Of Walter Bates, Esquire, Subject of the King,

FORMERLY OF NEW ENGLAND

Sometime High Sheriff of the ished. County of Kings,

BIOGRAPHER OF THE NOTORIOUS HENRY MORE SMITH.

In These Chronicles, Now Given to the World for the First Time, is Told the Tale of the Loyalists, and Their Amazing Trials Amid the Enemies of His Majesty in the Colonies.

[BEGUN IN No. 81.]

(Concluded.) While the churches were thus divided, alarm was caused by the appearing of the Quakers, a number of whom arrived in Boston, and were committed to the common gaol. A number of their books had was recommended to the several general Ranters and heretics should be prohibited

coming into the colony. While speaking of the religious phrenzies and persecutions in Connecticut under the sanction of their charter, I must notice the and part beast, but wholly of the devil." word of an eminent Quaker, who was banished, and upon return sentenced to be the Saviour of the world had a charter?"

collector thrown across a horse, lashed had, but in impertinence they excel all the by nearly all sects. He made peace where hand and foot under the creature's belly, world except Boston and Spain. If I could there was no peace and even his enemies and carried several miles to gaol. Mr. repeat the names of all the religious so- praised him in the gate. his death.

from the Society for Propagation of the Gospel at Lichfield, was prevented by the grand jury from marrying a couple belong- Brooksites, Peterites. ing to his parish, the banns having been duly published and consent of parents obtained. The court mildly fined him £20 because he could not show any other license to officiate as clergyman than what he had received from the Bishop of London. One of the judges said: 'It is high time to put a stop to the usurpation of the Bishop of London, and if fines will not curb you, imprisonment shall."

Hartford town is deemed the capital of the province. The town is half a mile wide. A grand court house and two very elegant meeting houses, with steeples, bells and clocks adorn it.

In 1760, a foundation of quarry stone was laid for an Episcopal church in this town, at an expense of £300, on which the present inhabitants inherited the spirit of their ancestors. Samuel Talcott, Esq., one of the judges of the County court, with the assistance of a mob, took away the stones, and with them built a house for his son. This action was justified by the General Assembly of Connecticut.

In 1652, this town had the honour of before the morning dawn." executing Mrs. Greensmith, the first witch ever heard of in America. She was accused of practising evil things on the body of Ann Cole, which did not prove to be true, but the Rev. Mr. Stone and other ministers swore that Greensmith had confessed to them that she had had very inti- brought their books, necklaces and jewels mate relations with the Devil. The court | together on the main street. then ordered her to be hanged.

The same year, Springfield, not to be outdone by Hartford, brought Hugh Parsons to trial for witchcraft. The jury found him guilty, because he made females love him and males hate him; but the judge prevented his execution till the matter was laid before the general court of Boston, which determined he was not guilty of witchcraft.

The tomb of the famous Mr. Hooker, in Hartford, is viewed by his followers with much reverence. Here one of his grandsons is a minister, who inherits more than all his ancestors, virtues without his fail-

According to Dr. Mather, New Haven was, about 1646, to have been made a city, the influence of the city with Cromwell's party being then very great, but a wonderful phenomenon prevented it, and as the New Englanders to the present time believe his report, I will present my readers

with the history of this miracle: The people of New Haven fitted out a ship and sent her richly laden to England, to procure a patent for the colony and a charter for the city.

After the ship had been at sea a few weeks, there happened in New England a violent storm, which induced the people of New Haven to fast and pray, and to inquire of the Lord whether their ship was in that storm or not. This was a real fast, from sunrise till sunset. At five in the

STRANGE NARRATIVE On a sudden the air thundered and the lightning shone abroad. They looked up Platform, containing the doctrine and rules towards the heavens and beheld their ship of the church in Connecticut. . . . under sail, and the sailors steering from west to east. She came over the meeting house where they had fasted and prayed, and was then met by a violent wind, which rent the sails and overset the ship. In a

> house, where the minister gave thanks to God for answering the desires of his servants by token of the loss of their ship and charter.

This, and divers other miracles said to have happened in New England, have been and still are useful to the clergy in establishing the people in the belief that there is a great familiarity between God multitude of his divine mission. and their ministers.

If I were to give the character of the people of New Haven, I should be inclined to use the words of the famous George Whitefield, in his farewell sermon to them a short time before his decease, who then said: "When I first preached in this magbeen seized with a view of being burnt. nificent house, about twenty years ago, I At the general court, in September, it told you you were part beast, part man and part devil, at which you were offended. courts that all Quakers, Episcopalians, I have since thought much about that expression, and confess that for once I was mistaken. I, therefore, take this my last opportunity to correct my error. Behold, I now te'l you that you are not part man

New Haven was settled with the most violent Puritans, who claimed so much hanged: "Dost thee not think," said he liberty to themselves that they left none for Lords and Commons. They sent agents to | made wise men mad. As late as the year 1746, the Rev. Mr. fight against the King of England. They Gibbs, of Symsbury, refusing to pay the denied the jurisdiction of the Bishop of rate for the salary of the Congregationalist | London. Religion and government propminister in the same town, was by the erly speaking they have none-nor ever and trembling Quakers. He was followed Gibbs was half dead when he got there, cieties and voluntary associations which tion to his bruises, he became delirious, most considerable: Saybrook Presbyter- imitated-his imperfections forgiven. and remained in a state of insanity until ians, Congregationalists, Methodists, Baptists, Scandinavians, Lutherans, Brownists, The Rev. Mr. Mozley, a missionary Independents, Quakers, Old Lights, New Lights, Rogerism, Davisonism, Unitarians, Universalists, Separatists, Hammonites,

NEW LONDON.

The ports and harbours of are the best in the colony. The church, the meeting house and court house are not to be boasted of-the fort is trifling. The first Englishmade Indian King resides with his party in the town, to whom the people pay some respect because they made him King.

The people of this town have the credit of inventing tar and feathers as a proper punishment for heresy.

They first inflicted it on Quakers and

A very extraordinary circumstance happened here in 1740. The Rev. George Whitefield paid them a visit and preached of righteousness, temperance and judgment to come, which roused them to cry out occasion mortifying proof was afforded that | "What shall we do to be saved?" The preacher from the pulpit answered them: "Repent; do violence to no man; part with your self-righteousness, your silk gowns and laced petticoats; burn your ruffies, necklaces, tinselled waistcoats with your morality and Bishop's books this very night, or damnation may be your portion

> Some of them carried their enthusiasm to such an extreme that they made a large fire to burn their books, clothes and ornaments, which they called idols. This imaginary work of piety and self-denial they undertook on the Lord's day and

They began with burning their erroneous books, dropping them into the fire one after another pronouncing the words, "If the author of this book died in the same sentiment and belief in which he wrote it, as the smoke of this pile ascends so the smoke of his torments will ascend forever and forever. Halleujah. Amen."

But they were prevented from burning their fine clothes and jewels-their idols. John Lee, of Lyme, told them his idols were his wife and children, and to burn them was contrary to the law of God and

At this period America was overrun with superstition and fanaticism.

Eternal damnation was preached to all people who neglected to attend public worship twice every Sabbath day, fasting and thanksgiving day, provided these last are appointed by themselves and not by the King and parliament of Great Britain.

The steeples of their meeting houses at New London stand at the east end, and the inhabitants bury their dead with their feet to the west because the Episcopalians bury their dead with their feet to the east. A traveller has observed, "They are so perverse and opposite as if they built to God

Saybrook is greatly fallen from its ancient grandeur, but is not withstanding resorted to with great veneration as the parent town of the colony. In 1709, this for the people did neither eat nor drink town was honored by a convention of contending Independent divines, who were afternoon they came out of meeting, walk- pleased with no constitution in church or ing softly and heavily and sadly homeward. | state. This assemblage, after long debate,

The proceedings of the Ecclesiastical courts during the early history of Connecticut were often marked with much severity. In the course of 160 years, they bored the tongues with hot needles, cut off the ears, few minutes she fell down near the weather | branded on the forehead, and banished, cock on the steeple, and instantly van- imprisoned and hanged more Quakers, Adamites, Ranters, Episcopalians for what The people all returned to the meeting they call heresy, blasphemy and witchcraft than there are instances of persecution in Fox's Book of Martyrdom.

A curious event at Saybrook must be mentioned. Time not having destroyed the wall of the fort at this town, Mr. Whitefield in 1740 attempted to bring down the walls as Joshua did those of Jericho, hoping thereby to convince the

He walked seven times around the Fort with prayer and ram-blowing; he called on the angel to do as he had done at the walls of Jericho, but the angel was deaf to his call and therefore the wall remained. Hereupon George cried aloud, "This town is accursed for not receiving the messenger of the Lord, therefore the angel is departed and the wall shall stand as a monument of a sinful people." Having so said, he shortly afterward went to Lyme.

I may here say of George Whitefield that notwithstanding his eccentricities I ever shall admire his general character-his personal piety, his goodness of heart and hatred of persecution. I ever viewed him as an instrument of heaven, as the greatest blessing America ever knew: he turned the profligate to God and roused the luketo his judge, "that the Jews who crucified others. They ever hated the idea of King, warm Christian. It is true also he has

New England, before he came, was but the slaughter house for heretics. He was admired by the oppressed Episcopalians

He is now landed where the wicked and though he was released by his church have arisen through their strife and self cease from trouble and the weary are at wardens, who, to save his life, paid the will it would display the prolific invention rest and where his works of faith, love and assessment, yet having taken cold in addi- of mankind. I shall mention a few of the charity cloathe him. May his virtues be

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