and pocket the tithes themselves—for doing nothing ! *

Mr. Howitt gives the following excellent summary of the character of this plethoric establishment :—

“The present situation of the English Church is this.—Here is a glorious nation, the most powerful and refined, and with the exception of America, the most free in the world ; a nation impatient of despotism, and intolerant of monopoly ; which has spent millions of money, and thousands of lives, to break the tyranny of Bonaparte ; which has cast down the monopoly of parliamentary representation ; the monopoly of trade to the East ; and yet sits quietly under the most foolish, fatal, and insulting monopoly imaginable. The privilege of choosing its own ministers of religion is snatched from it ; yet it bears it : it sees this privilege usurped by the sordid, the ignorant, the worldly-minded ; by the distant, the unknown, by anybody but itself, and yet it feels no resentment. It sees

* Howitt's Popular History of Priestcraft, p. 280-284.

the dissenters exercising this right, and flourishing under it, yet it feels no shame ; it beholds their ministers orderly and zealous,—its own, scandalous and apathetic, yet it is not roused to self-vindication. This is a spectacle sufficiently degrading, but it is a part only of the marvel. It sees its church livings openly sold to the highest bidder, however unqualified or profligate, and the whole land polluted with SIMONY from one end to the other.

“A calculation founded on the population returns of 1821 makes the following the state of church patronage :—

Livings in the gift of the crown.....	1,048
” ” ” bishops.....	1,301
” ” ” deans and chapters.....	982
” ” ” universities.....	743
” ” ” private people.....	6,619
	<hr/>
	10,693

“The first are notoriously made use of by ministers to purchase adherents. By means of these, parliamentary votes are bought, and popular liberty sold. By means of these, corrupt legislators and corrupt subservient parsons are dispersed through the country to aid the views of government. During the long reign of the Tories, which has heaped such debt and difficulties on our heads, these state-beneficed parsons were loud in the pulpits, busy at public meetings and public dinners, busy in all houses where they had access, especially those of the squirearchy, disseminating those doctrines which have brought us to the brink of ruin.

“The livings in the gift of the bishops go, of course, amongst their sons and relatives, or to the slaves of government, for whom they were expressly reserved as the price of the bishop’s own preferment. ‘There is, too, a species of simony,’ says the author of Ecclesiastical Reform, a beneficed clergyman in 1792, ‘which prevails in our church, styled PETTICOAT SIMONY; where a clergyman, by marrying the niece or daughter of a bishop, becomes a pluralist of large income, his lady being portioned out of the church. I could point out several persons now living; but it might seem invidious, and shall therefore only instance a notorious one. The Dean

of Canterbury married a daughter of Archbishop Pouter's, and became possessed of six or seven pieces of preferment, to the amount of above £4,000 a-year of the church revenue, by way of marriage portion.'

"This was the man satirized by Hogarth, in the print of the 'Ass laden with Preferment;' but, so far from being abashed by the sarcasm, he publicly declared that Mr. Hogarth was mistaken in making his back *load* under the load, for he could bear a great deal more.

"The livings in the hands of deans, and chapters, and universities, every one knows, are snugly divided amongst their own members; those of private people, of course, go amongst the sons and relations of the patrons, but if these are wanting, they are publicly sold to the highest bidder. The traffic in church livings is one of the most notorious things in England. The oath on the institution to a living is studiously framed in the most solemn and particular manner to prevent this sin of simony; but it matters not,—he who does not boggle at simony, will not boggle at an oath. Public offices are opened in London for the sale and purchase of livings; and I have in my possession a printed circular letter of one of the holy agents—a letter industriously introduced amongst the clergy, patrons and those concerned in such affairs. In this 'he submits to the clergy,'—these are his own words,—'a scale of charges for business intrusted to his care; he also takes this opportunity to express his acknowledgments *for the very extensive patronage he has had during the last ten years*, and to assure the clergy, that every commission confided to his care will continue to be executed with fidelity and promptitude.

'TERMS:

'INTRODUCTORY FEE, ONE GUINEA.

To be considered as part payment of the first commission exceeding that amount,

' For the sale of an advowson...	}	if the purchase-money does not exceed £4000 2½ per cent
' For the purchase of an advowson.....		
	}	if the purchase-money is above £4000 and under £7000 2½ per cent.

' For the sale of a next presentation to a living.....	} if the purchase-money is above £7000 and under £10,000 2 per cent.
' For the purchase of a next presentation to a living.....	
' For the sale of a chapel.....	} if the purchase-money is above £10,000 1½ per cent.
' For the purchase of a chapel.....	
' For procuring a foreign chaplaincy.....	} 5 per cent. on the amount of one year's emolument.
' For procuring lectureship.....	
' For procuring a curacy for a client in orders.....	
' For procuring an exchange of a living or a curacy.....	

' Every description of clerical business transacted; livings valued, etc. etc.

' FOR EVERY LETTER WRITTEN, 3s. 6d.'

"He then proceeds to inform the clergy that he has always the names of several *highly respectable* clergymen on his books, and can supply at a day or two's notice, deputies to those who incline to be absent: that he has always an extensive list of livings for sale, curacies vacant; livings, chaplaincies and curacies for exchange. Begg them to remark, that all communications to and from him are *strictly confidential*, offers his services to spare them all publicity in advertising, etc., and then boasts that he has been already employed by upwards of 5000 clergymen!!!

"Accordingly advertisements appear every day in the public papers, offering advowsons and next presentations for sale, or seeking to purchase such; and even the evangelical clergy are not too evangelical to enter the sheepfold of Christ by this simoniacal golden ladder; and thus, in the express terms of Christ himself, brand themselves as 'thieves and robbers.' The law allows the sale of advowsons; and to purchase an advowson, a clergyman therefore thinks no simony. It is the law, he says, and therefore not wrong. No! not wrong, when your canons declare it simony? when you swear a solemn oath that you have obtained the living neither by money nor favour? What the law contemplates is, the sale of advowsons from one layman to another: but it is the *clergyman* who volunteers himself as a purchaser, and does purchase with

which were delivered to them at the conference of 1742, in part payment for the cession of some territory.

500 pounds of powder.	60 kettles.
600 pounds of lead.	100 tobacco tongs.
45 guns.	100 scissars.
60 Stroud matchcoats.	500 awl blades.
100 blankets.	120 combs.
100 Duffil matchcoats.	2000 needles.
200 yards half-thick.	1000 flints.
100 shirts.	24 looking-glasses.
40 hats.	2 pounds of vermillion.
40 pairs shoes and buckles.	100 tin pots.
40 pairs stockings.	1000 tobacco pipes.
100 hatchets.	200 pounds of tobacco.
500 knives.	24 dozen of gartering.
100 hoes.	25 gallons of rum.

“ In another list we find no less than *four dozens of Jew's harps*. Canassatego, on the delivery of the above goods, made a speech which lets us into the real notions and feelings of the Indians on what was going on in that day. ‘ We received from the proprietor,’ said he, ‘ yesterday, some goods in consideration of our release of the lands on the west side of Susquehanna. It is true, we have the full quantity according to agreement ; but, if the proprietor had been here in person, we think, in regard to our numbers and poverty, he would have made an addition to them. If the goods were only to be divided amongst the Indians present, a single person would have but a small portion ; but if you consider what numbers are left behind equally entitled with us to a share, there will be extremely little. We therefore desire, if you have the keys of the proprietor's chest, you will open it and take out a little more for us.

“ We know our lands are now become more valuable. *The white people think we don't know their value ; but we are sensible that the land is everlasting, and the few goods we receive for it, are soon worn out and gone.*” *

It seems those Christian adventurers thought *rum, powder, shot, and Jew's harps* capital instruments for the conversion of the heathen, and the bringing of them to the

* Howitt's History of Colonization and Christianity, p. 371-373.

fold of Christ! Nay, so desirous were the early settlers, that the natives should find a short and easy road to heaven, and that their souls should be saved even at the destruction of their bodies, that Cotton Mather, the New England historian, records, that it was considered a "*religious act among the New Englanders to kill Indians.*"

The following extract from Mr. Howitt's work, exhibits the extensive destruction of the Indians, by massacre and the "poison waters" of men bearing the name of Christian, as well as the impudence and absurdity of attempting to Christianize men so grossly cheated and trampled upon as were the natives. "When the missionaries have preached to the shrewd Indians the genuine doctrines of Christianity, they have immediately been struck with the total discrepancy between these doctrines and the lives and practices of their European professors. 'If these are the principles of your religion,' they have continually said, 'go and preach them to your countrymen. If they have any efficacy in them, let us see it shown upon them. Make them good, just, and full of this love you speak of. Let them regard the rights and property of Indians. You have also a people amongst you that you have torn from their own country, and hold in slavery. Go home and give them freedom; do as your book says,—as you would be done by. When you have done that, come again, and we will listen to you.'

"This is the language which the missionaries have had everywhere in the American forests to contend with.* When they have made, by their truly kind and Christian spirit and lives, some impression, the spirit and lives of

* Mr. Mayhew in his journal, writes, that the Indians told him, that they could not observe the benefit of Christianity, because the English cheated them of their lands and goods; and that the use of books made them more cunning in cheating. In his Indian itineraries, he desired of Ninicroft, sachem of the Narragansets, leave to preach to his people. Ninicroft bid him go and make the English good first, and desired Mr. Mayhew not to hinder him in his concerns. Some Indians at Albany being asked to go into a meeting-house, declined, saying, "the English went into those places to study how to cheat poor Indians in the price of beaver, for they had often observed that when they came back from those places they offered less money than before they went in."

their countrymen have again destroyed their labours. The fire-waters, gin, rum, and brandy, have been introduced to intoxicate, and in intoxication to swindle the Indians out of their furs and lands. Numbers of claims to lands have been grounded on drunken bargains, which in their soberness the Indians would not recognize; and the consequences have been bloodshed and forcible expulsion. Before these causes the Indians have steadily melted away, or retired westwards before the advancing tide of white emigration. Malte Brun would have us believe that in the United States there never were many more than twice the present number. Let any one look at the list of the different tribes, and their numbers in 1822, quoted by himself from Dr. Morse, and then look at the numbers of all the tribes which inhabited the old States at the period of their settlement.

In New England.....	2,247
New York.....	5,184
Ohio.....	2,407
Michigan and N. W. territories.....	28,380
Illinois and Indiana.....	17,006
Southern States east of Mississippi.....	65,122
West of Mississippi and north of Missouri...	33,150
Between Missouri and Red River.....	101,070
Between Red River and Rio del Norte.....	45,370
West of Rocky Mountains.....	171,200
	<hr/>
	471,136

“The slightest glance at this table shows instantly the fact, that where the white settlers have been the longest there the Indians have wofully decreased. The farther you go into the Western wilderness the greater the Indian population. Where are the populous tribes that once camped in the woods of New York, New England, and Pennsylvania? In those states there were twenty years ago, about 8000 Indians; since then, a rapid diminution has taken place. In the middle of the seventeenth century, and after several of the tribes were exterminated, and after all had suffered severely, there could not be less, according to the historians of the times, than forty or fifty thousand Indians within the same limits. The traveller occasionally meets with a feeble remnant of these once numerous and

powerful tribes, lingering amid the now usurped lands of their country, in the old settled states ; but they have lost their ancient spirit and dignity, and more resemble troops of gipsies than the noble savages their ancestors were. A few of the Tuscaroras live near Lewistown, and are agriculturists : and the last of the Narragansets, the tribe of Miantinomo, are to be found at Charlestown, in Rhode Island, under the notice of the Boston missionaries. Fragments of the Six Nations yet linger in the State of New York. A few Oneidas live near the lake of that name, now Christianized and habituated to the manners of the country. Some of the Senecas and Cornplanters remain about Buffalo, on the Niagara, and at the headwaters of the Alleghany river. Amongst these Senecas, lived till 1830, the famous orator Red-Jacket ; one of the most extraordinary men which this singular race has produced. The effect of his eloquence may be imagined from the following passage, to be found in 'Buckingham's Miscellanies selected from the Public Journals.'

“ More than thirty years (this was written about 1822) have rolled away since a treaty was held on the beautiful acclivity that overlooks the Canandaigua Lake. Two days had passed away in negotiation with the Indians for the cession of their lands. The contract was supposed to be nearly completed, when Red-Jacket arose. With the grace and dignity of a Roman senator he drew his blanket around him, and with a piercing eye surveyed the multitude. All was hushed. Nothing interposed to break the silence, save the gentle rustling of the tree-tops under whose shade they were gathered. After a long and solemn, but not unmeaning pause, he commenced his speech in a low voice and sententious style. Rising gradually with the subject, he depicted the primitive simplicity and happiness of his nation, and the wrongs they had sustained from the usurpations of white men, with such a bold but faithful pencil, that every auditor was soon roused to vengeance, or melted into tears. The effect was inexpressible. But ere the emotions of admiration and sympathy had subsided, the white men became alarmed. They were in the heart of an Indian country, surrounded by ten times their number, who were inflamed by the remembrance of their injuries,

and excited to indignation by the eloquence of a favourite chief. Appalled and terrified, the white men cast a cheerless gaze upon the hordes around them. A nod from one of the chiefs might be the onset of destruction, but at this portentous moment *Farmers-brother* interposed.' " *

That the Indians could see through the craft and pretensions of the Priests, who attempted to convert them in the face of the villanies and frauds of the whites, is admirably shown in a council held at Buffalo, in 1805, by the chiefs and warriors of the Senecas, at the request of Mr. Cram, a missionary from Massachusetts; a name most expressive of the occupation he was engaged in—cramming. "The missionary first made a speech, in which he told the Indians that he was sent by the Missionary Society of Boston, to instruct them 'how to worship the Great Spirit,' and not to get away their lands and money; that there was but one true religion, and they were living in darkness, etc. After consultation, Red-Jacket returned, on behalf of the Indians, the following speech, which is deservedly famous, and not only displays the strong intellect of the race, but how vain it was to expect to Christianize them, without clear and patient reasoning, and in the face of the crimes and corruptions of the whites.

"*Friend and brother*, it was the will of the Great Spirit that we should meet together this day. He orders all things, and he has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened that we see clearly; our ears are unstopped that we have been able to hear distinctly the words that you have spoken. For all these favours we thank the Great Spirit and him only.

"*Brother*, this council-fire was kindled by you. It was at your request that we came together at this time. We have listened with great attention to what you have said; you requested us to speak our minds freely: this gives us great joy, for we now consider that we stand upright before you, and can speak whatever we think.

* Howitt's History of Colonization and Christianity, p. 393-396.

All have heard your voice, and all speak to you as one man; our minds are agreed.

“*Brother, you say you want an answer to your talk before you leave this place. It is right you should have one, as you are at a great distance from home, and we do not wish to detain you; but we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.*

“*Brother, listen to what we say. There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffalo, the deer and other animals for food. He made the beaver and the bear, and their skins served us for clothing. He had scattered them over the country, and taught us how to take them. He had caused the earth to produce corn for bread. All this he had done for his red children, because he loved them. If we had any disputes about hunting-grounds, they were generally settled without the shedding of much blood; but an evil day came upon us: your forefathers crossed the great waters, and landed on this island. Their numbers were small; they found friends, and not enemies; they told us they had fled from their own country for fear of wicked men, and came here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request, and they sate down among us. We gave them corn and meat, *they gave us poison* * *in return.* The white people had now found out our country, tidings were carried back, and more came amongst us; yet we did not fear them, we took them to be friends: they called us brothers, we believed them, and gave them a larger seat. At length their numbers had greatly increased, *they wanted more land,—they wanted our country!* Our eyes were opened, and our minds became uneasy. Wars took place; *Indians were hired to fight against Indians,* and many of our people were destroyed. They also brought strong liquors among us; it was strong and powerful, and has slain thousands.*

* Spirituous liquors.

“*Brother, our seats were once large, and yours were very small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied ;—you want to force your religion upon us.*

“*Brother, continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right, and we are lost ; how do you know this ? We understand that your religion is written in a book ; if it was intended for us as well as you, why has not the Great Spirit given it to us, and not only to us, why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly ? We only know what you tell us about it ; how shall we know when to believe, BEING SO OFTEN DECEIVED BY THE WHITE PEOPLE ?*

“*Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it ? why not all agree, as you can all read the book ?*

“*Brother, we do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship that way. It teaches us to be thankful for all the favours we receive ; to love each other, and to be united ;—we never quarrel about religion.*

“*Brother, the Great Spirit has made us all ; but he has made a great difference between his white and red children. He has given us a different complexion, and different customs. To you he has given the arts ; to these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding ? The Great Spirit does right : he knows what is best for his children : we are satisfied.*

“*Brother, we do not wish to destroy your reli-*

gion, or take it from you; *we only want to enjoy our own.*

“*Brother, you say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings, and saw you collecting money from the meeting. I cannot tell what this money was intended for, but suppose it was your minister; and, if we should conform to your way of thinking, perhaps you may want some from us.*

“*Brother, we are told that you have been preaching to the white people in this place. These people are our neighbours; we are acquainted with them: we will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said.*

“*Brother, you have now heard our answer to your talk; and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.*’

“The Missionary, hastily rising from his seat, refused to shake hands with them, saying ‘*there was no fellowship between the religion of God and the works of the devil.*’ The Indians smiled and retired in a peaceable manner.* Which of these parties best knew the real nature of religion? At all events the missionary was awfully deficient in the spirit of his own, and in the art of winning men to embrace it.”†

In Canada, European intercourse with the natives, has brought similar deplorable results to those we have been recording. Christian civilization has introduced the missionary and the “fire-water” at the same time, to stultify both the mind and the body, so that they might be the more easily plundered of their property. Mrs. Jameson, in her “*Rambles in Canada,*” gives the following melancholy description of the effects of Christian intercourse with the Red Indians.

“Every means, hitherto provided by the Canadian

* Winterbottom’s *America*.

† Howitt’s *History of Colonization and Christianity*, p. 397–401.

government, for the protection of the Indians against the whites, has failed. Every prohibition of the use or sale of ardent spirits, among them, has proved a mere mockery. The refuse of the white population, along the back settlements, have no perception of the genuine virtues of the Indian characters. They see only their inferiority in the commonest arts of life; their subjection to our power; they condemn them, oppress them, cheat them, corrupt their women, and deprave them by the means and example of drunkenness."

She then gives the following most affecting story, in explanation of the manner the natives have been duped and plundered. It describes an Indian Elysium, at the head of one of the Bays of Lake Huron. The residence of a happy pair, enjoying while secluded from the contaminating influence of "Christian civilization," freedom and independence. Hunting, fishing, and sugar making succeeded to such an extent as to supply them with every necessary, and many luxuries. He had an abundance, wherewith to feed and clothe himself and wife. But in an evil hour, he fell a victim to the unprincipled villany of the white trader; of which the following gives the sad details. "Shall I lift the same blanket, after the lapse of eighteen months? The second summer has arrived, since my last visit: the wigwam on the lake shore, the fit residence of summer, is unoccupied—the fire is still turning in the wigwam of winter; but the situation, which has warmth and quiet to recommend it, at that season, when cold is our greatest enemy, is now gloomy and dark. Wondering what could have induced my friends to put up with the melancholy of the deep forest, instead of the sparkling of the sunlit wave, I hastened to enter. How dreadful the change! there was, indeed, the same Indian girl that I had left healthy, cheerful, contented, and happy; but whisky, hunger, and distress of mind, had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast, half dressed, and filthy. Every part of the wigwam was ruinous and dirty, and, with the exception of one kettle, entirely empty. Not one single article of furniture, clothing, or provision remained. Her

husband had left in the morning to go out to fish, and she had not moved from the spot ; this I thought strange, as his canoe and spear were on the beach. In a short time he returned, but without any food. He had indeed, set out to fish, but had lain down to sleep in the bush, and had been awakened by his dog barking on our arrival. He appeared worn down and helpless, both in body and mind, and seated himself, in listless silence, in his place in the wigwam. My curiosity was excited, and, although anxious not to distress his feelings, I could not avoid seeking some explanation of the change I observed. It was with difficulty I ascertained the following facts.

“On the opening of the spring of 1833, the Indian, having got a sufficiency of furs for his purpose, set off to a distant trading port, to make his purchase. The trader presented him with a plug of tobacco, and a pipe, on his entrance, and offered him a glass of whisky, which he declined ; the trader was then occupied with other customers, but soon noticed the respectable collection of furs in the poor Indian. He was marked as his victim, and, not expecting to be able to impose upon him, unless he made him drunk, he determined to accomplish this by indirect means.

“As soon as the store was clear of other customers, he entered into conversation with the Indian, and invited him to join him in drinking a glass of cider, which he unhesitatingly accepted ; *the cider was mixed with brandy*, and soon began to affect the mind of the Indian. A second, and a third glass was taken, and he became completely intoxicated. In this state the trader dealt with him ; but, it was not at first that even the draught he had taken could overcome his lessons of prudence. He parted with only one skin ; the trader was, therefore, obliged to continue his contrivances, which he did, with such effect, that, for three weeks, the Indian remained eating, drinking, and sleeping, in his store. At length, all the fur was sold, and the Indian returned home *with only a few ribbons and beads, and a bottle of whisky*. The evil example of the husband, added to vexation of mind, broke the resolution of the wife, and she, too, partook of the accursed liquor. From this time there was

no change. The resolution of the Indian, once broken, his pride of spirit, and, consequently, his firmness, were gone; he became a confirmed drunkard—his wife's and his own ornamental dresses, and, at length, all the furniture of his wigwam, even the guns and traps, on which his hunting depended, were all sold to the store for whisky.

“When I arrived they had been two days without food, and the Indian had not energy to save himself and his family from starvation.

“All the arguments that occurred to me I made use of to convince the Indian of his folly, and to induce him, even now, to begin life again, and redeem his folly. He heard me in silence. I felt that I should be distressing them by remaining all night, and prepared to set out again, first giving to the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

“I had not proceeded far on my journey, when it appeared to me, that by remaining with them for the night, and in the morning renewing my solicitations to them, I might assist still more to effect a change, I therefore turned back, and in about two hours arrived again at the wigwam. The Indian had set off for the store, but had not yet returned. His wife still remained seated where I left her, and during the whole night (the Indian never coming back) neither moved nor raised her head. Morning came; I quickly dispatched breakfast, and leaving my baggage, with the assistance of my guide, set out for the trader's store. It was distant about two miles. I inquired for the Indian. He came there the evening before with a dollar; he purchased a pint of whisky, for which he paid half a dollar, and with the remainder bought six pounds of flour. He remained until he had drunk the whisky, and then requested to have the flour exchanged for another pint of whisky. This was done, and having consumed that also he was so “stupidly drunk” (to use the words of the trader,) that it was necessary to shut him out of the store on closing it for the night. Search was immediately made for him, and at the distance of a few yards he was found lying on his face dead.”

This melancholy instance may be taken as an illustration of the general treatment of the Indians by Europeans. This is more fully borne out by the narrative of Sir Francis Head, ex-governor of Canada, lately published. The extract will require no comment, it is sufficiently forcible and eloquent:—

“The fate of the red inhabitants of America, the real proprietors of its soil, is, without any exception, the most sinful story recorded in the history of the human race ; and when one reflects upon the anguish they have suffered from our hands, and the cruelties and injustice they have endured, the mind, accustomed to its own vices, is lost in utter astonishment at finding that, in the red man’s heart, there exists no sentiment of animosity against us, no feeling of revenge ; on the contrary, that our appearance at the humble portal of his wigwam is to this hour a subject of unusual joy. If the white man be lost in the forest, his cry of distress will call the most eager hunter from his game ; and among the tribe there is not only pleasure but pride in contending with each other, who shall be the first to render him assistance and food.

“So long as we were obtaining possession of their country by open violence, the fatal result of the unequal contest was but too clearly understood ; but now that we have succeeded in exterminating their race from that vast region of land, where nothing in the present day remains of the poor Indian but the unnoticed bones of his ancestors, it seems inexplicable how it should happen that, even where their race barely lingers in existence, it should still continue to wither, droop, and vanish before us like grass on the progress of the forest in flames. ‘The red men,’ lately exclaimed a celebrated Maimi Cacique, ‘are melting like snow before the sun.’

“Whenever and wherever the two races come into contact with each other, it is sure to prove fatal to the red man. However bravely, for a short time, he may resist our bayonets and our fire arms, sooner or later he is called upon by death to submit to his decree ; if we stretch forth the hand of fellowship, the liquid fire it offers him to drink, proves still more destructive than our wrath ; and, lastly, if we attempt to Christianise the Indians, and for that

...sacred object congregate them in villages of substantial log-houses, lovely and beautiful as such a theory appears, it is an undeniable fact, to which, unhesitatingly, I add my humble testimony, that, as soon as the hunting season commences, the men (from warm clothes and warm housing having lost their hardihood) perish, or rather rot, in numbers, by consumption; while, as regards their women, it is impossible for any accurate observer to refrain from remarking that civilization, in spite of the pure, honest, and unremitting zeal of our missionaries, by some accursed process, has blanched their babies' faces,—in short, our philanthropy, like our friendship, has failed in its professions. Producing deaths by consumption, it has more than decimated its followers; and, *under the pretence of eradicating from the female heart the errors of a Pagan's creed, it has implanted, in their stead, the germs of Christian guilt!*

“What is the reason of all this? Why the simple virtues of the red aborigines of America should, under all circumstances, fade before the vices and cruelty of the old world, is a problem which no one amongst us is competent to solve; the dispensation is as mysterious as its object is inscrutable. I have merely mentioned the facts, because I feel that, before the subject of the Indians in Upper Canada can be fairly considered, *it is necessary to refute the idea, which so generally exists in England, about the success which has attended the Christianising and civilizing of the Indians*; whereas, I firmly believe every person of sound mind in this country who is disinterested in their conversion, and who is acquainted with the Indian character, will agree:—

1st. That an attempt to make farmers of the red men has been, generally speaking, a complete failure.

2nd. That congregating them for the purpose of civilization has implanted many more vices than it has eradicated; and consequently,

3rd. That the greatest kindness we can perform towards these intelligent, simple-minded people, is to remove and fortify them as much as possible from all communications with the whites.

* * * * *

"The lieutenant-governor of the province may protect them from open violence; but neither he nor any other authority on earth, can prevent the combination of party vices, which, as I have already explained, are as fatal in their operation as the bayonet itself.

"It is impossible to teach the Indian to beware of the white man, for it seems to be the instinct of his untutored nature to look upon him as a friend; in short, his simplicity is his ruin, and though he can entrap and conquer every wild beast in his forest, yet, invariably, he becomes himself the prey of his white brother!"

Sufficient space has been occupied, in exposing Priestcraft, and "Christian Civilization" in the Western World; I shall devote another chapter to our Eastern Colonies and the South-Sea Islands; and afterwards return home to finish the catalogue of Clerical rapacity, persecution, selfishness, and immorality. The important facts given from American history, it is deemed will be a sufficient apology, for dwelling so long on that portion of the theme.

CHAPTER X.

PRIESTCRAFT IN THE COLONIES CONCLUDED.—AUSTRALIA AND THE SOUTH SEA ISLANDS.

IN this chapter a finishing glance shall be taken at the results of Christian government, and Priestly influence, in the Eastern Colonies; in doing which, we will bring under notice, only a few instances out of a numerous list, respecting the treatment of the natives of Australia, and the South Sea Islands. The massacres, murders, and unprincipled robberies perpetrated by the East India government, and the multitude of unfeeling adventurers from the mother country, who have made India the theatre of their wholesale frauds and villanies, shall be passed over as too

voluminous for the limits of such a small work as this : and, therefore, we will merely look briefly at those remote regions, as yet comparatively unknown to the inhabitants of Europe, for the materials with which to finish this department of the work. Mr. Howitt says, "the two great prominent features of their character there, are violence and debauchery. If they had gone thither only to seize the lands of the natives, as they have done everywhere else, it might have excited no surprise ; for who, after perusing this volume, should wonder that the Europeans are selfish : if they had totally exterminated the aborigines with the sword and the musket, it might even then have passed in the ordinary estimate of their crimes, and there might have been hope that they might raise some more imposing, if not more virtuous, fabric of society than that which they had destroyed ; but here, the danger is, that they will demolish a rising civilization of a beautiful and peculiar character, by their pestilent profligacy. That dreadful and unrighteous system, which Columbus himself introduced in the very first moment of discovery, and which I have more than once pointed to, in the course of this volume, as a very favourite scheme of the Europeans, and especially the English, the convict system—the penal colony system—the throwing off the putrid matter of our corrupt social state on some simple and unsuspecting country, to inoculate it with the rankness of our worst moral diseases, without relieving ourselves at all sensibly by the unprincipled deed, has here shown itself in all its hideousness. New South Wales and Van Dieman's Land have been sufficient to curse and demoralize all this portion of the world. They have not only exhibited the spectacle of European depravity in the most frightful forms within themselves, but the contagion of their evil and malignity has been blown across the ocean, and sped from island to island with destructive power.

"In these colonies, no idea of any right of the natives to the soil, or any consideration of their claims, comforts, or improvements, seem to have been entertained. Colonies were settled, and lands appropriated, just as they were needed ; and if the natives did not like it, they were shot

at. The Parliamentary Inquiry of 1836, elicited by Sir William Molesworth, drew forth such a picture of colonial infamy as must have astonished even the most apathetic; and the Report of 1837 only confirms the horrible truth of the statements then made.

“It says: ‘These people, unoffending as they were towards us, have, as might have been expected, suffered in an aggravated degree from the planting amongst them of our penal settlements. In the formation of these settlements it does not appear that the territorial rights of the natives were considered, and very little care has since been taken to protect them from the violence or the contamination of the dregs of our countrymen.

“ ‘The effects have consequently been dreadful beyond example, both in the diminution of their numbers and in their demoralization.’

“Mr. Bannister, late attorney-general for that colony, says in his recent work, *British Colonization and the Coloured Tribes*,—‘In regard to New South Wales, some disclosures were made by the secretary of the Church Missionary Society, Mr. Coates, and by others, that are likely to do good in the pending inquiries concerning transportation; and if that punishment is to be continued, it would be merciful to destroy all the natives by military massacre, as a judge of the colony once coolly proposed for a particular district, rather than let them be exposed to the lingering death they now undergo. *But half the truth was not told as to New South Wales.* Military massacres have been probably more common there than elsewhere; in 1826, Governor Darling ordered such massacres—and in consequence, one black native, at least, was shot at a stake in cold blood. The attorney-general of the colony * remonstrated against illegal orders of this kind, and was told that the secretary of state’s instructions authorized them.” †

The evidence given by Bishop Broughton, respecting the demoralization of the natives of New Holland and Van Dieman’s land, through their intercourse with Christians is most appalling. “ ‘They (the natives) do not so

* Mr. Bannister.

† Howitt’s History of Colonization and Christianity, p. 470-472.

much retire as decay; wherever Europeans meet with them, they appear to wear out, and gradually to decay: they diminish in numbers; they appear actually to vanish from the face of the earth. I am led to apprehend that within a very limited period, a few years, (adds the Bishop,) those who are most in contact with Europeans will be utterly extinct—I will not say exterminated—but they will be extinct.’

“As to their moral condition, the bishop says of the natives around Sidney—‘They are in a state which I consider one of extreme degradation and ignorance; they are, in fact, *in a situation much inferior to what I suppose them to have been before they had any communication with Europe.*’ And again, in his charge, ‘It is an awful, it is even an appalling consideration, that, after an intercourse of nearly half a century with a Christian people, these hapless human beings continue to this day in their original benighted and degraded state. I may even proceed farther, so far as to express my fears that our settlement in their country has even deteriorated a condition of existence, than which, before our interference, nothing more miserable could easily be conceived. While, as the contagion of European intercourse has extended itself among them, *they gradually lose the better properties of their own character, they appear in exchange to acquire none but the most objectionable and degrading of ours.*’

“The natives about Sidney and Paramatta are represented as in a state of wretchedness still more deplorable than those resident in the interior.

“‘Those in the vicinity of Sidney are so completely changed, they scarcely have the same pursuits now; they go about the streets begging their bread, and begging for clothing and rum. From the diseases introduced among them, the tribes in immediate connexion with those large towns almost became extinct; not more than two or three remained, when I was last in New South Wales, of tribes which formerly consisted of 200 or 300.’” *

Mr. Howitt exhibits in his work, by extracts of letters

* Howitt's History of Colonization and Christianity, p. 475-477.

from the missionaries in the South Seas, the barbarous manner in which the natives have been butchered and maltreated by men calling themselves christian and civilized. "Those (says he) who have seen in shop-windows in London, dried heads of New Zealanders, may here learn how they come there, and to whom the phrenologists and *curiosi* are indebted.

" 'Till lately the tatooed heads of New Zealanders were sold at Sidney as objects of curiosity ; and Mr. Yate says he has known people give property to a chief for the purpose of getting them to kill their slaves, that they might have some heads to take to New South Wales.

" ' This degrading traffic was prohibited by General Darling, the governor, upon the following occasion : In a representation made to Governor Darling, the Rev. Mr. Marsden states, that the captain of an English vessel being, as he conceived, insulted by some native women, set one tribe upon another to avenge his quarrel, and supplied them with arms and ammunition to fight.

" ' In the prosecution of the war thus excited, a party of forty-one Bay of Islanders made an expedition against some tribes of the South. Forty of the former were cut off ; and a few weeks after the slaughter, a Captain Jack went and purchased thirteen chiefs' heads, and, bringing them back to the Bay of Islands, emptied them out of a sack in the presence of their relations. The New Zealanders were, very properly, so much enraged that they told this captain they should take possession of the ship, and put the laws of their country into execution. When he found that they were in earnest, he cut his cable and left the harbour, and afterwards had a narrow escape from them at Taurunga. He afterwards reached Sidney, and it came to the knowledge of the governor, that he brought there ten of these heads for sale, on which discovery the practice was declared unlawful. Mr. Yate mentions an instance of a captain going 300 miles from the Bay of Islands to East Cape, enticing twenty-five young men, sons of chiefs, on board his vessel, and delivering them to the Bay of Islanders, with whom they were at war, merely to gain the favour of the latter, and to obtain supplies for his vessel. The youths were afterwards redeemed from

slavery by the missionaries, and restored to their friends. Mr. Yate once took from the hand of a New-Zealand chief a packet of corrosive sublimate, which a captain had given to the savage in order to enable him to poison his enemies.'

"Such is the general system. The atrocious character of particular cases would be beyond credence, after all that has now being shown of the nature of Europeans, were they not attested by the fullest and most unexceptionable authority. The following case was communicated by the Rev. S. Marsden, to Governor-general Darling, and was also afterwards reported to the governor in person by two New Zealand chiefs. Governor Darling forwarded the account of it to Lord Goderich, together with the depositions of two seamen of the brig *Elizabeth*, and those of J. B. Montefiore, Esq., and A. Kennis, Esq., merchants of Sidney, who had embarked on board the *Elizabeth* on its return to Entry Island, and had there learned the particulars of the case, had seen the captive chief sent ashore, and had been informed that he was sacrificed.

" 'In December, 1830, a Captain Stewart, of the brig *Elizabeth*, a British vessel, on promise of ten tons of flax, took above 100 New Zealanders concealed in his vessel, down from Kappetee Entry Island, in Cook's Strait, to Takou, or Bank's Peninsula, on the Middle Island, to a tribe with whom they were at war. He then invited and enticed on board the chief of Takou, with his brother and two daughters: 'When they came on board, the captain took hold of the chief's hand in a friendly manner, and conducted him and his two daughters into the cabin; showed him the muskets, how they were arranged round the sides of the cabin. When all was prepared for securing the chief, the cabin-door was locked, and the chief was laid hold on, and his hands were tied fast; at the same time a hook, with a cord to it, was struck through the skin of his throat under the side of his jaw, and the line fastened to some part of the cabin: in this state of torture he was kept for some days, until the vessel arrived at Kappetee. One of his children clung fast to her father, and cried aloud. The sailors dragged her from

her father, and threw her from him; her head struck against some hard substance, which killed her on the spot.' The brother, or nephew, Ahu (one of the narrators), 'who had been ordered to the fore-castle, came as far as the capstan and peeped through into the cabin, and saw the chief in the state above mentioned.' They also got the chief's wife and two sisters on board, with 100 baskets of flax. All the men and women who came in the chief's canoe were killed. 'Several more canoes came off also with flax, and the people were all killed by the natives of Kappetee, who had been concealed on board for the purpose, and the sailors who were on deck, who fired upon them with their muskets.' The natives of Kappetee were then sent on shore with some sailors, with orders to kill all the inhabitants they could find; and it was reported that those parties who went on shore murdered many of the natives; none escaped but those who fled into the woods. The chief, his wife and two sisters were killed when the vessel arrived at Kappetee, and other circumstances yet more revolting are added."*

Dr. Lang, a minister of the Scotch Church, not long since addressed a series of Letters to Earl Durham, on the Condition of New Zealand, and the best means of Colonizing it with due attention to the advantages of emigrants, and the interest of the natives. In those letters he lays bare an extensive system of spoliation, carried on by the *Christian Missionaries*, which is well worthy of comparison with the worst doings of Cortez and Pizarro, in America. Dr. Lang, says :

"The missionaries of the Church Missionary Society, in New Zealand, utterly incredible as it may appear in England, have actually been the principals in the grand conspiracy of the European inhabitants of the island to rob and plunder the natives of their land!

"I was credibly informed on the island, that there is scarcely one of them who has not managed, in this way, to secure for himself or his children, in perpetuity a large extent of valuable territory.

"Mr. Shepherd, for example, a lay missionary from

* Howitt's History of Colonization and Christianity, p. 490-492.

New South Wales, and the son of a respectable emancipist, residing at Kissing Point, on the Parramatta River, in that colony, bought a large tract of eligible land from the natives, having a frontage of from four to five miles on one of the navigable rivers in the Bay of Islands—for *two check shirts and an iron pot, or go-ashore, as it is called by the natives!* I was credibly informed, moreover, in New Zealand, that Captain Blenkinsop, the master of a South Sea whaler, who was afterwards unfortunately drowned by the upsetting of a whale-boat, in Encounter Bay, in the province of South Australia, along with Sir John Jeffcott, the first judge of that colony, had, in entire ignorance of Mr. Shepherd's previous purchase, purchased the very same tract from some other person, who, it seems, pretended to be its proprietor. During his absence on the south coast of New Holland, Captain Blenkinsop's agent at the Bay of Islands, erected a house on the land, agreeably to the instructions of his principal, who intended to settle in New Zealand on his return; but no sooner was the house finished, than Mr. Shepherd gave Captain B.'s agent notice to quit, and produced his own deeds. On the agent's remonstrating with Mr. Shepherd for allowing him, in such circumstances, to go on with the building of the house, *Mr. S. coolly replied, that the erection of the house rendered the land the more valuable to himself.* I refrain from making any remarks on this transaction; but Mr. Shepherd, your Lordship will observe, is a native of Botany Bay, who has exported, in his own person, a portion of the surplus Christianity, forsooth, of his native land, for the moral advancement of the Aborigines of New Zealand. I have reason to believe also that Mr. Shepherd has another estate, procured in a similar way, towards the North Cape, where he is at present stationed as a missionary."

* * * * *

"We are accutomed to talk, My Lord, with virtuous indignation and abhorrence, of the brutal atrocities of Cortez and Pizarro, and of the gaol-gang of Spanish ruffians that followed these bandit chiefs in Mexico and Peru; but we forget that even in the nineteenth century we have ourselves, as a civilized and colonizing nation,

been acting over again the same bloody tragedy on a different field. Why, my Lord, it has only taken the same period of time—about thirty short years—to exterminate the Aborigines of Van Dieman's Land, under the *mild* sway of Britain, that it took to exterminate the Aborigines of Hispaniola, under the iron rod of Ferdinand and Isabella. . . .

“Lord Glenelg strongly recommended, some time ago, that an asylum should be given them at Port Phillip, on the south coast of New Holland, the expenses of their maintenance to be paid by Van Dieman's Land. But even this miserable boon, my Lord, has been refused them—on the ground of their not being sufficiently civilized and Christianized yet—by a cold-blooded committee of the Legislative Council of New South Wales, *with a Protestant Bishop for their chairman!* Nay, as the law in that colony has recently been taking cognizance of certain murderous outrages lately committed on the defenceless Aborigines of New South Wales, by the convict-stockmen of the country, aided and abetted by their colonial masters, individuals wearing the garb of gentlemen, and utterly disgracing the British name, have recently been giving out in the colony, that they will henceforth take a quieter mode of getting rid of the black natives, whose grievous wrongs, my Lord, do sometimes, I confess, render them troublesome at the distant cattle-stations—viz.: *by giving them wheaten bread, of which they are exceedingly fond, steeped in a solution of arsenic!*

“Now, my Lord, the very individuals who have been perpetrating these atrocities upon the Aborigines of New South Wales and Van Dieman's Land, for the last twenty years, are now swarming in New Zealand; and the formation of the New Zealand Land Company, conjoined with the sanction which the British Government is at present indirectly giving to all sorts of aggression upon the unfortunate natives of that island, will only increase their number, and their nefarious operations tenfold. It is vain to talk either of the Company or of the Missionaries being able, from their influence of any kind, to prevent such proceedings. The private adventurers will point to the Company's and the Missionaries' estates in New

Zealand; and when they ask, *why they should not have as good a right to plunder the natives as others?* I confess, my Lord, I am utterly unable to divine what answer either the Company or the Missionaries can give them."

In addition to the facts just given, a speaker at a public meeting lately held in London, during the sitting of the Anti-Slavery Convention, gave the following evidence of the effects of Christian intercourse upon the inhabitants in India, and some other of our Colonies.

"He had the authority of a distinguished individual now in this country, the Right Hon. Holt M'Kenzie, formerly a judge in India. What did he say was the effect of the contact of the natives with the Europeans? Speaking of particular parts of India, namely, the ceded districts, he said:—'*The longer we have these districts, the more apparently do lying and litigation prevail; the more are morals vitiated; the more are rights involved in doubt; the more are the foundations of society shaken.*' What did another gentleman say, Captain Westmacott, who had traversed the country from one end to another? Speaking of the influence of their contact with the natives:—'*It is greatly to be deplored, that in places the longest under our rule, there is the largest amount of depravity and crime. My travels in India have fallen little short of 8000 miles, and extended to nearly all the cities of importance in Northern, Western, and Central India. I have no hesitation in affirming, that in the Hindoo and Mussulman cities, removed from European intercourse, there is much less depravity than either in Calcutta, Madras, or Bombay, where Europeans chiefly congregate.*' Had they done the natives any good? (No, no.) He had already shown how they had robbed and plundered them, and what they had done for India in return? They had disseminated immorality and vice. They had produced misery, famine, and death. (Hear, hear.) They had read them lessons of demoralization, and depravity and crime, and they had subjected them to every species of human suffering."

At the same meeting the celebrated abolitionist of America, W. L. GARRISON, gave the following horrible details respecting the feelings that exist between the natives of Liberia and the Methodist missionaries.

Mr. Garrison here read extracts from a letter from the pen of the Rev. S. Brown, a Missionary at Liberia, giving an account of a recent attack by about three hundred natives, under a chief named Goterah, upon the Methodist Missionary station at Heddington, (King Tom's town,) as follows :—" After an hour's fighting, the assailants were repulsed, with the loss of their leader and thirty or forty men, which achievement *was effected chiefly by two Methodist Missionaries, and two native converts.* We were awakened in our town by the firing of a gun about two miles from us; and, while we were musing on what it could mean, we were again alarmed by the voices of several of our people exclaiming, ' War is come! war is come!' Brother Simon Harris got out of bed immediately, and went out in town. But he returned in about one minute, and told me to be out of bed and load the guns, for war was at hand. I immediately arose, slipped on my clothes, *and was on my knees to ask God to help us.* By that time the enemy was within musket-shot of the mission-house. Brother Harris went down and gave them the first shot, and was answered by ten or twelve muskets from the enemy, while I was loading muskets in the chamber. In less than one minute they were running up and down the picket fence about three rods from the house, as thick as bees round a hive. Brother Bennet Dermory and Brother Harris were the only two who stood in front, between the enemy and the house. *They both stood their ground, and cut them down like mowers cutting grass.* Meanwhile, Brother Jarvis Z. Nichols came into the chamber where I was loading muskets, (for we had eighteen muskets in the chamber, which we knew would go at every snap, and one hundred ready made cartridges, and a keg of powder,) *and poured a stream of lead down upon them from the windows, as fast as two boys could hand him loaded muskets.* In the midst of all this, the enemy broke through the fence, and poured into the yard like bees. Brothers Harris and Demory now retreated to the door, in which both stood side by side, about two roods from them, with two muskets apiece, *throwing buck-shot into their bowels, hearts, and brains, like a tornado.*

.....While they were gathering up their dead to take off, *I had the best chance of any to fire into the groups.* But they soon slung their shattered bodies, and went off *as if the wicked one was after them.* The engagement continued one hour and twenty-two minutes. After they were gone, we went out on the battle ground; and although they had carried off all their dead except three big slap-sided fellows, yet I never saw such a scene before. *There was blood and brains in every direction. The path on which they went was one complete gore on both sides; yea, it stood in puddles. We picked up their fingers by the way-side."*

With this cold blooded affair, we close the *exposé* of Priestcraft, and Christian duplicity and wrong in the British Colonies; in which we have found the invariable characteristics to be, frauds and villanies of the most atrocious character, decimating and brutalizing the natives of the invaded countries, to a greater extent than can find parallel in the history of any other people, of which we have any knowledge, whether ancient or modern, except those dignified with the name of Christian. Such are the means hitherto employed by our Saints and Missionaries, for the Propagation of the Gospel in Foreign Parts.

CHAPTER XI.

CHURCHES OF ENGLAND AND IRELAND.

"A glorious church is like a magnificent feast: here is all the variety that may be, but every one chooseth out a dish or two that he likes and lets the rest alone. How glorious soever a church is, every one chooseth out of it his own religion, by which he governs himself, and lets the rest alone."—*Selden's Table Talk.*

"We are overdone with standing armies. We have an army of lawyers, with tough parchments and interminable words, to confound honesty and common sense; an army of paper to fight gold; an army of soldiers to fight the French; an army of doctors to fight death; and an army of parsons to fight the devil—of which he standeth not in awe!"—*The late William Fox, of Nottingham.*

POVERTY and humility have been so often lauded by the priesthood as the first of christian virtues, and the

necessary adjuncts of faith in securing heaven, that it might be supposed, notwithstanding their intolerance and persecutions, they would exhibit at least, those qualities in their proceedings—that they would show themselves humble and lowly, in order to influence by their example, all whom they were desirous of bringing to the fold of Christ. The exposure about to be given of the constitution and revenues of the Protestant Church in this kingdom, will show how far these things have been realised in practice. The Protestant Priesthood have been shown to be cruel, intolerant, dishonest and persecuting; we shall now prove them to be grossly selfish and rapacious, hungry after gold, sordid and worldly as it is possible for the worshippers of Mammon to be. The calculations that follow are from Mr. Howitt's "Popular History of Priestcraft," and are by him taken from the most authentic sources. According to the showing of the friends of the church, the scale of payments to its dignitaries stands thus:—

Archbishop of Canterbury.....	£27,000 a year.
“ “ York.....	10,000
Bishop “ Durham.....	17,000
“ “ London.....	14,000
“ “ Winchester.....	14,000
“ “ Ely.....	12,000
Nine others, on an average.....	5,000
The rest, on an average.....	3,000

“ But if (says Mr. Howitt,) we were now to take as the bases of our calculations, the value of the Bishoprics, as given in *Liber Regis*, they would appear as follows. Those estimates were made, when labour was a penny a day; now it is twenty-four pence; so that if you place pounds instead of shillings; that is an advance of twenty fold, we shall make a moderate calculation, according to the increase in the value of general property; and if of general property, why not of the church? I have applied this scale to various parochial livings, whose income is well known, and the result was wonderfully accurate. The Bishop of London's income will alone, form an exception; for, according to the statement of Mr. Baring,

in Parliament, it has increased *seventy* fold, and by the falling of leases, will soon be one hundred fold.

Archbishop of Canterbury.....	£56,650 a year
“ “ York.....	32,200
Bishop “ Darham.....	36,420
“ “ London.....	70,000
“ “ Winchester.....	57,479
“ “ Ely.....	42,698
“ “ Salisbury.....	42,698
The rest, on an average.....	10,000

For the government of the whole Church of England, twenty-six Archbishops and Bishops exist; for Ireland, twenty-two. According to the present returns, there are in Ireland, 1401 parochial benefices, and 860 resident clergymen, and out of 14,603,473 statute acres under cultivation, it is calculated 13,603,473 are tithed. The glebe of the parochial clergy varies, from 300 to 40,000 acres. The glebe in the diocese of Derry alone, amounts to more than 17,000 acres. The glebes in Derry and Kilmore, would, if equally divided, give *twenty acres to every parish in Ireland*. Mr. Gibbon Wakefield, estimates that the property of six Bishops amounts to £580,000 a year! What then becomes of the clerical calculation, which makes the whole income of the Irish Church but £800,000.

The subjoined, is an extract from the returns to the House of Commons, in February, 1824.

Sees.	Acres.	Sees.	Acres.
Derry.....	94,836	Tuam.....	49,281
Armagh.....	63,470	Elphin.....	31,017
Kilmore.....	51,350	Clogher.....	32,817
Dublin.....	28,784	Cork and Ross.....	22,755
Meath.....	18,374	Cashel.....	12,800
Ossory.....	13,391	Killaloe.....	11,081

Total, 439,953 acres; which at 20s. per acre, give a rental of 439,953*l*.

If we estimate the remaining ten bishoprics at one-third of the amount, there is 146,651,—a rental of diocesan lands of 586,604*l*.

If we estimate the glebes at 100,000 acres, which is, probably, far too little, when the glebe of Derry alone

exceeds 17,000 acres, and the parochial glebes vary from 300 to 40,000 acres, at 20s., here is 100,000*l*.

The tithe of upwards of 13,000,000 acres, at only 2*s*, a tithe of the rental, not of the gross produce, would be 1,300,000*l*.—making a total of income for the Irish church, of 1,986,604*l*.*

The following table, which is rather under than above the truth, shows at a glance the expense of the established churches of England and Ireland.†

Estimated Expenditure of the Clergy of the Established Church of England.

IN ENGLAND AND WALES.

Hearers.....	6,000,000
The whole population is 12,000,000; if one half are hearers of the establishment, it is certainly the outside.	
Places of worship.....	11,743
Clergymen.....	18,000
Archbishops.....	2
Bishops.....	24
Archdeacons.....	60
Deans.....	27
Canons and prebends.....	544
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Dignitaries.....	657
Working clergy, rectors, vicars, curates, and chaplains.....	17,343
One place of worship for every 500 hearers.	
One clergyman for every 333 hearers.	
One archbishop for every 3,000,000 hearers.	
One prelate for every 23,000 hearers.	
Income.....	£7,600,000
6,000,000 of hearers at £1,266,000 per million.....	7,596,000

* Mr. Leader, in a speech in parliament, December 15th, 1832, calculating on these returns, made the amount nearly the same. If, therefore, the last returns of 800,000*l*. be correct, we must ask, what has become of a vast quantity of property? The same question strangely presents itself to our minds, as regards the English church. The editor of the Extraordinary Black Book, says, "The returns to the circular inquiries by the Board of Agriculture, make the tithe, throughout the kingdom, in 1790, average, per acre, 4*s*. 0½*d*.; in 1803, 5*s*. 3½*d*.; in 1813, 7*s*. 9½*d*. Adopting the rate of tithes of 1803, and taking, with the Quarterly Reviewer, the land in tillage at 31,795,200 acres, the whole amount of tithes collected is 10,267,200*l*.: from which, if we deduct one-third for lay tithes, and tithe-free land, the amount of church tithes is 6,844,800*l*. per annum."

† Popular Lexicon, Art. Ecclesiastical Establishments.

*Estimated Expenditure on the Clergy of the Established Church
of England and Ireland.*

IN IRELAND.

Hearers.....	400,000
According to the population return, there are in Ireland 6,846,000 people, say.....	7,000,000
The following is deemed their distribution into sects:—	
Roman Catholics.....	5,500,000
Presbyterians.....	800,000
Church of England and Ireland.....	400,000
Methodists and other sects.....	300,000
Places of worship.....	740
Clergymen.....	1,700
Archbishops.....	2
Bishops.....	18
Deans.....	33
Archdeacons.....	34
Canons, prebends, &c.....	500
Dignitaries.....	587
Working clergy.....	1,113
(For full particulars see <i>Ecclesiastical Register</i> , printed by Nolan, Dublin.)	
One place of worship for every 540 hearers.	
One clergyman for every 235 hearers.	
One archbishop for every 200,000 hearers.	
One prelate for every 28,000 hearers.	
Income.....	£1,300,000
400,000 hearers, at £3,250,000 per million of hearers.....	£1,300,000

In comparing the expense of our Protestant establishment with the expenditure of other Christian denominations, we have the appended result.

Christians throughout the world.

	Roman Catholics	Protestant Churchmen and Dissenters.	Greek Church.
In Great Britain and Ireland.....	5,800,000	16,000,000	41,500,000
In all the rest of the world	48,872,000	38,856,000	
Total.....	124,672,000	54,856,000	41,500,000
Roman Catholics.....	124,672,000	pay to their clergy	£6,106,000
Protestants, &c.....	54,056,000	"	11,906,000
Greek Church.....	41,500,000	"	760,000
Total of Christians	221,028,000		£18,772,000

Of which sum, England and Ireland, for the clerical teaching of about six millions of Church Protestants, pay above nine millions, or one half of the whole paid to all the Christian clergy in the world.

The entire possessions of the church is valued at about the enormous sum of one *hundred and eighty millions!* No wonder that our fox-hunting parsons and our country squires, who have an eye on the church as snug berths for their younger sons, exclaim so lustily, "Our glorious Constitution in Church and State."

The following statement from the Carlisle Journal, affords a good specimen of the manner in which good livings are bundled together, to luxuriate some aristocratic parson, while the poor curates are starving.

PLURALITIES, AND CURATES' STIPENDS.

"Small as is the see of Carlisle, it affords some admirable specimens of the working of the church system, and of these we will now give a sample. And first of the pluralists, we have—

"Hugh Percy, bishop of Carlisle, a prebend of St. Paul's, and a chancellor of Sarum.

"R. Hodgson, dean of Carlisle, vicar of Burgh-on-Sands, rector of St. George's, Hanover-square, and vicar of Hillington.

"E. Goodenough, prebend of Carlisle, Westminster, and York; vicar of Wath All Saints on Dearn, chaplain of Ardwick, and chaplain of Brampton-Bierlow.

"S. G. Goodenough, prebend of Carlisle, rector of Broughton Poges, vicar of Hampton, and deputy lord-lieutenant of Cumberland.

"Wm. Goodenough, archdeacon of Carlisle, rector of Marcham-le-Fen, and rector of Great Salkeld.

"W. Vansittart, D.D., prebend of Carlisle, master of Wigston's Hospital, Leicester, vicar of Waltham Abbas, and vicar of Shottesbrooke.

"W. Fletcher, chancellor of the diocese of Carlisle, prebend of York, vicar of Bromfield, vicar of Dalston, and vicar of Lazenby.

"It is not our intention, at present, to inquire into the

incomes of these dignitaries; but as they are pretty considerable, it may be worth while just to contrast the salaries they award to those who really work, with the moneys they receive from the livings. The tithes received by the Dean and Chapter for Hesketh, amount to £1000 or £1500 a-year; they pay to the curate who does the duty, £18 5s. a-year!—that is to say, 1s. a-day—being after the rate of the bricklayer's labourer's wages! In Wetheral and Warwick, the Dean and Chapter draw about £1000 a-year from tithes, and £1000 a-year from the church lands; and they pay the working minister (probably one of the most exemplary and beloved men in England, in his station,) the sum of £50 a-year—the wages of a journeyman cabinet-maker! The tithes of the parishes of St. Cuthbert and St. Mary, amount at the least to £1500 a-year. The two curates (who do the duty) receive each the sum of £2 13s. 4d. a-year!!! And then, to the minor canons, who do the cathedral duty (such as it is,) they pay the sum of 6s. 8d. a-year each! The Dean and Chapter hold several other inappropriate rectories, pay the curates a mere nominal sum for performing the duties, and pocket the tithes themselves—for doing nothing!*

Mr. Howitt gives the following excellent summary of the character of this plethoric establishment:—

“The present situation of the English Church is this.—Here is a glorious nation, the most powerful and refined, and with the exception of America, the most free in the world; a nation impatient of despotism, and intolerant of monopoly; which has spent millions of money, and thousands of lives, to break the tyranny of Bonaparte; which has cast down the monopoly of parliamentary representation; the monopoly of trade to the East; and yet sits quietly under the most foolish, fatal, and insulting monopoly imaginable. The privilege of choosing its own ministers of religion is snatched from it; yet it bears it: it sees this privilege usurped by the sordid, the ignorant, the worldly-minded; by the distant, the unknown, by anybody but itself, and yet it feels no resentment. It sees

* Howitt's Popular History of Priestcraft, p. 280-284.

the dissenters exercising this right, and flourishing under it, yet it feels no shame ; it beholds their ministers orderly and zealous,—its own, scandalous and apathetic, yet it is not roused to self-vindication. This is a spectacle sufficiently degrading, but it is a part only of the marvel. It sees its church livings openly sold to the highest bidder, however unqualified or profligate, and the whole land polluted with SIMONY from one end to the other.

“A calculation founded on the population returns of 1821 makes the following the state of church patronage :—

Livings in the gift of the crown.....	1,048
” ” ” bishops.....	1,301
” ” ” deans and chapters.....	982
” ” ” universities.....	743
” ” ” private people.....	6,619
	<hr/>
	10,693

“The first are notoriously made use of by ministers to purchase adherents. By means of these, parliamentary votes are bought, and popular liberty sold. By means of these, corrupt legislators and corrupt subservient parsons are dispersed through the country to aid the views of government. During the long reign of the Tories, which has heaped such debt and difficulties on our heads, these state-beneficed parsons were loud in the pulpits, busy at public meetings and public dinners, busy in all houses where they had access, especially those of the squirearchy, disseminating those doctrines which have brought us to the brink of ruin.

“The livings in the gift of the bishops go, of course, amongst their sons and relatives, or to the slaves of government, for whom they were expressly reserved as the price of the bishop's own preferment. ‘There is, too, a species of simony,’ says the author of Ecclesiastical Reform, a beneficed clergyman in 1792, ‘which prevails in our church, styled PETTICOAT SIMONY; where a clergyman, by marrying the niece or daughter of a bishop, becomes a pluralist of large income, his lady being portioned out of the church. I could point out several persons now living; but it might seem invidious, and shall therefore only instance a notorious one. The Dean

of Canterbury married a daughter of Archbishop Potter's, and became possessed of six or seven pieces of preferment, to the amount of above £4,000 a-year of the church revenue, by way of marriage portion.'

"This was the man satirized by Hogarth, in the print of the 'Ass laden with Preferment;' but, so far from being abashed by the sarcasm, he publicly declared that Mr. Hogarth was mistaken in making his back *bend* under the load, for he could bear a great deal more.

"The livings in the hands of deans, and chapters, and universities, every one knows, are snugly divided amongst their own members; those of private people, of course, go amongst the sons and relations of the patrons, but if these are wanting, they are publicly sold to the highest bidder. The traffic in church livings is one of the most notorious things in England. The oath on the institution to a living is studiously framed in the most solemn and particular manner to prevent this sin of simony; but it matters not,—he who does not boggle at simony, will not boggle at an oath. Public offices are opened in London for the sale and purchase of livings; and I have in my possession a printed circular letter of one of the holy agents—a letter industriously introduced amongst the clergy, patrons and those concerned in such affairs. In this 'he submits to the clergy,'—these are his own words,—'a scale of charges for business intrusted to his care; he also takes this opportunity to express his acknowledgments *for the very extensive patronage he has had during the last ten years*, and to assure the clergy, that every commission confided to his care will continue to be executed with fidelity and promptitude.

'TERMS:

'INTRODUCTORY FEE, ONE GUINEA.

To be considered as part payment of the first commission exceeding that amount,

' For the sale of an advowson...	} if the purchase-money does not exceed £4000 2½ per cent
' For the purchase of an advowson.....	
	} if the purchase-money is above £4000 and under £7000 2½ per cent.

' For the sale of a next presentation to a living.....	} if the purchase-money is above £7000 and under £10,000 2 per cent.
' For the purchase of a next presentation to a living.....	
' For the sale of a chapel.....	} if the purchase-money is above £10,000 1½ per cent.
' For the purchase of a chapel.....	
' For procuring a foreign chaplaincy.....	} 5 per cent. on the amount of one year's emolument.
' For procuring lectureship.....	
' For procuring a curacy for a client in orders.....	
' For procuring an exchange of a living or a curacy.....	

' *Every description of clerical business transacted; livings valued, etc. etc.*

' FOR EVERY LETTER WRITTEN, 3s. 6d.'

"He then proceeds to inform the clergy that he has always the names of several *highly respectable* clergymen on his books, and can supply at a day or two's notice, deputies to those who incline to be absent: that he has always an extensive list of livings for sale, curacies vacant; livings, chaplaincies and curacies for exchange. Begs them to remark, that all communications to and from him are *strictly confidential*, offers his services to spare them all publicity in advertising, etc., and then boasts that he has been already employed by upwards of 5000 clergymen!!!

"Accordingly advertisements appear every day in the public papers, offering advowsons and next presentations for sale, or seeking to purchase such; and even the evangelical clergy are not too evangelical to enter the sheepfold of Christ by this simoniacal golden ladder; and thus, in the express terms of Christ himself, brand themselves as 'thieves and robbers.' The law allows the sale of advowsons; and to purchase an advowson, a clergyman therefore thinks no simony. It is the law, he says, and therefore not wrong. No! not wrong, when your canons declare it simony? when you swear a solemn oath that you have obtained the living neither by money nor favour? What the law contemplates is, the sale of advowsons from one layman to another: but it is the *clergyman* who volunteers himself as a purchaser, and does purchase with

a clear knowledge that he outrages the spirit of the law, though he evades the letter: that he actually commits moral simony, and perjures himself by taking the most solemn oath on the English Statute-Book. But law or not law, advowsons which the law permits, but the canon forbids, or next presentations which both forbid, it seems all one to the clergy,—there are plenty of purchasers: and their agent boasts of having had his 5000 customers for his simoniacal wares,

“ ‘The commerce in the souls of men,’ says their own Mr. Scott, in his Commentary on the Revelations, ‘is the most infamous of all traffics that the demon of avarice ever devised, *but by no means uncommon*. . . . The slave trade, cruel, unrighteous, and hateful as it is, is not the worst traffic of our land—for the souls of men are traded for by those who take the care of them, for the sake of the emoluments, and the abundance of the delicacies obtained by it; and then, either leave them to perish in ignorance, or poison them by heresy, or lead them on the road to hell by a profligate example.’ ‘A clergyman,’ says the author of Ecclesiastical Reform, ‘upon his institution, swears that *he gave not the least consideration whatever, either himself directly or indirectly, nor any person for him, with his privity, knowledge, or consent*, when perhaps he had been personally treating with the patron for the purchase, and even present at the payment of the money. I was witness to a notorious instance, in the diocese of Lincoln, where both patron and incumbent were present at the payment; yet the latter, a few days after, took the simoniacal oath, without a scruple, and now resides upon that benefice, near Atherston, in Warwickshire.’

“ But volumes might be advanced on this subject. It is a thing so notorious, that I shall here stop, only adding, that in general no decency or precaution is taken in these bargains: when there is any sense of shame, or tenderness of conscience left, a man’s friend, or lawyer buys the living, and presents him to it: *he has ONLY to pay the money, and swear that he has not paid it.*”*

* Howitt’s Popular History of Priestcraft, p. 350–355.

“What is the actual picture (Mr. Howitt further says,) presented to us now under the operation of this detestable system? Look where we will, we behold the most gross instances of simony, pluralities, non-residence, and penurious remuneration of the working clergy. If every man were to declare his individual experience, such things would make part of his knowledge. In towns, where the clergy are more under the influence of public opinion, we see too many instances of lukewarmness, arrogance, and unfitness. I have seen gamblers, jockeys, and characterless adventurers put into livings by the vilest influence, to the horror and loathing of the helpless congregations—and that in populous cities; but in obscure, rural villages, the fruits of the system are ten-fold more atrociously shameful. There the ignorant, the brutal, the utterly debauched, live without shame, and tyrannize without mercy over the poor, uncultivated flocks, whom they render ten times more stupid and sordid. Within my own knowledge, I can go over almost innumerable parishes, and find matter of astonishment at the endurance of Englishmen. I once was passing along the street of a county town in the evening, and my attention was arrested by the most violent ravings and oaths of a man in a shop. I inquired the occasion. ‘Oh!’ said one of the crowd, who stood seemingly enjoying the spectacle, ‘Oh! it is only Parson ———; he has got drunk and followed a girl into her father’s house, who meeting him at the top of the stairs in pursuit of his affrighted daughter, hurled him to the bottom, and the worthy man of God is now evaporating his wrath in vows of vengeance.’ From these spectators I found it was one of the commonest sights of the town to see this clergyman thus drunk, and thus employed. But why, said I, do not the parishoners get him dismissed? A smile of astonishment at the simplicity of my query, went through the crowd. ‘Get him dismissed! Who shall get him dismissed? Why, he is the squire’s brother; he is, in fact, born to the living. There is not a man in the parish who is not a tenant or dependent in some way on the family; consequently not a man who dare open his mouth.’ They have him, such as he is, and must make their best of him; and he or his

brother will be sure to rear a similar prophet for the next generation.

"I entered a village not five miles off. This I found a lovely retired place, with a particularly handsome church, a noble parsonage, a neglected school, and an absent clergyman. The living was £1800 a year—the incumbent a desperate gambler. 'Why,' again I said, 'don't you get this man dismissed?' I saw the same smile arise at my simplicity. 'La! Sir, why he is his lordship's cousin!' It was a decisive answer—to the principle of private patronage this village also owed the irremediable curse of a gambling parson.

"I went on.—In a few miles I entered a fine open parish, where the church showed afar off over its surrounding level meadows of extreme fertility. Here the living was added to that of the adjoining parish. One man held them. Together they brought £2400 a year. A curate did the duty at two churches and a chapel of ease, formerly for £80 a year—now for £100 a year. The rector was never seen except when he came and pocketed his £2300 and departed. This man too was hereditary parson.*

The following account of the origin of tithes will be amusing, as well as furnishevidence, in addition to the many facts already given, of the utter disregard of principle and consistency, manifested by our "Reformed" Clergy, when worldly interests are concerned. How can they have the hardihood to rail against Popery, and denounce its institutions and ceremonies as heretical and corrupt, in the face of the tithe system; when it is known that, that system of fraud and rapacity, owes its existence to the Church of Rome; and has been retained, but with a more selfish and sordid grasp, by the Church of England.

"The history of tithes is a singular one. Never were any poor people so troubled to contrive a plausible title to ill-gotten booty, as our protestant clergy have been to this popish plunder of tithes. They have asserted for for them rights of all kinds,—a right divine; a right constitutional; a right from possession; and have, in turn, been driven from them all. Their right divine was

* Howitt's Popular History of Priestcraft, p. 309-311.

founded on the Mosaic law. But this they soon found they could never establish, unless they could prove us all Jews, and themselves genuine Levites; for God gave tithes only from his own people, and that to the tribe of Levi. The PRIESTS, a particular family of that tribe, were only to receive of the Levites *a tithe of their tithe; that is, a hundredth part*; so that could our priests have proved us real Israelites, and bound to pay tithes, *they* could claim only a hundredth part; the ninety would go to the vergers and beadles, the cleansers and orderers of the temple. As this did not appear very promising, they then fell upon the constitutional, or legislative right. Here they grounded their claims upon various enactments. The earliest were those of some of the kings of the Saxon Heptarchy, which only extended to their own portions of the empire, and were to be given by the people to what body of clergy, or religious house they pleased. There was no general Act for their payment till the reign of John, about 1200, when the mode of appropriation was specifically defined in obedience to the bull of Pope Innocent III. But their institution was so perfectly popish,—ordered by the pope himself, given by a popish monarch, and for most popish pretences, that no protestant clergy could ever set up any claim to them on these grounds. They were obtained in the first place by a species of holy swindling. They were granted, both by monarchs and private individuals, not for the maintenance of the church and religion, but for a private and selfish object,—for the expiation of enormous crimes, often crimes of blood, and in the case of Athelstan, king of the West Saxons, to pacify the soul of his murdered brother Edwin, of which he was supposed to be guilty; and of Edgar, cruel to citizens, a deflowerer of virgins, and concerned in the murder of Ethelwold, that he might possess his wife, Elfrida; of Canute, guilty of the blood of Edward and Edmund, sons of Ironside. The clergy had persuaded these, and all other men, that they could pray their souls out of purgatory, and remit the punishment of such heinous offences—thereby creating such sins against society; and to obtain these inestimable services, the powerful and the wealthy gave these pretended keepers of the keys of

heaven and hell, the wages of tithes. They were therefore so dyed in blood, both by the givers and the takers, who were the actual encouragers to bloodshed, by holding out so easy a remission, that no reformed clergy could plead upon this title. But the gross *delusion*, by which they were obtained, was equally indefensible. In this midnight of popery, tithes were called THE SOUL'S RANSOM; and were so preached up by the covetous clergy, that the credulous people gave them eagerly. Who indeed would deny the SOUL'S RANSOM,—endless life, if so to be purchased? By this fraud the church got into possession of the third part of the land; and but for the Statute of Mortmain, it is believed, would have swallowed up the whole. That such was the origin of tithes; that they were given, not with the pious view of affording an ecclesiastical maintenance, but in a private and selfish bargain for salvation, may be seen by any one who will examine the original grants. Take these specimens, from the reign of Henry II.

“ Be it known to those that are present, and to those that shall succeed, that I, NICHOLAS, the son of TERROLD, FOR THE SALVATION OF MY SOUL, AND OF MY PARENT, etc., have granted to the church, to be held for ever, the TITHES of my land, which I possess in the village of CHILTUNE.

“ I, WILLIAM DE ALBINEIO, do grant unto God, and to ST. ANDREW OF ROCHESTER, and to the monks having residence there, all my TITHES, etc., for the soul of King WILLIAM; and for the soul of King HENRY; and for my own soul; and for the souls of my father and mother; and of my wife; and of my brother NIGELLUS; and of my brother HUMPHREY; and for the souls of my other parents, alive and dead.

“ And this passage from the charter of King Stephen to the Priory of Eye, in Suffolk.

“ I, STEPHEN, by the grace of God, King of England, touched by the love of God, and for the salvation of my soul; and of my father's soul, and of my mother's soul; and of my ancestors, kings, do give unto God, and the church of ST. PETER of EYE, and to the monks there serving God, that they may have all their profits,

quiet, and free from all exactions, in land, tithes, churches, possessions, etc. etc.

“And having procured these good things by these hypocritical means, they were always ready to maintain their possession of them by the same, as may be seen by this curious farce, got up to suit the gross ignorance of the age. ‘St. Austin, coming to a certain place called Comiton to preach, the priest of the place made complaint against the lord of the manor, for detaining his tithes. For which thing Austin excommunicated him; and, saying mass at the altar, forbade excommunicated persons to be present thereat. *Presently, a dead corpse, buried one hundred and seventy years before, arose out of his grave, and stood afar off during the celebration of holy mass.* Austin asked him what he was. *He said he was a man that, during his lifetime, would never pay tithe to the priest, so was excommunicated; and dying, went to hell for the crime.* Austin raised the dead priest, who affirmed—that that man would never pay his tithe. Austin sent the live-dead corpse to his grave again, saying, he had suffered long in hell, that is, in purgatory. *The lord of the manor seeing all this, was much terrified, and fell at Austin’s feet, confessing his fault, and became a due payer of his tithes all his lifetime!*—*Anglici Historia Aurea.*’

“No protestant clergy, I say, could receive them on this foundation. *When it was once admitted that they had been obtained by a piece of the grossest priestly delusion, and that the object for which they were given was an utter chimera,—neither did nor could exist in such agency—they ought immediately to have been restored to the families whence they had been thus extorted, or if they could not be found, to the state.* All modern title, therefore, must rest on the act of Henry VIII., who took them from their original possessors, and gave them to whom he would. But the very means by which they were converted into the maintenance of a protestant clergy, implied a power of resumption. They were taken from the papal church to which they were given, for purposes peculiar to that church, and given to another body of men. Nobody could possibly have so good a title to them

as the original body, had as we have seen it was; if therefore, they were conveyed to to the protestant clergy *by the government, because this appropriation appeared to the government more for the public good*—the only justifiable reason,—*it followed*, that, whenever the government saw *another plan*, in its belief *still MORE* conducive to the public good, or because the former plan did not produce the proposed end, the government could resume them, and apply them according to its wisdom;—besides, that no government can legislate for posterity, except conditionally. If we admit none of our laws in our own day to be irrevocable, but are continually examining their utility, revoking and framing anew, how much more must this power of rescinding belong to posterity, who cannot be present, and therefore cannot be consenting to our enactments? If, therefore, we cannot legislate for posterity but conditionally, our ancestors could bind no burdens upon us but with the same proviso of our approval, and thus the clerical title to tithes, in every point of view, resolves itself solely into the will of government.

“One fact, not yet noticed, is very remarkable:—we have seen that tithes were the accredited SOUL’S RANSOM; and as CHARITY was declared by Scripture to cover a multitude of sins, they were made to include the principle of charity, as an effectual means of expediting the operation of ransoming, or praying out of purgatory. This was the cause that they were not merely given to the clergy, but to the poor. One part to the bishop,—one to the clergy.—one to the support of ecclesiastical buildings,—and one to the poor. All this, which was religiously observed, even by the swindling, deluding popish priests, was done away with by the reformed clergy. *They robbed the poor of their part, and threw both them and the churches on the country!*” *

The effects of the tithe system in Ireland, is forcibly expressed in this recital, from the *Waterford Chronicle*, December 19th, 1831, which represents a case, which is one of thousands, which have transpired in that unhappy country.

* Howitt’s Popular History of Priestcraft, p. 252–257.

NO. XIV. PRICE ONE PENNY.

A CONCISE HISTORY
OF
MODERN PRIESTCRAFT;
SHOWING THE
CRIMES, PERSECUTIONS, FRAUDS,
IMPOSTURES,
AND
MORAL DELINQUENCIES
OF THE
“ REFORMED ” PRIESTHOOD
OF GREAT BRITAIN AND HER COLONIES,
FROM THE TIME OF
HENRY VIII. UNTIL THE PRESENT PERIOD.
BY R. BUCHANAN.

MANCHESTER:
PRINTED AND PUBLISHED BY ABEL HEYWOOD,
OLDHAM STREET.
1840.

IN consequence of the press of matter, it is impossible to complete the Work in Twelve Numbers, as originally contemplated; but it will certainly be completed in Sixteen Numbers.

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THE PAST, THE PRESENT,
AND
THE FUTURE.

A POEM,
BY R. BUCHANAN.

PRICE TWOPENCE,
THE RELIGION OF
PAST AND PRESENT SOCIETY,

Founded upon a false fundamental principle inimical to the extension of Real Knowledge,

BY R. BUCHANAN

" Catherine Carroll is a poor woman, living at Bally-truckle, on the Kil St. Laurence road, in a wretched cabin; and, till this year, she was never called upon to pay incumbent-money. The hand of affliction was upon this poor creature; her son lay on his death-bed, if bed, may be called a wretched wad of straw. A daughter too, was lying ill of a severe cold, with lumps in her throat. The collector called to demand the tax. The wretched woman had not the means of paying it. What was to be done? The whole house did not contain a sufficient distraint; but—let me restrain my indignation while I tell it—the poor woman had taken advantage of her children's illness,—of their being confined to bed,—to take off the only shirt and shift they possessed to wash them; and unfortunately had them upon a bush at the door, drying, at that moment. The collector saw the prize—and at one fell swoop, carried off the shirt of the boy!—the shift of the girl!—the trousers of the poor man!—his stockings!—a waistcoat, belonging to another child!—and an apron belonging to another daughter!—all went to make nectar of the wine of some pampered ecclesiastic! The boy died yesterday; and on the bed of death, although this worse than Turkish act occurred on Friday week, this unhappy child knew not the comfort of a shirt; and his little corpse is now lying naked, owing to the ruthless system of the church establishment."

Such is the Constitution and present condition of our glorious Church Establishment,—such the splendid inheritance left to the people of these islands, by Henry VIII.

The facts that have been produced, prove the Church to be enormously wealthy and corrupt; its ministers worldly mercenaries, and adventurers, producing by their influence, evil continually. Preaching charity with their lips, they are void of all charity in their practices; recommending poverty and humility from the pulpit, they evidence in their proceedings, the most grasping ambition, the most eager thirst for gold. Possessing more wealth than any other ecclesiastical establishment in the world, and, consequently more power for doing good, they have been a stumbling block in the way of every national improvement; the patrons of ignorance; the right-hand

supporters of oppression; the chief stay of political tyranny and misrule; the sworn enemies of every man and measure, that was fraught with good, or calculated to elevate and enlighten degraded and suffering humanity. Gold has been the idol set up for worship in our sacred edifices; and our Priests have proved themselves highly worthy of the commission of Mammon. "Selfishness," says Harris, "is the prevailing sin of the church;" power and profit the grand objects of the ministers of our state religion.

CHAPTER XII.

PERSECUTIONS OF THE SOCIALISTS AND OTHERS, BY THE CLERGY AND THEIR ADHERENTS.

"How ludicrous the priest's dogmatic roar!
 The weight of his exterminating curse,
 How light! and his affected charity,
 To suit the pressure of the changing times,
 What palpable deceit!—but for thy aid,
 Religion! but for thee, prolific fiend,
 Who peopled earth with demons, hell with men,
 And heaven with slaves!"

SHELLEY.

THE reader being now made acquainted with the origin and progress of "Protestantism" in Great Britain, and also with the constitution, revenues, and corruptions of the church as at present established; the remainder of the work will be devoted to a review of the persecutions and calumnies which the Social Reformers, and other Free Inquirers of the present day, have had to bear from the clergy, and their deluded followers; and to giving a digest of the scandalous conduct and immoral proceedings of many of the priesthood of the present generation.

The Social Reformers, or Socialists as they are commonly called, are a new school of moral and economical reformers, founded by Mr. Robert Owen, of New Lanark, the celebrated philanthropist; the object of which is to establish a new system of society, by remodelling the human character upon other principles than at present;

and carrying on the production and distribution of wealth upon the co-operative, instead of the competitive principle. They hold, that the character of man is dependent upon the qualities of the original organization or constitution which he brings with him into the world, and the subsequent circumstances which surround it and influence it from birth upwards; but, that the power of external circumstances is so great, as to influence, to an illimitable extent, the character for good and evil of every one born into society. That, therefore, from this extreme ductility of human nature,—this great susceptibility of being modified so variously in character, we have the power, by the formation of new and superior circumstances, such as have been found from experience to operate for good, to make the human race so intelligent and virtuous, as to put an end to artificial rewards and punishments, and consequently, to individual responsibility. Such, in a few words, are their principles, which are simple, and easily understood, and in agreement with all the experience we have of human nature.

But, simple and plain as is this philosophy, it has not been passed by without the censure and violent opposition of the clergy. Opposed as they have always been to every thing new, however true and useful, they have not allowed their conduct towards Socialism to be an exception to their general proceedings. Its founder, one of the mildest and kindest hearted men that ever lived,—a man who has spent a princely fortune in his endeavours to benefit mankind, and who, through life, has had no other desire than how to do the greatest amount of good for his suffering fellow creatures, has been assailed by the champions of superstition in the most foul and venomous invectives. "Fiend," "monster," "villain," "traitor," "licentious debauchee," and other epithets equally choice, have been the principal arguments employed by the ghostly wearers of lawn sleeves and cassocks. The followers of Mr. Owen,—those who have been endeavouring to carry his benevolent principles into practice, have been equally reviled and abused; their motives impugned; their characters belied; their morality questioned; and when all these priestly artifices have failed in inflaming the minds of the

ignorant multitude, force has been recommended; the Socialists have been represented as only fit to be kicked and buffeted, or "hounded like wild beasts from society." In illustration, to show how the "ministers of Christ," both churchmen and dissenters, have manifested their charity and brotherly love towards the Socialists, the following facts are given out of a great number that might be forthcoming, would the limits of this publication permit.

Foremost in the list of the defamers of Socialism, have been two very notorious characters, now pretty well known in the country—one, John Brindley, on behalf of the Church Militant; the other, Joseph Barker, on behalf of the Methodists, a rare specimen of the Cantwell School. The proceedings of Brindley, will first claim attention, he having been prior in the field, as the champion of Orthodoxy. Brindley, as far as his history can be traced, has always been known as an unprincipled adventurer. At one time he was a traveller for his brother-in-law, in Birmingham, a comb-maker, in which capacity his character did not stand very high; afterwards, by the force of impudence, and the getting up of testimonials from parties he had palmed himself on, as a man of credit and ability, he managed to have himself appointed to the Mastership of a National School, in the small town of March, in Cambridgeshire; from which situation, he was shortly after expelled by the trustees, for cruelty to the children; he then started a school of his own, but not succeeding, he left the town, after duping the young man, who succeeded him in the private school he had established, besides leaving a number of the principal tradesmen, minus, in various amounts, for groceries, furniture, clothing, &c. &c.; at the same time forgetting to pay the carrier, who conveyed his goods to Peterborough. By some means or other, for a good schemer is never at a loss in devising measures to forward his interests, which a man of real worth, would not stoop to adopt,—he next got appointed the Master of a Grammar School, near Stourbridge, where he remained for some time, but neglecting his duty, or minding matters that did not come within his province, as a teacher of how the young idea ought to shoot, the trustees talked of tur-

him off, which coming to his ears, he made a virtue of necessity, and left without giving them the chance of discharging him. He had prior to this time, entered the lists against Socialism, and now being without a living, he set up, as travelling retailer of scandal and falsehood, against that system and its supporters; and since then, until now, has been engaged in his new calling. Now for a brief notice of his principal proceedings and their fruits. One of the first discussions he was engaged in, was at Worcester, with Mr. Owen, the first week in January, 1839, during which, the misrepresentations of Brindley, were so impudently asserted, his insinuations so foul, and his behaviour, as well as that of his priestly backers, to Mr. Owen, so insulting, that the discussion broke off in an uproar, before the time of finishing; and the Rev. Dr. Redford, by way of showing how much he was imbued with the spirit of charity, is represented as blowing his nose in Mr. Owen's face. Not satisfied with clamouring Mr. Owen down, the Clergy of the town, afterwards endeavoured by every means in their power, to get all turned out of employment, who entertained Social principles. Brindley next tried Birmingham, where he found the inhabitants, notwithstanding his most desperate exertions, no ways disposed to join him in his persecuting crusade. Not long after, at Stourbridge, he went with a number of genteel ruffians, to the Socialists' Lecture Room, where Mr. Lloyd Jones was Lecturing. One of the party was the Rev. Mr. Cragg, Curate of the Parish. After some most impertinent behaviour on the part of Brindley, who questioned the Lecturer in the most impudent manner, and several times grossly insulted him; the former asked Mr. Jones repeatedly, if he would exempt him (Mr. B.) from participation in any personal injury he might suffer in leaving the room; it being evident that a party had been employed to way lay Mr. Jones, and do him bodily injury, in retiring from the place of meeting to his lodgings. To prevent this, a phalanx of friends formed around Mr. Jones, and in that order they left the meeting. After they had proceeded in that order to the end of the street, they turned into a different road to that expected by Brindley's friends, and

disappointed them for that time, in carrying their diabolical intentions into action.

The next outrageous affair in which this travelling defamer exhibited, was at Liverpool, in August 1838, which is very well described by Mr. John Finch, of that town, in a letter published in the *Liverpool Albion*, of the following week, from which we extract. Brindley after denouncing and misrepresenting Socialism in his usual style, so as to get his infuriated disciples up to a proper mark of phrenzy, proceeded by "calling on his audience *never to allow* the building we (the Socialists) have commenced in Great Nelson-street, to be finished; (Chartism with a vengeance!) and informed them, that measures are preparing to be brought before Parliament, next session, for suppressing us altogether. We beg to inform him, that *our society's rules are enrolled, according to Act of Parliament, as the rules of a religious society*, and that we have all the protection that the law can give to a religious society; that our missionaries, preachers, and places of meeting can be licensed, like those of any other religious body, and that it is now as lawful to preach Socialism as it is to preach Church of Englandism, and that we laugh at the threats, the malice, and the power of all the bigots in England. The day of legal religious persecution is gone for ever. But I must conclude my account of this notable missionary. As there was to be no discussion, I thought it my duty, as Mr. Brindley went on, to call out, every now and then, as occasion required, *false, gross, misrepresentation, garbled extract, &c.* They bore this tolerably well for some time; then a constable was called, by Mr. Crisp, to take me into custody; but all to no purpose, I still continued to do the same till he had finished his lecture and read his address. I then rose to address the chairman, and told him that I had an amendment to make, and a counter address to propose to the meeting. No sooner had I mentioned the words, *counter address, than a half-black ruffian, in good clothing, seized me by the throat*, and half-a-dozen more dragged and pushed me towards the door; and if it had not been for the interference of Mr. Dick, and one or two of my friends, I am not sure that I should have escaped with my

life. *Mr. Brindley laughed at the sport*; and neither the chairman, nor any of his friends interferred, as far as I know, to protect me. After I was expelled, a person, of the name of Wilson, got up to propose an amendment; he was at once dragged out of the room, and thrown down stairs; (this man is not a Socialist;) and a third individual, who ventured to say a few words, (a foreigner,) shared the same fate."

The next exhibition was at Manchester, where he got most signally defeated; the public of that town being too enlightened to be led away with the furious sayings of such an unprincipled firebrand. Being foiled in carrying the public feeling with him, he went privately to work, and got a committee formed to hunt up Socialists, and if possible, to have them turned out of employment, Brindley himself going to some employers before leaving the town, and informing them of the "danger" of having such men about them, and advising their discharge; all his attempts, however, were defeated. Not so in Huddersfield, where he next made his appearance. In that town, after stating the most barefaced misrepresentations and falsehoods, he advised all those who employed Socialists, to turn them away. In the *Leeds Times*, of December 14th, 1839, the results of his ministrations are given. Here, as well as in all previous places, the clergy were his right-hand supporters.

"Our readers (says the *Leeds Times*,) will remember that this personage lately advised factory owners, &c., to dismiss every Socialist from their employment. Since our last publication another house at Mill's Bridge, have dismissed and noticed several; and amongst the number who have been discharged, and are now under notice, by Messrs. Starkey Brothers, of Long Royd Bridge, (alluded to in our last,) are seven who are old and faithful servants. One has been in their employment seven, one eight, one thirteen, one fourteen, one fifteen, and two nineteen years!! Previous to the visit of Mr. Brindley, the masters were perfectly satisfied with the men, and the men were happy in working for kind and generous masters. Mr. Brindley will, no doubt, be satisfied with having thus deprived so many families of the means of daily bread, and

thus performed, so satisfactorily, the Christian injunctions of love and charity towards his fellow creatures. It is but an act of justice to Mr. Brindley, however, to remember, that since he left his situation in Birmingham,* he has not been able to procure the interest of any friends possessing church patronage; or he might now have been 'pursuing the noiseless tenor of his way.' We heard him say, in the Philosophical Hall—'I stand before you without a pound of income in the world;' so that he is obliged as it were to *execute* the Socialists for bread. 'Necessity has no law,' and few can judge to what degree crimes are extenuated by circumstances so inauspicious; but, because the turpitude of an evil action is, in some measure, diminished by a consideration of this nature, we would not therefore confound the unchangeable distinctions of right and wrong, nor withhold our reprobation from advice like Mr. Brindley's, which, if unfortunately, it were ever to prevail, would spread envy and hatred, desolation and misery, far and wide throughout the land."

It will be instructive to know, that one of those discharged at the time, a most skilful workman, who held an important situation in one of the largest establishments in Huddersfield, was succeeded in the situation by an orthodox believer, but so unfit was the latter for the place, that many thousand pounds worth of cloths have since been destroyed through his ignorance of the business: so much indeed, that the employers, who were led away by the villanous statements of Brindley, have offered almost any terms to have their old servant back again, but without avail: thus it is, that even persecution may sometimes recoil back on the persecutor, and a warning be given to manufacturers to properly estimate and treat good workmen, whatever may be their religious opinions. Brindley has since been in Leeds, Halifax, Bradford, and a number of other places, without being able to excite much active persecution, though he has invariably recommended it; but we must except the Staffordshire Potteries, one of the most priestridden places in England, where he lately figured. Having retailed his usual dose of scandal and

* Stourbridge—Ed. N. M. W.

falsehood in that place, a discussion took place, in which, all the tricks and feints of this impostor were brought into play; and the personal safety of his opponent endangered, by his furious appeals to the passions and prejudices of the superstitious bigots who attended. At the conclusion of this discussion, Mr. Owen announced a course of lectures in explanation of his system, so as to put the public in possession of the real facts of the case; how the venerable philanthropist was treated by this falsifier and his priestly advocates, will appear from what follows, extracted from the letter of an eye witness of the proceedings.

Monday, June 22nd, 1840.

“On Monday last, the most disgraceful and cowardly conduct was exhibited by an infuriated, fanatical, and drunken mob,—whose characters have been formed under the direction of the Law Established Church Clergy, and their allies, the preachers and teachers belonging to the various dissenting Sectarian Denominations. After the refusal to allow Mr. Owen to lecture in the Theatre, Newcastle-under-lyne, and the Town Hall, Stoke, both of which places were legally and morally engaged for Mr. Owen, and bills posted announcing lectures; as a last refuge, the Social Institution, Dale Hall, Burslem, was agreed on, and bills posted announcing lectures to be delivered there, by Alexander Campbell, Missionary, on Sunday, and by Mr. Owen, on Monday evening, 21st and 22nd instant. No opposition was offered to Mr. Campbell's lecture on Sunday, but on Monday, the enemies of Truth and Free Inquiry began to muster and consult as to what they should do to prevent Mr. Owen lecturing that evening, in the Social Institution. The result of these deliberations was the printing and extensive circulation of a most inflammatory hand-bill, of which the following is a copy:—

“OWEN AGAIN! AT DALE HALL. Mr. Owen, *after* being driven out of Newcastle and Stoke, is coming here to-night, at six o'clock, to propagate his BLASPHEMOUS PRINCIPLES. Will you have him after *Friday night's exposure*? If not, ASSEMBLE before the Meeting, in a peaceable and orderly manner;

and respectfully, but firmly and decidedly, declare this Poison shall no more be retailed among us." (No printer's name to the bill.)

In order to assemble the people before Mr. Owen's meeting took place, parties were employed to beat drums and play on fifes through the town of Burslem, which had the desired effect, for some thousands were collected round a stage erected by the opponents of Socialism, opposite the gate leading to the Institution. From this stage, the most inflammatory and disgusting language was spoken by those whose duties and professions should have led them, as the shepherds of the people, to preach peace on earth and good will to all men; and there were others, whose civil duties should have induced them to prevent a breach of the peace, instead of provoking a riot. Along with these furious manifestations of fanaticism, *rum*, *gin*, and *ale* were profusely administered to all who choose to partake, without measure, money, or price, until many were so roused to madness, that they only waited for a signal to attack persons and destroy property. A few minutes before seven o'clock, Mr. Owen, in a gig, accompanied by Mr. Williams, Jun., of Stoke, arrived at the Institution; but, before they could alight, a rush was made to upset the gig, with a design to endanger the life of Mr. Owen. To prevent this murderous design from being effected, several friends rushed to assist Mr. Owen, and got him safe out of the gig, for which some of them were most severely beaten and kicked; and, according to report, one young man is said to have his jaw-bone broken. In this *mêlée*, the Rev. Mr. Noble, of the new church, Burslem, and Mr. Phillips, the chief constable, took an active part; and, although the police were near the spot, none of them interfered to protect the lives of those who were so unmercifully abused by Christians, who beat others for not being so savage as themselves. After Mr. Owen was got out of the gig, he was led by the parsons, and pushed by the mob, to the house of Enoch Wood, Esq., about a quarter of a mile from the Institution. Mr. Wood, who is one of the bitterest enemies to the Social cause in the Potteries, declared, after the discussion on the Friday previous, between Mr. Brindley and Mr. Buchanan, in

the Market Hall, Burslem, "*that he would consider it his duty to discharge from his employment all whom he found favourable to the Social principles;*" and this threat he put into execution against some of his best and steadiest workmen the very next day. In this man's house, Mr. Owen was obliged to remain for near two hours, in company with some of the most bigoted of his opponents; and when he left it to go along with Mr. Williams, Sen., to Stoke, he was again assailed with stones and mud, and obliged to take shelter till the fury of the people subsided; after which, he started for Stoke, without further molestation. A few minutes after the assault on Mr. Owen, and his forcible detention in Mr. Wood's house, Mr. Campbell had arrived on foot from Stoke, accompanied by Mrs. Williams. Before they got into the crowd, they were met by Mr. Kennedy of the *North Staffordshire Mercury*, who informed them of the miraculous escape of Mr. Owen from the infuriated mob, and pressed on Mr. Campbell not to go forward; and said, although he differed from his, (Mr. C's) opinions, yet he had no wish to see him severely beaten, as most assuredly he would be, if he persisted in going forward. When consulting as to what was best to be done, Mr. Williams, Jun., who accompanied Mr. Owen in the gig, came forward and confirmed Mr. Kennedy's statement, which induced Mr. Campbell to retrace his steps; he had not, however, walked above a few yards, when the mob got notice of him, and instantly set up a yell, and gave chase like a pack of bloodhounds after their victim for conscience sake, as in days of yore. Mr. Campbell, however, never moved a pace quicker. When the most furious of them first overtook Mr. C., they appeared much excited with intoxicating drink and fanaticism; they jumped and yelled like as many savages; and, if they had been armed with spears, there is good ground to believe they would have used them also in vindicating their religion, which *professes* to condemn all carnal weapons, at least in matters of faith. Mr. Campbell at first endeavoured to pacify them by appealing to their reason, but in many of them it had been completely made drunk; he then appealed to their feelings, and asked if they wished

for blood to satisfy them. None had the ferocity to answer candidly ; but they instantly separated Mrs. Williams and her son from him, and then began to strike him on the face with their clenched fists. Several persons in the crowd, who had not taken the poison, endeavoured to quiet the others, and prevent their outrageous conduct, but in vain ; they followed their victim across a field leading to a bridge, over the canal, where they attempted to make a stand, and cries were uttered to "*give him a good ducking ;*" but Mr. Campbell's firmness soon dislodged the two persons who sought to interrupt his course across the bridge ; and he proceeded at the same slow steady pace, assailed by yells of the fanatical mob, who also threw stones, mud, &c. till he took refuge, and obtained protection, from the landlady and landlord of the Britannia Inn, where he remained for upwards of four hours, till the town became quiet.

When it was understood that Mr. Owen was forcibly prevented from lecturing, the audience received back their money, and were dismissed ; in leaving the Institution, some of them were most inhumanly assaulted, their clothes torn, and the hair of their head pulled out in handfuls, and otherwise maltreated, although they were mere strangers ; some of whom had come from the country, merely from curiosity, to hear the Founder of the Rational System of Society, and afterwards judge for themselves. After the dismissal of the audience, a few of the members and their wives remained in the Institution ; but they were also soon attacked with stones, and the door of the Institution forced off its hinges, by crow bars, &c. ; but, it was so well barricaded inside, that it could not be entirely forced open. The Christian assailants then got into a side room, from which they began to batter the brick wall, to force an entrance ; and succeeded in making a breach ; but the members had so fortified themselves within, that they soon compelled the besiegers to retire from this position. An attack was next made on the roof, and then to force the floor up from the cellars beneath ; but both proved fruitless, for the enemy was soon dislodged from both places. In this state of things, the Clergy again made their appearance with the chief constable, not for the purpose of

dispersing the rioters, or taking any of them into custody, but to try and obtain a surrender of the besieged Socialists. They were promised protection, if they would promise never to enter their own premises again—which they indignantly refused: a cessation of hostilities was, however, agreed on, and the garrison were to be permitted to march out with their wives and children, and to be allowed to return home unmolested: under this promise the wives came out first, followed by their husbands, but they had not proceeded far when they were again assailed with bricks and stones; one woman received a severe blow behind the ear; and Mr. Chadwick, the Secretary, had his head cut through his hat with a sharp stone; and they were again obliged to take shelter in a private house till the infuriated mob dispersed. Notwithstanding that the population of Burslem was, for four hours, in a complete state of riot, *headed by martial music*, several persons insulted, and severely injured to the danger of their lives, the Social Institution partly destroyed, and several individuals having large stones thrown into their houses, yet no policemen were called, nor any person taken into custody on the occasion; although the Chief Constable and the Clergy were actors in the affair."

Brindley still continues his career of defamation, though now, his influence seems to be on the decline; as of late he has not been very successful in raising money and exciting persecution at the places he has visited. His character is becoming tolerably well known in the country, and the aim of his clerical coadjutors so well understood, that his present unhallowed profession cannot much longer be maintained.

The Rev. Joseph Barker, is a personage of a different description to Brindley. The latter is a reckless desperado, who carries his villany openly in his countenance, while the former is a sneaking "whitened sepulchre," of the true Mawworm tribe; who can tell the most barefaced falsehoods, and make the most malicious charges, looking all the while the picture of holiness and humility. He also, has been travelling up and down the country, defaming Socialism and Socialists; charging them with everything base and vile; and in all cases when called upon to

make good his statements, he has, by shuffling and prevarication, invariably shrunk from the contest. By his distorted representations of Socialism, and his theological harangues, well seasoned with cant, in which the most filthy and vicious principles and practices are, without the least proof, charged upon Socialists and their writings; garbled to give something like the semblance of authority to what he utters, the result has been, that in many places, so inflamed have become the passions of the Methodistical followers of this "Minister of Christ," that the Socialists have been often apprehensive of personal injury from them; and in many instances, through his false representations, individuals have been deprived of the means of subsistence, and in other respects have had to suffer severely.

Another, one of the Cloth, who has signalized himself in opposition, is the Rev. W. J. Kidd, late incumbent of St. Matthew's Church, Manchester. Upon the Socialists opening the New Hall, in Camp Field, close by the Rev. gentleman's place of preaching, in June last, he took alarm, seeing the crowded audiences which every Sunday collected in the Hall of Science, while he had to preach to a "beggarly account of empty boxes." Accordingly, not knowing well what to do, to put a stop to such doings, which threatened to shut up St. Matthew's Church, he called in Law to the help of the Gospel, and by the resuscitation of obsolete persecuting Acts of Parliament, passed at the instigation of the Priests of former times, he had some of the leading Socialists cited into a Court of Law, and fined for collecting money to defray the expenses of the building. But not content with this, he had their Lecturer also dragged up and fined, because he objected to submit to a test or subscription of belief, required of all "Protestant Dissenters," who did not acknowledge the magnanimous authority of Mother Church. Mr. Kidd's avowed object was to shut up the Hall of Science, and to imprison all who dared to contravene his authority. Indeed, in a sermon delivered about that time, the Christian zeal of the Rev. Gentleman led him so far, as to recommend that no "Christian" should employ Socialists, or live beside them, or let them

houses, or allow them any civil rights; but, that they "should be scouted out of every 'Christian' neighbourhood."—It is hardly necessary to say, that the atrocious advice of this Priest, fell, still-born, in the pulpit; and, that so far from being supported in his persecuting proceedings, his own congregation were so disgusted with him, that he has been obliged to leave his incumbency, and make way for one, more disposed to hold fast by what he has got, and let those around him alone.

Nor must we, in giving this exposé of modern persecutors, pass over the Right Rev. Father in God, Henry Philpotts, Bishop of Exeter. This Prelate, well crammed with Brindleyisms, which he mistook for Socialism, having been furnished with all his ammunition by Brindley, commonly known by the sobriquet, "Parson's Scavenger," made a most furious attack upon Robert Owen and his followers, in the House of Lords, and, like his prototype Laud, of a former age, desired that all these heretics should be put down by the "Strong arm of the Law." Reasoning with them was too contemptible a thing for a bishop to think of doing; and, therefore, he would have the lawyer and the jailer come to the rescue of church divinity, and settle the controversy. Luckily the parliament and the people were wiser than in the days of Charles I., and the rabid bishop was disappointed of his prey, much to the chagrin of himself, and all the smaller clerical fry, who had exulted in the idea of the holy man of Exeter, putting an end for ever, to this new and "damnable heresy." But not without first depriving Mr. Pare, of Birmingham, of his situation as Superintendant Registrar of that town. The next cases of persecution, riot, and assault, induced by the priesthood, or their immediate friends, are taken from the *New Moral World*, a periodical, and the official organ of the Social Reformers; admirably showing the effects of Sectarian training, and Priestly example.

WALSALL.—A most disgraceful and outrageous riot took place here on Tuesday evening last. Mr. Farn, the Social missionary, having attended at the Black Boy room, to deliver a third lecture on the Social principles, as laid down by Robert Owen, a great number of persons

attended, insomuch that the room, which is a very large one, was nearly full. The lecturer had no sooner commenced, than he was annoyed and interrupted by the most discordant noise and hootings from a band of ruffians, who it is said, *were hired and paid* for the express purpose. Two or three individuals insisted upon the appointment of a chairman; to this the lecturer would not consent, as it was out of all rule, he having paid for the room, and attended for the purpose of delivering a lecture, and no person had a right to interrupt him. On this the noise was again renewed. Mr. S. Wilkinson, sen., who had attended the previous lectures, and had opposed the principles which the lecturer attempted to establish, but whose conduct through the whole had been of the most gentlemanly character, attempted to appease the tumult; his efforts, however, were in vain. At length, the lecturer endeavouring again to proceed, one of those who stood nearest to him threw a quantity of flour into his face and eyes. This seemed to be the signal of attack upon him. He was immediately pulled down from the elevation on which he stood; *he was kicked, trampled upon, and his clothes torn off his back.* It was with great difficulty that one or two individuals succeeded in getting him out of their hands. A person present, named John Mayo, attempted to interfere to prevent the consummation of their violence, and was knocked down by a brutal fellow, named Thornhill, a blacksmith, who wielded a tremendous bludgeon. Several individuals, who either were, or suspected to be, Socialists, were very much abused. An elderly man, named Philips, a blacksmith, was beaten most unmercifully, having his coat torn off his back. Raymond, the police officer, succeeded in rescuing him from their violence, by promising to put him in prison. Mr. Isaiah Skidmore, a respectable man, formerly a mercer in the town, but now residing at Pellsall, was also set upon in the street, and abused in the most shameful manner. The greatest wonder is, that murder was not committed, for the greater part of those who were engaged in the brutal attack, were armed with sticks and bludgeons. The man Philips, who was put in prison by Raymond, having been detained all night, was brought before the magistrates on

Wednesday. He presented a pitiable appearance. There was no charge against him. Raymond said his only object in taking him was to save his life, as he firmly believed he would have been murdered by a most brutal and outrageous mob. Mr. Cotterill, the magistrate, said, if the man could discover the persons who had ill-treated him, the parties should be punished. Whatever opinions the injured persons might hold, the infliction of personal violence was most unjustifiable. If they promulgated opinions at variance with the law of the land, the only way to proceed against them was by indictment. We understand, Mr. G. Edmonds, and other persons, from Birmingham, were engaged at the George Hotel during the whole of Wednesday afternoon in prosecuting an inquiry into the above outrage. The depositions of several individuals who had been present were taken; the result of which will be charges of a serious nature against several of the parties. [We have extracted the preceding paragraph from the *Staffordshire Examiner*, as it gives a tolerably accurate, although, of course, a condensed, account of this murderous attack. We have seldom heard of any thing to equal it in violence; and the appearance of some of the victims of the conspiracy, covered with blood, as well as the bludgeons and hedge-stakes by which the violence was committed, was truly appalling. We have several of these latter in our possession.—E. N. M. W.]

Now for another instance equally barbarous.

DUDLEY.—On Feb. 9, 1840, Mr. Rigby lectured at Dudley. Nothing particular occurred. On Tuesday, 11th, Mr. Rigby lectured again. A number of persons rushed into the room, put out the lights, broke the forms, and attempted to lay violent hands upon the lecturer, whom they would have maltreated, if he had not been protected by the peaceable inhabitants; they also made an attempt to rob Mr. W. Wood, one of the parties who was engaged in keeping the peace, and preventing violence and bloodshed. On Thursday, Feb. 13th, Mr. Rigby was to lecture again at Dudley. Sometime before eight o'clock in the evening, a body of men rushed into the room, with weapons in their hands, with which they attacked the lecturer; shortly afterwards a second body of men rushed

into the room, in a strongly excited state, and joining themselves to the first body, immediately commenced the most violent proceedings, calling out aloud (referring to the lecturer,) "Kill him," "damn him, kill him," "kill the b——r." Mr. Jewkes, (paid) Constable of Dudley, was in the passage immediately under the room, during the riot; and when requested to do his duty in maintaining the peace, he refused. The rioters proceeded to put out the lights, throw off the window casements, break the windows; and succeeded in creating a general riot. The lecturer's life was in great danger; Mr. Rigby would have been assuredly murdered, but for the voluntary assistance afforded by the peaceable and well-meaning of different parties,—Churchmen, Methodists, and others. The ring-leader of the gang of rioters was a person of the name of Joseph Lear, in the employ of a Mr. Badger, glass manufacturer, Dudley. Most of the rioters were evidently in a state of intoxication.

It is supposed that in both these cases, the clergy were secretly the principal instigators; employing parties to take the lead in these outrageous proceedings, while they stood in the back ground, and quietly enjoyed the whole.

Many other cases might be cited, but we shall be content with merely stating in conclusion, that in almost every town, where Socialism has got a footing, some of its advocates have lost their employment, and have otherwise suffered in person and pocket, by the influence of the priesthood. It is the favourite tactics of the clergy every where, to starve all who will not admit their intallible dicta in matters of religion.

The instances of Churchmen persecuting Dissenters, and Churchmen and Dissenters, joining to persecute Free Thinkers in religion, are so common, that we can scarcely take up a newspaper without meeting with something of the kind; whether about church rates, tithes, blasphemous publications, or otherwise.—The cases of John Thorogood and Miss Prest, are well known; and the prosecutions of that notorious clique, named the "Society for the Suppression of Vice," are matters of history already. The Socialists may be thankful they live in an age when science has done much to paralyze the brute force of

superstition, else the fire faggot and the hempen rope would be the arguments employed against them, instead of bludgeons and starvation.

CHAPTER XIII.

CRIMES AND IMMORALITIES OF THE CLERGY.

" Since first man's reason own'd a saving power,
And Mercy's beams flashed through the darken'd hour ;
Our Gospel Ministers have mostly been,
True Sons of Belial, advocates for sin ;
Preaching religion, still they practice evil,
And make God's word subservient to the devil."

SIR RICHARD BLACKMORE.

A PORTION of my task remains, into which I enter with the greatest reluctance ; inasmuch as it exposes individual character, a matter which should never be done, unless in extreme cases ; and one into which I should not enter, if it were not that the Priesthood, on all occasions, resort to similar means ; and hesitate not in telling the most barefaced falsehoods, to destroy the characters and influence of their opponents. Witness the trumped up death-bed stories of famous "infidels ;" and, lately the attacks made upon the private characters of some of the leading Socialists. The Clergy invariably accuse their opponents of the greatest crimes and immoralities, scarcely giving them credit for a solitary virtue, at the same time, arrogating to themselves exclusive sanctity and goodness. It is, therefore, justifiable under such circumstances, to turn the tables upon them, by showing the gross crimes and immoralities that have characterised many of the leading clergy ; and to show that, if infidelity makes some few men vicious, Christianity must make a great many much more so ; if the argument is good on the one side, it is equally conclusive on the other. The cases into which we now enter, involve the moral characters of many of the most elevated men in the Church, and among Dissenters. The instances given, being a few out of many hundred that could be published, would the space permit.

Each one will be given in a distinct paragraph, and in as condensed a manner as possible. We shall head the list with a bishop.

JOHN ATHERTON, Lord Bishop of Waterford, executed on Gallows-Green, Dublin, for an unnatural crime, December 5th, 1640.

John Atherton was born at Bridgewater, and was educated at a country school, from which he went to the University of Oxford, from which he was soon transferred to a benefice, when he married.

The daughters of his parishioners became the victims of his lust; and his wife was neglected, for society the most low and infamous; having debauched his wife's sister, he was compelled to fly to Ireland, where he was not known. He there insinuated himself into the good graces of Lord Loftus, the Chancellor, who promoted him rapidly in the church; he betrayed his patron to the Earl of Stafford, for which service, he was made the Bishop of Waterford and Lismore. He now threw off every appearance of virtue, and boasted of his amours. The daughter of his friend, and the wife of his neighbour, were alike victims of his villany; he lent money to the poor and needy man, for which he made the wife pay the price of her virtue. He had a tithe Procter, a character well known in Ireland, of the name of John Childe, in every respect as great a miscreant as his master. A description of the crimes to which this servant was pander, would fill a volume. Over scenes disgraceful and revolting to human nature, we draw a veil, unwilling to shock and disgust the reader. The discovery of an unnatural connexion, between these two, was so clear, that both were seized and committed for trial. Every exertion was made by his clerical brethren, to stay the course of events; first rate Counsel was employed on his behalf; but, notwithstanding all exertions, he was found guilty, and condemned to death. The trial excited great interest throughout the country; and, in going from the bar to the goal, he was nearly murdered by the populace; and on December 5th, he terminated his existence by an ignominious death.

PERCY JOCELYN, Lord Bishop of Clogher, Member of the "Society for the Suppression of Vice," and Bible

distributor, charged with divers wicked, filthy, lewd, beastly, and unnatural practises.

This is a case that every person has heard of; and which has excited universal disgust. The Bishop was detected in the back room of the White Lion, a common public-house, in Saint Alban's Place, St. James's, in a situation, with a Private Soldier of the Guards, named Movelly, which led to his instant apprehension. Notwithstanding the depositions of seven witnesses, who observed the transaction through a window, he was admitted to bail, in sureties to the amount of one thousand pounds; and, in a few days after, the soldier was admitted to the same. On the evening he was released from prison, he sailed in a small boat from Ramsgate to Ostend, in France, and took care not to make his appearance for trial. What added greatly to the public feeling, against this unholy Bishop, was the fact, that several years before, he had attempted to commit a similar crime, upon a poor man named Beddy. The latter was a servant in the house of the Earl of Roden, who, in going to an out-house, was followed by the virtuous Bishop, who endeavoured to get him to comply with his unnatural desires. Beddy in return, gave him a beating, and left his face so disfigured, as obliged him to keep his room for a fortnight; while the family said the Bishop had a paralytic stroke. Another instance of greater infamy occurred, in the case of James Byrne, who was convicted of falsely charging the Right Rev. Father, with a nameless crime, and received a severe flogging, at a cart's tail, in the streets of Dublin, besides suffering imprisonment, for daring to be honest, in telling the truth against this depraved "Minister of Christ."

THE REV. MR. COOPER, convicted of adultery with Lady Cadogan, in 1794.

Mr. and Mrs. Cooper, were the inmates of Lord Cadogan's house for some time, during which he violated all the laws of hospitality. He seduced his entertainer's wife; and, not content with this, he induced her ladyship's servant to become a pander, in a criminal concern against the injured husband. Every part of the house was

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made the scene of adultery, until the guilty parties were at last overtaken, discovered and convicted.

PARSON SNEYD, Curate of Hanbury, found guilty of adultery with Mrs. Cecil, wife of the Honourable Mr. Cecil, tried at the Guildhall, 1790.

This case is something like the former. The Parson got introduced to the family, made an acquaintance with the wife, which led to criminal intercourse, that continued for many years, until discovered and exposed to public notice, by the trial and conviction of the Culprit.

THE REV. JOHN FENWICK, formerly Vicar of Byall, in the county of Northumberland, who absconded for an unnatural crime, in 1797.

This Parson was a great horse racer and gambler. When at Oxford, he was charged with being in bed, at mid-day, with an itinerant musician; but the matter was hushed up, and did not spread beyond the walls of the University. Having gotten a living, he entered into the most debauched course of life. About the beginning of the year 1795, he resided for the benefit of sea airing, at the village of Newbeggin; and there he was arrested, and carried before a magistrate, for violating the person of a child *nine years old*. He was removed in custody, to Newcastle-upon-Tyne, but no one appeared to substantiate the charge, nor was the little girl ever heard of more; her mother left the neighbourhood, having received a handsome sum to screen the violater of her daughter.

The Parson was, at this time, very active in procuring raw recruits for the army; and, a raw countryman preferred a charge against him, similar to that made by Byrne, against the Bishop of Clogher, with this addition, that Harpell (the name of the recruit,) had to jump out of the Squire's window, and escape through a pond, to escape his nauseous embraces. This matter got hushed up also, by hurrying the recruit out of the country as fast as possible. He got married, and treated his wife like a brute. He has been known, in a state of intoxication, to turn her out of his bed-chamber, forcing her to rise at the hour of midnight, and then lock himself and Curate inside, where they remained till morning, *tele-a-tete*. The unnatural proceedings of the Parson and Curate, became

known all over the country, and a warrant was issued by a bench of Magistrates for their apprehension. The Curate was secured, while the other made his retreat into France. The former after a year's confinement in gaol, got his discharge, and retired into Scotland. The Parson took good care not to return again to England.

T. HEPPEL, a Methodist Preacher, and dexterous Fornicator, better known in the Northern Counties by the name of Miss Jane Davison.

During the year 1793 and 4, a *young woman* travelled over the counties of Durham, Northumberland, Cumberland, and Scotland, who professed to have a call from the Holy Ghost. She preached in the Methodist Chapels; and, having a good delivery, and a handsome face, many were the hearers who attended her love feasts; and her success in making female converts, was deemed supernatural. A farmer's daughter, named Bowrie, near Morpeth, absolutely left her father's house on foot, to follow the Petticoat Minister; Miss Bowrie had benefited from Miss Davison's *private lectures*; and wished to travel with the Preacher, that she might still continue to enjoy the spirit of grace. She was, however, soon brought home by her parents; and, so little had she benefited by the Ministers exhortations, that she next set off on tramp with a grenadier.

For two years, Miss Davison continued preaching in the North, when an awkward circumstance transpired at Alnwick, which caused her to take flight. She had remained four months in the house of Mr. Hastings, the Methodist Minister, where she was treated as an angel sent from heaven. In the course of time, his two daughters, fine buxom lasses under twenty years of age, both proved with child, to the great horror of their religious parent, and Miss Davison turned out to be the father.

Miss Davison was a real "wolf in sheep's clothing," a man, in female habiliments. He persuaded both these girls, unknown to each other, to confide to him the care of their wardrobe, and agreed to meet them at different parts of the town, where he was to convey them away; but instead, he went off with their all, and twenty guineas of which he had robbed the father. These transactions

gave a great shock to Methodism, in the North of England; and, many of the sisterhood exhibited such *permanent* proofs of this man's power, that they became a byword in Israel. He was soon afterwards taken up, for stealing dead bodies at York, when Mr. Hastings appeared against him, and he was transported for the robbery.

REV. JOHN DYER, some time ago, Curate of St. George's, Southwark; afterwards Lecturer of St. Michael's, Crooked-Lane, and Chaplain to Surrey County Gaol.

Charged with pilfering "holy" property, and being exceedingly avaricious. This Priest had long been suspected of pilfering the church offerings, and adding to his gains by other dishonest means, until at last, some parties were appointed to watch him. On a Sunday, in the month of June, 1793, Mrs. Fish, the wife of a respectable broker, in the Mint, observed him to take up the money, just received at the Sacrament table, and *slip it up his sleeve*, or as knaves like himself, term the transaction—"Cuffing the Coin." The money had been previously marked, and was found in his possession. He resigned all his preferments; and the only punishment he received, was the disgrace and loss of his benefices. He retired rich with his ill-got spoils into Wales.

PARSON HENDRIE, Church Clergyman, near Lynn, Norfolk, infamous sot and debauchee.

This man, who died a few years ago, was so conspicuous during life, that whenever he appeared in the streets of Lynn, the boys ran after him, repeating the acts by which he had rendered himself odious. His whole life was an evidence of depraved mind, heart, and manners. He had several bye-names, which he obtained from the circumstances that rendered him so contemptible and odious; among these was that of the black-dog parson. He was indebted for this, to two dogs fighting in his church, during divine service; one a black dog, the other a light coloured one. The clerk of the parish, having left his desk to turn the dogs out, the parson leaning over his pulpit, called aloud to the clerk, three or four times, "let them alone, let them alone;" and clapping his hands to encourage them, added, "the black dog for a guinea, who says done."

At another time, having partaken too freely of his home brewed October ale, the service being in the afternoon of that day ; after having mounted his pulpit, and during the singing the psalm, he sunk into a doze. When the singing ceased, and all became still, he began to mutter some incoherent sentences, not proper to be heard. The clerk, rising from his desk, called aloud, " Sir, Sir, Sir ! " The parson rubbing his eyes, and staring around, the clerk repeated the word, " Sir," with the addition, " you are wrong, you are wrong Sir." Looking down on the clerk, and rubbing his hands, the parson responded, " O yes—well, then, here's off again like hello ; " opened his book, took his text, and preached his sermon. After this, he acquired in addition to his former names, the title of *Parson Hello*.

He purchased an advowson of an old Clergyman in Marshland, near Lynn, calculating it would turn out a good speculation. *Parson Hello*, impatient for the Incumbent's death, made an attempt upon his life, by pushing him into a stream, but was unsuccessful. From that time he never durst show his face near the old incumbent's living ; who, on being pressed to make an example of the villain, declined, on account of the disgrace it would bring on religion.

Parson Hendrie pursued his licentious career, and finished a life of infamy, in a common brothel in London.

THE REV. SEPTIMUS HODGSON, Child violator, formerly Chaplain to the Orphan Asylum, Westminster Road.

This Clergyman was celebrated as a preacher ; and for the uncommon *sanctity of his manners*, he got appointed to the Orphan's Asylum, from which situation he had access to the orphans at all times ; and, a little girl, named Fox, about thirteen years of age, was selected by him for the object of depraved debauchery. In fact, he violated the hapless orphan's person ; to call it by the name of seduction would be untrue, for a child at her years, could only be a passive instrument, in the hands of one, whom she had been taught to look up to with fearful obedience.

The pregnancy of Fox followed this illicit intercourse ;

and she, in all likelihood, tutored by the artful and lustful Priest, delivered herself, in a certain office in the chapel yard; and there left the infant, which she imagined would never be heard of. Suspicions, however, were immediately awakened, and the infant was found; and, as a natural effect of contrition and fear, Fox pointed out the father of her offspring. The Governors and Committee were horror-struck at the Reverend Divine's hypocrisy and depravity; but they had no power to punish him beyond dismissing him from his office, and striking him from the list of Chaplains, which was instantly done, in as marked a manner as possible.

PARSON CHISHOLM, of Hammersmith, who had Five Bastard Children by Sarah Heals, *alias* Scott, of William Street, Pimlico.

This Parson was a Member of the notorious "Society for the Suppression of Vice;" that villanous conspiracy for the Suppression of Free Inquiry. He had a wife, and a large family of sons and daughters. Two of these sons are also clergymen of the established church. Implicitly following the text of scripture, "to increase and multiply," he cast his eye upon a country girl, whom his wife had hired as a servant; this unhappy girl fell sick of a fever, and during that time, when she should have been an object of his parental care, he took advantage of the weak state of her body and mind to accomplish her seduction; after her recovery, he removed her into lodgings in Princes-street, in the parish of St. James's, where she was delivered. The parson was not suspected as being the father, his exterior deportment denoted virtue and sanctity; and his language in the pulpit seemed to come from the heart of purity and truth.

At parish meetings none was more severe than he in reprobating the crime of fornication, and he often regretted that the laws against bastardy were not more rigid—he seemed actuated by the spirit of Phineas, and would have slain every sinner, without giving them time for repentance.

Possibly at the time he was so vehement, he might be sincere; temptation had not come in his way, and he confided too much in his own strength. Sarah's innocence of heart and looks captivated him; and like the regal

fornicator of proverbial memory, he compared "her eyes to the fish-pools of Heshbon, and her nose to a strong tower that looked towards Damascus."

Meanness was the occasion of this very discreet fornicator being first exposed. He was daily preaching up the doctrine of "sell all that thou hast, and give to the poor," and "he that giveth to the poor, lendeth to the Lord;" but he forgot the poor victim of his lust, who, by entreaties, could scarce get enough from him for her daily support. One Sunday, however, he was entering his church, clad in his canonicals, when the man at whose house Sarah lodged, demanded from him the payment of three pounds, arrears of rent, and threatened to expose him before all the congregation. The parson promised to call and settle it, which he did, after having delivered an impressive sermon from the text—"From fornication, and all other deadly sins, good Lord deliver us!" He was moreover guilty of lies and deceit to conceal his infamy. Sarah Heals, by his instruction, changed her name to Scott, and reported that her husband had gone to sea, and, her seducer, clothed in homely apparel, like a country farmer, visited her as her uncle. The children also gave him that appellation, and *old uncle* often remained all night with his niece, to whom the neighbours remarked, he was very kind, for they often saw him take her on his knee, and "greet her with a holy kiss!"

THE REV. HENRY HOGARTH, Curate of Perath, Schoolmaster, Drunkard, Fornicator, and Fiddler.

This instance of clerical impurity, was blessed with a competent fortune; he was ordained by the Bishop of Durham, and put into the Curacy of Perath, only as a means of giving him practice previous to his introduction into a Deanery, which his vices prevented him from ever enjoying.

For two years he fulfilled the duties of his curacy so as to escape censure, when he commenced novel writer, which led him to London; when he returned, he was not the same man; he fitted out his residence afresh in modern style, and employed a housekeeper, whose character became as notorious as his own; he frequented a small town, and was the hero of all the little alehouses in it; he

has often been rolled home from it in a cart, at twelve o'clock, dead drunk. Often, in a state of stupefaction, he mounted the pulpit with two black eyes, and mumbled over the service. In process of time he spent all his private fortune, and resorted to any meanness to obtain liquor. He dismissed his housekeeper, who became a common prostitute: and associated with a famous robber, named Winter, who was hanged for murder and hung in chains: his paramour was transported for life, leaving to the parish four children, three of which, were the reverend parson's. Hogarth could play on the fiddle, which made him a welcome guest at the farm-houses, where he enlivened the "harvest homes," and winter "merry makings." The salary of his curacy was £25 per annum, he lodged with a carpenter, and lived upon salt meat and biscuit, expending all he could in ale at the village tavern.

The pall of velvet, which is thrown over the coffins and his surplice, formed his bed clothes; and beneath him was a sack stuffed with shavings, from the carpenter's shop.

In his sober moments, he wrote sermons, which he sold to the neighbouring parsons, and many of them gained reputation from preaching the effusions of a drunkard; he published by subscription, two volumes of poems, original, and translated from the Greek, which were justly admired; but nothing could make him correct. Assisted by his Clerk, he drank the wine allotted for the Sacrament, leaving barely sufficient in each bottle for sacred purposes. The crop of hay, in his church-yard, he has sold to three different people, and joined with them afterwards in fighting for possession, swearing he had never disposed of it to either party; he lived in a state of adultery with a wretched old woman near sixty years old, who was one morning found dead at his side and he sound asleep, unconscious that death was so near a neighbour.

The Bishop who had long winked at his enormities was compelled to degrade him: he lost the curacy, and was employed by the farmers as a day labourer, mowing hay and corn, hedging, ditching, and playing at the public-houses on the fiddle; his habits became regular, he left off

drinking, and the gentlemen who knew him in better days, again took an interest in his favour, and had him elected master of the Free School, at a salary of £90 per annum, and a house to live in; he had now a fair prospect of redeeming his lost character, and passing the remainder of his days in competence and ease; but the evil spirit was not expelled, it only slept; he relapsed into his former habits, and was driven from the school.

Hogarth now commenced field preacher, and was often permitted to hold forth in the Chapel of the Methodists, where one evening he seized upon a sum of money, which his fanatical hearers had put down on the altar for a charitable purpose. A Mr. Bolam attempted to recover it from his grasp, when the fighting preacher drew forth a pistol from his breast, and shot him through the arm; he was suffered to go off in peace after this exploit, for which the injured person never prosecuted him. Various were the means he practised to lengthen out a miserable existence: he turned poacher, and sold his game to those at whose tables he had once sat as a welcome guest; and he slept in barns and stables, where the servants fed him with scraps from the kitchen; his body became emaciated, and his understanding visibly affected: with a large owl on his shoulder, and a tame raven hopping before him, himself covered with a highland cloak and cap, and a bible in his hand, he went from place to place preaching, and telling fortunes; and, as a seer, was generally consulted and believed by the country girls. At markets and fairs he mingled with the mob, alternately chanting psalms and obscene ballads; the sleeves of his cloak stuck full of pins, from the top of the shoulder to the wrist, which he called his armour for resisting the attacks of Satan; his long visage and dress gave him a spectre-like appearance; and children avoided his presence, believing he had the power to bewitch them. Among the last times he was seen he had a fiddle, which some one's charity had supplied him with, upon which he was scraping a melancholy tune that bespoke the state of his heart; he every now and then looked up to Heaven, and uttered in a hollow sepulchral tone "man is born to trouble." "Heaven and earth shall pass away," and other portions of Scripture, of

which he did not appear to understand the meaning. Upon a few pence being put into his hat, he smiled and appeared as though he wished to recollect the giver. At this moment a little girl from the alehouse came up and told him there was a dance to take place, and the parties wanted him to fiddle. He sprung up, placed his fiddle under his arm, exclaiming "behold, I come quickly, Amen." And then leaping over a hedge, ran with the speed of a deer towards the village. At last he was found with his head in a small rivulet, where he had fallen in a state of intoxication, the water not being higher than his ears: he was partly drowned and smothered, and his death must have been protracted and painful.

THE REV. PARSON ROBSON, Rector of St. Mary's, Whitechapel, Seducer of Innocence, Sojourner with Harlots, an Oppressor of the Poor, and Member of the "Vice Society."

This Parson, a drunkard and debauchee, made no scruple of conversing with common strumpets, at the door of St. Mary's Church, and then taking them over the way, to a tavern, facing the "sacred edifice;" where he sat and treated them with gin, listening to, and applauding their obscenities. He seduced the daughter of his Sexton, named Raydon, and afterwards refused her a single penny to enable her to hide the consequences of her shame; and thus, his avarice and hardness of heart, became the forerunners of his own disgrace and downfall. The poor girl was secured by the parish officers, to whom she confessed the father of her child. From this forward, he lost all respect with the public. He now mixed with the lowest society, keeping regular company with harlots; and paying regular visits to a woman, named Langfield, a married woman, residing in Bayley's-court, Back Lane, Cable-street; which woman, was by profession, a fish-fag, in Billingsgate. His conduct became so outrageous to all decency, that he was ignominiously driven from the sanctuary he had so grossly polluted and disgraced; and died soon after.

THE REV. PARSON BROWNE, of Clackton, who in conjunction with a man named Whitbread, (lately of the *respectable* house of Howard and Gibbs, of Cork-street,)

cheated Sir Colin Campbell, of £6,000 in the following manner, as appeared in evidence at the Bar of the King's Bench. On October the 8th, Whitbread applied to Peole and Watkins, of Lincoln's Inn, to raise £6,000 for Parson Browne, whom he represented to be the son of a gentleman of rank, the Lord Provost of Aberdeen; he said, that his living was worth £100 per annum; that he also had the donative of the living of Osyth, valued at £200 a year; that he had married the daughter of Mr. Cole, of Essex, who had assigned over to the Parson, the Manor of Great Holland, a copyhold estate, which would produce £14,000. Mr. Whitbread produced copies of enrolments, documents and titles, which he said were genuine, from different courts, to which he plighted his honour. After a great deal of minor matter (not worth our relating,) the bargain was concluded, and Messrs. Browne and Whitbread touched the money: several letters were read, which only tended to show the infamy of the Parson, and his coadjutor.

It turned out that the whole of the documents stated to have been derived from the various courts, were forgeries. That the Vicarage of Parson Browne was only worth £200; the donative of Osyth only £20 in value; and the Manor of Great Holland—all a fiction. It was proved, that Whitbread and the Parson were constant companions during the whole of this nefarious transaction; and both were found Guilty, to the satisfaction of a crowded court. The Parson is secure on the other side of the Atlantic, and we are told on unquestionable authority, that he carried with him nearly £14,000 all of which was raised in the same swindling manner as the above. Formerly the name of Captain was accounted a good travelling title, but that of Parson has entirely superseded it.*

Not many years since another instance of clerical villainy transpired in the case of THE REV. GEORGE

* The preceding cases of clerical immorality have been principally extracted from a work published in London, a few years ago, entitled "Crimes of the Clergy." A publication written as an exposé of the members, and friends of the "Vice Society," and the Clergy generally, who were then busily engaged in prosecuting what they termed blasphemers.

HORRIDGE, formerly Parson of Newton, near Manchester, Child Violator, and universal Debauchee.

This "Divine" had not long been made Rector of Newton, near Manchester, where he never was popular, either as a minister of truth, or as a private individual; he was tried at the assizes, for the crime of violating the person of a child eleven years of age, one of his pupils, whom he was supposed, by fond and mistaken parents, to be "training up in the way that she should go."

The wretched Parson Horridge was committed to prison: an impartial jury found him guilty, and he was sentenced to endure two years' imprisonment in the castle of Lancaster. Every effort was made by the parishioners of Newton, to have him removed from "the cure of souls," to which he had been a curse, but in vain; for what reason they failed we do not know, nor have we a wish to inquire: sorry should we be to think that such a person found any one so depraved as to be his friend in such a case; to be on friendly terms with him must be a league between Satan and Sin, striding over chaos to spread death and desolation over a prostrate world.

THE REV. PARSON RATCLIFFE; *alias* "BIG BEN," Minor-Canon of Canterbury Cathedral, Curate of Littlebourne, Fornicator, Boxer, Wrangler, and Tippler.

In the first class of consummate hypocrites, Parson Ratcliffe occupied a prominent station: in one hour preaching, certainly with eloquence, the mild doctrine of "peace on earth and good will towards men," and in the next bruising some lowly clown, for a petty affront: enforcing the scriptural direction—"thou shalt not covet thy neighbour's wife," and again, violating, in treacherous lust, the matrimonial bed; expatiating on the blessings that flow from the harmony of "gentleness and love," and the next hour turning his wife out of doors, with her face and eyes, like the garment of Joseph, of many colours, of which black and blue were the prevailing: in the morning eulogising the virtues of "temperance and soberness," in the evening laying on the shelf his stock of "spiritual grace," and openly proving his zealous love for the potent essence of the spirits of brandy.

It sometimes fell to the lot of this worthy to perform

both morning and afternoon services at the church of Littlebourne, which was situate about four miles from his place of residence ; and after dismissing his morning congregation, he regularly retired to the sign of the "Blue Anchor," to wile away the time that intervened between the hours of twelve and four, and there, surrounded by as jovial a crew as ever did reverence to the appellation of Bacchus, would be "drink, sing, and be merry ;" until his very senses became steeped in the obnoxious and disgusting draughts of intoxication—and, on the approach of evening, would reel to the house destined for prayer, supported by two of the most dissolute and abandoned characters that ever disgraced the dignified title of man, or occupied a page in the records of the "Newgate Calendar:" one of them was afterwards imprisoned in Maidstone goal for bigamy ; the other fled his country, in fear of a prosecution for forgery, and is now living in the neighbourhood of Bologne, in France. This last-mentioned companion and bosom friend of Parson Ratcliffe, whose name is Anderson, was originally a Parson in the north of England, but was obliged to fly his native place, sometime in the year 1802, for the crime of murder, softened down, probably by influence, into the more *friendly* term of manslaughter.

One night in the year 1809, having slept at a brothel, in Northgate-street, and departing early in the morning, in haste, before the rising sun had exposed his guilt, he had nearly reached his home, when he recollected leaving his golden monitor under the pillow, and instantly returned to "the house of sin," there to reclaim his property : but, alas ! swift-winged time will stay for no man ! The parson became furious ; the "frail sisterhood" stormed ; and the master of the "sin-inspiring tribe," pushing the holy trespasser into the street, shut the door in his face, at the same time laconically exclaiming, "watches were made to go !" The parties, however, were brought before Alderman Simmonds, and underwent an examination. No proof of the theft having been adduced, they were discharged, and the Parson received a severe admonition from the upright magistrate, for his folly, guilt, and shame.

There was now no bounds to this man's crimes, the "mind longeth, and the flesh lusteth!" and he was shortly afterwards caught, at midnight, in the bed-room of his neighbour, officiating in a duty for which he had had neither a moral or legal "calling," and for which he received so severe a cudgelling from the hands of him whose brow he had so industriously adorned, that he was confined to his room for some weeks.

Soon after this unlucky affair his name became so notorious, and his sins so glaring, that a scrutiny into his conduct took place, by the Dean and Chapter; who at last, did their duty, and suspended his holy functions for four years: at the expiration of which he was again reinstated as a "moral teacher of the gospel;" again sent to preside over the flock he had endeavoured to drive, by his example, from the Lord's fold; again to mount the pulpit, from whence he had, with lying lips, uttered the words of truth; and again to receive from the reluctant hands of his parishioners a reward which he never merited by one good deed of a moral or religious nature.

THE TRIAL OF PARSON EYRE, at Aylesbury assizes, for violating the person of a poor workhouse infant, eleven years of age.

Mr. Eyre applied to the overseers of the poor of St. Luke, for a child to assist in his house, and be a companion to a little boy which he said he had brought up from Christian charity; he stated himself to be possessed of property, besides his curacy, and insinuated the probability of those children being benefited by it in case of his death.

His manners were insinuating, and his profession precluded all suspicion of improper motives. The overseers rejoiced at the prospect of establishing one of their infant paupers so well in the world.

He selected a child eleven years old, and she was given up to his protection.

She had not been long gone, before the overseers heard reports very much against the purity of Parson Eyre's moral character, and sent (with laudable promptitude) to bring away the child. She told the officers sent for her, how she had been treated, that the Parson had taken her

to his bed on the journey from London, having then forcibly and carnally had knowledge of her person, since which time, he had repeated the same acts every night at his own home. A warrant was issued, and Parson Eyre brought up to Bow-street, where he underwent two examinations; on account of the Bishop of Clogher's infamous case being then ripe before the public, the greatest care was taken by the magistrates that the prisoner should not suffer from prejudice, on account of his profession; he was fully committed to take his trial for the capital offence.

At his first examination this Parson appeared quite indifferent, lounged, whistled, and hummed tunes, whilst witnesses were under examination; he admitted having slept with the infant, and *tickled her for fun*, but nothing more; on his final examination he called on God to attest his innocence, and shed tears (at the time they were thought to be crocodile's). A young girl in black, swore that the child he had brought up, as he said from charitable motives, was his own, he seduced her, and she bore him that infant when she was an infant herself, not being more than thirteen years of age at the time of its birth. He was removed to Buckinghamshire, to await his trial; and it appeared from statements made in the public journals, that this last important witness for the prosecution, was in the habit of visiting him in gaol; some application was made to prevent her seeing him, but we have no recollection whether or not she was excluded from the prison. The disgusting investigation lasted five hours, and the result was his acquittal—he it remembered, *that no bill was found by the grand jury, on the capital charge*, so that only for the minor offence was he tried; and for this the court and jury took five hours to come to a decision of guilty or not guilty.

Many were of the opinion that the decision of the jury was more to protect the church from the disgrace of this unworthy member, than from a conviction of his innocence; his profession saved him from punishment. Had it been some hapless "infidel," there would have been no mercy for him.

PARSON COOPER, Rector of Ewhurst, in Essex,

alias Mr. Stewart, who fled his country for an unnatural offence.

Mr. Cooper was educated for the ministry, and possessed insinuating manners, with a pliability of disposition, and a yielding conscience, which made him useful to his superiors in wealth. A superior in infamy he had none. An oath was to him no more than a jest: he thought

“ ‘Tis he that makes the oath who breaks it,
Not he who from convenience takes it.”

After running through his private fortune, and alternately winning, losing, and cheating at play, he became, in early youth, nearly destitute. Sir Godfrey Webster, a name well known on the turf, and every where else that hazard is to be run, or a deep game played, compassionated his misfortunes, and presented him to the living of Ewhurst. He neglected all his duties; he drank, wenched, and hunted, like a blackguard. His name, as a debauchee, soon became notorious all over the country; and it was destined soon to “stink in the nostrils of mankind.” His debts accumulated so fast, that he was obliged to abandon his living, and seek security in that refuge for guilt, the Isle of Man—there, in the society of such abandoned characters as Sir John Macartney, Major Webber, and Fletcher the profligate, he squandered the produce of his benefice, and wallowed in drunkenness like the swine in the mire. *He was at last caught in a situation with a servant, too hideous for us to name, and was hurried away to the Castle of Peel, handcuffed to the partner of his guilt, amidst the revilings of a multitude, who, however bad in themselves, were innocent when compared to this reverend and unnatural monster.*

This was not his first step in the path of bestiality; he kept a school at Ewhurst, and has been known to expose the obscene plates of a detestable book called “*Fanny Hill*,” to his young pupils, in order to elucidate passages in the classics.

In the gaol, where all are promiscuously mingled together, he was the champion of guilt: daily was he seen in the court-yard, singing indecent songs. Every sun that rose upon him in the morning, when he

withdrew his evening beams, left him a shade darker in infamy. By the aid of bribery, he effected his escape from prison, and got to France. Even there he was discovered, hooted, and execrated. He returned privately to England, and under the assumed name of Stewart, skulked for some time about the Metropolis, the police getting scent of him, he retired to the country, where in a public house he spent the little he had in riot and intemperance amongst the lowest of the low, and the vilest of the vile; but the time approached for settling his accounts, a fit of apoplexy afforded him no warning—he soon provoked another by his rapacious use of spirituous liquors, with which he vainly strove to drown his feelings; his last words were those of despair, and he closed in dreadful agony, a life stained by all the crimes that ever were combined to sink the soul of a sinner.

Hundreds of other cases might be given would the space permit; as similar facts may be gathered almost every week. It is only a short time since the Rev. Mr. Gunn, of Glasgow, was degraded from the ministry, for cohabiting with, and having children by his servant girl. The few instances already inserted, will prove that the clergy should be the last to attack the characters of their opponents.

CHAPTER XIV.

CONCLUSION.

“Ob, that the wise from their bright minds would kindle
Such lamps, within the dome of this dim world,
That the pale name of Priest might shrink and dwindle
Into the hell, from which it first was hurled,
A scoff of impious pride from heeds impure;
Till human thoughts might kneel alone,
Each before the judgment throne,
Of its own awless soul, or, of the Power unknown.”

SHELLEY.

OUR disagreeable task is fulfilled. A task we should never have undertaken, had it not been for the arrogant

pretensions of the Clergy, and their unprincipled attempts to silence the voice of reason—to stay the advance of truth. A plain unvarnished narrative has been given, of the evil doings of our clerical obstructives for the last three hundred years, illustrated by facts, gleaned from thousands of instances of cruelty and intolerance; glaring at which, there is no honest or intelligent mind, but must view our “Protestant Reformation” as a hollow cheat; our National Christianity, as a senseless and expensive Pageant; and, our “Ministers of Christ,” as a body of the most intolerant and cruel minded men, that ever held dominion over the human mind, or exercised the rod of power.

Our ghostly advisers often make boast of the superiority of the Christian virtues, and of the purity of their religious faith; how those virtues and that faith, have been hitherto manifested in this “highly favoured land” of Priests and Bibles, I have already made clear. Much is spoken about the deplorable condition of the Heathen, of the savage warfare of the Cannibal, and the great necessity of giving these “benighted” children of nature, the benefit of the “pure gospel light;” while at home, notwithstanding all the preaching and praying of the Clergy, we present in our civilization, features of barbarism and immorality, compared with which, the wildest outbursts of Cannibal fury, or the most stolid ignorance of savage indifference, sink into utter insignificance. The uncultured tenant of the desert, though often times cruel in his bearing to those of other tribes, whom he views as hostile foes, and unskilled in the arts and subtleties of artificial society; still, is not always the fierce and cruel monster, we may have been led to conceive him to be, in the exaggerated tales of mercenary traders, or unprincipled missionaries. He has moments of relaxation and quietude, when the cords of sympathy vibrated by the touch of love, call up the kindest and most disinterested feelings;—moments when the sojourning white man experiences the blessing of his protection, and the unselfish bounties of his hospitality.

Much as we boast of our elevation above the unsophisticated child of nature—of our superior morality and religion, it will be a vain and fruitless endeavour to point

out wherein the great superiority consists. 'Tis true, we excel the Savage in the capacity of destroying human life ; for while the unscientific barbarian, understands only the wielding of those paltry weapons of offence, the wooden club, or the bow and arrow, we know the chemical properties of iron, and of saltpetre, sulphur, and charcoal ; and are enabled thereby, to sweep off thousands to " that bourne from whence no traveller returns," in the time the unbaptised heathen would be despatching a solitary individual. The inhabitant of the forest, in his religion, only thinks of craving the protection of the good Spirit, and of averting the malevolence of Obi, or Manitou. Simple and modest in his creed, his mind is never perplexed with theological discrepancies and absurdities ; and hence, he never quarrels with his fellows about religion ; while our superior gospel light, has led " civilized " Christendom to shed the blood of millions of heretics, and is now giving birth to continual quarrels and dissensions among the numerous and discordant sects which inhabit the British Islands.

In settling diplomatical disputes at the cannon's mouth ; in making poverty still poorer and wealth still richer ; in proscribing useful knowledge ; and in being expert in all the arts and tricks of competitive life—cheating, lying, hypocrisy, cant, and imposture, we are undoubtedly infinitely superior to the most advanced tribes of the heathen. And no wonder that we should be so, seeing, how highly favoured we are, in having such a host of parsons, and multifarious creeds.

Justice and forbearance are words often heard in the pulpit, yet seldom reduced to practice. The channels of justice are polluted from the highest to the lowest station in society. Our expounders of law, whether in the right or wrong, " will vindicate for gold." Our judges purchase place and preferment, by turning their backs upon liberty and human improvement ; our statesmen elbow their way into power, by corruption, cunning, and intimidation ; the cries of misery enter their ears unheeded, for the voice of the golden charmer hath been there, whispering its foul and debasing lies, and poisoning the fount of truth ; while the sanctity of religion—the purchased sanctity of a hireling priesthood, throws the shield of protection

over every abuse, strengthening with its gloomy influence, the all pervading power of force and fraud. Our superiority is one of cunning, fraud, and deception—of intellectual selfishness; in all the homely virtues—in candour, generosity, and honesty, we are much inferior to those whom we denominate heathen savages.

In conclusion, we say no peace with superstition, no quarter to priestcraft. Let them be met vigorously and unceasingly, until by argument and exposure, they stand out in such naked deformity, that all may know their true nature, and shun them as a pestilence.

The happiness of mankind demands the destruction of these evil influences. Science, enchained by their merciless grasp, calls aloud for freedom by their annihilation. Pure religion, which is love, hope and unity—the “worship of God in spirit and in truth,” claims its lost influence over the human heart; an event to be achieved only, by the complete prostration of these gigantic powers. The world is preparing for the change. The oppression of the yoke hath long been keenly felt, and is now become so intolerable, as to be easily broken asunder, if we but display sufficient courage and perseverance. Should the instances of persecution and moral delinquency, narrated in this small volume, be of any value in arming the friends of mental liberty, in the pending struggle between Truth and Error, enabling them to accelerate the overthrow of superstition and the establishment of true religion, my humble labours, shall not have been in vain.

THE END.



