

History of
Unity Church
Islington

CAROLINE TITFORD

“ I cannot rest contentedly on the past;
I cannot take a step towards the future without
its support.”

DR. MARTINEAU.



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HISTORY OF UNITY CHURCH

ISLINGTON, LONDON

*From the Foundation of the Congregation
(1667 to 1912)*

BY

CAROLINE TITFORD

With Introduction and a Chapter on the

Theological Changes during the Period

BY

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1912

DEDICATED
TO THE BELOVED MEMORY
OF
MISS ANNE PRESTON,
IN REMEMBRANCE
OF AN UNBROKEN FRIENDSHIP OF
NEARLY FIFTY YEARS.

1912.

C. T.

PREFACE.

To all who have kindly assisted me in any way towards the compiling of this little history, I offer most hearty and grateful thanks. The search into the past has been of profound interest, and an education, to me. With much regret I take my leave of the noble and steadfast souls who have played their parts in the life of Unity Church. They strenuously upheld the banner of "Truth, Liberty, and Religion," and passed it into our keeping. May those who receive the sacred charge from our trembling hands bear it onward and upward into the future with loyalty and love!

CAROLINE TITFORD.

9, Canonbury Park North,
London, N.

August 24th, 1912.

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HISTORY OF UNITY CHURCH.

CHAPTER I.

INTRODUCTION.

It is with pleasure I accede to the request of the genial and faithful authoress of this short sketch to write a few words to wish well to her venture. She is specially suited for the task, having belonged to the Islington Congregation since its formation, and, for twenty-one years, was the "zealous Secretary of the Ladies' Committee." Attempts of this nature, however fragmentary they may be, ought to be encouraged, because they deal with a subject of the greatest importance. To illumine something of the history of our free religious organisations, from the seventeenth century to the present day, is a work of much significance; and, indeed, it may be deemed all-important. It is certainly true that we cannot

understand our Present without understanding our Past. The increase of modern knowledge has taken, and is taking, place at such an enormous rate that people are only too inclined to believe that the things of greatest value have been born since we were born. Many things have come into existence since the close of the first half of the nineteenth century, but it may be truly said that, in the main, they are things pertaining to changes in the material world; and in so far as they are things pertaining to the spirit of man they are still saturated with a meaning which closes very largely, as far as the individual is concerned, at death.

Mrs. Sydney Titford, in her sketch, is dealing with the things of "eternal values." Here we find much that belonged to its day, but here, too, we find all rooted in the hidden soil of eternity. Here we find men and women coping with problems of the spiritual life—with values which give a permanency to the life of the individual and lift it above sense and time; here we find the spiritual experiences which have created and nurtured freedom in state and religion. The struggles which are enumerated in this sketch are not the mere results of the idiosyncrasies of men, but a Vision of religious freedom as something to be gained, and as meaning the "one thing needful" in the midst of a perverse and alien world. The efforts and results

of such struggles have meant much to our country, and may be deemed as the actual revelation of God of the things which have a base, broad enough upon which to build free religion.

It is a matter of joy to us that our Church in the past has made some contribution in the revealing of the deeper spiritual factors which have carried religion along since the middle of the eighteenth century amongst the complexities of this sphinx-like metropolis. Indeed, it is something for us to be proud of. To be members of a Church with a history is something—and a good deal—to be proud of. This Past can become an inspiration for us, and is of value to us only in so far as it sets us in currents which will carry farther the spiritual movements of our lives and of the lives of those with whom we come in contact. The call to-day is for us to get saturated with the spiritual experiences of men such as Richard Baxter, and so to attempt great things for free religion. No new values come into the world without somebody demanding them, and this demand must be rooted in a religious experience. Out of that religious experience the Vision will dawn—a Vision which will not render our existence lighter, but which will make it richer and more eventful, and which will compel us to carry farther, and put at interest in the future, the rich inheritance we have received from the past.

This, I take it, to be the object of this little sketch of the history of our Church, and if this object is realised by us, Mrs. Titford, I feel certain, will feel amply rewarded for her labour of love, and we shall be rewarded too by seeing the greatness of the treasure handed down to us, and endeavour to pass it on, not only untarnished, but increased in value.

W. TUDOR JONES.

CHAPTER II.

THE FOUNDING OF THE CONGREGATION.

THE jubilee of this Church coincides with the 250th anniversary of the "Great Ejection" of the clergy in 1662. As we look back to the spring of that year, when the reinforced Act of Uniformity received the Royal Assent, on Monday, May 19th, and the chains of ecclesiastical authority were being tightened around the best lives of the land, it touches our hearts with sympathy to remember how many a parish divine, pious, learned, and devoted to his people, was now compelled either to subscribe to the Thirty-nine Articles, and declare his "unfeigned assent and consent to all things contained in the Book of Common Prayer," or leave his living on Bartholomew's Day, August 24th. The result was that rather than silence the voice of conscience, 2,000 brave men gave up their homes, and, with their wives and children, came out "into the wilderness" to live as best they could.

In many places, the faithful "two or three gathered together" privately, and in constant fear of imprisonment, "for the worship of God" most in harmony with their religious convictions. The Presbyterians had helped to re-establish the monarchy, and had received a distinct promise from Charles II. that he would "accord liberty to tender consciences," but those in power absolved the King from his promise, and drove out from the Church the men who only desired its reform.

The first secret meetings of this congregation were held in 1667, at Rutland House, Charter House Yard. The locality is frequently confused with Glass House Yard, but they were two distinct meetings, as may be seen by consulting Walter Wilson's quarto manuscript book, on the Dissenting Churches of London: the contemporary accounts show not only difference in the titles, but in the names of the ministers.

MATTHEW SYLVESTER,

the founder of Charter House Yard congregation, was one of the ejected 2,000, who had resigned his living at Gunnerby, Lincolnshire, in 1662, and five years afterwards accepted the invitation to settle in London.

Matthew Sylvester was born in 1637, and in

early life lost both his parents, but friends sent him to St. John's College, Cambridge. Throughout his life he maintained his dissenting principles, and although suffering considerable hardships, he often declared that "he had never had one repenting thought as to his nonconformity."

RICHARD BAXTER.

It appears to have been the practice in English Presbyterian Churches to appoint an assistant preacher for the afternoon service. In 1687, the celebrated Richard Baxter thus became the colleague of Matthew Sylvester, whose sole ministry had continued for twenty years, and the closest friendship grew up between them. Baxter had just left prison, in shattered health, and was then over 70 years of age. His advent considerably increased the congregation, but his death, occurring four and a half years later, again reduced the numbers. It was said at the time: "Never was there greater harmony between two colleagues; nor were any people ever happier in two ministers." Calamy writes that the affection of Sylvester for his "friend and colleague, Richard Baxter," was so intense that it almost amounted to adoration. "Matthew Sylvester," says Calamy, "was an able divine, no mean philosopher, a high genius of rich imagination, the possessor of

depths of thought, but not having a good elocution, was unable fully to communicate them to others."

His ministry continued for forty years, and he died suddenly, after conducting morning service, on January 25th, 1708, at the age of 71. Dr. Calamy preached the funeral sermon to his "small but well-tempered society."

Richard Baxter was born at Rowton, Shropshire, November 12th, 1615. He was at a Worcester Free School, 1630-33; later with tutor, Richard Wickstead, at Ludlow Castle; removed to Whitehall, 1633; headmaster at Dudley, 1638; ordained at Worcester the same year; assistant minister, Bridgnorth, 1639-41; refused to subscribe to "*Et Cetera*" Oath, 1640; lecturer at Kidderminster, 1641-43; chaplain to garrison at Coventry, 1644; chaplain to Parliamentary forces, 1645; in retirement, 1647; returned to Kidderminster, 1648; wrote "The Saints' Everlasting Rest," 1650; opposed the Solemn League and Covenant; removed to London, 1660; preached before the Commons; appointed chaplain to Charles II.; refused the bishopric of Hereford; ejected from Episcopacy, 1662, leaving his pulpit, as an example to others, May 25th, the first Sunday after the Act of Uniformity had received Royal Assent; retired to Acton, and married Margaret Charlton, who died 1681. He was arrested on charge of libelling the Church,

tried before Judge Jeffreys, sentenced to pay 500 marks, imprisoned until payment, 1685; released from prison, 1686.

"Of all the ejected clergy whom the Act of Uniformity forced into unwilling Nonconformity, none has left a deeper impress upon the religious life of England than Richard Baxter. His piety, his catholicity, and his whole personality were, indeed, potent for good in his day, and are still precious in ours. He has won such tributes of esteem as have rarely, if ever, fallen to the memory of any divine." (From the "Seed Sower," February, 1903, by the Rev. F. K. Freeston.)

For twenty-five years, Richard Baxter had suffered persecution, with frequent imprisonment. He had dreamed of a liberal and comprehensive National Church, which should include every shade of religious thought, in a common fellowship of love and service, as followers of the Master Christ—a dream, even, of the Religious Liberals of to-day.

It is said that his early education had been much neglected, and that he never studied at any University—an astonishing fact considering the eminent learning to which he afterwards attained. Also, he was a lifelong invalid, and his weakness was much increased by imprisonments, yet it was during these periods that he showed his greatest activity as a writer. His works altogether numbered 168; they

are so learned, elaborate, and varied in their subjects that it is marvellous how he could have composed them under the circumstances. He has been justly styled "the burning and shining light of the age in which he lived." His unwearied ministry to do good, his self-denial, his love for the souls of men, his high endowments, his benevolence and religious liberality, made him universally beloved. Of all his literary works, "The Saints' Everlasting Rest," written when languishing in prison, in the suspense of life and death, bears the deepest impress of his holy mind. He bequeathed his manuscripts, including that of his "History of his Life and Times," to Matthew Sylvester, who published them, later, with the assistance of Edmund Calamy.

Dr. Doddridge wrote in 1723: "Baxter is my greatest favourite: I am inexpressibly charmed with his devotion, good sense and pathos, and consider him a perfect Christian."

The last four and a half years of his life were devoted to the service of the congregation at Rutland House. He died at the age of 76, on December 8th, 1691, and was buried at Christ Church, Newgate Street, London. The funeral was attended by a great concourse of persons of different ranks, including numerous clergy of the established Church; "the best sermon," we are told, "was preached by Dr. Bates, of Hackney."

At Kidderminster, a statue was erected to his memory, and unveiled July 28th, 1875, by the wife of the Bishop of Worcester.

EDMUND CALAMY, D.D.

Born in Aldermanbury, April 5th, 1671, eldest son of his father, who was an ejected minister of Moreton, near Chipping Ongar, his mother being the daughter of Mr. Joshua Gearing, of Blackfriars. He was placed under the tuition of Mr. Nelson, curate of Aldermanbury, who kept school in the vestry of St. Alphage. Later, he studied under Mr. Tatnal, the "silenced" minister of St. John the Evangelist.

In "The Historical Account of My Own Life, 1671-1731, published 1829," Calamy writes: "My father died 1685, and then I went to Merchant Taylors' School; subsequently to Mr. Samuel Cradock's, in Suffolk; he had been an ejected minister, but was now a tutor at Emanuel College, Cambridge. I went to Holland, and continued my studies at Utrecht, passing through a course of philosophy under Professor de Vries; in May, 1691, I returned to Harwich."

After the Revolution, Dr. Tillotson endeavoured to bring the Dissenters again within the pale of the Church, but Dr. Henry Compton, Bishop of London, was very bitter, and said that "the Presbyterians

did not a little contribute to exasperate the Convocation against them." In the end, the majority decided against compromise, and in 1689 the Act of Toleration was passed.

"When I returned home," writes Calamy, "in 1691, I waited upon Mr. Baxter, who inquired about Holland, and advised me about my future. I heard him preach several times, and although well advanced in years, he delivered himself in public with great vivacity and freedom. He encouraged me to go to Oxford, and I did so. I never saw him again, and should not have had an opportunity of meeting him at all had I not done so at that time, as he died the same year.

"At Oxford I considered whether I should determine for conformity or nonconformity. I carefully studied my Bible, particularly the New Testament, and found the plain worship of the Dissenters more agreeable to me than the pompous way of the Church of England. I read Church history, and could not help observing that as the fondness for church power and pomp increased, the spirit of religious piety declined. Take away this persecuting, burning, cursing, and damning of men for not subscribing to the words of men as the words of God. Call no man 'Master' but Christ only. Restore to Christians their full and just liberty, and as rivers when they have a free passage all run to

the ocean, so it may well be hoped that universal liberty may quickly reduce Christendom to truth and unity. If carried too far, the restrictions imposed would infallibly bring a spiritual slavery, and therefore I determined for nonconformity; at the same time I resolved I would ever study the things that make for peace, and try to promote a catholic spirit and brotherly love, avoiding as much as possible narrowness, bitterness, and evil speaking—'Keeping the unity of spirit in the bond of peace.'"

Calamy was now in his 21st year, and hesitated to become a public preacher on account of his youth. Upon an emergency, he was called suddenly to conduct services, and divided his sermon into two parts for morning and evening. The next day he was warmly complimented upon his discourses.

In 1692 a deputation from Bristol waited upon him in London, but the day before he started some members of Mr. Sylvester's congregation applied to him to become Mr. Baxter's successor, at their "newly-erected place of worship in Meeting House Court, Blackfriars." Calamy says: "I was much taken by surprise; I had a very great respect for Mr. Sylvester, from whom I had received many civilities. I knew his people were about choosing him another assistant, but none had ever signified to me that I was in their thoughts. I was setting off to Bristol, of which they knew, and this knowledge

hastened their invitation. They could not offer me such advantageous terms as Bristol would, but they hoped that, as I had many friends in town, this would strengthen their application. They would contentedly wait for my answer until my return. As this was exceeding respectful and obliging, I promised to give their proposal due consideration, and should always retain a grateful sense of their kindness.

“I went forward towards Bristol next morning, and in three days’ time got to Bath. I was met there by two gentlemen from Bristol with a man and horse to conduct me thither; and upon the road was met by several others and brought into Bristol in a manner very respectful, and was most civilly used by the congregation.

“The minister was a very frank, plain-hearted man. He had an unwieldy body, broken with infirmities, but a mighty voice and a great spirit. I had a fair prospect of much comfort in being his fellow-labourer. His people numbered 1,500, all of his own gathering, and were wealthy. They pressed me with great earnestness to stay with them. They offered me an hundred pounds a year, a house rent free, that my mother might come and live with me, and the keeping of a horse. I should have more extended usefulness there, I felt, than I could have with Mr. Sylvester, but my mother wished me to remain with her in London.

“Upon my return, I accepted the offer of Mr. Sylvester’s people, with whom I had the prospect of bare £40 a year. The congregation was small, but very kind according to their ability. I had the benefit of the utmost freedoms with Mr. Sylvester, who was a very considerable and valuable man, though not popular. I preached occasionally for other ministers, and hope I was not unuseful.

“There was at this time a weekly meeting that was very comfortable and beneficial, and I reckon it no small matter that I ordinarily attended it. It was purely for amicable conversation. It was held at the house of Dr. Upton, in Warwick Court, where I spent many an evening both with pleasure and profit. We were at no charge, but that of giving somewhat, now and then, to the servants.

“On September 8th, this year (1692), there was an earthquake in and about the city of London, at midday, but the surprise was soon over.

“In December, after much pains taken, certain ‘Doctrinal Articles’ of religion were fixed upon, and agreed to, by the Dissenting ministers, but it raised great disputes and differences.

“I continued (1694) preaching with good Mr. Sylvester, at Blackfriars, and living in Hoxton, Mr. Reynolds and I lodging together.

“We took measures now to be ordained, and talked the matter over with Mr. Joseph Bennet,

who had settled as pastor at Newington Green. After much trouble and difficulty, on June 22nd, 1694, seven of us were ordained at Dr. Annesley's Meeting House. Those ordained were: Mr. Joseph Bennet, then of Newington, afterwards of Old Jewry; Mr. Thomas Reynolds, later successor to Mr. Thomas Kentish (whose people built him a handsome place of worship over the King's Weigh House, in Eastcheap); others, and myself, then assistant to Mr. Sylvester, afterwards removing from Blackfriars, to assist Mr. Daniel Williams, at Hand Alley Court, in Bishopsgate. The ordainers were: Dr. Samuel Annesley, Mr. Matthew Sylvester, Mr. Daniel Williams, and three others."

Dr. Calamy was author of forty-one works, the last—"Gospel Ministers, the Salt of the Earth"—being a sermon preached to "ministers of the Three Denominations, in and about the cities of London and Westminster," in the Public Library of Dr. Daniel Williams, in Red Cross Street, in the parish of St. Giles's, Cripplegate, on October 28th, 1731.

SAMUEL WRIGHT, D.D.

Upon the death of Matthew Sylvester in 1708, Dr. Wright, a celebrated preacher, was appointed his successor at Meeting House Court. He is frequently considered to be the second founder of the congregation. He was born in London, 1682,

and was eldest son of the Rev. James Wright, of Retford, Nottingham. His father died when he was 11, and his mother when he was 12, but his grandmother and uncle placed him at a school, and at 16 he commenced his study of philosophy under Mr. Timothy Jollie, of Attercliffe, Yorkshire. Having completed his education at 21, he became chaplain to his uncle, and afterwards to Lady Lort, preaching the evening lectures at St. Giles's. Later, he assisted Dr. Benjamin Grosvenor, at Crosby Square, and after being evening lecturer at St. Thomas's, Southwark, he became the sole minister of the church. This office he resigned in 1708, to accept the invitation to Meeting House Court. The congregation consisted only of a few families, but under Dr. Wright it quickly increased, as "people flocked in crowds to hear him."

In 1710, the High Church Riots occurred, led by the Rev. Henry Sacheverel, D.D., of St. Saviour's, Southwark, and Meeting House Court, Blackfriars, was destroyed by the mob. The building was, however, restored, and compensation made by the Government. The congregation continued to increase under Dr. Wright, and some authorities say that in 1721 they removed to St. Ann's, and occupied other premises for thirteen years, which had frequently to be enlarged.

CHAPTER III.

CARTER LANE CHAPEL.

At length it was decided to erect a new place of worship altogether, in Little Carter Lane, Doctors Commons. An inn, "The Saracen's Head," on freehold land, was bought, and pulled down, and on the site was erected a large, substantial brick building. Walter Wilson thus describes it: "The chapel is of square form, and contains three galleries; the inside is finished with remarkable neatness, and in point of workmanship is scarcely equalled by any Dissenting place of worship in London. The sombre appearance it exhibits appears suited in all ways to the solemnity of divine worship."

The foundation stone bears the following inscription:—

"This Piece of Freehold Ground was purchased for the Erecting [of] a Place of Worship for Protestant Dissenters in the year of Our Lord 1732 by

SAMUEL WRIGHT, D.D.,	ANTHONY WALBURGE,
SAMUEL BRIDGMAN,	SAMUEL COTES,
JOSEPH DAVIS,	JOSEPH MACE,
JAMES GIBSON,	ROBERT HARRISON,
THOMAS HUCKELL, Junr.,	JOEL WATSON,
SAMUEL CHAMBERS,	TIMOTHY WYLD,

And this Stone was laid by the Said Samuel Wright, D.D., the Fifth day of November in the year of Our Lord 1733 and in the Seventh year of King George II.

G. SAMPSON, *Architect.*"

Upon the removal of the congregation to Islington, this stone was placed in the wall, beneath the pulpit steps of Unity Church.

DR. SAMUEL WRIGHT.

Carter Lane Chapel was opened on December 5th, 1734, by Dr. Samuel Wright, whose sermon preached on the occasion was published. In "The History and Antiquities of Dissenting Churches in London," by Walter Wilson, of the Inner Temple, 1808, we read that "the Presbyterian congregation in Little Carter Lane, in point of respectability has always ranked among the most considerable of that denomination in London. Dr. Wright had the satisfaction of preaching to as large an auditory and

as distinguished for seriousness and affection as any in London."

Dr. Wright was chosen some years later as the Merchants' lecturer on Thursday mornings at Salters' Hall, and also as Sunday morning lecturer at Little St. Helen's. During the Salters' Hall controversy, in 1719, he joined the non-subscribing ministers. He became a frequent contributor to "The Occasional Paper," published in the cause of liberal religion.

Dr. Wright's reputation as a preacher is shown by the fact that thirty-seven of his single sermons were printed, including that delivered on Dr. Upton at his funeral. He received two invitations from the Old Jewry Meeting, which he declined. Dr. Wright's ministry lasted thirty-eight years; he died after a lingering illness on April 3rd, 1746, aged 64. His funeral sermon was preached by his relation, Dr. Obadiah Hughes. "Dr. Wright was the most popular preacher in his denomination, his sermons were well composed and very pathetic; he had a striking delivery and great reverence in conducting divine worship. He was assiduous in visiting the sick. In his religious sentiments he was zealous for the Presbyterian form of Church Government, and in doctrine a moderate Calvinist. His work was his element, in which all the powers of his soul were engaged. As his knowledge was extensive, he

proved a delightful companion, but there was a certain hauteur in his manner which somewhat repelled strangers. He was very benevolent, and frequently had the charity of others at his disposal, and was ardent in his zeal for religious liberty. The passionate object of his ministry was usefulness to the souls of men."

Jeremiah Burroughs was assistant to Dr. Wright from 1712-18.

THOMAS NEWMAN.

Thomas Newman was called early in life to labour in that part of the vineyard where he finished his course. He began as assistant to Dr. Wright in 1718, and at the time of his death had ministered at Blackfriars forty years. He had many pressing invitations to remove, but was unwilling to leave a people to whom he was warmly attached. A year after his settlement, the Salters' Hall controversy commenced, and Mr. Newman sided with the non-subscribing ministers. He was ordained at the Old Jewry, January 11th, 1721. Dr. Calamy gave the Charge, and Dr. Wright preached to the people. In 1724, he assisted Mr. Read once a month at St. Thomas's, and continued to do so till the death of Dr. Wright, when he became pastor of Carter Lane. He was Merchants' lecturer on Tuesday mornings at Salters' Hall in 1749, and "discharged all his

duties with respectability." As he advanced in life his influence increased, and he was greatly beloved by his people. His health was delicate, and although frequently preaching when in great pain, it was said that "he left his disorders at the foot of the pulpit, and reassumed them when he retired." He died December 6th, 1758, aged 66, and was interred in Bunhill Fields. The Rev. Edward Pickard preached the funeral sermon to his bereaved church. Mr. Newman was an eloquent preacher and a great advocate for civil and religious liberty.

EDWARD PICKARD.

Edward Pickard was born at Alcester, Warwick, on December 3rd, 1714. He was educated at Birmingham, and afterwards at Stratford-on-Avon, under the Rev. John Fleming, whom he succeeded. In 1740, he undertook the charge of the congregation in Court Yard, Long Lane, Bermondsey, and became assistant to Mr. Newman at Carter Lane, in 1746, and upon his death in 1758 he was appointed pastor. Upon his removal to London he occupied a conspicuous position in Dissenting circles, and gained the esteem and affection of all who knew him. The Orphan Working School for the Children of Protestant Dissenters at Haverstock Hill owed its origin to his benevolent exertions, and he regarded it "with the fostering care of a tender parent." He was

many years secretary to the fund for assisting poor ministers in the country. Besides his connection with Carter Lane, he preached at the Merchants' Lecture on a Tuesday morning at Salters' Hall, and also on Sunday mornings at Little St. Helen's. It was Mr. Pickard's fervent prayer that his life and usefulness might end together, and his wish was gratified. He died after a short illness on February 10th, 1778, aged 63, after ministering at Carter Lane for thirty-two years. He fulfilled all his duties "with distinguished fidelity and usefulness," and "went about doing good." The funeral sermon was preached by Rev. Thos. Tayler, who succeeded him in the pastoral office. His character was unusually attractive, and he had strong personal influence with young people. He found great happiness in the ministry, and was most in his element in the pulpit. His public services met with general acceptance, especially to those who knew him best.

He married the widow of Mr. Samuel Sanderson, of Bedford, and was the ancestor of Mr. Thomas Pickard Warren, a subscriber to Unity Church at the present time.

JOHN TAILOR.

This minister was a pupil of Dr. Philip Doddridge, at Northampton, from 1737 until his studies

were completed; his second charge was at Stow Market, from whence he removed in 1758 to London, as assistant to the Rev. Edward Pickard, at Carter Lane. While at Stow Market he was the intimate friend of Dr. Priestley. After eight years' connection with Mr. Pickard, he died in middle life, in 1766.

THOMAS TAYLER.

Thomas Tayler was born at Kidderminster, being the great-grandson of the Rev. Richard Serjeant, Baxter's friend, an ejected minister of Stone, in Worcestershire, who was the ancestor of several Carter Lane families. He attended Mr. Benjamin Fawcett's services at Kidderminster Old Meeting, and was invited to be his assistant, but he declined. Afterwards he officiated as chaplain in the family of Mrs. Elizabeth Abney, of Stoke Newington, and frequently preached at her country house at Tilford. Upon Mr. John Taylor's death, he was appointed his successor, in 1767, and a few years afterwards was elected Merchants' lecturer, on a Tuesday morning, at Salters' Hall. Upon the death of Mr. Pickard, 1778, Mr. Tayler was chosen pastor at Carter Lane. He preached at his own meeting on Sunday mornings, and took his turn at Salters' Hall at the evening lecture. The congregation became reduced during his ministry; "for," writes Mr.

Wilson, "besides the odium attached to the place, the method of disjoining the morning and afternoon services lowers the interest." Mr. Thomas Tayler's ministry continued during forty-five years, the longest on record, and he died in 1811, at the age of 96. The following acted as assistants to Rev. Thos. Tayler: Rev. JOHN FULLER, 1778-83; Rev. GEORGE LEWIS, 1785-96; Rev. GEORGE WATSON, 1797-99; Rev. JOSEPH BARRETT, 1804-11; and upon the death of Rev. Thos. Tayler, Mr. Barrett became sole pastor until 1823.

DR. JOHN HOPPUS.

Dr. Hoppus was ordained to the pastoral office at Carter Lane in 1824, by his father, of Yardley Hastings, Northampton; the Rev. Thos. Tayler taking part. Dr. Hoppus became Professor of Moral Philosophy in the University of London. He was a Trinitarian, and during his ministry there was much excitement owing to a determined attempt made to wrest the chapel from the Liberal Dissenters and obtain it for the orthodox party. A number of new members had been introduced for this purpose, but their attempt was frustrated by the vigilance of the old members, who retained possession of the chapel.

JOHN SCOTT PORTER.

Mr. John Scott Porter was the son of Rev. William Porter, M.A., and Mary Scott. He was

educated at Londonderry, and afterwards at Belfast College. He received the silver medal for Natural Philosophy, and obtained the General Certificate (equivalent to M.A. of Scotland). He studied Hebrew under Dr. Hinks, and Divinity under Dr. Hanna. Mr. Porter ministered at Carter Lane from 1825-31, when he removed to Belfast. While in London he kept a school at Rosoman House, Islington Green, in conjunction with the Rev. David Davison, of Old Jewry; amongst the pupils were Mr. John Classon (of Dublin), Messrs. William and James Clarke Lawrence, Messrs. Henry John and Joseph Thomas Preston, and the Montgomerys (of Brentwood). On May 30th, 1849, the Rev. John Scott Porter preached the anniversary sermon of the British and Foreign Unitarian Association, at Essex Street Chapel, London, on "The salt of the earth." He died on July 5th, 1880.

ROBERT MORTIMER MONTGOMERY.

Mr. Montgomery was born in Belfast 1810, and was the son of Robert Montgomery, solicitor, of Belfast and Ballymena. He was educated at Belfast and Trinity College, Dublin. He was minister at Carter Lane 1831-32. A lecture of his, in reply to a sermon on "The Deity of Christ," was published in 1843. He died in London 1888.

JAMES YATES, M.A.

This is another ministry of only one year, 1833-34.

JOSEPH HUTTON, LL.D.

Dr. Hutton was born at Summer Hill, Dublin, June 11th, 1790. His father was minister at Eustace Street Chapel, Dublin, and his mother was Susannah Grindal Holt. He took his degree, LL.D., at Trinity College, Dublin, and also studied at the University of Glasgow. He first ministered at Mill Hill Chapel, Leeds, and in 1828 preached the anniversary sermon of the British and Foreign Unitarian Association. He accepted the invitation to Carter Lane in 1834, previous to which time the congregation had been increased by the addition of a number of members who had seceded from a neighbouring chapel. Dr. Hutton's pastorate continued until 1851, and upon his retirement he was presented with a testimonial. He was a scholarly man of literary tastes, and greatly interested in Sunday-school work. There was a certain reserve in his manner which often prevented real intimacy with those coming in contact with him. In his youth his strongest attachment was to the Rev. Henry Turner, whose brilliant career was closed by his early death. Afterwards his warmest friend was the Rev. Benjamin Carpenter. He was a deeply religious preacher, and

impressed upon his hearers the mutual dependence of the different classes of men, and the brotherhood of all. A volume of sermons, "Personal Duties and Social Relations," published in 1861, after his death, with a preface by his son, Joseph Henry Hutton, B.A., forcibly illustrates these ideas. In this book reference is made to his "bright and benignant countenance," and one of his hearers was heard to say: "It is better than a sermon just to look at him." Warm personal attachment existed between him and his people, to whom he ministered for seventeen years. He died at Derby, March 28th, 1860. The late Richard Holt Hutton, editor of the *Spectator* for many years, was one of his sons, and with his wife attended Carter Lane Chapel.

HENRY SOLLY.

After leaving Cheltenham in 1851, Mr. Solly received three "calls" to pastorates. He accepted that of Carter Lane, and was minister from 1852 to 1856. By this time the residential population was removing from the city, and many members of the chapel had migrated to the suburbs. After the departure of Dr. Hutton, the attendances on Sundays became irregular. Mr. Solly had been persuaded to accept this charge by Messrs. Richard Martineau, Joseph Chamberlain, and James Clarke Lawrence,

from whom, with the families of Preston and Nettlefold, he received great kindness. But as the interest continued low, he resigned after four years, and went to Birmingham, where the Chamberlain family remained his friends and assisted him in the formation of workingmen's clubs.

HENRY IERSON, M.A.

Mr. Ierson was born December 1st, 1819, educated at St. Olave's Grammar School in the Borough, where his love of study was early shown. The opportunity came for him to go to Oxford, but his father, a strict Puritan, refused to allow his son to subscribe to the University Tests. A sermon, preached when he was 16, before the deacons of the church, resulted in his being sent to the Stepney Baptist College. A scholarship took him from there to Edinburgh, where, in 1842, he won the "Sir William Hamilton Gold Medal in Moral Philosophy," having taken the Arts degree the previous year. His first charge was as a Baptist minister at Buckingham; his second at Northampton, where he married a daughter of Mr. Milne, architect of that town. While there, his freedom of thought caused a split in the church, and many followed him when he continued his ministry under another roof. But London had always attracted him, and for a time his addresses at South Place Chapel, Finsbury, gave

him scope for mental development. In 1857 he became the minister of Carter Lane Chapel, with its long and honoured traditions of English Presbyterianism. In 1857, also, he conducted evening services, for six months, at Newington Green Chapel.

He occupied himself in every progressive movement in thought and education, and took an active part in the Liberation Society and other kindred work. As one of Dr. Williams's trustees, he was an examiner at Carmarthen College, and was interested in Dr. Williams's library; he was also with Dr. Martineau, Dr. Sadler, and others on the Presbyterian Board. For twenty-five years he took the keenest interest, as secretary, in the meetings of the London Ministers' Conference, a most helpful gathering that welcomed visitors to its discussions on Modern Thought and Liberal Theology. On his retirement from office in 1892, his portrait and a valued letter from Dr. Martineau were presented to him.

In 1874 he was appointed Secretary to the British and Foreign Unitarian Association, and in this connection he visited America and came into contact with many interesting people. He met Oliver Wendell Holmes and Mary Livermore, and at Hale, at the Commencement Celebration, he walked beside Emerson in the procession. He also met Mrs.

H. Beecher Stowe at the table of her brother, Dr. H. W. Beecher, at Brooklyn. He travelled as far west as St. Louis, preaching and speaking in many places; and returning by Canada and the St. Lawrence, was able to call upon Longfellow, who welcomed him cordially.

His later journey to Hungary was also taken to create a closer relationship with the ancient Unitarian Churches of that country.*

* Contributed by Mrs. Parley *née* Ierson.

CHAPTER IV.

UNITY CHURCH, ISLINGTON.

As the exodus of residents to the suburbs continued, and much difficulty was experienced in coming into the City on Sundays, the removal of the congregation was decided upon and Islington was chosen for the locality, as many influential Unitarians were residing in Highbury and Canonbury. Evening services were commenced at Myddelton Hall under the ministry of the Rev. Henry Ierson, M.A., and at the neighbouring chapel of Newington Green, where morning services only were held, the minister, the Rev. Thomas Cromwell, Ph.D., invited his congregation to assist the friends at Islington on Sunday evenings.

The district at this time, 1860, still retained somewhat of its rural character; tall elm trees flanked the Upper Street, between the Green and the High Street, at the end of Liverpool Road, where the turnpike still left its traces; in many of the cottages

parlours had been converted into shops. A terrace of old houses, upon a raised pavement, reached by some steps, stood between Cross Street and a nursery-ground, and beyond this were the Police Station and the Vestry Hall to the north.

Carter Lane Chapel was sold for £6,000, and with the addition of generous subscriptions, the sum available reached about £10,000. The florist's ground was bought, chiefly through the energetic influence of Sir James Clarke Lawrence, treasurer, and the building of the schoolroom was commenced.

The last sermon at Carter Lane was preached by Mr. Ierson on Sunday, October 13th, 1861, upon Gal. v. 13: "For, brethren, ye have been called unto liberty." This sermon was published.

Services were held in the schoolroom when it was completed, and a memorable course of addresses on "The Lord's Prayer" was delivered here by Mr. Ierson.

The erection of the church was commenced, from designs in the Gothic style by Mr. Thomas Chatfeild-Clarke, the builders being Messrs. Axford & Co. The beautiful carvings on the pulpit, in addition to those on the exterior and interior of the building, were executed by Mr. William Pearce, and the organ was constructed by Mr. Jones, of Fulham. The whole of the work was superintended by the architect, who received the highest praise. Mr. G. T.

Horrell generously furnished the church throughout, with hangings, cushions, and hassocks.

The stained-glass windows were the work of Messrs. Heaton, Butler and Bayne, and were presented as memorials to ancestors, or by members of the congregation. They comprise the following:—

The Preston Windows.—In the apse, an oriel, and on either side representations of the evangelists. A brass tablet on the tiled floor bears this inscription: “The Children of Henry John Preston and Sarah Susannah Preston have placed these three windows in this church, in grateful and affectionate remembrance of their parents.”

The Chamberlain Window.—At the north end of the transept, illustrating the Parable of the Talents, and bearing these words: “In memory of Joseph Chamberlain, died November 15th, 1837. Erected by his Children.”

The Nettlefold Window.—At the north end of the transept, beside the above, depicting the Good Samaritan. “In memory of Martha Statham Chamberlain, died December 29th, 1824. Erected by her Children.”

The Lawrence Window.—At the south end of the transept, illustrating the Parable of the Sower. “To William Lawrence, Alderman, died November 25th, 1855.”

The Warren Window.—At the south end of the

transept, beside the above, Christ blessing little children. “In memory of the Rev. Edward Pickard, minister of Carter Lane Chapel, near St. Paul’s. Founder, with others, of the Orphan Working School, Haverstock Hill.” Erected by Thomas Pickard Warren.

The Bentley Windows.—In the north and south aisles. “Isaiah—Jeremiah.” “Truth—Mercy.” Presented by John Bentley, 1889.

Mr. Bentley also gave the reading desk in 1890.

The Large West Window.—“In commemoration of the Ejection of 2,000 Clergy of the Church of England, August 24, 1662.” Presented by the congregation.

The Mackey Window.—On the west front, beneath the above, one division: “In Memory of Sarah Jane Mackey, died 1895”; the other division, “In Memory of Henry Town Mackey, died 1893.” The gift of J. T. Mackey.

The Parker Window.—“In memory of Anne Elizabeth Parker, died 1891.” Erected by the Sunday-school teachers in memory of a faithful colleague.

Tablets.—On the east wall, beside the pulpit: “Unity Church, Islington, London. This Church was dedicated to the Worship of God on the 20th of August, 1862, by the Congregation previously assembling in Little Carter Lane, St. Paul’s, to

which place it removed in 1734." The inscription gives a slight sketch of the founding of the Presbyterian congregation in 1667, under the Rev. Matthew Sylvester, "the friend and colleague of Richard Baxter," both of whom were Ejected Ministers, to the removal from Carter Lane to the present building.

Brass Tablet.—"In memory of Joseph Classon Preston, who died December 17th, 1911. Aged 67. For many years Member and Trustee of this Church." This is on the north wall.

The Preston Tablet.—On the wall of the north aisle. "In Memory of Jane, the beloved wife of Joseph Thomas Preston, died March 13th, 1897, aged 75 years. Also of the above-named Joseph Thomas Preston, born May 21st, 1819; died February 19th, 1904, who was for upwards of 70 years a member of the congregation worshipping in Carter Lane Chapel, and afterwards in this Church."

The Chamberlain Tablet.—"In Affectionate Remembrance of Joseph Chamberlain, who for more than 50 years was a consistent worshipper in Carter Lane Chapel and in this Church, and a generous supporter of their connected institutions. Died at Moor Green Hall, Birmingham, January 24th, 1874, aged 77." This is in the north aisle.

The Anne Preston Tablet.—"In Memory of Anne Preston, daughter of Henry John and Sarah

Susannah Preston. During her whole life she was a constant worshipper in Carter Lane Chapel, and in this Church, and a generous supporter of all the institutions connected therewith. An Ardent Unitarian, a helper of those in trouble, and a loving friend. Died 10th September, 1911, aged 86 years."

The Jeffery Tablet.—"In Memory of Henry Jeffery, who for upwards of 20 years was the faithful and zealous Secretary of this Church. Died June 6th, 1895, aged 75. Erected by the members of the Church in grateful and affectionate remembrance of his services."

For a year and a half services were held in the schoolroom, and during its erection the great beauty of the church aroused much admiration and excitement in the neighbourhood.

The opening took place on Wednesday, August 20th, 1862, and the weather was brilliant. At two o'clock a "large and highly respectable congregation" filled the church in every part. The introductory service was conducted by the Rev. Henry Ierson, and the sermon was preached by the Rev. Thomas Madge, the oldest Unitarian minister, lately retired from Essex Street Chapel, Strand, who chose for his text Psalm c. 4: "Enter into his gates with thanksgiving and into his courts with praise." The sermon was afterwards printed. The collection taken at the close amounted to £58.

At 6 o'clock tea and refreshments were served in the schoolroom, and at 7.30 a public meeting was held in the church, when, we are told, a "large and elegant company" assembled. The chair was taken by the Rev. Henry Ierson, supported by the Revs. Thomas Madge, H. Hutton, T. L. Marshall, J. P. Ham, J. C. Means, J. Robberds (of Liverpool), R. Ainslie (of Brighton), Alderman J. C. Lawrence, Messrs. Bayle Bernard, H. Preston, and E. Whitehurst. In the congregation were present the Revs. Dr. Cromwell, R. Spears, Dr. Davison, and Mr. Corkran; also Messrs. Joseph Chamberlain, Richard Chamberlain, Thomas Chatfeild-Clarke, James Esdaile, T. Fleming, A. Lawrence, Edwin Lawrence, J. Nettlefold, F. Nettlefold, J. T. Preston, S. W. Preston, A. Preston, S. S. Tayler, A. Titford, I. M. Wade, and T. Pickard Warren.

Alderman Sir James Clarke Lawrence, treasurer of the congregation, delivered an eloquent address, in the course of which he said: "There were many who would enter Unity Church at first with timid steps, who would, nevertheless, come again and again, and delight to worship with them in the future. They would see that those connected with that building, whilst they attached the highest importance to their faith, would endeavour to remember that individual Christian work was the

indispensable duty of each member, which a man could only neglect at his peril to the injury of his church. Behind that building were schools, and he hoped that a large number of children would attend regularly within those walls, to receive instruction from young men and women, who would show themselves eager to become servants of Christ by taking their part in the teaching of the children who might assemble there Sunday after Sunday. They hoped that the message from the pulpit would ever be of such a character, that those who came to the church would feel that there they could for a season forget the busy transactions of the week, and all their cares and trials, so that for a time their thoughts would be diverted into those channels, where Christianity would influence their minds, as intended by its Founder, and leaven every action and all human business; and when temptation assailed them they would be strengthened to resist the trial, and remain steadfast to the end. As a man felt his thoughts raised from the earthly to the spiritual would he come again and again to drink ever more deeply of the spirit of Jesus Christ, and he would feel that 'it was good for him to be there.' If such were the spirit, and he trusted that it ever would be, of the worshippers in their beautiful building, which abounded in appropriate ornament and partook of the nature of a cathedral, there would

never be coldness within its walls, and all who entered would receive a kindly and hearty Christian welcome."

Short addresses were given by several of the gentlemen occupying the platform, and the meeting concluded with the singing of two verses of Watts' hymn—

"From all that dwell below the skies,"

and the benediction was pronounced by Mr. Ierson.—*Inquirer*, August 23rd, 1862.

The first Sunday services were held on Bartholomew's Day, August 24th, the bi-centenary of the Ejection of the Two Thousand Clergy in 1662. Rev. H. Ierson preached in the morning, and Rev. William Forster, of Kentish Town, in the evening.

The opening services were continued on the two following Sundays, Rev. J. Page Hopps, of Sheffield, preaching on August 31st, and Rev. Iden Payne, of Northampton, on September 7th.

A Literary and Debating Society was founded during the winter, and in after life some of the members attributed their ease in public speaking to their early practice in these discussions. In varying forms the Literary Society has continued to the present time. Mr. Ierson also inaugurated meetings, held at members' houses, for the study of "Mass" music, under his baton; and Penny Readings were started.

The first anniversary of the opening was commemorated on September 23rd, 1863, by a social meeting in the schoolroom, when the company were entertained and welcomed by the treasurer, Mr. Alderman and Sheriff Lawrence. Speeches were made by Mr. S. Sharpe, Rev. R. B. Aspland, Rev. L. Lewis (of the congregation), Rev. J. Panton Ham, Mr. J. T. Preston, Rev. J. C. Means, and Rev. T. L. Marshall, of which the *Inquirer* gave a report.

In 1869 the anniversary services of the British and Foreign Unitarian Association were held at Unity Church, when the Rev. James Martineau preached the sermon.

An event of great importance in the religious world occurred in 1870, when the Indian reformer, Keshub Chunder Sen, of the Brahma Somaj, visited England. On May 1st he preached at Unity Church, selecting for his subject, "The love of God." Although only a few weeks after his arrival, his fame attracted an enormous congregation, which included representatives of all denominations.

His handsome intellectual countenance, brilliant eyes, his tall commanding figure, clad in a close-fitting black robe, made a striking personality never to be forgotten. He spoke in perfect English, with glowing eloquence, as an inspired prophet, and with religious enthusiasm, which deeply touched the souls

of his hearers. He was then 32 years of age. "In character he was simple and pure, almost austere in his habits, singularly modest and thoroughly independent."

He concluded his address on "The love of God" in the following words: "Brethren, give your whole love to God, and you will enkindle similar love in others, and thus a vast and irresistible stream of pure love going forth from a Christian country will fertilise those around, and open on all sides the living fountains of peace and love to flow everlastingly."

The second visit of Keshub Chunder Sen to Unity Church was on Sunday afternoon, May 22nd, 1870, at the aggregate meeting of the schools in connection with the Unitarian Auxiliary Sunday-school Association. The schools represented were Carter Lane Mission, Chapel Street Mission, Clerkenwell, Essex Street, Hackney, Hampstead, Islington, Newington Green, Peckham, Spicer Street Mission, Stamford Street, and Worship Street.

The service was opened by the Rev. James Drummond, and Keshub Chunder Sen delivered the address on "Suffer little children to come unto me, and forbid them not." It was given in his clear and impressive style. At the close, he narrated a Hindu legend, to which the 700 children who were

present listened with rapt attention. The children sang with great vigour the concluding hymn, "Nearer, my God, to Thee," and Mr. Sen closed the service with a simple benediction.

Unity Church received the honour of a third visit from Keshub Chunder Sen, when he preached a farewell sermon, on Sunday morning, September 4th, 1870, upon "The Divine Unity." The church was crowded, and numbers of people were unable to obtain admission. His address contained the following passages: "One of the most important movements of the present day is that which you, my brethren, are carrying on by upholding the doctrine of the Divine Unity. 'The Lord our God is One,' says the Jew; 'There is no God but He,' says the Mahometan; 'One only, without a second,' says the Hindu. Thus we see that the idea of the Unity of God lies at the base of all great religions. . . . You, my Unitarian friends, have been very kind to me, and have won my heartfelt gratitude by lending me your pulpits, Sunday after Sunday, during my brief stay in your country. The love of brethren is sweet, and you have made England a home to me; from the depths of my heart I thank you."

After a visit of barely six months Mr. Sen set sail for India on the afternoon of September 17th, 1870.

The Rev. Henry Ierson, M.A., retired from

Unity Church after his ministry had continued for seventeen years. As a token of their esteem and regard, a testimonial, which took the form of a purse containing £300, was presented to him, at his residence, by Sir James Clarke Lawrence, on behalf of the members and friends of the church, on June 27th, 1874. Mr. Ierson expressed his cordial thanks for the kind gift and friendly words of appreciation and sympathy with which it had been presented.

CARTER LANE MISSION AND UNITY CHURCH SCHOOLS.

The cause of education appealed very strongly to the members of the church; the sons and daughters of the chief families became active Sunday-school teachers, one of the most enthusiastic being Mr. Frederick Nettlefold, who "devoted his time and energy on Sundays to teaching at Carter Lane Schools, sleeping in the city over the week-end in order to be on the spot on Sunday." Such an example of unselfishness must be almost unparalleled.

Upon the removal of the congregation to Islington the schools were converted into the Carter Lane Mission, and subsequently as the Blackfriars Mission were amalgamated with Stamford Street Chapel. The day-schools were in charge of a trained mistress.

Soon after the opening, day and Sunday schools were started in connection with Unity Church, and much valuable help was rendered to the Sunday-schools by the students of Manchester New College, then located in London, amongst whom were the Revs. A. N. Blatchford, B.A., of Bristol; William Jellie, B.A., now of New Zealand; Professor Philemon Moore, B.A., of Carmarthen College; and the Rev. E. L. H. Thomas, B.A., who was for a time Sunday School Superintendent. Mr. Richard Bartram also held this office for some years, but the longest period of service has been given by Mr. J. T. Mackey, who for over fifty years has been in succession scholar, teacher, secretary, and superintendent. In recognition of his faithful work for twenty years as superintendent, he was presented on January 9th, 1906, with his portrait in oils (for which he had given sittings to Mr. W. Savage Cooper), by Miss Preston, on behalf of the Congregation. Miss Preston had herself been a Sunday-school teacher, both at Carter Lane and Unity Church. In making the presentation she referred also to Mr. Mackey's management of the Church book stall, almost from the opening of the Church, and the kindly welcome he always extended to visitors.

For a long period Mr. Richard Gore has been Sunday-school Secretary.

The day-schools at Islington for a great many

years were generously maintained and supervised by Miss Matilda Sharpe. She was succeeded by Miss Scruton, who rented the schoolroom and continued the management until quite recently, but the excellent education provided by the Board Schools has rendered the day school unnecessary.

THOMAS WESLEY FRECKELTON.

He was born in Nottingham, December, 1827, of poor parents, and when only 8 years old, he worked as a factory hand in a cotton mill. His parents were disciples of Wesley, the Reformer, so gave their boy his name. They joined a Baptist chapel and the lad taught in the Sunday-school. He wished to become a minister, but his father died and his mother wanted his support. He worked by day and studied by night, and on Sundays he preached in the villages around Nottingham. At 20 he emigrated to America, and was three months on the voyage. On his arrival he met Theodore Parker, whose public spirit kindled his enthusiasm. Those were the days of the "fugitive slave," and young Freckelton had his share of exciting events. Returning home, he studied elocution under Sheridan Knowles, and in 1852 entered the Baptist College, Leicester, where John Page Hopps was his colleague. Heresy was suspected, a search made in the students' rooms, and Freckelton was

expelled. He began ministerial work at Longton, in 1855, but he was too free-thoughted, and had to leave; the majority of the congregation followed him, and services were held in a disused theatre. He made the acquaintance of George Dawson, whose friendship he retained. In 1861, he took the decisive step, and five years later was appointed minister of the Unitarian Chapel, Bradford, afterwards removing to Plymouth, and in 1875 he accepted the invitation to Unity Church, Islington, where he occupied the pulpit for fourteen years. He possessed singular gifts and individuality; his eloquence and religious fervour often impressed competent judges as truly prophetic.* Occasionally the church was so crowded that chairs had to be placed in the aisles. He was deeply interested in the holding of "people's services" at theatres, and for several winters conducted similar services, especially for the working classes, at the church.

In 1879, an interesting experiment was commenced at the suggestion of Miss Florence Gregg. Many friends were grieved at the rough behaviour of the youths who thronged the Upper Street on Sunday evenings, so a committee was formed, and meetings started to draw these lads from the attractions of the streets. Invitations were distributed amongst them, and from seventy to eighty youths,

* "Inquirer," Feb. 21st, 1903, by Rev. W. G. Tarrant, B.A.

over 14, were gathered in the schoolroom, where books, pictures, and objects of interest were provided, and tea and coffee supplied at "cost price." The friends in charge sought by friendly sympathy to encourage and interest the lads, and after service was over in the church, Mr. Freckelton would "have a talk" with them; but much patient firmness and kindness became necessary to maintain order. The meetings were continued during five winters, and then merged into the Popular Services.

A series of week-evening services of praise was held every year in the church, of a distinctly religious character, which attracted strangers who would not come inside the building on Sundays. Hymns, anthems, and selections from oratorios were rendered by an augmented choir. In this connection Mr. T. R. Croger, of the Committee, acted as choirmaster, and had much influence as the Secretary of the Nonconformist Choir Union; he was also an admirable lecturer.

In 1881 the Liturgy which had been in use was replaced by the "Ten Services of Public Prayer," which continue to be employed to the present day; an open service is preferred for the evening.

A Ladies' Committee was formed in 1882, with Mrs. T. Briggs as treasurer, and Mrs. Howard Hall as secretary, to arrange the Penny Readings, the

social, domestic, and decorative work connected with the church. The present treasurer and secretary are Mrs. Waters and Mrs. Creak.

On August 12th, 1883, the twenty-first anniversary services of the opening of the church at Islington were commemorated. The Rev. T. W. Freckelton conducted the devotional part of the morning service, and the Rev. Robert Collyer, D.D., of New York, preached the sermon.

The church was crowded: amongst the congregation was Mozumdar, the Indian teacher. The sun shone brilliantly, and displayed the great beauty of the stained-glass windows. The following are a few notes from the *Inquirer* report: "The preacher has a noble presence, a well-knit frame, a magnificent head with a quantity of silver hair, a powerful face with a strong, sweet mouth, and speaking eyes, now melting into tenderness, flashing with the glow of feeling or twinkling with the play of humour." In the course of his sermon Dr. Collyer described how "twelve years ago the great fire had laid Chicago in ashes, and he met his congregation on the blackened ruins of the church in which they used to worship, and with the blackened ruins of their homes around them; and there, just after the fire, they wept together and prayed together, and he spoke a few words to them, and then they sang that little song, so sweet and true, by Sarah Flower

Adams, the song that was sung by all the churches, who never asked whether its author was a Unitarian — ‘Nearer, my God, to Thee, Nearer to Thee.’ And the song seemed to spread its wings, like the wings of an archangel over them, and give them comfort and rest and hope.” This was the favourite hymn of King Edward VII., and has this year been immortalised as the death-song played at the sinking of the “Titanic.”

On Sunday, October 12th, 1884, the first Harvest Festival was held. The church was profusely decorated with suitable emblems, and appropriate music was rendered by an augmented choir. Mr. Freckelton preached an impressive sermon on “Bringing his sheaves with him.” There was a crowded congregation. The festival was continued on the Monday evening, when Mendelssohn’s “Hymn of Praise” was sung; the offertory and the fruit were presented to the Great Northern Hospital.

In 1885 the British and Foreign Unitarian Association held their anniversary service and meeting again in Unity Church. There was a very large congregation to hear the Rev. Brooke Herford.

The Rev. T. W. Freckelton resigned his ministry in 1889. He was twice married, his second wife, a gentle, indefatigable woman, accompanied him to Islington, and pre-deceased him.

For some years Mr. Freckelton was pastor of the

church at Northampton, erected by Sir Philip and Lady Mansfield. He died February 11th, 1903. Dr. G. Dawes Hicks made a sympathetic reference to the event at Unity Church. Mr. and Mrs. Freckelton received many testimonials of appreciation during the Islington ministry, and the former had several invitations to remove, which he declined. Many of his sermons were published; the following extract is from one of his best, preached in 1888, “The Spell of the Past”: “The spell of the past is upon us, and we would not have it otherwise. It is the sweetness of all memory, the tenderness of all regret, the justification of all hope. Wherever we move in the world, some hand from out the past is helping and guiding us, some vanished face is looking upon us, some hushed voice is calling us, some influence is surrounding us which we could ill spare; and when we come into the church, which of us would wish to put back the hands of those who, in the past, by their presence here, made the church more sacred, and gave a new benediction to our worship, but are now gathered into the peace of God?”

RICHARD JAMES PLATER.

It was not until April, 1890, that a successor to the Rev. T. W. Freckelton was appointed. Meanwhile the congregation had become somewhat scattered, when the Rev. R. J. Plater first visited

Islington. He had lately seceded from the Established Church in consequence of his change of opinions, and after resigning his curacy at Penarth, he sought a Unitarian pulpit. He was an eloquent preacher, and was immediately invited to become the minister of Unity Church.

Under Mr. Plater's direction, in November, 1892, an eight days' continuous mission was conducted by the Rev. E. D. Priestley Evans, of Kidderminster, which was actively assisted by a large number of the young people of the congregation, and proved very successful. The average attendance on the six week-nights was seventy, while on each of the Sunday evenings it was about 300. Until the end of the year, Mr. Plater held a weekly Thursday evening service, but the interest was not sustained. With assistance from brother ministers, Mr. Plater instituted Sunday afternoon meetings for "Plain Talk" to attract some of the unchurched people of the district; the attendance varied from thirty to a hundred, with the exception of the occasion when Mrs. Ormiston Chant gave an address on "Public Amusements," a subject then occupying much attention, when the church was crowded and numbers could not gain admission. The afternoon meetings were converted into the "Unity Fraternals," and continued for many years.

The church sustained exceptionally heavy losses,

by death, in 1895, the most severe being that of Mr. Henry Jeffery, who "for upwards of twenty years was the faithful and zealous secretary of the church." In his youth he met with severely bigoted treatment from his employers, who, although his conduct was completely satisfactory, dismissed him solely because he attended South Place Chapel, under the Rev. W. J. Fox. Mr. Jeffery was engaged for some time in Ireland, but returned to London and became connected with Messrs. Cassell & Co.'s publishing firm, and, after a few years, was taken into partnership. He joined Unity Church in 1862, and was deeply grateful to the Rev. H. Ierson for help in doubts and difficulties. He rarely missed attending both Sunday services, and always welcomed strangers, supplying them with books and tracts, if desired. The Rev. W. Copeland Bowie referred to Mr. Jeffery in the following terms: "He was a weekly visitor to Essex Hall, and spent large sums of money in the purchase of books and tracts, many of which he published at his own expense. His chief thought and energy were given to Unity Church and the Unitarian cause. He frequently occupied the pulpit, and was an eloquent preacher, always being so very much in earnest. Our churches and societies have lost in him a wise and generous benefactor, and many of us have also lost a helpful and lovable friend."

Six months after the death of Mr. Jeffery (in 1896), Mr. Joseph T. Preston resigned the treasurership of the church upon the conclusion of twenty years' service, and was succeeded in the office by Mr. Alfred Wilson. It was felt that some recognition should be made of Mr. Preston's strenuous work during this period. The secretary of the church, Mr. John Spiller, and the secretary of the Ladies' Committee (the writer of this history) were requested to collect funds for this purpose. The former called upon Mr. Preston to ascertain if an oil portrait of himself would be acceptable, or whether he would prefer the gift to take some other form? A Committee meeting was summoned on January 17th, 1896, to receive Mr. Preston's reply. The report gives the following particulars: "Mr. Preston desired that the sum collected should form the nucleus of a Repair Endowment Fund, with the exception of a portion to be devoted to the erection of a mural tablet in the church, to the memory of Mr. Henry Jeffery." Mr. Preston's characteristic unselfishness was shown by these suggestions, neither of which would be of benefit to himself. The Committee deemed, however, that the amount was too small for the "nucleus of a Repair Endowment Fund," and they begged Mr. Preston to accept their original proposal, viz., to give sittings to Mr. W. Savage Cooper for a portrait; but they agreed

unanimously to his generous suggestion that a portion of the Preston Testimonial Fund should defray the cost of a mural tablet in the Church to the memory of Mr. Henry Jeffery.

Mr. Preston's wish to establish a "Repair Endowment Fund," shows how entire would have been his sympathy with the raising of the present "Jubilee Fund" for church finances. "On June 23rd, 1896, a large company assembled in the schoolroom, and, in the presence of Mrs. Joseph T. Preston and the members of the family, the presentation took place. The minister was in the chair, and an illuminated address was handed to Mr. Preston by Mr. Spiller with a few words. The portrait was presented, in a very feeling speech, by Mr. Frederick Nettlefold. Mr. Preston warmly thanked the subscribers. He referred to the time, seventy years ago, when as a child he went to Carter Lane Chapel, and to the deep interest he had always taken in the welfare of Unity Church. He spoke in glowing terms of the work of Sir James Clarke Lawrence, who was treasurer before him for twenty years. He thanked Mr. Spiller, Mrs. Titford, and the artist, Mr. W. Savage Cooper, for their kindness. The meeting and its gifts would, he felt sure, long be remembered by his children and his children's children.

"The whole company then gathered in the church,

where, after a hymn, Mr. Preston unveiled the tablet to Mr. Jeffery, of whom he spoke most affectionately. The meeting was closed with the benediction."—(From *The Christian Life*, June 27th, 1896.)

Mr. Plater preached a number of controversial sermons, the most scathing being that on the Athanasian Creed, which was published in the *Islington Gazette*. Nevertheless, he resigned after a ministry of seven years, and returned to the Established Church.

DR. G. DAWES HICKS.

(Contributed by Mr. James Waters.)

Mr. Plater preached his farewell sermon on March 21st, 1897, and was succeeded by the Rev. G. Dawes Hicks, M.A., Ph.D., who was minister of Unity Church for six years. Dr. Hicks, as minister, preached his first sermon on July 25th, 1897. The induction service, in which Principal James Drummond, Professor Upton, and Dr. Brooke Herford took part, was held on Saturday, July 17th, and on Sunday, the 18th, Principal Drummond preached in the morning and Professor Upton in the evening.

Dr. Hicks was born at Shrewsbury, and received his early education at the Royal Grammar School, Guildford. He had an exceptionally brilliant University career. He became a student at Owens College, Manchester, in 1884, and graduated as B.A. in 1888, taking first-class honours in Philosophy at the Victoria University, now the University of Manchester, and proceeding in 1891 to the M.A. degree. His *alma mater* conferred upon him the degree of Litt.D. in 1904. From 1888 to 1892 he was a student at Manchester New College (now Manchester College), first at London and then at

Oxford. He was elected Hibbert Scholar in 1891, and in the summer of 1892 proceeded to the University of Leipzig, where he received the Ph.D. degree in 1896. He is now a member of Trinity College, Cambridge, and is a M.A. of the Cambridge University.

Prior to his first ministerial appointment at Unity Church, Dr. Hicks was recognised as an authority on various branches of philosophy. He contributed the section on "English Philosophy in the Nineteenth Century" to Ueberweg's "History of Philosophy" in 1897, and wrote a work on the Philosophy of Kant (in German), which was published by Engelmann, of Leipzig, in the same year. Previous to that he had contributed articles on philosophical subjects to different periodicals.

While minister of Unity Church, Dr. Hicks was secretary of the London Domestic Mission Society, trustee and for five years chairman of the Book Committee of Dr. Williams' Library, member of the Presbyterian Board, and chairman of the Carmarthen College Committee, and since 1899 he has delivered the Annual Address at the College. He was lecturer at the Summer Meeting of University Extension Students in Oxford in 1900 (as again in 1911), and was also lecturer for the School of Ethics in London. He has been, since 1901, Vice-President of the Aristotelian Society. In addition to his many

ministerial duties, Dr. Hicks delivered in the school-room of Unity Church in 1899-1900 a course of lectures on "The Philosophy of Kant"; in the following year, 1900-1, another course on "The Beginnings of Philosophy"; and in the year 1901-2 a third course on "The Philosophy of the Nineteenth Century." All three courses were numerously attended by people from different parts of London, and awakened considerable interest in the subject. A Literary Society was also instituted, and the lectures and papers did much to stimulate intellectual activity in the neighbourhood.

In the year 1900, whilst still at Unity Church, Dr. Hicks originated a movement which resulted in the founding of the now well-known and widely-read *Hibbert Journal*, the first number of which appeared in October, 1902. Seeing that the *Hibbert* has issued its decennial number and its influence is acknowledged not only in the British Isles but throughout the world, it is interesting to recall the following lines from the "Editorial" Introduction in which the Editors (Mr. L. P. Jacks and Dr. Hicks) endeavour to indicate the contribution they desired their journal to make to the discussion of current religious, theological, and philosophical problems:—

"We stand," they say, "for these three positive truths: that thought striving to reach the Goal must

for ever move; that in the conflict of opinion, the movement is furthered by which the many approach the One. These three principles, which are obviously co-ordinate, express the spirit of the *Hibbert Journal* as a 'Review of Religion, Theology, and Philosophy.' "

So far as the writer of this sketch is aware there is no published account of the events that led to the establishment of that unique English quarterly. The following letter from Dr. Hicks, written at the request of a friend, forms an interesting contribution to the history of a remarkable movement, and it has also a biographical interest.

To promote the establishment of a quarterly review, which should provide an open door to the discussion of the deeper problems of life, had long been an ambition of mine. In my College days I used to bore my fellow-students by outlining, as occasion offered, the details of the plan. But the idea first took practical shape in a very incidental way. It so happened that in June, 1900, I had to decline an invitation to the Hibbert dinner on account of having to be in Carmarthen for the annual proceedings at the Presbyterian College. In writing an expression of my regret to Mr. Percy Lawford, who was at that time Secretary to the Hibbert Trust, I stated that I should particularly have liked to be present, inasmuch as I had in mind a suggestion to make to the Trustees relative to the founding of a new religious periodical. I had not expected to hear more about it, but, contrary to my expectations, the suggestion caught fire, and after my return from Carmarthen I received, on the morning of July 10th, a telegram from Mr. Lawford, asking me if possible to meet the Trustees that afternoon at Dr. Williams' Library. I did so, and they talked over the

project with me in an extremely kindly and sympathetic manner. I understand, indeed, they were not unprepared for the suggestion; the notion was to some extent in the air, and had several times been hinted at. They asked me to put my ideas on paper, and promised that they would carefully consider them. The summer holidays were then close upon us, but on my return from Grasmere in September I saw Dr. Drummond and other Oxford teachers, who agreed that the moment for action had come. A good deal of preliminary interchange of opinion among those interested in the proposal ensued, and finally it was arranged to call a special meeting to consider the matter, during the gathering of the Ministers' Institute at Manchester College in the spring of the following year. The meeting was held in the Easter Vacation of 1901. Dr. Drummond was in the chair; there was a large attendance, and the question was discussed at length. All expressed themselves as favourable to the undertaking, although some of the older men—notably Mr. R. A. Armstrong—were less sanguine of success than the younger. The outcome of the meeting was the appointment of a small committee (consisting of Dr. Drummond, Dr. Edwin Odgers, Dr. Warschauer, and myself) for the purpose of drawing up a Memorial to be presented to the Hibbert Trustees. After consulting Messrs. Williams and Norgate as to the cost of publishing, etc., I drafted the document, which was approved by the other members of the Committee, and a printed copy was sent to all former Hibbert scholars, and to others more or less connected with the work of the Hibbert Trust. With two exceptions, every one agreed to sign the Memorial. Dr. Stopford Brooke, for instance, wrote: "I have the fullest sympathy with this proposed journal, and have indeed often suggested such an effort in conversation. That it should be born and nourished by the Hibbert Trustees seems to be

far the best way of bringing it to a successful career." The Memorial, with the signatures attached, was, in due course, presented to the Trustees. It set forth the desirability of establishing a periodical in which religious and philosophical questions would be "freely and candidly discussed," which "would be open to contributions of all schools of thought," and from which no article would be excluded "on account of any particular opinions advocated therein." "We have," the memorialists asserted, "no greater wish than that the same spirit of absolute freedom, manifested, for example, in the choice of the Hibbert Lectures, should be strictly followed in the conduct of the proposed review." It was suggested that the editor should be assisted by an editorial board, and several names of persons who might be invited to serve on the Board were mentioned, including those of Canon Cheyne, Dr. Drummond, and Professor Percy Gardner (who are serving on the present Editorial Board). The Hibbert Trustees had this Memorial before them at their meeting on June 18th, 1901, when they accepted the recommendation in principle, and asked that a definitely formulated scheme with proposals as to editorship, etc., should be submitted to them. At their dinner afterwards, at the Great Central Hotel, Mr. Bryce, who was present, spoke very warmly in support of the new venture, and wished it every prosperity and success. Our little Committee of four had, accordingly, the task before it of proposing an editor. The first name that occurred to us was that of a distinguished Professor of the University of Oxford, and we approached him upon the subject. I had a long interview with him at the Oxford and Cambridge Club, but ultimately he came to the conclusion that the work of his chair in Oxford would not permit of his undertaking this additional duty. Then the Committee resolved to recommend a joint editorship

of Mr. L. P. Jacks, Mr. W. G. Tarrant, and myself. The Committee approached Mr. Jacks and Mr. Tarrant on the matter; and in the end we three agreed amongst ourselves to suggest Mr. Jacks as editor-in-chief, with Mr. Tarrant and myself as assistant editors. Dr. Drummond, Dr. Odgers, and I had a conference with the Hibbert Trustees at their meeting in July, and laid this proposition before them. Further consultation took place with Messrs. Williams and Norgate, and the final act of our little Committee was to draw up a detailed scheme which, together with a draft prospectus prepared by Mr. Jacks, was presented to the Trustees at their meeting on November 29th, 1901, and adopted by them. It is only right to add how much we were indebted in all these negotiations to Mr. Percy Lawford, the late Secretary of the Trust. Meeting us at every turn, as he did, with the utmost consideration and courtesy, it is not too much to say that the success of our endeavour was very largely due to him. With the new year, 1902, active preparations were made for the appearance of the journal. Before the publication of the first number on October 1st, 1902, Mr. Tarrant retired from our staff, but not before he had rendered valuable service in helping to see the number through the press. Such in very brief and bald outline is a history of the events that led to the initiation of the *Hibbert Journal*. This bare account can give, however, but little idea of the large amount of labour involved. The success of the journal is a striking instance of how the "practical men" of the world may go astray. On the night before the appearance of the first number I was dining with Dr. Williams' Trustees, and was sitting beside a minister who had had large experience in the work of religious organisation. I ventured to remark that we were about to witness a phenomenal success so far as the circulation of the journal was concerned. "Take my word for it," he said, "you

will not sell 500 copies." Within a week or fortnight from that time an edition of 2,000 had been exhausted, and a second edition was being printed.

The whole of Dr. Hicks's pulpit utterances were carefully prepared and expressed in chaste and beautiful language. His Sunday morning sermons were full of deep spiritual insight and power, and his evening addresses, whilst always laying due emphasis on the deep things of the spirit, drew attention to the wealth of moral and practical help there is to be found in the great literature of the past and of the present. There are many who recall with gratitude his fine expositions (to mention but a few) of Wordsworth's "Prelude," Browning's "Paracelsus" and "Ring and the Book," Goethe's "Faust," "Hamlet," "The Merchant of Venice," "The Tempest," the teachings of Tennyson, Carlyle, and Emerson, and also his addresses on the more striking "Biographies" of the period, and on many other literary masterpieces. The aim of these evening discourses was to awaken interest in the moral and spiritual problems of our time.

Another feature of this ministry calls for mention. In speaking at the evening meeting after the induction service already referred to, Dr. Hicks was enabled to read from a letter of Dr. James Martineau, who was then at his summer residence in Scotland, a message of God-speed upon com-

mencing the work of the ministry. Upon his return to London in November, Dr. Martineau joined the congregation, and from that time until a few weeks before his death in January, 1900, he, with his daughters, was, when in London, a regular attendant at the morning service. Alluding to this in one of his published sermons, Dr. Hicks said: "If there be one thing that should serve to hallow this church in your hearts and in mine, the fact that he once worshipped here should constitute it; that he once mingled his prayers with ours in devotion to the great Father, whose revealer and prophet he was."

It is impossible to pass over here an event in which the members of the congregation felt a deep personal interest—the marriage of Dr. Hicks and Miss Lucy K. Garrett, which took place at Unity Church, on March 20th, 1902. Miss Garrett's father and mother had been members of the church in Mr. Freckelton's ministry, and after their death she and three of her sisters continued to support its various institutions. For many years Miss L. K. Garrett was treasurer of the Sunday-schools, and the regular teacher of the infant class, which was a very large one. She was greatly beloved by her scholars. She delighted to have them around her, and was a constant visitor in their homes. She led also a class of grown-up girls on one evening of the week, and tried to be the friend and helper of each of them.

In countless unobtrusive ways she did all in her power to aid every good work that was going on in the church and school. For several years she was secretary of the Literary Society, and scarcely ever missed one of its meetings. The feeling of affection and respect for her found spontaneous expression at the gathering in the schoolroom held after her marriage for the purpose of conveying the good wishes of those with whom she had laboured. A few months later she delivered the address at the Scholars' Annual Flower Show, and many will remember the beauty and earnestness of her utterance on that occasion. For six years it was her joy and happiness to share in the life and work of her husband. No part of that work was foreign to her; no feature of it was there in which she did not participate. Then, suddenly and without warning, in the summer of 1908, she was seized with an illness that was beyond the power of medical science to stem, and the earthly union, so full of blessings and of promise, ceased. All that is mortal of her rests in the quiet cemetery of St. Giles', at Cambridge. But in the hearts of those who loved her she still lives as truly as in God's heaven.

Since leaving Unity Church in 1903 Dr. Hicks has published various papers in *The Proceedings of the Aristotelian Society*, *Mind*, *The British Journal of Psychology*, *The Hibbert Journal*,

and other periodicals. He was appointed in 1903 Examiner of Logic and Moral Philosophy in the University of Glasgow, and in the following year he became Professor of Philosophy in University College, London, which position he still occupies. He is also at the present time chairman of the Board of Philosophical Studies in the University of London, and Dean of the Faculty of Arts in University College. Since 1909 he has lectured at Cambridge on Philosophy and Psychology, and has recently delivered in Oxford, London, and Cambridge, a course of lectures on German Philosophy to popular audiences, which were in each of these places very largely attended.

ERNEST SAVELL HICKS, M.A.

Although of similar name, Mr. Hicks is not related to the previous minister. He was born at Fallowfield, Manchester, July 1st, 1877. He was first educated at Mr. Mathwin's school, Bickerton House, Birkdale. Next he attended University College, Liverpool, 1893-4; removing to Jesus College, Oxford, 1894-7; then to Manchester College, Oxford, 1897-1900; M.A. (Oxon.), 1901; Assistant Minister to the Rev. Christopher James Street, M.A., LL.B., Bolton, Bank Street and Halliwell Road, 1900-3. At this time, he received a hearty and unanimous invitation to the pulpit of Unity Church, Islington.

A Welcome Soirée was held on Thursday, November 4th, in the schoolroom, when Mr. Alfred Wilson occupied the chair, and the Rev. C. J. Street came from Sheffield, where he had himself been recently welcomed, and gave the charge to the Minister.

Mr. J. T. Preston, as the oldest member, welcomed Mr. Hicks on behalf of the congregation. The Rev. W. Copeland Bowie spoke for the British and Foreign Unitarian Association; the Rev. Henry Gow, B.A., for the London ministers; Dr. Hall,

M.A., of the Presbyterian Church, Colebrook Row; and the Rev. Charles Garnett, Congregationalist, offered kind and neighbourly welcomes. The Rev. Elvet Lewis, then of Harecourt Chapel, Canonbury, was present for a short time during the evening, and Mr. Joseph Classon Preston added a few genial words as a Trustee of the Church. There was a very large attendance, which included the Minister's mother, Mrs. Joseph Ernest Hicks, Mrs. and Miss Ormrod, of Bolton. The Rev. E. Savell Hicks replied to the kind wishes expressed with much feeling and earnestness. He commenced his ministry on November 1st, 1903, choosing for his morning subject, "The Ideal Church." In a letter to the congregation, contained in the November Calendar, he thanked them for their trust, and referred to the aims which he had in view.

On June 7th, 1904, the Rev. E. Savell Hicks was married by the Rev. C. J. Street, of Sheffield, assisted by the Rev. J. H. Weatherall, M.A., at Bank Street Chapel, Bolton, to Miss Mabel Ormrod, youngest daughter of the late Mr. Joseph Ormrod and Mrs. Ormrod, of Morelands, Heaton, Bolton. A telegram of congratulation was sent on the day, by the congregation of Unity Church, and at a soirée in the schoolroom on June 29th, the minister and his bride were presented by the Treasurer, Mr. Wilson, on behalf of the subscribers, with a

“canteen” of plate and cutlery as a token of their good wishes.

The congregation suffered a severe loss by the death, at the age of 84, of Mr. Joseph Thomas Preston, the “Father of Unity Church,” on February 19th, 1904. As the memorial tablet mentions, “he was for upwards of seventy years a member of the congregation worshipping in Carter Lane Chapel, and afterwards in this church.” Several references will be found in this book to his earnestness and religious devotion to the Unitarian cause.

In 1906 the Rev. E. Savell Hicks brought forward a scheme with a twofold object. As more accommodation was required for the Sunday School classes and the meetings of the various societies connected with the church, and a great desire had been expressed to erect some worthy memorial to Mr. J. T. Preston, it was decided to build suitable buildings on the vacant yard behind the schoolroom in Florence Street. To raise the necessary funds a general appeal was to be made to all Unitarians for assistance in the work, and a Bazaar was to be held in the autumn. These buildings were to be called “The Preston Memorial Hall.” Mainly owing to the energy of the genial and popular Minister, the sum of £1,160 was collected for the Building Fund. The Sunday School contributed £50, and the pro-

ceeds of the three days’ Bazaar at Myddelton Hall realised £240. It had been hoped that a small reserve fund might also have been provided, upon which the Treasurer might draw to meet the annual deficit, but this result was not attained. Rooms for the caretakers were to be included in the buildings. Plans were designed by Mr. Howard Chatfeild Clarke, and carried out by Mr. C. P. Roberts.

The Preston Memorial Rooms were opened on Tuesday, February 12th, 1907. After a reception in the schoolroom, Mr. Grosvenor Talbot, J.P., President of the British and Foreign Unitarian Association, took the chair, and was supported on the platform by Miss Preston, Mr. Stanton W. Preston, Mr. J. Classon Preston, Dr. Drummond, Dr. Blake Odgers, K.C., the Revs. W. Copeland Bowie, E. Savell Hicks, M.A., Charles Roper, B.A., William Wooding, B.A., Mr. Howard Chatfeild-Clarke (Architect), Mr. C. P. Roberts (Builder), Mr. Ronald Bartram, and Mr. F. C. Creak (Secretary and Treasurer of the Memorial Building Fund respectively), Mr. F. Leyden Sargent (Secretary of Unity Church), and Mr. Alfred Wilson (Treasurer of the Church).

Between fifteen and twenty members of the Preston family were present, including Mrs. Bartram, Mrs. Classon Preston, Mrs. Sidney Preston, Mr. and Mrs. Percy Preston, and Mrs. Frank

Preston, also Mr. J. T. Preston's cousin, Miss Chamberlain.

The Chairman recalled his early memories of Carter Lane Chapel, when as a boy at University College School he walked from Gower Street on Sundays to attend the services. He went down Holborn Hill (prior to the Viaduct), past Newgate, to Carter Lane. He remembered Dr. Hutton preaching in the old chapel, and in those days there was no name more honoured than that of Preston. There had been many changes, and the congregation had removed to Unity Church. Unitarianism also had changed and gone forward. He congratulated Miss Preston, the family, and friends, upon the erection of the Memorial Buildings, and he trusted these would become the centre of much good work for the uplifting of the district.

Dr. Drummond gave an address full of sympathy and tenderness for the man whose character and devotion these new buildings were to commemorate.

"Mr. Joseph Thomas Preston was a firm and consistent Christian. His religion was deep, earnest, and sincere, and his whole interest was given first to Carter Lane and then to Unity Church. He had the reserve which was characteristic of Unitarians; deep emotions do not easily express themselves, but his was the true eloquence of an honourable life; by his actions he had preached many a sermon of which

he was unconscious." Dr. Drummond hoped that this Hall would long cherish the spirit of Mr. Joseph Preston—a spirit of faithfulness, of sincerity, and simple courage.

The Rev. E. Savell Hicks expressed his pleasure at the presence of his old friend and Principal, Dr. Drummond. He spoke of Mr. Preston as a man who made his religion his business, and his business his religion. He referred in affectionate terms to Miss Preston, who had been ever faithful to Unity Church and was never willingly absent from the services.

Mr. J. Classon Preston, the eldest son of Mr. J. T. Preston, gave a brief history of Carter Lane and Unity Church, and also paid an affectionate tribute to Miss Preston, who "loved the very stones of which Unity Church was built." He thanked all those who had now rendered honour to the memory of his revered father.

The Rev. W. Copeland Bowie moved a vote of thanks to the chairman and Miss Preston, which Mr. Wilson seconded.

Miss Preston said she was overwhelmed by the kindness shown to her family, and with deep feeling spoke of the noble character and devotion of her "dear brother Joseph." She especially thanked Mr. Hicks for his energy in obtaining so much financial help outside the congregation.

Miss Preston then performed the ceremony of opening the door of the new building. No attempt had yet been made to adorn the walls of the Preston Rooms, but in the large classroom on the ground floor was one solitary picture, a fine autotype portrait of Joseph Thomas Preston, without which a Preston Memorial Hall could hardly have been deemed complete. It was presented by Mrs. Sydney Titford, and attached to the picture was her card, bearing the simple but eloquent words, "In memory of an Old Friend."—*The Christian Life*, February 16th, 1907.

Every winter the Preston buildings are in constant use for religious and social activities connected with the church.

At the International Congress of Religious Liberals, held in Boston, Mass., September, 1907, the Rev. E. Savell Hicks attended. He preached in several American pulpits during his stay.

Profound grief was felt by the congregation when, after six years' devoted service, the Rev. E. Savell Hicks resigned the ministry of this church, upon having received and accepted a call from the members of Stephen's Green Unitarian Church, Dublin. His attractive personality, energetic and kindly nature made him beloved by all, and gave him great influence, particularly over the young people of the church.

On Tuesday, March 15th, 1910, the farewell and presentations to the Rev. and Mrs. E. Savell Hicks and Mrs. J. E. Hicks took place, when 200 members and friends attended. Refreshments were served in the Preston Room for an hour, and later the company assembled in the schoolroom, and the chair was taken by Mr. Alfred Wilson (treasurer), supported by Miss Preston, Mrs. Bartram, Mrs. Titford, Mr. J. Classon Preston, the Rev. A. A. Charlesworth, and Mr. F. Leyden Sargent (secretary).

The Chairman opened the proceedings with an apology from Mr. John Harrison, President of the British and Foreign Unitarian Association, who was unable to be present. Mr. Wilson referred in terms of warm appreciation to the work of Mr. Hicks, but they would always have a tangible reminder of his work in the Preston Rooms, the erection of which was due to his initiative and energy. To show how useful these rooms were to the life of the church one had only to look at the work that was carried on there, night after night, to realise that Mr. Hicks's ministry had borne good fruit. His future progress and career would be followed with deep interest by all the congregation. He was taking with him his wife and mother, both of whom were held in most affectionate regard and whose genial presence and friendship would be greatly missed.

Mrs. Bartram, on behalf of the women of the congregation, referred especially to the help given by Mrs. E. Savell Hicks and Mrs. J. E. Hicks. It was said that the minister's wife was an unpaid curate, and these ladies were as two such curates. On behalf of the Ladies' Committee she wished them God-speed and farewell, and all health and happiness in their new sphere. Mr. J. T. Mackey spoke for the Sunday-school, the Rev. A. A. Charlesworth for the London ministers, who would lose a colleague of rare enthusiasm for the Unitarian cause.

Mr. F. Leyden Sargent (secretary) said that the Committee had asked Miss Preston, as the oldest member, to make the presentations, but she felt herself unable to do so. He referred to his first meeting with Mr. Hicks at Oxford, fourteen years ago, never anticipating that he would become the minister of Unity Church. Now deep personal friendships had been formed, and he had infected them with his enthusiasm. He, his wife, and his mother would all carry with them the love and affection of the congregation. He concluded by asking Mr. Hicks to accept a gold watch and chain, Mrs. Savell Hicks a bracelet, and Mrs. J. E. Hicks a pendant, as tokens of their affectionate regard. Accompanying these was a list of the names of 130 subscribers.

The Rev. E. Savell Hicks, M.A., who was most heartily received, said he knew that all the kind things expressed were sincere, but they had, if possible, doubled his sadness. He felt that, considering all circumstances, he was doing what was right. He had had his times of occasional despondency, but his ministry with them had been a joy. Some members had spoken of his influence upon themselves, but their influence on him was greater than they imagined. If only congregations could realise how much they meant to their minister! On behalf of his wife, his mother, and himself he gratefully acknowledged the beautiful gifts they had received, which they would always prize as long as they lived. Warm friendships had been formed that would survive the separation, and he hoped he might sometimes have the privilege of again preaching in their pulpit. They must be loyal to his successor and loyal to their church, which was not dependent on one man, but stood for principles.

On the following Sunday Mr. Hicks preached his farewell sermons to large congregations, amidst deep emotion and regret. His eloquent address in the morning was from the text taken from the Book of Proverbs: "Give heed unto the word, and put thy trust in the Lord." Mr. Hicks gave a brief sketch of the history of the church, and, continuing, said: "This congregation owes much to the men

and women of the past, who had placed conscience above all else, and dared to think for themselves on matters of religion. The past was a priceless heritage, a great possession. The old, old heritage of the past in thought and example was of incalculable value, and was useful inasmuch as the new might be discovered from it. They must feel the mighty hand of the past, and remember the God who brought them out of the house of bondage. Religion should be an inspiration to further life and thought outside the church; it was more than a devotional exercise. He desired the members of the church to minister to one another, to help one another, to join the spirit of the past and its stalwarts with the present, to 'give heed to the word,' so that in this church love to God and man should be writ large, not in illuminated scrolls, but in the broad lettering of human life; welded together by links of high purpose, joined by the fetters of unselfish sympathy, devotion, and love. He had laboured in the church for six and a half years, and had given to it the best that in him lay. Mr. Hicks thanked them for all their kindness to him, and with deep feeling concluded: "I commit this church into your charge; each one of you can be its minister."—(*The Christian Life*, March 19th and 26th, 1910.)

Many of Mr. Hicks's addresses were printed,

amongst them being "The Personality of Jesus," "Creed and Character," a course of sermons entitled "The Problem of Immortality," and an address in two parts, "The Right to Think." His chief work, "The Bible Literature in the Light of Modern Knowledge," a valuable book for readers of the Bible, has been published this year by the Sunday-school Association, Essex Hall.

During his Islington ministry, Mr. Hicks was for a few years the energetic secretary of the London District Unitarian Society, where his genial character added much enthusiasm to the cause and its meetings, his departure from London made his presence sorely missed, and for a time overshadowed the gatherings.

Reference should be made to a very remarkable lecture delivered by Mr. Hicks at the opening of the Literary Society for the session 1908-9, in the schoolroom. It was entitled, "One Hundred Years Ago," and dealt in a masterly manner with the condition of England in 1808; with the activities in religion, politics, art, science, and the social conditions of that period. He especially drew attention to the years between 1775 and 1815, when there was a great upheaval everywhere, and the births of men of mark and genius were crowded into a year or two. "In 1808 were born Tennyson, Mendelssohn, and Gladstone, names famous in their

different spheres for all time; during this period there was a great burst of song throughout the land, and a list of poets born that began with Burns and included Wordsworth. In religion, Wesley's revival was stirring the country. The Five Mile Act was still in force, and Unitarians were still liable to be prosecuted under the Blasphemy Act. Howard was urging his prison reforms, morality was at a low ebb, and amusements were barbarous. In a *Times* of 1808 two columns were devoted to a prize fight, and there were only twenty-three advertisements."

Mr. Hicks sketched in word pictures, with vivid touches, the figures of Napoleon, Wellington, and Nelson, and modestly concluded by saying that his lecture was to be looked upon only as a background to those that were to follow depicting the celebrities whose centenaries would be commemorated in 1908-9.

He compared the revival of "One Hundred Years Ago" to Tennyson's "Coming of Arthur"—a new light that arose out of the unknown and the darkness, bringing illumination into the years that are to come.

WILLIAM TUDOR JONES, PH.D.

The present minister of the church is a native of Cardiganshire, and at a very early age became a pupil teacher and afterwards a schoolmaster. The *Cambrian News* and the *Welsh Gazette* have referred frequently to his activity, proverbial memory, and contributions to Welsh literature and poetry when quite a boy. Before he was 15 he composed dialogues and sketches for the young people of the village to act in the literary societies so much in vogue in the 'eighties. He lectured in the Calvinistic Methodist Churches of the district before he was 18, and was invited to become a preacher when he was little more than a lad. After serving as master of the Cwmrheidol School for five years and lecturing and preaching on Sundays, he entered the University College of Wales, Aberystwyth, where he remained for two years. Afterwards he entered the South Wales Calvinistic Methodist Theological College. In 1892 he was ordained a minister with the Calvinistic Methodists, and held the pastorates of two churches in the suburbs of Cardiff, where he was the means of establishing two new churches. When here, he came into contact with Professor J. S. Mackenzie,

the well-known philosopher. Professor Mackenzie interested him greatly in philosophy. Dr. Jones attended the senior classes in Philosophy at Cardiff University College for three years, and he always considers that the personalities who have most influenced his life have been Professor J. S. Mackenzie and Professors Eucken and Wendt, of Jena.

His studies led him out of the church of his youth, and in January, 1899, he accepted a call to the Swansea Unitarian Church. Here he worked with great success, and his Sunday evening discourses drew crowded congregations. The church became a centre of intellectual activity, and young people came from long distances to the services and the weekly classes. Several orthodox clergy attacked the young minister, who carried on a vigorous discussion in the local press.

In addition to his church work, Dr. Jones lectured year after year to the Scientific Society and the Royal Institution of South Wales, always attracting large audiences. The *Cambrian* published his addresses and sermons, and amongst his subjects were "Intelligence and Instinct," "Theories of Body and Mind," "Eucken's Philosophy," "The Literary Celebrities of Jena and Weimer," "Welsh Poetry and Folklore," and a large number of lectures dealing with literature and philosophy.

As early as 1902 Dr. Jones called attention to

the significance of Eucken's Philosophy, and later he published several articles on his "Philosophy of Religion." Dr. Tudor Jones is to be congratulated upon being the first to make Professor Eucken's writings known in England, where he became his chief interpreter. He was followed in this work by his friend, Professor Boyce Gibson, now of Melbourne. To-day the writers on Eucken are too numerous to mention.

The Swansea congregation showed their appreciation of their minister by granting him six months' leave of absence each year in 1903, 1904, and 1905 to study in Jena under Professors Eucken, Liebmann, and Wendt. The Hibbert Trustees, on the recommendations of Dr. Estlin Carpenter and Professor J. S. Mackenzie, granted him a scholarship. Dr. Jones, in referring to this, has said publicly: "This church of Swansea has saved my life on two occasions. They opened their doors to me when traditional theology had left me helpless in the storm, and they came to my aid when a second great intellectual and religious hunger gripped my mind and soul." At Jena, Dr. and Mrs. Jones formed close friendships with the families of Professors Eucken and Wendt. This period proved to be the "great illumination" of their lives.

Dr. Jones studied Philosophy, the New Testament, History, and Philology. His book (in

German) on "The Idea of Personality in English Philosophy," received Professor Eucken's highest commendation, and in 1905 he graduated as Doctor of Philosophy in the University of Jena. He has written numerous articles on Philosophy and Religion in Welsh journals; his "History of Free Religious Thought in Swansea" was much praised by Principal Alexander Gordon as a valuable account of early Nonconformity in South Wales. His articles on Eucken's Philosophy have appeared in the *Inquirer*; they were republished, and are now out of print. He wrote pamphlets on "Thought and Feeling in Religion," "Yesterday, To-day, and To-morrow in Religion," "The Parables of Jesus," "Closed and Open Pathways to Religion," "The Meaning of Ideals in Education," besides others in *The Nation*, *The Christian Commonwealth*, *Inquirer*, *The Christian Life*, and various other journals. During last year Dr. Jones translated Eucken's great work, "The Truth of Religion," into English. His "Parables" have been translated into Dutch and some of his English articles into German. While minister at Wellington, the New Zealand papers published many of his writings on Religion and Philosophy. He is now engaged for Messrs. Williams and Norgate, on "An Interpretation of Rudolf Eucken's Philosophy," and on a volume comprising a series of lectures on "Pathways of

Religion," which he delivered last year at the City Temple and before the Liberal Christian League.

In July of this year, when the Rev. R. J. Campbell, of the City Temple, felt obliged to resign the Wardenship of the Hostel for the Pioneer Preachers, he invited Dr. Jones to succeed him, who then became responsible for the training of six young men, preparing for the ministry in our group of Free Churches.

Mrs. Tudor Jones is a native of Northampton, and, although a member of the Established Church, was acquainted with Unitarians of that town and was not prejudiced against the freer faith. She also studied at the University of Jena, and was the first woman student to be admitted to the theological classes; her other subjects were Art, Modern Languages, and the Theory of Education. She has frequently lectured on educational and social matters. At Swansea she and Mrs. Reid founded a large library, and one of the most successful Postal Missions in the country.

At the close of 1905 Dr. Jones's health broke down, which was not surprising considering his arduous work at Jena, and his pastorate at Swansea. The British and Foreign Unitarian Association invited him to go to New Zealand to preach in different parts of the islands, and found a church in Wellington. The Swansea Committee rebelled

against this action, but gave way under the medical advice. The news of the close of the seven years' pastorate, which had met with great acceptance, was received with profound sorrow and sympathy, not only by the congregation, but by Swansea residents generally. The newspapers published appreciative articles of Dr. and Mrs. Jones, inserting their portraits, and all denominations, from the Roman Catholics to the Secularists, wrote letters expressing their regard and regret at their departure. The farewells to the minister and his wife, on their final Sunday, would long be remembered. The church was crowded on the Sunday morning, and in the evening the service was deeply affecting. A huge crowd, unable to obtain admission, remained outside and waited to bid him God-speed and shake hands with them both. It was a scene reported by the *Daily Leader* and the *Daily Post* to have been quite unique.

The Monday evening farewell meeting was fully described in the papers at the time. Valuable presentations were made to both (a gold watch and chain with an address to Dr. Jones, and beautiful silver to Mrs. Jones).

The following week a farewell meeting was held at Essex Hall, presided over by Mr. C. Fellowes Pearson; the Rev. Charles Hargrove, M.A., Dr. Blake Odgers, and others taking part. In the *Seed*

Sower of February 15th, 1906 (editor, the Rev. Joseph Wood, of Birmingham), "Scrutator" writes: "Rev. Dr. Tudor Jones and his wife have had touching farewells at Swansea, and at Essex Hall, London, before entering upon their new life and work in New Zealand, where a great opening presents itself, and where this devoted couple, full of ability and zeal, are sure to be leaders in the great cause of religious freedom and progress. They take with them the good wishes of hosts of friends."

On March 26th, 1906, Dr. and Mrs. Jones landed at Wellington, and were very cordially received by members of the Unitarian Society; a social reception was accorded them a few days later.

On Sunday, April 1st, 1906, Dr. Jones commenced his ministry at New Zealand, where services were held in a hall. A fund for building a church was started, and, with the energetic help of Mrs. Tudor Jones, over £3,500 was raised. Land was bought, and the foundation stone of the new church was laid by Dr. Jones. The stone bears the following words: "Unitarian Free Church. For the Worship of God and the Service of Man, This stone was laid by the Rev. William Tudor Jones, Ph.D. (first minister), January 6th, 1909."

Prosperity attended the ministry of Dr. Jones, and on Sunday, April 18th, 1909, the Unitarian Free Church was opened, the minister conducting

both services. There were crowded congregations; in the evening numbers were unable to obtain admission.

In 1910, Dr. and Mrs. Jones, feeling that the work which they had set out to do in New Zealand was accomplished, prepared to return home. This decision was received with profound regret by the large congregation. A farewell conversazione was held on February 16th, when, on behalf of the church members, Mr. J. M. Richardson presented Dr. Jones with an address and a purse of sovereigns, and Miss Mary E. Richmond, for the women of the church, handed Mrs. Jones a gold watch and chain as a testimonial. Dr. and Mrs. Jones thanked all for the great kindness received during their stay at Wellington.

Farewell services took place on February 20th, and numbers again could not be admitted for want of room. After the benediction, the congregation bade farewell to Dr. and Mrs. Jones with deep feeling, wishing them God-speed.

The pulpit of Unity Church having been vacated by the Rev. Savell Hicks, a cordial invitation was conveyed to Dr. Jones to preach at Islington upon his return home. He and his wife arrived in London on Saturday, April 30th, 1910. On the following Friday, May 6th, the country was plunged into grief by the death of King Edward VII. The first

sermon, therefore, preached by Dr. Jones in this church was a memorial one for the King, from a Colonial point of view.

At the end of May, the Committee unanimously invited Dr. Jones to become minister of the church, subject to the approval of the members. After which, the resolution was immediately sent to Dr. Tudor Jones, with expressions of cordiality, to which he forwarded a very kind acceptance in reply.

Dr. Jones entered upon his duties on Sunday, July 3rd, 1910, preaching eloquent sermons at both services.

The welcome to the new minister was given on Thursday, July 14th, and was very largely attended. The chair was taken by Mr. Alfred Wilson, treasurer, who this year was President of the London District Unitarian Society. After the singing of the Rev. W. G. Tarrant's hymn, "Come, let us join with faithful souls," Mr. F. Leyden Sargent, secretary, read letters and telegrams conveying warm greetings from Professors Eucken and Wendt, of Jena University; Dr. Drummond and Professor Upton, of Oxford; Rev. R. J. Campbell; Dr. G. Dawes Hicks; Professor Boyce Gibson; the Committee of the Swansea Unitarian Congregation; Rev. W. H. Drummond; and Rev. E. Savell Hicks, of Dublin. All the proceedings were most

enthusiastic. In addition to the speakers, Mrs. Tudor Jones, Miss Preston, Mrs. Wilson, and Rev. W. Copeland Bowie, were on the platform.

The Chairman, with great cordiality, welcomed the new minister and his wife to Unity Church. Rev. J. C. Henderson, of Islington Congregational Chapel, spoke a few friendly words as a neighbour. Mr. J. T. Mackey gave the welcome from the Sunday scholars and teachers. Rev. W. G. Tarrant gave the charge to the congregation, urging them to be regular in their attendance at public worship.

Dr. Estlin Carpenter, Principal of Manchester College, Oxford, spoke on "The Changing Aspects of the Ministry," and referred to the influence of Professor Eucken's teaching on the work of Dr. Tudor Jones in New Zealand, and of its inspiration and large outlook over men and life generally. Unity Church was to be congratulated upon the zeal, energy, and skill Dr. Tudor Jones would bring to it. He hoped that, as at Wellington, so at Islington, he would go forward with enlarging success and increasing joy, and be faithful in every good word and work.

Rev. Chas. Hargrove, President of the British and Foreign Unitarian Association, heartily welcomed Dr. Jones, not only to Unity Church, but to the Christian ministry of the Metropolis.

Rev. F. K. Freeston spoke for the London ministers, and of their difficulties in London to-day. He referred to his presence at the welcome of Dr. Dawes Hicks, thirteen years ago. Under such an enthusiastic and whole-hearted ministry as the present one, he felt convinced Unity Church had a bright future.

Mr. James Ferner, of Auckland, New Zealand, spoke of the good work done in Wellington by Dr. and Mrs. Tudor Jones.

Mr. John Harrision welcomed for the Unitarian laymen, and was sure the energy, enthusiasm and ability of Dr. Tudor Jones would be a strength and support to the Unitarian cause in London.

Rev. C. A. Roys, of America, added some kind words.

Dr. W. Tudor Jones, who was greeted with enthusiasm, said with deep feeling that they had made it impossible for him to reply to them, in the first place by the great heartiness of their welcome and their kindly sympathy, and secondly by their over-estimation of his work in the past. Thirteen years ago he heard Dr. Carpenter deliver an address at the Cardiff Unitarian Church. As he walked home he asked himself: "Are these things true?" He had failed to get religion in the theology of his fathers, as a Calvinistic Methodist, but he found it in the freedom of the Unitarian Church. To his

Swansea congregation, who opened their doors to him, he would ever be deeply grateful. This religious freedom became so great a joy to himself that he always wished to share it with others. His aim at Unity Church would be to try and help his people to discover the foundation of their religion beneath mere theological opinions, and he would endeavour to show how true and spiritual religion manifested itself in character and in the conduct of daily life. He would try to be of real service to every member of his congregation, and he hoped all would come to him who were in doubt or difficulty. He was taking up his ministry with confidence in his message, and he would do his best.

Mrs. Alfred Wilson thanked all the speakers, and after the singing of another hymn, the Benediction by Dr. Tudor Jones concluded a meeting which will ever remain an inspiring memory.

The month following brought the gathering of the International Congress of Free Christianity and Religious Progress, in Berlin. Thirty different nationalities and sixty different church fellowships were represented. The proceedings were marked by great enthusiasm, and exerted a strong influence on the religious life of Germany. Nearly 150 speakers were included in the official programme, amongst them being Dr. Tudor Jones, who gave addresses on two occasions in German.

The closing session of the Congress was held at the Wartburg, on Friday, April 12th, 1910, and in his book, "A Summer Flight," Dr. F. A. Bisbee, of Boston, Mass. (who preached at Unity Church on his way to Berlin), thus refers to the event: "There are occasions which thrill one by their rare significance; some such have come into my life, but never one which so caught my imagination and unfolded before me a brighter vision." Over the babble of voices in many languages, there swept, from a group of choral singers, the music of Luther's grand hymn, "A mighty stronghold is our God."

In June, 1911, the religious world was profoundly stirred by the visit, for the first time to London, of Professor Rudolf Eucken, of Jena University, who came for the purpose of delivering the Essex Hall Lecture, at the anniversary meetings of the British and Foreign Unitarian Association, during the Whit-week.

A close friendship existed between Professor Eucken, as teacher, and Dr. Jones, as pupil, and the former accepted the invitation of the latter to occupy his pulpit on Whit Sunday evening.

A crowded congregation assembled in Unity Church to hear Professor Eucken, on June 4th, and the following excellent description and report are from the pen of "Lorna" (Miss Jane T. Stoddart), published in the *British Weekly* of June 8th, 1911:

“Dr. Eucken has a very noble, Plato-like head, calm, dignified, and benevolent, with abundant silver-grey hair. His figure is short, but erect and well built. The deep blue eyes are those of a master of the inner life. The address was delivered in German, and occupied nearly an hour. He began and ended with a courteous bow and emphasised every sentence with movements of the hands. At the commencement he expressed his warmest thanks for the goodwill shown to him in London by those who are the adherents of a ‘Liberal Christianity,’ and on these words he founded his remarks. The Christianity which he accepts is one untrammelled by ancient forms. Christianity is not one of many religions. ‘For us it is the religion of religions.’

“It has poured new strength into mankind and given men courage for a heroic battle. This higher life is not separated from daily existence; it is meant to uphold us in life’s conflicts. ‘Christianity is the religion of personality.’

“Eucken has been described as cold and reserved, yet there was in the address of Sunday evening a summer warmth like that of the quiet June evening outside. His voice vibrated with feeling as he said: ‘Love is incomparably more than sympathy.’ With deep tenderness, he quoted the saying of Pascal: ‘Thou wouldst not seek me, hadst thou not already found me.’ Love means the uplifting

of the whole nature. It is the work of God within us. ‘Christianity brings the prospect of perennial youth to man. Christianity has not only a great past, but also a great future.’

“The second portion of the address was a plea for Liberal Christianity. It cannot be bound to the modes of thought of the fourth, fifth, and sixteenth centuries. The unrest of to-day is a sign that God is working in the hearts of men. Two other sentences were characteristic of Eucken’s teaching: ‘We do not want less religion, but more religion,’ and, ‘We must again put a soul into our work.’

“After the conclusion of the address and a résumé by Dr. Tudor Jones at the end of the service, Professor Eucken held an informal reception, when he shook hands with the majority of the congregation.”

Upon his return to Jena he wrote to Dr. Jones expressing the warm appreciation of Frau Eucken and himself of the hearty welcome accorded them at Unity Church. The present writer also had the happiness of receiving a very kind letter from the renowned teacher, in connection with another matter, in which occur the following sentences: “Be assured that my wife and I look back with very great pleasure to the time we spent with you (at Unity Church), and to our visit to London. It was a great gain for us to come to know so many excellent people, and to find such a warm interest

taken in my books. I am especially grateful to Dr. Tudor Jones, who, with such wonderful energy and the most affectionate loyalty, works for my ideas. He is a brilliant man, and you may be proud to possess him in your church."

During the early part of the year, Eucken's greatest work, "The Truth of Religion," was being translated into English by Dr. Jones. It was published on November 1st, 1911, and has had a world-wide circulation.

The anniversary of the Sunday School Association was held on Whit Tuesday, May 28th, this year. Dr. Jones gave the afternoon address, which was described as "masterly and eloquent." It was delivered with religious fervour and received an ovation at the close. The address was fully reported in the *Inquirer* and the *Christian Life*. The subject was "The Use of the Bible in Education," and the speaker urged that it was not sufficiently read in the schools and homes. "The life, death, and spiritual resurrection of the Founder of our Faith should be continually presented to the child, who is infinitely attracted by them. Jesus possessed something that was beyond the world, which made him what he was and his disciples what they were. If they could get religion into the lives of the young people and the children, it would not matter where they were going, they would be going with God and the life

universal, and their faith would translate itself into acts of service for the world, for the longing to respond to the call of the Spirit would be in them, which Dr. Everett Hale had so finely expressed—

"And I? Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some rock for me to rend,
Some stone for me to break,
Some handful of His corn to take
And scatter far afield,
Till it in time shall yield
Its hundredfold
Of grains of gold,
To feed the hungry children of my God?"

CHAPTER V.

NOTES ON THE FOUNDERS AND DESCENDANTS OF
EJECTED MINISTERS.

THE CHAMBERLAIN FAMILY.

THE Chamberlain family is descended from John Spicer, who was burned as a Protestant, March 24th, 1556, under Queen Mary. The grandson of John Spicer was the Rev. William Spicer, vicar of Stone, Worcestershire, whose daughter, Hannah, married, in 1652, the Rev. Richard Serjeant, of Kidderminster, who succeeded his father-in-law, in 1656, as vicar of Stone. When he was 26 years of age, Richard Baxter met him at Kidderminster, and a strong friendship grew up between them. Baxter refers to Serjeant in the highest terms. The parish church at Stone has disappeared, but in the churchyard is the tombstone of William and Ursula Spicer with some armourial bearings. Richard Serjeant was ejected from Stone August 24th, 1662. He

had three daughters; the eldest, Sarah, was married, in 1675, to Francis Witton, of the Lye, near Stourbridge, whose eldest daughter, Susannah, married William Scott, in 1718. Through their daughter Elizabeth, who was married, in 1755, to Joseph Strutt, was descended Martha Statham, second wife of the first Joseph Chamberlain; their son Joseph, the second of that name, married Caroline Harben, and they became the parents of the Right Hon. Joseph Chamberlain, M.P., who was born July 8th, 1836, and of other sons, also of Mrs. William Kenrick, Mrs. Christopher James, and Mrs. Ryland. The following entry in the Marriage Register of Unity Church is of great interest, as the ceremony took place on August 26th, 1862, a few days after the opening of the church. The bridegroom was "William Kenrick," the bride "Mary Chamberlain," the officiating minister "Rev. Henry Ierson." The "golden wedding" was celebrated on August 26th, 1912.

The second Mr. Joseph Chamberlain was an active member of Carter Lane congregation, and one of the founders of Unity Church, and he lived with his family from 1845, at 25, Highbury Place. His name appears in the subscribers' list to Unity Church Building Fund, 1862, with those of Messrs. Richard Chamberlain, R. Chamberlain, junr., and A. Chamberlain.

His son, the distinguished statesman, was educated at Rev. Arthur Johnson's school, 36, Canonbury Square, and from 1850-2 at University College School, but at the age of 16 he was taken into his father's business of Nettlefold and Chamberlain, screw manufacturers, of London and Birmingham. He was an active Sunday-school teacher at Carter Lane. Mr. Joseph Chamberlain, senr., was of earnest and religious character, of retiring habits, keenly interested in politics, charitable, and educational movements, to which he contributed generously. He was a Master of the Cordwainers' Company. He died at Moor Green Hall, Birmingham, January 24th, 1874, aged 77.

MR. THOMAS CHATFEILD-CLARKE.

The architect of Unity Church was Mr. T. Chatfeild-Clarke, J.P., F.R.I.B.A., F.S.I., who was the son of Abraham Clarke, J.P., of Carisbrooke House, Newport, Isle of Wight. He was born at Carisbrooke in 1829, and came to London at the age of 18, and followed the profession of architect and surveyor, rising to the foremost rank, filling, amongst other chairs, that of President of the Surveyors' Institution. He was surveyor to both the Fishmongers' and Cordwainers' Companies, and erected many well-known buildings in London. He

was a member of the first London School Board, representing Finsbury for six years.

Mr. Chatfeild-Clarke was also an active Sunday-school teacher at Carter Lane. He was greatly interested in the better housing of the working classes, and initiated the large model dwellings now so well known in London.

He fought three political contests unsuccessfully, two being lost by only a few votes. He was a Liberal in politics, member of the Reform, National, and City Liberal Clubs; a Justice of the Peace for the county of the Isle of Wight; he was President of the British and Foreign Unitarian Association, 1889-90, also of the Southern Unitarian Association, and one of the main supporters of the Newport Unitarian Christian Church, as his father had been before him. He died in London in 1895.

MRS. THOMAS CHATFEILD-CLARKE.

She was born 1826, and was a daughter of Mr. John Sutton Nettlefold, of Highgate, and of Martha Chamberlain, the aunt of the statesman. She was granddaughter of the first Joseph Chamberlain and his second wife, Martha Statham Chamberlain; also she was a sister of Mr. Frederick Nettlefold. Consequently she was a descendant of Rev. Richard Serjeant, ejected vicar of Stone, in 1662, and of the

Protestant martyr, John Spicer, burned under Queen Mary, March 24th, 1556.

Mrs. Chatfeild-Clarke was an earnest Sunday-school worker, at Carter Lane and at Stamford Street Missions. Mr. and Mrs. Thos. Chatfeild-Clarke were two of the founders of Unity Church. They were married in 1859, by Rev. Robert Aspland. Mrs. Chatfeild-Clarke died in 1901. "A loving wife—a devoted mother—a faithful friend."—(Contributed by Mr. Leslie Chatfeild-Clarke.)

THE LAWRENCE FAMILY.

A window in Unity Church is dedicated to "William Lawrence, Alderman." He was President of the British and Foreign Unitarian Association in 1848 and Sheriff of London in 1849; being a Unitarian, he appointed Rev. D. Davison, Unitarian minister, as his chaplain. Mr. Lawrence died November 25th, 1855, when his election as Lord Mayor was close at hand.

ALDERMAN WILLIAM LAWRENCE.

Alderman Lawrence, son of the above, was President of the British and Foreign Unitarian Association in 1859. He became Lord Mayor of London in 1863, and received Garibaldi at the Mansion House on his visit to the metropolis.

Alderman William Lawrence was knighted. He was elected M.P. for the City of London in the Liberal interest in 1865, and occupied this position for twenty years. He continued his career of active municipal service and generous personal charity until his death, on April 18th, 1897, at the age of 78. One of his last acts was to receive, as chairman of the Royal Free Hospital, Gray's Inn Road, the Princess of Wales (afterwards Queen Alexandra), who accepted purses for the funds of the hospital.

ALDERMAN SIR JAMES CLARKE LAWRENCE, BART., M.P.

This brother of Alderman William was born September 1st, 1820. He was Sheriff of London in 1863, and President of the British and Foreign Unitarian Association the same year. He was made a baronet on the conclusion of his Mayoralty in 1869, during which time the opening of the new Blackfriars Bridge and the Holborn Viaduct took place. In his youth he was a zealous Sunday-school teacher and superintendent of Carter Lane, to which chapel he came from the Free-thinking Christians of Clerkenwell. He was the first treasurer of Unity Church upon the removal of the congregation to Islington, and discharged these duties for twenty years. Unity Church and many other churches and chapels owe their existence very largely to the

generosity of himself and his relatives. He took a leading part in establishing the London District Unitarian Society, of which he was in succession secretary, treasurer, and president for many years.

Sir James was an eloquent speaker, and entered Parliament as a Liberal in 1865, for the borough of Lambeth, sitting as Member for seventeen years. As a magistrate he was active and skilful, and zealous in the administration of public charities, serving for a long period as President of the Royal Hospitals of Bridewell and Bethlehem.

He and his brothers succeeded their father in a very large business as builders. When they retired, they did not convert it into a company, but by an act of unprecedented generosity they made it over to their workmen as a reward for faithful services. Sir James died on May 21st, 1897.

SIR EDWIN AND LADY DURNING-LAWRENCE.

Loyalty to the Unitarian cause, earnestness to promote its welfare, and a munificence not less great than Sir James's, have rendered these names household words to the Unitarians of England and America.

Sir Edwin represented Truro at the House of Commons, as a Unionist, for several years. He was made a baronet. The generous hospitality of Sir Edwin and Lady Durning-Lawrence is proverbial.

On August Bank Holidays they have entertained, with their accustomed liberality, the ministers, their wives, and the Sunday-school teachers of London, at King's Ride, Ascot. This event is always anticipated with much pleasure by their very numerous guests.

MR. RICHARD MARTINEAU.

He was born in 1804 at Lambeth, and was the eighth son of John Martineau, a descendant of Gaston Martineau the Huguenot refugee who escaped from France after the Revocation of the Edict of Nantes, October 24th, 1685, and settled at Norwich. Mr. Richard Martineau was educated at Dr. Cogan's school, Walthamstow, and at the age of 16 became a lay student at Manchester College, York, under the Revs. Charles Wellbeloved, W. Turner and John Kenrick. At 18 he worked with his father at Whitbread's brewery, and became an excellent man of business. He was treasurer for some years of Carter Lane Chapel, and one of the founders of Unity Church. He married Lucy Needham in 1827, and ten years later removed to Highgate. He was a staunch Unitarian, and even when living in the latter district he attended Carter Lane Chapel. He was a very benevolent man, and especially interested in hospital work, being one of the founders of St. Mary's Hospital, Paddington. He served on the Committees of University College

Hospital, St. Luke's Old Street, and the French Hospital, Victoria Park.

MR. PETER MARTINEAU.

He was the son of Peter Finch Martineau, and was born in 1785; he also was descended from Gaston Martineau. He was a sugar refiner with his father in London. He took much interest in benevolent work and in politics. At the opening of Unity Church he joined the congregation from Essex Street Chapel, Strand. He was twice married, his second wife being Mary Ann Ronalds (of 1, Highbury Terrace), who, when a baby, was the last child christened by Dr. Priestley before he went to America. Mr. Peter Martineau died in 1869.

MR. HUGH MARTINEAU.

He is the fifth child of Peter and Mary Ann Martineau, and was born in 1834, at his father's residence, 16, Highbury Terrace, where he has lived all his life. He became a partner in the sugar refinery, in London, until 1866, when he retired from business. He accompanied his father from Essex Street Chapel to Islington.

During the fifty years' existence of the church he has been a most faithful and generous supporter, and regular in his attendance at the Sunday morning services, unless prevented by illness.

Mr. Hugh Martineau is very charitable and takes the deepest interest in the work of the London Domestic Missions, to which he contributes with great liberality.

THE NETTLEFOLD FAMILY.

The name of "Nettlefold" is widely known and esteemed everywhere. "John Sutton Nettlefold" was a founder of this church, and married "Martha," daughter of the first Joseph Chamberlain by his second wife, Martha Statham. The ancestry traces back, through former generations, to the Rev. Richard Serjeant, whom the Act of Uniformity ejected from his living at Stone, Worcestershire, August 24th, 1662; and, earlier still, to the Marian martyr, John Spicer, burnt March 24th, 1556.

The stained-glass window in Unity Church representing "The Good Samaritan" was placed there by John Sutton Nettlefold and relatives. No more typical subject could have been chosen—for the name of "Nettlefold" is synonymous with "Good Samaritan."

Until his marriage, in 1819, Mr. J. S. Nettlefold was a Churchman, but afterwards he accompanied his wife, became a convinced Unitarian, and attended Carter Lane Chapel. His name appears in Unity Church Building Fund list, and also those of his

sons—Messrs. Edward John, Joseph Henry, and Frederick.

MR. FREDERICK NETTLEFOLD.

He is the youngest son, and was born at Acton, April 6th, 1833. In 1837 his parents removed to Highgate, and at the age of 16 he entered his father's business, carried on at Holborn and Birmingham. He took deep interest in the work of Carter Lane Chapel, and devoted his time and energy to Sunday-school teaching, and (as already mentioned) he slept in the City over the week-end in order to be ready for Sunday. He threw his energies into labour amongst the poor, and was superintendent of the Sunday-school until his marriage.

On January 10th, 1867, at Unity Church, Mr. Frederick Nettlefold was married to Miss Mary Cartherine Warren, the eldest daughter of Mr. Thomas Pickard Warren, of Highbury House; the officiating minister was the Rev. James Martineau.

Mr. Nettlefold was President of the British and Foreign Unitarian Association in 1886-87, and also for a long period was a member of the Committee of the Sunday-school Association, having been both its President and Treasurer. He was President of the National Conference at Leeds in 1889, and first President of the Provincial Assembly. He has made munificent gifts to the domestic missions, free

libraries, churches, and schools. He has devoted his means and his splendid personal work to the cause of religion, and we are justly proud that so true a Christian should have his name recorded as a member of Unity Church.

MR. JOSEPH THOMAS PRESTON.

“The Father of Unity Church” was born in the Strand on May 21st, 1819, and was the second son of Henry John Preston and Sarah Susannah, the eldest child of the first Joseph Chamberlain by his first wife, Elizabeth. Through his mother, his ancestry traces back through some generations to Richard Serjeant, the vicar of Stone, ejected August 24th, 1662.

His first school was at Colebrook Row; afterwards he attended that kept by Revs. John Scott Porter and Dr. D. Davison at Rosoman House, Islington Green. His education was completed at the London University School, Gower Street. He became a partner in his father's business, of wholesale chemist and druggist, in the City, and was one of the original members of the Pharmaceutical Society. On May 10th, 1843, Mr. Preston married Miss Jane Classon, of Dublin, sister to Mrs. James Drummond, of Oxford. In 1893 they celebrated their golden wedding at Portman Rooms, surrounded by members

of their family, relations, and friends. An address of congratulation was forwarded from Unity Church. The following is an extract from Mr. Preston's reply of thanks: "Your address alludes particularly to my connection with Unity Church, and I can conscientiously say that I have ever studied its interests and endeavoured to promote its prosperity. . . . What its future may be it is difficult to foresee, but we will hope that when we are no longer here others will arise to supply our places and carry on successfully the cause of Free and Rational Religion." Four years later their happy married life was ended by the death of Mrs. Preston. Mr. Preston was one of the founders of the London District Unitarian Society, and a hearty supporter of the British and Foreign Unitarian Association, of which he was President in 1894-95. He was a member of the Presbyterian Board from 1866, and a Past Master of the Carpenters' Company. In his early years he was deeply interested in Sunday-school work at Carter Lane. He was most regular in his attendance at public worship, and even after increasing deafness had deprived him of hearing much of the service, his tall, dignified figure was always seen in his usual place, unless prevented by illness—a noble example of religious loyalty. For twenty years he was the indefatigable treasurer of this Church. He died on February 19th, 1904, aged 84.

MISS ANNE PRESTON.

She was born in London, October 12th, 1824, died September 10th, 1911, and was sister of Mr. Joseph Preston. The following account is by Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association: "Miss Preston was a woman of keen intelligence, sturdy independence, and generous disposition. She had a wide circle of relations and friends, to whom she was sincerely attached. Throughout the Unitarian community she was well known for her active interest, large sympathy, and generous support. To Unity Church she was greatly devoted. She had previously been connected with the Carter Lane Chapel in the City, and removed to Islington with the congregation. Her constant presence at the services, her never-failing devotion to the affairs of the church, and generous financial aid, have left behind a memory that will abide with all her fellow-worshippers. The Carter Lane Mission, afterwards transferred to the south side of the Thames, and named the Blackfriar's Mission, had in Miss Preston a warm friend and helper. She was constant in her attendance at the meetings of the London District Unitarian Society, and had been a member of the Council of the British and Foreign Unitarian Association for twenty-five years. To the poor and needy, the sick and sorrowful, her sympathies were always

tender. Her charity, however, was considerate and thoughtful; she wanted to know that her gifts would be of real service before they were bestowed. For many years Miss Preston was on the Islington Committee of the Charity Organisation Society. Her whole life was a fine example of that combination of mind and heart, strength and tenderness, which helps to build up and vivify the truest and noblest life of the world."

MISS CATHERINE SCOTT.

Calamy, the historian and second assistant minister of our early congregation at Blackfriars, gives an account of the Rev. Samuel Sprint who was "Ejected and Silenced, in 1662." He was the ancestor of our faithful member, Miss Scott.

The granddaughter of Mr. Sprint married Robert Scott, of Milborne Port, Somerset, Miss Scott's great-great-grandfather. The family possess an old Bible, given to Mrs. Robert Scott, when a child, by her grandfather, the ejected minister, with his writing on the fly leaf. The Sprints were evidently a clerical family, for Samuel Sprint's brother, John, was Vicar of Hampstead, ejected also in 1662. Their father was Vicar of Thornbury, and their grandfather, Dean of Bristol, and Treasurer of Salisbury Cathedral.

In his "History of my own times," Calamy describes a visit he paid, when a young man, to Samuel Sprint in his old age, at Chatford; and in his "Accounts of Ejected and Silenced Ministers," he includes that of Miss Scott's ancestor, as follows:—

"Mr. Samuel Sprint. His living (South Tidworth, Hants), was worth at least £120 per annum. He was born at Thornbury, in Gloucestershire, about 1624, and bred in Trinity College, Cambridge, where he had for his chamber-fellow Dr. Isaac Barrow. . . . Upon Mr. Sprint's leaving the University, he was chosen master of the Free School, at Newbury, Berks, where he continued several years till he was called to Tidworth. He was an intimate friend of Mr. Woodbridge's, and of the same pacifick, healing, Catholic spirit. A compleat Scholar, a very useful Preacher, and one of Strict Piety. Of wonderful Modesty and Humility, and therefore contented to live in an obscure corner, tho' he had large offers elsewhere. After leaving Tidworth, he lived at Chatford for the remainder of his life—about thirty years—preaching as occasion offered at Andover and Winchester. On his deathbed he declared his full satisfaction in the Cause of Nonconformity. He had but a very inconsiderable Allowance from his People: but was used to say: If the Bottle and the Satchel held but out to the Journey's End, it was sufficient."

One of Miss Catherine Scott's brothers (Mr. C. P. Scott) is the proprietor of the *Manchester Guardian*.

MR SAMUEL SHARPE.

This great scholar was descended from Philip Henry, ejected minister of 1662. He was also the nephew of Samuel Rogers, the poet, and was born March 8th, 1799.

Mr. Sharpe became a partner in his uncle's bank, but retired at the age of 60 with an ample fortune, and devoted himself with energy to his studies. He was a great authority on Egyptology; he deciphered the hieroglyphics on Sarcophagi, investigated ancient chronology, and wrote a "History of Egypt," and "The Sinaitic Inscriptions." He translated the Old and New Testaments from their original tongues.

Mr. Sharpe was a liberal benefactor to University College, London, and its School, his gifts amounting to considerably over £15,000. Many friends received private help from him to complete their education. He gave generous donations for the erection of Unitarian Chapels and Schools, and he was a Liberal subscriber to the Building Fund of Unity Church, of which congregation he was for many years a member.* He resided at 32, Highbury Place,

*Mr. Samuel Sharpe was President of the British and Foreign Unitarian Association, 1869-70, and welcomed Keshub Chunder Sen upon his visit to England.

which is still the home of his daughters. He died July 28th, 1881.

THE WARREN FAMILY.

The appeal for Unity Church Building Fund bears the signature, with others, of "Thomas Pickard Warren," and the list contains the names of his sons, Messrs. T. P. Warren, junr., Mr. John Warren, and Mr. Edward Warren.

It may be well to recall that Mr. Thomas Pickard Warren erected the window at Unity Church of "Christ blessing little children," to the memory of the Rev. Edward Pickard, a minister of Carter Lane Chapel, and a part-founder of the Orphan Working School, Haverstock Hill, who was his ancestor. Mr. Warren's name does not appear upon the window as the donor.

The family were connected for a long period with Carter Lane, and several of the members were present at the opening of Unity Church.

Their ancestry may be traced back to the Rev. John Warren, M.A., of Cambridge, vicar of Hatfield, Broad Oak, one of the 2,000 ejected ministers of 1662. Thus it will be seen that by the marriage of Mr. Thos. Pickard Warren's eldest daughter to Mr. Frederick Nettlefold, the descendants of two ejected ministers became united.

CHAPTER VI.

SOME THEOLOGICAL AND RELIGIOUS CHANGES IN
THE HISTORY OF OUR CHURCH.

(Contributed by Dr. W. Tudor Jones.)

THE space at my disposal is limited to the marking of a few changes which have taken place in theology and religion since the foundation of our church.

The struggle between Conformity and Non-conformity in the seventeenth century was a struggle which culminated in giving an actual beginning to freedom of thought and speech within the church, and in realising that theological and religious convictions were not matters which could be settled either by the State or by tradition. We find small bands of Nonconformists in England at least as early as the reign of Queen Elizabeth, but the movement was crushed in succeeding reigns until the time of the Commonwealth. Between the years 1579 and 1612 the influence of the writings of Erasmus may

be traced as well as intercourse with Holland.* The men of this period were remarkable for their Biblical knowledge and their deep religious experience. They also held views in regard to Christianity which differentiated, in some respects, the spiritual elements from the mythical and miraculous elements. Many of them had to suffer imprisonment, and even death, for this spiritual presentation of religion. These fires of persecution checked this great movement until 1644. The works of Socinus exercised great influence upon some of the best and most religious men of the period. The extent of this Socinian influence may even be gathered from the single fact that on the initiative of Laud in the Convocation of Canterbury (June 30th, 1640) amongst the canons passed was one "excommunicating printers, importers, and readers of Socinian works." Although the Long Parliament condemned the canons, the condemnation was not meant to be the showing of any favour towards Socinian doctrine. Paul Best and John Biddle were saved from the fires of persecution through the aid of Oliver Cromwell.†

Gordon states that "the term Unitarian had obtained currency through the pious zeal of Thomas Firmin (1632-97), the main promoter of *Unitarian Tracts*." "The first appearance of the name

* Alexander Gordon's "Heads of English Unitarian History."

† Cf. Gordon's "English Unitarian History," p. 18.

Unitarian in English print is in 1687, in the (Anonymous) 'Brief History of the Unitarians, called also Socinians,' written by Nye, at Firmin's request. Here Unitarian is introduced as a broad generic term for all who own the Unipersonality of the Supreme Being; it is affirmed that 'both parties (Socinians and Arians) are called Unitarians.'**

What is of interest for us to bear in mind is the fact that it cannot be proved that our church owed its origin to this earlier Unitarian movement, but is a direct descendant of the great "ejection movement" of 1662. References have already been made by Mrs. Titford in this little book to Matthew Sylvester and Richard Baxter. Both were much more orthodox than the pioneers of the earlier Socinian and Unitarian movements. But Baxter was a man of such deep religious feeling and toleration that he viewed the Socinian movement with no kind of alarm, and even welcomed different opinions. As Gordon points out, "Baxter, like Wesley, learned to measure men by their goodness rather than by their orthodoxy. Hence he became, in a real sense, a founder of the Liberal traditions of Nonconformity." Enough has been stated in previous chapters to show that the ministers of the church participated in the gradual theological and religious changes of the seventeenth and eighteenth centuries.

* Gordon's Book, p. 24.

These changes, in so far as the Nonconformist Churches in general and our own church in particular are concerned, are not of great significance from a theological point of view. I cannot discover any remarkable influx of the increasing scientific and philosophical knowledge of seventeenth and eighteenth centuries influencing the ministers of the congregation. These aspects of knowledge had become separated from theology, and even in our own day, after the lapse of two centuries, knowledge finds a difficulty in entering through the doors of so many Conformist and Nonconformist churches. The theology of our church became more and more humane and scientific, but until the latter half of the nineteenth century it was based in a large measure upon a Biblical basis merely different from that of the traditionalists.

The story of the growth of science during the latter half of the nineteenth century, as well as of the great idealistic systems of thought, is familiar to many of our readers. These have by to-day changed the tone of the preaching and the meaning of the theology. It is clearly seen in Mr. Ierson's time, and has been with us ever since.

But this is only one side of the subject. There are developments on several other sides—developments in which the church has stood side by side with universal movements. The church has always

stood for religious toleration, for the education of the young, for the amelioration of poverty, and for religious experience as being deeper than any theological *account* of that experience. It cannot be said that we have performed miracles, but the whole record shows that large numbers of men and women for two and a half centuries have been taught to know and do their duty, helped to become useful, and many of them eminent, citizens; taught to distinguish between the essentials and the accidentals in religion; and guided through the dark forest of life and the still darker forest of death.

Our history is one we may well feel proud of. Our ancestors never retarded the great movements of thought and life, and some of them helped these movements immensely. They served in obscure and in prominent places; some possessed remarkable intellectual gifts, and more possessed the purity of the heart which sees its God.

The question for our church and for every church is—What are we all doing to-day to carry forward the message of Everlasting Love and Mercy and Peace? We reverence the past best, not by resting on the accomplishments of the “fathers of our faith,” but by possessing an experience deep and spiritual similar to theirs, and using this for the welfare of the world in the realms of knowledge, citizenship, morals, and religion, and so contribute

something towards the further development of the Christian religion with its gradual and ever-clearer coming of the Kingdom of God upon the earth.

MINISTERS OF THE CONGREGATION

Established at

Rutland House, Charter House Yard, 1667;

Meeting House Court, Blackfriars, 1691;

Carter Lane Chapel, St. Paul's, 1734;

Unity Church, Islington, 1862.

	Assistant.	Minister.
Rev. M. Sylvester		1667 to 1708
Rev. Richard Baxter	1687 to 1691	
Rev. Edmund Calamy, D.D. ...	1692 ,, 1696	
Rev. Samuel Wright, D.D. ...		1708 ,, 1746
Rev. J. Burroughs	1712 ,, 1718	
Rev. Thos. Newman	1718 ,, 1746	1746 ,, 1758
Rev. Edward Pickard	1746 ,, 1758	1758 ,, 1778
Rev. John Taylor	1758 ,, 1766	
Rev. Thos. Tayler	1767 ,, 1778	1778 ,, 1811
Rev. John Fuller	1778 ,, 1783	
Rev. George Lewis	1785 ,, 1796	
Rev. George Watson	1797 ,, 1799	
Rev. Joseph Barrett	1804 ,, 1811	1811 ,, 1823
Rev. John Hoppus, LL.D. ...		1824 ,, 1825
Rev. John Scott Porter		1825 ,, 1831
Rev. R. M. Montgomery		1831 ,, 1832
Rev. James Yates, M.A.		1833 ,, 1834
Rev. Joseph Hutton, LL.D. ...		1834 ,, 1851
Rev. Henry Solly		1852 ,, 1856
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Rev. T. W. Freckelton		1875 ,, 1889
Rev. R. J. Plater		1890 ,, 1897
Rev. G. Dawes Hicks, M.A., Ph.D.		1897 ,, 1903
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FORM OF BEQUEST.

I give to the Treasurer for the time being of the
 Jubilee Fund of Unity Church, Islington, whose
 receipt for the same shall be a sufficient discharge to
 my Executors, the sum of £ free of duty.

REPUBLICAN TO TORY.

How Mr. Chamberlain Changed His Political Convictions.

(SPECIAL MEMOIR.)

"*De mortuis nil nisi bonum*" (Of the dead speak nothing but good) is an axiom universally respected among the nations. It is a generous apology for the weakness of human nature; and its application is universal. In a certain sense, the political career of Mr. Chamberlain was most pathetic. He might have been a Radical Prime Minister: he ended by being the hack of the Tory party. Under less favourable circumstances, as regards personal means, Mr. Chamberlain would have been, probably, a member of the Socialist Labour Group in the House of Commons.

Born at Camberwell, in London, on July 8, 1836, he was working in his father's shop at the shoemaker's bench when in his sixteenth year. His father's business having prospered, he was sent for two years to the London University School, where in mathematics, Latin, and French his examination papers were specially satisfactory. At the age of eighteen his father despatched him to Birmingham, to superintend a screw-nail business which had been started in that town. Under the skilful management of the son, the business made rapid progress. Young Joseph meanwhile had become a prominent member of the local Debating Society; and, when twenty-one years of age, he was a teacher in a Unitarian Sunday school. It was not, however, until the young business man had reached the age of thirty-two that he began to take an active interest in Municipal and general politics. He had imbibed the Radical and Democratic sympathies of his father; and his Debating Society experiences had made him a ready speaker, his own natural abilities giving point, verve, and, frequently, bitterness to his utterances.

With the advent of Mr. Gladstone to power in 1868, there came a flowering period for Liberalism. Mr. Chamberlain threw himself ardently into the current of opinion that flowed in favour of secular education, his object being, as he stated in a speech delivered in 1873, "to wrest the education of the young out of the hands of the priests, to whatever denomination they might belong." He did not hesitate to denounce Mr. Forster, the Minister responsible for the School Boards Act, for having played into the hands of the clergy by the compromise known as the "Cowper-Temple" policy, which allowed, in the public schools, "simple Bible teaching."