

CURIOSITIES OF HISTORY.

The following historical gleanings are curious and instructive illustrations of the principles and practices of our immediate progenitors. They are fixed facts; finger-boards along the highways of human progress.

The first Legislative Assembly in America consisted of the Governor of Virginia, and Council, at Jamestown, 1617.

In 1620-21, one hundred and fifty young women of "agreeable manners," were sent from England to Virginia, and sold to the planters for wives; 120 to 150 pounds of tobacco, cash.

Sir William Berkeley, years after the restoration of Charles II, writes: "I thank God there are no free schools or printing in Virginia. I hope we shall have none of them for a hundred years, for learning has brought heresy and sects into the world, and printing has divulged them and libels against the best government. God keep us from both."

In Virginia, in 1688, the preaching of dissenters was prohibited. Quakers were banished, and if they returned, were punishable with death, by statute.

Women convicted of slander were *darked*, if the husband did not redeem them by a money market.

At this period there was not a bookseller's shop in Virginia, and even at the beginning of the eighteenth century there was not one in Virginia, Maryland or Carolina; only one in New York, while Boston had five printing offices and many book shops.

November 9th, 1620, the Puritans landed in New Plymouth, but they intended to settle on the Hudson River. The Dutch captain, having been bribed, landed them further to the north so as not to interfere with the Dutch settlements on the Hudson, established some years previous. The Plymouth Rock emigrants were mostly "Brownists," or "Independents." Robert Brown was an English clergyman who, in 1586, denounced the established church, railed against the Bishops and the ordination of ministers. He was persecuted and repeatedly imprisoned. His proselytes naturally increased, and he emigrated with his followers to Zeland. Those who fled from England to Holland called themselves "Brownists." Brown returned to England, rejoined the English church, became dissolute and died in obscurity. When these Brownists were about leaving Delft Haven for the New World, their good pastor, Robinson, in his farewell sermon, urged them to "abandon, avoid and shake off the name Brownists; 'tis a nic-name, and a brand for making religion and professors of it odious to the Christian world."

In 1637 it was customary in Boston to hold meetings to consider the sermons of the previous Sunday, and argue the doctrinal points. Females were not allowed to participate in the discussions, and Anne Hutchinson, a strong-minded married woman, determined to join in the debates. She established a separate female assembly. Her feminine gatherings were styled "Gossippings," a word previously of respectable import. She was banished from Massachusetts to Rhode Island, and was finally killed by the Indians.

The "General Court" of Massachusetts, from 1634 to 1644, consisted of the Council and freemen. Jesuits and Romish priests were banished from the Old Bay State, and the importation of "that cursed sect"—Quakers—prohibited. On the Sabbath all persons were forbidden to "run or walk," except "reverently to and from church," or to profane the day by sweeping the houses, cooking or shaving. Mothers were commanded not to kiss their children on "that sacred day," and a fine was imposed on any one "observing any such day as Christmas."

In 1646, any person who kissed a person in the street, even as an honest salute, was flogged, and this punishment was inflicted as late as the middle of the eighteenth century. A child "born on the Sabbath" was not permitted to be baptized.

In 1638 there were but two licensed inns in Boston. When a stranger entered an inn, an officer followed, and if he called for more grog than the officer thought he could bear, it was forbidden, and a less quantity administered. All persons were required to dress according

to their fortune or be fined by the Grand Jury. Women were fined for cutting their hair like a man, or having it hung loosely over the face. Young women were required to *spin* as much as the select men prescribed, or be fined. Any person, *cutting a maid without her parents counsel*, was fined and imprisoned. A very few persons had the title of "Mr." or "Esquire." "Goodman" or "Goodwife" were the usual appellations.

In 1643 the colonies of New Plymouth, Massachusetts, Connecticut and New Haven entered into a league of "perpetual confidence, offensive and defensive."

In 1644 a mint was created for coining silver money in Boston. Maryland is the only other colony that ever coined money.

In 1651 the Baptists first made their appearance in Massachusetts; led by Obadiah Holmes. They were adjudged a nuisance and banished the Province. The President of Harvard College embraced the new tenets, and was dismissed.

About the year 1644 the Quakers first appeared in America. George Fox was the founder of the sect in England.

In 1658 the penalty of death was pronounced in Massachusetts on all Quakers returning from banishment, and many were executed, exhibiting the utmost courage and zeal. The law of Connecticut was, "No food or lodging shall be afforded to a Quaker, Adamite, or other heretic."

In 1672 the laws of Connecticut were ordered to be read weekly in each family.

In 1679 the General Court of Massachusetts declared that the "Navigation Acts invaded their rights, as they were not represented in Parliament."

In 1680 a bright meteor, in the form of a spear, the point to the setting sun, was seen for several successive nights in New England.

In 1687 marriages were required to be solemnized before ministers of the church of England, there being at that time one only in Massachusetts. Feasts and thank-givings were suppressed, public meetings disallowed, and passports were required in order to leave the Province.

In 1693 the belief in witchcraft was universal, as was the belief in Christianity. Sir Matthew Hale adjudged a number of men and women to die for witchcraft a few years before this period.

As late as 1706 the Scottish seceders *reprinted* their protest against the repeal of the penal laws against witchcraft as a national sin.

In 1662 three witches were hung in Hartford, Conn.

In 1692 witchcraft broke out in Salem, Mass., spreading throughout New England. Young women were the first and most numerous victims. Twenty-eight persons were capitally convicted, of whom nineteen had been hung.

In 1793 an assembly of divines declared "that the apparitions of persons affecting others was no proof of their being witches." The House of Assembly appointed a fast. Thus ended the witchcraft delusion.

In 1686 the first Episcopal Society, was formed in Massachusetts and the first Episcopal Chapel was erected 1688. "Mass" was first performed in Boston by a Roman Catholic priest in 1788.

Cotton Mather, the son of Increase Mather, wrote 382 works of all sorts. Above his study door was inscribed, "Be Short." Grahame, the historian, says that, according to Quincy, "the Mathers were somewhat corrupted by a deep vein of passionate vanity and absurdity." In 1655 Cotton Mather said the Rhode Island Colony was *bona terra, mala gens*—a good land and wicked people!

Maryland was the first of the American States, in which religious toleration was established by law.

In 1649 the Maryland General Assembly, mostly Roman Catholics, declared and ordained that no person professing to believe in Jesus Christ should be molested on account of his faith, or denied the free exercise of his mode of worship. At this same time the Puritans were persecuting their Protestant brethren in New England, Episcopalians of Virginia persecuting the Puritans, while Catholic Maryland was a sanctuary for the refugees of all denominations of Christians, the place

where the Protestant sought refuge from Protestant, and afterwards, these Protestant refugees sought the abrogation of the Catholic worship and religious toleration in Maryland, and effected it by legal enactment in 1654.

Rogues were first banished from England during the reign of Elizabeth. James the First sent felons to Virginia.

After the Restoration many Quakers were transported to America as felons. Maryland protested against it, but only a short time prior to the American Revolution, three hundred and fifty felons were annually imported into that State.

Juan Ponce de Leon, a companion of Columbus, first discovered Florida. He arrived on the coast in April, 1512, when the country was in the fresh bloom of spring; the trees were covered with blossoms and the ground with flowers. As he discovered the land on Sunday before Easter—which the Spaniards call "Pascua de Flores"—he gave it the name of Florida.

Shakespeare only mentions America once in his works,—in the *Tempest*; where Ariel celebrates the stormy coast of "The still vexed Bermudas," and Milton does not mention America at all, but he casually alludes to the Indians as seen by Columbus, in "Paradise Lost," Book IX.

Sir Walter Scott, to discourage emigration, wrote the following:

"I thought how sad would be the sound
On Susquehanna's swampy ground
Kentucky's wood-encumbered brake
And wild Ontario's boundless lake,
Where heart-sick exiles, in the strain,
Recall fair Scotia's hills again."

CANIBALISM.

One of our editors on a tour for items (we have to go far, and often with fishermen's luck, to get any) was pleased and that much profited, by an invitation to dinner. The table was as usual bountifully spread, for Highland Parkers will live high, (90 feet above the lake). The center of attraction as at all well regulated dinners was what appeared to be a fine rare roast of beef. The family gathered round, waited with patience during the preliminary invocation, then without patience until our old man (meaning the Editor,) was helped; but what was our horror and surprise when one of the youngest and most truthful of the olive branches broke the silence with, "Mister that is a piece of Mary Ann!" pointing at what we supposed was the roast of beef. We looked around in astonishment and horror! counted up the family, and carefully observed them. They were complete as to numbers, also as far as we could discern as to members, and our thoughts run in pity and sympathy, for the fair cook in the kitchen, and we sorrowfully took out our pencil to indite an appropriate I-e-g, when a broad laugh from the household burst forth, just as the impression was forming in our mind that Justice Dooley should be informed of this, and another olive branch swayed its digital member and proclaimed that "Mary Ann was *thecow*, yesterday, but nice roast beef to day." Our appetite returned immediately and the old cow walked off that table quicker than she ever skipped to the music of the milk ing-pail or the persuasive tones of the deacon's gentle voice.

Theodore Parker married in April, 1836, Miss Lydia D. Cabot, only daughter of John Cabot, of Newton, with whom he had plighted troth, five years previously. The following resolutions are entered in his journal on his wedding day:

1. Never, except for the best of causes, to oppose my wife's will.
2. To discharge all services for her sake freely.
3. Never to look cross at her.
4. Never to weary her with commands.
5. To promote her piety.
6. To bear her burdens.
7. To overlook her foibles.
8. To love, cherish, and ever defend her.
9. To remember her always most affectionately in my prayers; thus, God willing, we shall be blessed.