

CHAP. VI.

LANDING OF THE PILGRIMS—PURITAN INTOLERANCE—THE BLUE LAWS—THE QUAKER PERSECUTION—PURITANICAL HYPOCRISY—WITCHES—CATHOLIC COLONY OF MARYLAND—INDIAN CONVERSIONS—PROTESTANT INTRIGUE IN MARYLAND.

DR. CLARK may charge such enormities to the account of Church of England Protestantism, but this will not help his cause in the least; for, to us, all the *isms* are the same. They have all been hatched from the same serpent's egg, and none have shown more intolerance than his own Puritan ancestors. Had Rufus W. Clark, D. D., lived in colonial times, he would have made a fine specimen of a brutal persecutor—neither Endicott nor Cotton Mather could begin to show half the virulence that this fierce reviler of Catholics would mete out to those who should, perchance, differ from him in matters of religion. It is really sickening to hear those Fourth of July orators, lay and clerical, beat the air and shout in laudation and fulsome praise the character of a band of men the most bigoted and sanguinary that ever trod the

shores of the western world. Such eulogies from year to year, from pulpit to pulpit, and through the medium of the press, reflect no more the character of New England Puritanism, than the saintly reputation of John the Evangelist illustrates the life of a Choctaw Indian.

The first information that we generally receive from these garrulous declaimers is, that the Pilgrims were driven to the wilderness of the west by the edicts of persecution; then follows a description of their sufferings on the stormy ocean; their landing on Plymouth Rock, in midwinter; the hunger and deprivation incident to a new settlement, etc.—and all to secure civil and religious freedom.

We have investigated this subject in a spirit of candid inquiry, and found not a word of truth in such recitations. It is all Yankee blarney! Neither in Secretary Morton's *Five Reasons*, nor Hutchinson's *Collections*, do we find that persecution had any thing to do with the landing of

the Puritans on Plymouth Rock. In the address of J. Prescott Hall, before the New England Society, he declares, that in Holland, at the time of the departure of the Puritans, "the free exercise of every man's religious opinions and practice was thoroughly guarded." One of their own party affirms, in his eight reasons for the departure of the Puritans for Massachusetts, that "they did sweetly enjoy their church liberties," and that they left "with their own free choice and motion."

If such was the fact, what need of all these crocodile tears concerning the landing of the pilgrims? What did the privations of a few days amount to, in comparison with the advantages soon to be realized? They made applications to Sir Fernando Gorges, President of the Plymouth council, from whom they obtained "concessions equal to their desires," and "to the particular satisfaction and content of them all." This shows, at least, that they were placed under good auspices.

Trumbull, a Puritan historian, says, that "the uncommon mortality of 1617 had in a manner depopulated that part of the country in which they began their plantations. They found fields which had been planted, without owners; and a fine country round them, in some measure cultivated, without an inhabitant." They were enabled to subsist from the natural products of the surrounding country, without realizing any annoyance from the poor Indian, whom they afterward so cruelly persecuted. Less than a year subsequent to their arrival, Edward Winslow wrote to his friends in England, that, "by the goodness of God, we are so far from want that we often wish you partakers of our plenty." This does not look like those pictures of misery and deprivation which our rhetoricians paint in the imagination of wondering thousands.

We are not actuated by any feelings of prejudice against these stern, unyielding Puritans—they had many good qualities,

of which, perseverance and courage were the most prominent ; but we are unwilling to give them any praise beyond what truth and common sense will allow.

In England, these over-zealous men were loud in their denunciations of tyrannical power, and used every artifice to overturn the government, in order to establish universal toleration which was their boast. What was this but a hypocritical pretense to entice the masses under their banner—a wily trick, characteristic of Protestants all over the world. The same spirit animates the sects of to-day ; when they want to carry a point they drown truth and rectitude by inflammatory appeals to freedom. But, to the everlasting disgrace of New England Puritanism, it permitted the love of dominion and the lust for gain to usurp the place of godliness and universal charity. One of their first acts of legislation was a union of Church and State ; then followed other laws, penalties and provisions, which could only be equaled by the fiery and blood-

stained edicts of the worst period of ancient despotism.

Watch the drift of Protestantism, and you will find an artery running through the whole system, uniform in all its details. It affects to supply the body with nourishment and vigor, until it comes to a certain point, when, from some undue pressure or untoward circumstance, inherent in the constitution, its character is changed, its usefulness ceases, and, instead of a life-giving channel, it becomes a pool of impurities, noxious and deadly in its influences.

English Puritans strenuously opposed the established Church, and denounced kingly rule, until they found a fitting place to exercise that liberty of conscience which was their boast, their desire, and their chief aim ; but selfishness changed their ideas completely, and they were no sooner settled in their new abode, than their own establishment began framing laws, concerning matters of faith, whose rigor and bigotry had scarcely a parallel. They were guilty of

worse severities toward others, for conscience sake, than were ever measured out to them. They commenced their acts against heresy in 1631, and thus these meek and pious Puritans forgot their "Anti-Christian bondage," and from peaceful lambs they became ravening wolves, thirsting for the blood of their fellow creatures. Baptists, Roman Catholics, and Quakers, came in for their share of *Puritan liberty*, of whippings, lashings, banishments, prisons, and the gibbet, and all because they claimed to worship God according to the dictates of their own conscience. They wielded the power of their Church "constantly," says Chief Justice Story, "by the arm of civil government."

In 1629, at Salem, Mass., they drew up a solemn covenant with this pledge, to wit: "We do bind ourselves, in the presence of God, to walk together in all His ways, according as He is pleased to reveal himself to us in His Blessed Word of Truth; nor will we deal harshly or oppressingly with any, wherein we are the Lord's stewards."

Now we will see how they kept their covenant! Fines were imposed for absence from their worship, and they levied taxes to support "a lawful, orthodox, and godly ministry." They passed laws against the keeping of Christmas, holidays or any other festival,—fined all who publicly found fault with their statutes, and placed persons in the stocks who denied their right to compel all to attend congregational worship. If any one possessed a book not orthodox, he was heavily fined, and if a woman's tongue, which they considered very loose and unruly, should say a word contrary to the established laws, it was placed in the cleft of a stick until she mended her manners. They allowed but one printing office in the whole colony, from which issued a muzzled newspaper. Upwards of eighty opinions were reported to the godly censors, as being "notorious impieties and damnable heresies." The Puritanical parsons were the inquisitors, and had to be consulted before any law could be passed, and they

used the pulpit upon all occasions, to carry out their likes and dislikes. No man could fill office without their sanction, directly or indirectly, and they pried even into the practices of social life, so that nothing escaped their vigilance. Dr. Morse says, "they prohibited the use of tobacco, under a penalty; but at length some of the clergy fell into the practice of smoking, and tobacco, by an act of government, was set at liberty." Bancroft says, "that the elders instigated and sustained the government in its worst cruelties." They went even beyond their own jurisdiction to take vengeance, for in 1643 we find Samuel Gorton and others not belonging to the Massachusetts colony, marched from Rhode Island to Boston, at the point of the bayonet, and condemned to death for holding "blasphemous and wicked errors." Many were compelled to wear irons on one leg, work like slaves, and then sent to England, deprived of their possessions, their chattels and their goods.

These Puritans were as false in their pro-

fessions as they were wicked in their actions; they persecuted those for whom they professed friendship and high regard; they intercepted private letters, and read them in general court, on the slightest pretext. They instituted a test act, odious and detestable, so that no one could vote, hold office or property, without being members of the Puritan church. They scoffed at the right of petition, and laughed, if a Puritan could laugh, at any one vain enough to suppose that justice could be found outside the pale of Plymouth colony. If a man but opened his mouth in his own defense, or asked a right to which he thought he was entitled, he was at once branded as a public disturber, fined and imprisoned.

But the most barefaced of all was, that at the very time in which they were visiting such enormities upon all those who in any way differed from them, morally and socially, the General Court appointed a committee to frame anew some of their laws, in order to let autocratical England know their

utter disaffection to arbitrary government." There is Protestant consistency for you!!!

The next sect who laid claim to principles of religious liberty were the Baptists, who were terribly persecuted by the iron hand of Puritan supremacy. They made great demonstrations of liberality, talked loudly of "Jerusalem's prosperity and Babylon's destruction," and declared that "earthly authority belongeth to earthly kings, but spiritual authority belongeth to that spiritual king, who is King of kings."

The moment the *meek* and *pious* Puritans heard this declaration, that moment they made a fell swoop on the Baptists — immersion itself could not hide them. Pulpits thundered anathema against them for holding "damnable opinions," so that they had to scamper, or become submissive to the mild persuasive power of the cat-o'-nine-tails. Poor Thomas Painter, for refusing to have his child sprinkled, was handed over to the man with the knotted whip, although they would have preferred a fine,

to help fill their *godly* coffers; but Winthrop says "he was very poor, so that no other but corporeal punishment could be inflicted upon him," he was ordered to be publicly whipped.

I will not go further into the abominable acts of legislation, exclusiveness and hypocrisy, which marked the early career of New England Puritanism; the statutes against heresy alone filled seven large and closely printed pages. Suffice it to give a few of the persecutions that were instituted and put in force against all those who were so unfortunate as to differ from puritanical orthodoxy.

In 1656, before any laws against Quakers were enacted, two members of that peaceable society, Mary Fisher and Ann Austin, arrived at Boston. They were immediately seized, their trunks and baggage diligently searched, and their books and papers carried to the market-place and publicly burned by the hangman, without due process of law. The good ladies were brought before Bellingham, who at once committed them to prison

because they addressed him after the manner of their order, with *thee* and *thou*! Their bodies were minutely examined to see if they had witch marks, no respect was paid them even on account of their sex, and they remained in confinement five weeks, almost starved to death. Upall interested himself in their behalf, when they were taken from their prisons and sent back to where they came from. It was well for them that Endicott was not there at the time, for he afterwards declared, that "had he known it, he would have had them scourged before they left."

Others of the same society followed, not knowing the fate of the poor women. They were presented to the governor on their arrival, when the following advice was given them, "Take ye heed not to break our ecclesiastical laws, for then ye are sure to stretch by a halter." The Captain of the ship that brought these men from England was obliged to take them back again at his own expense.

Poor old Upall, himself a Puritan, because of a few remarks he had made on the unreasonableness of such actions, was cast into prison, fined and banished, in his old age, from the colony. On his way to Rhode Island he stopped with an Indian Chief to whom he told his pitiful story, and to which the Indian replied, "What a God have the English, who deal so with one another about their God."

In 1658, the most severe enactments were passed against Quakers, and it is horrible to recount the severe persecutions inflicted upon them for conscience' sake. They were apprehended without warrant, tried and sentenced to be expelled the country, or else suffer death. They were whipped, kicked, buffeted, branded, fined, put in stocks and cages, imprisoned and hung. They were styled "pernicious," "cursed," "heretics," "ranters," "rogues" and "vagabonds." They could not dispose of their property by will; they were stripped to the waist, both sexes, for absenting them-

selves from the "law-church," and "stretched rack-wise upon the wheels of a great gun, or tied to a cart's tail and dragged through the most public streets of town after town until they were beyond the bounds of the Commonwealth, and lashed as they went along. They were turned out at the dead of night amid frost and snow; they were branded R. (rogue), and H. (heretic); their ears were cropped, tongues bored through; they were sentenced to be sold as slaves, banished, and often hung and left unburied."

Who were the principal agents in this hellish drama of blood and cruelty? Who, but men of Dr. Clark's stamp! They professed Christian charity, while their actions would do honor to Lucifer and his sable host.

Rev. John Wilson stood high among the Puritan saints, and was "counted blessed beyond his fellows"; hear him in a council convened to punish three men and a woman who would not believe in the "blessed doc-

trine," as preached by the pious divines of Plymouth colony. "Hang them," said he, "else,"—drawing his finger across his throat—! you may imagine the rest. As these poor people were led out to the scaffold, Wilson marched along at the same time, insulting them as they went, like a fiend of the bottomless pit, glorying in their misery, which he was potent in consummating; and when Mary Dyer ascended the ladder, he actually handed his own handkerchief to the hangman to pull over her eyes!

They ordered some to be chained to a log, without food or drink, through the coldest days, and in the most public place, until they were frost-bitten; others had their ears nailed to a tree on Boston Common, and could not be liberated without either tearing away the flesh or remaining until mortification had set in.

If a Catholic priest entered the colony, he could be apprehended without due form of law, and hung to the first tree or post. We need not speak of the fearful penalties which

were inflicted upon all the unfortunate old women, who were at all singular in manner or appearance ; for such there was either a fagot or a halter. But the unkindest cut of all was, that after they had executed many of their criminals, they found out they were by no means guilty ! For all such persecuting devices, they consoled one another by quoting some text of Scripture, in justification of their heartless conduct. Thus the Bible was made to serve every conceivable act of tyranny and oppression.

The code of laws drawn up by Roger Williams and his friends was a vast improvement on other Colonial enactments ; still the old leaven was manifest in the government of the good people of Rhode Island—they tolerated all religions save the Catholic.

For the full, free and perfect expression of civil and religious liberty, it was reserved for Catholic Maryland, to take the lead of all the other colonies. Within the limits of that glorious old commonwealth, every

man could sit under his own vine and fig-tree, and none to molest or make him afraid.

History records no greater persecution against any class of people, than the English government put in force against its Catholic subjects. Those who had separated from the established Church fled to other climes, but the poor Catholics were so impoverished by penal laws that they could not emigrate ; besides they disliked to leave forever that old land which was dedicated to the religion of their fathers, and they clung with fond affection to the sites of their old altars now desecrated and in ruins.

Lord Baltimore, however, who had renounced the religion of Henry and Elizabeth to become a child of Jesus Christ, and of His Church, took compassion on the sufferings of his co-religionists, and resolved on a plan to mitigate their misery by establishing a colony in North America, where Catholics might enjoy a freedom of conscience, unknown to them in England. When he had accomplished this undertak-

ing, he formed a code of laws that will forever place him in the first rank of just and wise lawgivers. When the Ark and the Dove (beautiful names), landed their cargo of poor, panting, bleeding and abused Catholics, with the faith of martyrs, and the love of Calvary's Blessed Victim in their hearts, they planted a cross, sacred emblem of salvation, and knelt them down in the shade of venerable trees, beneath the blue canopy of heaven, while the holy sacrifice of the Mass was offered up to Almighty God, for their safe deliverance from the perils of the ocean and the fiery persecutions of the Pharaohs of Great Britain.

They next made a friendly visit to the Piscataways, with whom they formed an alliance, not with a Bible in one hand and a sword in the other, like the self-sufficient *saints* of the Mayflower, and their descendants, but in a spirit of Christian charity.

Lord Baltimore and his two missionary Fathers converted the tribes, in and around their new settlement, and Chilomac, king

of the Piscataways, was solemnly baptized July 5th, 1640. By the honesty, fair dealing and charity of the colonists, they surrounded themselves with friendly Indians, who embraced, with child-like simplicity, the Christian faith.

How was it, on the other hand, with our *godly* Plymouth settlers? They deceived the poor Indians, by all manner of double-dealing and heartless conspiracy; they gave them strong drink, and while under the influence of it, the poor creatures bartered away their lands and possessions without an equivalent. Massasoit, chief of the tribe that first welcomed the pilgrims, and received them hospitably into their wigwams, never embraced the Puritan faith. After his death, his son Philip was robbed of his territories, many of his tribe were murdered and he himself driven into exile, far away from the hunting grounds of his fathers. There was not a single tribe converted to New England orthodoxy; on the contrary many of the Indians were hung, others

butchered in cold blood, their villages burned, while not a few were driven out among unfriendly tribes or sold into slavery.

Peace, quietness, and religious zeal pervaded the colony of Maryland, until some Puritan refugees from Virginia sought protection and a home there. The Catholics, little suspecting the designs of these dangerous men, took no thought for their own safety, having full confidence in the power of their charter. In 1643, however, in the absence of Governor Calvert, a rebellion was fomented through the agency and deep laid schemes of the new comers, led on by Ingle and Claiborne. These traitors to the cause of truth and humanity took supreme control of the colony, banished all who remained faithful to Lord Baltimore, reduced others to abject poverty, arrested the missionaries, and sent them back to England in chains.

Tell me, now, you vain-glorious boasters, who take pride in every thing "great, glorious, and free," are you not assuming

too much in claiming for your sires virtues which they never possessed, and deeds which they never performed?

What a conceited specimen of humanity is your average Yankee preacher; he fancies himself a match for any body and every body; he can see through a stone wall, while his neighbor, should he be a Catholic, cannot see the length of his nose! His geese are all swans, while his neighbor's ducks are veritable toads; his eyes are clear as an eagle's, while his neighbor's are dull as an owlet's; he could swallow a Roman Doctor of Divinity with as much ease as a sea-gull would a tad-pole! He possesses more knowledge in his scone, after a year's study in a New England Academy, than the combined wisdom of the seven hundred bishops of the Ecumenical Council now in Rome! He is a walking library of science and theology; he knows the beginning and the end of every thing that was, is, and is to be; he is permitted to know what nobody else ever