

larger freedom of constitutional principle, too proud and too right, they insisted too confidently on the demand for a well-observed and intolerant religion would be a curse to the country with his consequences following. "that great history has at last in advance the rights of conscience. It must be a curse to the Presbyterians, as ready to copy the power, they were to persecute. objectionable in itself. Its use in Public Worship required, under all exercises of administration, about as a high-lying wholly to be or resembled conformity. It is because very few are sometimes of the clergy

whom the Puritans ejected were sufferers for conscience sake. The great majority were set aside for absolute vice, utter incompetency, or for opposition to the existing government. Many of the clergy, from the active part they took in the national struggles then going on, suffered from the chances of war, and were plundered by the parliamentary soldiery, not because they were Conformists, but because they were Cavaliers. The Rev. D. Mountfield, who, being an Episcopalian clergyman, may well be regarded as good authority for such a statement, says in his valuable work recently published :* "Some of them probably were no loss to their parishes, being drunkards, swearers, ignorant as well as ungodly ; but others were good men, holy and learned, who had done no man wrong, a Hammond, a Jeremy Taylor, a Prideaux, a Hall, a Nicholas Ferrar ; these men were treated with remorseless bigotry, insulted, robbed, beggared, imprisoned—sixteen hundred in all, according to some—two thousand four hundred, according to others." It must also be borne in mind that these clergymen had no option in the matter—they did not, like the worthies of 1662, resign their livings to maintain a clear conscience—they went out of the church because they were not allowed to remain in it. On their ejection, too, some provision was made for their maintenance. They were allowed a fifth part of their livings, a lenient and considerate arrangement which you look for in vain in the case of the ejected Nonconformists. Moreover, many of those who were ejected by the Long Parliament for not taking the covenant, the only religious test imposed, were restored by Oliver Cromwell's "Triers." Many more would have been thus restored, if their characters and ministerial qua-

* TWO HUNDRED YEARS AGO : An account of the Ejection of the Puritans from the Church of England, and the efforts made to restore them, with a sketch of their rise. 1862.