

# CHRISTIAN



# VISITOR.

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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

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The Non-Conformists were those who could not conscientiously adhere to the rites and ceremonies of the Established Church. They regarded the laws of God of higher authority than the laws of man. The following verses were copied from a manuscript volume, which belonged to Thomas Danforth, Deputy Governor of the Colony of Massachusetts Bay. They are there described as some verses sent from England in 1663. They are published in the Collections of the Massachusetts Historical Society, Vol. IV., Page 104. They contain more truth and wit, than poetry. But we think that they will interest our readers, as a specimen of versification nearly two hundred years ago.

### NON-CONFORMIST OATH.

A Non-Conformist doth declare,  
What he can and cannot swear,  
I fear an oath, before I dare swear to take it;  
And well I may, for 'tis the oath of God;  
I fear an oath, when I have sworn, to break it;  
And well I may, for vengeance hath a rod.  
And yet I may, and must swear, for 'tis due  
Both to my heavenly and my earthly king;  
If I assent, it must be full and fair;  
And if I promise, I must do the thing.  
I am no Quaker, not at all to swear;  
Nor Papist, to swear East, and mean West;  
But am a Protestant, and will declare  
What I cannot and what I can protest.  
I never will endeavor alienation  
Of monarchy, nor of the royal name,  
Which God hath chosen to command the nation;  
But will maintain his person, crown and fame  
What he commands, if conscience say not nay,  
(For conscience hath a greater king than he)  
For conscience' sake, not fear's, I will obey,  
And if not active, passive, I will be.  
I'll pray that all his subjects may agree,  
And never more be crumbled into parts;  
I will endeavor that his majesty  
May not be king of clubs, but king of hearts.  
The royal oak, I swear I will defend;  
But for the joy, which doth hug it so,  
I swear it is a thief and not a friend;  
And upon steeples fittest is to grow.  
The civil government I will obey;  
But for church polity, I swear, I doubt it;  
And if my Bible want Apocrypha,  
I hope my book may be complete without it.  
I dare not swear church government is right,  
As it should be; but this I dare to swear,  
If you will put me to it, that bishops might  
Do better and be better than they are.  
Nor will I swear, for all that they are worth,  
That bishoprics shall stand and doomsday see;  
Yet I will swear, the Gospel holds it forth,  
That Christ with's ministers till then will be.  
That Peter was a prelate, they aver;  
But I'll not swear it when all's said and done;  
But dare to swear, and hope I shall not err,  
He preach'd a hundred sermons to their one.  
St. Peter was a fisher and caught men;  
And they have nets; and in them catch men too;  
But I'll not swear they are alike, for them  
He caught he saved, but they catch and undo.  
I dare not swear that states ecclesiastic  
Do, in their laws, make just and gentle votes;

But I'll be sworn that Burton, Prynne and Bostwick\*  
Were once ear-witnesses of heavy notes.  
Arch-deacons, deans and chapters are brave men  
By canon, not by Scripture; and to this  
If I be called, I'll swear and swear again,  
That no such chapter in my Bible is.  
I'll not condemn those Presbyterians who  
Refused bishoprics; and might have had them;  
But Mrs. Calamy I'll swear doth do  
As well as if she were a legal madam.  
Paul had a cloak and books and parchments too,  
But that he wore a surplice I'll not swear,  
Nor that his parchments did his order show,  
Or in his books there was a common prayer.  
I owe assistance to the king by oath,  
And if he please to put the prelates down,  
As who can tell what may be, I'll be loath  
To see Tom Becket's mitre push the crown.  
And yet church government I do allow,  
And am contented, bishops be the men;  
And yet I speak in earnest here, I vow,  
Where we have one, I wish we might have ten.  
In fine, the civil power I will obey,  
And seek the peace and welfare of the nation.  
If this won't do, I know not what to say;  
But farewell, London, farewell, Corporation.

\* These men are supposed to have lost their ears for their opposition to the rites and ceremonies of the Established Church.

### KOSSUTH ON RELIGIOUS LIBERTY.

On Thursday evening last, the Rev. Henry Ward Beecher's church at Brooklyn, was opened for a speech from the great Hungarian. Tickets for admission had been sold at \$5 each, and the large edifice was nearly filled. The speech related in part, to the question of religious liberty, and in part to the practical purposes of the orator's mission. It was a great speech, and will be as widely read as any which has fallen from his lips. It furnishes another illustration of his amazing resources, and his wonderful facility at adaptation. The speech was received with great enthusiasm. Dr. Bethune prayed at the opening of the meeting. Mr. Beecher, then in a brief speech, far more creditable to him than the one he made at the editor's banquet, introduced Kossuth to the audience. Kossuth rose amid great applause, and spoke for over an hour.—We give below a portion of the speech, relating to the matter of religious liberty. Our readers will be glad to know the views entertained on this subject by the Hungarian leader, and to understand how the religious liberties of Europe are connected with the Hungarian question:  
LADIES AND GENTLEMEN: Really I feel no little embarrassment. My generous friend, who did me the honor to introduce my humble self to you, said that he was but the mere shadow of good things that were to come after him. I believe we are not in the morning, but in the evening-time, when the shadow does not precede the body, but follows.—[Great laughter and cheering.]  
Could I have anticipated that in having the honor to come to Brooklyn, ladies and gentlemen, you would meet me with the expectation of hearing an eloquent speech, I should have felt it my duty at once to beg to be excused from the acceptance of that invitation. The

sympathy with which I have been honored since my arrival here—the sympathy not for myself, but for the cause of my down-trodden land—is so universally diffused, I believe that I have a right to suppose that all know how every moment of my time has been engaged since I came here; therefore, of course, I came not here preparedly to make any eloquent speech. I came here to meet those who, by their own generous inspiration, felt inclined to give their brotherly hand to the cause of freedom and the development of Hungary, and with it, the cause of freedom and the development of many nations on the European Continent. I come hither to thank you, according as circumstances may suggest, for this your sympathy and not with the hope to please you, and you will fall short of your expectations.  
When I have the honor to look around me what considerations offer themselves to my mind! The first is that I am in the house of God; and the second is, that in this holy place I meet an assembly of the friends of freedom, who come to assist the cause of liberty and equality in my fatherland. Therefore two considerations offer themselves to my mind. One is a religious one, and the second a financial one. I am fully aware that when I was a captive in far Asia—when I could not even have dreamed that there were hearts who beat with commiseration in my behalf—you—inspired by the noble sentiments of the man whom you have chosen to take care of your religious interests, (and never was there a nobler hearted man than the one you have chosen to the place you have)—then addressed your prayers for me to God; and now by your very presence you have shown that you remember also the teachings of our Saviour when he told mankind to "Pray, but be watchful."—You are watchful in respect to the interests of humanity; and in my opinion, it is a religious duty of man to be so, because I consider it a truth that the Christian religion is for everlasting the true source of liberty for mankind upon this earth. The great principle which our Saviour taught is a principle of equality before God. He who said that his kingdom was not of this earth, not only taught us the means of salvation, but by proclaiming this great principle, He provided for mankind's being free and equal in their earthly existence—to be all free—equally free here to enjoy the benefits of nature, for they are equally called by our Lord to share the greatest and the last destiny of mankind—bliss in heaven. I am fully convinced that the next great event of our period is to bring about a new reformation in Christianity—not in respect of doctrines, but in respect to those great principles of Christianity which teach us to "love our neighbors as we love ourselves"—and that they may and will be exercised out of private life. That will be the new development of Christianity, giving not only the hope of bliss to man in heaven, but also giving them liberty here on earth. [Applause.]  
The cause of Hungary is strongly connected with that principle, and it is also strongly connected with the principle of religious liberty on earth. You will permit me to cast some few glances back to the history of Hungary in that respect. In the first part of the sixteenth century, the battle of Mohacz was fought in Hungary, when the power of my nation was by the Moslems overthrown. Then the nation—the country being then an elective kingdom—divided into two parties, the one party electing to the kingly throne of Hungary a Hungarian by the name of Zapoly, who was in the high position of Governor of one part of Hungary, Transylvania, and the other party influenced by Austrian interests, elected Ferdinand, one of the house of Hapsburgh to be King of Hungary. That was an unhappy act.

Well, these two parties being thus divided, and being about of equal strength, a long struggle ensued, the result of which was that the princess, or as they were called, maidens of Transylvania invoked Turkish help for themselves against the House of Austria. It is a curious circumstance that religious liberty was so often oppressed by the House of Austria, that actually these princes of Transylvania, who were almost, if not subjects, vassals of the Turkish Emperors, rose several times and led on Hungary to fight against the House of Austria for religious liberty. Here there was entire religious liberty established in Transylvania under the supremacy of the Emperor of Turkey, while on the other part of Hungary where the Austrians ruled, there were eternal prosecutions which several times went so far as to induce my people to take up arms. It is true that in the hour of its need the House of Austria, coupled at any time with the wishes of the nation, which was ever ready generously to lay down the sword in the moment of victory, where the aim of the struggle seemed to be attained. But as soon as the Hungarians laid down the sword, the House of Austria proved faithless to its word, and treacherous to its arrangements. So it was that in Transylvania religious liberty was established. Then the Catholic church, the Greek church, the Lutheran church, the Unitarian church, all were tolerated, whereas religious liberty in other parts of Hungary which were under Austrian rule, although secured by several pacifications and treaties, on which the conferred power of Austria was based, continued to be oppressed whenever the slightest opportunity offered. So far was this carried that in the middle of the last century, under Maria Theresa, all who belonged not to the Catholic Confession in Hungary, were entirely excluded from almost all civil rights, unless they pronounced an oath, which according to their creeds, they could not pronounce. They were therefore, almost entirely excluded, and this, too notwithstanding by the terms of treaties, and by several victories and pacifications, religious liberty and equality of creeds had been secured. Again, when Joseph, who was in that respect a tolerant man, and who gave religious freedom to all in Hungary—succeeded Maria Theresa, scarcely was he in his grave, and the Emperor Francis elected King of Hungary, than the persecution of religious liberty was again commenced in Hungary.—It was only in 1848, that religious liberty was entirely secured to whatever creed of whatever part of the people. It is therefore one peculiar fact of our past struggle, that we established while it was going on, equality of rights, and equal liberty to every religious conviction throughout the country. Whenever the Austrian has taken up arms against those laws, they have taken up arms absolutely against religious liberty in Hungary.  
That is the effect; the consequences I will show. I, for instance, belong, by birth and conviction, to the Lutheran Protestant church. That church is quite a democratical institution in Hungary. Every man who resided in a village or city, could have the right of participating in the election of Minister, and for a civil Inspector. Again, in a district which we call Seignories, every citizen had the right to participate in the election of a senior Minister, and for a senior civil Inspector. Again, several of these districts united form a superintendency, and every man who belonged to the church, and lived in the superintendency, participated in the election of a superintendency civil Inspector. Again, there was elected a common civil Inspector, or rather a general civil Inspector—because we do not like the idea of having anything like a Pope—in whose election every man belonging to the church shared. And we had yearly one, and if the