

sternly consolidating their own institutions, and preparing for resistance. It was in this view that the Freeman's Oath was appointed." Williams being a leveller, or what was called in England, a "no-government-man," refused to be subject to any government whatever, and stirred up the people of Salem to oppose the oath. His wife pleaded with him not to disturb the peace and harmony of the colony when it was menaced with danger from the Stuarts and from Archbishop Laud, but he persisted. By a bare majority the magistrates pronounced against him the sentence of exile, "not as a punishment for opinion, or as a restraint on freedom of conscience," but because he was, they said, "endeavoring to subvert the fundamental state and government of the country." Thus was Roger Williams exiled, not because he was a Baptist, for he was then a Congregational minister "beloved and respected" by his flock, but exiled for political reasons. Williams afterwards stated that Governor Winthrop, who had taken an active part in his exile, advised him to steer his course to the Narraganset Bay, where the place was free from claims or patents, and organise a settlement on his own plan, "and I," said Williams, "took his prudent notion as a voice from God," and Williams, in accordance with that opinion, named the first inhabited spot in Rhode Island, Providence, which name it still bears. Through Vane's agency, some years later, Rhode Island was secured to Williams, and he collected Antinomians, Anabaptists, and all the dissatisfied and disaffected. In attempting to establish a government he found the impracticability of his notions. There were great bickerings and disagreements in the province that Williams founded, but all worked well eventually, as the latter colony was almost overlooked by the English authorities, hidden as it were in the shadow of the more important province of Massachusetts. Although Williams afterwards became a Baptist, he was endeared in many ways to Massachusetts, and its protecting care was extended to him and his followers. Governor Winthrop on several occasions (wrote Williams to Vane) assisted Rhode Island from his own private means, and Williams never ceased to love Massachusetts, at one time exposing his life for its safety. It is noticeable that the forms of administration established by Williams were borrowed from the examples of the Jews.

The next difficulty was the "Antinomian" movement. The disturbers in this instance were members of the Congregational churches, ultra-Calvinists, who came from England after the colony was established, and who tried to have everything modelled after their own opinions, making a great deal of trouble. Disputes ran high, and some of the Antinomians who held office were defeated at the elections. Wheelwright threatened to appeal to King Charles, and as King Charles was a persecutor of the Puritans, it was accounted treason to appeal to him. The question became, not, shall we tolerate Antinomians? but shall we harbor among us a party that will bring to their aid the power of King Charles, our persecutor, who would take from us our liberties? The Antinomian leaders were in consequence exiled from the territory of Massachusetts, and some of them founded a little colony on the banks of the Piscataqua, while others made their way to Roger Williams, who gave them a welcome.

At a time when Laud had full power over all the American plantations to establish the government and regulate the laws, a meeting of the Grand Council of Plymouth was held in England, and the whole coast from Acadia to the Hudson divided into shares, and distributed by lot. This created great excitement in New England, and the people of Massachusetts feared that their properties would be taken from them, and that Laud would tyrannize