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BIOGRAPHY AND HISTORY.

*History of the Regium Donum.*

[From MS Memoirs of Dr. Calamy.]

SIR, June, 1811.

In consequence of some observations and inquiries in the Monthly Repository, I am induced to offer you the inclosed extract from original memoirs of the Rev. Dr. Calamy, formerly minister of a congregation in Prince's Street, Westminster, which were left by him in MS, but which have never been published. If it should appear to you that Dr. Calamy's account will throw any light upon the subject of your correspondent's inquiry, which is important to every liberal-minded Dissenter; the insertion of it in your useful journal is referred entirely to your decision.

I am, Sir, your  
CONSTANT READER.

[Extracted from Dr. Calamy's Memoirs of his Life, written by himself.]

“ 1723, April 25.

“ About this time, his Majesty was pleased in a private way, to give the Dissenters a *considerable* taste of his Royal Bounty and kind regards to them, by an annual allowance. The first motion for it, was made by Mr. Daniel Burgess, who had, for some time, been secretary to the Princess of Wales. He, of his own head, out of good-will to those, among whom

he had his education, moved for something of that kind to the Lord Viscount Townshend, who readily fell in with it; and afterwards discoursed his brother Walpole about it, who also concurred. Upon its being mentioned to the king, he was very free to it; and soon ordered five hundred pounds to be paid out of the treasury, for the use and behoof of the poor widows of dissenting ministers.— And some time after, five hundred pounds was, upon application made, on that behalf, ordered to be paid, each half year, for the assisting either ministers, or their widows, that wanted help; or to be applied to any such uses, as the distributors thought to be most for their interest.

“ An order was each half year obtained by Mr. Burgess, payable to Mr. Ellis, the surgeon; and when Mr. Burgess received it, he paid it to the following persons,

Mr. William Tong, Mr. Jeremiah Smith, Mr. Merrill of Hampstead, Mr. Thomas Reynolds, Mr. Matthew Clarke, Dr. Joshua Oldfield, Mr. John Evans, Mr. William Harris, and myself.

“ As any of these persons died, the survivors chose another in his room. It was paid pretty general, though sometimes, I observed, (without being able to discover

what it was to be ascribed to) we were passed by and forgotten. An equal dividend was made of the sum received, among those that received it, and each person disposed of what he received as he thought best; generally shewing an account to the rest, how it was disposed of, that so several might not give to the same persons. A charge was given that this matter should be kept secret; nor was there any occasion to make a common talk of it; and I believe it was kept as much a secret as a thing of that nature, with which so many were acquainted, could well be expected to be, though, by degrees it became first suspected and afterwards more known than were to be desired.

“Nor was this the first instance of kindness of this sort, that the dissenting ministers had received from the court. Bishop Burnett (*History of his own Times*, vol. i. p. 308.) takes notice, in the reign of king Charles the Second,—“That the Presbyterian ministers waiting on that prince in a body, there was an order given, to pay an yearly pension of fifty pounds to most of them; and of a hundred pounds a year to the chief of the party.” He says, “that Baxter sent back his pension, and would not touch it.” But, says he, “most of them took it,”—and I cannot see why they should not. “All this,” says he, “I say upon Dr. Stillingfleet’s word; who assured me, he knew the truth of it. And, in particular, he told me, that Pool, who wrote the *Synopsis of the Critics*, confessed to him, that he had fifty pounds for two years.” However, in the tail there comes a sting,—

“thus,” says he, “the court hired them to be silent; and the greatest part of them were so; and very compliant,” which is an unkind reflection, that I should have thought might very well have been spared; unless it could have been shown, that they were silent, in any matter in which, (as circumstances stood) it was their duty to have spoken with freedom; or compliant in any thing that was really blameable or that had an ill tendency. If silence with regard to the Papists, and their principles and practices, be the thing here referred to, it deserves to be considered, that none, at that time, wrote better against Popery, than Mr. Pool, in his *Dialogues*, and his *Nullity of the Romish faith*; and Mr. David Clarkson in his tract, entitled, *The Practical Divinity of the Papists proved destructive to Christianity and the Souls of Men*. The body of the Popish controversy was gone over by a good number of the very ministers that received this money from the court, in the *Morning Exercise against Popery*, which was printed in the year 1675, which was within three years of the time, in which this reflection was made on their conduct; and for that reason, it was not just to charge them either with a silence, or compliance, of which they were not truly guilty. But as for those who received the bounty of King George the First whose interest was so visibly interwoven with that of his good subjects, and who, through the whole of his reign, so constantly acted as one sensible it was so; there was in his reign nothing to be silent about, unless it was, the continuance upon

the Dissenters of the hardships they were under, of which they often complained, or to comply in, but their continuance, to which they never could be prevailed with, to consent, or agree.

“ And yet the dissenters, having such fair warning given them before hand, upon occasion of what had been done, of the same nature formerly, might very well be allowed to be the more cautious of publishing the matter now; and yet, thought it became them to receive what was so freely offered them, with great thankfulness, both to God and his Majesty. Nor could we be forgetful of Dr. Owen’s having also received a thousand guineas, from king Charles the Second, to distribute among those dissenters, who had suffered most by the severities of his reign. (See *Memoirs of the Life of Dr. Owen*, prefixed to his volume of *Sermons*, printed in 1721, p. 29, 30.) For receiving which he also was reflected on afterwards, though we thought very undeservedly.

“ We could not but at the same time very well remember, when Dr. Williams, in the reign of Queen Anne, and while the Lord Oxford had the ascendant, refused to receive a thousand pound, that was offered him, as from her Majesty, to distribute among the dissenters; which gift was not clogged with any condition. He (though he acted with the integrity of his heart,) was censured by many, as depriving a number, that needed help, of the benefit they might this way have had. And not knowing how things in time might turn round, we were not willing, if this offer made us should come to be known, to expose ourselves to a like censure. Nor

could we indeed see why we might not thankfully accept of such an help as this, here in England, as well as our brethren, in the north of Ireland; who, in the year 1690, had a grant from King William of twelve hundred a year, to be paid by quarterly payments—(see Mr. Kilpatrick’s *Historical Essay on the Loyalty of Presbyterians*, p. 397.) which, notwithstanding all the complaints that have been made of it by their back friends, (and particularly by the Irish Parliament, who, in 1703, voted this, an unnecessary branch of the establishment,) hath been continued ever since, with an addition, in the reign of Queen Anne, of eight hundred a year, for the south of Ireland, in which there are fewer meetings and fewer ministers, than in the north; in soliciting for which, I must own that I myself very freely joined with worthy Mr. Joseph Boyse, (who was then in London) in an earnest application to my old acquaintance, the Earl of Sunderland, for his interest. Nor would it be an easy thing, to give a good and substantial reason, why we, that are dissenters in England, and excluded from the emoluments of the national church, may not as warrantably receive a thousand pound a year, from the government, as our Presbyterian brethren in Scotland do, (according to the current and uncontradicted account, in our public newspapers,) in order to the promoting Christian knowledge in their Highlands.

“ I therefore here give hints of these things, that they may be considered, if this bounty of George the First, to us and our brethren should come to be known hereafter.”

*Two Letters of the Rev. S. Badcock's.*

SIR, May 6, 1811.

I hope I shall be excused for pointing out an inaccuracy in Mr. Manning's account of Mr. Badcock. (*Monthly Repos.* p. 202.) Mr. Badcock, we are told, quitted the congregation at South Moulton, in 1786, and soon after conformed to the church, and had a curacy within four miles of Exeter. "His health," it is added, "soon obliged him to relinquish this situation, and he afterwards engaged himself as an assistant to Dr. Gabriel, at the Octagon chapel at Bath, and had a very considerable share in writing the Bampton Lectures, published by Mr. White."—Now, sir, the truth is, the Lectures in question were delivered and published in 1784, and Mr. Badcock's assistance in preparing them, was, of course received, at least two years before he resigned his office, as a dissenting minister. It is desirable to be correct in these dates; because they seem materially to affect the judgment that we form on one of the most curious occurrences in literary history. The celebrity which the Bampton Lectures, of 1784, obtained as soon as they were published, could not but be very flattering to Mr. Badcock's predominant passion; nor is it improbable that his connection with the learned professor, had its influence in leading to his subsequent conformity. Those, however, who are acquainted with the ground of Mr. Badcock's removal from Barnstable, (in 1778,) will feel no difficulty in accounting for his declaration. (Sep. 27, 1786.) "I have resigned my function as

dissenting minister. It was long, long, a most grievous oppression. I have boldly shook it off\*."

The following letter†, written in Mr. Badcock's best manner, will, I doubt not, be acceptable to many of your readers. They strikingly exhibit the workings of remorse, and convey a most awful and instructive lesson.

I am, Sir, respectfully yours,  
Y.

"Friday, Jan. 1781.

"DEAR SIR,

I writ to you last under a very heavy oppression of spirit. Since that time, my distress for a friend hath been aggravated by anxiety of a personal nature. I have been alarmed by a disorder in my eyes, which hath *totally* hindered me from pursuing a most important plan of study; and my sight is still so weak and precarious, that I know not when I shall have the ability or the fortitude to resume my books. I can read and write but little at a time; indeed I seldom read or write at all. Think of my situation at —! Indeed, indeed, it is almost insupportable at times. Oh! the pains and penalties of idleness! and how aggravated to the man who wishes to be employed! While you are enjoying the delights of social life with your friends abroad, and the more endearing and delicious joys of domestic life, think of a poor forlorn creature, who is doomed to drag out a miserable winter in the desert! I speak more in earnest than in jest. My apprehensions have been terrible; on "horror's head, horrors have accumulated."

\* Gentleman's Magazine, vol. lviii. pt. 2d. p. 597.

† *Ib.* vol. lix. pt. 2d. p. 713.



I hope the genial breath of spring will chase those clouds that have thickened o'er my fancy, and scared me with—

—— “Visions of the night,”——

“Gorgons, and hydras, and chimæras dire!”

“The young friend I spoke of is living, but his house is totally destroyed, and his rising hopes all crushed! He lived at *Lucea*. I could exclaim like Hamlet, and speak of the world as a “sterile promontory.” But why should I attempt to divide my melancholy with another? Though I know your heart is open to sympathy, yet I would not disturb it by obtruding on it my complaints.

I am, &c. &c. S. B.”

“January 30, 1781.

“MY DEAR FRIEND,

“Your most obliging letter this morning, gave me great satisfaction, as it afforded so kind a proof of your friendship. I thank you for your condolence and will most certainly make a trial of the medicine you speak of, if my eyes should grow worse. I hope they will not. My friend, Dr. Parr, says every thing to reconcile my mind to my calamity. He assures me that the complaint is seldom dangerous: he calls it, a disease of the “sebaceous glands under the lids.” I believe he hath hit on the case. The lids were much protruded, and the cornea was very red. The inflammation is not visible at present, though reading and writing are still incommodious to me. The least inconvenience of this kind, must, as you may well imagine, greatly distress me. To be blind at ——! Good God! how my whole soul recoils at the idea! I believe my anxiety hath increased the complaint. I know

trouble will most sensibly affect the sight. Its influence is chiefly on the finer parts of the nervous system; and, as the optic nerve is a very material part of that system, I apprehend that it will be particularly affected by what injures and shocks the whole.

“I think my apprehensions may admit of a good apology, even though imagination should aggravate them beyond *common* bounds. Think of my most deplorable situation both of body and mind, this time four years! The perturbation of my spirits, excited first by fear, then increased by a consciousness of having acted amiss, and, at last, tenfold aggravated by ill treatment, confidence betrayed, friendship withdrawn, malice exulting, and every future prospect receiving a dismal shade, from the darkness of present experience; all these sad occurrences stepping so closely on each other, that the foot of ease and consolation, had not room for a moment to pass through, made me the compleatest victim of distress, that envy itself could have wished to have beheld. In this forlorn state I lost my sight! It gradually left me as my sorrows rose on my heart, till the light of day, was almost extinguished! It was near four months before I was capable of reading even my own hand-writing.

“The dread of a return of so alarming a calamity may be forgiven in even a more stoical philosopher than myself; though I trust, if it should return, I shall not want fortitude to meet it as a Christian. I am better prepared to conflict with adversity, than I was, at the moment when I had something worse than adversity to con-

tend with. I wish to secure the best lenitive for sorrow,—and that is, a good conscience. But I have already told you *all* on that subject, and it is needless to repeat it; though such is the impression it made, that not one hour passes without some secret feeling of it. How a single, and in itself accidental, event of life, may give a tinge to our whole existence! I question if the latest period of life will blunt my sensibility to the effects of a casual *rencontre* of a minute!

If my eyes should continue ill, I will certainly consult Parr. I have some thoughts of having my temporal artery cut through. If I should resolve on a visit to Exeter, I will let you know of it, as I would by all means wish to make your house my head-quarters. I will assure you, that I will leave all my *vapours* at —, and bring you nothing but cheerfulness and good spirits.

“The Bishop of London hath again expressed his desire to have the Reviewer give a full answer to Madan in a separate publication\*. How unlucky I am! There is a poem just published of a strange whimsical nature, I find, on the subject *Thelyphthora*, in which your friend S. B. is christened “Sir Marmadon, knight of the silver moon.” I am made the champion of Diana, and the ladies fly for protection under the shadow of my shield! I vanquish Sir Airy in the fight; but how I am to be rewarded I have not heard. It is enough for me if I gain the smiles of the virtuous and chaste. Making me the knight of Diana

would be thought a fine joke with our *saints*! I suspect that the poem is a poor thing. I shall see it to-morrow. You shall hear more of Sir Marmadon. Don't blab it; I shall get a nick-name, though you may have a laugh with — about it.

Yours, &c. S. B.’

*List of Mr. Frankland's Pupils, continued from p. 261.*

(1679.)

58. *John Billingsley*, Oct. 5. [Probably the son of Mr. B. mentioned by Calamy, see 169, cont. 233.]—See also Non-con. Mem. 2d edit. vol. ii. and a Letter from Mr. Sam. Billingsley, late of Bath, vol. i. p. 402.

59. *William Hutchinson*, Nov. 23. (1680)

60. *Samuel Farrow*, Feb. 3.

61. *Adam Holland*, Mar. 2.—[He became Doctor, but whether D.D. or M.D. is uncertain. He died minister at Macclesfield, 1716.]

62. *Charles Sanderson*, Mar. 20.

63. *Henry Mitchell*, 22.

64. *John Carrington*, 27.

65. *Thomas Heyworth*, Ap. 2.

66. *Jon. Wright*, 13.

67. *Abraham Dawson*. [For the father of this gentleman, and three others mentioned afterwards, See Cal. 318. Abraham preached at Stannington near Sheffield, afterwards at Cottingham near Hull.]

68. *John Reddish*, April 14.

69. *Jeremiah Aldred*, June 18. [He died minister of Monton, near Manchester, Aug. 26, 1729. His son John was minister at Wakefield, where he died, 1761, and was succeeded by Mr. Turner.]

70. *William Harrison*, June 24.

\* Mr. Badcock was the writer of an elaborate criticism on Madan's *Thelyphthora*, in the Monthly Review, Y.

## EXTRACTS FROM NEW PUBLICATIONS.

*Buonaparte's Religious Projects.*  
From Walsh's American Review, No. 1.

A work of a very remarkable character, and probably destined as the herald of important innovations in religion, appeared in Paris, in the commencement of the last spring. It is entitled "An Historical Essay upon the Temporal Power of the Popes, upon the Abuse which they have made of their Spiritual Ministry, upon the Wars which they have declared against Sovereigns, and particularly, against those who have enjoyed a Preponderance in Italy." It consists of twelve bulky chapters, and embraces a full review of the origin of the papal power, and of the progress and exercise of that power down to the present time. The obvious purport of every page, is to vilify the apostolic see, and the most indefatigable industry, as well as a very profound erudition, have been employed in ransacking the obscure and remote archives of history, for every instance of usurpation, or private depravity, that can serve to excite an abhorrence for the dominion and character of the whole line of Popes. The work was very industriously and rapidly circulated throughout France; and, at first, announced as a *translation from a Spanish volume, published nine years ago.*

The following notice is taken of this deception, in a very elaborate and manifestly official review of the work, which occupies more than thirty pages in the *Mercure de France*. "Certainly

the French translator is an experienced and veteran writer;—a style so animated, elegant and free, is not that of a man compelled to pursue the thoughts of another.—It must also be admitted that this Spanish author possessed a mind singularly enlightened for a country in which the Inquisition existed. Our readers will decide upon this point, when they have before them that full analysis of the work, which is required from us by the extraordinary merit of the execution, the vast importance of the subject, and the nature of the present crisis."

And again, in alluding to this affectation of concealment, the official *pronkurs* proceed in the following strain. "Will the author continue to shelter himself under his Spanish cloak? Are works of this high order usually written by those who have studied at Salamanca or Alcala? Shall we not soon be permitted publicly to recognise in our author, one of the most enlightened, as well as *modest* men, that has ever appeared in our legislative assemblies;—one of the most comprehensive minds that adorns the Institute of France, one of the most accomplished writers, of whom our literature can boast at this time?"

We know not who this *modest* man is, but he certainly merits the eulogium as far as it goes, which his coy reviewers pronounce upon him. The French government has made a most judicious selection in the author of this historical essay, as one of the ablest instruments in the empire,

for the accomplishment of its purpose of overwhelming, not only the apostolical see, but the catholic religion, with obloquy and opprobrium. He has executed his task with all possible ingenuity, and employs his copious resources of learning and his strong powers of sarcasm, with something of the eloquence, and more than all the insidious malignancy, which characterize the attacks that Gibbon has made upon christianity. The Spanish mask which the author assumes, was intended to have the effect of promoting the circulation, and strengthening the authority of his book, not only among the less sagacious class of readers in France, but particularly among those of Italy and Germany, where a philippic against the catholic religion would be opened with less suspicion, and perused with more deference, when supposed to come from a Spanish author of nine years back, than when announced as the work of a member of the legislative body of Paris. Or, perhaps, it is intended to palm upon the Spanish nation a Spanish version of this work, as an original, in order to render it more acceptable to a people who have no very exquisite relish either for French theology or French government.

Two or three short extracts will serve to show the manner and spirit of this writer. Speaking of Hildebrand, so celebrated in the ecclesiastical annals; who governed the church under six different pontiffs, and afterwards ascended the papal throne himself, under the name of Gregory the Seventh, he says:—

“C’était à l’agrandissement illimité de la puissance pontificale, bien plus qu’à son élévation per-

sonnelle, que l’entraînaient ses opinions et son caractère. On ne remarque dans sa conduite aucun de ces ménagemens que l’intérêt privé conseille: elle a toute la roideur d’un système inflexible, dont il n’est jamais permis de compromettre l’intégrité, par des concessions ou des complaisances. Son zèle qui n’est pas seulement actif, mais audacieux, opiniâtre, inconsidéré lui vient d’une persuasion incurable. Hildebrande aurait été le martyr de la théocratie, si les circonstances l’eussent exigé; et il ne s’enfallut guère. Comme tous les enthousiastes rigides, il se crut désintéressé, et fut sans remords le fleau du monde. Sans doute que les intérêts sont le mobile des actions humaines; mais le triomphe d’une opinion est aussi un intérêt;—et sacrifier à celui-là tous les autres, c’est, dans chaque siècle, la destinée de quelques hommes. Il en est qui, attentifs à ne rien troubler autour d’eux, ne compromettent que leurs propres jouissances; ceux-là sont d’autant plus excusables, que c’est peut-être à la vérité qu’ils offrent un si pur et si modeste sacrifice. D’autres comme Hildebrande, pensent acquiescer, par les privations qu’ils s’imposent, le droit d’ébranler et de tourmenter les peuples; et leur sombres erreurs coûtent des désastres à la terre.”

And, again, after having traced the history and character of Innocent the Third, he expresses himself thus:—

“Tous les historiens rapportent que, dans une vision mystérieuse, saint Lutgarde vit Innocent III. au milieu des flammes, et que lui ayant demandé pourquoi il était ainsi tourmenté, le pontife lui répondit qu’il continuerait de



l'être jusqu' au jour de jugement, pour trois crimes qui l'auraient plongé dans le feu éternel de l'enfer si la sainte Vierge, à qui il avait dédié un monastere, n'avait fléchi la colere divine. Il est permis de douter de la vision; mais dit Fleury, ce récit prouve que les personnes de la plus haute vertu étaient persuadées que ce pape avait commis d'énormes péches. Quels sont les trois dont parlait saint Lutgarde? Il serait extrêmement difficile de les choisir dans la vie d'Innocent."

The French critics conclude their review of "this Historical Essay," in the following significative language.

"In his historical observations," say they, "as well as in his narrative, the author displays the greatest caution and discretion. Forty years ago, perhaps, when philosophical books produced *per se*, some effect upon a reading public, this kind of circumspection, otherwise so laudable, might have savoured of timidity, but it is a judicious maxim, that of conforming to the spirit of the times. If the great object be attained, the writer may vary his tone, according to the conjuncture in which he writes. *Delicate eyes can bear only a half light*. As for the literary execution of this work, it is uniformly excellent. The plan is exceedingly good; the topics are well arranged, and selected with much judgment; the style throughout is correct, elegant and concise. This Essay, when improved by the hand of the author, must assert and maintain a very distinguished rank among our best histories.

"Works written in this spirit co-operate with the views of a

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government, no less enlightened than it is successful and firm. The hopes of the enemies of reason are now at an end. It is in vain that periodical and other writers preach up to us the prejudices of the thirteenth century. They are hypocrites who flatter the passions of a certain party, with a view to serve their private interests. Religious intolerance is no more. The lustre of the Roman purple has faded away. If the triple tiara should one day lift itself up, at least no crowned head will ever, hereafter, be seen bent before it. Monachism is nearly abolished. All the institutions of the middle ages are falling one after another; notwithstanding some casual obstacles, *the human mind is advancing in its course; we may add, that its progress is accelerated as it is aided and seconded by force*. Those plans, which the genius of letters dared only to suggest in the age of philosophy, are now adopted, executed and extended by the genius of victory."

The meaning of the phrases which we have here quoted, and which were undoubtedly written under the auspices of the French government, is too obvious to be mistaken. Nothing can be more virulent than the attack, which the author, who is here extolled for his *circumspection*, has made upon all the most sacred institutions, and the favourite tenets of the Catholic Religion. He shows them no mercy whatever. The reviewers must then understand by the *discretion* which they commend in him, his having abstained from abusing Christianity in general. His exposition of the supposed deformity of the Catholic Religion is the "*half light*"

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which he is said to have let in upon his readers. What then would be the full illumination, but a powerful invective against Christianity in general? The reviewers have indeed explained themselves in this sense, when they speak of "the plans which the genius of letters dared to suggest in the age of philosophy." It is notorious to the whole world, that these plans, aimed at the subversion of all Christian altars. The organs of the French ruler, disclose a secret of no small importance, when they tell us so formally and authoratively, that the plans of the age of philosophy, (that is of the age of Voltaire, &c.) are "adopted, executed and extended by the genius of victory." By the meditated extension of these plans, we must understand, the substitution of some new creed, for the dogmas of Christianity; otherwise there would be no amplification of the projects of the age of philosophy, which went very fully to the extinction of Christianity, but did not provide for the establishment of another faith. The sword then is to accelerate the progress of the human mind, not only to the rejection of its present belief, but to the adoption of some other creed. The sword in the hand of Mahomet was once successful, in achieving a similar purpose, and it is imagined, that its agency may be equally efficacious in this instance.\*

\* There is a striking coincidence between the doctrine of the French reviewers and that of the prophet of Mecca.

"The sword," says Mahomet, "is the Key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than

We have for some time past, entertained a suspicion that Buonaparte meditates some extraordinary changes in the religion of the European continent. He has, in his replies to some of the addresses made to him on the occasion of his marriage, openly declared himself against the papal power, and even indulged in severe invectives against the catholic religion in general.

The press at Paris teems with publications levelled against the papal power, the celibacy of the priests, the intolerance of the religious spirit, &c.†—We observe

two months of fasting or prayer: who-soever falls in battle, his sins are forgiven: at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." See Gibbon. ch. 1. for a full exposition of the martial tenets of the Koran.

† The portion of freedom left to the clergy of France and the light in which they are viewed by the government, may be illustrated by the following extraordinary provisions, which we translate from the new penal code of the Empire.

"Any minister of worship who, in the exercise of his ministry, or in any public assembly shall pronounce a discourse containing a criticism or censure on the government, or on any law or Imperial decree, or any other act of public authority, shall suffer imprisonment for a space of time not less than three months, and not exceeding two years.

"If the discourse should contain a direct provocation to a disobedience of the laws, or other acts of public authority, or tend to arm one part of the community against the other, the minister of worship pronouncing it, shall be punished by an imprisonment of from two to five years, even should the provocation prove nugatory; but should it be followed by any effect, then the punishment shall be *banishment*, if that effect be but a simple act of disobedience; but if it amount to sedition, the

that numerous dissertations have been warmly commended, and industriously circulated throughout the empire, the object of which is, to show the beneficial influence, that the enterprise of Mahomet might have had upon the world, if accidental obstacles had not counteracted its natural tendency. The following was the prize question of the Institute for the year 1809.—“To examine what was,

minister shall undergo the penalty provided for sedition.

“Any minister of worship, who, in any pastoral instructions couched under any form whatever, shall take upon himself (*se sera ingéré*) to criticise or censure either the government or any act of public authority, shall undergo the penalty of banishment, and a still heavier infliction if his writings be of a seditious tendency.

“Any minister of worship who shall hold a correspondence with a foreign court or power, upon any religious matters or questions, without having first apprized thereof the minister of the Emperor charged with the superintendence of public worship, and without having first obtained his sanction, shall, for this act alone, be punished by a fine, and by an imprisonment of not more than two years, and not less than two months.

“If the above-mentioned correspondence be accompanied or followed by any other act, contrary to the former dispositions of a law, or a decree of the Emperor, the culprit shall undergo the penalty of banishment, &c.” The two last clauses allude particularly to the intercourse between the French clergy and the Pope.

during the three first ages of the Hegira, the influence of Mahometanism over the intellect, the manners, and the government of the nations among whom it was established.” To institute comparisons unfavourable to the christian system, appears to have been the purport of nearly all the essays, to which this question gave birth. We know not whether it be the intention of Buonaparte to propagate the *Koran* by the sword, but we shrewdly suspect, that he is somewhat inclined to follow the example of Mahomet; to have a revelation of his own; and to declare himself, not only the master, but the prophet of the west. The christian doctrine is opposed to the spirit of war and conquest, and may, therefore, be proscribed, to give way to another, more congenial to the temper and views of a military despotism. Upon the model of the *Koran*, there may be easily framed a code of superstition exempt from the political imperfections of the original, and still more efficaciously calculated to diffuse the martial spirit, to inflame the thirst of conquest, and to produce among the victorious troops of the empire, a devotion to their leaders, of that blind and fanatical character, which contributed so materially to the triumphs of Islamism.

## TOLERATION ACT.

LORD SIDMOUTH'S BILL.

(Continued from p. 308.)

*An Act to explain and render more effectual certain Acts of the First Year of the Reign of King William and Queen Mary, and of the Nineteenth Year of the Reign of His present Majesty, so far as the same relate to Protestant Dissenting Ministers.*

WHEREAS by an Act made in the first year of the reign of King William and Queen Mary, intituled, "An Act for exempting their Majesties Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws," persons dissenting from the Church of England in holy orders, or pretended holy orders, or pretending to holy orders, and preachers or teachers of any congregation of Dissenting Protestants, in order to their being entitled to certain exemptions, benefits, privileges, and advantages, by the said Act granted, are required to declare their approbation of and to subscribe to certain articles of religion: and whereas by another Act, made in the nineteenth year of the reign of His present Majesty, intituled "An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters," it is enacted, that every person dissenting from the Church of England in holy orders, or pretended holy orders, or pretending to holy orders, being a preacher or teacher of any congregation of Dissenting Protestants, if he shall scruple to declare and subscribe as required by the said first recited Act, may make and subscribe the declaration in the said last re-

cited Act set forth, in order to his being entitled to the exemptions, benefits, privileges, and advantages, granted by the said first recited Act, and to certain other exemptions, benefits, privileges, and advantages, granted by the said last recited Act: and whereas doubts have arisen as to the description of persons to whom the said recited provisions were intended to apply, and it is expedient to remove the said doubts; may it therefore please your Majesty that it may be declared and enacted, and be it declared and enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that every person being a Protestant dissenting from the Church of England in holy orders, or pretended holy orders, or pretending to holy orders, who shall be appointed or admitted to be the minister of any separate congregation of Dissenting Protestants, duly certified and recorded or registered according to law, shall be, and is hereby declared to be a person entitled to qualify himself to be a dissenting minister, within the intent and meaning of the said recited provisions of the said Acts; and that no other than such person as aforesaid is so entitled within the intent and meaning of the same.

And be it further enacted, that from and after the passing of this Act, upon the appointment of any person, being a Protestant dissenting from the Church of England,

and being in holy orders, or pretended holy orders, or pretending to holy orders, to be the minister of any separate congregation of Dissenting Protestants, duly certified and recorded or registered according to law, and upon his admission to the peaceable possession and enjoyment of the place of minister of the said congregation, it shall be lawful for any

or more substantial and reputable householders belonging to the said congregation, in order that the said minister may duly qualify himself according to this Act, to certify the said appointment and his admission to the peaceable possession and enjoyment of the said place, by writing under their hands and proper names, in the form set forth in the schedule of this Act marked A., to be directed to the justices of the peace at the general session of the peace to be holden for the county, riding, or place where such congregation shall be established; and every such minister, who shall cause the certificate to him granted as aforesaid to be recorded at any general session of the peace to be holden as aforesaid, within

after the date of the said certificate, in the manner directed by this Act, (proof being first made on the oath of or more credible witness or witnesses of the handwriting of the several persons of the said congregation whose names are subscribed to the said certificate,) shall be and is hereby allowed, without further proof, to take the oaths and to make and subscribe the declaration against popery required to be taken and made by the said Act passed in the first year of the reign of King William and Queen Mary, and also the declaration

set forth in the said Act, passed in the nineteenth year of the reign of His present Majesty; and after taking the said oaths, and making and subscribing the said declarations, in manner and upon proof aforesaid, every such minister shall be, and is hereby declared to be entitled to all the exemptions, benefits, privileges, and advantages granted to Protestant dissenting ministers by the said recited acts, or either of them, or by any Act in the said recited Acts or either of them, mentioned or referred to.

Provided always, and be it further enacted, that nothing hereinbefore contained shall affect or impeach, or be construed to affect or impeach, any provision or exemption, or any qualification or modification thereof, contained in any statute made since the said recited Acts, and now in force, relating to the militia, or the local militia, of this kingdom.

Provided also, and be it further enacted, that nothing hereinbefore contained, shall affect or impeach, or be construed to affect or impeach, the title or claim of any dissenting minister, who, before the passing of this act, shall have taken the oaths and subscribed the declarations mentioned or set forth in the said recited acts, or either of them, to have and enjoy the exemptions, benefits, privileges, and advantages granted by the said acts or either of them.

And whereas it is expedient to exempt from certain penalties other persons hereinafter described, who shall make and subscribe the declaration set forth in the said Act of the nineteenth year of the reign of his present Majesty, be it further enacted, that in case any

person, being a Protestant dissenting from the Church of England, and in holy orders, or pretending to holy orders, but who shall not have been appointed or admitted the minister of any separate congregation of dissenting protestants, shall be desirous of qualifying himself according to this act, to preach and officiate as a dissenting minister, it shall be lawful for any or more substantial and reputable householders, being respectively dissenting protestants, of one and the same sect or persuasion with the person applying, to certify, on their consciences and belief, by writing under their hands and proper names, in the form set forth in the schedule of this Act marked B., to be directed to the justices of the peace, at the general sessions of the peace, to be holden for the county, riding, or place, where the said householders, or the major part of them, shall reside, that such person is a protestant dissenting minister of their sect or persuasion, and has been known to them and every of them for the space of        at the least before the date of the said certificate, and that such person is of sober life and conversation, and of sufficient ability and fitness to preach or teach, and officiate as such dissenting minister; and every person to whom such last mentioned certificate shall be granted, who shall cause the same to be recorded at any general session of the peace, to be holden as aforesaid, within        after the date of the said certificate, in the manner directed by this Act, proof being first made on the oath of        or more credible witness or witnesses of the hand-writing of the several persons whose names are subscribed to the said certificate, shall be, and is hereby allowed, without

further proof, to take the said oaths, and make and subscribe the said declarations in the said recited Acts mentioned or set forth; and every such person, after taking the said oaths, and making and subscribing the said declarations in manner and upon the proof aforesaid, may from thenceforth preach and officiate as a dissenting minister in any congregation of Dissenting Protestants duly certified and registered or recorded according to law; and every person, so qualifying himself as last aforesaid, shall be wholly exempted from all and every the pains, penalties, punishments, or disabilities inflicted by any statute mentioned in the said recited Acts, or either of them, for preaching or officiating in any congregation of protestant dissenters for the exercise of religion permitted and allowed by law.

And be it further enacted, that upon the appointment or admission of any person of sober life and conversation to be a probationer for the exercise during a time to be limited, of the functions of a Protestant dissenting minister, it shall be lawful for any        or more dissenting ministers, who shall have taken the said oaths, and made and subscribed the said declarations pursuant to the said recited Acts, or either of them, or this Act to certify the said appointment or admission by writing under their hands, in the form set forth in the schedule of this Act marked C. to be directed to the justices of the peace, at the general session of the peace, to be holden for the county, riding, or place where the said ministers or major part of them shall reside, and that the person so appointed or admitted is of sober life and



conversation, and has been known to them for the space of before the date of the said certificate, and every person to whom such last-mentioned certificate shall be granted, who shall cause the same to be recorded at any general session of the peace to be holden as aforesaid, within after the date of the said last mentioned certificate, in the manner directed by this act, (proof being first made on the oath of or more credible witness or witnesses of the hand writing of the said ministers, whose names are subscribed to the said certificate) shall be and is hereby allowed, without further proofs, to take the said oaths, and to make and subscribe the said several declarations in the said recited acts mentioned or set forth; and every such person, after taking the said oaths, and making and subscribing the said declarations, may from thenceforth, during the period specified in such certificate, and not exceeding next ensuing, preach and officiate as such probationer in any Congregation of Dissenting Protestants duly certified and registered, or recorded, according to law; and every person so qualifying himself as last aforesaid, shall be and is hereby declared to be during the space of exempted from all and every the penalties, punishments, and disabilities inflicted by any statute mentioned in the said recited Acts, or either of them, for preaching or officiating in any congregation of Dissenting Protestants for the exercise of religion permitted and allowed by law.

Provided always, and be it enacted, that nothing herein con-

tained shall be construed to authorise or enable any person to qualify more than as such probationer.

And be it further enacted, that the justices of the peace, to whom any such certificate as aforesaid shall, within the time herein limited, be tendered at their general session, shall, and they are hereby required, after such proof in verification thereof as is herein directed, to administer the said oaths and declarations to the person producing such certificate, upon his offering to take and make and subscribe the same respectively, and thereupon to record the said certificate at the said session, and thereof to keep a register: provided always, that any declaration required to be subscribed by the said recited Acts, or either of them, shall be subscribed in open court, with the proper christian and surname and names of the person making such declaration in his own hand-writing, and in the usual manner of his writing, the same in words at length, and not otherwise: provided always, that in the body of every certificate granted by the said officer or officers of the said court to any person as such probationer and not as minister, there shall be expressed the limitation of time for which such certificate shall be in force by virtue of this Act.

And be it further enacted, that every certificate of appointment or admission of any such minister, or of any person to officiate as such minister, or of any such probationer, pursuant to this Act, shall be subscribed with the respective proper names of the several per-

sons granting the same, in their own hand-writing, and in the usual manner of their writing and subscribing the same, and in the presence of the person or persons who is, or are to be the witness or witnesses, to verify the same before the court of general session of the peace, in the manner herein directed.

And be it further enacted, that this Act shall be deemed and taken to be a public Act, and shall be judicially taken notice of as such by all judges, justices and others, without being specially pleaded.

*Schedules to which this Act refers.*

#### SCHEDULE (A).

*Certificate of appointment or admission of a Minister to a separate congregation*

To the justices of the peace at the general session of the peace, to be holden for the county, (riding, city, or town, *as the case may be*), of *\_\_\_\_\_* We, whose names are hereunto subscribed, being respectively substantial and reputable householders, belonging to the separate congregation of dissenting Protestants of the sect or persuasion denominated *[Here describe the sect or persuasion of dissenters]* duly certified and recorded (or registered) according to law, to be holden at *[Here insert the house, chapel, or place and the parish, town, and county where the congregation assemble]* do certify that *A. B.* of *\_\_\_\_\_* being in holy orders or pretended holy orders, or pretending to holy orders, *as the case shall require* hath been appointed minister of the said separate congregation, and has been admitted and is in the peaceable possession of the place of minister of the same. Given under our hands this *\_\_\_\_\_* day of *\_\_\_\_\_* in the year of our Lord

Signed and subscribed by *(Signed)*  
the above-named *C. D.* *C. D.* | *I. K.*  
*E. F. G. H. I. K.* *E. F.* | *L. M.*  
*L. M. and N. O.* in the *G. H.* | *N. O.*  
presence of *P. Q.* of *\_\_\_\_\_*  
the day  
above written.

#### SCHEDULE (B).

*Certificate of appointment or admission of a sufficient person to preach and officiate as a Dissenting Minister*

To the justices of the peace at the general session of the peace, to be holden

for the county, riding, city, or town, *[as the case may be]* of *\_\_\_\_\_* We, whose names are hereunto subscribed, being respectively substantial and reputable householders and dissenting protestants of the sect or persuasion denominated *[Here describe the sect]*, do certify, on our consciences and belief, that *A. B.* of *\_\_\_\_\_* is a protestant dissenting minister of our sect or persuasion, and one of our congregation, and that we have, and each of us hath known the said *A. B.* for the space of *\_\_\_\_\_* at the least, before the *\_\_\_\_\_* date of this our certificate, and that we duly believe in our consciences, that the said *A. B.* is a person of sober life and conversation, and of sufficient ability and fitness to preach or teach, and officiate as a dissenting minister. Given under our hands this *\_\_\_\_\_* day of *\_\_\_\_\_* in the year of our Lord

Signed and subscribed by *(Signed)*  
the above-named *C. D.* *C. D.* | *I. K.*  
*E. F. G. H. I. K. L. M.* *E. F.* | *L. M.*  
and *N. O.* in the pre- *G. H.* | *N. O.*  
sence of *P. Q.* of *\_\_\_\_\_*  
the day above written.

#### SCHEDULE (C).

*Form of the certificate of appointment or admission of a probationer.*

To the justices of the peace, at the general session of the peace, to be holden for the county of *\_\_\_\_\_* We, whose names are hereunto subscribed, being respectively dissenting ministers, duly qualified according to law, of the sect or persuasion denominated *[Here describe the sect]*, do certify that *A. B.* of *\_\_\_\_\_* is a person of sober life and conversation, and has been known to us for the space of *\_\_\_\_\_* before the date of this our certificate, and hath been appointed or admitted by us as a probationer for the exercise of the functions of a protestant dissenting minister for the term of *\_\_\_\_\_* after qualifying himself as required by law. Given under our hands this *\_\_\_\_\_* day of *\_\_\_\_\_* in the year of our Lord

Signed and subscribed by *(Signed)*  
the above-named *C. D.* *C. D.* | *I. K.*  
*E. F. G. H. I. K. L. M.* *E. F.* | *L. M.*  
and *N. O.* in the pre- *G. H.* | *N. O.*  
sence of *P. Q.* of *\_\_\_\_\_*  
the day above-written.

*Petition from the Friends of Religious Liberty, at the London Tavern.*

To the Right Honourable, the

Lords Spiritual and Temporal, in Parliament assembled :

The humble Petition of the several persons whose names are hereunto subscribed, being Protestant Dissenters, or Friends to Religious Toleration, residing in various parts of the United Kingdom of Great Britain and Ireland.

That your petitioners have been informed that a Bill is depending in your Right Honourable House, entitled, “An Act to explain and render more effectual certain Acts of the first year of the Reign of King William and Mary, and of the nineteenth year of the Reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers :—

That your petitioners humbly represent and submit to your Lordships, that it was the object and meaning of the before-mentioned Act of the first year of the Reign of King William and Queen Mary, that all persons being Dissenting Protestants, who conceived themselves to be qualified to preach or teach, and who thereby pretended to Holy Orders, and who demonstrated their loyalty and Christian Principles, by taking the oaths and subscribing the declarations thereby required, should be at liberty to teach and preach, under the regulations thereby enacted, and that it was also the declared intent and meaning of the said before-mentioned Act of the nineteenth year of the reign of his present Majesty, to extend towards such persons further relief.

That your petitioners apprehend that the said Bill is inconsistent with the principle of the before-mentioned Acts, and will greatly diminish or entirely subvert the privileges and exemptions

which those Acts have so long usefully conferred.—That your petitioners conceive that such Bill is not justified by necessity, nor can produce any advantage, but that it will occasion great inconvenience and distress to many of your petitioners, and to many hundred thousand loyal, virtuous and religious inhabitants of this realm—will injure the public peace and prevent national prosperity—and will contravene the object of the first before-mentioned statute as declared in the preamble thereto, by tending “to disunite his Majesty’s Protestant subjects in interest and affection.”

Your petitioners therefore humbly pray that the said Bill may not pass into a law, and that they may be heard by their counsel or agents against the same.

Signed by about 600 persons.

*Petition of the Ministers of the Three Denominations.*

May it please your Lordships, We, whose names are subscribed, being Protestant dissenting ministers of the three denominations, residing in and about the cities of London and Westminster, beg permission most respectfully to approach your Lordships, for the purpose of expressing the deep concern and alarm with which we have perused a Bill now before your Right Honourable House, intituled “An Act to Explain and render more Effectual certain Acts of the First Year of the Reign of King William and Queen Mary, and of the Nineteenth Year of the Reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers.”

Your petitioners conceive the principle of that Bill to imply

an invasion of inalienable rights pertaining to the dearest interests of man, nor can they contemplate its provisions without anticipating a state of embarrassment and vexation which they are convinced your Lordships, no less than themselves, would be anxious to prevent.

It would neither gratify nor become your petitioners to expatiate in their own praise or in praise of that numerous class in the United Kingdom, with which they are more or less connected, and in common with which they now participate the liveliest apprehension. They will, however, humbly appeal to your Lordships, whether the moral <sup>benefits</sup> ~~benefits~~ of Protestant dissenters, their obedience to the laws of the realm, their submission to public burdens, and their zeal to support the interests of their country on every emergency that has required their co-operation, have been so remiss and defective, as to call for the introduction of measures calculated to produce among them nothing but disappointment and perplexity.

They appeal to your Lordships, whether they may not claim to be considered a peaceable and loyal part of the community? and they submit whether justice and policy do not urge the propriety of leaving them in the undisturbed possession of the protection and privileges secured to them by an Act of the First of William and Mary, and confirmed and enlarged by an Act of the Nineteenth of his present Majesty, and whether their conduct has not been such as to entitle them to the undiminished enjoyment of that protection and those privileges, for which they are anxious to express their

grateful acknowledgments to the Supreme Being, and under him to a wise, equitable and indulgent government.

Maintaining, as it is presumed every friend to well-defined liberty must maintain, that men are amenable to God alone for their religious opinions, and should be left to worship him conformably to the dictates of their consciences, your petitioners infer the right of every individual to communicate religious instruction, agreeably to his own views, and according to the measure of his abilities; to all who are willing to hear him, provided the public peace and security be not thereby violated or endangered.

Your petitioners have observed with regret constructions put on the Acts of the First of William and Mary, and the Nineteenth of his present Majesty, which have exposed many of their brethren, applying to be qualified under the provisions of those statutes to various delays and difficulties, as well as to the absolute refusal of the benefits intended to be granted by them, so that such persons have been reduced to the alternative of abandoning what they deemed an important duty, or incurring the penalties from which those Acts were designed to protect them. But while they have refrained from soliciting the interposition of the legislature, considering it inexpedient to agitate the public mind, they had indulged the hope that if the subject were brought under the notice of Parliament, it would be with a view to the extension and not the abridgment of the privileges they have so long enjoyed.

It is, therefore, with much pain and surprise that your petiti-



oners perceive in the Bill introduced to your Lordships, provisions generally restrictive, and likely in their operation essentially to prejudice all who may be desirous of exercising the Christian ministry among Protestant dissenters, and also those who are already engaged in the duties of that profession. Your petitioners, advertg to those provisions, beg leave humbly to represent, that in their judgment, they all proceed upon the assumption, that the right of determining in ecclesiastical matters, even for dissenters from the established form of worship, is vested in the legislature, and that if carried into a law, they will most materially interfere with the principles and arrangements long since adopted and still prevalent in their congregations.

The Bill before your lordships, purports to be An Act to Explain and render more effectual certain Acts of the First of William and Mary, and the Nineteenth of his Present Majesty, which are recited in its preamble; but it contains provisions not existing in those statutes, and by no means according with their liberal spirit and design.

Your petitioners humbly submit, that the interpretation given, in the preamble of the Bill, of those clauses of the recited Acts, which describe the persons who may claim the benefits and immunities proposed to be granted by them, is unwarranted by those statutes, which, under the denominations of persons in holy orders, pretended holy orders, or pretending to holy orders, or ministers and teachers of congregations, have, hitherto, been liberally construed, to mean and include all

who appear in the character of dissenting ministers, whether appointed to the charge of particular congregations, or officiating occasionally to any assemblies of Protestant dissenters, lawfully met together for public worship; and that this interpretation, if made the ground of legislative enactments, will occasion serious injury to those who had thus far rested in security, under the protection and immunities of former statutes.

Your petitioners beg with all humility to lay before your Lordships, their objections to the provisions of the Bill, as they affect the several classes of persons which it proposes to embrace.

Your petitioners would humbly represent, in the first place, that the clause relating to ministers of congregations, will operate most oppressively in their circumstances, when through illness, or any other accidental cause, they may be reduced to the necessity of resigning their situations, though but for a season. Your petitioners also humbly, but most strongly, object to the tenor of the certificate provided in this case, to be produced before the magistrate, in order to be legally qualified to engage in their ministerial duties, requiring the subscribers to that certificate to testify from their own knowledge, that their minister is in holy orders, pretended holy orders, or pretending to holy orders, while it appears to your petitioners, that some of these terms are wholly inapplicable to the dissenters of the present day, and others of doubtful and undefined signification.

Your petitioners would farther represent to your Lordships, that the provisions for granting legal qualification to persons not minis-



ters of congregations, are in their humble judgment calculated to be of serious detriment to a large and respectable class of men, and to deprive them of rights and advantages admitted to pertain to them by the Act of the First of William and Mary. The conditions proposed in the Bill before your Lordships require the party applying for qualification to be a minister before it is possible he can appear legally in that character, impose upon him the imperative necessity of procuring a certificate, such as it will in many cases be impracticable for him to obtain, even without any impeachment of his character, and constitute the subscribers of his certificate, the judges of his intellectual fitness for the duties of an office, his ability for which it will be impossible for them, without a violation of law on his part, to have had an opportunity of estimating.

And in regard to the clause relating to probationers which will embrace, and seems chiefly if not wholly to refer to students in divinity, or persons who may have concluded their academical studies, your petitioners conceive that it cannot fail to prove in every instance a measure of vexation and oppression, both to the probationers themselves and the congregations which may be desirous of hearing them on approbation. The process here prescribed for obtaining the certificate and the qualification must often be tedious and expensive, and occasion considerable delay in circumstances that call for prompt and immediate decision. Your petitioners have farther to object that the certificate required by the Bill in this case implies and goes to establish

a principle and proceeding which few if any among the Protestant Dissenters of the present day will admit, or can comply with. It is their universal sentiment that every congregation has itself an exclusive right to choose its own minister, and to determine who are proper to officiate to them as probationers:—this great and fundamental principle of their religious freedom in regard to divine worship, the provisions of the Bill on your Lordships' table go to violate and overturn by appropriating to certain ministers the sole right and authority of admitting and appointing probationers to preach to vacant congregations, and thus investing Protestant Dissenting Ministers with a magisterial character, which your petitioners are persuaded most of them will utterly disclaim.

The provisions of the Bill in other respects, are in the humble judgment of your petitioners calculated to operate vexatiously and oppressively in the case of the persons of each of the classes applying at Quarter Sessions, appointing as they do the magistrates to be inquirers and sole judges of the respectability and the consequent fitness and competency of the householders, on whose certificate the application may be made, and leaving the applicant himself open to the charges, how heavy or exorbitant soever they may be, which the court may in its discretion impose.

Your petitioners object lastly to the Bill as containing no provisions in respect to some of their Dissenting brethren not of the ministerial profession, who with competent ability, with unimpeachable characters and with motives of

the purest benevolence, may wish to communicate occasional religious instruction in their own families or elsewhere, their authority to do which they conceive to pertain to them of natural right and to be recognized and confirmed to them by the existing statutes.

With the views which your petitioners thus humbly and respectfully beg to submit to the consideration of your Lordships, as entertained by them in respect to the Bill now before your Right Honourable House, with their full conviction of its calamitous tendency, as it affects the principles which they cherish as the dearest birthright, both as men and as British subjects, and with their perception of its excluding operation upon a large body of persons who since the glorious æra of the revolution, have till lately enjoyed the undisturbed protection of law—a protection which they had fondly hoped to be secured to them by the existing statutes, by the liberal and enlightened spirit of the times, and more especially by the gracious declaration of their venerable Sovereign, “to maintain the toleration inviolate,” together with the answer of your Right Honourable House to that declaration, in which it recognized the Toleration, as “the surest cement of the Protestant interests in these kingdoms.”

Your petitioners do most humbly and fervently pray, that that Bill may not pass into a law.

*At a numerous Meeting of the Citizens and Inhabitants of the City of Bristol, Friends to Religious Liberty, held at the Guild-*

*hall, on Monday, the 20th May, 1811, at Eleven o’Clock,*

*Andrew Pope, Esq. in the Chair :*

Resolved unanimously, That this meeting, thankful to benign Providence, and to their present beloved Sovereign, for the long and general enjoyment of Religious Liberty under the Acts of Toleration, have heard with extreme regret that the Right Hon. Lord Viscount Sidmouth has introduced into Parliament a Bill, interfering with the operation of those Acts, and evidently tending to abridge the liberties of his majesty’s loyal Protestant subjects.

Resolved unanimously, that this meeting most cordially approves and gratefully acknowledges the spirit of firm and legitimate resistance to such Bill which pervades the metropolis, and has already manifested itself in various parts of the United Kingdom.

Resolved unanimously, that this meeting being anxious to express to their fellow-subjects their sentiments on this momentous question, as also to contribute to the general efforts that are making in opposition to the design of Lord Sidmouth’s Bill, do now address a petition to the Right Honourable the Lords Spiritual and Temporal in Parliament assembled, praying that such Bill may not pass into a law.

Resolved unanimously, that the petition now produced be approved, and left for signatures at this place until four o’clock, and that the Right Honourable Lord Grenville, Lord High Steward of this city, be respectfully requested to present the same to the House of Lords.

Resolved unanimously, that the acknowledgments of this meeting

be presented to the Right Worshipful Philip Protheroe, Esq. Mayor, for his prompt and polite acquiescence in granting the use of the Guildhall on this occasion.

Resolved unanimously, that these resolutions be printed in the public Newspapers.

ANDREW POPE, Chairman.

The Chairman having left the chair, the cordial thanks of the meeting were voted to him for his able and polite conduct therein.

*At a Meeting of Protestant Dissenters and other Friends to Religious Liberty, convened by public Advertisement, and held at the Town Hall, Nottingham, June 3, 1811, for the purpose of expressing their Sentiments on a Bill introduced into Parliament by Lord Sidmouth, relating to the Acts for Religious Toleration.*

John Bates, Esq. Mayor, in the Chair.

The following Resolutions were unanimously agreed to:

I. It is our opinion, that peaceably to assemble for the purposes of Divine Worship and Religious Instruction, in such manner and at such times as the consciences of men dictate, is an unalienable right of the human race.

II. That it is our firm opinion, that the existence of any penal law, in any way interfering with the full exercise of this privilege, violates the just liberties of men; is calculated materially to interrupt the peace and order of society; is injurious to the substantial interests of the country in which it exists; and greatly detrimental to the exercise of sincere religion.

III. That it is our opinion, that the Religious Liberty which has

been enjoyed in this country, has greatly tended to promote its prosperity, and has been the means of improving its moral and religious character.

IV. That it would have been impossible for us to have admitted the equity of the Bill proposed by Lord Sidmouth, whatever might have been its modifications, because proceeding on the presumption of the right of the magistrate to exercise coercion in the concerns of conscience and religion, it would have recognized a principle which we can in no wise acknowledge.

V. That we consider the rejection of that Bill by the House of Lords as an event of great importance to the welfare of our country, and to the interests of religion.

VI. That we feel deeply grateful for the Religious Liberty we have enjoyed under the government of the House of Brunswick, and particularly to the present Princes of that House, for the very explicit avowal of their attachment to the same liberal sentiments.

VII. That on account of their prompt and judicious exertions, our thanks are eminently due to the friends of Religious Liberty who composed the meeting of which S. Mills, Esq. was chairman; to the Committee of that Meeting; to Thomas Pellatt, Esq. and John Wilkes, Esq. who so ably discharged the office of Secretaries to that Committee.

VIII. That this meeting expresses its peculiar obligations to the Right Honourable Lord Holland, Recorder of the Town, for his early, persevering, and eloquent opposition to the principle of the Bill.

IX. That we are deeply sensible of our obligations to those

Pears by whom the proposed measure was negatived, and particularly to the Duke of Norfolk, the Marquis of Lansdowne, Earls Stanhope, Moira, Grey, Lauderdale, and Rosslyn, and to Lord Erskine, for their exertions in defence of the Religious Liberties of our country.

X. That the thanks of this meeting be given to the Rev. R. Alliot, and the Ministers by whom these resolutions were prepared.

XI. That these resolutions be published in the papers of this town, and in such London papers as the gentlemen by whom they were prepared shall judge proper.

JOHN BATES, Chairman.

XII. That the thanks of this meeting be given to John Bates, Esq. Mayor, chairman of this meeting, for his liberal conduct on the occasion.

*Hull, May, 23, 1811.*

*At a Meeting of the Dissenters of different Denominations, and others, held at the Chapel in Fish Street, this Day,*

*It was unanimously resolved :*

That the right to worship God, in that manner, which we believe to be most acceptable to him, is a right founded in nature, which we cannot resign without a complete dereliction of what we owe to ourselves, and of which none can deprive us without a direct violation of the everlasting principles of justice.

That the enactment of penal laws, on the score of religion, is utterly at variance with the humane and liberal spirit of Christianity, and disgraceful to any country ; and that the dissenters in deference to public prejudice, waiting patiently for a time when

they might hope to succeed in the total abolition of them in England, have beheld with surprise, grief and dismay, an attempt to narrow, instead of to widen, the provisions of the Toleration Act, and to subject them to great inconvenience and mortification, in a Bill now passing through Parliament at the suggestion of Lord Sidmouth.

That the dissenters, whose numbers amount to upwards of two millions, have been as distinguished for loyalty to their sovereign, and attachment to the constitution, as any men in the United Empire ; and cannot but view this design of putting them under new restraints, as an unmerited slur upon their characters, which they venture to assert, are such as to entitle them to the greatest confidence, and every mark of indulgence.

That the right, virtually granted by this Bill to the civil magistrate, of deciding on the qualifications of those who wish to preach the gospel, is a mere assumption, and the declaration of it at this crisis, exceedingly impolitic ;—religion being a concern altogether betwixt man and his Maker ; and the times requiring every heart and hand, to be united in the closest bonds of mutual affection, so as to form an insuperable barrier against the common foe.

That the Bill now under consideration, “ for explaining and rendering effectual,” the Toleration Act, assigns no adequate cause for such an interference with the liberty of conscience ; and that from gratitude to our ancestors, from a regard to ourselves, and from duty to our children, we cannot see this liberty infringed, without entering our most solemn

protest against such infringement.

That this Bill, founded, as we conceive on groundless suspicions and unproved, we believe unprovable abuses, which, if they exist, may be remedied in a way purely civil, is peculiarly unjust; inasmuch as in our apprehension, it involves the innocent many in the odium and inconvenience that ought to fall only on the guilty few.

That this meeting, cordially uniting with the dissenters in London, in their opposition to a measure, which they fear will only prove an introduction to others more rigid and severe, agree to petition Parliament, that the aforementioned Bill may not pass into a law.

That a committee be immediately formed to further this opposition, and to correspond with our friends in London and elsewhere; and that this committee consist of the persons who signed the requisition for this meeting.

That a subscription be opened for defraying the expenses of such opposition.

G. LAMBERT, chairman.

[Mr. Lambert having left the chair, and Mr. Williams having been called to supply his place, it was unanimously resolved,]

That the thanks of the meeting be given to the chairman, for the zeal and ability he has displayed in the chair.

That the thanks of the meeting be given to the deacons and managers of Fish Street chapel, for the use of the chapel.

That the thanks of the meeting be given to the persons who signed the requisition.

That the thanks of the meeting

be given to the Rev. G. Lee, for the essential service rendered by him in drawing up the resolutions, and otherwise promoting the objects of the meeting.

That the thanks of the meeting be given to those gentlemen, who spoke in support of the resolutions.

That these Resolutions be published in the Hull papers, and in two London papers.

*At a General Meeting of Protestant Dissenters, and other Friends to Religious Liberty, at the London Tavern, Bishopsgate Street, on Friday, May 24, 1811, convened to receive the Report of the Committee appointed at a former Meeting, to prevent by every legitimate effort, the successful progress of a Bill introduced into Parliament, by Viscount Sidmouth, relating to the Acts for Religious Toleration,*

*Samuel Mills, Esq. in the chair,*

The committee reported—That by great exertions, aided by the generous sentiments which were universally excited, they had obtained in 48 hours, 336 petitions from various congregations within 120 miles of the metropolis, signed only by males exceeding 16 years of Age, (exclusive of many petitions that have been subsequently received,) that those petitions had been presented to the House of Lords on Tuesday, and that in consequence of the number and respectability of the petitioners, of the attention of his Majesty's government, and of the assistance of many liberal-minded Peers, the motion that the Bill should be read for the second time, was negatived without a division, and the Bill was consequently rejected.



***Resolved,***

I. That the Report of the Committee is highly satisfactory to this meeting. That loving religion, liberty and their native land, they rejoice at the speedy rejection of a Bill, which would have limited the diffusion of religious light, have enfeebled the energy of freedom, and by producing internal dissensions, have inflicted upon their country a dangerous wound : and that they particularly rejoice that this effect has resulted from the zeal displayed by the friends to religious liberty of every denomination ; and that complete success has conferred on their labours an adequate reward.

II. That this meeting congratulate ministers and other friends resident in every part of the empire, on this memorable result ; on the just displeasure they have manifested at the first effort of reviving intolerance, on their consequent attention to the recommendations of the former meeting ; on their liberal promises of pecuniary aid ; and on the pledges they have given of their determination to resist any encroachments on the Acts of Toleration, and every future attempt to restrict useful and pious teachers from disseminating Christian principles, and thereby promoting the salvation of men.

III. That anxious to vindicate Protestant dissenters from the unmerited imputation of having acted with insincerity or from caprice, this meeting declare that all communications alledged to have occurred between individual dissenters and the framer of the Bill, were unauthorized by any body of Protestant dissenters ; and that any

favourable opinions of the measure, which such persons might avow, have never obtained the sanction of general approbation.

IV. That the inconveniences which have long resulted from the want of union and co-operation among Protestant dissenters for the protection of their religious rights ; the necessity which has been demonstrated for the appointment of persons authorised vigilantly to watch against innovation on their privileges ; as well as the constructions that have been put on the Acts of Toleration ; the assumption by magistrates of judicial authority in the execution of some of the provisions of those Acts, as to which their power is only ministerial ; the recent violent outrages which have been committed against their meeting houses and preachers in Suffolk and Kent ; and the harsh revival of the intolerant provisions of the Conventicle Act in Berkshire, against persons, guilty only of assembling to pray to God, induce this meeting to recommend that a society be formed of the ministers of congregations of Protestant dissenters, and of other persons assembling under the Act of Toleration, throughout England and Wales, to defend themselves against these evils ; and that any balance of monies which the committee, appointed by the former meeting, may eventually retain, be applied by them towards the formation and for the purposes of such society.

V. That the same committee be requested to prepare the plan of such society ; to invite the concurrence of every congregation assembling under the Acts of Tolera-

tion; and to carry any plan they may deem eligible, into immediate effect.

VI. That, as expences have been unavoidably incurred, to an amount, certainly great, although unascertained, all gentlemen present at this meeting be requested to subscribe such sums as their liberality may suggest; and that all congregations be requested to transmit their collective contributions, or individual assistance, to the treasurer, Robert Steven, Esq. at 101, Upper Thames Street; or at the London Tavern, Bishopsgate Street; or New London Tavern, Cheapside; or to Sir James Esdaile, & Co. and Messrs. Robarts, Curtis, & Co. Lombard Street; and Messrs. Down, Thornton, and Free, Bartholomew Lane, without any avoidable delay; and that the committee appointed at the last meeting be solicited to continue to execute all the powers with which they were then invested, and which they have so usefully employed.

VII. That the energetic and judicious exertions of that committee, who have awakened with so much advantage a laudable spirit among Protestant dissenters and the friends to religious liberty, merit the highest approbation; and present an example for universal imitation, whenever the smallest infringement of the most extensive toleration, be hereafter attempted.

VIII. That the thanks of this meeting be presented to the Right Honourable Spencer Perceval, for the politeness with which he attended to the representations of their committee; and to every member of his Majesty's govern-

ment, for withholding from the Bill their important support.

IX. That this meeting cannot adequately praise the Right Honourable Earls Stanhope and Grey, and Lords Holland and Erskine, for their manly and eloquent opposition to the principle and provisions of the Bill, and for their unanswerable defence of religious liberty; but that they be requested to accept their warmest thanks.

X. That His Grace the Duke of Norfolk, the Most Noble the Marquis of Lansdowne, and the Right Honourable Earls Moira, Lauderdale and Rosslyn, have, by their prompt and generous assistance, excited in this meeting the most ardent gratitude.

XI. That the committee for guarding the privileges of the Methodists in the connection of the late Rev. John Wesley, having essentially contributed to this important success by their concurrent efforts and cheerful co-operation, have increased the esteem which this meeting previously entertained, and have proved themselves to be sincere friends to the best interests of mankind.

XII. That this meeting are also grateful to those clergymen and other members of the established church, who by their strenuous opposition to the rejected Bill, have evinced their unfeigned attachment to the cause of religious liberty.

XIII. That the attentions of the worshipful the Mayor and other gentlemen of Bristol, and of the members of several corporations, have made an indelible impression on this meeting, and are entitled to gratitude, permanent and sincere.

XIV. That this meeting are different parts of the country—a most happy to renew their grateful acknowledgments to Samuel Mills, Esq. the chairman, for the liberality of principle and the propriety of conduct which he has manifested on the present and on the former occasion.

XV. That the able, unwearied, and disinterested exertions of Thomas Pellatt, Esq. and John Wilks, Esq. the secretaries to the committee, have procured for them the respect of this meeting, and merit universal approbation.

XVI. That these resolutions be communicated to the noblemen and gentlemen to whom they relate, and that they be printed, advertised in the newspapers, and circulated at the discretion of the committee, and that they be also requested to collect and publish all the proceedings which have occurred, that a record may remain to gratify contemporaneous enquiry, and to excite and direct the efforts of future generations.

SAMUEL MILLS, chairman.

*Circular Letter from the Committee of the Friends of Religious Liberty, to the Dissenting Ministers in England and Wales.*

*New London Tavern, Cheapside,  
May 22d, 1811.*

DEAR SIR,

As you have participated in the anxiety of our Committee, on the introduction of the Bill, respecting Protestant Dissenters, by Lord Sidmouth, we are anxious that you should immediately partake of the joy which we feel at the rejection of that Bill last night by the House of Lords. The happiest effects have resulted from the communications which we made to

different parts of the country—a manly but christian spirit was excited,—generous co-operation prevailed among all classes of Dissenters,—and many members of the Established Church, being friendly to religious liberty, assisted by their efforts, their contributions, and their prayers.

By these general exertions, three hundred and thirty-four petitions were yesterday received by our Committee, and all of them were presented to the House of Lords. Two hundred and fifty-six petitions were also obtained by the Methodists in connexion with the late Reverend John Wesley: and an aggregate amount of nearly six hundred petitions, signed by about one hundred thousand males within *forty-eight* hours, displayed the apprehensions, the activity, the numbers, the resources, and the importance of the Dissenters and the friends to Toleration.

From the interposition of Earl Liverpool, and the argumentative, constitutional, and eloquent speeches of Earls Grey and Stanhope, and of Lords Holland and Erskine, proving the Bill to be hostile to Toleration, and unjustified either by necessity or expedience—the House of Lords by a very great majority, determined that it should not even be read a second time, nor be referred to a Committee.

The consequences of this decision posterity alone can ascertain; but all must perceive that other persons will be thereby taught not rashly to assail the Rights of Conscience and the Act of Toleration; and that the foundations of the structure of our religious liberty will be for ever deepened and enlarged.

That they have contributed to this memorable event will ever afford unaffected delight to all the members of our committee, and they will not offend you by returning to you their thanks for those concurrent exertions which your own satisfaction will best reward:—and if you have not received our previous communications, we request that you will not attribute to us any disrespect, but that it may be imputed to the short interval between the different readings of the Bill, and to the imperfection of the lists we were compelled hastily to collect.

We must, however, remind you that very considerable expences have been incurred, and request that you will transmit to the treasurer, Robert Steven, Esq. No. 101, Upper Thames-Street, London, such pecuniary aid as the collective liberality of your congregation, or the individual generosity of your friends may afford. We also apprise you that if any surplus should remain it will be appropriated to the purposes of a society proposed to be formed, and of which the plan shall be immediately transmitted, comprising all dissenting congregations in England and Wales, who may think proper to contribute a small annual sum, and of which their ministers will be members—for effectuating that co-operation among Protestant dissenters on all important occasions, which is essential to their security—and for affording, to those who may be persecuted, that extensive protection which is particularly required, and which experience has shown that they cannot otherwise obtain.

The necessity of this measure, the recent result has confirmed.

To his Majesty's government, and to all the noble supporters of religious liberty, we are happy to acknowledge our obligations: but we are persuaded that it was the display of public opinion, in the number and respectability of the petitions, so rapidly collected with such imperfect information, which determined the administration—which invigorated our friends—and which obtained our success.

But whilst our joy is vivid, and our congratulations are sincere, we are anxious that no unworthy exultation should appear; we desire and pray that pious gratitude may be the most animated emotion of our hearts; and we would publicly and privately express our thankfulness to that Divine deliverer who has crowned our efforts by his blessing, and whom we hope that our children will continue to praise, for this interposition, as long as history shall perpetuate the memory of the event.

We are, Dear Sir,

Your most obedient

Devoted Servants,

THOMAS PELLATT, } Secretaries.  
JOHN WILKS, }

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*At a General Meeting of the Deputies appointed for the Protection of the Civil Rights of the three Denominations of Protestant Dissenters, held at the King's Head Tavern, in the Poultry, London, the 28th of May, 1811.*

*William Smith, Esq. M. P. in the Chair.*

The chairman made a report of the proceedings of the committee upon Lord Sidmouth's Bill lately brought into the House of Lords, intituled "An Act to explain and



render more effectual certain Acts of the 1st year of the reign of King William and Queen Mary, and of the 19th year of the reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers."

Resolved, That this deputation, in conformity with the deep interest which they must always feel in every question affecting the civil and religious concerns of the Protestant Dissenters, do, in the names of those by whom they are deputed, offer to their brethren throughout the kingdom, their sincere congratulations on the rejection of the above-mentioned Bill, and especially as connected with the opinions so generally expressed in the House of Lords, of the inexpediency and injustice of infringing on the liberty of the subject in religious matters.

Resolved, That the thanks of this deputation be gratefully offered to the Marquis of Lansdowne, to Earl Stanhope, Earl Moira, Earl Grey; to Lord Holland, and to Lord Erskine, for their able and distinguished support of the cause of the Dissenters, and of the great and important principles of religious liberty, in the debates on the Bill lately introduced by Lord Sidmouth into the House of Lords.

Resolved, That the thanks of this deputation be given to all those members of that Right Honourable House who co-operated in rejecting the said Bill.

Resolved, that this deputation are extremely happy in the opportunity of expressing their high satisfaction at the just and liberal sentiments respecting the right of private judgment in religious matters, delivered in that debate by

his Grace the Archbishop of Canterbury.

Resolved, That William Smith, Esq. M. P. the chairman of this deputation, be desired to accept our warmest thanks, for his vigilant attention to the subject of the late measure ever since it was first announced in Parliament; for his ready and obliging communications with the Committee, in their attempts to dissuade the noble author from actually bringing the same forward; and for his able and active assistance in obtaining its rejection. And that this deputation entertains a strong and grateful sense of his constant and zealous support of civil and religious liberty, and of the rights of Protestant Dissenters on all occasions.

Resolved, That this deputation feel themselves highly indebted, and express their best acknowledgements, to John Gurney, Esq. their deputy chairman, for the zeal and ability which he on various occasions has manifested in defence of the rights and privileges of Protestant Dissenters; for his disinterested attention to the objects of this deputation, and particularly for his great exertions upon the present occasion, in clearly and forcibly stating to various members of the Legislature the highly objectionable tendency of the Bill lately brought into Parliament.

Resolved, That the cordial thanks of this deputation be given to the committee, for the zeal and promptitude which they have so long and so constantly manifested, in the protection of the civil rights of Protestant Dissenters, both in the metropolis and in the country, from every part of which applica-



tions on the subject have been so frequently received; for their watchful and anxious regard to these important interests ever since Lord Sidmouth announced his intention respecting the Toleration Act; and especially for the unshaken firmness with which they have maintained the unalienable rights of conscience, and deprecated the interference of magistrates in matters of religion, as a violation of those sacred principles which (in their judgment) human laws ought never to control.

Resolved, That the following address to the Protestant Dissenters of England and Wales, now read, be approved.

Resolved, That the said address be signed by the chairman, and printed for general circulation.

*To the Protestant Dissenters of England and Wales,*

**THE ADDRESS OF THE DEPUTIES.**

When, in the years 1787, 1789, and 1790, the Dissenters applied to the Legislature for a repeal of the Corporation and Test Acts, it was not surprising that, on a subject so deeply interesting to them, considerable warmth should have exhibited itself both in discussion and in action. Disappointed at last in expectations which they thought reasonable, and therefore dissatisfied, in their own opinion justly, they have yet forborne since that period to renew their application, unwilling uselessly to revive animosities; and preferring to wait till time and reason should have overcome prejudice and fear. In this interval, instances of local intolerance and vexation have frequently happened; which, when without legal remedy, as in some cases, have been patiently endured;

or, as in far the greater number, by the attention and interference of the deputies, have been quietly and legally suppressed; but, as no general or prevailing disposition to abridge the religious liberties or disturb the peace of the Dissenters has been manifested, nothing has occurred affecting them as a body to excite much general interest, if we except a late pertinacious attempt to withhold the rites of burial from all such as had not been baptized according to the forms of the establishment; which, by the same interposition, having been brought to trial in the court of Arches, where it was decided in their favour, has been laid before the public.

And much longer might this state of things have lasted, but for the recent proposal of Lord Sidmouth; which indeed excited a very great and general alarm, the reasons for which will appear when we advert to the previous situation of the Dissenters, and examine the provisions of his Bill as offered to the House of Lords. The amendments which it might have received in its subsequent stages, are here out of the question, because however they might have improved the original measure; or how far soever they might have exculpated the noble mover from having been disposed intentionally to infringe on religious liberty, it was impossible to calculate on such alterations: nor could they, even in their greatest extent, have prevented all violation of the first, great, and leading principle on which all Dissenters found themselves, and which they never can concede, the right of every man to teach to others those religious opinions which he him-

self entertains. Freedom of thought the magistrate has it not in his power to control; it is only in abstaining from interference with the *communication* of opinions, that he has the opportunity of proving his wisdom or his justice.

The Dissenters cannot be supposed to have regarded the Toleration Act itself as satisfying their just claims. It was indeed scarcely to be hoped that a law enacted at that period should have proceeded on those sound and comprehensive views of the subject, which deeper examination and more dispassionate discussion have since afforded. Still even by that law much was gained: and though it was then deemed expedient to demand subscription to the articles as the condition of its protection, yet from the imperfect records of the debates in Parliament, it seems probable that subscription was required rather under some vague idea of preventing writings against the establishment, than with any deliberate intention of limiting Toleration to those only who believed all the doctrines of the church. On the contrary, the description in the Act of the persons entitled to avail themselves of its protection is most comprehensive; and the spirit in which, from the very first, it has been almost uniformly administered, strongly confirms this view of its design. Still, however, further legal relief was wanting: the growing spirit of religious inquiry rendered subscription to creeds and articles every day more burthensome; while the legislature became more sensible to the injustice of impositions not countervailed by any corresponding and peculiar benefits. Then came the Act of

1779, and, by the joint operation of the two laws, interpreted in unison, and agreeably to what appeared to have been the original spirit of both, practical religious liberty has been ever since enjoyed in this country, uninterrupted, till of late, but by accidental ebullitions of imprudence or malevolence. In this state of things it was not possible that Lord Sidmouth's Bill, which did not profess to abrogate one penal law, and which did enact new restrictions, should be favourably received: unfortunately for its popularity it was the first attempt of such an aspect since the accession of the present Royal Family; nor, however innocent or even beneficial it might appear in the eyes of its author, was it free from great and obvious objections: it confined the protection granted by the Toleration Act within narrower limits than either the words of that law, its original object as collected from history, or the uniform practice upon it would justify:—it broke in afresh upon the principle of religious liberty, and it opened a door for the exercise of discretion by the magistrate in cases where, hitherto, he had been bound to act only ministerially; a change so important, as, if once permitted to creep in, would rapidly destroy every vestige of religious freedom, and place every future candidate for admission into the Dissenting Ministry in dependance on the pleasure of a Quarter Sessions.

That such is the apparent tendency of some parts of the Bill, as introduced, cannot be denied; and notwithstanding the present imperfection of our religious liberties, that a measure in its princi-

ple sapping their foundation, and particularly restricting them in practice, should have been warmly opposed, is extremely natural. Nor do we believe that any Dissenters encouraged his Lordship to imagine that such infringements on their ancient and accustomed possessions could ever meet with the approbation of their body. Their objections have also been further strengthened by the deficiency of adequate cause for legislative interference, the evils complained of as arising from the preaching of persons alleged to be improper or ill qualified for the function, being rather assumed than proved; and the inconvenience to the state of exemptions from burthensome services having been obtained by some few persons not entitled to the privilege, being already remediable, and in most cases actually remedied by law: to which it may be added that such unwarrantable claims have not been sanctioned by the Dissenters.

On the prompt and unanimous feeling so favourable to the maintenance and advancement of our common interests and liberties, which this attempt has excited, and on the success of our resistance, we most cordially congratulate our brethren: and we think we discover equal cause of satisfaction in those unequivocal declarations against every species and degree of persecution, against every intolerant principle, which in the course of this discussion, short as it has been, have been drawn from persons of the highest rank, the brightest talents, and the most efficient public stations in the country.

From symptoms so favourable,

arising, in our opinion, not from any accidental circumstance, but from the gradual and silent increase of just and liberal sentiments, we cannot but augur the happiest results. We trust that the present laws will continue to be administered with that liberality which we have so generally and so long experienced. We cannot but anticipate the speedy approach of that fortunate period when the legislature shall expunge from that statute book which they now disgrace—all penalties, restrictions, and disabilities on account of religion; and we earnestly hope that nothing will occur to defeat these expectations, or by exciting a hostile spirit even to postpone a consummation on every account so devoutly to be wished.

Signed, by order of the meeting,  
WILLIAM SMITH, Chairman.

*London, May 28, 1811.*

An account of the Proceedings of the Deputies from the year 1732, has been for a considerable time in preparation, and will be completed and printed as speedily as possible.

*Library, Red Cross Street,  
May 28, 1811.*

*At a numerous Meeting of the General Body of Protestant Dissenting Ministers, of the Three Denominations, Residing in and about the Cities of London and Westminster, regularly Summoned to Receive the Report of their Committee appointed to Oppose Lord Sidmouth's Bill, for Altering the Provisions of the Toleration Act, the following Resolutions were Unanimously adopted:*

I. That the members of this body receive the report of their

committee, respecting the rejection of Lord Sidmouth's Bill, with the most cordial satisfaction and gratitude; regarding this triumph on behalf of religious liberty, as an earnest of its security against any future measures of intolerance.

II. That while the members of this body are sensible of the protection afforded to their cause, by his Majesty's ministers, they consider themselves as under peculiar obligations to those noble Peers, who, with an eloquence flowing from a comprehensive view of the subject, and animated with the most lively feeling of its importance, defended the interests of religious freedom; and also to those noble Peers, who were disposed, if it had been necessary, and the time had allowed, to have taken a part with their other advocates.

III. That a deputation, consisting of one minister from each denomination, be appointed to wait on the Right. Hon. Earls Stanhope and Grey, and Lords Holland and Erskine, to present the respectful acknowledgments of this body, for the pre-eminent ability and ardour, and eventual success, with which those noble Peers vindicated their cause and prevented the progress of a Bill, which, whatever be the motives from which it originated, tended very materially to alter and restrain the toleration established by the Acts of the first years of the reign of King William and Queen Mary, and of the nineteenth of the reign of his present Majesty; and with deference to the superior judgment of the tried and approved friends of their cause, to express their hopes, that when a proper occasion offers they will, by a similar exercise of distinguished talents,

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promote the abolition of all penal laws, in the province of religion, and a substitution of the benefits of complete liberty for those of a now restricted and partial toleration.

IV. That the members of this body disapprove of the conduct of any ministers or others, who, in their intercourse with Lord Sidmouth, may have led his lordship to imagine, that the Bill which he projected would, either in its principle or its provisions, be satisfactory to Protestant Dissenters.

Signed,

JOHN COATES, chairman.

*Plan of "The Protestant Society;" with an Address from the Committee of the Friends of Religious Liberty, to Dissenting Ministers.*

I. The designation of this Society is "The Protestant Society for the Protection of Religious Liberty."

II. The object of this society, is to protect the claims of Protestant Dissenters, and other persons included in the provisions of the Acts of Toleration, to all the privileges and exemptions therein specified, and to assist them in the maintenance of religious liberty.

III. That every congregation in England and Wales, contributing to this society an annual sum, according to their ability, by collections or subscriptions, but not less than 2*l.* in England and 1*l.* in Wales, shall be entitled to its protection, subject to the rules of the society.

IV. That the officiating minister, for the time being, of every such congregation, and one other person belonging thereto, and chosen by them, shall be members of this society.



V. That as the existing committee possess the power of adding to their number, they, together with such other persons as may be chosen by them, shall be the committee for the current year.

VI. That on the Saturday after the second Wednesday in the month of May in every year, this society shall hold its annual meeting, at the New London Tavern, Cheapside, when a treasurer shall be chosen, the accounts presented, and a report of the proceedings in the foregoing year shall be made; which report shall be afterwards transmitted to every congregation contributing to the society.

VII. That at every such annual meeting a committee consisting of thirty persons resident in London, or within five miles thereof, shall be chosen from the members of this society; one half of whom shall be ministers, and the other half laymen; one third of whom, who shall have been least frequent in their attendance shall, at the end of the year, retire from the committee, but shall be re-eligible after the expiration of one year; and that the said committee shall be open to all the members of the society resident in the country, whenever they attend the same, and that they shall be entitled to vote at any of the meetings.

VIII. That the committee shall meet on the last Tuesday in every month, at six o'clock in the evening, punctually, or oftener if necessary, at the New London Tavern, Cheapside.

IX. That the committee, for the time being, shall elect all the officers except the Treasurer; shall decide on all applications which shall be made to them for protection; shall conduct all the affairs

of the society, and give such directions therein, as they, or the major part of them present, at any meeting duly convened, shall resolve, and that five of them shall be competent to act.

X. That the treasurer annually chosen by the general meeting, shall be a member of the committee for the time being.

XI. That there shall be one or more secretaries, who shall gratuitously answer all letters, and in all cases of emergency convene special meetings of the committee.

XII. That persons subscribing the sum of 1*l.* 1*s.* per annum, shall be honorary members, during the payment of such subscriptions: and that every person making a donation of 10*l.* 10*s.* shall be an honorary member for life: and that such honorary members may attend the general annual meetings of this society.

XIII. That all investments of money in the public funds, or other real securities for the use of this society, shall be made in the names of four trustees to be appointed by the committee, who shall execute a deed of trust, declaratory of the trust confided to them; and upon the death, resignation, or incapacity of either of them, another trustee shall be forthwith appointed by the committee.

#### FORM OF A BEQUEST.

I give unto the Treasurer for the time being, of a certain voluntary society formed in London, in the year 1811, called The Protestant Society for the Protection of Religious Liberty, the sum of pounds of lawful English money, to be paid within months next after my decease, out of such part only of my personal estate,



as shall not consist of chattels real, upon trust to be applied towards carrying on the purposes of the said Society; and I do hereby direct that the receipt of the Treasurer of the said society for the time being, for the said legacy, shall be a sufficient discharge to my executor for the same.

N. B. Devises of land, or money charged on land, or to be laid out in land, are void; but money or stock may be given by will, if not directed to be laid out in the purchase of land.

Contributions from individuals or congregations, will be received by Sir James Esdaile and Co. Messrs. Robarts, Curtis and Co. Lombard Street; Messrs. Down, Thornton and Free, Bartholomew Lane, London; Robert Steven, Esq. No. 101, Upper Thames Street, the Treasurer; and by the Secretaries, Mr. Thomas Pellatt, Ironmongers' Hall, and Mr. John Wilks, Hoxton Square; to either of whom all applications may be addressed.

*Address.*

*New London Tavern,*

DEAR SIR, *June 13, 1811.*

The committee of Protestant Dissenters and of other friends to religious liberty, direct us again to address you, and their instructions we execute with unaffected pleasure.

We acknowledge with gratitude your useful exertions, and as we presume that the pecuniary assistance which the liberality of your congregation will undoubtedly bestow towards the expences which have been incurred, and towards the establishment of the society to which our former letter alluded, has been withheld only until the

plan of that society was transmitted; we have the honour to inclose that plan for your consideration.

Before we invite your attention to that plan, we must again congratulate you on the attachment to the principles of religious liberty which all our friends have nobly displayed, and which in many animated and pious resolutions they have eloquently avowed. Throughout the empire manly energy, directed by Christian wisdom and moderation, has been exerted, and the most enthusiastic but judicious efforts have demonstrated that the sacred regard to the rights of conscience, which distinguished our venerated ancestors, remains unabated in the hearts of their posterity. On this occasion the propelling or attractive force of apprehended danger and of sacred principles, has beaten down the barriers of prejudice, by which Dissenters were separated, and has amalgamated them into a mass, which we trust will never be broken. This temporary union has produced a desire, unanimously expressed, that such advantages should permanently continue, and we have been encouraged to promote their perpetuity by the immediate institution of the new society.

The Plan will explain the name, the objects, and the organization of that association. The society is not to be a party, or local combination, but a national union of all congregations friendly to religious liberty; and will include every congregation, of every denomination, assembling under the Acts of Toleration. It has, therefore been designated by an *appellation*, which we hope will be es-

teemed liberal and comprehensive. *The objects* are not to embarrass any administration, to assume political importance, or to menace any opponents by ostentatious displays of numbers or of influence; but legally and temperately, to protect and procure all the privileges and rights, which the law has conferred, or which can be constitutionally obtained. These rights are to be defended by mild but firm remonstrances, and when remonstrances may be ineffectual, by appeals to law; and over all associated congregations, over pious and useful itinerants, and over all other persons whom they may recommend, this society will endeavour to extend a shield. To afford such extensive protection, annual contributions will be required, and the minister and a layman, selected by every contributing congregation, will be the members of the society. By opulent congregations liberal assistance will undoubtedly be supplied, and the poorest may without difficulty contribute, by weekly payments of one penny from every member, the very small annual sum which from such congregations will be accepted. These sums will become due at Lady Day in every year, and those congregations who delay their remittance after the month of June, will be considered as withdrawn from the society. *The organization* of the Plan, will, we presume, be intelligible and satisfactory. From the union of ministers and laymen as members of the committee, beneficial consequences will result. The committee resident in London, being selected by the members at the annual meeting in the month of May,

when many country members visit the metropolis, will be the representatives, not only of the metropolitan, but of the country congregations; and will be interested in their prosperity, vigilant for their welfare, dependent on their approbation; and the country members being incorporated with the committee, will not be received when they attend as intruders, or even as guests, but as members whose opinions will be peculiarly entitled to respect; who may give useful information and valuable aid. The execution of the Plan is intended to be distinguished by liberality and promptitude. Advice, when necessary, will be immediately and gratuitously afforded. Reports annually circulated will communicate accurate intelligence to the remotest districts, and by the early and regular diffusion of correct legal knowledge, misapprehensions will be prevented, and the ignorance as to their rights and privileges, and the public or parliamentary proceedings by which they may be affected, which Dissenters have frequently deplored, will be completely dispelled.

The eagerness displayed for the establishment of this association, has announced, that the necessity for its existence, and the advantages it must produce, are universally perceived; otherwise we could multiply proofs, that it will afford to Protestant Dissenters many benefits otherwise unattainable. But we must remark, that the powers improperly assumed by magistrates in several counties require immediate restraint. That every week will probably present cases requiring legal interference. That the spirit of persecution has

not expired, and appears recently to be awakened. That during late years, penalties amounting to 90*l.* have been recovered in Wales, under that *Conventicle Act*, which we trust that a wise and liberal legislature will speedily repeal. That in the current year, the prosecution of persons guilty of daring outrages at Wye in Kent, has exposed the Wesleyan Methodists to heavy charges. That in Berkshire 300*l.* have been expended in resisting the conviction of Mr. W. Kent, of Childrey, in a penalty of 20*l.* for praying at a prayer meeting: and that to resist the unprecedented persecution which has occurred at Wickham Market in Suffolk, against the Baptist and Independent Dissenters, who have united their exertions to instruct the ignorant in that place, an expenditure exceeding 500*l.* will be required. The unreflecting or the selfish only can desire that such expences should be defrayed by individual generosity or local contributions. Interest and duty must evince the justice and expedience of forming a plan by which all friends to religious liberty may equally contribute to the defence of a cause by which they are all affected, and which by every just principle they must be impelled consentaneously to support. The Dissenters, vast in numbers, but more important to the state for their morals and usefulness, are the only public body who have neglected by union to increase their strength. They are scattered as single twigs easily to be broken. Each separate congregation is but an atom, but their general harmonious systematic combination, will render them, through the Divine bless-

ing, a rock, which tempests of persecution will ineffectually assail.

If such union be important and the formation of this society be obviously desirable, we submit that no existing body can render the establishment superfluous. County associations are eminently useful, but they are limited to particular denominations and to local utility. Public acknowledgments are also due to the Deputies from the congregations of the Three Denominations in and near London; from whom you will probably receive an address, congratulatory on our recent deliverance and our prospects of future success. Although unconnected with any congregations but those by whom they are chosen, they have kindly assisted, on many occasions, other persons who have solicited their aid. But the nature of their institution, unavoidably excluding many of the most numerous congregations in the metropolis, and all country congregations, precludes them from representing the general body of Dissenters, and their limited revenue must prevent that extensive protection which the new institution will endeavour to afford. The intelligence and liberality of their congregations will probably induce them to constitute parts of our society, whom they may usefully assist by their experience; or if they continue to select separate delegates for their particular congregations, we shall be most happy to be stimulated by their efforts, and to benefit by their concurrence and advice.

To render this measure either practicable or useful, it must however acquire general support.

The small sums, which many congregations may contribute, unless the contributions be very numerous, will be inadequate to the unavoidable expence; and to provide the necessary resources and give efficacy to the design, it is desirable that every congregation, however small, should be inrolled among its members; and as the general strength and security will be thereby increased, we intreat your immediate exertions to recommend the design to universal support. Any payment you may make will be considered as a subscription for the current year, terminating at Lady Day, provided you inform us within one month, of the amount you intend to transmit, and communicate the name of the gentleman who, with yourself, is to be considered as the member of this society—a society which we hope will prove a permanent benefit arising from an injurious attempt, and an additional demonstration that the Great Ruler of events can out of evil extract unexpected good, and can

cause even the wrath of man to celebrate his praise.

We are, dear Sir,

Your most obedient

Humble Servants,

THOMAS PELLATT, } Secretaries.  
JOHN WILKS, }

[The public documents on the subject of Lord Sidmouth's Bill, have been found so numerous, that we have not been able as we intended, to introduce them all into the present number. Those that yet remain in our hands will we hope be inserted in our next: and as we consider the whole worthy of preservation, we shall be obliged to our friends for the communication of copies of Resolutions, &c. which we have not yet inserted in this work, and which may probably not have fallen into our hands. But, to be of use, the communications here solicited must be transmitted the first week of the ensuing month. When we have given the entire proceedings on Lord Sidmouth's Bill, we shall make some general reflections on the measure and its consequences.

Ed.]

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## INTELLIGENCE.

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### ANNIVERSARY OF THE UNITARIAN FUND.

This Anniversary was held, as usual, on the Wednesday in Whitsun week, viz. the 5th of the present month.

The religious services of the day were carried on at the Chapel in Parliament-Court, Artillery-lane. The Rev. Mr. Davis, of Coventry, prayed and read the scriptures; the Rev. W. Severn, of Hull, prayed before sermon; the Rev. T. Rees, of Newington Green,

gave out the hymns, and the Rev. J. Grundy, of Manchester, preached and concluded in prayer. The text, selected by the preacher rather as a motto than as matter for exposition, was 1 Cor. x. 14, 15, *Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say.* The sermon was a compendium of the arguments for unitarianism, (using the denomination with some latitude of meaning,) with answers to objections.

As an epitome it was masterly ; it was crowded with argument, and some passages were most eloquently persuasive. It made a visible impression upon the auditors. The only cause for regret was that the unfavorableness of the day prevented many persons from hearing the preacher, though, notwithstanding this circumstance, the congregation was very good and truly respectable, and more of the subscribers assisted in the annual business than in any former year.

Before the congregation were dismissed, notice was given that such friends to the society as chose, might stay to hear the Report of the Committee. The greater part did stay. WM. FRIEND, Esq. was called to the chair, and the Report was immediately read by the Secretary. It was of very considerable length, including nearly the whole of Mr. Wright's journal of his late missionary tour in the West. It is the less necessary to say any thing further of it, as the substance of it will be inserted in the present work. It was well received by the meeting, and thanks were immediately voted to the Committee. Some recommendations in the Report were adopted ; as that the thanks of the Society should be presented to Dr. Carpenter, for his judicious plan of Mr. Wright's journey in the West, and to him and other ministers, and to individuals not ministers, and to some whole congregations, for their zealous co-operation with the missionary of the Fund, and that the next Committee be instructed to deliberate, and to consult with the friends of the Society, before-mentioned, upon the formation of an Auxili-

ary Committee in the West, proposed by Mr. Wright, at the suggestion of some gentlemen whose opinions must necessarily have great weight with the Society. The Report presented many instances of the want of ministers for small congregations, and congratulated the Society upon a plan being in agitation for educating students for the ministry, with a particular view to popular preaching. In consequence of this, the Society came to a resolution expressive of their pleasure on hearing of the design, and of their hopes from it, in relation to the cause of Unitarianism in general and to the objects of the Unitarian Fund in particular. The customary thanks were voted to the Treasurer and Secretary and the Missionaries, &c. &c. and the following gentlemen were voted into office for the year ensuing, viz.

John Christie, Esq. Treasurer.  
Rev. Robert Aspland, Secretary.

*Committee.*

Mr. George Cooper,  
— David Eaton,  
— James Esdaile, Jun.  
— Thomas Freeman,  
— William Hall,  
— Samuel Hart,  
Rev. Thomas Rees.

*Auditors.*

William Friend, Esq.  
J. T. Rutt, Esq.

From the Chapel the subscribers and their friends adjourned at four o'clock to the London Tavern, Bishopsgate-street, to an economical dinner. The room began to fill early, and the company at length consisted of two hundred and forty gentlemen ; the largest company that ever assembled on this occasion. There was an un-



usual attendance of persons from the country; some being present, as it was calculated, from above half the counties of England. In the company were about forty ministers, consisting of nearly an equal number of Presbyterians and of General Baptists. JOHN CHRISTIE, Esq. the Treasurer, was called to the chair.

It appeared that there were two Reporters in the room from the *Morning Chronicle* and *Statesman* newspapers, attracted, we suppose, by the curiosity which the late stir about Lord Sidmouth's Bill has excited in the public mind, with regard to the proceedings of Dissenters: their accounts of the meeting were so defective and unintelligible, and contained so many errors that the writer of this article will endeavour, as well as he can at the distance of some days, to recal to his mind what passed, and to record it for the information of the absent subscribers and friends to the Society. The toasts and sentiments given from the chair shall be inserted, together with some of the observations which led to them or to which they gave rise.

*The King.*

*The Prince Regent; and may he follow the example of his royal ancestors, and discourage all Persecution for conscience' sake.*

The CHAIRMAN prefaced the sentiment next given, with observing that, it was a sentiment which had been cherished by Christians in all ages, it had been particularly esteemed by Protestant Dissenters, and above all, endeared to Unitarians. Religious liberty was at all times a seasonable subject of remembrance and contemplation; it was especially so at the present

moment, when we had just witnessed the defeat of a design against it. He hoped that no future attempts would be made against freedom of conscience; but if it were so, he trusted that, as in a recent instance, the assaults of its enemies would be the signal for union amongst its friends. He therefore gave

*Religious Liberty to all Religious Persuasions.*

The next toast led the CHAIRMAN to say a few words upon the object of the meeting, which was the support of the Unitarian Fund. The objects of the fund he stated to be of infinite importance; no less than the extirpation of those worst enemies to the human race, error, superstition and vice. He alluded to the cheering Report that had that day been read, and congratulated those that were not present at the reading, upon the prospect of their seeing the substance of it, at least, in this magazine. There had been, he added, very large drafts upon the Fund, the past year, but he had pleasure in communicating the names of some liberal subscribers to the Society that day, (amongst whom was T. J. CLARKE, Esq. a donor of 20*l.*) and he had no doubt, from past experience, that the liberality of the public would keep pace with the exertions of the Society. He concluded with proposing

*The Unitarian Fund.*

The next toast was introduced with an appropriate compliment from the chair,—

*The Rev. J. Grundy, our able and eloquent advocate.*

MR. GRUNDY, in returning thanks, expressed his conviction of the necessity of exerting ourselves for the information of the

poor in matters of religion, who had understandings as well as the rich, and were not generally behind them in independence of character. It was not enough, he thought, for Unitarians to avow their opinions from the pulpit, or even to circulate tracts in their defence;—these measures though good and important were not sufficient; they must be followed up by attempts to bring the mass of mankind to listen to Unitarian instruction. For himself, he was surprised and grieved that all those that thought with us as Unitarians did not act with us in the Unitarian Fund; this he imputed to misconception of our plans, which time would gradually remove. (Mr. Grundy appeared much affected with the marked approbation of the meeting.)

MR. FRENCH proposed that the company should request the preacher to give us his sermon in print, that we who were present might again enjoy the pleasure experienced in hearing it, and that those that were absent might be enabled to partake of our pleasure.

This motion was warmly seconded by MR. EBENEZER JOHNSTON, and received the unanimous and cordial assent of the meeting.

We understood however, that Mr. Grundy declined pledging himself to the publication, as the sermon was the summary of some courses of lectures, which he intended to deliver and which he might possibly give to the public as a whole.

*The speedy enlargement of "The Half-way House" between Infidelity and Fanaticism.*

*The Rev. R. Wright, the first*

VOL. VI.

*Unitarian Missionary on British Ground.\**

Here MR. WRIGHT rose and said that, he must ever deem it an honour to receive the thanks of so numerous and respectable a meeting. But however gratifying this was to his feelings, he must take the liberty to state that he should be unworthy of it if he looked to it alone, if he were not stimulated by higher motives and ambitious of a nobler reward. While he cheerfully acknowledged obligations which he could not express to the Unitarian Fund, he was sure he should be pardoned for saying that he had been a missionary before there was a Fund to assist him, and that he trusted he should have continued a missionary if the Fund had never been instituted. He meant only to shield himself from the imputation of seeking by his labours mere human applause. He and his brethren considered themselves as in the service of God, to whose approbation they looked.

He was happy to announce from the further experience of a year, more actively employed in the cause of the Fund than any preceding one, that the state of the country was highly favorable to the accomplishment of the wishes of the meeting. Wherever he had gone he had found respectable and enlightened friends of truth, and had met with the most cordial reception, and experienced the heartiest co-operation from his brethren in the ministry and from Unitarians in general.

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\* Erroneously given in the Newspapers, "The first Unitarian minister in the British Empire."

He looked forward to his approaching visit to Scotland with emotions of pleasure that he could not describe, and he did not doubt that by pursuing the same measures that they had already commenced and by steady perseverance they should succeed in leading men to enquiry and to the light, and in contributing to bring on the period when the earth shall be filled with divine knowledge. He gloried in the character of an Unitarian Missionary, and while he had a pen to hold, or a tongue to speak, he would with all his powers serve the good cause of Unitarianism, and when he could be no longer active his last thoughts and wishes and prayers should be for its success.

*Mr. Lyons, and, on his visit to Wales, may he find that we and our brethren in the Principality have in religion but one language.*

In returning thanks, Mr. LYONS said that, he was deeply affected with this new mark of the esteem of the meeting. He felt the honour the more as he considered it to be the renewal of a mutual sacred pledge to support our common cause with all the energies of our nature. The company were too well acquainted with human nature, and with the force of prejudice to expect instantaneous success, and he was sure that they did not wish Unitarianism to be received, but with the utmost deliberation and enquiry and with perfect conviction: yet our success, notwithstanding all our difficulties, must have exceeded the most sanguine expectations of the best friends of rational christianity. Still, he considered the present as the dawn only of the Unitarian day. We have been sowing the seeds of

truth and have the pleasure to see the blade just rising above the ground; but we see also the blessed showers of heaven descending upon it, and the warm beams of the sun cherishing its growth; we are consequently looking forward with the pleasing expectation of seeing not only the stalk but also the ripe corn in the ear, and of having our storehouses plentifully filled with it.

He respected the spontaneous zeal of his esteemed brother Mr. Wright, who had borne the burden and heat of the day alone, but it filled him with gratitude to reflect that when he began his labours he had found this society ready to take him by the hand and had met with hundreds to welcome and assist his efforts.

It gave him heartfelt satisfaction to perceive that his feeble, though best, endeavours in the good cause met with the approbation of the Society, and gratitude as well as a sense of duty would ever constrain him to co-operate with the Society to the utmost of his powers; for to it he was indebted, in a considerable degree, for the enlarged, cheerful and comfortable views, which he entertained of the character and government of the Father of us all.

The anniversary of the Fund was to him a welcome day. He felt that in every point of view it was good for him to be here, as what he saw and what he heard tended to rekindle in his heart zeal for the emancipation of the human mind from error and superstition, and for the promotion of uncorrupted christianity: and he hoped that the time was not far distant, when all the Unitarian Ministers in England would be associated with us on these occa-

sions, and when every individual amongst them would consider it as a black fast to be prevented from attending the Fund anniversary.

*Our other Laborers; and may every anniversary witness the increase of their number and the progress of their work.*

MR. BENNETT here said that, though he was not named and though his circuit as a missionary, was less extensive than those of the gentlemen who had lately risen, he felt himself constrained to thank the company and to assure them that he had the same zeal as his brethren for the propagation of Unitarianism, which he considered the same as christianity. He mentioned the case of a clergyman, who finding his church deserted, went about amongst his parishioners to enquire into the reason: some assigned one and some another, but some said that they could not attend the worship of the church because one of the creeds contained the doctrine of three Gods, whereas the scriptures taught the doctrine of but one. At a vestry meeting the clergyman introduced the subject and promised his parishioners that if they approved of it, he would omit the reading of the objectionable creed of St. Athanasius.

The speaker found that Unitarianism could be understood and approved by the poor. He had been expressly opposed in Sussex by a Calvinistic mission there, but instead of losing had gained ground. There were instances in which the same people had heard Trinitarian preachers and also him preaching the divine unity, and had concluded that his story was the best. He believed the Unitarian doctrine was considerably

on the increase, and that the only thing wanted was more laborers, for the people were panting to hear the truth.

Before the next sentiment was proposed, the CHAIRMAN said that it was probably known that since the last anniversary an attack had been made on the honour of the Secretary, and indeed of the Society, by a reverend gentleman, who had been answered and silenced by a series of Letters, published under the sanction of the Committee; he would therefore give,

*May every Mis-statement of Facts, relating to our cause, lead to the Defeat of Bigotry and Intolerance.*

The reference to Mr. GISHURNE, of Soham, in this sentiment, called him up: he said that, as long as he had life and health he was determined to proceed in the glorious work of promoting the emancipation of the human mind and the progress of rational christianity. The work of Clarkson was glorious, and his conduct in relation to the deliverance of the Africans from slavery would be remembered to his honour by generations yet unborn, for by this means great numbers were raised into the state of human beings. But what was that compared with the work of freeing the human race from every thing opposed to their improvement, their perfection and their everlasting happiness! By the direction of the Committee he was restrained from going into villages and other places to preach the glorious gospel, where there were no licensed houses, lest he should incur the severities of the penal statutes, which were still in force against



the truth. He owned that though he had thought it right as he ever should to comply with the advice of the honored Committee, this had greatly pained his mind; for what were penal statutes to a christian minister?

Mr. RURT next rose and said that, he must take the liberty of being irregular and proposing a toast which no one in the room but the chairman would hear without high satisfaction; but before he proposed it, he would beg leave to make a few remarks. For many years he had associated in that room with gentlemen, some present, in promoting various objects, tending as he believed to the melioration of society; but he never met there with so much pleasure as on these occasions. He was grieved to hear it stated by a reverend gentleman whose observations he had listened to with much interest, that there were some of our brethren who stood aloof from our measures, because they objected to them. What he would ask, was the object of the labours of the learned who had so successfully advocated the Unitarian cause? Was it not to produce that state of things which this institution is intended to bring about? Was it not to bring truth down from the college to the cottage? Would they have been satisfied with the prospect of making a few converts from among the men of letters, whose inquiries and sentiments should not be known beyond their closets? Would they have considered the end of their labours accomplished, unless the pure doctrines of the gospel were carried to the poor? He concluded with proposing the health of a gentleman who, in a

double capacity, was entitled to the thanks of the meeting; who had conferred a favour on the company, by presiding over it on the present occasion, and who had devoted to the society in another office so much of that time which was so highly valued by men of business.

*Our Chairman and Treasurer.*

Mr. CHRISTIE said that, he found that the persons present were disposed to reward to the utmost and more than to reward the exertions, however humble, of every individual engaged in their cause; but that if good intentions and efforts to the best of his power, could entitle him to their approbation, he would put in his claim for some small portion of it.

Mr. FRENCH, with the leave of the chairman, would propose a toast, very proper in his opinion, for the occasion, and which he did not doubt would be well received by the large company which he saw before him with much satisfaction. The toast would refer to an academical institution for Christian ministers. Before he gave it, however, or remarked upon it, he would take the opportunity of explaining himself concerning what he had said about learning last year, which he found had been misunderstood. He held that it was necessary that ministers of the Christian religion should understand the original languages of the Bible, and that learning would then be most gloriously employed, when those that possessed it made it the business of their lives to give christianity to the poor exactly as the apostles would have given it, had they lived in our times. There was use enough



for learning in repairing the injuries to religion which learning had done. He would say of learning what had been said of fire—it was a good servant but a bad master. He thought that every branch of knowledge was not necessary to a religious teacher. Proficiency in the mathematics for instance, which nobody would understand him to depreciate, would not enable a man the better to expound the scriptures, the great object of the christian ministry. He was not hostile to, and would not be thought to disparage, any institution now in being for the promotion of general learning; but he believed that the increase of Unitarianism among the lower orders of the people made it highly necessary that a class of teachers should be provided, by whose labours rational christianity might, in every part of the kingdom, be carried to the cottages of the poor. Therefore it was that he mentioned with peculiar pleasure a projected Unitarian Academy. He explained its design to be to take young men of good character and piety and of promising talents, from the age of 18 to that of 25, and to give them religious, scriptural instruction for two years—their attention to be confined chiefly to the Hebrew Bible and the Greek Testament, and to books in explanation of them, and which contributed to their being understood. In the time allotted, this single but important object might under proper tuition be attained, and he did not doubt but the new institution would train up men like our missionaries, and who would be eminently useful in the poorer Unitarian congregations and

throughout the kingdom. He would therefore propose,  
*The new Unitarian Academy, and may it cause many of our widowed churches to sing for joy.*

Mr. EBENEZER JOHNSTON proposed the health of the Secretary to the Fund, Mr. ASPLAND, who said,

That he could not be insensible to the approbation of so many respectable friends, but that he valued their esteem, thus expressed, chiefly because it was a virtual assurance of their concurrence in the object, the plan and the measures of the Unitarian Fund. He congratulated the meeting upon their number, their cordiality and their unanimity. When he first lent his feeble assistance to the institution and support of the Society, there were some of his much-valued friends who were ready to charge him with enthusiasm; who thought the design was good, but questioned its practicability; who wished the spread of Unitarianism, but doubted whether the time was come for its being proffered to the multitude. He was happy to see some who had hesitated, on this ground, in the present large company; met to do homage, he would not say to this particular Society, but, to the great cause in the promotion of which it appeared to him to be so powerful, so necessary an instrument.

From the Report of the Committee, this day, it appeared that much good had been done; that much more was projected, and that much beyond calculation was likely to ensue. The times, it was added, encourage and aid our exertions. The people are ripe or

ripening for liberal religious instruction. Popular education is the steady ally of popular Unitarian preaching. The plans of that great benefactor to mankind, Joseph Lancaster, are preparing our way and doing half our work. He has invented a royal road to education, the road to just sentiments and good conduct. It is happy for us and for the world that Mr. Lancaster himself is not, as a teacher, a decided religionist. His honourable enthusiasm is all spent upon the great object of giving the poor the elements and the means of knowledge. But who can say, how far the influence of his measures will extend? who can fix a boundary to the blessings of his system of tuition? Knowledge in any degree begets the desire of knowledge. Give a poor man knowledge, and you take from his condition all that is pitiable and degrading. The mere taste of knowledge will excite a thirst for larger and still larger draughts; the capacity will increase with the enjoyment; and the result may be the perfection of the human mind in its sentiments with regard to civil institutions and to divine truth.

Another circumstance of the times which augurs well for the success of a Society formed for the promotion of pure christianity is that, infidelity and enthusiasm are losing their hold of the public mind. The triumphs of infidelity have been cut short; and enthusiasm, though lively at the present moment, gives many symptoms of being short-lived.

But the feature of the age which above all others encourages our efforts is the growing liberality of

the christian world. Bigotry and intolerance are out of date. On occasions where the happiness of society and the rights of conscience are at stake, christians of the widest and most discordant sentiments can unite, heart and hand, in support of charity and in defence of freedom. Bigots there still are; persecutors in disposition there may still be; but they are not the majority, they are not the leaders, of any sect; they are the lowest of every party (not as to worldly condition, for by that scale religious men are not to be measured, but as to talents and importance,) who do not possess influence over, and give the tone to, the body to which they belong. The course of events has made the most superstitious communities liberal. Even the catholics stand forward as advocates of the rights of conscience. Their forefathers, it is true, were intolerant; but whose forefathers were not intolerant? Away with all stale and vulgar calumnies! Let us judge equitably and candidly of one another. Of Popery no one will suspect me. From its tenets I ever wish to be at the greatest possible distance; but, judging from what I have lately seen and heard, with Papists, I can never esteem myself too closely united in heart and affection. The Roman Catholic, instructed by experience and partaking, according to his full share, of the improved spirit of the age, pleads for the privileges not merely of himself, but of all his fellow christians! Treat him as a christian, go to him with rational and persuasive christian teaching, and he will drop the Roman and retain only the Catholic, which will be to become an Unitarian.

For these and other reasons, the speaker concluded with expressing his firm persuasion that the time for carrying the Unitarian doctrine to all sects and classes of society was now arrived; and (putting himself and his humble exertions out of the question, but if that could not be done, risking the imputation of personal vanity by the remark,) that so great was the utility of the Unitarian Fund, so increasing were its benefits, so likely was it to effect a great change in the religious opinions and feelings of the empire, that the names of all those that contributed to its success would be enrolled in a list of honor and glory.

MR. ASPLAND begged leave to propose the health of a gentleman present, who had distinguished himself by his services in the cause of religious liberty; who had recently laboured successfully to frustrate a measure hostile to Dissenters, and who had laid us under obligations to him by his ability and zeal in defence of Mr. Gisburne, whom he had delivered from the hands of his prosecutors;—

*Mr. Wilks, our Solicitor at Cambridge.*

MR. WILKS regretted that he was unprepared adequately to acknowledge that unexpected honour;—but he would not therefore hesitate to return his thanks; as he trusted gratitude would suggest language to express the sentiments it inspired.—He was not ashamed to confess that selfish motives did operate on his mind—that he did aspire to the praise of the wise and good—and that he therefore received *their* approbation with unaffected delight. His gratitude was increased because as he did

not accord in many of their opinions—their attentions were disinterested; and their liberality was more conspicuous, since they were not eulogizing exclusively their own party nor casting on an individual a ray of glory which, as he was connected with them, would be reflected on themselves.

His exertions to resist the persecution of Mr. Gisburne and his recent efforts in the cause of religious liberty they had condescended to applaud.—As to that persecution, the proceedings had been so frequently communicated to them and had been so admirably detailed by their respected Secretary, in a publication deserving their universal perusal, that any statement from him would be superfluous. He would therefore only remark that on account of an alteration in the religious opinions of Mr. Gisburne—proceedings worthy of the darkest ages were adopted against him; and were supported by men who, professing to be Protestant Dissenters, ought to have been better taught—and ought to have disdained to recur for assistance to penal statutes which all liberal men must abhor. Yet that unworthy design would have been accomplished but for the existence of their society. Their committee wisely and liberally interposed. They invited his professional assistance, which he was most happy to afford. Their united exertions extricated the victim from the grasp of his oppressors.—The accusers became the culprits—and victory attended on the righteous cause: and if similar persecutions should ever be renewed, he trusted their society would exist to renew protection and

that their future interpositions would be rewarded by similar success.

In the late proceedings, to which they had alluded, he had also considered himself as advocating the cause of religious liberty. To civil freedom he was sincerely attached. That attachment did not proceed from an inconsiderate regard to the name of liberty, or from the perpetuation of the feeling excited in his boyish mind by the narratives of the fabulous and unphilosophical historians of antiquity. He now loved freedom, because he knew its moral and practical influence on individual character, and on social happiness. He therefore admired those writings which explained its principles, and regarded with hallowed veneration the memory of the immortal men who had died in its defence. Religion possessed yet greater influence on man; it presented more powerful motives to the human mind than the calculations of morality or the terrors of law; but to be effective, it must be spontaneous and free. He was therefore yet more attached to religious liberty than even to civil freedom. He regarded all legislative interference with religion, as resulting from equal ignorance of the rights of society, the rights of man and the rights of God. Religion might be considered as a sentiment of grateful affection to the beneficent Supreme:—and who should presume to compel the existence of the sentiment or to direct in what language, by what attitudes, at what times, that sentiment should be expressed? what man or combination of men should presume to tell another man how and whom he

should love, and then dare to punish inattention to their rules by disqualification, by penalties, by tortures, by death! He could not describe the indignation such conduct excited in his mind.—It was of all tyrannies most tyrannous; and it was a presumption he must invariably oppose. It was therefore he opposed the bill introduced by Lord Sidmouth into parliament, which imposing new restrictions on christian ministers limited existing toleration, and was hostile to religious liberty.

By generous and general efforts, and especially by the vigilance and energy of the liberal and active committee for whom he acted, and of which their Chairman and Secretary constituted most useful members, the attempt had been resisted with complete success.—At that result he rejoiced with a joy which they must reciprocate. For in that assembly religious liberty must have in every man a champion, and every champion was himself an host. They daily proved that their professions of regard to the rights of conscience were “not an empty name,” for they avowed their belief in principles to which our imperfect Acts of Toleration did not extend, and they were therefore exposed to all the proscriptions and penalties which the bigotry of Elizabeth and the Stuarts had imposed. They however possessed one advantage over their tolerated brethren. Their sincerity could not be impugned. For whoever might disapprove their doctrines must yet regard with respect the integrity of those men who maintained their doctrines, although the sword of punishment was suspended but by a thread.



Although the measure of Lord Sidmouth excited transient and just apprehension, he was glad that it had been introduced. Great advantages had resulted from it. The present generation of professing dissenters had almost forgotten the principles of dissent; they scarcely recollected those rights for which their forefathers were ejected from their preferments—were consigned to dungeons—ascended scaffolds, and were burnt at the stake. Their minds had been enervated by the sun-shine of toleration. Adversity had slain her thousands, but “prosperity more fell, more fatal, had ten thousands slain.” But although the tempest quickly passed away, it had arrived, and men were compelled to look about them for the cloak of principle to wrap it round them; the tempest had arrived, and had condensed the evaporating particles of the dissenting body into a mass which he trusted would never be again broken into pieces. By the late events, therefore, investigation and union had been produced, and a precedent had been established, never to be forgotten—a precedent which demonstrated the great consequences which might be produced by united and systematic exertions, and that public opinion, constitutionally expressed, must invariably prevail.

His satisfaction at the late success was increased, because he was thereby encouraged to expect future advantage. Throughout the empire a disposition hostile to penal laws on account of religion, and favourable to unbounded religious liberty, had been displayed. In these sentiments prin-

ces and peasants had concurred. The most anxious disposition to assist the resistance of the Committee had been manifested. They had been rewarded by unanimous encouragement—approbation was invariably the attendant or precursor of their steps, and, from the sentiments generally indicated, he confidently concluded that persecution for religious opinions must speedily expire. He perceived the dawn of a bright and unsetting day: but he would display not puerile exultation but manly joy; he would not pursue with too much eagerness a defeated foe, lest he should rouse him to desperate deeds: he was persuaded that by judicious and persevering efforts the repeal of all penal laws would be obtained, and that they would not long remain memorials of the presumption and ignorance of their ancestors. He did hope that during the ensuing year some progress would be made towards the attainment of that end: he should be happy at their next anniversary, to congratulate them on the further triumphs of religious liberty; and his satisfaction would be complete, when he should announce that religious liberty had no enemy to overcome.

The CHAIRMAN next stated that the meeting had already expressed their approbation of a projected Academical Institution. To that institution he for one should give his support, among other reasons, because it would not interfere with any other existing seminary. There was an academy that was not now an experiment, which had been tried and found increasingly useful, some of the principal supporters and conductors of which he was happy to see

in the present company. He would give,

*The York Academy, and Education without Subscription to Articles of Faith.*

As one of the persons interested in the York Academy, and probably alluded to by the Chairman, MR OTTIWELL WOOD said, that he felt the highest gratitude for this testimony of approbation of the York Academy by so large and respectable a company of Unitarians, assembled from all parts of the United Kingdom. He declared that he had the greatest respect for the tutor at York, and for the students educated there, and he was convinced that this institution merited the support of all the friends of rational christianity.

Mr. Wood read and commented on a passage from the Review of the "Barrister's" pamphlet in the *Quarterly Review*, in which it is said that Unitarianism "appeals to the vanity of the half-learned, and the pride of the half-reasoning," and that it is "the most harmless of all heresies, and can never become a popular doctrine." He exposed, in indignant language, the ignorance and arrogance of the writer, and only wished that he were here present to be convicted of his errors. He had taken his notion of Unitarians only from books, and from books written a century ago. "The half-learned"! Yes, Lardner, Taylor, Farmer and Wakefield! "The half-reasoning"! Yes, Newton and Locke!

Reverting to the subject of the York Academy, Mr. Wood said that this institution had already provided some of our most popular ministers, and would, he had

no doubt, raise up many others in long succession. He wished what he had said might have the effect of turning the attention of the meeting and of the metropolis to the York Institution, which had not received all the support from London that might have been expected, and that its merits appeared to him to deserve.

MR. LYONS declared his warm wishes for the prosperity of the York Academy, to which he had lately lent his support, such as it was; but he should be better pleased with what he already approved, if the Institution were held out to the public as *Unitarian*. He thought that in this case it would meet, as it deserved, with more general encouragement.

MR. GEORGE WILLIAM WOOD, the present Treasurer of York Academy, allowed that at York, Unitarianism was not professedly taught, nor any other *ism*. The respected tutor aimed to make not partisans, but well-informed and unprejudiced Christian teachers. He laid before the students all the arguments on disputed points, and urged them to free inquiry and diligent examination, but left them to judge and determine for themselves. Was not this the course which every rational, liberal christian would wish to see pursued? Would not the probable result of it be truth, which we believe to be the same as Unitarianism?

MR. MADGE stated that, having been brought up at York, he could not be wholly silent in the present discussion. He wished and rejoiced to see the York Academy and the Unitarian Fund promoting each other: he trusted, with Mr Wood, that the academy had

produced popular preachers in the best sense of the word, and believed it would produce others. Though Unitarianism was not taught as an exclusive system at York, it was frequently brought under review. The utmost freedom of enquiry was permitted to the students. This had been exemplified in himself, who had delivered an oration in the academy, maintaining sentiments contrary to the known sentiments of the Divinity Tutor and the majority of the students, which had been received with perfect liberality. He again expressed his hope that the friends of the Unitarian Fund and the friends of the York Academy would ever be the same. He declared his conviction that the projected academical Institution was wanted and would be useful, and he did not see how it could interfere with that of York: and he concluded with paying a handsome compliment to Mr. Wellbeloved, who had undertaken the tutorship amidst great discouragements, and had sustained it with distinguished ability and success.

MR. WRIGHT thought it a duty to state that in his missionary tours he had experienced the greatest kindness from the tutors at York, and from the York students wherever he found them.

Fearing from some things that had been dropped that it might be imagined there was an apprehension of rivalry between the New Academical Institution and York, MR. RUTT said that the two seminaries were perfectly distinct in their objects. The object of the York Academy was to give a thorough liberal education; that of the proposed academy to give a purely theological edu-

cation. Students were not admitted at York, which he thought right, without grammar learning; in the intended academy, no qualification would be required, but satisfactory character and promising talents. In the York Academy students, mingled together, whatever might be their intended profession; in the institution about to be established would be only candidates for the ministry. The time allotted to education at York allowed and invited the student to go through the whole circle of the sciences; but the time, two years, provided for by the new plan, would admit only of attention to the scriptures, in their original languages, and with relation to the books necessary to explain them. York, he thought and hoped, would continue to supply ministers for our opulent and refined congregations; and the more limited academy, proposed to be set on foot, would raise ministers for places whose case would not be reached by any other institution. He concluded, therefore, that there was ample room for both seminaries, and that both might consistently receive the support of the same individuals.

In this sentiment the company cordially acquiesced. The two following sentiments grew out of passages in the Report:—

*The Unitarian Plant in the Frigid Zone of Britain.*

*Our Speedy Union with Ireland.*

On the health of the Committee being given from the chair, Mr. RICHARD TAYLOR, who had been named in the toast, returned thanks for them, stating how much satisfaction it would give him and his

brethren, to believe that they had been instrumental in promoting the objects of the Society.

The CHAIRMAN concluded by calling on the meeting to unite in a compliment to several gentlemen present, whose attention to the accommodation of the company well deserved their gratitude; he gave

*Mr. Hardy, of Walworth, and the other Stewards.*

MR. HARDY said that, in acknowledging the honour done to the stewards, it might appear necessary to notice the inconvenience which some gentlemen had experienced from a temporary want of seats; but when he informed the company that the number of gentlemen present greatly exceeded what had been previously calculated upon, he felt persuaded that every one would not only excuse the stewards, but join them in wishing that the cause which had produced the inconvenience might occur at every future meeting. A missionary had said that he always returned from these meetings to the discharge of his duties with an increase of zeal to the cause and of attachment to the Society. Mr. Hardy was sure that respected missionary had expressed feelings, which were those of every member of the Fund, who had been present this day. And he hoped that the time was not far distant, when every Unitarian minister in the kingdom would think it his highest honour and happiness to identify himself with, and to promote the objects of a Society, so pre-eminently calculated to carry the religion of the gospel into the dwellings of the poor, and thus to disprove the assertion of Trinitarians on

the one hand, and of Deists on the other, that Unitarianism is not suited to the capacity or the taste of the labouring man.

The company retired about nine o'clock.

Thus passed one of the most interesting anniversaries which the Society has witnessed. The length of our report has been occasioned, as before stated, by the imperfect and erroneous accounts which crept into the newspapers; and we trust that the pages which it has occupied will not be thought by our readers disproportionate to the occasion. There may be minute errors in the account; but the writer believes that he has given a correct outline of the proceedings: the spirit of the day cannot be fully communicated by paper.

*June 12, 1811.*

#### NEW UNITARIAN ACADEMY.

[We are happy to lay before our readers the following Resolutions relative to a New Unitarian Academy, with the Plan of the Institution, and the Prefatory Letter of the Secretary, intended to be addressed to Unitarians generally throughout the Kingdom. ED.]

*(Circular.)*

SIR, *London June 24, 1811.*

The *Resolutions of the Friends to the Unitarian Cause*, and the *Plan of the NEW UNITARIAN ACADEMY*, are herewith transmitted to you, by Order of the Committee appointed by the Resolutions to carry the Plan into effect.

It cannot be unknown to you, that by the efforts of the various Unitarian Book Societies and of the Unitarian Fund, the number of Unitarians has of late greatly



increased, and that with the enlargement of their number a disposition has grown to avow their principles and to associate for their maintenance and promotion, especially in public worship. The consequence is that there are throughout the kingdom many small bodies of Christians professing the Unitarian faith, who have never yet been favoured with the services of regular Ministers.

It must be equally known to you that there are many of our congregations in a drooping state, partly owing to conflicts and changes of opinions, and partly to local causes, but chiefly to the want of Ministers adapted to small and not opulent Societies.

On a review of the state of the Unitarian Churches, it appears that many of the Societies above alluded to, both of those that have existed for a long period and of those that have newly sprung up, have been kept together only by the occasional services of Ministers in their neighbourhood, or by the zeal and activity of individuals, not Ministers, among themselves, who have officiated in reading the Scriptures and carrying on Divine Worship.

This state of things had been frequently enforced on the attention of the Committee of the Unitarian Fund, by the representations of their Missionaries, and by applications for assistance from Societies suffering under it, until the idea suggested itself of an Academical Institution for the purpose of educating Preachers suited to the wants of smaller and less prosperous Congregations. The idea was contemplated for some time without any distinct hope of its being soon realized; but the

general opinion and wish that have been lately expressed on the subject, and the offers of support that have been made, have at length determined a number of friends to the Unitarian cause, chiefly connected with the Unitarian Fund, to attempt the establishment of an Academy, answerable to the circumstances of a large proportion of Unitarian Christians.

The extensive usefulness of the Societies, above-mentioned, has, it is thought, created a necessity for further exertions. Our Tracts have been the happy means of enlightening many minds with "the truth as it is in Jesus," and our Missionaries have carried the same blessing to many others, and have moreover brought the converts to Unitarianism to unite in Christian association: there is, therefore, only wanting to the complete success of all our efforts a sufficient number and a regular succession of Teachers, whose education shall qualify them for scriptural instruction, especially as it relates to the Common People.

For such a description of Teachers the subjoined Plan was intended to provide: the object itself is confidently submitted to your approbation, and it is hoped that the Plan will appear to you suitable to the object.

You will observe that the education provided for the Students, in the new Academy, is purely theological; and that in this particular, as well as in the age at which the students are to be admitted, and in the term of their continuance, the proposed Institution is wholly distinct from any other Establishment for Academical Education, amongst the Unitarian.

rians. The projectors and supporters of it would have shrunk back from their object, how fondly soever contemplated, if they had conceived that the pursuit of it would have interfered with the usefulness of the Manchester New College removed to York, to which no one wishes success more heartily than themselves. They are of opinion that the two Institutions may very well co-exist; being intended to raise different classes of Preachers, and to benefit different classes of Congregations.

At the same time that the new Unitarian Academy is not instituted with a view to the education of learned Ministers, properly so called; it is hoped that none of the Students that may be sent out from it will be ignorant. With the means and within the time allowed, it is calculated that the Students may acquire a respectable degree of knowledge in general, and of the Scriptures in their original tongues in particular; fitting them not only to sustain the Christian Ministry, in the spheres for which they will be qualified, with credit, but also, if necessary, to improve their condition by undertaking the education of youth.

From the age at which Students will be admitted into the new Academy, it is presumed that a tolerably correct estimate may be formed of their moral and religious character, of their talents, and of the bent of their minds; and that thus the chances of failure in the objects of their education will be considerably diminished.

The name "Unitarian" has been chosen as the denomination of the new Academy, not for the purpose of pledging the Supporters of it, and of binding the Students

in it, to any particular system of faith; but merely as expressive of the leading opinion of those who have interested themselves in its formation, and of their expectation from the institution. They use the term "Unitarian" in the broadest sense, including under it all Christians that agree in the sole worship of the one God, the Father, whatever may be their views on minor topics, or their practice in less important matters. And although it be the first object of the New Academy to train up Ministers for Unitarian Worship, the freest inquiry will be encouraged in the students; it being taken for granted that investigation, properly conducted, will end in the perception and acknowledgment of truth.

The Committee are anxious to put you in possession of their full sentiments, hoping for your approbation, and not doubting but that your approbation will secure your patronage to the Institution. It is not for them to prescribe in what manner support may be most effectually given to it, whether by recommending congregational collections or private subscriptions and benefactions, or both; but they may perhaps be permitted to suggest, that as the Funds for the new Academy are yet to be wholly raised, it is only by the liberal co-operation of Unitarians throughout the kingdom that the Plan can be carried into complete effect, and the desirable objects which it contemplates be perfectly attained.

The same necessity which has given birth to the scheme of the Institution seems to require that its execution should not be delayed beyond the period requisite for

making the proper arrangements. The Committee even hope that they may be able to receive Students at the beginning of the next year. You are therefore requested to take the subject into your early consideration, and your opinion and determination thereon are most respectfully and earnestly solicited.

Signed,  
By order of the Committee,  
R. TAYLOR.

N. B. Communications are requested to be addressed to the Treasurer, John Christie, Esq., Mark Lane; or to the Secretary, Mr. Richard Taylor, Shoe Lane.

*At a Meeting of the Friends of the Unitarian Cause, holden at the King's Head Tavern, in the Poultry, on Thursday Evening, May 30th, 1811, John Christie, Esq. in the Chair, the following Resolutions were unanimously agreed to:—viz.*

I. That the increasing number of Unitarians renders it highly expedient to establish an ACADEMICAL INSTITUTION for the purpose of educating a succession of useful and acceptable Preachers.

II. That we who are here present will unite in the formation of such an Institution, and will invite the co-operation of our Unitarian Brethren throughout the Kingdom.

III. That the intended Institution shall be denominated THE UNITARIAN ACADEMY.

IV. That the objects of the Unitarian Academy be to teach the Students Theology and the branches of study immediately connected with it, and to exercise them in and habituate them to

the best methods of communicating religious instruction.

V. That no further preparations be made, or expenses incurred, than are indispensably necessary to the attainment of the above-mentioned objects.

VI. That the following Gentlemen be appointed a Committee to draw up the Plan of the Institution, and to report the same at a General Meeting to be holden at this place on Thursday morning, June 6th: the Chair to be taken at 11 o'clock precisely:—viz.

Mr. Aspland, Mr. Christie, Mr. Dewhurst, Mr. Friend, Dr. Pett, Mr. Rutt, Mr. R. Taylor.

VII. That Mr. RICHARD TAYLOR be requested to accept the office of Secretary, *pro tempore*.

VIII. That the General Meeting be summoned by circulars from the Secretary to such Unitarians in London and the neighbourhood as are likely to concur in the measure; and that the Committee of the Unitarian Fund be requested to cause it to be made known at the Anniversary of their Society on the 5th June.

J. CHRISTIE, Chairman.

*At a General Meeting of the Friends of the Unitarian Cause, holden at the King's Head Tavern in the Poultry, on Thursday Morning, June 6th, 1811, John Christie, Esq. in the Chair,*

The Minutes of the last Meeting were read and confirmed.

The Committee appointed at the former Meeting presented their Report, when, after some discussion, the following Plan of the proposed Académical Institution was adopted:

I. The Students shall be under

the care of a Principal Tutor, who shall board and lodge them.

II. The Students shall be admitted into the institution not under 18 nor above 25 years of age, except in cases of an extraordinary nature, when the Committee may dispense with this rule, subject to the confirmation of a special Committee meeting.

III. The Time of a Student's continuance in the Institution shall be Two Years, unless otherwise specially determined by the Committee.

IV. The Committee shall be empowered to procure assistance for the Principal Tutor, whenever they may think the same will be beneficial to the Institution.

V. There shall be Annual Examinations of the Students previous to the General Annual Meeting.

VI. Every Candidate for admission into the Academy shall be recommended by two Governors to the Committee, who shall decide upon his eligibility.

VII. Every Subscriber of one Guinea per annum, or of ten Guineas for life, shall have a right to attend and to vote at all General Meetings.

VIII. A Subscription of two Guineas per annum, or of twenty-five Guineas or upwards for life, shall constitute a Governor.

IX. Every Subscriber of fifty Guineas or more shall have a right to attend and to vote at all Meetings of the Committee.

X. For the convenience and dispatch of business, all the Officers of this Institution shall be chosen from such of the Governors as reside in London, or within ten miles thereof.

XI. The Committee for manag-

ing the affairs of the Institution shall be chosen annually, and shall consist of seven Members, besides the Treasurer and Secretary, five of whom shall be a Quorum.

XII. There shall be two Auditors to examine and sign the Treasurer's Accounts.

XIII. The Property of the Institution shall be vested in the names of four Trustees, who shall be chosen out of the Governors for life residing in London, or within ten miles thereof; and in Case of a Vacancy, the same shall be filled up at the next General Meeting.

XIV. An Annual Meeting of the Subscribers shall be holden on the Thursday of Whitsun week, at which time the Accounts and a Report of the State of the Institution shall be laid before them; and the Treasurer, Secretary, Auditors, and Committee shall be chosen.

XV. At the Annual Election of the Committee, two of the former Committee shall be ineligible for Two Years;—*viz.* those who have attended the fewest Committee Meetings; and, in case of equality of attendance, the decision shall be by lot.

XVI. An extraordinary General Meeting may be convened by the Committee, or by Nine of the Subscribers giving notice of the same to the Secretary.

*It was also resolved,*

I. That the above Plan be printed and circulated under the direction of the Committee.

II. That the present Committee be requested to continue their services till the next General Meeting.



III. That JOHN CHRISTIE, Esq. be requested to accept the office of Treasurer for the year ensuing.

IV. That MR. RICHARD TAYLOR be requested to accept the office of Secretary for the year ensuing.

V. That the Committee be desired, whenever they shall deem it expedient, to request the Rev. R. ASPLAND and the Rev. J. DEWHURST to become Tutors of this Academy.

J. CHRISTIE, Chairman.

#### ASSEMBLY OF THE GENERAL BAPTISTS.

On Tuesday June the 4th the Assembly of the General Baptists was held at Worship Street, when a Sermon was preached by the Rev. J. Evans, from the parable of the Tares and Wheat, Matt. xiii. 24—30, whence the preacher took opportunity to expose the odious nature and evil consequences of *Intolerance* and *Persecution*—with a view to the Bill introduced by Lord Sidmouth into the House of Lords. Mr. E. concluded by the recommendation of candour and charity, as conducing to a zealous and liberal union—of the benefits and success of which the Protestant Dissenters have recently presented a signal proof to the religious world. The business of the Assembly closed at 4 o'clock, when the Company retired, in number upwards of sixty, to the White Heart Tavern, Bishopsgate Street, where they dined with great harmony. The sermon was requested to be printed, and a considerable number subscribed for on the occasion. Mr. E. means in an Appendix to give the *Schedules* of Lord Sidmouth's Bill, together with *the Resolutions* of

the *Dissenting Ministers* of the Three Denominations at Red Cross Street and of the *Deputies* appointed to protect the civil rights of the Protestant Dissenters. Neither of these articles had been seen by many of the brethren from the country. Nothing particular occurred in the business of the Assembly. To shew however their grateful sense of the triumph lately gained, it was resolved that the churches should be recommended to return thanks to Almighty God, and to make collections for defraying the expences which had been incurred by the Deputies on the occasion. One of the churches stated in a letter to the Assembly, that they had joined in a *Thanksgiving Service* along with three other *Trinitarian* Congregations in the place, but upon the express condition that the prayers should be addressed to *God the Father alone!* It is to be hoped that the late attack on religious liberty will lessen the bitterness of party, and conduce to a spirit of christian candour, and gospel charity.

#### ROMAN CATHOLICS.

At a meeting of Roman Catholic Gentlemen and Freeholders of the county of Down, for the purpose of considering the Petition to Parliament and the Address to the Prince Regent, prepared by the Dublin Committee, in the name and on the behalf of the Roman Catholics of Ireland, the following Resolution, amongst others, was passed:

“Resolved that we are anxious at all times to express our gratitude to our liberal Protestant fellow-citizens, and we do declare that without their good-will

would be in vain for our happiness that the legislature should accomplish our legal enfranchisement. As there is nothing we so ardently desire as the perfect establishment of civil and social harmony, so is there nothing we more deprecate than the upholding of party distinction where all ought to have but one interest, and all have a common country to defend; it is therefore that we deeply lament the existence of associations secret in the detail of their views and objects, but avowedly exclusive of us, and we fear hostile to our just claims. To the members of those associations we would say, in the spirit of peace and charity, "Like you we contend for the freedom of choice; for the exclusive right of the individual to the dominion of his own mind. You adopt the religious opinions of the reformed Churches, we adhere to that system of belief, and that practice of rites which was the religion of your as well as our Ancestors; and which continues to be professed by three-fourths of the Christian World; which is the established Religion of the greatest nations, and is and has been that of the most profound philosophers and greatest statesmen—we seek not to compare the merit of this or that system of religious opinions, but we contend for the right of every man to embrace that which appears to him best. You must sympathize with us in this claim. It is your boast. Then wherefore your hostility to us? That cannot be wrong in the Catholic, which is not so in the Protestant! Lay aside, countrymen, your unjust prejudices;—dissolve your ill-judged exclusive associations, and let us become, what we ought to

be, **ONE PEOPLE**, united in effort for the prosperity and defence of our common country and sovereign."

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#### DUDLEY DOUBLE LECTURE.

On Tuesday the 4th of June was holden at the Meeting-House, in Wolverhampton Street, Dudley, Worcestershire, the Annual Double Lecture, of Dissenting Ministers of the vicinity. The Rev. James Scott, of Cradley, introduced the service with prayer. The nature of conscience and the happiness of preserving a good conscience, were stated in the first Sermon, by the Rev. Rees Lloyd, of Kingswood, from Job xxvii. 6.—"My heart shall not reproach me, so long as I live." In the second Sermon the Duty of Love to Christ was judiciously explained and the obligations to it enforced, in an energetic strain, by the Rev. John Rowe, of Bristol: from Ephes. vi. 24. "Grace be with all them that love our Lord Jesus Christ in sincerity." After the usual services, the Ministers and other Gentlemen adjourned into the Lecture Room, adjoining to the Meeting House, to take into consideration the late rejection of the Bill of Lord Sidmouth in the House of Peers: when various Resolutions, expressive of their sentiments on the occasion and of respect and gratitude to those who had opposed the Hon. Viscount's Motion, were passed. The audience at the Lecture was respectable, and one sentiment only, on the nature of Lord Sidmouth's Bill and of ardour in the cause of religious liberty, diffused its generous glow through the subsequent proceedings.

T.

P. S. The Dudley Double Lec- Hierarchies ; when the trinitarian  
 ture in the Whitsun Week, is of long controversy was agitated in the  
 standing : and it is supposed to West of England. The Lecture  
 have been instituted by some eject- at Dudley, it is conceived, has  
 ed Ministers, who, after the ever been sacred merely to Chris-  
 Bartholomew Act in 1662, resided tian fellowship and religious edi-  
 in the neighbourhood, from a fication, without any mixture of  
 principle of piety and sacred a spirit of dominion over the faith  
 friendship. Its origin was, there- of others. At the beginning of  
 fore, different, and at a distance the eighteenth century, the neigh-  
 of some years, from those pro- bouring congregations with that  
 vincial assemblies, which arose which statedly belongs to the  
 out of the establishment of Pres- place, supplied a numerous audi-  
 byterianism, after the death of tory.\* Of late years, after a  
 Charles I. and of which there are remissness of attendance for some  
 some remains in Lancashire and time past, a disposition to encour-  
 Devon. These were formed on age it has again appeared ; and  
 the principles of an ecclesiastical the Lecture, though not crowded,  
 hierarchy : and there were evident has not wanted a respectable au-  
 proofs exhibited, about 60 years dience.

\* Memoirs of the Rev. John Reynolds, p. 128.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS ;

OR

### *The Christian's Survey of the Political World.*

Among the disputes, which have taken place in the world, producing war and bloodshed, and the devastation of the earth, none bring more disgrace upon the professors of Christianity than those on religious liberty. A Christian intolerant ! what a misapplication of terms ! A disciple of the crucified Saviour, who in his last moments prayed for his enemies, to be a persecutor, what is it but to crucify his Saviour afresh ! Men may profess Christianity with their mouths, but they have it not in their hearts if they can deny to their brother the right of worshipping God in any manner he pleases. Christianity was introduced into the world by love not by force ; and it will prevail, where love is used ; but the moment force pretends to take its part, it shrinks from such friendship, and scorns the alliance. Why has Christianity been at a stand for many years ? why are the professors so alienated from the truths of the gospel ? We need look but little way for a sufficient reason. They have depended on the arm of flesh for their support ; they have formed themselves into little knots and factions, supported by the civil power they have despised, ill-treated, persecuted, murdered those, who happened not to be born in, or who for conscience sake have deserted their little pale. All these things have been done, by men calling themselves Christians, Protestants equally the same as Papists. John Calvin was an atrocious murderer, and his opinions have had but too much weight in the world. Men have delighted in calling themselves by the name of this or that man, in belonging to this or that church, forgetting that all our aim should

be to prove ourselves members of the true Church, of which Christ is the head, and all the members joined in brotherly affection, seek only by obedience to his precepts to promote the reign of love. As to the intolerant Christians, they are the objects of our sorrow, our pity: they are like the murderers of Christ, for whom he prayed to heaven, "Father, forgive them, for they know not what they do."

In our last, we celebrated the triumph of the **DISSENTERS** in general over one who gloried in being a member of the Church of England. Since that time our brethren, the Catholics of Ireland, have made an appeal to the legislature in behalf of their civil rights, but they have not succeeded: the prayer of their petitions has not been granted, but their cause is gaining ground, and instead of relief to Catholics and Dissenters we trust that the day is not far distant, when the members of the church of England shall be themselves urgent for the repeal of every law tending to set up one party of Christians against the other. We anticipate this from a meeting, that has taken place of the friends, as they were termed, of religious liberty, who gave a dinner to the Catholic deputies from Ireland. We may judge of the meeting from the stewards, about thirty, who were either peers or members of Parliament, or sons of peers. Lord Moira was the chairman, who spoke most eloquently for the right of every man to worship God according to the dictates of his conscience. Lord Stanhope congratulated the company on the victory gained in the House of Lords over bigotry and intolerance, and encouraged the hopes, that by union that victory would be complete, and penal laws would no longer exist. Mr. Hutchinson, Mr. Grattan, the Duke of Bedford, the Earl of Hardwicke, Mr. Ponsonby, Mr. Sheridan, Mr. Whitbread, bore their testimony to the great cause of religious liberty, which was enthusiastically received by an assembly of upwards of four hundred persons, among whom were the most distinguished for rank, talents and property in the United Kingdom.

We rejoice that these sentiments pervade the higher classes. We trust that all will work together for good to those who love the Lord Jesus. His kingdom will finally prevail, and it will be by the truths of the gospel pervading the palace as well as the cottage. But it is our

business to look to the latter more than to the former. Let it be our care to impress divine truth on the middling and the lower ranks, and we doubt not of the higher being influenced by the general sentiment. Any attempt to promote Christianity, by means of the higher ranks, will prove futile. The alliance between Church and State, has been talked of, but the thing is an absurdity. The church is and must be the subject of the state, in which it is, in every thing of a civil nature, but in its duty to Christ it is inflexible, and neither hope nor fear, neither rewards nor punishments, can alter in any respect its duty and allegiance; which tend only to make better subjects to the civil power. The countenance of the rich and great is not wanted: it must stand by the behaviour of the virtuous and the good, and the union of the poor and the rich, and the high and the low, will be accomplished in the best manner, when all are animated with the truth of the gospel.

The friends of **REFORM** have also had a meeting. They consisted of country gentlemen from all parts of the kingdom, upwards of two hundred in number, who had preparatory meetings, in which they discussed the great question of the reform in the House of Commons, and the mode by which it was to be affected. In one of these meetings it was determined to apply to the Lord Mayor for the use of the Guildhall, and this brought on a debate in the Common Council, in which the motion for granting them the use of the Hall, was carried by a great majority, and a powerful display of sentiment in favour of their principles. A party, was displeased, however, and this led to a Common Hall, in which it was most rudely vociferous, drowning every thing that was said, and endeavouring to create the utmost confusion. By the firmness, however, of the Lord Mayor, the questions were put by him in profound silence, and the sense of the Hall was completely taken there appearing by the show of hands to be about five in favour of the Hall being granted, to one against it. The resolve of the Common Council remained to be confirmed; but on the day of meeting the order was rescinded, so that the Lord Mayor, finding such a difference of opinion prevailing on the subject, expressed his regrets, that he could not comply with the wishes of the gentlemen, who had made the request.



The public meeting was therefore held at the Freemason's Tavern, SIR JOHN THROCKMORTON in the chair, and several resolutions proposed by different country gentlemen, were carried, the purport of the whole was the necessity of a reform, in the representation of the people, and of their united voice being heard in petitions. After the business of the day was over, they dined together very harmoniously, and the committee at a subsequent meeting dissolved itself. We shall observe here, that if the Dissenters had acted in the same manner upon Lord Sidmouth's Bill, it would have passed before this time: if at the meeting at the London Tavern, they had contented themselves with recommending Petitions, such a number would not have appeared in favour of religious liberty. The committee for Parliamentary reform should have considered, that they had undertaken a great question, and they were to provide the means for its execution: they were to superintend the petitions in the same manner as the committee for the Dissenters did, who were not content with merely recommending, but they wrote letters and sent messengers to all parts of England, by which meetings were called together in every district, and the sense of the people was easily taken. The civil reformists must act in the same manner, or there will be a little stir made in one or two counties, and then the matter will drop: but if the committee had acted with energy, we have no doubt that petitions might have been framed to Parliament for a reform in the representation, signed by nine-tenths of the males who are of age, throughout the whole kingdom.

The UNITARIANS have had their annual meeting, of which an account is given in another place, and we merely state it as a feature in this month, that there should have been so large meetings of the first people in this country, in favour of civil and religious liberty, and that the name of Unitarian should, not only have ceased to bear the odium attached once by ignorance to it, but that a larger body of men should have met together at table under this denomination, than that of any other denomination of Dissenters. Two hundred and forty persons sat down to dinner, among whom were between forty and fifty ministers. Mr. Gisborne is well known to us

all, and his noble and animated speech, in support of the liberty of a soldier of Christ, produced so considerable a sensation, that in the public papers it was thought necessary to announce, that this Mr. Gisborne was not the Rev. Mr. Gisborne of Yoxley Lodge, in Derbyshire. Now whether this was done with the privity of the latter gentleman, we do not know: we know him to be a very respectable man, a man of very considerable fortune, and very amiable manners. He distinguished himself early in the University of Cambridge, where he was near to his quondam friend, Mr. Frend, in the list of honours, and the two names having appeared together in the public papers, may have led their academical friends to conclude, that Mr. Gisborne, the clergyman, was also become an Unitarian. This he may still be, though he is not the dissenting minister of Soham, and we shall not be at all surprised at it. Surely we may conclude from the works that he has written, that his mind is not under the trammels of the old system, which is now ready to vanish away.

In the civil world the re-appointment of the DUKE OF YORK to his former charge in the army, has produced a considerable sensation, and the votes in the House of Commons, shew the versatility of worldly councils. We are to have a fresh assortment of bank tokens, silver ones, for eighteen-pence and three shillings. Any thing that carries with it a substantial value is desirable: but nothing can restore the ancient credit of the Bank, but its return to the faithful performance of its promises. The judges have heard much arguing on De Yonge's case, but delay their judgment. The case may be obscured by a multiplicity of words, but we cannot see, why a man may not give what he pleases for paper, which is, to a certain degree discredited. It is not uncommon for the paper of country banks under difficulties, to be bought for a sum much under that, which the bank promised to pay, and every one who holds the paper of the Bank of England is the best judge, for himself, what ready money he thinks equivalent for an uncertain payment.

In the House of Commons SIR. F. BURDETT, called the attention of the House to a case of military flogging in the Local Militia. This was for a song, composed by a private, for which he

was tried by a court-martial, and sentenced to receive two hundred lashes; fifty were inflicted and the remainder remitted. He was refused a copy of the minutes of the court martial, for which the worthy Baronet, after some very judicious remarks on this mode of punishment, moved that they be laid before the House. On the expression of a wish from the Chancellor of the Exchequer, that the motion should be postponed for a few days, that enquiry might be made into the circumstances of the case, it was put off. MR. MARRIOTT made a motion for introducing the British laws, into the island of Trinidad, stating that great discontent prevailed there on account of the oppression of the Spanish laws, particularly under the administration of Judge Smith. No liberty of the press was allowed, and arbitrary fines might be imposed by the judge. Any offence to the personal dignity of Judge Smith was severely punished, but the most atrocious criminals escaped, from the perplexity of the Spanish laws, with impunity. It was denied, that the Spanish laws are more favourable to men of colour, and Judge Smith acquitted a surgeon indicted for the murder of his slave, by giving him two hundred lashes, because the accused had only done what was authorised in the Spanish laws, and the officers who had assaulted some negroes were acquitted, because the latter were absent in the night from their master's estate. The Spanish colonies were now reforming their laws, and it little became us to give refuge to bigotry and tyranny in one of our islands. MR. BROUGHAM endeavoured to shew, that there was little foundation for the clamour raised in favour of the British laws. He defended the apparent absurdity of an appeal made from the original judge, to a judge of appeal, when both offices were united in the same person, by the same practice prevailing frequently in this country, in the case of a new trial: but he forgot that we had a jury, and a Spanish judge is a very different character from an English one. Mr. Smith had called the Spanish laws, almost divine, for they restrained the power of the master over the slave in a far greater degree than our laws did in the colonies. By the former laws, no blood is to be shed, no contusion raised, not more than twenty-five lashes to be given; and you propose to alter this, and give a power to a slave to execute the punishment on

his brother slave, and to give him any number of lashes not exceeding two hundred. It was a mockery to talk of transplanting the English laws to the West Indies, to give a jury, like that of the slave holders, who acquitted Huggins, accused of scourging his slave to death. MR. STEPHEN objected to the time and the manner in which this question was brought forward, when the sessions were nearly at an end, and the object of the bill by no means defined. He did not say, whether the British constitution was to be introduced as in Jamaica, St. Kitts, or in Barbadoes, or under any regulation, such as a colony must necessarily require. He solicited the House to accede to the wishes of about 500 whites, in opposition to the rest of the population, consisting of 21,000. The people of colour had not, indeed, presented a petition, for they stood in awe at the formidable oligarchy in the island, and dared not to vent their complaints. He considered the present attempt to be merely a plan for taking the management of the island out of the observation of this country, that the planters might be enabled to carry on the slave trade with impunity. MR. BARING thought the great desideratum to be a settled system of laws for the island, whether they were English or Spanish, or mixed from both, and that the mover of the question was entitled to the thanks of the House. MR. CANNING wished to see one colony, at least, dependant on the legislation of the empire, and he did not see any difficulty in the appointment of a committee to revise the Spanish laws, and to expunge such particulars as are irreconcilable with the British constitution. MR. WILBERFORCE dwelt strongly on the advantages of religious instruction on the minds of the slave population in the West India islands, and complained of the Assembly of Jamaica, which had interdicted and punished the Methodist missionaries. MR. MARRIOTT replied to the observations made against his motion, and vindicated the West India injuries: but the question being put, it was negatived without a division. We are clearly of opinion, that the disputes between the governor and the judge of the island, will compel the executive government, to take some steps for its better regulation, and what should prevent us from adopting the excellent part of the Spanish laws, without that

abominable harrassing process, and those cruel imprisonments, which have excited universal indignation in the Spanish colonies.

On the militia interchange bill, MR. TIGHE declared that the Irish only asked of England to give them the same privileges, as she gave to the German corps now in this country, and it was stated, that a meeting was called in Dublin for a petition to preserve to their militia the undisturbed exercise of their religion in this country. MR. PERCEVAL saw no necessity for delay, as the present provisions of the bill would be found to make every security for the Irish Roman Catholic having the same privilege in this country, which he enjoyed in his own. The bill, after some further observations, was ordered to be read a third time. When it came into the House of Lords, a similar attempt was made by LORD STANHOPE, to give security to the Irish militia, that they should not be vexed by our laws, with regard to religion, who moved the insertion of words to this purpose, as he considered that the matter ought not to be left to a Commander in Chief, but to be made clear by a positive enactment. The EARL OF LIVERPOOL thought it unnecessary, as care would be taken to have a similar order issued here as in Ireland, and he believed the Catholics to be quite satisfied on this head. The EARL OF MOIRA believed, that nothing unfair was meant, but was for the motion, as a matter of this consequence ought not to be left in doubt. The DUKE OF NORFOLK alluded to the Test Act, by which a person might be sued civilly for not complying with its enactments; but in reply, LORD LIVERPOOL noticed, that the Test Act had not for many years been in force in Ireland, and as far as that country was concerned, its repeal by the Irish Parliament, was an act of the united Parliament. LORD HOLLAND argued that the necessity of the clause was apparent from the promise of a general order from the Commander in Chief here. LORD STANHOPE, in reply, contended for the sacred inherent and inalienable right of every man to worship his Creator in his own way, when it did not interfere with the duties he owed to the state. Why should the Secretary of State refuse to do that in a straight forward way, which he was now doing circuitously? If the Catholics were dissatisfied, they would

not come, and the Secretary would be in the state of Mahomet; the mountain would not come to him, and he, therefore, went to the mountain. The amendment was not, however admitted, and LORD STANHOPE did not press for a division. We do not imagine that any one in England will enforce the Test Laws on the Catholic regiments, nor that the government will force the men to go to church, so that toleration has gained a great point, and the way is cleared for removing the rubbish in our Statute Book, respecting religion.

Abroad, religion also comes into the consideration of the state. BUONAPARTE feels his difficulties on this subject. He is under excommunication from the Pope, a state in which several emperors have been before him: as he pays very little regard to the exploded terrors of this once formidable decree, no great evil effect will be produced by it. But there is a connection still, between his church and the Pope, and from the situation of the latter, there are embarrassments in the regular mode of appointing the bishops and higher clergy, whose appointment must receive the Papal sanction. To remedy this inconvenience the Emperor has summoned a council of his bishops, and we shall be curious to hear its decisions, which will probably strike another blow on the unchristian power now claimed by the pretended head of the church. Probably, BUONAPARTE may assume to himself the powers claimed and exercised by the kings of England, of being supreme in church and state, and the Pope will be reduced to a similar situation with that of the Archbishop of Canterbury, though good policy seems to prescribe, that the first rank should be given to the Archbishop of Paris, and the title of Pope to be annihilated for ever. In this case our friends, the Irish, must do as the Episcopalians in Scotland, and keep up as well as they can, their own succession. Happy are those that are not embarrassed with this trilling: who know, that in our Saviour's church, there are no Rabbies, and that every separate congregation, which names the name of Christ, is fully competent to appoint its own officers, and stands in no need of foreign assistance.

As usual, the FRENCH claim the honour of victory in every engagement in Portugal, but we do not hear of rejoicings on this account. Their fears

are confined to the baptism, as it is called, of the King of Rome, which was performed in a very splendid manner. The continental politics continue nearly the same, nor does there seem to be any apprehension at Paris of a breach with RUSSIA. The latter power has, however, made peace with TURKEY, gaining by it an accession of territory, and Serbia is to be independent of both powers. SWEDEN and DENMARK seem to have bickerings together, but the Baltic will not afford them much opportunity of displaying their valour, as it is under the controul of our fleet, which is too formidable to permit of such little conflicts.

TO SPAIN and PORTUGAL, however, our eyes are chiefly directed. Most bloody battles have been fought, and Almeida and Badajoz will be distinguished in the history of this war. If the different parties contest the name of victory, the effects of it are seen in one place, for Almeida has fallen, though the governor in the most masterly manner contrived to withdraw its garrison, and blow up its fortifications. The French were the assailants in the great battles near the place, but in every place were discomfited, and they retreated from the scene of action, to what distance it is not known, and it is to be feared, that they have received fresh reinforcements. In this case, the war will rage with increased fury in that quarter. In the south, also, the French attacked the army under Marshal Ber-

resford, who repulsed them most gallantly, and though they staid for a few hours near the field of battle, yet they afterwards retired, leaving their dead and wounded to the humanity of our troops. Badajoz is invested by our army, and its fall may be soon expected. The French will pursue their plan of simultaneous attacks to the north and south of Portugal, and as both Spaniards and Portuguese now fight with great valour and skill, there is every reason to expect that success will crown our efforts. If this should be the case, the French will find it very difficult to maintain their ground in Spain.

Civil war prevails in many parts of SPANISH AMERICA. The old government is said to be successful in Mexico, but our accounts from that quarter are very defective. In the Caraccas, the new government has the superiority. In the south, the power of Buenos Ayres, and its dependencies is increasing: but the governor of Monte Video considers them to be in a state of rebellion, and has laid an embargo on the river La Plata. A short time will however settle this contest, and the territory of Monte Video is too small to preserve its independence. We may expect to hear shortly that it makes common cause with its neighbours. When will peace again revisit the world, and men, seriously considering the value of human life and its religious duties, contemplate with horror the bloody sacrifices they are now offering to the Demon of War!

#### NOTICES.

The Annual Meeting of the WESTERN UNITARIAN BOOK SOCIETY, will be holden at Exeter, on Wednesday, July 10th.

The ANNUAL ASSOCIATION of Unitarian Ministers, in Lincolnshire, Cambridgeshire and the adjoining counties, given notice of in our last, p. 319, will be held, as there stated, on Wednesday and Thursday, the 17th and 18th

of July, at Soham, in Cambridgeshire. The first public service will be on Wednesday evening, to begin at half past six o'clock; there will be two services on Thursday, that in the morning to begin at eleven o'clock, and that in the evening at half past six o'clock. The Association Sermons will be preached by the Rev. R. Aspland, of Hackney, and the Rev. A. Bennett, of Ditchling, Sussex. There will be a public dinner on Thursday.

#### CORRESPONDENCE.

We have received the pamphlets from J. E. for the Missionaries of the Unitarian Fund, and shall be happy to receive any other suitable publications from J. E. or any other friend to Unitarianism, for the same purpose.

#### ERRATA.

P. 261, col. i. l. 14, from the bottom, for "Jonas Chorley," read Josias Chorley.---P. 275, col. i. 3 lines from the top, for "been into," read been put into; 27 l. from the top, for "ot," read of.---P. 295, 2nd col. 19 ls. from the top, for "Kuster's," read Küster's.---P. 297, 2nd col. 19 lines from the top, for "Doederleins," read Doederlein's.---P. 294, 2nd col. 16 ls. from the top, for "watches," read watchers.

P. 337, col. i. last line, for "priveleges," read privileges; col. 2. l. 24, for "600," [9, turned upwards] read 900.---P. 365, Title, for "Unitarian," read Unitarian.---P. 369, col. i. l. 14, for "burut," read burnt.---P. 371, col. ii. l. 8, insert, after "Academy;" and dele, after "Students."---P. 374, col. ii. l. 21, from the bottom, for "precribe," read prescribe.