

United States drove the witches out of their furnaces by throwing living puppies into them. This was a cruel means, but they claimed it alone could have the desired effect of exorcising the demon and breaking the witches' spell.

It might reasonably be expected that a community so isolated from every moral influence, and deprived of those inestimable privileges conferred by Gospel and educational teachings, would seriously degenerate towards savage usages. For some time after they arrived in the country the early settlers were deprived of every means for spiritual and mental improvement, and when missionaries did arrive their appointments were so widely separated, and travelling so much impeded, comparatively few could avail themselves of the proffered blessing. It is true the Bible was found in nearly every household, and its sacred pages meditatively read by the quiet fireside; but the absence of an active moral stimulus soon told to the disadvantage of the younger members of society. They did not rush impetuously into moral turpitude, or unbridle their passions with no regard for the majesty of truth and virtue. Considering the circumstances under which they were placed, we find every reason to commend the fidelity to honorable precepts and respect for public opinion which prevailed among them. In fact, the pre-eminent, moral aspirations of our forefathers have been handed down to future generations as one of the brightest ornaments of their characters. They made it a duty to fully reward and publicly honor those who aimed to be recognized as industrious, brave, candid, hospitable, honest and steady in deportment, and the punishments inflicted upon offenders by the imperial court of public opinion, were effectual in reforming the culprit, or expelling him from the community. As they tersely expressed it, the offender was "hated out," a mode of chastisement something akin to the *atimeia* of the Greeks. The sentiments of the people were purely democratical, and every man held his services for the common good. At house-raising, log-rollings, harvest-parties, &c., every one was expected to do his duty faithfully. A per-

son who showed any inclination to shirk such responsibilities was sure to be designated by some opprobrious title, and treated with cold indifference. Debts and dunnings, which now make such an uproar in commercial life, were but little known among the first settlers. They possessed little money, and felt no very great inconvenience by this deficiency. Everything purchased among themselves was paid for in produce or labor. If an agreement or contract was not punctually filled the credit of the delinquent suffered thereby. Petty thefts were rare, and when they occurred unstinted infamy was meted out for punishment. Among the frontier settlements of the United States a summary mode of punishment for theft was resorted to. If the article stolen was of some value, a kind of jury, of the whole neighborhood, after hearing the testimony, would condemn the culprit to be chastised by Moses' law, which was, "forty stripes, save one." If the theft was of lesser consequence the offender was generally doomed to "carry on his back the flag of the United States," which then consisted of thirteen stripes. We have no evidence that such judicial regulations were practiced by our ancestors, and as they were unquestionably more law-abiding and less given to violations of any social rule, it is doubtful whether these extreme sentences were ever pronounced. If a woman was given to tattling and slandering her neighbors, she was voted by common consent with a patent right to say whatever she pleased, without being believed. Her tongue was then said to be harmless.

Our "rude forefathers" were not void of hospitality and the generous impulses of the heart. They freely divided their rough fare with a neighbor or stranger, and would have taken offence at the offer of pay. Their friendships were warm and constant, uninfluenced by the conventionalities of a more modern society. On the other hand they were revengeful, and maintained the point of honor by personal combats. If one man called another a liar, he was considered as having given a challenge which the person who received it must accept, or be branded a coward. The