

in the synagogue every Sabbath day. Who can account for all this, without the right of private judgment ?

Consider the condition of man in a state of nature, and you will readily grant either that a right of determining for himself, is no man's or every man's right. Viudicate the right to one, and you do it to two; to two hundred, to two thousand, to the whole world: for all, in a state of nature, are on a level. There is neither Jew nor Greek, bond nor free, prince nor subject—the right of one, argued from his nature, is the right of all.—Whether men forfeit this right in a state of society, is another question.

A Christian not only cannot, but ought not if he could, dispose of this right, because not only he cannot be a Christian without its exercise, but all the purposes of civil government may be answered without it. The power of the magistrate is an article of importance enough to demand a particular discussion; but I would only inquire for the present, whether, if this right, or advantage of private judging, had been denied to other classes of men, the world would not have sustained infinite damage ?

Choose of the mechanical arts, or of the sciences, which you please; place it in the state it was seven hundred, or five hundred, or two hundred years ago; let its then present state be defined, its *ne plus ultra* (Its utmost bounds) determined; let all future search be prohibited, and what an innumerable multitude of useful discoveries are men deprived of ? \* \* \*

Has not all Europe pitied the fate of Copernicus, and Galileo, the fathers of modern Astronomy ? The first kept the work near forty years, before he dared to publish it, and died immediately after it was presented; the persecution he dreaded, being the supposed cause. As to Galileo, he was charged with heresy: first, for affirming that the sun was in the centre: second, that the earth was not in the centre, but had a diurnal motion. His works were burnt, and himself imprisoned. Upon being released, was enjoined a penance, of repeating once a week, for three years, the seven penitential psalms; as if the seven penitential psalms said any thing about Galileo's crime. But these are some of the fruits of denying the right of private judgment. The Pope, the sole judge, was pleased to think that these discoveries in Geography and Astronomy, clashed with certain doctrines established in the Church. What a condition would all Christendom have been in by this time, had not this extravagant claim been denied, and the right of private judgment established, in arts and sciences!—All the received systems of Music, Astronomy, Physic, and all other arts and sciences, were originally private opinions! Probably they would have been so still, had the inventors been prohibited publishing, or the public from examining and receiving them. But now mankind form into societies, impart their own discoveries, offer rewards to other inven-