

and custom demanded of every one a personal attendance on Sunday at both services. If any defaulter failed to put in an appearance it was the minister's duty to call promptly on Monday and know the reason why. There was no place for differences of religious opinion. All that individualism which now raises a crop of various little churches in every country village was sternly suppressed. For many years only members of churches could be eligible to public offices; Sabbath-keeping was enforced with more than Mosaic strictness, and New England justified the sarcasm which said that they had left the Lords-Bishops to be under the Lords-Brethren. In those days if a sectarian meeting of Methodists or Baptists, or an unseemly gathering of any kind, seemed impending, the minister had only to put on his cocked hat, take his gold-headed cane and march down the village street, leaving his prohibition at every house, and the thing was so done even as he commanded.

In the very nature of things such a state of society could not endure. The shock that separated the nation from a king and monarchy, the sense of freedom and independence, the hardihood of thought which led to the founding of a new civil republic, were fatal to all religious constraint. Even before the Revolutionary war there were independent spirits that chafed under the