

Andros replied, "Do not think that the laws of England follow you to the ends of the earth." A wholesale system of robbery of the people was organized. Bancroft says that the whole seaboard, from Maryland to the St. Croix, was united in one extensive despotism, and the people were preparing for resistance. The Congregational ministers took the lead in urging the people to maintain their liberties, and it is recorded that on one occasion the pastor of the "Old South," preached from the text, "Ye have not yet resisted unto blood."

England had tasted of liberty in the days of the Independents, but then understood not its advantages. Twenty-eight years of despotism had so ground the people to the dust, that they were ready to hail deliverance. Even Oxford, that on the day of the martyrdom of Russell, declared "Submission and obedience, clear, absolute, and without exception, the badge and character of the church of England," was as ready for resistance as the most violent Independent. James had not been on the throne two years, before, according to Macaulay, "the intolerant king, and the intolerant church were equally bidding against each other" for the support of the Non-conformists, whom both had so deeply injured. James, who had quarrelled with the bishops in regard to the filling up of many of the public offices with Roman Catholics, in violation of the law, issued a Declaration of Indulgence, and sought to win to his side the dissenters, who, Macaulay says, held the balance of power. James declared to the dissenters, that the intolerance of the church had forced him to persecute them, and the bishops appealed to the dissenters to side with them, as the persecution was the act of the king. Penn and some others, however, ranged themselves on the side of James. When told that the Declaration of Indulgence was unconstitutional, they asked what was the constitution to them, since both king and church had combined to deprive them of its rights. But Howe, Baxter, Bates, Bunyan, followed by the great body of the Non-conformists, threw their influence against the king. Eventually the whigs and the dissenters united together, and brought over William, Prince of Orange, with whom Shaftesbury had plotted, and who was waiting a favorable opportunity. Bancroft says, that the revolution of 1688 is as much due to the Non-conformists, as to Shaftesbury and the whig aristocracy. William and Mary were eventually placed on the throne, but not without determined resistance from the bishops and the high church party, who threw every obstacle in the way of liberty; and a very imperfect toleration was secured to the Non-conformists, to whom the nation was so deeply indebted for its freedom.

Thus ended the dark days of Stuart rule in England. Jeremy White, an Episcopalian minister, had collected a list of dissenting sufferers, and had the names of 60,000 persons who had suffered for their religion between the restoration and the revolution of 1688, five thousand of whom died in prison. Jeremy White was offered a large sum for the manuscript, but would not sell the record of the wrongs committed by his own church.

When the news of the invasion of England by William of Orange reached Boston, Governor Andros had the messenger imprisoned; but the news flew from man to man. "There is a general buzzing of the people," said Andros, and he gave orders that the soldiers be ready for action. The principal public officers were soon arrested by the people; Governor Andros was imprisoned, the king's frigate was seized, the fortifications taken, the aged Bradstreet proclaimed governor, and a declaration was read from the balcony of the town house that the insurrection was a duty to God and the country. The news