

**Political Resolutions adopted in the Army.**

So much having been said by the abolitionists about the feeling in the army in favor of the administration and its measures, it may be useful, and indeed necessary, once in a while to give the public the other side. We have long since ceased to be troubled by army resolutions published in the administration press, knowing that the privates have little or nothing to do with getting them up or passing them, and that they are principally the work of abolition and of very weak kneed democratic officers, who have "axes to grind" at the head quarters of the army. Whenever we hear directly from the privates and non-commissioned officers we hear a tale very different from that told in speeches and resolutions for publication in the Lincoln press; for instance, something like this:

Resolutions representing the real sentiments of Co. E, 149th Regiment, P. V. Camp near Belle Plaine, Va., March, 22, 1863.

Whereas, an effort has been made by a certain party in the North to obtain the moral influence of the army in the field in support of a political principle which should, and can only be, decided by the people in their sovereign capacity at the ballot-box; and whereas, the commanding officer of the 149th P. V., has, without due notice and process, imposed a set of resolutions upon us, the principles of which we cannot endorse and sustain:

Therefore, Resolved, That we are in favor of a vigorous prosecution of the war, for a restoration of the Union, the Constitution and the authority of the laws—and for no other purpose.

Resolved, That we consider the attempt to accomplish anything further by force of arms as a dangerous precedent, subversive of the rights of the people, and contrary to the letter and spirit of the Constitution—and that we consider it our duty to frown upon every attempt to intimidate the free action of the people of the loyal States on any subject pertaining to the political condition of the country.

Resolved, That we are opposed to the emancipation proclamation of the first of January, 1863; as an uncalculated and illegitimate proceeding, which has proved disastrous to our cause, as well as subversive of the principles of a republican form of government.

Resolved, That efforts of certain men in the North to obtain the real sentiments of the people North and South, in a general convention, are conciliatory in their influence, and are destined to produce beneficial results, if properly respected by the administration.

Resolved, That while we earnestly and anxiously desire a return of peace, yet we are not so slavishly attached to it as to be willing to accept it on any terms; nor indeed can we accept any thing short of a restoration of the Union and a recognition of the supremacy of the Constitution and the laws.

These being our sentiments, we hereunto affix our names.

[Signed by the men of the co.]

From the 126th Ohio regiment, a gentleman who was present writes as follows:

"The 126th Ohio was ordered out on parade without arms, in the snow, to hear the resolutions read. The gentleman says he was not more than ten feet from the officer who read them, and all that he could hear the officer say, was, that the resolutions had been passed by the officers and that the men must vote for them too. Just as he commenced reading them, a band of the New York regiment commenced playing, and a locomotive whistled for about ten minutes, so that the men did not hear ten words read. And to show the interest that the soldiers took in them, he says, while the reading was going on, they amused themselves by asking snow-balls at each other. He says the men when they returned to their quarters, they read the resolutions."

"Their reply was—they 'didn't care a darn.' And yet we will be told these resolutions were passed by the entire regiment, unanimously. What humbuggery."

A soldier of the 61st Illinois writes:

"Some of the commissioned officers met here some days since—none others being admitted in the room—and drew up a set of resolutions, one of which condemned the Illinois Legislature, but being so covered up with words, it was hardly discernible; besides, some of the resolutions were very good. And, as they were all voted on as one, large numbers of the men voted for them, not knowing what they were voting for. The vote was taken on dress parade. After the adjutant had read them, and the commander of the regiment had exhorted all to vote for them, he requested that all who voted should come to a shoulder arms at the word of command. When he gave the command, it is true that many obeyed it; but half of them knew not what they were voting for. Some shouldered their arms because others did, and afterwards admitted that they did not know for what it was done, saying if the vote was fairly taken by ballot they would go against the resolutions. But, when shoulder-arms, court-martials and military penalties are so numerous, upon the least pretence, upon the rank and file, the soldiers have to submit to the example as well as the direction of their officers. Under such circumstances men would submit to such resolutions whose private opinions were directly the reverse, and, were they not bound in the bondage of military despotism, they would assert their true sentiments in public as freely as they do in private."

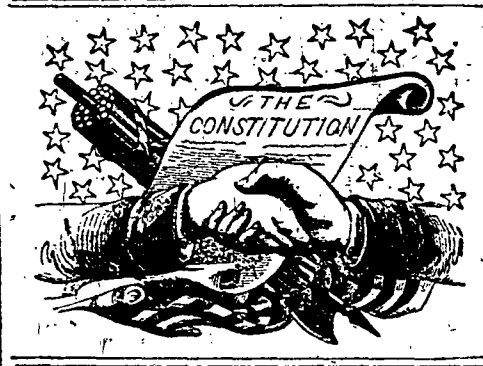
A private of the 30th Iowa, who went into the army an abolitionist, sends the following:

"We heard down here that the soldiers

in Keokuk had torn down the Constitution office. I think they had better have been doing something else. I hope they won't go to fighting in Iowa. People in Iowa don't know anything about soldiering to what we do down here. I will tell you that the negroes would be better off with their masters than if they were free. I am for letting the black rascals stay in the South with their masters. You know I was a republican when I left home, but now I am a Democrat. I don't say this because you are a Democrat, for I wrote the same home. I wish that some of the abolitionists that raised, or helped raise, the war, had to go themselves."

Lieut. Edward R. Dunegan, company K, 125th Pennsylvania volunteers, whose name was signed to proceedings published in the Telegraph, denies having signed them, and sends with his denial a certificate from Capt. Wallace, one of the secretaries, that his name "was used without his knowledge or consent." This we think is the case in many instances, and goes very far to prove that army resolutions as prepared by the officers for the press are the veriest humbugs.

**Montrose Democrat.**



A. J. GERRITSON, - Editor.

Tuesday, May 19th, 1863.

THE UNION AS IT WAS; Before abolition, secession, etc., disturbed its harmony. THE CONSTITUTION AS IT IS; Enforced and respected in all sections of the country.

The Montrose Independent Republican of last week makes the astounding charge that A. J. Gerritson spent the past Winter in travelling through the State organizing secret, treasonable societies which are designed to aid the rebels in overthrowing the Government; and that the House of Representatives employed and paid said Gerritson for that purpose. In justice to the public, the House, and ourselves, we take this means of respectfully demanding that the editor of that paper, publish, at an early day, the authority he had, if any, for making so serious an allegation, together with reasons for so doing. Unless this request be promptly and properly complied with, we shall insist that the charge against us—a more injurious one could not be made—be unequivocally withdrawn and repudiated by its author.

**The 141st Regiment P. V.**

This regiment, made up of Bradford and Susquehanna boys, was in the fight at Chancellorsville, May 3d, for nearly three hours, and out of 443 men, 237 are killed, wounded and missing. Lieut-Col. G. H. Watkins is wounded and a prisoner. In Co. K, but two men were without a bullet mark. We append a list of the casualties in the companies from this county:

Co. H, Capt. TYLER.—Killed: Lieut. L. O. Tyler, J. C. Darrow.—Wounded: Capt. C. W. Tyler, arm; Lieut. J. G. Guile, back; Corp. P. E. Quick, leg; Corp. J. Hays, leg; Corp. A. H. Decker, shoulder; G. W. Hewitt, arm; Charles Avery, arm; Chas. Bookstaver, leg; Adelbert Corwin, neck; H. D. Carey, J. M. Eckert; Charles Perkins, head; Wm. H. Peet, leg; W. Tarbox, abdomen; W. G. Thornton, abdomen; James Mackey, arm; Horace Roberts, foot; Theron Palmer, hand. Missing: Corp. F. Fargo; David Tarbox; Jacob Palmer; Martin Wiles.

Co. F, Capt. Beardslee.—Wounded: Sergt. R. H. Kent, leg; Wm. H. Doolittle, leg; Corp. A. J. Roper, leg; G. R. Ressegui, hand; Jerome Davis, foot; E. W. Steadman, neck; J. B. Adams, wrist; P. I. Bormer, arm; J. H. Burr, shoulder; A. J. Baldwin, face; Hiram Crispall, arm; A. Doughty, groin; E. M. French, shoulder; D. S. Goss, hand; Francis Hawley; R. S. Loomis, body; M. McDonald, body; G. M. Sweet, head; L. N. Tiffany, leg; J. V. Tennant, thigh; C. H. Tripp, leg; C. C. Milworth, leg. Missing: Nelson Coon, Lewis Moss, Henry Melody, C. C. Nichols, W. E. Osborn, O. H. Trowbridge, Daniel Vanauken, Jacob Whitman.

Honesdale must be overrun and in the control of traitors. On Saturday of last week when the news came that Richmond had fallen, no demonstration was had, but on Sunday, after the report had been contradicted, cannon were fired, the bells rung, steam whistles blown, &c. From a quotation in another column headed, "Union League Loyalty," the reader can discern the secret of the motive that caused such Sabbath-breaking acts at the time when the community was stricken with grief at our recent disaster.

**Union League Loyalty.**

The friends of the abolition clubs called Union Leagues sometimes complain that we oppose them. We have frequently given good reasons for opposing them; and the best reason for such opposition is found in the doctrines advocated by leaders of the Leagues. As a specimen of this modern loyalty, we quote a speech made before the Union League at Honesdale, recently, by an honored member, Mr. Minor:

He said in substance that the present was no time for talk. The only language acceptable or appropriate now was such as Gen. Hooker was thundering from the mouths of his cannon in Virginia. He was no admirer of this Administration, but it must be backed up to the last man and the last cent. The President was weak and vacillating, the heads of the Departments were imbeciles, and the leaders of our armies cowards and traitors. So much the greater reason why they should be sustained. He had sometimes thought that Abraham Lincoln was the appointed God, raised up in this crisis to serve His purpose in the destruction of the slave power of the United States. He was thankful that such men, (weak, vacillating imbeciles, cowards and traitors) had been placed at the head of public affairs. Had President Lincoln been fit for his position the rebellion would have been crushed in six months; had the commanders of our armies been other than cowards, and traitors the war would have ended at Bull Run; but the Union would have been preserved as it was with the institution of slavery still flourishing. As it was, however, the war had been protracted until southern society was in the last throes of dissolution. To one man who died on the field of battle, eight were out down by disease in camp. Nothing short of the utter annihilation of the southern people can satisfactorily end the war. The delays occasioned by the imbecility of our rulers, and the cowardice and incapacity of our officers were effectually doing this. The object of the "Loyal League" was to support the administration in its efforts to subdue the rebels in arms, and to look after the traitors here.

After closing his loyal speech, Mr. Minor asked that the list of league members be handed to every man, so that all who refused to sign could be marked as traitors. As "loyalty" consists in endorsing these league doctrines don't count us in; put us down among these who "refuse to sign," even if abolitionists call us a "traitor" for it.

There is no movement southward of Hooker's army, and none is expected. Many volunteers are moving homeward, and others are to follow as their terms of service expire during the two coming mos. How generally they may re-enlist we are unable to state.

Extensive arrangements are to be made in the towns and cities to welcome these war-worn heroes to their homes, and it is greatly to be regretted that a malignant party spirit has attempted to destroy the harmony of such occasions by prostituting them to party ends, by the Republican party leaders, who refuse to mingle with the citizens, as usual, but insist that their party league, alone, must take control of the demonstrations. At Reading, the city authorities, composed of all parties, made the usual arrangements, but the abolition league got up a separate affair and sent messengers with false party stories to Harrisburg to induce the officers of the 128th regiment to refuse all but their party reception.

The Hon. W. W. Ketcham declines to accept the appointment of Provost Marshal for this district. He states that the selection was made without his knowledge or consent. Ketcham's friends want him to run for Governor, and this sharp game of Grow to get him out of his way fails to succeed. We regret this for "the People of this part of the State," want Grow to run for Governor, and again for Congress next year.

Several "loyal" journals, which "support the government," maliciously intimate that the false rumors about Richmond being taken, Hooker re-crossing the river to again attack Lee, &c., were made up by the administration to enable those in League with it to speculate in gold and stocks. A correction of the false rumors was suppressed "by authority."

Our views in reference to a proper conduct of the war are so well expressed in the Indiana Address which we print on first page, and as stated in Mayor Sander-son's speech printed last week, that we omit the publication of an article of our own on that subject.

The "One who was there" slander about the Forest Lake meeting, is repeated in the last Republican. These falsehoods should be attended to.

The Circus is coming, and war or no war, must be seen. The Hypopotamus is an attractive feature. See the adv.

Maj. S. M. Bradford of Luzerne co. has been appointed Provost Marshal, vice Ketcham, declined.

**FOR THE DEMOCRAT.**

**New England Liberty.**

"The name of New England is synonymous with Liberty. She is the true foun-der, upon this continent, of popular gov-ernment."—Henry Ward Beecher.

The following history will show that the Puritans, under John Cotton, were enemies of Religious Liberty:

The pilgrim fathers landed from the Mayflower at Plymouth in 1620. The colony founded by them, was entirely distinct from the one which was established in 1628 at Salem, and two years after removed its seat of operations to Boston. Both were soon after merged into one. In 1631 the General Court of Massachusetts ordered and agreed, that, for time to come, no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same. In 1636 all persons were ordered to take notice that the court do not and will not hereafter approve of any companies of men who shall join in any pretended way of church fellowship, without they shall first acquaint the magistrates of their intention, and have their approbation therein. The same year they banished out of their colony, the true apostle of religious liberty whose history will be given hereafter. The next year all Jesuits were banished, and it was provided, that should any one be caught a second time in the colony, he should be put to death. In 1638 it was ordered that whosoever shall stand ex-communicated for the space of six months, without laboring in her, or him, to be restored to the church, such person shall be presented to the court, and proceeded with by fine, imprisonment or banishment; also, that whosoever shall not voluntarily contribute proportionably to his ability, with other freemen of the same town, in upholding the ordinances in the churches, shall be compelled thereto by assessment and distress to be levied by a public officer of the town. This law was applicable to all, whether a freeman or not. In 1639, a town 14 miles from Boston, to gather a small company of believers, holding different doctrines from the established church. They were all arraigned before the general court of Boston, where one was fined twenty pounds, and committed to jail during the pleasure of the court; one was fined twenty shillings and disfranchised; another was fined ten pounds, and all were punished more or less.

Thus, says our historian, was established in the outset, the odious doctrine of church and state, which had thrown Europe in disorder, had caused rivers of blood to be shed; had crowded prisons with innocent victims, and had driven some of the pilgrims themselves from all that was dear in their native homes.—Their churches at home gave them no power to establish religious tests. They had fled from a common brotherhood, and rallied around a common standard for mutual protection and safety. "This Union of church and state was the viper in embryo, which led to the cruel scenes of banishment of great numbers of valuable citizens, male and female, and in the end to more horrid and appalling tragedies of delivering over to the hangman's bloody functions, and sending from the ignoble scaffold into the eternal world the innocent victims of their sanguinary laws."

In 1646 it was ordered that whosoever the ministry of the Word is regularly established, every person shall thereunto attend on pain of forfeiting five shilling for every month, so long as he continues in his obstinacy, and if any shall behave contemptuously toward the word preached, he shall for the second offence either pay five pounds into the public treasury, or stand two hours openly upon a block four feet high, on a lecture day, with a paper fixed on his breast with this "A Wanton Gospeller," written in capital letters.

In 1648 it was declared to be the duty of the magistrate to take care of matters in religion, and to improve his civil authority for observing the duties commanded in the first and second table of the church laws. The end of the Magistrate's office is not only the quiet and peaceable life of the subject in matters of honesty, but also in matters of godliness. All heresy, all contempt of the word preached, are to be punished by civil authority. After proclaiming their belief in the principles set forth by other puritans, that "liberty of conscience is the natural right of man; that all men have equal liberty to think, choose and act for themselves in the affairs of the soul; that no opinions or sentiments in religion are cognizable by the magistrates, and that men have as good a right to their consciences as to their clothes or estates," they pass laws giving the magistrates entire dominion over the consciences and souls of every human being within their jurisdiction. Thus they were not content with establishing their religion by the civil law, and taxing the people to support it, but they undertook to keep out errors, and extirpate heresies by the civil power also.

We can get but a faint glimpse of the sufferings inflicted upon the people until we come to the heart-rending tortures which were inflicted upon John Clarke, Obadiah Holmes, and others of their persuasion. These men were arrested in July, 1651, in Lynn, for holding religious worship in a private house, taken to Boston and cast into prison. They were tried before the Court, by whom Clarke was fined twenty pounds, Holmes thirty, and Crandall five, or each to be well whipped. They all refused to pay their fines, and were remained back to prison. Mr. Clarke's friends paid his fine, without his consent. Mr. Crandall was released upon his promise of appearing at the next Court, but he was not informed of the time until it was over, and they exacted his fine of the keeper of the prison. But

Mr. Holmes was kept in prison till Sept., when the sentence of the law was executed upon him in the most cruel and unfeeling manner. In a manuscript of Joseph Jenks, Governor of Rhode Island, it is stated that Mr. Holmes was whipped thirty stripes in such an unmerciful manner, that for three weeks he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed, whereon he lay. Mr. Holmes gave a narrative of his sufferings, in which he shows the strength of faith that bore him up in anticipation of the appalling scene before him: "And when I heard the voice of my keeper come for me, and taking my testament in my hand, I went along with him to the place of execution where many spectators had come to see me punished, whereupon, I said, men, brethren, fathers and countrymen, I beseech you give me leave to speak a few words, because I am here to seal with my blood, if God give me strength, that which I hold and practice in regard to the word of God, and the testimony of Jesus; and am ready to defend it by the word, and to dispute that point with any that shall come forth. Mr. Newell said, this was no time for dispute. Then, said I, I do desire to give an account of the faith and order I hold, and this I did three times; but in comes Mr. Flint and saith to the executioner, fellow, do thine office, for this fellow would but make a long speech to delude the people. So I, being resolved to speak, told the people, that which I suffer for, is the word of God and testimony of Jesus Christ, and I asked for a public dispute, but they would not grant it. While my executioner was pulling off my clothes, I continued speaking—telling them that I had so learned the gospel of Christ, that for all Boston I would not give my body into their hands thus to be bruised upon any other account, yet upon this, I would not give a hundredth part of a penny to free it out of their hands. And as the men began to lay the strokes upon my back; I said to the people that, though my flesh might fail, and my spirit fail, yet my God would not fail. So it pleased the Lord to come in, and so to fill my heart and tongue as a vessel full, that with an audible voice I broke forth, praying unto the Lord not to lay this sin to their charge, and as the strokes fell upon me I had such a manifestation of God's presence as I can not with the tongue express, though the man was striking with all his strength, (yea, spitting in his hands three times, as the spectators affirmed,) with a three corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart by the presence of God, I told the magistrates, you have struck me as with roses, and I pray God it may not be laid to your charge." Warrants were issued out against thirteen men whose only crime was in showing some emotions of sympathy towards this innocent sufferer, and they were fined and imprisoned.

Ye who have shed tears over the recital of the sufferings of "Uncle Tom," the poor black man of the South, will surely feel a touch of sorrow for that poor white slave of religious intolerance in the North. The Christian heroism of the last reminds me of the noble words of the first, so beautifully described by Mrs. Stowe, whose imagination needed not to wander far from home for pictures of cruelty and oppression. The history of her own New England would have furnished her examples enough without resorting to fiction.

Many of the puritans remonstrated against these cruelties of their brethren.—Sir Richard Saltonstall, a magistrate of the Court then in England, wrote to Mr. Cotton and Mr. Wilson as follows: "It doth grieve my spirit to hear what sad things are reported daily of your tyranny and persecutions in New England, as that you fine, whip and imprison men for their consciences. Truly, friends, this your way of compelling men in matters of worship is to make them sin, and many are made hypocrites thereby, for fear of punishment. These cruel ways have laid you very low in the hearts of the saints." In 1648 Margaret Jones was hung for witchcraft, and in 1658 others were executed for the same. It was enacted the same year that any commandant of a vessel who shall bring a quaker into the colony, shall pay a fine of hundred pounds, and all quakers arriving in the colony from any place whatsoever, shall be forthwith committed to the house of correction, and at their entrance be severely whipped, and by the master thereof be kept constantly at work, and none suffered to converse or speak with them during the time of their imprisonment. The next year it was provided that if a quaker return into the colony after banishment, he was to have one of his ears cut off, and if he returned again the other was to be treated in the same way; if he came back a third time his tongue was to be bored through with a hot iron, and then if he did not depart immediately he was to suffer death. In 1650 two men were put to death under this law, and in 1660 one man and one woman were hung. The woman was Mary Dyer. She was hung on Boston Common, June 1st, for being a disciple of Anne Hutchinson. She departed from Massachusetts upon the enactment of the law against her sect, but soon after returned on purpose to offer up her life. She was arrested and sent to prison full of joy, wrote from the jail a remonstrance, in which she pronounced her persecutors disobedient and deceived, and was revived after being led forth to execution and the rope being put around her neck, and was against her will conveyed out of the colony. She speedily returned, and suffered as a willing martyr.

Surely the author of the "Minister's Wooing" in her first work of fiction, must have drawn her characters from her own section of country; for the words of Obadiah Holmes are put into the mouth of Uncle Tom, and the heroism displayed

by Mary Dyer is credited to a slave woman South instead of the liberty-loving State of Massachusetts. These are the religious liberties the people of the United States will enjoy, when the principles of puritanism and abolitionism become triumphant in our land; and we say again, "woe to the inhabitants" if the Sun of Democracy rises no more upon this distracted country.

[Who brought Religious Liberty to our country? in next paper.]

**Letter from the 177th P. M.**

CAMP MANSFIELD, May 1, 1863.

DEAR H.—I received your letter and I can assure you I was glad to hear from home once more. I am well as usual, only I am tired and sleepy, and a little angry, too. I have just come off from 48 hours duty, and what do you think it was for? I will tell you. It is because I went out on dress parade with my boots greased instead of blacked. This is some of our pious Capt. Rogers' work. He says that after this, if we do not appear on dress parade with blacked boots and white gloves, we will be court-martialed and a month's pay deducted. White gloves are something I never have worn, and I think it will take as many as three men and a corporal to get them on me. Are we soldiers of our country, to put up with more abuse from our officers than the negro ever did from his master?

Some may wonder why our army does not prosper. I would ask such men to come and see for themselves. I think I can see. We have thousands of men in the field, spending their time the same as we are. Officers putting on airs, and making money out of the government, and not caring for the country. I spent my 48 hours at the Colonel's quarters, and all my orders were to salute officers. That is about all we are drilled on. Do you think that polished boots and white gloves will ever whip rebels? I think not. While we are spending our time in that way, they are drilling with sword and bayonet, and building fortifications. I think playing the gentleman and soldiering are two different branches. I think there should be less of the former and more of the latter, if we expect to put down rebellion. More anon. M.

(We suggest to M. that if the army regulations require gloves, that they should be worn.)

**From Col. Weistling.**

Headquarters, Deep Creek, Va.) April 27th, 1863.

MISS BLACKMAN:—In acknowledging yours of the 14th, permit me to assure you that your communication of advising me of the kindness of your society to my regiment, in sending delicacies & comforts to the sick, would have been promptly acknowledged by me, save for severe illness from which I have recently recovered. Previous to the reception of your society's offering, an unhealthy location had sadly increased the number of sick in my regiment. Comforts were few, and delicacies unknown, and hence your kindness was the more highly appreciated. Capt. Rogers, to whom they were consigned, distributed a portion of them among the sick; and gave the balance into the hands of our assistant surgeons, who, it was reasonable to suppose, could more judiciously dispense them. In conclusion, allow me to extend to you and your society, my own, and the thanks of my officers and men, for the kindness which prompted you to remember their sacrifices and relieve their suffering in sickness. With much respect, I have the honor to be, Your Obedt Servt, GEO. B. WEISTLING, Col. 177th Reg. Pa. Infantry.

**Sabbath School Convention.**

The Susquehanna County Sabbath School Association will hold its second annual meeting, at the Borough of Susq's Depot, on Wednesday and Thursday, the 3d and 4th days of June next. Commencing on Wednesday at 11 a. m. Delegates from the Schools, and all friends of the cause, throughout the county, are earnestly invited to attend and give their influence in promoting the object. S. B. CHASE, President. A. CHAMBERLIN, Rec. Sec. May 9th, 1863.

**Sabbath School Convention.**

The D. L. & W. Railroad "will carry delegates to the meeting of the Susq. Co. Sabbath School Association at Susquehanna Depot, next month, for their full fare going, and free returning, from Hopkinton, Montrose, and New Milford to Great Bend, on their presenting proper credentials that they are such, to the agents at those stations." C. C. HALSEY, Cor. Secretary. May 15th.

**Medical Society.**

The semi-annual meeting of the Susq's County Medical Society will be held at the house of Dr. E. N. Smith in Susquehanna Depot at 10 o'clock, a. m. on Wednesday the 3d day June, 1863. All regular practitioners are cordially invited to attend. C. C. HALSEY, Sec.

**Notice.**

The Mite Society will meet at Mrs. Albert Chamberlin's, May 19th, and at the house of Mrs. C. D. Lathrop, May 26th. K. E. SEARLE, Sec'y.

An engraver and a lithographic printer have recently been brought to trial in Sheffield, England, for counterfeiting United States treasury notes. \$30,000 in \$10 notes were found in their possession. Their detection was brought about by the curiosity of an apprentice, whose suspicion was aroused by the precautions taken by his employer against observation.