

## The Press and General Review.

## WESLEYANISM.

We have, in our seventh and eighth pages, given a copious report of the trials, before the heads of the Wesleyan church, of four respectable citizens, for an alleged breach of discipline—that breach consisted of having consented, at the request of 1,500 of their brethren, to represent their views at a meeting of delegates recently held in London. Seeing that no reporters were admitted to this new Ecclesiastical and Inquisitorial Court, many parties, innocent and suspected, will be accused of having furnished us with the large amount of matter which we, this day, publish; but, in order that we may save the expenditure of a vast amount of secret enquiries, and many throbs of indignation, we beg to intimate that the science of Mesmerism has now been introduced into the science of reporting. Ask our reporter, and he will tell you that he transcribed every line of the report, printed elsewhere, while in a state of Coma.

We have given the two first trials which took place at considerable length, but have thought it unnecessary that we should continue the others in so elaborate a shape. One trial, indeed, (that of Mr. Coultas,) shadows forth the whole question, and boldly presents every feature of the dispute between the Wesleyan laity and their Spiritual dictators. It will be seen that, notwithstanding the influence, and wealth, and position of the prosecutors, they have narrowly escaped being defeated, even in a court of their own creation. Three of the defendants have been convicted of alleged breaches of discipline by majorities so slender, and by means so equivocal, that we think they dare not, even if they would, carry the matter any further—Mr. Ald. Meek has for ever shattered and seriously damaged his reputation with the Wesleyan body by the course he has taken on this occasion. From some inexplicable motive or other—either from moral cowardice, or from a desire to cater to the passions of the billigerents of both parties—he made a most eloquent speech in favor of Mr. Taylor, the first party impeached—contending for a reform in Conference, but lol on a division, Mr. Alderman Meek gave his adhesion to the Conference, and against Mr. Taylor. That is to say, his conscience dictated his anti-Conference speech, but his pride, or some more unworthy feeling, struggled for, and obtained, his vote. With all his liberality the worthy Alderman has a strong dash of aristocracy mingled with his feelings: he shrunk from identifying himself with what he conceived to be the spiritual democracy of the Church, and thought he had done well,—exhibited almost a Roman virtue,—by giving a speech against Conference and a vote for it. He may not be aware of the fact; but we can tell him that, throughout the whole Wesleyan body his extraordinary and inexplicable conduct is a theme of universal scorn and mockery.—The complainants say justly that they never anticipated his adhesion to the popular side, but that having himself voluntarily and unexpectedly made a strong and unanswerable case against Conference, he was bound on every principle of honor and integrity to have accompanied his vote with a speech. We leave the worthy Alderman, however, to settle the question with his brethren: it is enough for us to have pointed out his backsliding.

The question to be now decided is, what amount of punishment, if any, head quarters will recommend to be inflicted upon the three parties found guilty of contumacy and breach of Wesleyan discipline? Obtained as that conviction was by such slender majorities, the prosecutors dare not, we apprehend, proceed to the extremity of expulsion. Will they, then, counsel admonition and rebuke? And will the parties in question silently endure it? Or, conscious of their own integrity and excellence of purpose, will they not set the Conference at defiance, and declare that they will accept a rebuke as tantamount to expulsion, and act accordingly? Let them recollect that if they once stoop to being admonished, they virtually abandon the position they have taken up, recognize the validity of Confederal thunder, and, in effect, admit that they have infringed upon the discipline of the Church of which they are members.

The question involved in this agitation is a highly momentous one. It is as narrowly associated with the civil and religious liberties of mankind, but more especially of the Wesleyan Church, as any question which has been mooted within the last century. The struggle has now arrived at its culminating point. The laity must either conquer the Conference, or the Conference must conquer the laity. There is no middle path for either to tread. The members of the Wesleyan Church must either consent to recognise and obey the dictates of Conference in all matters and things, spiritual as well as temporal, or they must at once assert for themselves that position of mental independence, without which man is but a machine—the creature of another's will. On the other hand the Conference must lower its pretensions and ignore the tyrannical power it claims, else nothing is left for the laity but a large, almost multitudinous, secession. We confess we should be deeply grieved to see the cheering influence of so respectable and useful a body of Christians diminished by being rent in twain; but the civil and religious liberties of mankind are of too holy and grave a character to be frit-

tered away at the nod of a few banded and intolent Ecclesiastics. It is urged that, for any purposes of legitimate and extensive reform in Conference, the laity are powerless. This is not so; all power is centered in them if they have but the courage to act with firmness and magnanimity. Let them combine in one grand national organization, and as the first step towards victory, let them stop all supplies. Even the cheeks of Dr. Bunting and delicate Mr. Osborne would turn pale at this resolution. The Conference is only powerful through the persecutions of the laity. Strike at the root of this, and the question is settled: Conference would capitulate and lay representation would be carried.—*The Yorkshireman.*

## PROPAGANDISM AT ROME.

From N. Y. Independent.

We have before spoken of the methods pursued by the agitators in Italy, by which they are at once undermining the power of the Pope, and diffusing an immense amount of political and religious truth among the people, in such a way as must rapidly leaven the whole mass. This is done by the secret publication and distribution of innumerable handbills and fly sheets, which no one seems to know the authors of, but which are found on all occasions stuck up over the cities. The correspondent at Rome of the *London Daily News* writes:

"Here although communism and Socialism are almost words without meaning, so little have they been brought under public consideration, the republican principle is obtaining a steady development; the followers and agents of Mazzini are unweary in their propagandist labors, and secret societies, the inevitable consequences of a tyrannical and oppressive form of government, are multiplying in numbers and importance, in spite of their members being now and then thinned by exile or imprisonment.—One of these societies, entitled the "Italian Association," has the following ostensible ends in view, which are distributed in prospectuses printed at a *soi disant* "Italian Typography" as audaciously as if neither censor of the press, *sbirri*, or prisons, were in existence in the city.

"The Italian association tends to unite in one common idea, both as to the means and end, all those elements of Italian action which aspire to effect the liberty and the independence of Italy. Every member of the association must consider it to be based upon the following articles:—1. To sacrifice to the common good every sentiment of private interest or self love. 2. To labor in the propagation of the unitarian republican principle. 3. To demonstrate to the people their rights and their duties. 4. To combat immorality under whatsoever aspect it may present itself. 5. To take especial care of the children and youth of the poorer classes. 6. To wear national dresses so as to encourage the manufacturers of them, and furnish bread to such of our people as work in the manufactories of national cloths. 7. To employ those artists who give proofs of loving liberty and the independence of their country. 8. To assist every one to earn his daily bread honorably by the sweat of his brow. 9. To serve the association by every means, at every time, and in every place."

"The Roman Government, fully aware of the existence and activity of these secret societies, employs various hostile measures against such as, from want of evidence, it cannot attack with the carnal weapons of the police. The printing offices of the Jesuits teem with publications in reprobation of the vile sect of Mazzini—the Lent preachers inveigh against the depraved maxims of republicanism from the altar—Father Bernardino, in the fashionable church of San Carlo, holds forth upon the danger of liberal opinions with an unction never yet displayed while warning a flock from the perils of *peccato mortale*—politics have everywhere usurped the place of religion in the house of God—the spiritual arms of the Church are brandished against temporal foes:—

And pulpit, drum, ecclesiastic,  
Is beat with fist, instead of a stick."

## THE RELIGIOUS STATE OF SWEDEN.

These laws of Sweden have for a long time been very intolent. Every one leaving the national church to enter another communion was liable to lose his property, and even to be banished from the kingdom. Papist in Europe when charged with violating the sacred rights of conscience would point to Protestant Sweden and retort the charge of intolerance. The Swedes, however, have profited by the political movements of 1848, and have amended their legislation, understanding that they dishonor the name of Protestant by restraining the liberty of creed and of worship. Under God, this change is due to the persevering efforts of several English christians, particularly Rev. George Scott, who for many years, part of the time through great opposition, discharged the duties of the evangelical ministry at Stockholm. As agent of the British and Foreign Bible Society he circulated more than 300,000 Bibles in Sweden, and also scattered the publications of the Religious Tract Societies of England and America, by which means evangelical doctrines found their way to many hearts. As a gratifying evidence of this change, there are now in Sweden nine or ten religious periodicals.

## THE EXPELLED WESLEYAN MINISTERS.

MEETING AT COLUMB, CORNWALL, ENGLAND.

From the West Briton and Cornwall Advertiser.

[The Meeting being organized, the Chairman made a few introductory remarks, and afterwards called on the Rev. S. Dunn to address the Meeting.]

The Rev. S. DUNN was received with loud applause, after which he said—This is the first meeting which the expelled ministers have held in the county of Cornwall. The feelings of which I am at this moment the subject, are somewhat peculiar. Every drop of blood which flows in my veins is pure Cornish. (Hear, hear, and cheers.) A Cornishman, and the son of Cornish parents, of my county I was never ashamed (Hear, hear.) Not unfrequently have I boasted of my connexion with it. In Cornwall was I not only born, but "born again." (Cheers.) Here I commenced my christian ministry, and labored hundreds of days, prepared hundreds of sermons, and have been the instrument, I trust, of gathering some souls into the fold of the Redeemer. From Cornwall, hundreds of my dearest relatives and friends have passed into the skies to receive their eternal reward, and I trust that in the hearts of some hundreds of Cornish people I have still a place. (Hear, hear, and loud cheers.) Every thing, therefore, belonging to Cornwall interests me, and to promote its best welfare, I shall be prepared to devote my head and tongue, my heart, my all (Cheers.) We have not come hither to disturb christian societies, to alienate the affections of christians from one another, to paralyse the energies of God's people in that which is good; or to divert their attention from the great business of personal salvation. (Hear, hear.) Did we not believe that our principles were in accordance with the word of God, and that were they carried out, the evils we deplore in our beloved Methodism would be removed,—did we not believe that they are calculated to promote its greater simplicity, and purity, and efficiency, we should never have taken one step in the movement in which we are now engaged. (Hear, hear.) We trust that the great Head of the Church will overrule these strange occurrences, and make "the wrath of man to praise him," and all the conflicting views and feelings that now exist, ultimately to promote the furtherance of His blessed gospel. We are glad to see so many of you here to night, inhabitants of St. Columb, and of Padstow, Newquay, and other surrounding towns and villages. It is just thirty-six years ago since I was in your town of St. Columb, and that for the purpose of visiting the nunnery at Mawgan. I had then no intention to become a Papist, but very shortly after my visit to that place I became a Methodist. (Cheers.) It is thirty-six years ago just now, when God poured out his spirit very plentifully upon the county, and some thousands of individuals were brought into the liberty of the sons of God. I very soon was engaged actively in the Wesleyan church as a sabbath school teacher, class-leader, steward, local preacher; and thirty-one years ago last week, I commenced my itinerant life in the circuit of Redruth. During that period to the last conference, I had been devoting my talents for the promotion, as I have thought, of the best interests of Methodism,—labored according to my strength in different parts of the country, admired highly the character of our venerable founder, cordially believing his doctrines, attached unto his discipline, and endeavoring faithfully to discharge my duties as a Wesleyan preacher. (Hear, hear.) At the last conference, however, unexpectedly, very suddenly, very unceremoniously, it is thought very unrighteously and cruelly, by a single stroke of the strong arm of conference authority, I was severed from the body ("shame,")—expelled from that assembly, prevented again entering a Wesleyan pulpit, from approaching the table of the Lord in a Wesleyan chapel, meeting in class in a Wesleyan vestry, from being in any way connected with the Wesleyan church.—cut off from all religious privileges, cast out of a Wesleyan chapel house, deprived of every penny of a Wesleyan income, and with my wife and children suddenly cast afloat on the broad world.—(Cries of "shame.") Now had I done anything worthy of such ecclesiastical treatment, I must and ought patiently to have submitted, and never to have shown my face in my native country in defence of any course I might then have taken, but as it is notorious to every one who is acquainted with the matter, and is not denied, by one of the preachers, that no charge was preferred against me, or my excellent brethren, for heresy of doctrine, immorality in practice, neglect of our pastoral duties, or want of ability for the ministerial work—we therefore know not that we have been guilty of anything that needs to crimson our cheeks, to close our mouths, to paralyse our energies, or to prevent us making our statement before the Wesleyans and the christian public at large. (Cheers.) It is a fact that we were thus expelled without any charge being preferred against us from the commencement of the conference to the close—without the evidence of a particle of guilt being adduced, without even the form of a trial, we were suddenly cast out, and instantly every attempt was made to crush us and tread us under foot. (Hear, hear.) Under those circumstances, we thought we were even more than justified in calling public meetings, believing that there

is something rotten in the body, something dangerous, that would be found exceedingly dangerous in its operation if it were not checked. We consider that we were more than justified in calling the attention of the Wesleyan people to the subject. Now our difficulty is, in a single meeting, in bringing the subject so clearly and fully before you as to enable you to form an accurate judgment of the whole matter.—As we shall be holding some ten or a dozen other meetings in the county, it is likely that at some of them we shall trace the disciplinary acts which have passed for the last thirty years, and had come to a kind of crisis at the last conference. We shall be likely, in other speeches, to show the principles involved in the late acts of the Wesleyan conference;—we shall be likely, on other occasions, to show that those acts were opposed to the laws of John Wesley, to the injunctions of the Son of God, to the sentiments held by the Jewish people, and by civilized heathens, and opposed to the first principles of the British constitution. (Cheers.) We shall also probably show the bearing of these acts of conference on the great questions of civil and religious liberty. We shall be prepared to answer any questions which any person in a right spirit may think proper to put to us, relative to those acts; and if they will give us time, and proper notice, and fix on a suitable place, we shall be prepared to discuss the recent acts of the conference with Robert Young and Edward Nye (hear, and cheers)—with George Smith and with Thomas Garland, all of whom, when we were two or three hundred miles distant, have thought proper to take up their pens, assail our characters, hold us up to ridicule in some instances, and to condemnation, so far as they have had it in their power with the public, in others. At this our first meeting in the county, I give one and all of them notice, that my friend Griffith and myself will meet any two of them and when our friend Everett shall arrive on Tuesday, we will meet any three of them, for proper discussion, with open doors, or under the blue ethereal sky on your gorse moor, or down in Gwennup pit, or at any other suitable place. (Loud cheers.) Now let the reporter for the *West Briton* put that down, that they may have timely notice, and not say when we get back again to London, Derby, or York, that there was no opportunity of meeting us,—that we came and got out of the county again as quickly as possible. (Hear, hear.) But as your excellent chairman observed, the object of your meeting is to hear a statement of the matter connected with our expulsion from the conference. You shall have that statement from me as plainly, clearly, faithfully, and yet as comprehensively in the time I have fixed for my address, as possible. You will then understand that I went to the last annual conference in Manchester as the superintendent of an important circuit, Nottingham; and as the financial secretary of the Nottingham and Derby district, was there in my place attending to my regular duties, when, on a Tuesday afternoon, the voice of the president fell on my ears, "Mr. Dunn will now come before the conference." Having seen a little of a strange movement during the sittings of that conference, I understood what it meant,—to come out of my pew in the side gallery, and stand in the criminal box in front of the platform, on which the president, secretary, and ex-presidents were seated. I obeyed the summons—stood at the bar. The President said, "Mr. Dunn, are you the author of the Fly Sheets?" Now observe, he assigned no reason why he called me to the bar, or why he put that question,—whether he had any ground for putting it, any suspicion floating in his own mind that I was the author; what the especial object was, was never intimated, nor had a single creature in all the conference, up to that moment come to me and put a single question on the whole matter. So that it was unexpected there was no motive or reason assigned, and I simply said in return, "Mr. President, when two years ago, Mr. Osborn,"—and their I was interrupted. I tried the second, third, fourth, and I believe the fifth time; but before I could get to the end of the first sentence, by a hundred voices I was clamored down with "no evasion, answer the question, yes or no." At last I said, "Mr. President, you are depriving me of a right which would be granted in any civil court in the land to the poorest, meanest, basest creature that might be picked out of the streets; I am hear before you as a preacher among my peers, and as a member of the conference, have as much right to speak as any person in it."—(Hear, hear.) Now as to the propriety of putting the question, that point had never been settled up to that moment. The conference had never legislated about it—it had never been known that any preacher had been questioned in the conference respecting the authorship of an anonymous publication, with a threat that not answering would subject him to expulsion. The case was altogether novel, and therefore, as I stated, I had a right to give my opinion as to the propriety, expediency, justice of such a question being put. However, they still persisted that I should not be heard, declaring "we don't want any explanation, we will hear no reasons, we will have your yes or no." I at last said, "if you will not allow me to state my reasons for the answer I am about to give, you shall not have the yes or no," and I stepped down from my seat and retired back to my pew. (Hear, hear.) Now that occupied altogether, with the