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THE
UNITARIAN FUND REGISTER.

No. IV.

THE ANNIVERSARY of the UNITARIAN FUND will be held on WEDNESDAY, 9th JUNE, at the FINSBURY UNITARIAN CHAPEL. The Rev. J. G. ROBBERDS, of Manchester, will preach. Further particulars will be advertised in the next *Monthly Repository*.

CALCUTTA.

On the 1st October last, the Rev. W. ADAM commenced the publication of a monthly periodical, entitled *The Unitarian Repository and Christian Miscellany*. It will "principally consist of short essays on the most important subjects of religion—notice of new publications and of passing events in the religious world—and appropriate extracts from the standard writers, and the most useful periodical works, of England and America." The first Number, which has just arrived, consists of 8 pages octavo; but the Prospectus announces, that it will be increased in size in proportion to the support received; and that whatever profits may accrue, will be placed at the disposal of the Calcutta Unitarian Committee. The success of this work is earnestly to be desired, as its circulation cannot fail of being highly useful. The following extract on the present state of the Subscription for building a Chapel, is submitted to the attention of the Unitarian Public, in the hope that some effort will speedily be made towards rendering that assistance which may fairly be expected by the members of an infant society, which has so honourably exerted itself, from their brethren in this country.

CALCUTTA.

Unitarian Chapel.—The amount subscribed in Calcutta for the erection of a Unitarian Chapel, is about Sa. Rs. 11,000, [£1100,] of which Sa. Rs. 7000 [£700] have been subscribed within the last month. It is believed there are many others friendly to the object who have not yet subscribed; and they are earnestly requested, without further delay, to forward their names. The estimated expense is Sa. Rs. 30,000, [£3000,] but, on account of the increased and increasing value of landed property, it is probable that Sa. Rs. 40,000 [£4000] may be ultimately required. If, however, one half of the latter sum can be realized in Calcutta, the remainder may be confidently expected from the liberality and zeal of Unitarian Christians in England and America. Subscriptions are received by the Treasurers, Messrs. Mackintosh and Co.; by J. Cumming, Esq., No. 1, Tank Square; by Baboo Rammohun Roy; and by Mr. W. Adam, No. 39, Circular Road.

Extract of a Letter from Mr. Adam, dated October 3rd, 1823.

I have circulated the *Brevis Expositio* here. I have corresponded with William Roberts the last eight months, and generally hear from, and write to him once a month. I should like to visit him and his converts, and should hope that a beginning might be made amongst the Europeans at Madras; but I do not think myself justified in going to the expense with our present slender means. I am endeavouring to collect as many books as I can for the formation of a Calcutta Theological Library. In this I have two objects in view. After some time, I hope to establish several Itinerating or Ambulatory Libraries, as they have been called, both in Calcutta and out of it. Besides this, I wish to provide myself with the necessary books of reference, in the event of any controversy arising, which I have no doubt will be the case, should I succeed in raising the Chapel. In addition to my own small library, and the books received by Mr. Cumming, for which accept our best thanks, we have just purchased the *Fratres Poloni*, Lardner's Works, Locke's Works, the Theological Repository, Jones on the Canon, and Cappe's Critical Remarks. We shall be thankful for any additions you can make to our books. Those in which we are most deficient are the works of the Fathers, Greek and Latin; modern writers on ecclesiastical antiquity; and works to assist in the criticism of the sacred text, both Hebrew and Greek, and including what is required both for the determination of the text and its interpretation. Would there be any impropriety in advertising in the Monthly Repository, that spare copies of such works possessed by any gentleman, will be received by you on our account?

The Secretary of the Unitarian Fund will have great pleasure in receiving any books for the above purpose, (at 33, Threadneedle Street,) and forwarding them to Calcutta.

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MADRAS.

Several letters have been received from W. ROBERTS since the publication of the last *Fund Register*. The following are extracts :

To the Rev. W. J. Fox.

REVEREND SIR,

Madras, 4th April, 1823.

Since I wrote you last, we have been honoured with the visit of an English American Unitarian gentleman, named Edward Poole, Esq. He came to our chapel, stayed the whole time of divine service on Christmas Day, 25th December, 1822; after that he came to my cottage, set a while, and gave us the news of the Rev. W. Adam's change of religious sentiments, and the welfare of Rammohun Roy, and made a donation of fifty rupees. He took with him two copies of our printed Liturgy, and some other Tracts, to America, with a letter from me to Mr. John Vaughan, Secretary to the first Unitarian Society at Philadelphia, which was done by his kind advice. He likewise advised me to write to Mr. Adam and Rammohun Roy. To the former I did write, and received an answer, containing several queries. To these I have replied, and sent him a copy of the Improved Version of the New Testament, a copy of the Rev. T. Belsham's Bampton Lecturer reprov'd, and a copy of his Plea for Infant Baptism. In last month, I received from him some American Unitarian publications, with Rammohun Roy's Precepts of Jesus, and his First and Second Appeals to the Christian Public in Defence of those Precepts. It gives me much pleasure and satisfaction to see that Rammohun Roy and his twenty learned Brahmins did not labour in vain in studying the gospel to ascertain whether the doctrine of the Trinity was or was not the doctrine of the New Testament; and now they have gone through their study, and have published to the Christian world their sentiments that the doctrine of the Trinity is not the doctrine of the Bible, I hope

Rammohun Roy's publications will contribute a great deal towards convincing the Trinitarian world. I never thought that Indians would ever attain to much learning, especially to the dead languages of the ancients, which must cost long labour and great exertion of the mental powers; but Rammohun Roy's writings greatly encourage me to hope for better things and brighter days for long-debased Indians.

In my letter dated 13th December last, I have informed you of my having succeeded in printing our Liturgy. After that, I got printed the Collection of Scripture Texts containing the principal Doctrines and Duties of Religion; the Faith and Worship of the Scriptures, contrasted with the Faith and Worship of the Church of England. The present tract in the press is, A Dialogue between an Idolist and a Worshiper of God: to which are added, a Brief History of the Corruptions of Christianity, with its Reformation; some Account of Rammohun Roy's Unitarianism, and of his Precepts of Jesus, and of its Defences by him, with a List of Mistranslations and False Readings of our Tamul Scriptures of the New Testament. The whole will contain about one hundred and thirty pages: one hundred pages are already printed off; the remainder will be done in the course of the present month. I shall not be able to print any thing more till I am enabled by your Committee, which I hope will be very soon.

Fifty copies of the Liturgy, fifty copies of the separate Catechism and Hymns, thirty-five copies of the Collection of the Scripture Texts, thirty-five copies of the Questions to Trinitarians, and thirty-five copies of the Faith and Worship of the Scriptures contrasted with the Faith and Worship of the Church of England, are bound, and are in circulation. Some of my brethren consented to pay me for the Prayer-Books and other Tracts, which I think will nearly cover the present binding charges; but to several that are not able to pay for them, and to those that are not Unitarians, yet desirous to read our books, I give it freely. Both our Schools are supplied with Catechisms, Hymns, Collection of Scripture Texts, and Scripture books, without any expense to the parents of the children.

Every thing, by the blessing of the Lord God of Israel, goes on quietly. My brethren are all pretty well, and well pleased with their printed books. My health also pretty good; my attendance in the Chapel regular. My present labour is arranging and correcting my writings, making them ready for the press. If Providence blesses my highly-respected English Unitarian friends to enable me to print them, I shall leave the evidences of true religion in the hands of my countrymen in their own language, and end my days with much satisfaction to myself.

If the Rev. W. Adam becomes your Missionary for India, I hope your Committee will have it in their view to make his mission extend to Madras: certainly an Unitarian Missionary would be of great service to us and to true religion in this part. The common reproach is, that we are too poor and few, and have no European teacher among us.

Dr. T. Rees, in his letter to me, under date 19th March, 1821, has said, "Before you put any thing to press, it is desirable that we should have from you an estimate of the expense, calculated in English sterling money, that we may know what to do when we apply to our friends for contributions to meet the charges." Without much inconvenience to myself, I would very gladly have done so, and waited with satisfaction for a supply of money before I began the work, if I was sure of the liberty of the press, and also of my life being continued to see it effected. As these were not to be foreseen,—without losing the opportunity, and trusting to God, who is able to remove all inconvenience and want, if he sees it proper to bless my humble undertaking,—I ventured to print what little I could.

I remain, my Reverend Sir,

Your obedient Servant,

WILLIAM ROBERTS.

To the Rev. W. J. Fox.

REVEREND SIR,

Madras, 15th July, 1823.

I received on the 24th of last month, a letter, dated 20th of February, this year, with 300 rupees, from the Rev. Dr. Thomas Rees. In that letter, the receipt of my first and second letters to you are acknowledged, and I hope others will come to you in the same way.

I have enclosed the receipt of my printer in my letter to Dr. Thomas Rees under date 14th May last. My last Tract that was printed off, is, A Dialogue between an Idolist and a Worshiper of God: to which are added, a Brief History of the Corruptions of Christianity, with its Reformation; some Account of Rammohun's Roy's Unitarianism, his Precepts of Jesus, and of its Defences; with a List of Mistranslations and False Readings of our Tamul Scriptures of the New Testament. Fifty copies are bound; forty of them are in circulation, but chiefly gratis. A copy of it I shall send to you, to be laid before the respectable Unitarian Committee, as soon as I can get a person to take it. Copies of most of my printed tracts before the last, I have already sent.

By the blessing of our heavenly Father, and by the lively encouragement and helps from our highly-respected Unitarian friends, things have now begun to be in a better posture with us than they were six years back. The printed tracts in our own language are great blessings: they encourage my brethren much, and promote inquiry in others. They travel up into the country. They are gone as far as Hydrabad and Bangalore, and perhaps to other parts.

We are all pretty well. My health has been pretty good this year. Every thing goes on quietly.

I have already, in my letters to you, and to the Rev. Dr. Thomas Rees, given my reasons for having ventured to print some of my tracts before I had a supply of cash for that purpose. For the future, I shall keep close to the instructions contained in the Rev. Dr. T. Rees's last letter.

I have nothing further now to add, but beg leave to remain, with gratitude to all our friends and benefactors,

Your obedient Servant,

WILLIAM ROBERTS,

Near Lunatic Hospital, Pursewaukum, Madras.

To the Rev. W. J. Fox.

REVEREND SIR,

Madras, 13th October, 1823.

My last letter to you is under date of 15th July last, in which I have acknowledged the receipt of the Rev. Dr. Thomas Rees's letter with £30 (300 rupees). After that, on the 3rd of this month, without any letter, 208 rupees, 11 annas, and 1 pui, was sent to me from Messrs. Arbuthnot and Co., as per order received from the Rev. Dr. Thomas Rees.

On the 11th of August last, Mr. Cumming, a passenger to Calcutta in the ship Sophia, sent for me, and inquired about my affairs and the welfare of our congregation. After my having given the required information, I wished Mr. Cumming to come to our Chapel on the following Sunday, that, after seeing our little congregation, he may have something, as an eye-witness, to inform our respectable benefactors: to which he agreed; but, to our regret, the ship sailed much sooner. From Mr. Cumming I have received a set of Moral Tracts that was sent to me by the Christian Tract Society; and I have put into his hand my last printed tract, the Dialogue, &c., to be forwarded to England by the first opportunity.

Some time ago, I have copied from the Christian Reformer, and sent it to the Rev. W. Adam, the Questions to Trinitarians; the Death of Christ a clear

Proof that he is not God; and a Dialogue between a Calvinistic Missionary and Three Chinese Converts. These are printed at Calcutta; and the Rev. W. Adam was to bring some copies with him, and pay us a short visit at Madras, in his way to England; but in his last letter, dated 19th September, he says, that the encouraging communications that he had from England and America, may probably render his proposed voyage to England unnecessary, and the pamphlets which he intended to bring with him, he will send by Dawk Bangie.

Francis de Silva, the writer of the enclosed letter, is a Portuguese man; understands Latin, English, Portuguese, and little Tamul: he is about 23 years of age; entirely destitute of friends, property, home, or any regular employment for his livelihood. About three months ago, he became acquainted with my friend Antony Maliapah, who, on finding him well-inclined to Unitarianism, and willing to teach English, took him in his house, in hope of making him a good Christian; and accordingly he now studies Unitarian books, and teaches Maliapah and ten of his young scholars to read English. He comes with Maliapah and his friends to Pursewaukum regularly on Sundays. After divine service, which begins in our chapel half-after ten, and ends about half-after twelve or one o'clock, he takes his dinner with me; passes the evening in reading, hearing, and conversing on useful topics; and after evening family prayer, he returns with Maliapah to Hanicollam. He has translated Josiah Townsend's Collection of Scripture Texts, and some other papers, into Portuguese language. His behaviour has been agreeable: if he continues to conduct himself so, no doubt but he will become a very useful person in our little society. His English learners pay about four rupees a month, to which I add three and half more. With these sums he is very kindly boarded by Maliapah.

I have not yet received the Rev. Thomas Belsham's Exposition of Paul's Epistles which he has sent, nor the books that the Rev. Dr. Thomas Rees mentions in his letter of the 20th of February last. Most of my English Unitarian tracts, particularly the small ones, are gone. Our printed Tamul tracts seem to have excited some of the native Roman Catholic Christians to read the Scripture to find out arguments to support their own system, and confute that of the Unitarians. The native Trinitarian Protestants themselves have said in our hearing, that Unitarians have excited them to read the Scripture with more attention than they ever did before. Of late, very few of this class ever think of arguing with me. If any of them come to me, as they do sometimes, it is to get some of our printed tracts; and I am very happy that I am enabled to do so.

Our school at Pursewaukum is discontinued from the first of last month, for the following reasons:—Some of the scholars got their learning, and left the school. Several of my brethren, living more near to Hanicollam than Pursewaukum, find it more convenient to send their children to the former school; consequently, the scholars for the latter being a few, the subscribers to our schools also become very remiss in paying their subscriptions—most of them being poor, the increase of their family pleads an excuse: therefore, the remaining scholars, not above a half dozen, it is thought best, for the present, to send them to the nearest schools. If please God the number of scholars increase, we shall again open a school at Pursewaukum.

We are all pretty well; every thing goes on quietly.

I remain, my Reverend Sir,

Your obedient Servant,

WILLIAM ROBERTS,

Near Lunatic Hospital, Pursewaukum, Madras.



HOME INTELLIGENCE.

Extracts from Mr. Martin's Journal of his Missionary Tour in Cornwall, in the Autumn of last Year.

DEAR SIR,

Having completed my mission in Cornwall, I communicate, for your information, and that of the gentlemen of the Committee, the following account of my exertions and proceedings.

I commenced my journey from Trowbridge the 24th of June, and returned to that place the 30th of November, having been absent about 23 weeks, during which time I preached 103 times, in 30 different places, and distributed many tracts. This, the first missionary tour in which I have been engaged, has given me cause for joy, and, I trust, will be the means of animating me to greater exertion in one of the best of causes. Wherever I went, the people manifested a disposition to hear; and, with one or two exceptions, I was uniformly received in a friendly manner. "The harvest is indeed great, but the labourers are few." The following are the places where I preached, and the number of times in each place :

	Times		Times
1 Falmouth	18	16 St. Day	1
2 Flushing	43	17 Poole	1
3 Milor Bridge	2	18 Camborne	1
4 Perran-Well	2	19 Helston	1
5 Penryn	4	20 Mara-Zion	1
6 Mawnan	* 1	21 St. Michael's Mount .	* 1
7 Manaccan	* 1	22 Penzance	1
8 Coverack	* 1	23 Newlyn	1
9 St. Keverne	* 1	24 St. Ives	1
10 Mullian	* 1	25 Truro	1
11 Lizard Town	* 1	26 Probus	* 1
12 Constantine	* 1	27 Grampond	* 1
13 Redruth	2	28 Plymouth Dock . .	4
14 Stithians	* 3	29 Moreton-Hampstead	4
15 Chasewater	1	30 Exeter	1

[At the places marked thus*, there had been no previous Unitarian preaching.]

Sunday, July 6. Preached morning and evening at Falmouth, and at Flushing in the afternoon, to attentive congregations.

The cause at Falmouth seems to be on the increase, although but slowly. By the gratuitous and valued services of Mr. Philp, worship is conducted twice every Sunday. Labouring hard in the work, without the least remuneration—having done so for years—far from any of his brethren in the ministry, which prevents his making any exchange,—his exertions are beyond all praise.

Tuesday, July 8. Preached at Falmouth, in the evening, to a small company.

Wednesday, July 9. Preached at Milor Bridge to about 40 people. In this place, bigotry seems greatly to prevail. The Church minister of Milor has made it his constant practice to preach against Unitarians and Unitarianism for the last two or three years, and has repeatedly warned his congregation against holding any converse, or even traffic, with the Unitarians; and what few there are who do not attend the church, are entirely under the dominion of the Methodist preachers. A poor woman lent me a chair to stand upon, but was taken severely to task for doing so. At the conclusion of my discourse, an Antinomian preacher called out, "If Christ is not God, how can he save the world?" Upon which I endeavoured to reason with him, and offered him my Bible to point out any passages which favoured his opinion, and I would endeavour to explain them: but he flew into a great

rage, and went away. However, we got a few tracts into circulation among the people, who heard with attention. Milor Bridge is about a mile and half from Flushing.

Thursday, July 10. Preached at Flushing to a good company of hearers, who were serious and attentive. There being several strangers, we distributed tracts.

Monday, July 14. Preached at Perran-Well, a small village between Truro and Falmouth, to about 120 hearers, who heard with great seriousness. When we arrived here, we applied at the inn for the use of a room in their possession, and which was frequently granted for the use of the Bryanites. It was then asked us, "What creed are you of?" Understanding we were Unitarians, it was denied us. I then had to preach in the open air, though the weather was not very favourable. The people seemed much pleased, and wished me to come again.

Friday, July 18. Preached again at Milor Bridge, but was not able to collect many people, in consequence of the Methodists having been round and warned them against coming to hear us. One old lady called out from an upper window, as we came down the street, "We want no Unitarians here. Get home with you all. Go to your own parishes, and stay there."

Monday, July 21. Preached at Penryn, a borough town, 2 miles from Falmouth, on the bowling-green, to about 300 hearers. The people heard with very great seriousness and attention, and wished to hear me again. Our orthodox brethren had given Unitarians a very bad name in this place, as deniers of Christ and the Lord who bought them. But, after some of them heard me, they formed a more favourable opinion.—Something ought certainly to be done in this place to promote the cause. Unitarianism is but little known here, and what little is known, is represented in very false colours. There are plenty of rooms to be obtained; and I make no doubt but there are friends who would promote the work, if something was set on foot. O may the good Lord send more labourers into his vineyard!

Tuesday, July 22. Left Falmouth for the south. Arrived at a small village called Mawnan-Smith, where I preached, in the middle of the day, to about 40 people, who listened with great attention, and wished me to stay till evening, and preach to them again, when those who were out at work in the fields would be returned home. We distributed a few tracts, and the people begged me to pay them another visit.—In the evening of this day, arrived at Manaccan, and preached to a small company of persons. There is neither Methodist nor Calvinist chapel in this place. The people attend the church. They heard with seriousness, and we distributed some tracts.

Wednesday, July 23. Passed through St. Keverne to Coverack, a small fishing town on the southern coast, where I preached in the middle of the day. Mr. Odgers was with me, and we sent a boy round to inform the people. As I stood in the street, a Calvinist minister came to me, when the following conversation took place:—"Are you the person who is going to preach in this place to-day?" "Yes, Sir." "Of what persuasion are you?" "An Unitarian Baptist." "Oh! you had better not preach here." "Why, Sir?" "Because the people are better informed than to listen to such a doctrine as yours." "If my opinions are wrong, Sir, I should feel glad if you would point out wherein I err." "Oh! you have not a single text to bear you through." "Well Sir, here is my Bible; will you have the goodness to shew me my errors?" (I had previously quoted some passages of scripture to him in support of the Unitarian faith.) "Oh! I have Bibles plenty of my own. What do you make of this, 'I and my Father are one'?" I then answered him from John xvii. Upon this he seemed a little confused, and said, "Well, but you must not preach here." I told him, I fully intended and should do so, as I had given notice. He then got ill-tempered, and said, "I am determined, then, you shall have nobody to hear you. I will go to every house in the place, and warn them against you. And as to your saying that you are a Baptist, it is false: you are hypocrites and deceivers." I then said to him, "Friend, I perceive thou knowest not what spirit thou art of." "No," said he, in a great rage, "I can't keep either

my spirit or my temper to talk with such fellows." And thus he went away; affording a striking example of "bigotry having no ears," and the paltry methods employed by the orthodox to prevent the spread of truth in the world.

However, I preached to about 40 people at the time appointed; but they were all Nicodemuses, for they hid themselves in the nooks and corners, yet so that they could hear without being seen. There happening to be a furze rick on the ground where I was preaching, many hid themselves behind it, seemingly afraid lest Mr. James should see them. It was with difficulty, indeed, that I got any to hear me; but as the Calvinist went round to the houses, I followed him, and requested an audience. As we were coming out of the town, a woman invited Mr. Odgers to cross over to her house, as she wished to ask him a few questions. It seems that Mr. James was there waiting for us; so he and Mr. O. had a long controversy together; and, at the same time, I was fully engaged with a miller, another Calvinist preacher. My opponent granted that what I said was very reasonable, but he could not quite fall in with me. We parted in a friendly manner.

In the evening of this day, I preached at St. Keverne, of which notice had been given in the morning as I passed through. Some of the people from Coverack were there; and one woman said, she had heard that we did not preach Christ crucified, in consequence of which, her husband, who was a Methodist, would not let her come to hear me; but having heard from one who had heard my sermon, that we did, she was determined to follow me to St. Keverne to hear for herself. The people from Coverack said to me, "We are very much pleased with your having visited us, but are sorry that you should have met with such treatment as you did. We think it a disgrace to our town. But if you should ever come again, we will find you a place to preach in, and take care that you shall not be interrupted. We are poor people, but what little we can do, we will." We had about 300 people at St. Keverne, who listened with the greatest attention, and took the singing part upon themselves. Oh, what good might be done among these poor people!

Thursday, July 24. Arrived at the Lizard Town, near the lighthouses. Here I preached, in the middle of the day, to an attentive assembly of about 100 people, among whom was the minister of the parish. Mr. Odgers concluded the devotional service.

We got to Mullian, a village 6 miles from Lizard Point, the same evening, where I preached to about 300 people, who heard with the greatest attention, and took the singing upon themselves. Some of the persons had walked 5 miles to hear the sermon.

Friday, July 25. In the evening of this day, we reached Constantine, a small town, 7 miles from Falmouth. Here I preached in the Bryanite chapel; and, although a very short notice was given, and it was early in the evening, we had a crowded congregation, who heard with seriousness and attention, and offered us refreshment afterwards, thanking us for the visit. At this place, we saw a man from Mawnan, who begged, in the name of the people, that we would pay them another visit.—I was much pleased with the simplicity and good-nature of the people in this part of Cornwall. Some of them could scarcely believe that we were Unitarians, because they had heard Unitarianism represented in such dreadful colours; but, when they heard for themselves, they were convinced that false reports had been spread.

Wednesday, August 6. Left Falmouth for Redruth, where I preached in the market-house, which was lighted with candles and fitted up for the occasion. We had a very numerous and attentive audience. I was afterwards informed there were some preachers there, and though the Baptists and the Bryanites had frequently borrowed the place, yet there had never been manifested, at any previous meeting, such attention as there was then. I was desired to visit them again, and informed that the market-house should be open for my use at any time.

Thursday, August 7. Preached in the evening at St. Day, in the market-house, where accommodations for the people were placed, to an attentive

assembly of about 800 people. They were much pleased, and wished me to come again.

Friday, August 8. Preached in the evening at Chasewater. Here we had the market-house lent us; but, as it was a fine evening, and the market being the following day, for which some preparation was required, we agreed to have the service in the open air. The people requested us, in the most earnest manner, to pay them another visit. I had between 400 and 500 persons to hear me, who paid great attention: some of them were much affected. My subject was the Second Coming of the Man Christ Jesus. Their piety and simplicity charmed me, and I was much pleased. May our heavenly Father water the seed which I sowed among them with his blessing!

Monday, August 11. Preached at Penryn. The mayor refused to let the crier go round to give notice of the meeting; in consequence of which, I called at his house, but he was gone out. I did not preach on the green, as before, but removed to an open space which was in the adjoining parish of Budock; and, although no notice had been given of the service, there was a numerous and attentive audience. We distributed tracts.

Friday, August 15. Preached this evening at Penryn. As the mayor had prohibited the crier from giving notice, we had not so many hearers as before. The people seem very anxious to have a room opened for Unitarian worship.

Sunday, August 17. Preached at Stythians, a populous village in the mining district, to a company of 800 persons, who heard with the greatest attention and seriousness. This place I was requested to visit by a person who is an Unitarian, though not joined to any congregation. He offered to give me a piece of ground for the erection of a chapel, if a congregation could be collected and one built. This might be done at a small expense, as materials for building lie near at hand. The people wished to hear me again, and I gave notice for preaching in the evening, but was disappointed by the rain.

Wednesday, August 20. Preached at Truro, 12 miles from Falmouth. On my arrival at this town, I sought for some place to preach in. I applied for the use of the Bryanite Chapel, which was granted, and I sent the crier to give notice of the service. At the time appointed, I went to the place, but found all closed, and, shortly afterwards, a man, who I have since learned was one of the preachers, came to tell me I could not have the place, as they had changed their minds, understanding I was an Unitarian. We had a little argument together, during which time the people began to assemble in the street. In the course of the conversation, which was in the hearing of the people, the preacher said, "Who can tell where God came from? Can you?" and several other such questions; but, as the street now began to be crowded with people, I left him to himself, borrowed a chair, and addressed them "on the Love of God manifested to the World by his dear Son." They listened with the greatest attention, called me brother, and would have rendered me every good office in their power. I afterwards learned that several of the Bryanites had expressed their disapprobation of the man's conduct who had refused the chapel.

Thursday, August 21. Preached at Probus, a small town, 6 miles from Truro, to about 80 people, in the middle of the day, who heard with seriousness.

The same day, arrived at Grampound, a small town midway between Truro and St. Austle, where I preached in the Bryanite Chapel to a very crowded congregation, who heard with great attention, and wished me to visit them again. I intended to have proceeded on to St. Austle and some other places, but was driven back by the wet weather.

Tuesday, Sept. 9. Preached at Marazion, under cover of the market-house, to about 400 people.

The same day, preached at St. Michael's Mount to a very attentive company of fishermen, who seemed sensibly affected. The scene was truly grand,

and reminded me of the lake of Gennesaret and our blessed Lord. The people were sitting upon the grass—their nets spread out, drying in the sun—the men ready to go out to sea—the sun shining in all his splendour ;—of a truth it might be said, “ God was with us.” The service was about one o’clock, and we might have 200 people.

Wednesday, September 10. Went to Mousehole, but could not get a single hearer: the men were resting after the fatigues of fishing, and the women carrying coal from a vessel which had just arrived before us. In the afternoon, I preached at Newlyn, to about 100 people, who heard attentively. A gentleman in this place wished me to pay them another visit, and offered to provide me a room to preach in ; but the wet weather rendered this impracticable.

The same evening, preached at Penzance, in the open air, to about 500 or 600 persons. At the conclusion of the service, a Calvinist Baptist preacher took me to task before the people. We had a long controversy together, which was amicably conducted, and in which he talked about the “ blood of a dying God !” We distributed plenty of tracts, which were very eagerly received by the people.

Thursday, Sept. 10. Preached at St. Ives. I had the use of the Lancasterian school-room offered me, but, as it would have caused some inconvenience, I declined it, and preached on the sands to a very attentive audience of more than 1000 people. This was my largest congregation. The scene was awful and sublime. The sea rolled majestically in front, whilst the last rays of the setting sun gilded the scene. The voices of the people sounded in one hallelujah to their Maker, and I trust he was with us to bless us.

Saturday, September 13. Preached at Pool, in the middle of the day, to a small, though very attentive assembly. At the inn where I stopped, a Friendly Society were holding their annual feast, and they formed the greater part of my hearers. I supped, breakfasted, and dined at this place, but the people would not take a farthing for what I had. “ No,” said the worthy innkeeper, “ the God of heaven will never let my children want when I am gone, for what little hospitality I have shewn you.”

In the evening of the same day, preached at Redruth, in the market-house, which was prepared as before. We had a numerous and very attentive congregation. At the conclusion of the service, a Calvinist Baptist told me that I was no Unitarian, for I preached what he believed, and he was sure he was not one. “ Besides,” said he, “ you have preached Christ, but Unitarians do not believe in him.” This led to argument with another person, who was what is called strongly Orthodox, in which my opponent was obliged to give up. However, before we parted, he told me he would fetch another, more prepared for the combat than himself, who would soon silence me, if I would wait awhile ; but, although I waited three hours, he never came again.

Sunday, September 21. Preached at Flushing, afternoon and evening, to large congregations: the room was crowded. Oh that a shepherd was fixed with these people, for their own good, and the prosperity of our Zion !

From this time until the 15th of November, my labours were confined to Flushing and its immediate neighbourhood, in consequence of the days being short, and the weather unfavourable for preaching in the open air. During this interval, I preached 29 times, had much private conversation with the people on religious subjects, and did what I could to form them (at Flushing) into a society. Our friends at Flushing occupy the room which was formerly used by the Methodists, who expelled them from their society when they became Unitarians. This room, having been given up by the Methodists, was opened for Unitarian worship by Mr. Wright, when last in Cornwall ; but, in consequence of the prejudices which existed against Unitarianism, and other discouraging circumstances, it had been shut up. However, after I went down, it was re-opened, and public worship resumed, and I hope it will not again be closed. Our services were well attended. Every succeeding Sunday witnessed the increase of our congregations, till at length the

place was crowded. We had meetings on Tuesday evenings for prayer, in which several of our friends engaged, and regular service on Thursday evenings. Our congregations in the week consisted of upwards of 100 persons, and on Sunday evenings of about 200, among whom were many young persons. The greatest attention was always manifested. We celebrated the Lord's Supper once. Mr. Odgers and Mr. Stuart, of Flushing, will endeavour to keep up the meeting by reading sermons, &c. To these individuals much praise is due for their active and zealous exertions to promote the cause, and it is with pleasure I reflect upon the benefit which I derived from their religious conversation. Mr. Odgers, as well as Mr. Johns, of Falmouth, accompanied me in several of my journeys, and I found their society very useful. Mr. Odgers frequently concluded the devotional services. To the people at large, I found myself much attached: whilst I endeavoured to teach them, they helped to improve me; and the communion which we had together, proved, I trust, a blessing to us all.

The following places I preached at on my return to Trowbridge:

Sunday, November 16. Preached three times this day at Plymouth-Dock, [Devonport,] to large congregations. I was informed that they usually amount to between 200 and 300. At present, they assemble in a large room, built for the use of a Philosophical Society. They have a Fellowship Fund and Chapel Library, to which, I believe, there are more than fifty subscribers. As they know not how soon they may be deprived of their present place of meeting, it is their intention, as soon as they can meet with an eligible spot of ground, to erect a chapel.

Tuesday, November 18. Preached again at Plymouth-Dock to a pretty large and attentive congregation. The congregation in this place are much indebted to our worthy and excellent friend Mr. Gibbs, for his laborious exertions in the cause. With many of the people I had some pleasant intercourse.

Sunday, November 23. Preached three times this day at Moretonhampstead, to large congregations. From the society and friendship of Mr. Smethurst, I derived much instruction and pleasure.

Wednesday, November 26. Being particularly requested, preached at Exeter, to a numerous and attentive congregation. Our Exeter friends kindly offered to contribute what lay in their power towards the support of a constant Missionary in Cornwall, and ardently wished that such a measure might be carried into effect.

Concluding Observations.

The above, Sir, is a summary of my proceedings, extracted from the journal which I kept, and in which I put down whatever occurred to my mind at the time the observations were made. The county of Cornwall presents a wide and important field for the promulgation of Unitarianism. The people always shewed great seriousness, and a disposition to hear; and in several places which I visited, societies might very soon be formed. Sometimes, at the conclusion of the services, the exclamations were, "Is this Unitarianism? Why, how different to what we have heard it represented!" Tracts were every where eagerly received, and in some places we were offered money for them. Often, after the service has been concluded, I have been

requested to visit a dying fellow-creature, and not in any one instance did I find, in that awful moment, any reliance placed on aught but the love and mercy of our heavenly Father. These scenes, as well as the very friendly reception I have met with, have urged me forward in the defence of our holy faith. May it fast extend its widening way, bringing into subjection to it the false doctrines of the powers of this world, till God be all in all! To him be all the praise!

Great satisfaction indeed I have experienced from this my first Missionary tour. It has been attended with labour, but that labour has been pleasant and delightful. That delight will be increased if the preceding account should meet the approbation of the gentlemen of the Committee.

I am, Sir,

With the greatest respect to yourself and the gentlemen of the Committee,

Your obliged Servant,

SAMUEL MARTIN.

*To the Rev. W. J. Fox,
Dalston, near London.*



UNITARIAN CHAPEL, LYNN.

THE Unitarian Congregation at Lynn take this opportunity of laying before their Unitarian brethren the following statement of their affairs, with the hope of being assisted to extricate themselves from their present difficulties.

This Society, in consequence of several unpleasant circumstances, was so reduced at the close of 1822, that it was thought advisable by many to close the Chapel. A few, however, united in the determination of making another effort by inviting a person who was well known to them, and who was fully aware of the circumstances which had reduced their cause. This measure, if not so successful as they could have wished, has, at least, been as much so as they could have expected; and they now cherish the hope, that ultimate success will, under the Divine blessing, crown their efforts.

As they were considerably in debt, and the individual they invited had a large family, and resigned a permanent income to accept the situation, they were obliged, during the first year, to increase their debt; but, as he has established a school, this will not be the case in future.

In consequence of these circumstances, the Society, in the course of the past year, forwarded a statement of their case to many of our Congregations, and now proceed to lay before the Unitarian public the result of that appeal.

While they offer their sincere acknowledgments to those societies and individuals who have already assisted them, they beg to invite the attention of those who have not been solicited, to the following statement of their remaining debt.

Lynn, April, 1824.

STATEMENT.						£.	s.	d.
Mortgage	-	-	-	-	-	150	0	0
Debt due, 1822	-	-	-	-	-	96	9	0
Expenses from January 1st to December, 1823	-	-	-	-	-	123	17	6
						370	6	6
By Pew Rents, Collections, &c., from January to December, 1823						£57	0	8
By additional Subscriptions in Lynn						37	17	6
						94	18	2
Debt due						£275	8	4

The following Donations have been received :

		£.	s.	d.
Fellowship Fund,	Norwich (2 Donations)	-	12	0 0
— Manning, Esq.,	ditto	-	5	0 0
Alderman Yallop,	ditto	-	5	0 0
Alderman Bollongbroke and Sons,	ditto	-	2	0 0
Alderman Finch,	Norwich	-	1	0 0
Alderman Burt,	ditto (Annually)	-	1	1 0
B. U. Dowson, Esq.,	ditto	-	1	0 0
Carried forward	-	-	£27	1 0

			£.	s.	d.
Brought forward	-	-	27	1	0
I. Jecks, Esq.,	Norwich	-	2	0	0
G. Watson, Esq.,	ditto	-	1	0	0
John Youngs, Esq.,	ditto	-	1	0	0
— Woodgate, Esq.,	ditto	-	2	0	0
A Donation,	ditto	-	4	0	0
Ditto,	London	-	3	0	0
Subscription, Bury St. Edmunds (by Rev. Mr. Scargill)	-	-	5	7	6
Birmingham Old-Meeting Fellowship Fund	-	-	5	0	0
Birmingham New-Meeting ditto	ditto	-	5	0	0
Cross-Street, Manchester, ditto	ditto	-	5	0	0
Yarmouth	ditto	ditto	3	0	0
Chichester	ditto	ditto	3	0	0
Plymouth	ditto	ditto	2	0	0
Leicester	ditto	ditto	3	0	0
Mr. C. Hursthouse, Tydd St. Mary's	-	-	1	0	0
Mr. N. Fisher, Maze Pond, London	-	-	1	0	0
Mr. Carnsew, London	-	-	2	0	0
By Mr. <i>Eaton</i> :					
Framlingham Fellowship Fund	-	-	2	0	0
Mosely-Street, Manchester, ditto	-	-	4	0	0
By Mr. <i>Smallfield</i> :					
Gravel-Pit, Hackney, Fellowship Fund	-	-	5	0	0
Bristol	ditto	ditto	5	0	0
Mrs. Toogood, Sherborne	-	-	5	0	0
			£96	8	6

“ We, whose names are hereunto subscribed, from a personal knowledge of the circumstances, heartily join in recommending the above case to the notice of our Fellowship-Fund Societies, and the benevolence of individuals, as one entitled to the aid and relief which it solicits.

“ THOMAS MADGE,

“ *Norwich*, 1823.”

“ EDWARD TAYLOR.”

“ The above case being known to me in its leading features, I can recommend it to the Unitarian public as deserving their attention and support. The Congregation at Lynn have had to contend with many circumstances calculated not only to damp their zeal, but to destroy their existence as a Society; and their still continuing the struggle at the expense of sacrifices so great, entitles them, in my opinion, to the sympathy and assistance of all who wish well to the cause of Unitarian Christianity.

“ *Wisbeach*, 1823.”

“ N. WALKER.”

Subscriptions and Donations will be noticed, from time to time, upon the Cover of the *Monthly Repository*, and likewise continue to be received by the Rev. J. EVANS, LL.D., Pullin's Row, Islington; Mr. DAVID EATON, 187, High Holborn; Mr. G. SMALLFIELD, Printer, Hackney; and Mr. JAMES KEED, High Street, Lynn, Norfolk.

THE UNITARIAN FUND REGISTER.

No. V.

REPORT OF THE COMMITTEE OF THE UNITARIAN FUND, READ AT
THE ANNUAL MEETING, JUNE 9TH, 1824.

THOMAS HARDY, *Esq.*, in the Chair.

THE Committee have endeavoured to justify the confidence implied in your selection of them to manage the affairs of this Institution, by a diligent fulfilment of the duties of their office; and they have the satisfaction of believing that they have not laboured without success for the promotion of its important objects. It is impossible that the Report of every year should possess the interest which belongs to the announcement of new enterprises in the Cause of Free Inquiry and Religious Truth; or to the record of splendid successes in that Cause. All that, in general, can reasonably be expected is, that measures which have been found productive of good should be steadily persevered in; and that the narrative of their results should shew that they have been not less efficiently directed, nor less extensively useful than heretofore. Such expectations, your Committee feel assured, will not be disappointed on the present occasion. If it has not been deemed expedient to deviate from the path of their predecessors, they trust it will appear that they have gone forward in that path. If in one or two cases the progress of our opinions has been arrested by unpropitious circumstances, in others unexpected openings have been found, and taken advantage of, for their diffusion; and if many congregations must continue to be mentioned in their Report as still under the care, or receiving the aid, of the Unitarian Fund, there is yet reason to believe that, even during the twelve months to which the Report is confined, most of those congregations have increased as to the number of their members, their general prosperity, and the favourable impression produced by their religious profession on the public mind in their several vicinities. The conviction which we feel that Unitarianism must triumph, because it is the truth of God, does not lack the corroboration afforded by fact, of its gradual progress.

But little has been attempted by your Committee, because they have seen little encouragement to attempt any thing, in the Metropolis, or its immediate neighbourhood, during the past year. Desires have been expressed to them for the establishment of Unitarian Lectures, or of regular worship, at the West end of the Town, in Oxford Street or its vicinity; but the expenditure which would probably be incurred, and the want of assurance that any

number of avowed Unitarians on the spot would come forward to countenance such a plan by their personal attendance, and thus lay the foundation of a permanent Society, have prevented an immediate compliance with those desires. Service has been discontinued at the room in Woodd Street, Somers' Town, for which assistance was voted last year. At Stratford, where Unitarian worship was first introduced by this Society, a Chapel has been erected which is well attended, and considerable good appears to have been effected. The only pecuniary grant which your Committee has made for the furtherance of Unitarianism in this district is a vote of £20 towards the Institution for the Education of Students for the Ministry under the superintendence of the Rev. J. Gilchrist at Newington Green. A grant which, independently of other considerations, was thought to be fully authorized by the readiness with which the Unitarian Fund has at all times been allowed to employ the Students in its operations, and by the services which they have actually rendered.

Mr. Harding has continued his valuable labours as permanent Missionary in Kent and Sussex, under the immediate direction of the Unitarian Association of those Counties. He was employed by your Committee for several weeks at *Gravesend*, in the Autumn of last year, during which time he introduced Unitarianism into the neighbouring town of *Dartford*. The Chapel at *Cranbrook*, where Mr. H. officiates when not engaged in Missionary labours, is encumbered with a debt so heavy as to have rendered it doubtful whether it could be retained by the congregation, which had been much reduced by dissensions previously to his settlement with them. An application has been made to the Unitarian public for aid towards liquidating this debt and consequently retaining the Chapel, which your Committee has sanctioned by a conditional grant of £10, should the object prove to be attainable; and to which they heartily wish success.

The grant to the Congregation at *Battle*, has been reduced this year from £30 to £25. The importance of this station, and the laborious exertions of the Minister, Mr. Taplin, were adverted to in the last Annual Report. The hopes then expressed of the returning prosperity of the congregation have been amply realized. Many who had been drawn away from the Chapel have resumed their places; and there have also been accessions of many who never heard of Unitarianism till it was preached to them by Mr. Taplin.

£10 have been voted to the Congregation at *Lynn* in Norfolk, which appears to be in a reviving state; and though still struggling with difficulties, yet with a fair prospect of surmounting them.

Mr. Valentine, of Diss, has continued till lately to supply the infant Society at *Harleston*, on Sunday mornings, and £10 have been granted to him for his expenses during the past year.

The Committee voted £5 towards the expenses incurred by repairing the Chapel at *Doncaster*, and the same amount to Mr. John Cooper, of *Namptwich*, in remuneration of expenses incurred by him in village preaching, to which he has devoted himself with ardent zeal and with considerable success.

Our Missionary for *Newcastle* and the *Potteries*, Mr. Cooper, has been

called from his duties in that district by the active friends of the Abolition of Negro Slavery, who had occasion for his services in a Cause to which his principles had disposed, and his circumstances enabled him to render efficient aid. He is about to return to his station, and resume his usual labours. During his absence, his salary has been applied to the procuring of acceptable supplies for the congregations under his care. At *Hanley*, a substantial and respectable Chapel has been erected, capable of seating near four hundred persons. During the Winter, Lectures on Doctrinal Subjects were delivered in it, by Dr. Carpenter, Messrs. Grundy, Cheetham, Hincks, Bransby, Small, Hutton, Ashton and others. About one hundred sittings are taken. A small congregation has, since the last Report, been collected at *Burslem*; and in different parts of the Potteries persons are coming forward to avow their conviction of the truth of Unitarian doctrines, and assist in their promulgation.

An application was made, immediately after the last Anniversary, from Mr. Bartlett, the aged Minister of *New Malton* in Yorkshire, for the Unitarian Fund to take the Chapel at that place under their patronage, and provide for him such assistance in the Pulpit as might have the effect of recovering the congregation from its declining condition. The Trust Deeds have been forwarded to the Secretary of the Unitarian Association, for the purpose of vesting the Chapel in persons nominated jointly by your Committee and the congregation. The following letter, from one of the Divinity Students in the York College, will inform you of the manner in which the Pulpit has been occupied; and it will, on other accounts, be heard with lively interest:

“ *Manchester College, York, May 26, 1824.*

“ SIR,

“ I have been requested by those Students who form our College Missionary Society, to draw up a concise view of the nature and extent of our Missionary labours, as something of the kind seems due for the support we have received, and as you may wish to know every thing connected with the interests of Unitarianism, preparatory to your Annual Meeting and Report of the Unitarian Fund. The vote of £20 was granted us, I believe, on condition that Malton should be supplied every Sunday. From the time it was first stipulated this has been done, will continue during the Session, and, we are happy to say, during the greater part of the vacation, as one of the Students remains at York for some time after our Examination. We have been delivering a Course of Lectures during the Winter, which, on the whole, were numerously attended; and though it would be premature to speak of any great success in the spread of Unitarianism there at present, it may be gratifying to know that, with some slight addition to the congregation, the religious union of those already members has been much promoted, and an attention to the subject been awakened in the place, which will ultimately favour the cause of truth.

“ Under difficult, though not unpromising circumstances, the important object of establishing a Sunday-School has been attained; and with this

additional excitement and help, some excellent results may be in a short time confidently expected. Our report, perhaps, as far as the Unitarian Fund is concerned, might end here; but at Wellbourne, a small village six miles from Malton, where the Unitarian Baptists gladly received our Missionary visits, such highly gratifying results have been attained, that it would be injustice to all parties to pass them without notice. Our audiences have been uniformly numerous, often too much so for the small room in which our services are conducted. A Sunday-School has been established, and carried on with much spirit, to the benefit of more than seventy children, and altogether we have found such a real spirit of religion among this poor but truly Christian people, that it is delightful and gratifying to the Students to spend a Sunday amongst them. As the village is actually at present without any place of worship, we look forward to our friends in getting a small chapel built, where our congregation and school will not be inconvenienced by want of room.

“ We have also supplied Selby once a fortnight, where our lectures have been well attended; and the congregation there, which averages about seventy or eighty, without the Unitarian Baptists, who, from some unfortunate circumstances, have not for a long time attended, exhibits a slow but steady revival of its religious spirit and an unanimous zeal which must speedily promote the diffusion of Unitarian Christianity.

“ Services have been frequently conducted at Bulmar and Barton, and occasionally at Thornton and Bilton, where small societies of Unitarian Baptists had been formed by the disinterested and active labours of John Mason, a humble but truly worthy member of the Baptist Society at York.

“ Three or four Students are engaged every Sunday in religious services amongst these villages; and by the extensive diffusion of tracts, with which we have been liberally supplied from various societies and friends, we may, at least, say there is more activity in Unitarianism than there has been for some time in this part of the world; and with continued zeal and steady exertion we look forward with confidence to the gradual diffusion of the truth as it is in Jesus.

“ I am, Sir,

“ Yours, very respectfully,

“ EDWARD TAGART, Secretary.”

In the Isle of Man a number of Tracts has been distributed; and, for a short time, Unitarian worship was publicly carried on in the house of Mr. Roger Gaskell, who has since removed from the island.

Our old and faithful agent, Mr. Wright, continues to promote the objects of this Institution as far as his situation at *Trowbridge* affords opportunity. He has preached and distributed Tracts in the neighbouring villages: whenever he leaves home, he makes his journey a Missionary excursion; and he has rendered an important co-operation to your Committee, by preparing Mr. Martin for Missionary labours, and superintending his exertions in Cornwall. His name necessarily occupies less space in our Report than it did in former years; but we cannot forget, as we record the state and

progress of genuine Christianity in different parts of our country, that in many of them he first proclaimed its truths, and there are scarcely any but have been the scene of his exertions and his triumphs in its cause.

Mr. Martin's Journal of his first Mission to Cornwall has been laid before the Subscribers in the Unitarian Fund Register. It is alike gratifying, as illustrative of his zeal and piety, of the good already effected, and of that which may be anticipated from the continuance of his labours in that district. It was originally the wish of the Committee that, on the conclusion of this mission, Mr. M. should have been placed for a time under the care of Mr. Gilchrist, in the General Baptist Academy; but the earnest and repeated solicitations for his return to Cornwall; the strong representations which were made by well-informed persons in the Western counties of the desirableness of his being, for the present, stationed there; and the fact that subscriptions had been proffered by different congregations to an amount nearly sufficient to defray the expense of his continuing to itinerate for twelve months longer, have induced them to accede to that arrangement, the Fund being only responsible for any deficiency not exceeding £20 in the subscriptions for that specific object. Mr. Martin left Trowbridge on the 25th March, and has been occupied at Flushing in forming the attendants on Unitarian worship into a regular society, setting on foot some useful plans for the circulation of Tracts, and making arrangements for preaching at Penryn and other places in the neighbourhood. Within the last fortnight he intended to commence his journeys to the more distant parts of the county. His operations will be much facilitated by the recent establishment at Exeter of the *Devon and Cornwall Unitarian Missionary Society*. The immediate direction of his mission has, at their request, and in conformity with Mr. Wright's suggestion, been resigned to the Committee of that Institution.

Your Committee had much pleasure in voting the sum of £10 to Mr. *Humphrey Bromley*, a convert from Wesleyan Methodism, by whom the Unitarian doctrine has been preached at *Llanrhaidr*, in *Denbighshire*, *North Wales*, and at a neighbouring village in Montgomeryshire. A correspondent, on whom perfect reliance may be placed, reported that "Mr. B. is of an unimpeachable moral character, and that he was respected as a man possessed of strong natural parts, and as a good argumentative preacher, while he continued among the Wesleyans, when he was obliged to leave on account of his full conviction of the truth of the Unitarian doctrine. He worked with his father in the garden of Sir W. W. Wynne, till he lost that employment on becoming a Wesleyan preacher, and he has now, by the labour of his hands, to maintain a wife and four small children. As he has principally used to work in a garden, and lost his employment in that at Llangedwin, it is likely he will be obliged to leave that neighbourhood, and seek a place where his labour may bring him more profit for the support of his family, unless he could be assisted by some distant friends." The assistance granted him was understood to be sufficient for him, with that of the Unitarians in South Wales and private friends, to make trial, during twelve months, of the probability of forming an Unitarian congregation at Llanrhaidr, which would be the first in North Wales.

The Congregational Grants to *Scotland* have been the same as last year, viz. £15 to *Glasgow*, and £15 to *Dundee*. Mr. Logan, the Minister of Dundee, has visited *Arbroath* and *St. Andrews*, as an Unitarian Missionary, and preached to a numerous auditory at both places. At *St. Andrews*, Dr. Haldane, the Principal of *St. Mary's College*, exerted his influence with the proprietor of the Hall, which Mr. Logan had engaged, to prevent his preaching in it. This interference was manfully repelled, although the proprietor was not an Unitarian, nor is it known that there is a single Unitarian in that city. A number of the Students attended a sermon, the subject of which had been previously advertised, on the doctrine of the Trinity. The congregation at *Edinburgh*, which was for several years assisted by this Institution, and which, it will be remembered, proposed the reduction of that aid, and afterwards wholly relinquished it, the moment that the increase of its own resources warranted, has entered on the possession of a new chapel with very encouraging indications of prosperity. To their worthy minister, Mr. Squier, late of the *Newington-Green Academy*, £10 have been forwarded towards enabling him to complete his studies at the University.

Your Secretary continues to receive Quarterly Reports from William Roberts, our Native Missionary, at *Madras*. The last of these, dated 13th October, 1823, was printed in No. IV. of the Unitarian Fund Register. A more recent communication has been received by Dr. T. Rees, dated December 29. He expresses in it his grateful satisfaction at the arrangement made with him by this Society, and his determination to give himself up entirely to the promotion of truth. His congregation had been increased by another Roman-Catholic family; and his Tracts were obtaining wider circulation among the Natives. His accounts have been completely verified by those of the Trinitarian Missionary Society, in which it has at length been found unavoidable to notice the spread of Unitarianism in India, and from which it appears that Natives have adopted and are zealously advocating Unitarian Christianity at Bangalore, and in considerable numbers at *Miezapore*. We hope that our correspondents will soon be in communication with these self-made, or rather Bible-made, converts and missionaries of our doctrines, and furnish us with a more complete account of them.* At

* Since the above was written, Roberts's Quarterly Report, of Jan. 1st, has arrived. He repeats in it his apprehensions of an approaching famine. There had been no rain, and rice was becoming very scarce and dear. It mentions the re-opening of the *Pursewaukum School* with ten Unitarian children, to whom an addition was expected of several Catholic children. The two other Schools have not been interrupted. That at *Hanicollam* contains twenty-eight scholars, the religious profession of whose parents is not stated. That at *Pallawaram*, about twenty, of whom five are the offspring of Unitarians, the rest Catholic and Heathen. An enclosure contains a list of the Members of William Roberts's Church, with their ages, occupations and other particulars. It comprises twenty-three Families and nineteen Individuals, making a total of sixty-six Adults, (thirty-six Males and thirty Females,) and fifty-seven Children. Of the former twenty-six were originally Catholics, thirty-five Idolaters, two Trinitarian Christians and two Unitarian. Of the Male Adults, Members of the Church, all can read except five.

Calcutta, a monthly Unitarian Magazine has been established by the Rev. W. Adam and Rammohun Roy; the subscription for a chapel has increased to about 1100*l.*, and by this time, it is to be hoped, that the erection has actually commenced. Assistance is relied upon from the Unitarians of this country, and your Committee think that the time is fully arrived for such assistance to be rendered. The formation of a respectable congregation at Calcutta, which, they are fully convinced, would promptly ensue on the erection of a Chapel, would be a most propitious event for the Cause of genuine Christianity throughout the whole of British India. A considerable impression has been made upon the minds of intelligent Natives, and that without European agency. Truth is working her own triumphs; our chief task is to remove from her path the temporary impediments created by pecuniary difficulties.

In presenting this unvarnished statement of facts, your Committee cannot but feel that those facts are fully sufficient to evince the great utility of this Institution, and recommend it to the zealous support of the Unitarian public; to strengthen our hopes of the approaching prevalence of a more simple and liberal interpretation, that is to say, of a more correct interpretation of Christianity than has been, and is yet, commonly adopted; and to excite thankfulness to the God and Father of our Lord Jesus Christ for the religious light which his Providence has shed abroad, and which is brightening into a glorious day of truth, charity, and righteousness.

Besides the usual Resolutions of thanks to the Treasurer, Deputy Treasurer, Secretary, Committee, Auditors, and Missionaries of the Society, the following were also passed.

That the Unitarian Society, the Unitarian Association, and the Christian Tract Society, be respectfully invited to unite with the Unitarian Fund in the appointment of a Committee for the purpose of ascertaining the expediency and practicability of forming a General Unitarian Association, which shall embrace all or many of the objects contemplated by those Institutions, together with any other objects the promotion of which may be deemed needful for the prosperity of the common Cause. And, That a special Committee be now appointed on the part of this Society for the above object, with power to proceed and report thereon to a General Meeting, with deputations of such of the above Societies as are disposed to accede thereto.

That the Rev. R. Aspland, R. Taylor, Esq., J. Christie, Esq., and the Rev. W. J. Fox, be a Deputation to carry the foregoing Resolution into effect, and that they be authorized to act as Members of the proposed Committee on behalf of the Unitarian Fund.

Of the Females a smaller proportion. Of the Boys, about one-half, of the Girls not quite one-fourth. A rigid moral discipline appears to be kept up. Three Members have been ejected for irregular conduct, one of whom attends divine service at the Chapel door, waiting the satisfaction of the Members as to his reformation, for re-admission.

That the Donation of £50 to the Unitarian Fund, by Mrs. Mary Hughes, of Bristol, be respectfully and gratefully acknowledged, as an additional service to the many which that Lady has already rendered to the Cause of undefiled Religion by the exercise of her talents, and the liberality of her benefactions.

That the thanks of this Meeting be given to the Rev. W. Adam, of Calcutta, and to William Roberts, of Madras, for their important services as the Missionaries of Unitarian Christianity in British India.

That this Meeting earnestly recommends to the Unitarian Public throughout the Country, to afford such prompt and efficient aid towards the erection of a Chapel at Calcutta as shall secure the attainment of that most desirable object.

The following gentlemen were elected into office for the year ensuing :

Treasurer,

JOHN CHRISTIE, Esq., 52, Mark Lane.

Deputy Treasurer,

THOMAS HORNBY, Esq., 31, Swithin's Lane, Lombard Street.

Secretary,

The Rev. W. J. FOX, Dalston.

Committee,

Messrs. J. CORDELL, Bishopsgate Street.
 DAVID EATON, No. 187, High Holborn;
 S. HART, Spitalfields.
 J. FERNIE, Leadenhall Street.
 G. SMALLFIELD, Homerton.
 SOUTHWOOD SMITH, M. D., Trinity Square.
 Rev. J. GILCHRIST, Newington Green.
 R. TAYLOR, Shoe Lane.
 J. WATSON, 56, Holborn Hill.

Auditors,

IVES HURRY, Esq.
 Mr. R. SURRIDGE.

Collector,

Mr. J. M. EDNEY, 2, St. John's Street, Clerkenwell.

The Rev. CHARLES BERRY, of Leicester,

Will preach the next Anniversary Sermon.

THE TREASURER'S

GENERAL ACCOUNT FOR THE YEAR 1823.

Dr.		Cr.	
1823.		1823.	
Dec. 31. To poor Unitarian Congregations to carry on		Jan. 1. By Balance brought from last Year's Account	
Religious Worship	} £147 0 0	" Donations from Individuals towards the	} £65 3 0
" Travelling and other Expenses of Missionaries	120 16 3	general Objects of the Institution .	
" Sundry Ministers	30 0 0	" Ditto from Congregations and Fellow-	} 44 12 0
" General Baptist Academy	20 0 0	ship Funds	
" Books, Tracts, and Printing	92 8 6	" Annual Subscriptions	109 15 0
" Foreign Objects	74 19 3	" Collection at Parliament Court Chapel,	130 8 0
" Incidental Expenses, including Two Years' Salary to the late Collector	89 5 6	Anniversary, 1823	15 2 0
Total Disbursements	£574 9 6	" Donations from Individuals expressly for Foreign Objects	182 17 6
To Balance carried to new Account	183 19 8	" Ditto from Congregations and Fellowship Funds for ditto	33 0 0
	£758 9 2	" Interest	215 17 6
			10 0 0
			£758 9 2

Examined and allowed by
 IVES HURRY, }
 C. RICHMOND, } AUDITORS.

7th June, 1824.

DONATIONS, NEW ANNUAL SUBSCRIPTIONS,

&c.

Received since June 1823.

DONATIONS.

	£	s.	d.
Mrs. Mary Hughes, Bristol, in addition to 105 <i>l.</i> before given .	50	0	0
Captain Jones, Swansea, as a Life Subscription	10	10	0
Mr. John Arnold, Aldersgate Street, ditto	10	10	0
Robert Wainewright, Esq., Gray's Inn, for William Roberts .	10	10	0
Ditto for the general purposes of the Fund, being a Seventh Sub- scription of Five Guineas each, independent of an Annual Sub- scription of Two Guineas	5	5	0
A Friend by the Rev. Russell Scott	10	0	0
Edgar Taylor, Esq., Temple, Life	5	5	0
Mr. Charles Ireland, Hart Street, Bloomsbury, ditto	5	5	0
Mr. James B. Gray, of Cape Town, by Captain Ross	5	5	0
Rev. S. W. Browne, Life Subscription	5	5	0
Jesse Middleton, Esq., St. Martin's Lane, ditto	5	5	0
Elhanan Bicknell, Esq., Herne Hill, in addition to an Annual Subscription of Two Guineas	5	5	0
Ebenezer Johnston, Jun., Esq., Bishopsgate Street, Second Sub- scription	5	5	0
John Bowring, Esq., Hackney, ditto	5	5	0
Rev. Philip Le Breton, Tavistock Square, Life	5	5	0
Mr. Payze, Cambridge Heath, ditto	5	5	0
Rev. S. C. Fripp, Bristol, per James Young, Esq., ditto	5	5	0
Ditto for Foreign Objects, ditto	2	2	0
Mr. Robert Surridge, Newgate Street, further Subscription for Foreign Objects	5	5	0
Thomas Hurry, Esq., Yarmouth, Life	5	5	0
H. E. Howse, Esq., Lyncomb, near Bath, in addition to 20 <i>l.</i> before given	5	5	0
A Friend by the Rev. J. Gilchrist, for Foreign Objects	5	0	0
Rev. Benjamin Evans, Stockton, per C. Richmond, Esq., a Second Subscription	5	0	0

	£	s.	d.
Mr. John Fox, Sheffield	5	0	0
Mr. John Hayward, Brundon, for Madras, per Mr. Smallfield . .	1	0	0
Mr. John Burkitt, Sudbury, for ditto ditto	1	0	0
G. M. Davidson, Esq., Warmley, for ditto ditto	1	0	0
Ditto ditto for Calcutta ditto	1	0	0
A Friend from Sudbury, per Mr. Richard Taylor	2	0	0
Rev. J. G. Robberds, Manchester	2	0	0
Rev. L. Holden, Tenterden	2	0	0
The Widow of a Clergyman of the Church of England	1	0	0
Sundry Donations from Friends, in addition to former Sub- scriptions	8	5	0
Collection at Finsbury Chapel, Anniversary, 1824	26	0	0
Hackney Fellowship Fund	10	0	0
Liverpool ditto	10	0	0
Finsbury Unitarian Chapel ditto	5	5	0
Exeter ditto	5	0	0
Leicester ditto, for Foreign Objects	5	0	0
Bridport ditto ditto	3	0	0
Chesterfield ditto, Two Years	4	0	0
Northiam Church	4	0	0
Chowbent Fellowship Fund	2	2	0
Plymouth ditto	2	0	0
Battle Congregation	1	6	0
Stockport Fellowship Fund	1	1	0
Diss, Norfolk, ditto	1	1	0

New Annual Subscriptions.

Mr. Richard Baker, Milk Street	1	1	0
Mr. Evan Evans, Bishopsgate Street	1	1	0
Mr. Richard Evershed, Pulborough	1	0	0
Mr. Joseph Hogan	1	1	0
Mr. Horne, Fleet Street	1	1	0
Mr. H. E. Howse, Jun., Lyncomb, near Bath	1	1	0
Mr. W. Jecks, Wisbeach	1	1	0
Mr. Robert Keate, Wallingford, Berks	1	1	0
Mr. D. Moriarty, Wardour Street	1	1	0
Mr. Nicholl, Bromley, Essex	1	1	0
Mr. William Paterson, Broadway, Westminster	1	1	0
Mr. John Prince, 51, Whitecross Street	1	1	0
Mr. George Peacock, Bishopsgate Street	1	1	0

Christopher Richmond, Esq., Temple, for Foreign Objects	.	1	1	0
S. S. Spyring, Esq., Brighton, ditto	.	1	1	0
Mr. James Terrell	.	0	10	6
Mr. Henry Twining, Bird Street, Manchester Square	.	1	1	0
Mr. Waterlow, Birchin Lane	.	1	1	0

Donations and Subscriptions are received by John Christie, Esq., the *Treasurer*, 52, Mark Lane; Mr. Hornby, 31, St. Swithin's Lane, Lombard Street, *Deputy Treasurer*; and the Rev. W. J. Fox, Dalston, *Secretary*. Several Subscriptions have been received towards the erection of an Unitarian Chapel at Calcutta, which, with any additional Subscriptions that may be received, will be published in a separate advertisement.



4 with Report for 1819

UNITARIAN ASSOCIATION

FOR

PROTECTING

THE

Civil Rights of Unitarians.

REPORT, &c.

AT THE YEARLY MEETING,

HELD 10th JUNE, 1824.

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REPORT
OF THE
Committee of the Unitarian Association,
TO THE
GENERAL MEETING,
HELD AT THE
LONDON TAVERN, on THURSDAY, the 10th JUNE, 1824.

THE public press has already communicated to the members of this Association the general progress and result of the last year's proceedings on the important subject which has occupied so much of the attention of the present as well as former Committees—the application to the Legislature for relief from the existing Marriage Laws.

It will be useful, however, to take a short review of previous proceedings, as well as of the occurrences of the past year, in order to enable you to form a judgment of the propriety of the measures pursued, and of the actual progress hitherto made in attracting public attention to the subject, and in ascertaining the feeling of Government, of the Church and the Legislature, both as to the merits of the question, and the mode of relief which is most likely to meet the views of all parties.

At the date of the Report, made to the General Meeting of 1822, the Committee of that year had only to congratulate their constituents on the general attention which was beginning to be manifested in and out of Parliament, on the subject of their claims; they had ascertained that the plan originally proposed was not likely to be acceptable, and they were then considering the propriety of adopting another mode of redress, which had been submitted to their consideration, being then, however, arrived at too late a period of the Session for any effectual steps to be taken in that year.

By the Report made to the General Meeting of last year, (1823,) it appeared that a new Bill (on the basis of the one alluded to in 1822, as then under consideration) had been adopted, and passed through two of its stages in the House of Commons, at the end of the Session of 1822, for the purpose of keeping the matter alive, and of printing and circulating the Bill during the recess, with a view to bring it forward at an early period of the Session of 1823. Meantime, however, those discussions arose, which occupied so much time, on the general regulations of the Marriage Law, and the last Committee were only able to state to you, in their Report, that they had taken the opportunity, which the appointment of a Committee of the House of Lords on the general question gave them, of presenting petitions urging their claims,

as to which that Committee, by its Report to the House, took a favourable notice.

In this situation your Committee entered upon their office, and immediately determined that it was important to avail themselves at once of the opening afforded by the Report of the House of Lords, and to introduce into that House a Bill, which was in substance the same as that introduced into the House of Commons in the preceding year, and which applied to the case of all classes of Dissenters. For this purpose they requested and received the valuable assistance of the Marquis of Lansdowne, of whose polite attention, and continued zealous exertions, they cannot speak too highly.

On the second reading of this Bill an opposition was raised, on the grounds principally of the lateness of the Session, and of the generality of the provisions of the Bill; many members of the House of Lords appearing disposed to concede to the *doctrinal* scruples of the Unitarians, what they were not inclined to admit was due to the general Dissenting objections to the *discipline* of the Church. In the list of the advocates of the principle of granting relief at any rate to the Unitarians, the Committee were gratified to observe the Archbishop of Canterbury and Earls Liverpool and Harrowby, and though, on a division, the Bill was lost by a majority of 6, (the numbers being 27 to 21,) the general prospect could not but be considered as affording great encouragement for perseverance, and as sanctioning sanguine hopes of a more successful result at no very remote period. The attempt, however unsuccessful at the moment, (and, indeed, the period of its trial could never give much expectation of *present* accomplishment,) was attended with good, so far as it made their case more generally known, and ascertained the feelings of the most influential person, both as to the general merits of the question, and as to the plan of relief most likely to succeed.

Your Committee thought they should be furthering the good effect which this discussion produced, by publishing at once a full report of the debate, accompanied by some explanatory observations, on the subject, principally, of the general Dissenting objections to the conformity imposed by the present law. They took the opportunity, also, of annexing a reprint of both the Bills, which had at different times been prepared under the direction of this Society, in order that no occasion might be lost of giving the fullest explanation of their views, and of testifying the sincerity of their desire to obtain relief only in a mode which should be consistent with the feelings of others, and with the civil policy of the existing regulations.

At the commencement of the present Session, (1824,) your Committee, being resolved to take the earliest opportunity to revive the discussion, had only this question of importance to consider, namely, whether they should continue to advocate the general claims of *all* Dissenters, or confine themselves to the particular case of *Unitarians*. To this latter course they were finally determined, by the consideration of the objections made even by their supporters in Parliament to the former extended plan; by the additional difficulties both in form and principle, which the latter brought upon them; and, finally, by the remembrance that, during the whole period that this Society had been employing its funds and exertions in advocating the general claims of Dissenters, they had (in return for the difficulties and discouragements which the extension of the plan necessarily brought with it,) met with no compensating assistance or co-operation of any sort from the bodies who might have been expected to render those facilities which their extended means and influence would naturally have afforded.

The Bill, so narrowed in its object, was again introduced to the House of Lords, and, notwithstanding a strenuous opposition, which was now directed more openly to the principle of the Bill, passed the second reading by a majority of two; the numbers being 35 to 33. In this debate the Committee were again gratified at receiving the liberal and candid support of the Archbishop of Canterbury, and of the greater portion of the members of the Episcopal Bench, as well as that of the Earl of Liverpool. On the motion

that the Bill should be committed, the opposition was revived, and it was understood that most active measures had been taken during the interval to ensure its success. The question was again long and ably discussed, but on a division, the Bill was once more lost by a majority of 39—the numbers being 105 to 66.

Your Committee, however, see no ground of discouragement in any thing which has taken place. On the contrary, the general character and mode of argument, both of the opposers and supporters of the measure, give every reason to believe that time and perseverance alone are wanted to ensure final success; and they can only recommend to their successors to embrace every opportunity for urging their claims in the most efficient manner.—Meantime they have directed their attention to keeping up the public interest as much as possible, and maintaining the position which their case now occupies in the estimation of all parties; they have taken care to preserve and publish full, and they believe accurate, reports of the debates; and one of their last acts has been to appoint a sub-committee to prepare a pamphlet, which they recommend should be printed, and circulated as widely as possible, under the direction of this Society, explaining the nature of the grievance complained of, and of the remedy proposed, urging the arguments by which it is supported, and replying to those which have been put forth by its opponents. With the same view they have prepared, and will submit to this meeting, some resolutions, briefly stating the leading features of the case, which, it appears to them, might usefully be published in several of the principal newspapers and periodical publications.

On the whole, they trust that the Society will consider the past year to have been one in which effectual progress has been made. They look with confidence to the result of continued exertions, directed to the same end; and they are rather inclined to believe that the Bill, if carried earlier, might have been clogged with many difficulties and regulations, which a more mature and candid consideration of the subject will shew, are not only inconvenient, but unnecessary, on any grounds of civil expediency.

The Committee cannot pass over their notice of these discussions without adverting to the attempt again made to raise doubts as to the legal effect of the repeal of the Act of William and Mary, and of the clause in the Toleration Act which excepted deniers of the doctrine of the Trinity from its benefits. They need not observe how unfairly such doubts are set afloat (and, as it would appear, carefully left undecided, and therefore put in the most mischievous form) by a person who, if he was not the real cause of their existence by preventing the more extended measure of relief originally contemplated, might, at least, have been more honourably employed in setting such a question, in one way or another, at rest. But the Committee see, in the expression of these doubts, only an additional reason for urging on a Bill which would, indirectly at any rate, add to the security of Unitarians, by giving them a specific recognition and establishment, totally inconsistent with the idea of any illegality or offence in the eye of the Legislature; and, in the meantime, they have had the gratification of hearing from the mouth of the Prime Minister a candid and honourable reprobation of the course pursued by his colleague, and an avowal, not only of the plain intention of the Legislature to grant to the Unitarians an equal measure of protection with that afforded to other Dissenters, but of his conviction that they were entitled, as a matter of right and justice, to have all doubts on the subject removed, if they could be really shewn to exist.

Your Committee must also congratulate the Society on the encouragement which arises from the general tenor and tone of the discussion, even on the part of those who took the most active part in the opposition. There were no imputations upon character, no attributing of improper motives, no question as to the sincerity of the parties in the religious scruples they professed, no denial even of their name as a sect, which it would have been expected some of the theologians at any rate would have disputed; and the Unitarians,

at all events, come out of the trial with increased character and importance as a religious body, whose claims are indeed, for a time, defeated, but defeated by arguments which touch the mode and the manner rather than the justice of the case, or the final concession of their rights.

Your Committee were, soon after their appointment, led to consider the propriety of entering a Christian protest against prosecutions of any sort, at the tribunal of the law, for the expression of opinion in matters of religion. The exertions of this Society were, perhaps, not strictly applicable to this object; but your Committee could but feel shame and sorrow that the real friends of Christianity had not yet lifted up their public voice against proceedings in their view so impolitic, so disgraceful, and so contrary to the spirit and precept of the gospel; and they thought they could rely upon the feeling of the members of this Society for their sanction, in devoting some portion of their attention to what appeared to them to have become an imperious duty. With these views they, at a late period of the last Session, prepared a petition, which, in the short space of about ten days, received upwards of 2000 signatures, nearly 100 of which were those of ministers of Christian congregations, and they were glad to see that its presentment, at all events, afforded an opportunity to some few enlightened friends of civil and religious liberty to come forward in Parliament, and express their reprobation of prosecutions so peculiarly disgraceful to a Protestant country.

The Test and Corporation Acts have several times been incidentally noticed at the General Meetings of this Society, and have often occupied the attention of preceding Committees. The paramount importance of the subject has been always recognized, and all have felt the impolicy of the course which has for so many years been pursued by the Dissenters. This Society has, however, always seen how desirable, on every account, it was that, if possible, whatever was done publicly should be under the direction, and with the united exertions, of those who have been so long associated for the protection of the civil rights and liberties of the general Dissenting body; and it has, therefore, mainly directed its efforts to arousing the energies of those societies, and tendering, on all occasions, its active co-operation, in entering upon a course more honourable to the Dissenters, and more likely to prepare the way for ultimate (though perhaps still distant) success. At the General Meeting of 1822, the Committee received instructions to urge on the Committee of Deputies and on the Protestant Society the strong and decided feeling of their body, that Dissenters of all denominations ought to concur and persevere in applications to Parliament for the repeal of these Acts. On these instructions it appears that the last Committee acted, and their Report to the Meeting of 1823, communicated the adoption of proceedings by the Committee of Deputies, which gave reason to hope for a revival and continuance of attention to what (as it appears to your Committee) ought to be the constant, unremitted subject of public and private exertion, until effectual redress is conceded. At the last General Meeting your Committee received the instructions of their constituents to bear this important object in view, and they lost no time in renewing their representations to both the bodies above alluded to. From the Protestant Society they have no reason to expect that any exertions on this head are at present to be expected; but at the beginning of this Session they were gratified at receiving the resolution of the General Body of Deputies, (adopted on the 19th of March last,) which fully recognized the urgent necessity of immediately bringing the question under public consideration by an application to Parliament, and by renewing such application from time to time temperately but perseveringly. This resolution was accompanied by others, for carrying this determination into effect, directing their Committee to adopt various active plans prescribed for awakening public attention through the press, and for the opening and establishing communications with the country, and particularly for obtaining the co-operation of Deputations in


the prosecution of these objects from the body of Ministers of the Three Denominations, and from the different societies associated in London for the promotion of religious liberty. As one of those societies, your Committee immediately appointed a deputation of its members, for the purpose of co-operating in carrying into effect the immediate steps thus resolved, at a suitable period of the Session. After some delay, the Deputation so appointed met the Committee of Deputies; when it appeared that the Protestant Society declined the invitation addressed to them, and a deputation of Ministers attended for the purpose of some explanatory conversation previous to their body determining on complying with the request directed to them. The Meeting was adjourned for the purpose of their deciding this point, and your Committee has understood that a deputation was accordingly appointed, in pursuance of the request contained in the Resolutions of the General Body of Dissenters; but no other meeting has taken place of the Committee of Deputies with the Deputations thus appointed at their request; the Session has, of course, now nearly concluded, and it is understood that the Committee of Deputies have come to the resolution of abandoning the instructions given to them by their General Meeting, except so far as regards the presentment of a petition already prepared.

Against this determination your Committee and its Deputation, it is needless to say, would have urged the strongest remonstrances, if an opportunity had been afforded them; and they cannot but feel mortified and disappointed at the failure of what they had hoped was a fair opening for united effort in the revival of a cause so just and so important, but, at the same time, so unfortunately neglected; and they trust that the high importance of the object in view, will be considered as justifying them in declaring a conviction, which they have formed, after so much experience, that efficient co-operation and successful effort in the cause, are not to be expected from either of the present Societies, and that it can only be looked for in an Association for the express purpose, to be formed by persons united in feeling, and agreed both as to the object and as to the means of seeking its accomplishment. Such an attempt seems out of the sphere, and perhaps beyond the resources of this Association, especially while it is occupied with the prosecution of its more particular objects. Perhaps, too, the cause would not be advanced by its avowed adoption and direction by a society identified with one branch of Dissenters only; but the Committee of this Society may, it is presumed, be at all events made useful in originating or promoting such an undertaking previous to next Session, and in forming a rallying point for the assemblage of persons of all persuasions who may be disposed to co-operate in so good a work.

Your Committee has had little or no business of a private nature to transact, which is of sufficient importance to form part of this communication. It will, perhaps, be considered sufficient for them to state, in general terms, that they have at all times readily afforded their advice and assistance, under circumstances which called for either. They wish, however, particularly to draw your attention to financial considerations; and, if their labours are considered as having been usefully and valuably exerted towards the accomplishment of the objects in view, and if this Society shall rather (as the Committee anticipate) open than contract the field of such exertions, they must direct its notice to the state of the funds, exhausted as they have nearly been by the expenses of this year, which are unusually large, on account of their happening to include the charges of several preceding years on the subject of the Marriage Bill. It will, they trust, be sufficient to state to the Unitarian public, that it is absolutely necessary, for the efficient prosecution of their plans, that a very considerable addition should be made in the ensuing year to the funds at the Committee's disposal.

Your Committee have further to mention, that at the last General Meeting

of the Unitarian Fund a motion was passed, having for its object to request a deputation from this Society, and others connected with Unitarian objects; in order to consider the propriety and practicability of forming a general and united Society, embracing the general interest of the Unitarian body, and combining, in one view, the particular subjects now divided into several Societies. On such a subject your Committee do not feel themselves competent at present to offer any opinion, but they submit to the General Meeting the propriety of authorizing the Committee to appoint a deputation to consider it, and to report to a General Meeting thereon.



Treasurer,
JAMES YOUNG, Esq., 16, 'Change-Alley

Secretary,
Mr. E. TAYLOR, Inner-Temple.

Committee,
C. RICHMOND, Esq., Temple,
THOMAS GIBSON, Esq., Milk Street,
Rev. R. ASPLAND, Hackney,
Mr. R. TAYLOR, Shoe Lane,
Dr. THOMAS REES, Kennington,
THOMAS HARDY, Esq., Walworth,
Mr. HART, Spitalfields,
Mr. WATSON, Holborn Hill,
Mr. ALLEN, Stratford,
Mr. MIDDLETON, St. Martin's Lane.

RULES OF THE ASSOCIATION.

1. This Society shall be denominated "The Unitarian Association for the Protection of the Civil Rights of Unitarians."

2. The Association shall consist of individual subscribers, and of the representatives of congregations making an annual contribution.

3. The qualification of individuals, as members of this Association, shall be an annual subscription of not less than 10s. 6d., or a donation of not less than £5. 5s.

4. Every congregation contributing annually not less than one guinea, shall be at liberty to send two representative members. Officiating ministers of congregations shall be eligible as representatives.

5. An Annual General Meeting of the Association shall be holden on the Thursday in the Whitsun-week.

6. A Committee, consisting of ten persons, resident in or near London, shall be chosen at the Annual Meeting, to transact the business of the Association, of whom four, viz., those who shall have given the least attendance at Committee Meetings, shall be ineligible for one year. Where in any case the numbers of attendances shall be equal, the person who is to withdraw shall be determined by lot.

7. A Treasurer and Secretary shall also be chosen at the Annual Meeting, who shall be added to the Committee. The Treasurer shall receive subscriptions, and make all necessary disbursements on account of the Association; and the Secretary record its minutes, conduct its correspondence, and summon Committee and General Meetings. Two Auditors shall also be chosen at the Annual Meeting, for the purpose of auditing the Treasurer's account of the current year.

8. In all meetings of the Committee, the presence of five members shall be necessary for proceeding to business.

9. All subscriptions shall be paid in advance, and be considered as due on the 1st of January in each year. And no person shall be allowed to vote at an Annual Meeting until his subscription for the current year be paid.

10. The above Rules shall not be altered except by two-thirds of the members present at a General Meeting. Any alterations intended to be proposed to the Society, must be first notified to the Committee at one of its meetings.

THE UNITARIAN ASSOCIATION IN ACCOUNT WITH JAMES YOUNG, Esq., TREASURER,

From the 1st January, 1823, to the 31st March, 1824.

Dr.

1823.

To Printer's Bill for Printing Report, omitted in last Year's Account	£12	16	1
" Sundry Expenses to Collector	1	8	1
" Printer's Bills, Printing Pamphlet with Report of Proceedings on Marriage Bill in the Session of 1822, and Stitching up with Repository, &c.	43	10	5
" Postages to Collector	0	1	10
" Commission to do. on £71.10s. 6d. at 7½ per cent.	5	7	3
" Secretary, sundry petty Disbursements, 11s. 11d. Ditto	3	10	

" Ditto, paid Postages of Circular urging Subscriptions	0	15	9
" Bills for Room for Committee Meetings, 2 Years	2	17	4
" Expenses of Petition against Prosecution for Religious Offences	11	15	6
31. " Costs of Trust Deed for Newcastle Chapel	24	12	7
" Ditto ditto Delamere ditto	14	6	10
" Expenses of applications to Parliament in the Sessions of 1821, 1822, and 1823, on the subject of the Marriage Law, and incident to the several Bills introduced during that Period (deducting £9 3s. 6d. paid on Account, and charged in last Year's Account)	14	6	3
" Balance in hand 31st March, 1824	137	0	10
	72	9	0
	£341	7	9

1823.

Jan. 1. By Balance in hand from last Account	£205	7	3
" Interest on £200 from 1st January, 1823, to 31st March, 1824	7	10	0
" Amount of Subscriptions received	128	10	6
	£341	7	9

Cr.

Examined and allowed,

THOMAS REES, }
THOMAS HORNBY, } AUDITORS.

1st June, 1824.

By Balance in hand on the 31st March, 1824 £72 9 0

CONGREGATIONS

UNITED TO THE ASSOCIATION.

	<i>Minister.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
Alnwick - - - -	Rev. W. Probert - -	1	1	0
Bath - - - -	J. Hunter - -	1	1	0
Bessels Green - - -	J. Briggs - -	1	1	0
Birmingham (Old Meeting) - -	R. Kell - -	2	2	0
Bolton - - - -	G. Harris - -	1	1	0
Boston - - - -	D. W. Jones - -	1	1	0
Bradford, Yorkshire - -	T. N. Heineken - -	1	1	0
Bridport - - - -	G. B. Wawne - -	2	2	0
Brighton - - - -	Dr. Morell - -	1	1	0
Bristol (Lewin's Mead) - -	J. Rowe & L. Carpenter, LL.D. -	2	2	0
Caermarthen - - - -	J. Evans - -	1	1	0
Capel-y-groes, Cardiganshire - -	J. Davis - -			
Chester - - - -	W. J. Bakewell - -	1	1	0
Chichester - - - -	J. Fullagar - -	1	1	0
Chowbent - - - -	B. Davis - -	1	1	0
Cirencester - - - -	F. Horsfield - -	1	1	0
Collumpton - - - -	J. Davis - -	1	1	0
Coventry - - - -		1	1	0
Crediton - - - -		1	1	0
Deptford - - - -	E. Chapman - -	1	1	0
Diss - - - -	C. Valentine - -	1	1	0
Ditchling - - - -	G. Duplock - -	1	1	0
Dorchester - - - -	L. Lewis - -	1	1	0
Dover - - - -	G. C. Pound - -	1	1	0
Duckinfield, near Manchester - -		1	1	0
Elland - - - -	J. Beattie - -			
Exeter (George's Meeting) - -	J. Manning and H. Acton -	2	0	0
Exeter (Cross Street) - -		0	10	6
Falmouth - - - -		1	1	0
Finsbury Chapel - - - -	W. J. Fox - -	1	1	0
Framlingham - - - -	S. S. Toms - -	1	1	0
Godalming - - - -	T. Moore - -	1	1	0
Hackney - - - -	R. Aspland - -	2	2	0
Halifax (Northgate) - -	R. Astley - -	1	1	0
Lancaster - - - -	W. Lamport - -	2	0	0
Leicester - - - -	C. Berry - -	2	0	0
Lincoln - - - -		1	1	0
Liverpool (Renshaw Street) - -	W. Hincks - -	3	3	0
Ditto (Paradise Street) - -	J. Grundy - -	2	2	0
Luton - - - -	J. Smith - -	1	1	0
Lynn (Norfolk) - - - -	G. Selby - -	1	1	0
Maidstone - - - -	G. Kenrick - -	1	1	0
Manchester (Mosely Street) - -	J. J. Tayler - -	2	2	0
Moreton Hampstead - -	J. Smethurst - -	1	1	0
Newport (Isle of Wight) - -		1	1	0
Norwich - - - -	T. Madge - -	3	3	0
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						£.	s.	d.
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Wolverhampton	-	-	-		-	1	1	0
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