

chiefly occupied in the affairs of the colony; in checking the excesses of faction, and raising it to that honourable estimation to which, in virtue of its excellent institutions, it was entitled. He went a second time to England to promote its advantage, and employed himself on his return in labours more abundant, paying attention to his ministerial duties, as well as arranging and directing secular concerns; and in his seventy-seventh year he was still visiting the Narraganset Territory, and freely preaching to the native tribes the unsearchable riches of Christ. Thus lived this venerable patriarch, one of the most illustrious, unaffectedly pious, conscientious, forgiving, noble-minded, and disinterested of men; one who, in all his persecutions, cares, and difficulties, maintained with unsullied integrity the liberal and evangelical principles he professed, steadily advancing as far as light was given him; and whose services in the promotion of civil and religious liberty entitle him to lasting gratitude and admiration. He died in the year 1683, at the age of eighty-four, at Providence, and was buried there with all the solemnity and respect the colony was able to shew.

By an American writer he is thus eloquently eulogized:—"At a time when Germany was the battle-field for all Europe in the implacable wars of religion, when even Holland was bleeding with the anger of vengeful factions, when France was still to go through the fearful struggle with bigotry, when England was gasping under the despotism of intolerance, more than forty years before William Penn became an American proprietary, Roger Williams asserted the great doctrine of intellectual liberty. It became his glory to found a state upon that principle, and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and

like the image of Phidias on the shield of Minerva, can never be erased without the total destruction of the work. The principles which he first sustained amidst the bickerings of a Colonial parish, next asserted in the general court of Massachusetts, and then introduced into the wilds of Narraganset Bay, he soon found occasion to publish to the world, and to defend as the basis of the religious freedom of mankind. He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects; the philanthropy of Williams compassed the earth: Taylor favoured partial reform, commended lenity, argued for forbearance, and entered a special plea in behalf of each tolerable sect; Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. Taylor still clung to the necessity of positive regulations, enforcing religion and eradicating error; he resembled the poets, who, in their folly, first declare their herd to be invulnerable, and then clothe him in earthly armour: Williams was willing to leave truth alone, in her own panoply of light, believing that if, in the ancient feud between truth and error, the employment of force could be entirely abrogated, truth would have much the best of the bargain.

If Copernicus is held in perpetual reverence because, on his death-bed, he published to the world that the sun is the centre of our system,—if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion,—if the genius of