HOW ROWLEY IN YORKSHIRE LOST ITS POPULATION IN THE SEVENTEENTH CENTURY, AND HOW ROWLEY IN MASSACHUSETTS WAS FOUNDED.

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BY

REV. A. N. COOPER, M.A.,

VICAR OF FILEY.

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How Rowley in Yorkshire lost its Population in the 17th Century, and how Rowley in Massachusetts was founded.

By Rev. A. N. Cooper, M.A.

ABOUT five miles north-east of Brough Station stands the Church and Parsonage of Rowley. No other houses are to be found in the place, and hence has arisen the custom of not adding the word "Rectory" to the clergyman's house, it being quite unnecessary. Rowley is enough, for there is no other dweller or dwelling in the place.

As in mediæval times Church affairs were managed in a far more business-like way than they are at present, one feels certain that in the 13th century, men would never have built a Church capable of accommodating 150 people for a population which did not exist. On enquiring what became of the population, one finds some light thrown upon the subject from the following entry in the Rowley Register.

"Among the divines which went over this summer, *i.e.*, to New England, were the Rev. Ezekiel Rogers, M.A., sometime chaplain in the family of Sir Francis Barrington of Hatfield Broad Oak in Essex, afterwards Vicar (it should be Rector) of Rowley in Yorkshire, where he continued a successful preacher to a numerous congregation almost twenty years. The Archbishop of that diocese, Dr. Matthew, being a moderate divine, permitted of those lectures or prophesyings, which Queen Elizabeth had put down. The ministers within certain districts had their monthly exercises, when one or two preached, and others prayed before a numerous and attentive audience. One of the hearers, who bore an ill-will to the exercises, told the Archbishop that the minister had prayed against him, but his Grace, instead of giving credit to the informer, answered,

with a smile, that he could hardly believe him, because these good men know (says he) that if I were gone to Heaven, the exercises would soon be put down. Which came to pass accordingly, for no sooner was his successor (Neile) in his chair, but he put a period to them and urged subscriptions with so much severity that many of the clergy were suspended and silenced, among whom was Mr. Rogers, who, having no further prospect of usefulness in his own country, embarked with several of his Yorkshire friends for New England, where he arrived in the summer of the year 1638, and settled at a place he called Rowley. Here he spent the remainder of his days in a vicissitude of affliction and sorrow till the year 1660, when he dyed in the 70th year of his age."

Another entry in the Register is as follows :—

"Mr. Jeremiah Northend, dyed April 12, 1702, he went with Mr. Rogers in to America, when about 12 years old, and staid there about 9 years. The enclosure at Rowley was made in his absence."

Such is the light thrown on the matter from this side of the water. On the American side, the town of Rowley, now a suburb of Ipswich in the State of Massachusetts, confirms to some extent the truth of the above entry, and is a silent witness of the forceful character of the Rev. Ezekiel Rogers and the others who helped to found the place.

To trace back to their source the tiny rivulets of a gathering discontent is always a difficult task. For a complete and thorough survey of the whole subject, as to why the Puritans or Independents broke away from the Church, we might be obliged to search among the records of the Norman kings ; or further back still, to disinter from amid the obscurities of Anglo-Saxon times such relics as might remain of those loose Celtic Organisations, which were superseded by the strong hand of a Theodore or a Dunstan. But victorious as the party of order were, there were some secret seeds of dissatisfaction which no vigilance or tyranny had been able to suppress. Spurgeon once declared that

ROWLEY CHURCH, YORKSHIRE.

he was able to trace back the descent of the Baptist Church from the Apostles, without once going through the Church of Rome, and though I am ignorant of the process, I am unable to impugn his statement. Making this brief allusion to the fact that I know a great movement cannot be explained in a few brief sentences, the following may serve as a practical account of what drove the Rev. Ezekiel Rogers from his living of Rowley.

During the reign of Elizabeth, many devout and earnest men felt that the Reformed Church of England had not been reformed enough, and so they separated themselves from her services for the sake of a pure worship, and a simpler faith. Many who did not leave the Church of England greatly sympathised with the ideas of the Puritans.

Under James the First, the screw was applied more strongly than before to bring all England into line as regards religious worship and practice. The Book of Sports was appointed to be read in Churches, which advocated dancing, archery, leaping and May games after Divine Service on Sunday. The object of this injunction was much the same as the reception of the Sacrament at a later date, viz., to detect the Puritans, as it was well known they would as certainly disregard the order as a Roman Catholic would decline the Sacrament as administered in an English Church. The Book of Sports was first published in 1618, but it was not till 1638 that pressure was brought on the Rev. Ezekiel Rogers to read it in Church. He thus refers to the subject in his will. "The Lord gave me a call to a public charge at Rowley in Yorkshire, where, by the gentleness of Toby Matthew (so he calls His Grace the Archbishop of York) I was favoured both for subscription and ceremonies, and enjoyed my ministry about seventeen years in comfortable sort, till, for refusing to read that accursed book which allowed Sports on God's Holy Day, I was suspended, and by it and other signs of the times driven with many of my hearers to New England."

The reference to his being favoured as to subscription has to do with the most obnoxious part of the Book of the Canons, which had been passed in 1604, viz., to a stringent requirement of subscription *ex animo*, to the three articles contained in the XXXVI. Canon. These three articles were assent to the XXXIX. articles, a declaration that the doctrine of the Church was agreeable to the Word of God, and a promise to use the Prayer Book and no other form in Public Prayer and administration of the Sacraments. Refusal to subscribe was punished by deprivation under the provisions of the Statute of Elizabeth.

The Toby Matthew referred to was at the time of his appointment, Bishop of Durham, He was an able controversialist, and in private life was singularly beloved for his steady friendship, his great liberality, and genial temperament. Fuller speaks of him :— *Spargens sales cum cachinno. Lepido ore et concinno* (scattering witty and laughable jokes, in a pleasant and elegant way). To-day the see of York has a larger income than that of Durham, but in Matthew's day the promotion excited remark, as according to a homely northern proverb—"York has the higher rack, but Durham the deeper manger."

Matthew died in 1628, and was succeeded by two prelates, whose terms of office were too short for them to effect much in any way. In 1631, Neile was translated from Winchester to York through the influence of Laud. Neile's bigotry in dealing with the Clergy in general may be gathered from his treatment of the Dutch settlers who, under Vermuyden, were brought to England for the reclamation of the level of Hatfield Chase. Though Charles the First had promised them the free exercise of their religion, and though the ignorance of our language would have made it useless for them to attend the English service, yet Neile refused them liberty to erect a chapel of their own. Fortunately one corner of their work lay in the diocese of Lincoln, where a chapel was built. Neile not only urged subscription to the XXXVI. Canon and made it

compulsory, but also put down the "Exercises" to which Rogers and other Puritan clergy were attached, the exercises being lectures accompanied by prayers other than those found in the Prayer Book. Archbishop Neile's own account of the matter is contained in a letter to the King, in which he says too many of His Majesty's subjects in Yorkshire have gone to New England, among them "one, Rogers," who had been incumbent of a living worth £240 per annum. For two years he had tried in vain to reclaim him, refusing to receive his resignation. But he had just received a letter from him written on board ship, thanking His Grace for the counsel he had given him, but telling him that his resignation must now be definitely accepted, for he was then actually commencing his voyage. The King's marginal note upon this communication is :—"An honester man must be put in his place."

Though the character of Archbishop Neile is somewhat outside the scope of this paper, and his subsequent fate still more so, yet it may be of interest to some if I state his intolerance was carried as far as possible. He refused to consecrate the private chapels of the nobility and gentry "lest they should be the occasion of conventicles." In a letter to Laud in 1639, he speaks of the proceedings taken in the case of Legate who was burnt for heretical opinions in the reign of James the First, and adds, "I am persuaded his punishment did a great deal of good to this Church. I fear the present times do require like exemplary punishment, which I refer to your grave consideration."

When we find such sentiments uttered by a man holding one of the very highest positions in the Church, we can scarcely be surprised at the reaction which followed, or wonder at a feeling being aroused which resulted in the expulsion of the Bishops from the House of Lords. As an eminent writer has said "it is not the mother's learning, but the mother's love and tenderness which educate and nourish the child ;

so it is the love and pastoral care of the Church, and not her theology and learning which find their way home to the hearts of the religious community."

Archbishop Neile did not live to see the bursting of the storm which he had partly invoked, for he died on October 5th, 1640.

The persecution of the Puritans had caused many to turn their eyes towards the freedom of America, and between 1620 and 1640, about four thousand families entered New England. With incredible infatuation it is known that Charles' government absolutely forbade these migrations, and thus prevented Oliver Cromwell, John Hampden and Arthur Haslerigg from leaving England. Some emigrants went to Holland, but the Rev. Ezekiel Rogers, being a man of means, decided to emigrate to America with about twenty of his parishioners, who, as he says, were "godly men, and most of them of some estate." I am able to supply the names of the twenty heads of families, all of whom reached America :—James Barkar, Thomas Barkar, Matthew Boyes, Jane Brocklebank, Edward Carleton, Hugh Chaplin, Joseph Jewett, Maximilian Jewett, Francis Lambert, Thomas Mighill, Thomas Nelson, Thomas Palmer, Francis Parrot, John Spofford, Thomas Tenney, Michael Hopkinson, William Stickney and Richard Swan.

As a rule, biographies cover up all the defects of character found in everybody, and especially in men of strong character. The Rev. Ezekiel Rogers was a man of strong character, and is no exception to the rule. The Essex Archæological Society have unearthed some interesting correspondence between Rogers and his patron, Sir Francis Barrington of Broad Oak. Rogers had always been of a thrifty turn of mind, and before deciding to give up Rowley, rather than "read that accursed book," he wrote to Sir Francis to tell him he had found out a way to evade the law against simony, and retain a great part of his salary, if he might nominate his successor. I am glad to say Sir Francis refused to co-operate, though, as an

INTERIOR OF ROWLEY CHURCH, YORKSHIRE.

American writer says, "it did seem hard to Mr. Rogers." There are some incompatible things in the world, among them you cannot be enrolled among the noble army of martyrs and get paid for your martydom as Rogers proposed to do.

The Rev. Ezekiel was most pertinacious in looking after his money affairs. When presented to the Rectory of Rowley, Rogers asserts that Sir Francis Barrington promised to re-imburse him for some repairs. Sir Francis died without paying the sum demanded, £200, and so Rogers wrote to his successor :—

"Ah ! Sir, you are now about censuring the Hierarchy for persecuting of us, and shall I suffer in this way by my friend ? Doe you think this faire towards, I say not a friend of thirty years standing, but an exile for Jesus Christ ? If you that be reformers be not exact in your walking with God in holiness and righteousness, my fears for you will be increased. Sir, my God hath kept me in all my days to my gray hairs, and I believe I shall not want, but take you heed you give me not cause to complain to God of you, for I believe He will heare."

From the above it will be seen that it is not only the Vatican which can use spiritual thunders, but in spite of the thunder, the money remained unpaid.

It would be hard to say where the "numerous congregation" referred to in the Rowley Register can have come from, unless we suppose the village populated by the twenty heads of houses referred to. According to the ordinary reckonings of five to a house, this would make a population of 100, and the labourers employed by the said farmers would have made as many more at least. There is a field at Rowley where the foundations of the former village are still to be seen.

As a further proof of the different character of the country, as regards population in the past, I may mention that the adjoining hamlet of Hunsley was once the most considerable village in the Wapentake of Harthill. The place, like Rowley, has almost ceased

to exist, but the foundations of a fair-sized village can be easily traced. The name is still known from Hunsley Beacon, which was in use up to seventy years ago. I may be allowed to mention the place formed part of the property of the Fair Maid of Kent, who, in 1368, married the Black Prince. She was a widow at the time, having been married previously to Sir Thomas Holland, and died in 1388, and was succeeded in her estates by her son by her first marriage, Lord Thomas Holland, Earl of Kent.

As this is an antiquarian paper, and not a clerical one, it is not within its scope to deal with the wisdom of the Book of Sports or the hardship inflicted on conscientious men in compelling them to subscribe to the Articles. But in justice to Archbishop Neile, it may be remarked that tolerance is a plant of slow growth, and that the Rev. Ezekiel and his company could show themselves just as narrow as the Archbishop when they possessed the power to enforce their opinions. For proof of this I would refer to Whittier's poem of "Cassandra Southwick." Two young persons, son and daughter of Laurence Southwick of Salem, in Massachusetts (not very far from the American town of Rowley) were fined ten pounds each for non-attendance at the Independent Church, which £10 they were unable to pay. The case was taken to the general court at Boston, and that body issued an order which may still be seen on the Court Records, by which the Treasurer of the County was fully empowered to "sell the said persons to any of the English nation at Virginia or Barbadoes to answer the said fines." An attempt was made to carry the barbarous order into execution, but no shipmaster was willing to take them.

In 1638 the Rev. Ezekiel Rogers and his twenty parishioners sailed from Hull. We may imagine the discomforts of the voyage were borne with stern resolution, in which, however, an eye for the humourous state of things was not wanting, for in 1648, a volume entitled "Good News from England" tells the story

of the voyage in verse. Alluding to preaching on board, it says :—

> " At ship's mast doth Christ's pastors preach,
> While waves like prelates proud
> Would fling them from the pulpit's place,
> As not by them allowed."

The company landed in October 1638. The ship was the " John " of London, and it is no disparagement to the Rev. Ezekiel Rogers to say that it carried a more precious freight than himself, for it had on board the first printing-press which reached America. The little company wintered in Salem, and wisely made enquiries before settling down. Apparently some wealthy Puritans in England had helped to find the money for the settlement, for Mr. Rogers was " under a promise to many persons of quality in England, who depended on him to choose a fit place for them." He consulted with the ministers of Massachusetts as to the best position for a settlement, and acting on their advice, he concluded to take a place between Ipswich and Newbury. The price paid was £800, and it was at first called " Roger's Settlement," but the name was afterwards changed to Rowley. Doubtless it was at the time little more than a wilderness tenanted by the wolf and the bear, and the stealthy savage.

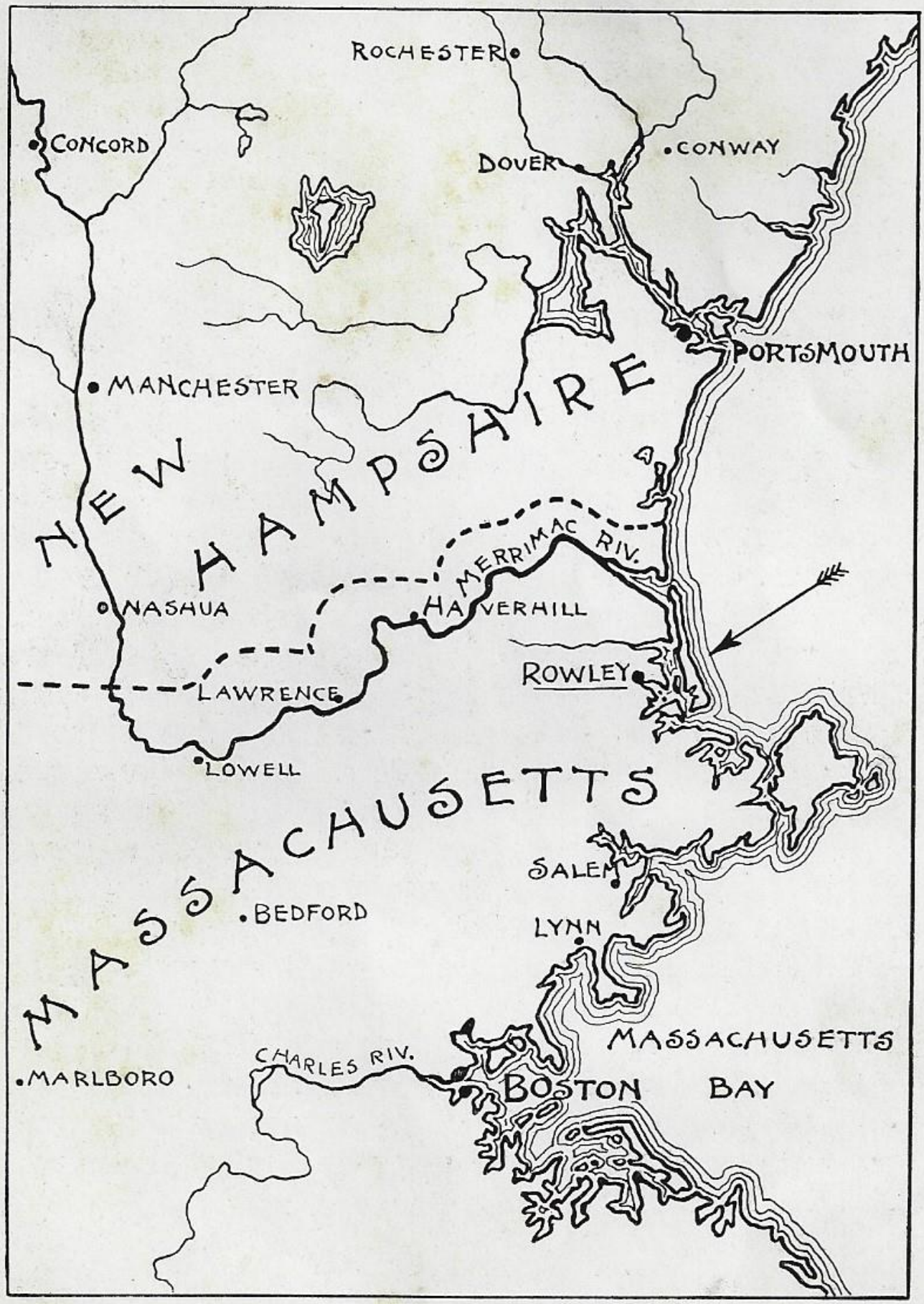
This paper is not a biography of Mr. Rogers, but it may serve to bring out the stuff of which he was made, if I write some of the good man's woes, and the fortitude with which he bore up against them. Having been appointed minister of the place at a salary of sixty pounds, with Thomas Mighill and Maximilian Jewett as his deacons (note how the congregational model of a church had been accepted), the remaining years of his life were one succession of misfortunes. He buried the wife he had brought out with him at the end of ten years. He married again, and soon had to follow his second wife, with his child, to the grave. He married again, and on the very night of his marriage, his dwelling-house with all his goods, the church records, and the library he had brought from England, were all

consumed by fire. This was in 1651, and soon after, a fall from his horse so injured his right arm, that it was ever after useless for writing. So far from these things breaking his spirit, they did but prove his mettle. He re-built his house, he replenished his library, he substituted his left hand for his right, and wrote well with it, and held his head so high that it is said a traveller passing through the town asked him if he were the person who served there. He replied, "I am, Sir, the person who rules here."

To understand the condition of the country to which Rogers and his companions came, it will be necessary to go back a little. It was in 1620 that the first settlers landed at Plymouth Rock. That section of New England had been nearly depopulated by a great pestilence among the Indians. These pious men saw the hand of God in all things, and so one writes:—"It seems that God hath provided this country for our nation, destroying the natives by a plague, it not touching one Englishman, though many traded, and were conversant among them. They had three plagues in three years successively, near 200 miles along the sea coast, that in some places there scarce remained five of a hundred."

In 1628 a patent was obtained from King Charles for the planting of a colony between Massachusetts Bay, and the Charles River on the south, and the Merrimac River on the north. Salem was the fort, and John Endecott the governor of the new settlement. By 1638 along the coast were settled the towns of Salem, Charleston, Boston, Medford, Watertown, Roxbury, Lynn, Dorchester, Cambridge, Ipswich, Newbury, Weymouth, Ingham, Concord, Dudham and Braintree.

When Mr. Rogers and his company were resting at Salem after their voyage, endeavours were made to secure the abilities of Mr. Rogers as minister of New Haven, but Rogers declined. I fear that in these days the clergy are not accustomed to such compliments as that paid to Rogers by the New Haven con-



MAP SHOWING POSITION OF ROWLEY, MASSACHUSETTS.

gregation, who actually tried to detain his ship that he could not leave them, but having settled on their tract of land between Ipswich and Newbury, Rogers was firm.

The act of incorporation was as follows :—"4th day of the 7th month, 1639, ordered that Mr. Ezekiel Roger's plantation shall be called Rowley."

The first business was to allot the newly-acquired land to the sixty families, 20 from England, and 40 from America, who had thrown in their lot with Mr. Rogers. The place was laid out, and I am sorry that I cannot trace in the names of the streets, any connection with Yorkshire, for Bradford Street is not likely to have been named after our Yorkshire town, which at that time was an insignificant place, but more probably was named after the martyr who was burnt in Queen Mary's reign. Of the sixty heads of families of the first settlers, only two are designated "Mr." These are "Mr." Ezekiel Rogers, and "Mr." Thomas Nelson.

Like many other men of ability, Mr. Rogers had evidently a very quick temper. When boundaries were somewhat undefined, it is not unnatural that Mr. Rogers thought that a very eligible neck of land was included in his £800. It is also not unnatural for the vendors to consider it was not. Mr. Rogers left the Court House, where the decision was against him in great warmth, saying he would "inform the elders." This was construed into a menacing speech, and Mr. Rogers was cited to appear and answer for his conduct. Rogers wrote to the Governor, confessing "his passionate distemper," and declared that he meant he would ask the advice of the elders. The court, though in its infancy, was on its dignity, and made him appear in person, which he did, and did "freely and humbly blame himself for his passionate distemper."

Massachusetts was, and is divided into four shires or counties, Essex, Middlesex, Suffolk and Norfolk, and Rowley was in Essex County. Each town contained a company of soldiers, who elected their own officers, and we note that one bearing a good old

Yorkshire name, Captain Sebastian Brigham, commanded the Rowley company, and in view of the fine show American soldiers subsequently made, it may be worth noting that all soldiers exercised and drilled eight days a year, under a fine of five shillings a day for absence.

Another Yorkshire term we come across in those early days is the Cow Gate. Every acre and a quarter in Rowley carried with it the right of a Cow Gate on the Common. Every man's property was to be bounded with stakes and stones, the stake to be the thickness of a man's leg, a primitive method of measurement, much as the original yard was the girth of a man, subsequently altered to the length of the King's arm. A day's work was to begin at 7 a.m., and no man was to refuse his turn at tenting the cattle on the Common on the Sabbath by a plea that he did not like to work on Sunday. A special order was made as to keeping clear the town's brook, every one through whose land it passed was to keep their own portion clear under penalty of a shilling a day for neglect.

By 1643 we read, "our supplies from England failed much," no doubt because England herself was so disturbed. We cannot suppose the settlers would have received much support from Royalists, and as for the Roundheads, in that year 1643, Hampden had been killed at Chalgrove, and Fairfax defeated at Bramham Moor, so it is no wonder they felt that charity must begin at home. But out of this evil good came, for in a book I have already quoted from, Johnson's "Wonder-working Providence," I read :—"The first settlers of Rowley, about three score families, were very industrious every way, and soon built as many houses, and were the first people that set upon making of cloth in this western world ; for which end they built a fulling mill, and caused their little ones to be very diligent in spinning cotton wool, many of them having been clothiers in England."

In the same year 1643, we get our first specimen of the zeal with which religion was upheld. Samuel

Gorton and six others were charged by the Court with being blasphemous enemies of the true religion of our Lord Jesus Christ. They were imprisoned, and unavailing efforts were made to reclaim them. The sentence upon them was that they should be dispersed among the people of the surrounding towns, Charleston, Ipswich, Salem, Roxbury, Dorchester and Boston, there kept at work for their living, to wear their irons on one leg, not to leave the town, and not to maintain any of their blasphemous errors on pain of death. I am not able to say in what their blasphemous conduct consisted, but I find they settled matters by all seven returning to England.

From the settlement of the town until 1664, it was necessary that every freeman must be a member of some Congregational Church. In 1664 this rule was modified by allowing those to become freemen who could produce certificates from clergymen that they were correct in doctrine, and of good moral character. A certain number of persons were appointed to see that the Sabbath was well kept, and also to inspect the other families in the town. Perhaps it was with a remembrance of the rock from whence they were hewn that they assigned the number of ten families to each inspector, the same number who under the law of Frank-Pledge in Saxon times, were responsible for one another.

Lest it should be thought that those who had suffered for conscience sake would therefore be zealous for liberty of conscience themselves, the following dates may be useful to remember. Recollect 1638 was the year the Rev. Ezekiel Rogers was driven from old England because of his religious scruples :—

1644—Law made against the Baptists.
1646—Law against heresy.
1656—Quakers first appeared in Rowley.
1658—Law, with penalty of death, against them.
1659—Several Quakers executed.

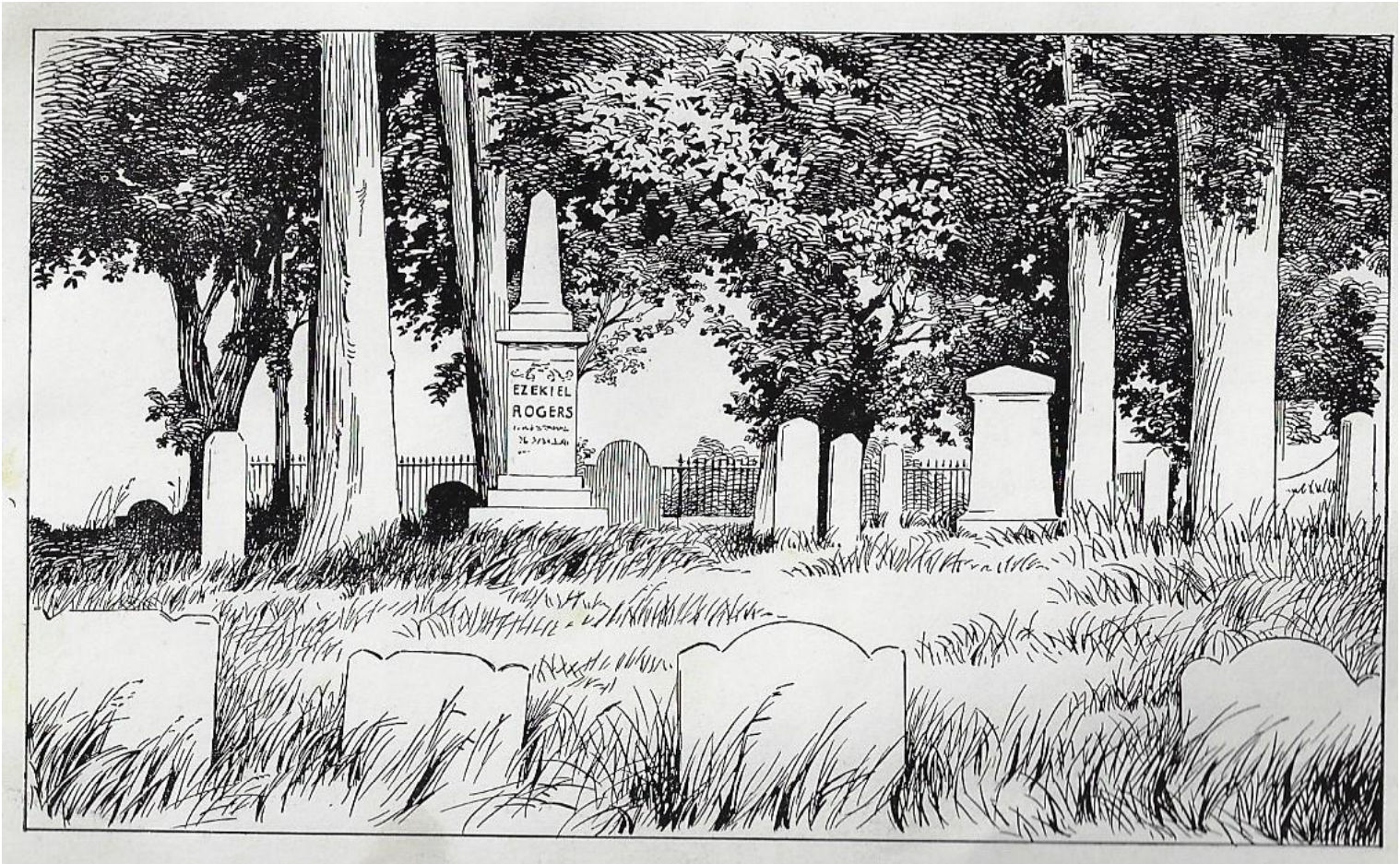
And in 1661 Charles II., of pious memory, forbade the persecution of the Quakers.

The Governor of the province was chosen by the Company of Massachusetts in London, and the name was transmitted to the province for Confirmation, and the freemen were called upon to approve or disapprove the nomination.

James II. succeeded his brother on February 6th, 1685, and in April he was proclaimed in Boston. The following year Sir Edmund Andros was appointed Governor with a commission of Arbitrary Government, and brought over 60 soldiers to enforce it. When he sent to Rowley for a Commissioner to help with the taxes, the town refused to appoint one. A state of semi-rebellion existed until the accession of William III., when, through the intercession of Lord Wharton, Andros was recalled, not before he had been imprisoned, and had to run for his life.

This is a record of things which happened, not of things one might have expected from these hard-headed Yorkshiremen, so it may be a surprise to some that witchcraft was very rife in Rowley, that 20 were put to death, one by pressing, 11 others were condemned, and more than 50 confessed themselves guilty. It was really believed that the witches signed a material book, presented to them by the devil, and were baptised by him, in which ceremony the devil used these words :—" Thou art mine, and I have full power over thee." Afterwards they communicated in hellish bread and wine, administered by the devil.

Again we may wonder that such long-headed and sensible men should trouble themselves about such a matter as the length of a man's hair. Possibly the preamble to a declaration on the subject may throw some light on the hatred felt. " Forasmuch as the wearing of long hair after the manner of ruffians and barbarous Indians has begun to invade New England, etc.," and perhaps the detestation of the Indians had something to do with the dislike felt to all their ways, much as the love-locks of the Cavaliers became an offence to the close-cropped Roundheads. However, we don't find any drastic measures, such as Peter the



MONUMENT OF THE REV. EZEKIEL ROGERS, IN THE ROWLEY CEMETERY, MASSACHUSETTS.

Great pursued towards the long-haired Russians, taken in Rowley, but the magistrates and ministers put on record that "locks and long hair is an offence to many godly Christians, and therefore be it known to such that they walk offensively." The Rev. Ezekiel Rogers wrote that he was an "unfeigned hater of all the base opinions of the Anabaptists, and of that general disguisement of long ruffian-like hair."

Rowley, like all the towns of the New England settlement, was constantly troubled with the attacks of the Indians. One of these Indians was known as King Philip of the tribe of the Wampanoags. The Rev. John Eliot, the Apostle of the Indians, laboured hard for this man's conversion, but Philip declared to him that "he cared no more for the gospel than for the button of his coat." The depredations and murders by Philip's Indians gave plenty of employment to the company of citizen soldiers in Rowley, each soldier receiving a shilling a day, and the officers double. It was always supposed that these attacks by the Indians were instigated by the French. What Indian warfare was like may be gathered from the following: "Robert Rogers of Rowley (possibly a nephew of the Rev. Ezekiel) was taken prisoner in one of the fights, and attempted to escape. He was caught, stripped, beaten, tied to a tree and burnt alive."

As might have been expected from the history here detailed, the men of Rowley were dead against the Stamp Act, and contributed their full quota to fight in the War of Independence, voting a sum of £400 as bounty for the citizen soldiers.

The wolf, bear, deer and moose were common when Rowley was first settled, and a bounty of forty shillings a head was paid for each wolf killed.

For forty years Rowley never had a pauper. In 1678 one woman was found destitute, but Rowley considered she was rightly chargeable to a neighbouring town. In 1699 a woman, Goody Russell, was the first pauper.

Several of the inhabitants of Rowley have attained

fame. Among those who came out from Rowley in England was one, Thomas Tenney. From him was descended Samuel Tenney, Army Surgeon throughout the Revolution, member of Congress for New Hampshire, and eminent as a man of science. Also Samuel Tenney, a renowned orator, and John Searle Tenney, Chief Justice of Maine.

By the last census the town contained 1272 people.

We do not cross the seas now for conscience sake. As a rule, it is lack of work which sends men thither. In days of old we read it was the will of a tyrant which deported whole nations from one part of the Empire to the other. No matter what the particular motive power may be, it is possible to see a providential ordering which sends out the strong and the wise, to educate, and, if necessary, to supplant the weaker peoples. We may all have our own opinions on these matters, but I have never known of stronger or wiser men than those who colonised America in the 17th century, of whom the men of Rowley, I am inclined to think, were second to none.