

RELIGIOUS INTELLIGENCER,

And Bible Society, Miss ionary, and Sabbath School Advocate.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

G. W. DAY, Printer

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THE RELIGIOUS INTELLIGENCER,
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TERMS:
ONE DOLLAR A YEAR IN ADVANCE.

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All Communications and Business Letters should be directed
(post paid) to the Editor.

The object of this paper is to do good. Its price—ONE DOL-
LAR A YEAR, advance in advance—is so low that scarcely a
family in our country need be without it. We will supply (on
proper representation) to the poor, who are unable to pay for
it, a limited number of copies gratis.

All communications for this paper must be accompa-
nied with the real name of the author, in order to receive an-
swers.

G. W. DAY, PRINTER.

The Inquisition.

Continued.

But to pass on quickly to the founding of the
Inquisition itself. When the extinction of heresy
did not proceed under the superintendence of the
bishops and priests as fast as the pope desired, a
new system was devised, which soon began to tell
against the so-called heretics with fearful power.
About A.D. 1200, the orders of the Dominicans
and Franciscans were founded, that they might
preach against heresy, which soon ended in burn-
ing the heretics. Dominic and his followers were
sent into the country of Toulouse, while Father
Francis carried on the war in Italy—and now we
begin to trace the rise of the Inquisition. These
men were charged with the duty of finding out
the number and quality of heretics, and the most
of all Catholics and bishops in their extirpation;
an account of all they were to send to Rome, and
so they were called Inquisitors.

The main engine and prime mover of all this
was Father Dominic himself. Born under some
evil star, he came forth breathing threats and
curse against the church of God. This Dominic
was a bloody and cruel man; he was born in
the village Calaroga, in the diocese of Osona,
in Spain. His mother, before she conceived him,
is said to have dreamed that she was with child of
a whirl carrying in his mouth a lighted torch, and
that after he was born, he put the world in an up-
roar by his fierce barkings, and set it on fire by
the torch that he carried in his mouth. With re-
gard to the interpretation of this dream there is a
slight difference of opinion; his followers inter-
pret it of his doctrine, by which he enlightened
the whole world; whereas others say, that if
dreams have any meaning at all, the torch was an
emblem of the fire and flagellation by which so many
thousands were burnt to ashes.

The tender feelings are attributed by Butler
to this bloodthirsty man. He tells us in his Lives
of the Saints, (Vol. viii., p. 53) that, "the charity
with which his heart was moved towards all that
were in distress knew no bounds. A poor woman
one day begged of him with many tears an alms
to redeem her brother, who was made a slave by
the Moors. The saint's heart seemed rent with
compassion, and having already given away all his
money to others, he said to her, I have, neither
gold nor silver, but I am able to work; offer me to
the Moor in exchange for your brother, I am wil-
ling to be his slave. The woman, astonished at
such a proposal, dared not accept it; but Dominic's
charity was not less before God." One is almost
tempted to express regret that she did not take
him at his word. Dominic would have proved a
much more useful character amongst the unbel-
ievers than he did amongst Christians. Of this
saint's aerial performances we have also one or
two accounts in Butler; we are told in p. 79, that
when he was on his mission at Carthage, the Abbot
of St. Vincent's one day desired his company to
dinner. After supper, the saint continued his de-
votions in the church so long, that he quite forgot
the necessities of his body, which he was frequently
apt to do. At the hour of dinner the Abbot sent
a clerk to seek for him. The messenger knew
the church was the place where he was gener-
ally to be found, and going thither saw him ravis-
hed in an ecstasy, raised several cubits above
the ground, and without motion. He contemplated
him a considerable time in that posture, and
waited till the saint coming to himself fell to the
ground, before he dared approach him. On an-
other occasion we read of his being suspended in
the air while raising a dead man to life, and this
miracle his biographer unblushingly tells us he did
three times!

Would that he had practised what he preached;
for his biographer tells us, that one day after
preaching, being asked in what book he had
studied his sermon, "in no other," said he, "than
in that of charity."

To return however more immediately to our
subject. Space would fail, were we to attempt to
tell the various stealthy and tiger-like approaches,
by which this monster, the Inquisition, stole silent-
ly upon the church. The Earls of Toulouse, who
resisted the Papal authority were overcome, and
at last Raymond, one of them, having been
reconciled to the church, began to enact severe
laws against the heretic himself. Louis, also, the
French king, took up the cause of the pope against
them; and now, as all things seemed fair, the
pope laboured hard to confer greater powers
upon his inquisitors,—to establish for them a tri-
bunal in which they might sit and pronounce sen-
tence against heresies and heretics, as judges, not
of the land in which they were, but as delegates
from himself and representatives of his person.—
After much opposition, he at last succeeded; even
emperors and kings, trembling under the fear of

the new tribunals, took part with them, and aided
them in their cruelties. In the year A.D. 1251, in-
quisitorial courts were introduced into the Italian
states by Innocent IV. In A.D. 1484, they were
established in Spain, and in Portugal in A.D. 1537.

But even after the establishment of the Inquisi-
tion, there were some places where its authority
was very limited indeed. In Venice the govern-
ment of the Republic took especial care not to let
the power of the state be overborne by it. Although
the popes by repeated bulls pressed the full accept-
ance of the Inquisition on the Venetians, all that
they could obtain was that the secular judges
should receive denunciations against heretics, then
the points in question should be referred to the
theologians, and that in the end the civil magis-
trates should both find the verdict and pronounce
the sentence. They would not permit the Inquisi-
tors to take notice of any offences except heresy.
The Jews in the Venetian territories were declar-
ed free from their interference, for it was agreed
that church authority could not extend beyond the
members of the church; and so were the Greeks,
for it was said that it was unjust that Rome should
be judge in her own cause. The property of con-
demned criminals was preserved to their heirs,
and even the funds of the Inquisition were con-
trolled and inspected by the state; and these bar-
riers, Rome though she often tried could never pass.

In France also it had a very limited power. In
A.D. 1302, Philip IV. associated a bishop with the
inquisitor in all the cases of inquiry, and would
not let the latter act, unless they both agreed.—
And in the reign of Henry II., A.D. 1558, when
an Inquisition in accordance with that of Rome
was erected under the bull of Paul IV., although
ecclesiastics were handed over to its tender mercies,
still against the laity all that it could do was,
to institute a process and then leave the matter to
the civil judge.

From the inroads of such a curse our own free
country was, thank God, preserved. They whose
free-born necks could not tolerate oppression, even
in civil matters, from their own kings and magis-
trates at home, were not likely to bend to the ar-
bitrary cruelty of a foreign priest. The old spirit
of "fair play," of "above-board honesty," the spirit
that loves a trial by jury, the spirit that loves not
to see a man struck when he is down, that which is not
content with seeing that a thing is so, but wants to
know why it is so, could never tolerate so unjust,
so arbitrary, and so wicked a court as this.

The conduct of Cromwell in the case of Thomas
Maynard shows the spirit of the English govern-
ment of those days, and contrasts both favourably
and powerfully with what is happening in our own
times, especially in Ireland. When Thomas
Maynard, consul of the English nation at Lisbon,
was thrown into the Inquisition, under the pretence
that he had said or done something against the
Romish religion, Oliver Cromwell was advised of
the affair,—immediately he sent an express to the
British resident, who went to the king of Portugal,
and in the name of Cromwell demanded the liberty
of consul Maynard. The king told him that it
was not in his power; that the consul was detain-
ed by the Inquisition, over which he had no author-
ity. The resident sent this answer to Cromwell,
and having soon after received new instructions
from him, he had another audience with the king,
and told him that since his Majesty had no power
over the Inquisition, he was commanded by Crom-
well to 'declare war against the Inquisition.' And
this unexpected declaration so terrified both king
and Inquisition that they immediately determined
to free the consul from prison, and instantly open-
ed the doors and gave him leave to go out. The
consul refused to accept a private dismissal; but,
in order to repair the honour of his character, de-
manded to be honourably brought forth by the In-
quisition. And this same Maynard continued many
years after under the same character, in the
reigns of Charles II. and James II., and lived at
Lisbon till he was about eighty years old, without
any molestation.

This will perhaps be sufficient concerning the
origin and progress of the Inquisition. As far as
regards the blessed, tender-hearted, lamb-like,
benighted Saint Dominic, and the much disputed
question as to whether he was the founder of the
Inquisition itself, or even an inquisitor at all, this
seems to be merely a dispute about words. He
was not certainly an inquisitor in the most extend-
ed sense of the word, for this office did not re-
ceive its great power until the time of Pope Gre-
gory IX., but he was one, and that with all his
heart, according to the amount of authority of which
he was possessed.

A Prayer Meeting of Forty years.

A NARRATIVE OF FACTS.
As "one sinner destroyeth much good," so one de-
voted Christian may do much for the kingdom of Christ.
Mr. W.—, of —, was a plain man, a farmer, and
received in his youth only a very limited common
school education. But he studied the Bible diligently,
not to theorize, but that he might know the will of
God and obey it. His party was consistent, humble,
meek, benevolent, active, uniform. It seldom rose to
ecstasy, and never sunk into such apathy or depression
that he had nothing to say for his Lord and Master.—
His light was never laid under a bushel. He was ac-
knowledged by all as an every day Christian. He
lived in an out-district of the congregation, quite re-
mote from the sanctuary.

At a time when the church was small, and but two
or three brethren lived in its vicinity, he consulted his
pastor, and established a neighbourhood prayer-meeting,
to be held on Sabbath evening in the district school
house. As the circle of attendance there were sixteen
or eighteen families, in very few of which the domes-
tic altar had ever been erected. The meeting was
commenced in the year 1810. Mr. W.— led it for
twenty years, when, with a hope full of immortality,

and a faith which triumphed over death, he entered his
eternal rest.

The Lord had provided for this emergency, by pre-
paring others to receive his mantle and discharge his
duties. They too, have gone to their reward. And
now, after a lapse of forty years, when death has pro-
duced so entire a change, that but two individuals of
the original heads of families yet live, the prayer meet-
ing, which no heat or cold, no darkness or storm,
breaks up, is still sustained and cherished with warm
affection.

From the beginning, persons of all ages have been
accustomed to attend it. Though there was seldom
any direct address to the small children, some well re-
member that serious impressions were made on their
souls when but four or five years old; impressions too,
which afterwards were revived, never to be effaced.
Children should be taken to the prayer-meeting.

During the first year of the meeting, several parents
and a few youth were brought publicly to confess
Christ. Then succeeded a long and severe trial of
faith and perseverance. For fourteen years very few
were added to the church, and "the ways of Zion
mourned." Thoughtfulness and mirth prevailed. Few
came to the prayer-meeting, but it was never relin-
quished. Mr. W.—, and one or two others now in
heaven, were always at their post, to pray and speak a
word for the Redeemer; to warn sinners of the error
of their way, and beseech them to be reconciled to
God.

During the fourteenth year of this spiritual death,
these individuals became so deeply affected in view
of the condition of the impenitent, and so anxious that
"Zion might arise and shine," that after others had re-
turned from the school house, they frequently remained
one, two or three hours in prayer. In the opening
spring their hopes were revived. The meetings became
full and solemn. Their cries had reached heaven, and
the Holy Spirit came down. One evening a youth who
had been deeply depressed for several days, could no
longer suppress his feelings. He gave vent to his
longed heart by a single expression of warning to
his companions, which carried conviction to several
other minds; and from that hour a deep solemnity pre-
vailed the neighbourhood, and resulted in a glorious
and powerful work of grace. The means blessed of
God were personal conversation, family visiting, and
frequent prayer-meetings,—all conducted among them-
selves, with very little help from ministers.

This revival continued the summer, and extended
into other parts of the congregation. In fact, the evi-
dences of the special presence of the Holy Spirit con-
tinued in that highly favoured district for two years;
in which time the work of grace spread over the town
and into all the neighbouring churches, and hundreds
renewed their souls, and consecrated themselves to
God. In this district the work was great. Nearly every
family had now erected a domestic altar, and nearly
every adult was rejoicing in hope of the glory of God.
Next, their attention was turned to the study of a
doctrinal catechism; each answer being given in the
language of the Scriptures, without note or comment.
This, with devotional exercises, occupied one evening
in the week. Parents and their children united in it.
God honoured the study of his Word. While these
engaged one evening, "the Spirit filled the room where
they were sitting," and another work of grace began
and extended over the congregation. Other seasons
of refreshing have been from time enjoyed. Eternity
only can make known the number of souls that have
been, and will be converted in answer to the prayers
offered in that school house.

It is interesting and instructive to trace the history of
the families in that district for forty years. Some whole
households, down to the second and third generations,
give evidence that they will be united in the great
family above; and of habitual attendants, seldom has
one long continued in impenitence.

As another result, not less than ten men have been
raised up in these families to preach the blessed gospel.
Seven are in the field, and three in course of prepara-
tion. These labours, perhaps in answer to prayer of-
fered at this meeting, have been owned of the Lord in
"turning many to righteousness."

These families have also entered warmly into the
benevolent enterprises of the age. They have felt deeply,
prayed fervently, and contributed liberally for the con-
version of the world. It is also a distinctive privilege
for peace. A praying people cannot be a contentious peo-
ple. Those who often meet together before the hour
searching Jehovah, will not retain ill-will towards
each other. Such are a few of the blessed results;
but the whole amount of good effected by establishing
and sustaining this little social meeting, will not be
known till time shall end.

Christian reader, do not forget the prayer meeting. If
you have none in your neighbourhood be the first to
propose one, and the last to forsake it, and the bless-
ings of many ready to perish may come on you. Does
Mr. W.— now regret that he did not give up the
prayer meeting during the fourteen years of spiritual
death? His only lamentation on his death bed was,
that he "had not done more for the Lord."

Should this tract fall into the hands of one still im-
penitent, dear reader go to the prayer meeting. God
may here meet your soul in mercy.

If any seek additional reasons for attending a stated
prayer meeting, they are such as the following:—

1. United prayer is pleasing to God. "Then they
that feared the Lord spake often one to another; and
the Lord hearkened, and heard it; and a book of re-
membrance was written."

2. Blessings are given in answer to united prayer.—
"If two of you shall agree on earth as touching any-
thing that they shall ask, it shall be done for them of
my Father which is in heaven."

3. The Holy Spirit is given in answer to prayer. "If
ye then, being evil, know how to give good gifts unto
your children; how much more shall your heavenly
Father give the Holy Spirit to them that ask him."

4. A more early revival and conversion is in answer
to prayer. When the Spirit came with such power on
the day of Pentecost, the disciples "were all with one
accord in one place."

5. Nothing more effectually sustains a devoted minis-
ter in his labours and trials, than a full attendance of his
people on the prayer meeting.

6. Prayer makes the truth preached effectual.—
"When the Lord shall build up Zion, he shall appear
in his glory. He will regard the prayer of the desti-
tute, and not despise their prayer."—Brethren, pray
for us, that the word of the Lord may have free course
and be glorified."

7. The world itself is to be converted in answer to
prayer. "Ask of us, and I will give thee the heathen
for thine inheritance, and the uttermost parts of the
earth for thy possession."

Dear reader, with these facts and reasons before
you, what will you do? Dare you take the responsi-
bility of forsaking or neglecting the prayer meeting?
If you do, your account is with God.

Keeping the Truth.

Solomon says to us, "Buy the truth, and sell it
not,"—purchase it at any price, and part with it
at none. Many have refused to give its price.—
And others have parted with it infinitely below its
worth. Paul who had made great sacrifices to
obtain this precious pearl, when writing to the
Christian Hebrews who had also given their all for
it, said, let us hold fast the profession of our faith
without wavering, for he is faithful that promised.
Not a few have done this. A poor girl who re-
sided on the sea coast of England, was asked,
when dying, by a clergyman, what she thought of
Jesus, her reply was beautiful and sublime.—"Je-
sus," said she, "I cleave to him as the limpets to
the rocks." Excellent girl, who does not almost
envy her; yes, the Christian will cling to him—to
Jesus in spite of everything,—the stormy ocean
hurling its destructive fury around, only causes
the limpets to cleave to the rock more firmly; so
was it with Job, the more heavily his sorrows fell
upon him, the more fully did he determine; though
he slay me, yet will I trust in him. When tempted
to desert the truth, or to renounce the cause of
Christ; we may, says Andrew Fuller, imagine
that the martyrs in Heaven are calling to us, one
may say, "Hold it fast, I died in a dungeon, rather
than forget it." "Hold it fast," says another,
"I bled for it." "Hold," says a third, "I burned
for it." Let this duty be considered as practically
devolving on every one who has named the name
of Christ—let us boldly confess Christ and cleave
to him constantly, that so we may humbly ex-
pect that he will own us in the presence of his
Father, and an assembled universe.

Correspondence.

Letter from Rev. D. M. Graham.
Boston, April 7, 1855.

My Dear Brother,—Business calling me to this City
last Monday, I have decided to send you a note.

Leaving New York at 5 P. M., by steamboat, the
Traveller, reaching the Rail Road train about one
next morning, rides the rest of the way by train to
Boston, which he arrives at soon after day-light this
time of the year. About midway from the place of
taking the train to Boston, is the City of Worcester.
Every mile or two we pass some flourishing village.
My attention was attracted by a gentleman who threw
out of the cage window a bundle of papers every time
we passed one of the villages. I heard him remark,
"I saw — there's no telling but I'll reap." What
important seed was he sowing? "Indexical Soap," the
advertisement was headed, for I was careful to secure
a copy, being so much pleased with the man's diligence.
A title of the zeal which men display in their worldly
pursuits, if put forth in sowing into life everlasting
will speedily turn this world to God. Christian
friend let your motto be "I sow; we know we shall
reap."

From Tuesday morning till Thursday evening the
Boston Free Will Baptist Quarterly Meeting was in
Session. It was a time of great refreshing. The
church in this City of which Rev. D. P. Cilley, is Pastor,
has been blessed with a great revival, the influ-
ence of which has spread to neighbouring churches of
other denominations. Rev. Stephen Coffin of New
Hampshire, has been labouring in this church, in con-
junction with the Pastor for a few weeks past. It is a
rare thing that a precious revival is not enjoyed where-
ver this good man goes. It is not because he is a great
preacher in a worldly sense, but because he is so fully
consecrated to the Lord. One thing of interest to
your readers is the fact that many of the converts in
this revival are young people from the Provinces of
New Brunswick and Nova Scotia. How much better
were in this world for these precious youth than
to come to this great city and like thousands to be
swallowed of vice. Perhaps this note may meet the
eye of some mother who is soon to give a son her be-
nediction as he sets out for this place, where her pray-
ers will follow him: Pray for revivals still to spread in
this city till it may be a place safe for the youth to
dwell in. How great a protection in such a city as
this is church association even to impenitent youth is
acquaintance and association with some church. If any
parents are about to part with their children under the
circumstances supposed, they would do much to protect
their children by sending by them a note of introduc-
tion to some Pastor in the city. In this city thousands
who in the country were members of churches, pass
their Sabbath to little or no profit, by reason of wanting
acquaintance in the churches they attend. They go
about from church to church for a season and after a
few months many forsake the house of God altogether.
I hope the Pastors of your churches will not fail to
give members of their churches and congregation let-
ters of introduction to the excellent Pastor of our
church in Boston. If the Pastors fail, let me assure
any who call on him of a most cordial reception.

Thursday last was the day set apart by the Governor
of the State of Massachusetts, as well as the Governors
of other States, for fasting and prayer, and we'll say it
observed in this city, if I may judge from what I saw.
Tremont Temple was crowded at the Union prayer
meeting, at nine in the morning. One remark which
Mr. Kirk who presided made was of deep interest to
me, he said good men like Daniel, Jeremiah, and Moses
were accustomed to confess the sins of their people as
if responsible for them. "When that horrible Ne-
braska movement began," said he, "my first feeling
was that of indignation; my next was that of repen-
tance; if I had been faithful, who knows but that God

would not have turned away his wrath." This was go-
ing a great way for one who could a few years ago
preach a sermon in behalf of carrying out the infamous
fugitive slave act.

At North Benet Street Church (Bro. Cilley's), the
meeting was full of interest. After sermon by Rev.
H. Whitmer, of Concord, N. H., at half past 10, the
meeting continued as a prayer and conversation meet-
ing till half past 2, when a sermon was delivered by
Rev. A. K. Moulton, of Lowell,—the meeting not
closing till after 4, and yet the interest was not only
sustained but continued to increase. Here was fasting
indeed, and prayer that reached the throne. Some six
impenitent persons came forward for prayer.

My soul was greatly refreshed in meeting with so
many ministers as I here met. G.

G. W. DAY, PRINTER.

Education.

Ms. Editor,—Be it remembered, that a few years
since, the Government of this Province was at no in-
considerable expense in establishing two Normal, or
Model Training Schools, and in importing and em-
ploying two Normal or Model Training Teachers from
the great Metropolis, whose business was to teach Teach-
ers the "art of Teaching;"—to examine their qualifi-
cations, and to give them certificates of recommenda-
tion for first, second, or third class licenses, in ac-
cordance with their several abilities and literary attain-
ments.

It is no very flattering proof of the excellence of that
particular system of teaching, when we are constrained
to admit, that one of said schools soon ceased for want
of pupils—for want of public patronage! And, that
the tail end of the other still exists, only under the
genial influence of two hundred and fifty pounds a year,
provincial bounty! These schools, our insignificant
provincial Teachers were compelled to attend for the
space of three months, or forfeit their school grants.
At a great sacrifice of time and money, which they
could ill afford, they submitted to the indignity like
so many ill-fated serfs;—went through the burley-bur-
ley routine of learning nothing; teaching nothing, and
attempting everything: underwent rigid examinations,
(which could as well have been accomplished without
the aid of these schools), took their certificates and re-
turned, only to find the situations they had been com-
pelled to leave, in many instances, occupied by others,—
while they must seek anew for some vacant place;—
must go about and

"Beg their brothers of the earth,
To gild 'em leave to toil!"

However, all this might have been borne, with toler-
able grace, had they felt themselves one whit improved
as teachers; but alas! for the excellence of that far-
fetched and dear-bought system! they were no better
teachers after, than before they had seen it, and I have
frequently heard many of the better informed of them,
declare that they would not teach an hour upon what
they facetiously, but justly, termed, the "Model Hum-
bug" system! But even this privilege of doing justice
to their pupils, was denied them!—Certain provisions
in the Provincial School Act were made, by which
they were compelled to carry out the system, and to
adopt a certain specified set of Metropolitan School
Books, whose iron pages (so to speak, when compared
with American Inductive School Books) rendered the
precious matter they contained as inconvertible as gold
beneath the Alleghany Mountains; and, not content
with this, but in order to have their beloved system
strictly carried out, the then existing Government, with
their usual inconsistency, appointed as local Inspect-
ors, for the most part, gentlemen of the "long robe,"
and others who, whatever were their literary attain-
ments, had never seen the inside of a Training School;
—knew nothing about that sought-to-be-established
system of teaching, and very little about any other.—
This as it happened, was fortunate for the Province,
but what does it look like? Thus hampered and "an-
noyed" on every side; miserably paid; unprovided
with suitable school-houses, school apparatus, &c., &c.,
ad-infinitum; many of our best school-teachers quietly
locked up their licenses and sought other business, and
the only wonder is, that they did not all do the same.

Now let us mark the sequel, so far as it has trans-
pired. The public suddenly awoken and find that their
schools are in a miserable condition; that their teach-
ers are deficient of all the important requisites that
would adorn their profession; and, as suddenly, it be-
comes popular to denounce them, while those who
wish to give us the benefit of a twelve months' sojourn
at another of these "model," "metropolitan," "training"
schools publicly make the unqualified assertion that they,
(Provincial Teachers) are "deficient of even the first
rudiments of the English language!" If this is a fact;
(and I would not accuse the Rev. gentleman who said
it, of falsehood) then, whose fault is it that such "ig-
norant" men ever obtained certificates of capacity, and
licenses to teach? Did they not have the benefit of
"normal," "model," alias "metropolitan" training
schools? Did they not undergo examinations at them?
and did they not receive their certificates of qualifi-
cations, and recommendations for licenses, from the im-
ported principals of those spotless—be-cause home pro-
duced Institutions? Emphatically they did! Then,
again, I ask, whose fault is it that such very "ig-
norant" persons have been suffered to go forth and teach?
It is, indeed, quite enough to make us suspect the ex-
cellence of all teaching importations.

But, it is now said that "twelve months, instead of
twelve weeks" attendance is requisite to acquire a
knowledge of that peculiar system. Well this is also

* I mean from England.