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British & Foreign Unitarian Association.

ANNIVERSARY MEETINGS.

TUESDAY, 13th May.—Religious Service at Rosslyn-hill Chapel, Hampstead, 7.30 p.m. Preacher:—Rev. J. H. Weatherall, M.A.

WEDNESDAY, 14th May.—The Essex Hall Lecture by Rev. Alexander Gordon, M.A., on "Heresy, its Ancient Wrongs and Modern Rights, in these Kingdoms," 11 a.m. Admission by Ticket, free on application.

WEDNESDAY EVENING.—Public Meeting at Essex Hall, 7.30 p.m., in commemoration of the passing of the Trinity Act, 1813. Addresses by Rev. J. Edwin Odgers, M.A., D.D., "Our Inheritance from the Past"; Rev. Simon Jones, B.A., and Mrs. H. D. Roberts, "Our Work in the Present"; Sydney Jones, Esq., M.A., "The Next Step Forward." Chairman: Charles Hawksley, Esq.

THURSDAY, 15th May.—Annual Business Meeting of the Association at Essex Hall, 10 a.m. CONFERENCE on "The Work of the Association" will follow.

THURSDAY EVENING.—Conversazione at the Portman Rooms, Baker-street, W., 8 p.m. Tickets 1s. each, on and after 14th May 2s.

ESSEX HALL, ESSEX ST., STRAND, W.C.

Central Postal Mission & Unitarian Workers' Union

Apply by letter for Unitarian Publications, free, and for information on Unitarianism, to the Hon. Secretary.—

Miss F. HILL, 36, Heath Street, Hampstead, London, N.W.

Rosslyn-hill Chapel, Hampstead. SUNDAY, MAY 11TH, 1913. 11.15 a.m. and 6.30 p.m. REV. HENRY GOW, B.A.

THE SUNDAY SCHOOL ASSOCIATION.

FOUNDED 1833.

Essex Hall, Essex Street, Strand, London.

ANNIVERSARY MEETINGS

TUESDAY, 13th MAY, 1913,

Rev. T. P. SPEDDING (President) in the Chair.

CONFERENCE at 11 a.m. on "Forward Movement Ideals and Work."

LUNCHEON at the HOLBORN RESTAURANT at ONE o'clock. Tickets 2/6.

At 5 o'clock an Address will be delivered at Essex Hall by the

REV. LUCKING TAYNER, (Aberdeen),

"Art and its Place in Religious Instruction."

PRESIDENT'S ADDRESS & BUSINESS MEETING at 4 p.m. Afternoon Tea at 5 p.m.

Essex Hall, ION PRITCHARD, Essex Street, Strand, W.C. Hon. Sec.

GRAIG CHAPEL, LLANDYSSUL.

A BAZAAR

will be held at the above place

ON WEDNESDAY, MAY 28th, 1913,

with the object of assisting in raising the sum of £1200 to build a Schoolroom for the use of the Sunday-school, &c. The congregation has already subscribed the sum of £400.

The Bazaar will be opened by Major CASS, D.S.O., High Sheriff of Cardiganshire.

Chairman: T. THOMAS, Esq., Solicitor.

Contributions in money or good will be gratefully received by the minister, Rev. T. ARTHUR THOMAS, Llandyssul, S. Wales.

Central Postal Mission and Unitarian Workers' Union.

ANNUAL MEETING, ESSEX HALL,

THURSDAY, MAY 15th, 2.30 o'clock.

Mrs. ROBERT (President of the Liverpool Postal Mission) in the Chair.

Supported by Miss TAGART, Mrs. MACKY, Rev. R. W. CLARKE LEWIS, V. GOVENDAN, H. G. CHANCELLOR, M.P., and others.

Tea and Reception by the Committee at 4.30. Friends and Supporters cordially invited.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

You are cordially invited to attend the

20th Annual Meeting

which will be held at ESSEX HALL, ESSEX ST., STRAND, LONDON, W.C., on FRIDAY, MAY 16th, 1913.

The President, Rev. PHILIP H. WICKSTEED, M.A., will take the Chair at 7 p.m.

Speakers: Rev. CHARLES HARGROVE, M.A. Rev. W. G. TARRANT, B.A. Rev. J. PARK DAVIES, B.A., B.D. Miss OLARA C. LUCAS Rev. J. MORGAN WHITEMAN Rev. ISAAC WRIGLEY, B.A.

From 5 to 7 p.m. the President and Mrs. Wicksteed will be "At Home" to members and friends.

The Christian Life

AND UNITARIAN HERALD.

Registered as a Newspaper]

VOL. XXXIX.—1926—2707]

SATURDAY, MAY 10, 1913

[SPECIAL NUMBER, TWOPENCE

The Christian Life

AND UNITARIAN HERALD.

PEACE AND LOVE.

WITH the sweet word of Peace
We bid our brethren go,
Peace, as a river to increase
And ceaseless in its flow.
With the calm word of Prayer
We earnestly commend
Each other to Thy watchful care,
Eternal Friend!

With the dear word of Love
We give our friends farewell;
Our love below and Thine above
With them shall dwell.

With the strong word of Faith
We stay ourselves on Thee,
That Thou, O Lord, in life and death
Our help shalt be!

Editorial Notes.

THERE is a vast difference between denominational loyalty and denominational bigotry. It is only when people are in the dark that all things look alike to them.

WE tender our grateful thanks to the many valued contributors whose names or initials are appended to their respective articles in this Number, and also to the numerous friends who have otherwise assisted us by supplying photographs or other material.

WE are indebted to Rev. R. J. Jones, M.A., for kindly revising the sketch of Unitarianism in Wales; and to Mr. S. Shannon Millin, of Dublin, for valuable aid in the preparation of the article on the rise and growth of Unitarianism in Ireland. Rev. E. Rattenbury Hodges likewise assisted in compiling the list of Unitarian Scientists.

IF the Unitarian body were, let us say, four times as strong numerically, and there were plenty of vacant pulpits with adequate salaries attached, we have reason to suppose that the number of ministers who would readily abandon "orthodoxy" for a freer religious atmosphere would be considerably augmented. As things are, the obstacles are huge and many. Yet, despite these, an increasing number of men are being added to our ministerial ranks from other denominations. To-day we introduce to our readers the counterfeit presentments of a few of these modern heroes of the liberal faith.

WE regret that we have been unable to insert many interesting things that were sent to us for this Number, also some scores of photographs. This, however, is not entirely our fault; for many of the photos and other material omitted came to hand after the eleventh hour, so that even though we had space to spare they would have been too late. Ample time had been given; and in more than one instance friends who sent us material after the last moment had been communicated with three or four times over! It will be at least a hundred years before another Commemoration Number such as the present one will be issued. By that time even the youngest of us will be pretty old!

NUMEROUS and honourable are the names of Unitarian worthies of the past which will be found in our pages to-day; but none is more deserving of grateful remembrance than that of Catherine Wilkinson, or "Kitty of Liverpool." Kitty Sowards, born at Derry on October 24th, 1785, became the wife of a sailor named Dimont. He was drowned; and she afterwards married a labourer named Wilkinson, living at the time in one of the most poverty-stricken streets of Liverpool.

LET our young people read the remarkable story of this humble woman's long life of varied and self-denying philanthropy in the city in which she resided. They will find the details in an interesting volume entitled "Memorable Unitarians," advertised on another page. What chiefly has led to the perpetuation of Kitty's name was an effort she made in 1832, during the prevalence of cholera, to check the spread of infection by allowing her neighbours—many of whom had but a single room to live in—to use her back kitchen and yard for washing and drying their clothes. Aided by Mr. William Rathbone, of honoured memory, she ultimately organised wider arrangements, and thus set the example for large municipal institutions which have now spread throughout the kingdom.

WILLIAM SMITH, whose memory we specially wish to honour in this Number, was the grandfather of Florence Nightingale. He was a native of Norwich, and for many years Member of Parliament for Sudbury and Norwich. It is mainly to him that we Unitarians owe our emancipation from the persecuting laws of William the Third. In that king's reign it was enacted that all persons denying the Trinity should be disabled from holding any office under Government, and if they continued to profess their heresy they were to be deprived of the principal rights of citizenship and to be imprisoned for three years. Charles James Fox tried to repeal this law in 1792, but failed. William Smith supported him in the attempt by a powerful speech, in the course of which he exclaimed that "these persecuting statutes cannot be called laws; they are only a nondescript, which only retain existence by continuing in lethargy."

IN the year 1813, after Fox's death, William Smith took the lead in a similar but successful effort, introducing in Parliament a Bill which became law and repealed the aforementioned persecuting statutes. This was the Trinity Act, or as it is often designated, the Unitarian Relief Act. Nor did William Smith hesitate or fear to declare to Parliament that he was a Unitarian, and that he was in the habit of worshipping in the then Essex-street Unitarian Chapel, the parent of what is known now as Essex Church, Kensington. In 1824, William Smith was chairman of the Stamford-street Chapel committee, and superintended the law proceedings for the erection of that place of worship, and for forty years he was chairman of the Deputies for protecting the rights of Protestant Dissenters. He was one of the most fearless and earnest foes of the slave trade, and joined heartily with Wilberforce, Clarkson, and its other conquerors, in the long struggle for its abolition.

CONSIDERABLE difficulty was experienced as to where to place some of the portraits in the present Number. So multifarious are the activities of many of our leaders that some of the portraits might have been grouped under almost any one of the chief organisations represented in our pages.

THE Unitarian Kalendar had been carefully revised and brought up to date for this Commemoration Number; but it was found impossible to include it unless the number of pages were increased unreasonably! This, as well as many historical sketches which have reached us, we hope to print from time to time in future issues.

AT the end of this Number will be found brief biographical notes respecting many of the living leaders whose portraits appear in our pages. We need hardly point out that these biographies are very inadequate and imperfect; but it is always a delicate business to ask people to supply information about themselves, and this we refrained from doing, save in a few instances where particulars were not otherwise available. It was deemed unnecessary to repeat any of the biographical notes which appeared in our Special Missionary Number of 1908.

"WHATEVER else the effect of science on our theology," says John White Chadwick, "it has incalculably enhanced the force and value and significance of our doctrine of the Unity of God. There is no such Unitarian as science. There is no better Unitarian literature than Tyndall's 'Heat Considered as a Mode of Motion,' and Darwin's 'Origin of Species,' and Stewart's 'Conservation of Energy,' and the scores of similar books which in one way or another have exemplified the all-pervading unity of universal life."

AS Chadwick reminds us, "The first great English Unitarians—John Locke, John Milton, and Sir Isaac Newton—were all men who had the Bible at their fingers' ends, and held to it as unreservedly as any of their "orthodox" contemporaries. That made them Unitarians. It was not otherwise with Priestley and Belsham and the great English Unitarians of the eighteenth century; and if you would know how strongly was the early American Unitarian position, you must go to Andrew Norton's 'Statement of Reasons,' or Noah Worcester's 'Bible Views of Father, Son, and Holy Ghost.' This Noah Worcester was the mildest-mannered man that ever cut a figure in religious controversy, not even Channing excepted."

NAMES have their rights as well as breathing men; and the Unitarian name, with its great historical and personal associations, carrying along with it, as the sun its planetary stars, the names of Priestley and Lindsey and Channing and Dewey and Martineau and Parker and Bartol and Hedge and Bellows and Clarke and Emerson and Furness and Gannett and Sumner and Curtis, and a host besides, too great for numbering, is a name to conjure with, to bring bright spirits from the vasty deep of thought and moral will, to bring dark spirits out of their hiding to receive their doom. What if the name has been used once, twice, or thrice, to marshal men some meaner way? All the more reason for raising it aloft, and honouring it with higher purpose and with fresh resolve!

AN ACT OF PARLIAMENT FOR THE RELIEF OF UNITARIANS, 1813.

(Summarised from the "Monthly Repository," July, 1813.)

A BILL has passed through Parliament, which we were amused to see styled in the public papers "The Trinity Doctrine Bill." It might be imagined that some new explanation had been given to the name under which professing Christians in most places and the Hindus worship the Supreme Being. But the Bill does not attempt to explain the enigmas of Athanasius on this subject. It leaves the Trinity just where it found it, neither better nor worse for this new Act. It preserves only all persons who do not believe in the Tri-unity at full liberty to follow their own opinions, and worship the One God according to the dictates of their own conscience. The Trinitarian cannot now, under the auspices of an Act of Parliament, harass his brother Unitarian and deprive him of civil rights because the latter believes God to be One, as Moses and the prophets and Christ and his Apostles did, and rejects the fiction introduced into the Christian religion under the barbarous Latin term, by which vain philosophers and quarrelsome divines designated the Creator of the Universe. The Bill passed through the Houses without debate. This is one of the improvements of the age, which, with all its faults, is no longer under that subjection to priestcraft which formerly created confusion in the world. The doctrine of the Trinity set



JOHN LOCKE (1632-1704)

"And must the man of wondrous mind,
Now his rich thoughts are just refined,
Forsake our longing eyes?
Reason at length submits to wear
The wings of faith; and lo! they rear
His chariot high and nobly bear
Her prophet to the skies."

—Watts on Locke.

people together by the ears some hundred years ago, and the last martyrs at the stake, burned by order of the Protestant king, James I., were condemned for not believing that the three, of whom each separately was said to be God, were only one God. From the time of the execution of these confessors very few have suffered, for till of late years very few have openly avowed their belief that the God and Father of our Lord Jesus Christ is the Only God, and that no other person is to be worshipped. About a hundred years ago, however, the Trinitarians thought it necessary to guard their favourite doctrine of the Tri-unity with pains and penalties, subjecting the worshippers of the God of our Lord Jesus Christ to various civil disabilities, equal to those inflicted by the heathen persecutors on the early Christians. At that time the doctrine of the Tri-unity had been much under discussion, the members of the Established sect differing very much from each other in their account of it. Locke and Newton had given decisive proofs of their being Unitarians, but their belief was confined to very few, and it scarcely appeared in any public assembly of Christians till the time of Mr. Lindsey; it was circulated chiefly in writing, and embraced by those who did not on that account forsake their customary places of worship. The new Act is not of much consequence in itself. The term Unitarian has lost the discredit some time ago attached to it, and for a long time no one has been deterred from professing this faith from fear of civil disabilities; and so far as the faith itself is concerned the enactment of penalties against it was rather in its favour. Let us, however, receive this acknowledgment of our countrymen, that the opinions we maintain are not to be coerced by civil authority, with that satisfaction which hope of their being further improved must excite; and let us show that we bear attached to our names one of much higher import than that of Unitarian—that we are Christians, disciples of him who laid down his life for the principles he taught, and that we are firmly convinced that, in spite of every opposition from wordly power, philosophical argumentation, and priestly intrigues, the Kingdom of God shall be established.

(Summarised from the "Monthly Repository," August, 1813.)

The Trinity Bill has at length passed into law. This important Act received the Royal Assent on Wednesday, July 21st, on which day Unitarians became for the first time freemen in their native land. The Book Society and the Unitarian Fund have had general meetings and published resolutions on the occasion. The event gave rise to thanksgiving sermons at Essex-street, New Gravel Pit, Hackney, and other places. For his special discourse at the former place of worship Rev. Thomas Belsham had drawn up a brief but interesting Unitarian martyrology, to which he added some suitable

and animated reflections. The sermon is printed by the Unitarian Book Society, a distinction to which it is well entitled. The effect of the Trinity Bill is likely to extend beyond the mere repeal of persecuting Statutes; the new law will give the tone to the public sentiment and language, and we confidently expect that in a few years Unitarians will be as little vexed with reproachful names as with political persecutions. We here give this Act, with a brief account of the speeches of the Archbishop of Canterbury and the Bishop of Chester on the third reading of the [second and successful] Bill in the House of Lords:—

An Act to Relieve Persons who impugn the Doctrine of the Holy Trinity from Certain Penalties.

WHEREAS, in the nineteenth year of his present Majesty an Act was passed, intituled *An Act for the further Relief of Protestant Dissenting Ministers and Schoolmasters*; and it is expedient to enact as hereinafter provided: Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that so much of an Act passed in the first year of the reign of King William and Queen Mary, intituled *An Act for Exempting his Majesty's Protestant Subjects Dissenting from the Church of England from the Penalties of Certain Laws*, as provides that that Act or any thing therein contained should not extend, or be construed to extend, to give any ease, benefit, or advantage to persons denying the Trinity as therein mentioned, be and the same is hereby repealed.



Sir ISAAC NEWTON (1642-1727)

"Nature and Nature's laws lay hid in night;
God said, Let Newton be, and all was light."

—Pope.

"A light among so many lights,
He's like that star, on starry nights,
The sailor singles from the sky
To steer his barque for ever by."

—Moore.

II.—And be it further enacted, That the provisions of another Act passed in the ninth and tenth years of the reign of King William, intituled *An Act for the more effectual Suppressing of Blasphemy and Profaneness*, so far as the same relate to persons denying as therein mentioned, respecting the Holy Trinity, be, and the same are hereby repealed.

III.—And whereas it is expedient to repeal an Act, passed in the Parliament of Scotland in the first Parliament of King Charles the Second, intituled *An Act against the Crime of Blasphemy*; and another Act, passed in the Parliament of Scotland in the first Parliament of King William, intituled *An Act against Blasphemy*; which Acts respectively ordain the Punishment of Death; be it therefore enacted, that the said Acts and each of them shall be, and the same are and is hereby repealed.

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

House of Peers, Tuesday, July 20th, 1813.

On the question for the Third Reading of the *Trinity Doctrine Bill*, The Archbishop of Canterbury [Charles Manners Sutton] made a few remarks upon the well-merited character of the Established Church of England for its due attention to the principles of genuine toleration. In this view the Church and State were to a certain extent reciprocal, each taking its hue from the character and conduct of the other. The Church, as a Church, had no authority to inflict punishments upon those not within its pale. The principle of toleration to which the Bill referred appertained rather to the State than to the Church, and the latter was always remarkable for its tender regard with respect to the religious scruples of individuals; and on these principles he had no objection to the passing of the Bill.

The Bishop of Chester [George Henry Law] agreed in principles with the most Reverend Prelate; but observed, he thought the Bill was not called for in consequence of any penalties imposed upon those whom it professed to relieve. The most perfect toleration was already extended to the professors of Unitarianism. At the same time, he was pleased such a Bill was brought forward, as affording an additional proof that intolerance was no part of the character of the Church of England.—The Bill was then passed.

THE UNITARIAN NAME.

It does not appear to be generally known that the word *Trinitarius*, apart from its use as the title of a Religious Order (dating from the twelfth century) was first applied as a term of theology in the sixteenth century, not, however, to those who maintained the Catholic doctrine of the Trinity in Unity, but to those who would have none of it. Servetus was the first, in 1553, to employ *Trinitarius* in its existing application. The motive in both cases was the same; Catholics affirming that the treatment of the Three Persons by the new heretics was incompatible with the Divine Unity; Servetus retorting that the Catholics substituted a Trio for the True God. So offensive was this new turn given to *Trinitarius* that Calvin made it one of the capital charges against his victim. The application of the term to heretics continued to receive the highest Catholic authority. In the Bull *Cœna Domini*, promulgated annually against heretics on Maundy Thursday, *Trinitarii* were included (1583) by Gregory XIII.; Paul V. sandwiched them (1610) between Anabaptists and Apostates, and in this company they remained, till the Bull was discontinued (1770) by Clement XIV.

The term *Unitarius* first appears as a translation of the Arabic *Muachid*, when it designates the votaries of Islâm; and in this sense Unitarian is employed, notably by Gibbon, but also by Wesley and by Pusey. *Unitarius*, in its application to professing Christians, has not yet been traced to an earlier date than the Transylvanian Diet of Lécsfalva (1600); it became the official title of the Unitarian body in Hungary in 1638. It never extended to Poland. Honouring the example of their leader, the Polish followers of Socinus repudiated it, even in exile. It may be doubted whether the term was known to John Bidle, who died in 1662; he certainly, as a follower of Socinus, would never have adopted it, preferring to describe himself as a "meer Christian"—an expression subsequently in favour with Richard Baxter. The merit of introducing the term Unitarian to an English public belongs to Henry Hedworth, a man of veiled personality, whose name is not to be found in any collection of Unitarian Worthies. Hence it may be well to say a little about him.

The fourth son of Richard Hedworth, Esq., of Chester-le-Street, Co. Durham, by Elizabeth, daughter of Thomas Herbert, alderman of York, Henry Hedworth was born in 1626 (baptised September 24th). Of his early career all we know is comprised in the circumstance that he is sometimes called Captain, probably implying a position in the Parliamentary army. He first comes into clear light in 1662, in his thirty-sixth year, by which time, through the influence of Thomas Firmin, the philanthropist, he had adopted, with strong conviction, the theology of Bidle.

On April 9th, 1665, John Knowles, the Arian lay preacher, who, fifteen years before had shone as a "blazing comet at Chester," was arrested in his Pershore retreat on a charge of sedition. His papers were seized by Major Wild, J.P., who adorned them with owlish annotations (treating the hope of organised worship as a political conspiracy), and sent them up to London, where they still remain. A series of scattered letters admit us to a familiar knowledge of the inner circle of friends of Bidle (of whose death Hedworth writes a touching account). In London they have very frequent meetings, and are strict as to whom they admit. The correspondents include Firmin and Edward Atkinson of London, John Johnson of Alcester, Thomas Morrett of Gloucester, J. Wade of Bristol, John Cooper of Charlton Kings, near Cheltenham, an



FAUSTUS SOCINUS (1539-1604)

Oxford man and an ejected minister, who did not live till 1682 (according to the spurious entry which deceived R. Wallace), since his death is announced at the end of March, 1665. Firmin, always busy as a bee, intimate with the whole of the London clergy, and on good terms with all religionists (except Quakers) is the soul of this brotherhood, and Hedworth is its chief correspondent. These friends are making collections up and down the country for the Polish exiles, of whom Cooper writes, "They are bone of our bone and flesh of our flesh; or rather (*hoc ordine inverso*) they are our precedents in some great points of religion." They are visited by one of these exiles, Christopher Crell; and by a friend of his, a Transylvanian, not named, whom Hedworth takes for a ten days' stay at Oxford, where Crell was then engaged in study. To

Holland Hedworth runs over, and is in consultation with the Polish exiles there, in person and by epistle.

In all this correspondence (1662-65) the term Unitarian does not occur. Crell, of course, as a good Polish Socinian, would not so designate himself; on the contrary, he announces that he had come over to make the acquaintance of English "friends of ye Archicatholic faith." The Transylvanian may have breathed the name; or, again, as a friend of Crell, he may have preferred to call himself an Archicatholic. The term must have found its way to Holland about this time, for on the general title page (1668) of the *Bibliotheca Fratrum Polonorum* we find the admission *quos Unitarios vocant*.

A little later we come upon the word in English. In a printed controversy (1672-3) with William Penn, whom he knew personally, Hedworth uses the distinctive and contrasted terms Unitarian and Trinitarian. It may be a mere coincidence, but it is an interesting one, that 1672-3 was the year of Indulgence. No earlier appearance of the form Unitarian has yet been chronicled; nor any earlier use of the form Trinitarian, save as the name of the Religious Order. From this time forward both terms are in common use.

Under the term Unitarian, Hedworth expressly includes Arians (such as Knowles) as well as Socinians (such as Bidle), and this is the universal practice throughout the so-called Unitarian tracts in the later years of the seventeenth century and onwards. Hedworth's own view at this time closely follows that of Bidle, holding as he does (with Firmin) "that God Almighty hath an organised body" (to the last, even Milton held the same). He does not, with Bidle (following Socinus), while reserving to the Father the title Most High God, give to "the Man Jesus" the title God; but he does invoke him in prayer. Of this we have an example (*Controversy Ended*, 1673) probably unique in English Socinian literature: "O, Holy Jesus, who wast dead, but art alive, and livest for evermore; who wast crucified through weakness, but livest through the Power of God; to whom God, even thy Father, hath given all Power in Heaven and Earth; who canst be touched with the feeling of our Infirmities, for thou wast in all things tempted as we are . . . Have mercy upon me, O Lord, pardon mine infirmities. . . ."

Stephen Nye, the clerical author of "A Brief History of the Unitarians," 1687, with appended letter by Hedworth (whom Nye describes as "a person of excellent learning and worth") had, before that date, led both Firmin and Hedworth to modify Bidle's teaching so far as to admit "the Essential Omnipresence" of the Divine Being; indeed, he ultimately brought Firmin (but not Hedworth) to a Sabellian position. Thus the Unitarian ægis covered, before the seventeenth century ended, at least four subordinate varieties of theological opinion, working together through the press—in spite of differences in regard to the amount of authority to be attached to the several parts of Holy Scripture—in greater harmony than has always been the case in later days.

Fully to trace Hedworth's contributions to early Unitarian literature must be a vain attempt. Everything he wrote was anonymous; to find his full signature we must have recourse to his will. In this he mentions some well-known Antitrinitarians, Christopher and Samuel Crell, Hopton Haines, John Smith, the clockmaker; one of the witnesses is Thomas Ems, chirurgo-medicus, also an Antitrinitarian, but best known from a mistaken prediction of the French Prophets, who expected him, buried in Bunhill Fields on Christmas Day, 1707, to rise from his grave on May 25th following. As was then customary, Hedworth's will opens with a theological statement thus: "In the acknowledgment of the Most High God, the God and Father, the Only True God, and of Jesus Christ whom he hath sent to be the Saviour of the world . . . First, I commit myself to that my God through that Jesus Christ, the Son of God, in the firm hope of the remission of sins, resurrection, and eternal life." Such was the man to whom we owe the publication and the breadth of the Unitarian name. It is pleasing to find him leaving a mourning ring to Madam Williams, whose husband, the Bishop of Chichester, had written against Unitarians. He reached a good old age (seventy-eight) and died in Whitechapel parish in 1705, leaving no family. He had married Elizabeth, daughter of Peter Hervey, of Edwardstone, Suffolk, who predeceased him by eleven years at the age of fifty-six.

A. G.



MICHAEL SERVETUS (1511-1553)



JOHN MILTON (1608-1674)

THE UNITARIAN CHURCH.

THOMAS FIRMIN (1632-97) and Theophilus Lindsey (1723-1808), the beneficent London mercer and the kind-hearted country clergyman, were fired with a common ambition which they pursued with characteristic differences of standpoint and of method. The dominant aim of both was the reform of the Church of England; with each a Unitarian movement was expected to prove the reforming agency.

Look first at Firmin's plan. The creation of a body of Unitarians, external to the Church, was not in his purpose. No such body could claim the benefit of the Toleration Act (1689). Firmin's position was that of a churchman. Hence he projected the formation of Unitarian societies "within the Church" consisting of members of the Church like-minded with himself—that is to say, held together in virtue of a common belief in the Unipersonality of the Supreme Being. This acknowledged, questions of Christology and matters of worship might be variously settled. For his own part Firmin was accustomed to apply a Sabellian interpretation to the phrases of the Prayer-book. He was well aware that this was not the construction likely to be generally put upon them. It was to counteract the mischief of the Anglican formularies that he invoked the leavening influence of his Unitarian societies, hoping that in time they might succeed in producing a better state of things. The Act of 1698, which penalised the expression of the current Unitarianism in preaching, writing or advised speaking, was passed too late to interfere with Firmin's plans, but in any case would have been ineffective against them. Firmin had no preacher at his command; his numerous writers issued their double-columned quarto tracts without name of author, publisher, or printer; unless at a meeting of his friends two traitors were present, legal evidence of advised speaking was not procurable.



THEOPHILUS LINDSEY, M.A.
(1723-1808)

Very little came of this plan of action. The scheme of Unitarian societies hardly seems to have survived Firmin's death: the Unitarian tracts fell into undeserved neglect. Before we come to Lindsey we find but three efforts to establish a Unitarian congregation, all on Arian lines. For a few years, from about 1710, Thomas Emlyn (1663-1741) conducted services in the Cutlers' Hall and took the Unitarian name; yet never once did he preach his doctrine, conceiving that controversy should be the work of the Press. The Mint Meeting at Exeter was erected in 1719 by the supporters of James Peirce (1674-1726) and Joseph Hallett (1656-1722), both of whom disclaimed (in vain) the imputation of Arianism; this body maintained a succession of ministers till 1810. In 1736 Mrs. Elizabeth Ginn built a meeting-house in Snow's Fields, Southwark, for Sayer Rudd, M.D., an Arian Baptist, but on the death (1738) of his patroness, Rudd conformed (a too common Arian practice), got preferment, and the building passed into other hands. In the ministry of the Church, as well as that of Dissent, were many who followed more or less closely the views of Samuel Clarke (*Scripture Doctrine of the Trinity*, 1712), and were reputed Arians; a few, like Paul Cardale (1705-1775), Presbyterian, and Caleb Fleming, D.D. (1698-1779), Independent, reached a Humanitarian position; this was to be gathered from their writings (often anonymous) rather than from their sermons. Nathaniel Lardner, D.D. (1684-1768), an unordained Independent, was an exception to this rule. Becoming in 1730 a convert to the Humanitarian doctrine—a Nazarene, he calls himself—he advocated it from the pulpit in 1747, but did not publish his views till 1759, and then anonymously. This publication brought Priestley to the same point, and Priestley was never the man to hesitate about immediate avowal of his sentiments.

Turn, now, to Lindsey. There is evidence that some of Firmin's Unitarian Tracts had a decisive weight in bringing him to a Humanitarian position. For a time he endeavoured to satisfy himself, as Firmin had done, by reading the Prayer-book in a Sabellian sense; but his conscience was not easy, his penitence, later, was outspoken. He could certainly not take the Articles in that sense. Into the business of the petition to Parliament (1772) he threw himself with all the energy at his command, resolving to resign if relief were not gained. Parliament was asked not to abolish subscription,

but to transfer it from the Articles to the Bible. The petition was rejected, and Lindsey resigned, despite Priestley's suggestion that he might stay on, making his own alterations in the Prayer-book, as some others ventured to do.

Coming out in 1773, he opened (17th April, 1774) a chapel in Essex House, with a Liturgy reformed "to render it unexceptional with respect to the *оубоот* of religious worship." This marks the special emphasis which Lindsey placed on the Unitarian name, an appellation which had hardly been publicly owned by any minister since Emlyn. Priestley had called himself a Socinian; it was the example of Lindsey which brought the Unitarian name forward with a prominence which was entirely new. To Lindsey it was much more a term of religion than a term of theology. It was even with reluctance that, for once, by way of explanation, he brought his Christology into his pulpit. He dwells characteristically, not on the Unipersonality of the Supreme Being, his term is Unity of God, thus indicating the Father as the only God and the sole object of religious worship. This was the aim on which his heart was set, and he hoped as he states in the Advertisement to his Liturgy, that its example might "conduce to the REFORMATION, so long wanted, and now so loudly called for in the national church."



NATHANIEL LARDNER, D.D.
(1684-1768)

Lindsey had been preceded in his sacrifice of preferment by William Robertson, D.D. (1705-1783), who resigned his Irish livings in 1764, thus becoming, in Lindsey's phrase, the Father of Unitarianism. Nonconformity, though Robertson's definite Unitarianism came as a later result of Lindsey's influence. Lindsey expected his own action to be the signal for a much larger movement within the Anglican fold. There were, indeed, some remarkable secessions of conscientious clergymen, yet no one of them exhibited the initiative of Lindsey. John Jebb took to medicine, William Frensdorff became an insurance actuary, Gilbert Wakefield convinced himself that public worship was a mistake. Help came to Lindsey only from his brother-in-law, John Disney, D.D. (1746-1816), who was his colleague from 1782, his successor (1793-1805), and the first secretary (1783) of a short-lived, but valuable, Society for Promoting the Knowledge of the Scriptures. The bequest of a large estate took Disney at once into private life, and all his successors at Essex-street came from the ranks of Dissent.

Similarly, the movement received little support from the Anglican laity. On the other hand, it introduced new life, new motive, new cohesion, among the scattered forces of liberal Dissent. Parliament in 1779 granted to Dissenters the relief which had been denied to the Established clergy in 1772, substituting for a subscription to the doctrinal Articles a declaration of Scripture as the rule of doctrine and practice. This created on the one hand a feeling of alarm among the "orthodox," on the other an enlarged sense of freedom among the liberal Dissenters, though the penalties for denying the Trinity had not yet been removed from the Statute-book. Thomas Belsham (1750-1829) affirms that when he became Unitarian in 1789 there were but three congregations of avowed Unitarians; by 1810 he counted twenty; and the subsequent increase was rapid. Most of these were old Dissenting foundations; a few, like Mosley-street (now Upper Brook-street), Manchester, were the direct outcome of Lindsey's movement.



THOMAS BELSHAM
(1750-1829)

The collective expression "the Unitarian Church" has not, perhaps, been traced to an earlier date than its use by William Taylor in 1810; but that which it connotes, association in a common body whose religious life centres in the worship of the Father, was the fruit of Lindsey's reforming effort. Lindsey's was a mind that moved slowly, but it moved, and always in one direction. Indisposed at first to follow Priestley's rapid strides in regard to the nativity of our Lord and his intellectual infallibility, he accepted, on consideration, the conclusions which Priestley had attained, and reached at length a view of miracles which, to Belsham's apprehension, deprived them of all evidential value. Moreover, he was our first historian in English. His "Historical View" (1783) may need amendment and amplification, but it instilled the commanding idea of a widespread religious fellowship having its roots in history and sustaining the promise of continuous and extended vitality.



WILLIAM TAYLOR
(1765-1836)

Moreover, he was our first historian in English. His "Historical View" (1783) may need amendment and amplification, but it instilled the commanding idea of a widespread religious fellowship having its roots in history and sustaining the promise of continuous and extended vitality.

THE UNITARIAN LAYMAN.

In the case of a religious body not bound by formularies of doctrine it must always be difficult to ascertain at any given period the precise views of its members. At the date of the Trinity Act (July 21st, 1813) this is peculiarly difficult, for it occurs in a period of transition. Five days after the passing of the Act, the death of Hugh Worthington, M.A. (1752-1813) removed the most popular of Unitarian preachers in London, an Arian, though his hearers were not all of that colour. The same may be said of the congregation of Abraham Rees, D.D. (1743-1825). The views of the occupant of the pulpit can rarely be taken as representing those of his whole flock. Joseph Priestley, LL.D. (1733-1804), did not convert his wife from her Arianism; his eldest daughter adhered to her mother's opinion, and her daughters did the like. While the Unitarian pulpit was for many years busy with confutations of Paine's "Age of Reason" (1794), that work was obtaining a large agreement among prominent Unitarians. A disciple of Paine, politically and theologically, with an Arian wife was no unique phenomenon, and led to no quarrels. Where a congregation was satisfied with a minister's general tone, and appreciated his instructions on the conduct of life, they were content to let him hold what Christology he pleased, provided he did not worry them with it. John Grundy (1782-1843), an evangelical follower of Thomas Belsham (1750-1829), was too outspoken to please his Unitarian neighbour, William Hawkes (1759-1820), yet had succeeded (1811) Thomas Barnes (1747-1810), an



CHARLES JAMES FOX
(1749-1806)

evangelical Arian, and though there were secessions from Cross-street, they hardly affected the solidity of the main body. Lant Carpenter, LL.D. (1780-1840), at Exeter and Bristol, was equally acceptable to Arians and to Unitarians of the newer type. By degrees, the Arian doctrine melted away in London, though it held its ground in the ministry at Carter-lane for eighteen years after the passing of the Trinity Act. Apart from his membership at Essex-street Chapel, we know little of the distinctive views as a Unitarian of William Smith (1756-1835), but we find in him a distinguished, undaunted and persistent exponent of those principles of civil and religious liberty which were and are the glory of Unitarians. He was an alumnus of the Daventry Academy, and an excellent classic. He first made his mark in the Commons by a speech in 1787 on the motion for repeal of the Test and Corporation Acts, and was vice-chairman of the banquet (May 8th, 1828) to celebrate the repeal, with the Duke of Sussex (1773-1843), himself a Unitarian, in the chair. In the debate (March 1st, 1791) on the Bill for relief of Roman Catholics, "Mr. William Smith, on behalf of the Dissenters, added a few words expressing sympathy with the Catholics. He said that the Dissenters were seldom unanimous on any point, but the wish that Catholics should be relieved was a point that did unite them." He could speak with some authority, as chairman of the Deputies of the Three Denominations. From 1788 he was active in the parliamentary movement against the Slave Trade. In 1792, during the debate on the abortive effort of Charles James Fox (1749-1806) for the repeal of penal laws against Unitarians, he affirmed that "as long as his name was William he would stand up for his principles." In the same year, and again and again till the end of his parliamentary career (1830) he supported motions for parliamentary reform. He approved the French Revolution, and was with Fox in opposition to war with France. In 1802 he supported (with a



WILLIAM SMITH
(1756-1835)

quotation from Ovid) a Bill to prevent bull-baiting. In 1813 he carried the Trinity Act (July 21st).

This is a good record. Some thought his Commons speeches too long. A contemporary satirist thus portrays his parliamentary manner:

"At length, when the candles burn low in their sockets,
Up gets William Smith, with both hands in his pockets,
On a course of morality fearlessly enters,
With all the opinions of all the Dissenters."

His portrait as a man has been finely drawn by the delineator of the Clapham Sect—his residence for a time was on Clapham Common. "He lived," writes Sir James Stephen (1789-1859), "as if to show how much of the coarser duties of this busy world may be undertaken by a man of quick sensibility, without impairing the finer sense of the beautiful in nature and in art; and as if to prove how much a man of ardent benevolence may enjoy of this world's happiness, without any steeling of the heart to the wants and the calamities of others. When he had completed nearly fourscore years, he could still gratefully acknowledge that he had no remembrance of any bodily pain or illness; and that, of the very numerous family of which he was the head, every member still lived to support and to gladden his old age. And yet, if he had gone mourning all his days, he could scarcely have acquired a more tender pity for the miserable, or have laboured more habitually for their relief. He possessed not merely the attachment and confidence of Charles Fox and his followers, but the almost brotherly love of William Wilberforce, of Granville Sharpe, and of Thomas Clarkson. Of all their fellow-



EDWIN WILKINS FIELD
(1804-1871)

labourers, there was none more devoted to their cause, or whom they more entirely trusted. They, indeed, were all to a man *homousians*, and he a disciple of Belsham. But they judged that many an erroneous opinion respecting the Redeemer's person would not deprive of His gracious approbation, and ought not to exclude from their own affectionate regards, a man in whom they daily saw a transcript, however imperfect, of the Redeemer's mercy and beneficence." Such was the grandfather of Florence Nightingale (1820-1910).

Of London laymen associated with William Smith in many of his movements, and rejoicing with him in the Trinity Act, a few of the more prominent stalwarts may here be mentioned, *c.g.*, Major John Cartwright (1740-1824), the political reformer, the only Unitarian to whom a public statue has been erected in London; William Sturch (1753?-1838), the author of "Apeleutherus"; William Fend (1757-1841), the ex-clergyman; John Towill Rutt (1760-1841), the biographer of Priestley. Edgar Taylor (1793-1839), translator of the New Testament (1840) was a young man of twenty in 1813; while our venerable friend Samuel Sharpe (1799-1881) was a youth of fourteen; and Edwin Wilkins Field (1804-1871), to whom we owe the Dissenters' Chapels Act (1844), had not yet seen London, and was learning his Latin grammar in his father's school at Leam.

It should not be forgotten that, during the period we are considering, the Unitarian body in large centres of population, and especially in London, held a position of political influence and importance, out of proportion to its actual numbers. While in several instances ahead of the Whig party in their aims and ideas, the unswerving support rendered by Unitarians to all efforts for reform was too valuable to go unrewarded. The passing of the Trinity Act was a measure of justice; it was also a tribute to the wise citizenship of those whose religious freedom it announced.

A. G.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE British and Foreign Unitarian Association was constituted in 1825, but it is linked historically with three earlier organisations, the Unitarian Society, founded in 1791; the Unitarian Fund, established in 1806; and the Unitarian Association, formed in 1819. Some information in regard to these earlier societies may prove of interest.

THE UNITARIAN SOCIETY (1791-1826).

The first in order of date, though the last of the three actually to join the Association, was "The Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue, by Distributing Books." At a meeting held at the King's Head Tavern, Poultry, London, February 9th, 1791, Mr. Michael Dodson in the chair, Rev. Theophilus Lindsey, Rev. Thomas Belsham, Dr. Kippis, Dr. Disney, and several leading laymen being present, the rules of the proposed Society were "twice read and discussed," and then adopted. It was decided that the members should meet quarterly, and the Committee monthly. The subscription was a guinea a year. Every book or tract, proposed to be issued, had first to be recommended by three members of the Society: its admission or rejection was subsequently determined by ballot. Upwards of seventy persons were admitted as members. The names of Alderson, Cappe, Field, Heywood, Kingsford, Kenrick, Kentish, Moggridge, Priestley, Porter, Russell, William Smith, Towgood, Toulmin, Turner appear in this list. Three congregations in Lancashire were represented on the Society at its formation in 1791: Bolton, Chowbent, and Monton. Dr. Disney was appointed Secretary; Mr. Dodson, Treasurer. Among the publications recommended at the first meeting as "being worthy of the patronage of the Society" was "Advice from Farmer Trucman to his Daughter Mary, upon her going to Service"—an indication that the Unitarian Society evinced early interest in practical religion. Rev. Theophilus Lindsey presided at the first monthly meeting of the Committee (March, 1791); Dr. Joseph Priestley at the first quarterly meeting of the members (April, 1791). The names of Bayly, Christie, Darbishire, Esdaile, Maurice, Milnes, and Price are recorded in the list of new members. The question of the Blasphemy Laws was considered at the meeting held April 14th, 1791, at which Dr. Priestley presided, when a resolution was adopted that the Chairman, Mr. Lindsey, and Mr. Heywood be requested to apply to the Right Hon. Charles James Fox, who has at all times stood forth the manly assertor of the right of private judgment in matters of religion, to move in the House of Commons for the repeal of certain statutes at such time as he might think proper. Rev. Thomas Belsham continued an active supporter of the Society until its amalgamation with the British and Foreign Unitarian Association. At a special meeting held November 10th, 1791, a letter was addressed to Dr. Priestley in consequence of his troubles at Birmingham. Appreciation of his character and writings and sympathy in his sufferings were expressed. Dr. Priestley in his reply says that it was sufficiently evident that his avowed opposition to the doctrine of the Trinity had rendered him peculiarly obnoxious. He pointed out that persecution has marked the path of progress all through the centuries, and that what had happened at Birmingham should make them more assiduous to diffuse the light. A letter prepared by Rev. Thomas Belsham was addressed to Dr. Priestley (March, 1794) on the occasion of his departure for America. It stated that he had "kindled a resplendent light which no length of time nor violence of opposition will be able to extinguish." Rev. Theophilus Lindsey reported (May, 1794) that a deputation had waited upon Dr. Priestley with the address, and that he "had declared himself very sensibly affected with the Society's expressions of attachment and friendship." The records of the Committee, carefully preserved in a large minute book (1791-1826), show that there was a very considerable demand for the publications issued by the Society, particularly during the first twenty-five years of its existence. Rev. Theophilus Lindsey rendered frequent and valued services in preparing books and tracts for the press. The members of the Society dined together once a year, at half-past four, the members varying from thirty to seventy, and the cost being usually twelve or thirteen shillings each. Members who "resided within the district of the threepenny post" were summoned to the general meetings of the Society. The price of

books in 1803 was raised 25 per cent. to allow discount to book-sellers; in 1808 the high cost of paper made it necessary to further increase the price, and to give fewer books to members in return for their annual subscriptions. Grants of books were frequently made by the Society to the Committee of the Unitarian Fund from 1806 onwards, and to congregations in different parts of the country from 1809.

THE UNITARIAN FUND (1806-1825).

On Tuesday, February 11th, 1806, nine earnest Unitarians met at the house of Mr. Ebenezer Johnstone, Bishopsgate, and resolved that it was desirable to establish a Fund for the promotion of Unitarianism by encouraging popular preaching. Mr. Christie was appointed chairman and Rev. Robert Aspland secretary. Unitarianism was defined as "that system of doctrines which is included in the belief and worship of one only God, the Creator and Governor of the world, in contradistinction to doctrines generally termed 'orthodox.'" The Fund was to be applied (1) to enable poor Unitarian congregations to carry on religious worship; (2) to the payment of the travelling and other expenses of preachers of the Gospel on Unitarian principles; (3) to the relief of ministers who, by embracing Unitarianism, subjected themselves to poverty. The first general meeting was held at the New London Tavern, Cheapside, March 4th, 1806, Mr. J. T. Rutt in the chair. The rules were adopted; Mr. Joseph Holden was elected Treasurer, Rev. Robert Aspland Secretary, Rev. D. Eaton, Rev. W. Vidler, Messrs. Christie, Rutt, Sowerby, Titford, and Young, members of the Committee. It was agreed that at the half-yearly meetings of the Fund the subscribers should



RICHARD WRIGHT (1764-1830)

dine together "on an economical plan," and drink tea together, at the New London Tavern, on Thursday evening in Whit-Week. One of the earliest grants made by the Unitarian Fund was to assist Rev. Richard Wright in his missionary



WILLIAM JOHNSON FOX (1786-1864)

journeys in Lincolnshire and Yorkshire (May, 1806). An interesting report of this tour of 320 miles, occupying twenty-seven days, was submitted to the Committee. Arrangements were made for providing two or more meeting-houses near London with Unitarian preaching, "a prospect truly encouraging and delightful," writes the secretary. A suggestion was made that a closed chapel at Highgate Ditchling, was active in lecturing and preaching in the villages; so also was Rev. Robert Blake, a Unitarian Baptist preacher at Wales, where there was "an open and ready field" for Unitarianism. The Universalist and the Unitarian movements in Scotland attracted attention at this time. Advisory Committees are usually regarded as a recent innovation, but the Unitarian Fund exercised great care, and the inquiries covered a wider range than our present-day Advisory Committees. A particular account of the moral character, the preaching abilities, and the probability of their usefulness was required of all ministers; and then if the references proved satisfactory, the minister's preaching powers were tested and reported upon by members of the Committee before he was engaged. At the general meeting of the Unitarian Fund, November, 1806, Dr. Toulmin, of Birmingham, preached the sermon; about seventy members and friends dined together at the King's Head, Poultry. In 1807 the purchase for £10 of a plot of land in the North Marshes of Lincolnshire and the erection of a chapel for £100 was mentioned; a General Baptist church at Wedmore made application for financial assistance; and the Unitarian Society at West Ham stated that a chapel at Stratford, occupied by Wesleyans in the morning and evening, was available for Unitarian services in the afternoon, and later on perhaps for the whole day. Rev. James Lyons was engaged (1808) on a missionary journey in Scotland which gave great satisfaction. A suggestion from Birmingham "that young men of good popular talents" should be employed as preachers by the Unitarian Fund was favourably considered. A resolution was adopted (June 21st) conveying to Rev. Theophilus Lindsey warm thanks "for his early, liberal, and respected marks of regard to the Unitarian Fund, an institution founded upon principles to the establishment of which his valuable and happily lengthened life had been devoted." Rev. Richard Wright, having resigned the ministry at Wisbech, became the Missionary of the Unitarian Fund at a salary of £105 a year (increased in 1818 to £130) and his travelling expenses.



Sir JAMES C. LAWRENCE
(1820-1897),
President 1863-64.



DAVID MARTINEAU
(1827-1911),
President 1870-80.



STEPHEN S. TAYLER
(1824-1909),
President 1892-93.



JOSEPH T. PRESTON
(1820-1904),
President 1894-95.



BROOKE HERFORD, D.D.
(1830-1903),
President 1898-99.



JOHN HARRISON
(1841-1912),
President 1908-10.

A more enterprising and devoted Unitarian Missionary the denomination never had before or since. His journals, published in the *Monthly Repository*, bear testimony to his popular gifts as a preacher, his arduous and diligent labours, and his enthusiasm for the spread of Unitarian Christianity. In July, 1812, it is stated that as the Toleration Act was about to undergo legislative revision, it was expedient that Unitarians should communicate with the Government on the subject of the penal laws which aggrieve them. There is frequent evidence of the close connection between Unitarians and Baptists at this early period. It was agreed (November, 1818) that in view of recent proceedings in the courts it was highly desirable that a Society for the protection of the Civil Rights of Unitarians should be formed, and the co-operation of the Book Society was invited. In 1819 the proposal to have a corps of local preachers in London was considered. Two years later it was decided to "support and extend local preaching about London by instructing young men of talent in the Greek Testament and improving them in public speaking, without taking them from their secular concerns, so as to form reputable supplies." Mr. Aspland suggested (1820) that work in foreign lands should be added to the operations of the Unitarian Fund. In the following year—not let it be supposed as a result of this suggestion—arrangements were made for Mr. Smethurst to conduct a Unitarian mission in the North of Ireland. Madras appears to have been the first place to receive the attention of the Foreign Subcommittee, followed by the opening of communications (November, 1822) with Ram Mohun Roy, of Calcutta. Mr. Smethurst's journal of his visit to Ireland was read (1822), and he was paid £60 for his expenses and services. The prospects of Unitarianism in North Wales were reported upon by Rev. John James, of Gellionen. *The Unitarian Fund Register* was published in 1823, and only six numbers were issued. The first contains an interesting letter (January, 1822) from Rev. W. Adam, of Calcutta, concerning the prospects of Unitarian missionary work in India; also a letter

the building of the new chapel at South-place. Rev. Thomas Cooper tells of his services at Burslem, Hanley, and Newcastle-under-Lyne, and Rev. Matthew Harding reports concerning his missionary labours in Kent and Sussex. In the fourth number additional information is given from Calcutta and Madras. Rev. Samuel Martin, who called himself a "Unitarian Baptist," gives an interesting account of his missionary tour as the agent of the Unitarian Fund in Cornwall in the autumn of 1823. He preached at Falmouth on eighteen occasions, at Flushing forty-three times, and at several other places a few times. He adds: "The county of Cornwall presents a wide and important field for the promulgation of Unitarianism." A letter from the Collego Missionary Society at York, signed by Edward Tagart, is printed in the fifth number; it speaks of the services conducted by students in the villages and small towns. "There is more activity in Unitarianism," he says, "than there has been for some time past in this part of the world." In the last number of the *Register* there is a deeply interesting and instructive article on Unitarianism in Transylvania.



RICHARD A. ARMSTRONG, B.A.
(1843-1905),
President 1902-03.

submitted to the general meeting on the expediency of forming a General Union of Unitarian Societies throughout the kingdom. This resolution was adopted June, 1824. On May 23rd, 1825, at the London Tavern, the report of the proceedings of the Committee of the Unitarian Fund for the past year was submitted by the Secretary, and adopted for presentation at the general meeting; at this meeting it was resolved to unite in forming



Sir JOHN BRUNNER, Bart.,
President 1900-01.



Mr. W. ARTHUR SHARPE,
President 1903-04.



Rt. Hon. WM. KENRICK,
President 1904-05.



Mr. C. F. PEARSON,
President 1905-06.



Mr. GROSVENOR TALBOT, J.P.,
President 1906-07.

(August, 1823) from William Roberts, of Madras, along with a statement of money received and expended by him. The second number gives a summary of the missionary journeys of Rev. Richard Wright in Staffordshire, Shropshire, Cheshire, North Wales, and Lancashire. The anniversary dinner of the supporters of the Unitarian Fund at the London Tavern at 4.30 is announced (May, 1823), tickets 8s. each, obtainable at the bar of the tavern! The third number records grants made to Glasgow and to Moneyrea, and £50 towards

the British and Foreign Unitarian Association. A balance of £352 was handed over to the new Association by the Unitarian Fund.

THE CIVIL RIGHTS ASSOCIATION (1819-1825).
"The Unitarian Association for the Protection of the Civil Rights of Unitarians" held its first general meeting January 13th, 1819. The founders of the Association stated that the Legislature, by passing the Act (53 George III.) in 1813 was understood to extend to Unitarians the privileges possessed by other denominations of Dis-



Mr. RONALD P. JONES, M.A.,
Chairman Home Mission Sub-Committee.



Rev. W. COPELAND
BOWIE, Secretary.



Mr. H. CHATFEILD
CLARKE, Treasurer.



Mr. PERCY PRESTON,
Chairman of Committee.

senters; but doubts having arisen whether that object was sufficiently secured, it was deemed expedient to constitute a society for the purpose of protecting the civil rights of Unitarians. The membership consisted of individual subscribers and of representatives of congregations making an annual contribution. The minute books show that the amendment of the Marriage Laws occupied prolonged attention at several meetings of the Association. Bills were drafted; interviews were held with leading members of the House of Commons and the House of Lords. Complaint is made that the "Three

Denominations or Society of Deputies" rendered no help to the Unitarians. The repeal of the Corporation and Test Acts also received consideration (1821). Questions relating to chapel endowments and trusts were occasionally dealt with. For example, doubts having arisen (November, 1822) as to the proprietorship of the chapel at Hampstead, a new lease was prepared; the congregation was reported to be in a very reduced state, and the Association was asked to bear the expenses attending the steps taken for preserving the chapel (February, 1823). Rev. Charles Berry, of Leicester, sought advice in the case of a magistrate refusing to bind an apprentice to a Unitarian tradesman. Mr. Munn, of Tenterden, wrote stating that he had been objected to as a candidate for the office of Town Clerk on account of his religious opinions. In regard to education, the Association protested against any legislation which placed the management of general schools in any other hands than those from whom contributions were required for their support. In 1824 a petition signed by 2047 persons, including ninety-seven ministers, against prosecutions for offences against religion was presented to Parliament. There are some striking sentences in this petition showing a largeness of mind and of temper much needed in the religious world to-day. Religion "must be received not by force, but of free choice." "History testifies to the futility of all prosecutions for mere opinions." "It is neither wise nor safe to constitute the manner and temper of writing an object of legal visitation, inasmuch as it is impossible to define where argument ends and evil-speaking begins."—On May 26th, 1825, it was resolved to unite with the British and Foreign Unitarian Association proposed to be formed later that day. Thus ended, as a separate organisation, the Unitarian Association for the Protection of the Civil Rights of Unitarians. Henceforth it was to form a part of the operations of the larger Association.



Mr. CHARLES HAWKSLEY, C.E.,
President 1911-13.

each of us be eager to do his part in favour of pure and undefiled religion before God even the Father." Space does not permit of the story of the Association being told since its formation in 1825. To-day the work of the Association is carried on in all parts of the British Isles, the Colonies, India, and other countries. It is a national and international missionary organisation. The Association seeks to promote sympathy and united action among liberal religious thinkers and workers, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress. It supports ministers, sends out lecturers and missionary preachers, assists in establishing and maintaining churches, holds conferences and meetings; publishes books, tracts, hymnals, religious and theological works. From 1826 to 1859 a chairman was appointed at each annual meeting. The office of President was created in 1859, when Mr. Charles Paget, M.P., was elected. On the roll of Chairmen and Presidents are many leading Unitarians, held in high esteem by our whole religious community. The preachers from 1826 onwards include the names of the most distinguished and honoured ministers associated with our churches and colleges. America provided six of these preachers.

The Association has had nine Secretaries:—Robert Aspland (1825-30, again 1835-41), W. J. Fox (1830-31), James Yates (1831-35), Edward Tagart (1841-59), T. L. Marshall five years with Mr. Tagart (1854-59), R. Brook Aspland (1859-70), Robert Spears, three years with Mr. Aspland (1867-70), six years (1870-76), by himself, Henry Ierson (1876-1892), and W. Copeland Bowie since 1892. From 1825-40 the office of Foreign Secretary was held in turn by W. J. Fox, John Bowring, and Edward Tagart; that of Book and Tract Secretary by Dr. Thomas Rees (1826-29), and Benjamin Mardon (1829-40). Assistant Secretaries, variously named, six in all, were employed (1825-78). There have been three Missionary Agents:—Hugh Hutton (1852-57), W. Copeland Bowie (1890-92), T. P. Spedding since 1907. Treasurers of the Association:—John Christie (1825-28), Thomas Gibson (1828-30), Thomas Hornby (1830-52), A. S. Aspland (1852-64), W. C. Venning (1864-74), E. J. Nettlefold (1874-77), S. S. Tayler (1877-92), Percy Preston (1892-98), Oswald Nettlefold (1898-1907), Howard Chatfeild Clarke since 1907.

Like all human institutions, the Association has had its seasons of elation and of depression. While it has not escaped controversy from within and without, practical missionary work has been its main occupation. No attempt is made to impose one particular interpretation of Unitarianism upon congregations or individuals who seek its advice or aid. The Unitarianism prevalent in the year 1913 differs in many ways from that of 1813, but the same spirit of candour and courage, of devotion to truth and freedom, to God and humanity, which characterised the early Unitarians lives on, let us hope, in their successors. There is no likelihood of the British and Foreign Unitarian Association setting up a standard of "Finality" in the sphere of religious thought. "Veneration for our predecessors," said Dr. Martineau at a meeting of the Association in 1838, "is most truly manifested, not by embalming their opinions, but by taking up their vow of self-devotion to truth and humanity and God." W. COPELAND BOWIE

SWITZERLAND.—A large proportion of the Protestants of the Swiss Republic are Liberal Christians. The liberal congregations are in the Protestant Cantons—Zurich, St. Gall, Geneva, and Basle. The Free Christian Association (*Der Verein für freies Christentum*) with thirteen centres and four thousand members is the chief bond of union and centre of activity. The popular religious literature

issued under its auspices has assisted greatly in spreading the knowledge of Unitarian doctrines, while the free religious Press is doing excellent work in promoting religious enlightenment in the spirit of Unitarianism. Profs. Schmiedel and Ragaz, of Zurich; Dr. Montet, rector of the University of Geneva; Rev. A. Altherr, of Basle; and Rev. E. Ryser, of Berne, are among the more prominent liberals.

THE SUNDAY-SCHOOL ASSOCIATION AND UNITARIAN SUNDAY-SCHOOLS.



Mr. F. W. TURNER,
Octogenarian S.S. Teacher.



Mr. ION PRITCHARD,
Hon. Sec. S.S.A.



Rev. T. P. SPEDDING,
President S.S.A.



Mr. W. BLAKE ODGERS, jun.,
Hon. Treas. S.S.A.



Miss ELLIS,
Octogenarian S.S. Teacher.

At Zurich in July this year a Whole World Sunday-schools' Convention, of a thoroughly practical character, is to be held. This is only one of many remarkable signs that the entire Christian Church is awakening to the fact that its own greatest asset is in its Sunday-schools. England alone has nearly seven millions of Sunday-school scholars, with nearly seven hundred thousand teachers, both of whom, year by year, are numerically on the increase.



ISRAEL MARK WADE
(1820-1902)

These amazing figures, as to the numbers of scholars and teachers in England, are truly typical of the Sunday-schools of the whole world. Mainly originating with Robert Raikes in 1780, the Sunday-school system in these hundred and twenty-three years has not only spread widely and rooted itself deeply, but though ever flourishing has undergone many changes. (See "The Sunday-school: Its origin and Growth," by J. J. Wright. Essex Hall.) In this evolution of the Sunday-school, albeit not themselves large in numbers, Unitarian teachers and workers, through their schools and their own Association, have admittedly played no small or unimportant part; by the grateful testimony of other religious bodies they have been among the pioneers, especially in

their publications for teachers and scholars. Starting just twenty years after the abolition of the "Trinity Act" (1813), namely, in the year 1833, our Sunday-school Association was at first only a union or "association" of three of our London schools. It is now the Association of all our Sunday-schools throughout Great Britain and Ireland and the Colonies. In these more than three hundred schools there are over thirty-six thousand scholars, with nearly four thousand teachers. And possibly the most encouraging feature of these figures is that far more than ten thousand of the scholars are over sixteen years of age, and also that the number of these is increasing. That so large a proportion of our scholars—well on for one-third of our number—should be over sixteen years of age is a notably hopeful fact; speaks well for our schools and our young people, and, if wisely taken advantage of, also augurs well for the future of our churches. More than ten thousand young people, over sixteen years of age, are finding something which holds them to our Sunday-schools, and happily many of these are also finding their natural places in the worship and work of our churches. Moreover, much new life has sprung up in the infant departments of some of our schools by the adoption or adaptation of kindergarten methods to religious teaching. The Sunday-school Association is now hard at work upon a "Forward Movement" throughout the whole of our Sunday-schools, endeavouring by personal visits and conferences to give our teachers "encouragement, information and ideals," even as already, by means of eight sessions of its Summer

School at Oxford, for the better training of Sunday-school teachers, the Association has done something to reach and help about five hundred of our teachers throughout the land. In this work particularly, as in so much other work of the Association, very special mention must be made of the name of the late gifted and gracious Miss Marian Pritchard, and also of her devoted brother, Mr. Ion Pritchard, still with us, who, as honorary Secretary, has now faithfully served the Association for twenty busy years. Nor can we omit to mention the ardent and ever-vigorous services of the late Mr. I. M. Wade, who for fifty years, preceding Mr. Pritchard, was the honorary Secretary of the Association; or the equally constant and genial services, as Treasurer, of Dr. W. Blake Odgers, K.C. These, with Rev. W. C. Bowie and others too numerous to name, in Committee work and otherwise, have done much to make the Association what it is, even as, in all parts of the country, leading workers have made their local Sunday-school Unions what they are. It may be added that the Sunday-school Association has had among its long line of Presidents some of the best men and women in our group of churches, of whom the late Mr. Frederick

Nettlefold, whose memory is still fresh, was an excellent type. At the Zurich Convention, to which our Association has been invited to send a representative, and which to is be attended in that capacity by the present writer along with two others, some crucial difficulties in the Sunday-school work of to-day are expected to be dealt with effectively. Space here does not allow of even the indicating of these difficulties, to which, notwithstanding their numerical and other success, all Sunday-schools in this twentieth century feel themselves up against. The whole Sunday-school system is most surely in sore travail, but those who know the history of the Sunday-school are aware that this is not, for the first time or the second, and that another New Birth of power and blessing must come and be welcome. The material Body of the Sunday-school, measured by its millions of scholars and hundreds of thousands of teachers, was never so big. Is it not a larger Soul and a greater Mind that this twentieth century Sunday-school now requires? After all, is not the present Sunday-school problem just the teacher problem and the superintendent problem?

With rare exceptions, does not actual experience prove incontestably that where the good teacher is there the good class is; and where the good superintendent is, there the good school is? And, therefore, whatever "method" we adopt, unless it improves the teacher and the superintendent, how shall the mind-work and the heart-work, and the soul-work and the life-work of our schools upon children and young people be any the better?

J. J. WRIGHT.



MARIAN PRITCHARD
(1846-1908)



London Sunday-school Teachers at King's Ride, Ascot,
August Bank Holiday, 1908.

THE LONDON DISTRICT.



THOMAS MADGE
(1786-1870)



T. CHATFIELD CLARKE, F.R.I.B.A.
(1829-1895)



JOSEPH HUTTON, LL.D.
(1790-1860)



LINDSEY ASPLAND, Q.C., LL.D.
(1843-1891)



THOMAS SADLER, Ph.D.,
(1822-1891)

In 1813 there were twelve English Presbyterian congregations in and near London, several moribund. In about a quarter of a century four of the twelve were extinct. To-day, the list of congregations connected with London—including Croydon, Richmond and Ilford as practically suburban—numbers thirty-three. It is obvious that a considerable expansion has taken place. But such figures can tell but little of the story of a century's life; these few paragraphs must do what is possible by way of supplement. There are now only six congregations here over a century old, four of Presbyterian descent, one (Deptford) General Baptist. The four are Hackney, Hampstead, Islington and Stoke Newington. Each has undergone change, the last-named least. Hampstead is very nobly rebuilt, and Hackney—also



SIR WILLIAM LAWRENCE
(1818-1897),
First President, L.D.U.S.

gregations beside Deptford; one, at Worship-street, still survives, and is now reckoned as "orthodox;" the other was on the south side, at Coles-street, Borough.

Surveying the present list, we find two distinct new groups, and a number of others. The most noticeable group is that of new congregations owing their existence in greater or less degree to the activities of the London District Unitarian Society, founded 1850. In alphabetical order these are:—Acton, Bermondsey, Finchley, Forest Gate, Highgate, Kilburn, Lewisham, Mansford-street (Bethnal Green), Peckham, Stepney, Wandsworth, Wimbledon, Wood Green, Woolwich, besides Croydon and Richmond. It will be observed that most of them lie out from the central district, a feature easily understood in view of popular migration. A few are in localities inhabited by the poor, but the special needs of this class have been catered for chiefly by the London Domestic Mission, founded 1835. Bell-street (Edgware-road), Rhyll-street (Kentish Town), Dingley-place (St. Luke's), Limehouse, Blackfriars (joined with Stamford-street), Mansford-street (where also two congregations have joined), belong to this group, some of them being promoted by special support apart from the Domestic Mission Society. Individual effort has the credit of establishing other congregations of a more usual character, e.g., Brixton, Child's Hill, and Stratford; one formerly at Little Portland-street is now temporarily housed

at University Hall, and the Provincial Assembly has been the chief promoter of the church at Ilford.



ESSEX-STREET CHAPEL
Rev. Robert Spears addressing Centennial Meeting, 1875.

in handsome fashion now—has changed sites; "Islington" was "Carter-lane," under the shadow of St. Paul's. The sixth old congregation is that founded by Theophilus Lindsey, in 1774, as distinctly Unitarian, on the site in Essex-street, now occupied by Essex Hall. This congregation is represented by Essex Church, Kensington. William Vidler had led a congregation, founded on Universalist principles by Elhanan Winchester, into Unitarianism. It migrated later to South-place, Finsbury, and is now an Ethical Culture Society. In 1808 a Society of Free Thinking Christians was established in Clerkenwell: it survived till 1877, when its building was pulled down for street improvements. There were two other General Baptist con-

and persuasive writing, and organising skill; while a further side to his beneficial activity is represented by the hymnal which he edited. William Johnson Fox, like the other two a convert from "orthodoxy," united, with their confidence in rational principles applied with reverence to the whole scope of religion, a social and political ardour peculiar to himself, and by his great eloquence exercised a remarkable popular influence. If it must be added that not all Unitarian preachers and writers of that early day saw eye to eye with their leaders, we have the unimpeachable evidence of the late Dr. Thomas Sadler, based on his own memories, that even where the cast of theological opinion was somewhat antique there was always with it the spirit of



JOHN EDWARD CLENNELL
(1804-1864),
First Secretary, L.D.U.S.

candour and the broadest charity of temper. Where the miracles were still adhered to, it was on grounds which were deemed rational; reason seemed to point to the need of a miraculous revelation, and the evidence appeared adequate. Often, too, these men were well cultured, having a vivid interest in science as well as literature, and deeply interested in questions of social amelioration. We must refer to historical accident for the causes that kept back for many years in the first half of the century the wider spread of the Unitarian movement.

The retarding circumstance lay in its connection with the old English Presbyterian heritage. No doubt, alarmed by the signs of Unitarian vigour a century ago, many "orthodox" dissenters felt it to be their duty to dispossess the heretical congregations of their meeting-houses and endowments. A long and harassing struggle ensued, and it was not ended before 1844, when the Dissenters' Chapels Act secured them from further molestation. This Act, applicable, of course, to the whole country, was very largely the fruit of the ability and diligence of a London solicitor, Mr. Edwin Wilkins Field, a descendant of Oliver Cromwell, and a sturdy maintainer of the old traditions of religious freedom. During the period referred to there was little to encourage new missionary effort, but in a few years after its close the more ardent spirits succeeded in founding the London



LITTLE PORTLAND-STREET CHAPEL
(now demolished)



HACKNEY UNITARIAN CHURCH



GARDEN PARTY, THE GARTH, FINCHLEY



UNITARIAN CHURCH HALL, FINCHLEY

District Unitarian Society, whose fruitful labours we know. On the other hand, it has to be admitted that in some minds there was a distinct aversion from what they deemed to be sectarian; Unitarians themselves, they disliked anything that looked like narrow theological zeal; and this division of feeling has to some extent affected the course of things till recent times.

An obvious change has taken place in the general character of the congregations. In the old times, large and well-to-do assemblies attended the ministrations of such men as Thomas Madge, the eloquent minister at Essex-street Chapel, Robert Aspland at Hackney, and Joseph Hutton at Carter-lane. Rows of carriages testified to the dignity and position of

thought in London. After nearly a quarter of a century in the Anglican Church, in which as writer and preacher he occupied a foremost position and seemed marked out for high office, Stopford Brooke in 1880 declared himself no longer able to endorse the creeds, and for the next fourteen years he continued an independent ministry at Bedford Chapel, where his work was unfortunately cut short by the termination of the lease and the reconstruction of the property. Having unreservedly cast in his lot with the Unitarians, he spent several years as visiting preacher in different chapels throughout the country, and later has often been heard in several London pulpits. The Theistic congregation gathered by Charles Voysey, though sharply distinguished by its



Mr. RONALD BARTRAM,
Secretary, L.D.U.S.



Mr. STANTON W. PRESTON
(b. May 17th, 1821)



W. BLAKE ODGERS, K.C., LL.D.,
President, District Unitarian Society.



Rev. J. A. PEARSON,
Missionary Minister, L.D.U.S.



Mr. A. A. TAYLER,
Chairman Committee, L.D.U.S.

many of the worshippers, and aristocratic titles were not unknown among them. To-day, the list of subscribers at the different churches do, indeed, include some who are equal in status to their predecessors, but the general body of adherents is doubtless of less average wealth. At the same time the habits of society, according to widespread testimony, have changed considerably, especially in the last quarter of a century, with the result of seriously reducing attendance at worship in most churches, whether "orthodox" or heterodox. Thus, the London Unitarians, like all other bodies, are confronted by a serious problem.

The administration of trusts and societies naturally centred in the Metropolis has been an important feature in the life of London Unitarianism. The roll of trustees on the Presbyterian Fund (established 1690), Dr. Williams's, Hackney College and others, bears the names of a series of able and upright men of whom any religious body might be proud. Connected with the Unitarian Society have been names familiar throughout the country as examples of generous and broadminded zeal. The British and Foreign Unitarian Association and the Sunday-school Association, though national, have had to look to London for a large measure of financial support and a still larger degree of personal service. The two journals, the *Inquirer* (founded 1842) and *THE CHRISTIAN LIFE* (1876) have their headquarters here. From 1853 to 1889 Manchester New College was resident in London, being affiliated to University College and housed in University Hall, toward each of which indispensable support was given by Unitarians. The Principals of Manchester New College, John James Tayler and James Martineau, who were also ministers at Little Portland-street, shed lustre by their learning and religious spirit on the whole movement, though many of their London contemporaries in the earlier years were evidently apprehensive as to the effect of their critical and theological opinions. Another great name serves to illuminate the history of Unitarian

founder from his conception of Unitarianism, must nevertheless be recognised as commanding much Unitarian sympathy.

At the opening of this century a united bazaar resulted in large contributions towards the cost of several new churches, and in the formation of a Permanent Chapel-Building Loan Fund, which has already been of great service. Another promising development has in recent years been the drawing together of laymen and ladies for social intercourse and various benevolent enterprises.

It must be left to another pen to record fitly the noble men and women who from generation to generation have testified by their deeds and characters to the worth of the Unitarian faith. Among the names celebrated in literary and scientific circles are those of Samuel Rogers, Mrs Barbauld, Lamb, Hazlitt, Sir C. Lyell, W. B. Carpenter, Samuel Sharpe, Crabb Robinson, Sarah Austin, Joanna Baillie, Anna Swanwick, Sarah Flower Adams; while of the ministry the following scholarly men attained a celebrity beyond our circle:—Dr. Rees, Jeremiah Joyce, Dr. Crombie, James Yates, David Davison, John Scott Porter, Dr. Vance Smith, Henry Ierson, P. W. Clayden, and (especially in the scholastic world) Eliezer Cogan, J. P. Malleon, Le Breton, Dr. Mummery, and in this connection the name of Mr. Case, the "Arnold of Unitarians," must not be forgotten. The list of business and professional men who have distinguished themselves in philanthropy, political, educational, and other reform includes the names of Heywood, Chamberlain, Nettlefold, Lawrence, Tate, Wansey, Rutt, Esdaile, Tayler, Wood, Taylor, Sharpe, Gibson, Solly, Busk, Martineau, Manning, Clarke, Warren, Enfield, Worsley, Russell, Bicknell, Osler, Robinson, Shaen, Roscoe, Brown, Preston, Bartram, Bruce, Young, Schwann, Lister, Bristow, Harrison, Brunner, Beale, Grant, Wade, Pritchard, Epps, &c.; and to the ministerial names already mentioned let us at least add Edward Tagart, Brook Aspland, Brooke Herford, Page Hopps, Robert Spears, Philip Wicksteed, and T. L. Marshall—the last two being happily with us still. W. G. T.



UNITY CHURCH, ISLINGTON

ESSEX HALL, PAST AND PRESENT.

ESSEX HALL, the headquarters of the Unitarian denomination, occupies one of the most interesting sites of old London. Six hundred years ago some of the bishops had their country Inns hereabouts, and it is on record that the Bishop of Exeter, builder of Excester House in the middle of the fourteenth century, was buried in a rubbish heap in its garden after his murder in Cheapside. In 1563 the House was practically rebuilt by the Earl of Leicester; and at his death it passed to the second Earl of Essex, whose mother had been Leicester's second wife. Nearly a century later Essex House shared the fate of other noble mansions, and was demolished to make way for streets and smaller dwellings. The new Essex-street ran through the site of the great house, and the appearance at the lower end is pretty much as it has been since 1680, when Dr. Barbon, the great builder of the time, had completed his scheme. The ancient water gate still stands, and the stairs to the river, down which the Young Pretender escaped to France after his only visit to London. The *Annals of the Strand* record many curious and stirring stories of the street, and of the men associated with it in those old days. The present Essex Hall dates from Barbon's period, and its main walls, more than a yard thick, will soon have seen two and a-half centuries pass over them. In 1775 Samuel Patterson, bookseller, lived in the street, and his book auctions in the house were famous. This auction room was hired by Theophilus Lindsey, vicar of Catterick, when in 1774 he made his way to London to carry out his intention, in spite of the protests of many friends, of starting Unitarian services. As is well known, these were the first avowedly Unitarian services in England, although Unitarian opinions had been held and disseminated long before that time. Lindsey's scheme succeeded, in spite of many difficulties and legal obstacles, and in a short time the premises were purchased and adapted for the purposes of a place of worship. A dwelling was provided for Lindsey beneath the chapel, in rooms that he called his "underground habitation." The ruinous condition of the property was such that he declared a new chapel and house might have been obtained for less than the alterations cost. The new chapel, opened 17th April, 1778, was generously supported, and many notable men and women worshipped there. It is interesting to note that Dr. Priestley spent his last Sunday at Essex Chapel in 1794, embarking the next day at Gravesend for that memorable voyage to New York, which he tells us lasted "eight weeks and a day." After a time Dr. John Disney, a Lincolnshire rector, offered himself as a colleague to Lindsey, who was thus afforded some leisure for literary work connected with the vindication of his new faith. Rev. Thomas Belsham, whilst still in "orthodoxy," heard Lindsey preach in Essex Chapel in 1778. He succeeded Dr. Disney as pastor in 1805, and preached Lindsey's funeral sermon in 1808. Lindsey had resigned in 1793. Thomas Madge became Belsham's colleague in 1825, and sole minister in 1829. He was succeeded in 1859 by James Pantom Ham, who remained until 1883. By this time the attendances had seriously declined, and for a period of four years there was no regular minister. Before Mr. Ham's retirement the Sunday-school Association approached the Chapel Trustees with representations in favour of constituting the Chapel a headquarters for the body; and, the Trustees concurring, a scheme was laid before the Charity Commissioners, who, however, declined to permit any diversion of the trust. The Commissioners decided that the chapel itself must be sold, and a new one provided, to which the trust could be properly continued. In accordance with this decision, the new Essex Church in the Mall, Kensington, was built. On its foundation-stone appears the following inscription:—"This church has been erected by the Trustees of Essex-street Chapel, Strand, founded in 1774 by Rev. Theophilus Lindsey, many years vicar of Catterick, Yorkshire, and this memorial stone was laid by William Rathbone, Esq., M.P., 25th February, 1886." The first minister in the new church was Rev. W. Carey Walters, from 1887 to 1891, and he was succeeded in 1893 by Rev. Frank Kerry Freeston, the present minister, whose pastorate of twenty

years bids fair to exceed in length the record of most of his predecessors in the ministry of this first Unitarian church in the land. The conditions of the Charity Commissioners having been satisfied in regard to the continuation of the trust, a subscription was set on foot for the purchase of the old chapel, and its conversion as a headquarters for the denomination. A sum of £25,000 was required, and when the opening of the Essex Hall took place on June 3rd, 1886, it was announced that £17,000 had been obtained. On that occasion a Dedication Service was conducted by Dr. Sadler, of Hampstead, and a public meeting was presided over by Mr. Richard Enfield, then President of the British and Foreign Unitarian Association. Among the speakers were Mr. Frederick Nettlefold, President of the Sunday-school Association; Mr. S. S. Tayler, then Treasurer of the British and Foreign Unitarian Association; Mr. W. Arthur Sharpe, Secretary of the Trustees of the new Hall; Sir James Clarke Lawrence, Dr. Brooke Aspland, Dr. Drummond, and Rev. J. Estlin Carpenter.



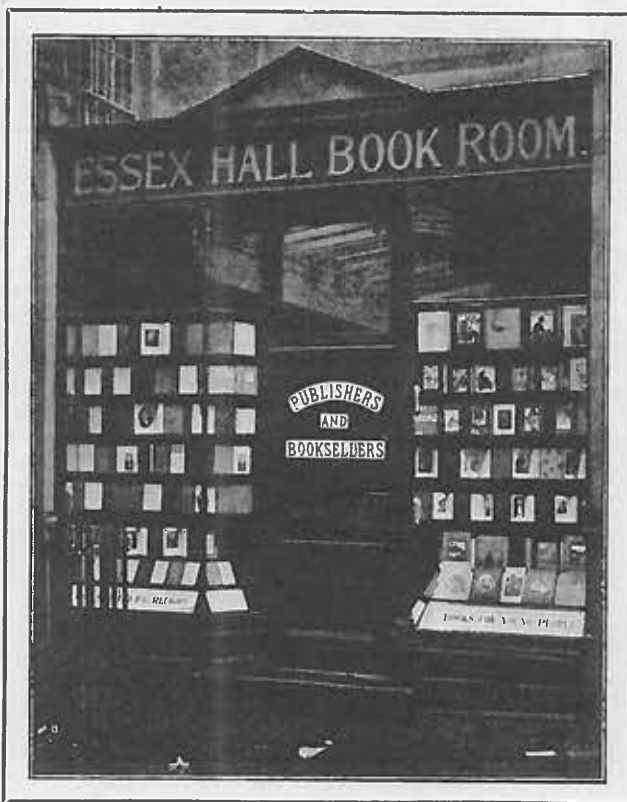
ESSEX STREET FROM THE STRAND.

The alterations were carried out on an extensive scale. Only the walls, floors and roof of the old structure remained intact. The entrance to the old chapel was approached across an open courtyard. In this yard stood the Sunday-school centenary memorial, now at Essex Church. Over the space was now built a shop for the sale of the publications of the British and Foreign Unitarian Association and the Sunday-school Association, and a stone entrance hall provided access to the upper and lower floors. The new large hall was reconstructed and took the place of the old chapel, and the blank walls were pierced with windows. The galleries were replaced. On the ground floor were committee and book rooms and offices, and in the basement various rooms and caretaker's quarters, besides stock rooms and a small hall. This accommodation was largely in excess of any the two Associations had previously enjoyed. In 1836 there was a humble place of business in Walbrook that was afterwards transferred to St. Swithin's-lane. Then from 1852 to 1874 two small rooms at Whitefields', a Strand bookseller, were sufficient for all the business that was done. In 1866, for example, these rooms were open for two hours a week, in addition to the time occupied for the Committee meetings. The next removal was to 37, Norfolk-street, Strand. The change to Essex Hall in 1886 accordingly was the signal for a large extension of the operations of the two Associations. The report of the British and Foreign Unitarian Association in the year following said:

"The moral effect upon our people of the possession of a Hall and a central home of their own has been very perceptible in this first year of joint occupation by the two Societies. It enables them to realise a chief purpose of the Unitarian Fund Society, which was 'to constitute a bond of union for all liberal churches and thinkers.' Visitors come from all parts seeking information and counsel in regard to chapel or Sunday-school affairs, asking for assistance in local efforts, or communicating important information." It had been urged that the original trustees should hand the old chapel over to the two Associations, which followed so closely on the lines of the original trust, that they could carry on the work for which the building was erected. In a reference to the financial position, it was stated that "the cost of the Hall has been so nearly met as to inspire the hope that the encumbrance of debt will not be suffered long to impede the operations of the two Associations which the free occupation of the Hall was intended to benefit." The amount received was £23,000, and, said the report, "It will be remembered to the honour of the Rev. Dr. Drummond that the stimulus of his generous offer of last year has powerfully contributed to this happy result."

Elsewhere it is told how Essex Hall is in touch with liberal religious activities all over the world. The friends of civil and religious liberty, when Theophilus Lindsey opened Essex-street Chapel, regarded it as a new centre of freedom and progress. Essex Hall remains a centre for the support and spread of enlightened, free, and progressive religion.

T. P. S.



THE LONDON LAYMEN'S CLUB.



Mr. H. G. CHANCELLOR, M.P.



Dr. C. HERBERT-SMITH



Mr. H. F. PEARSON



Mr. H. B. LAWFORD



Mr. HAROLD WADE

On February 13th, 1903, a company of London Unitarian laymen, most of whom were under middle age, met at dinner at the Holborn Restaurant, under the chairmanship of the Mayor of Hampstead, Mr. C. Fleetwood Pritchard. The chairman's supporters to right and left were Sir Edwin Durning-Lawrence, Bart., and Rev. Joseph Hartley Wicksteed, M.A. The latter explained that those present were enjoying the hospitality of Sir Edwin Durning-Lawrence, and that the object of the gathering was to establish, if possible, that body which is now known as the Laymen's Club. Enthusiastic support was given to the project, and before the end of the evening a provisional committee was formed to frame rules and give the Club a corporate existence. In May following the first general meeting and dinner of the Laymen's Club took place, with Dr. C. Herbert-Smith in the chair. A draft of the proposed rules had been circulated, and those present will remember the characteristic way in which he regulated the discussion of the draft. The rules were in due course adopted. Rule II. supplies the keystone of the Club. It reads as follows:—"Object, to promote social intercourse among men connected with the Unitarian and Free Christian Churches of London and to further the objects of liberal religious thought." How far the Club has lived up to the aspirations of this rule during its ten years of life is a frequent ground of discussion of the members at their meetings and is for the impartial outside to determine. As to membership Rule III. provides:—"The Club shall consist of not more than one hundred ordinary members, of whom not more than ten may be ministers." At a recent general meeting of the Club the "ten" was deleted from the rule and "fifteen" inserted. The annual membership has been about ninety from the foundation to the present. The first officers of the Club were:—Dr. C. Herbert-Smith, President; Mr. H. B. Lawford, Vice-President; Mr. Harold Wade, Treasurer; Mr. W. Fitchett Wurtzburg, Secretary. The last-named succeeded Mr. Wade as Treasurer in 1904 and has served the Club in that capacity ever since. The Club's indebtedness to its Treasurer is fortunately not increased by a "debt due to Treasurer," as there is at present a substantial credit balance, another fruitful source of discussion for members. A branch of the Club called the Advisory Committee on Boys' Clubs was formed in 1907, and this Committee is doing good work in London as a central organisation to encourage athletics, to collect and distribute information as to the working of Boys' Clubs, and to encourage competition among them. The Laymen's Club Shield for gymnastics has been fought for and won with such vigour that the stability of Essex Hall itself was threatened, and the finals of the competitions at first held at Essex Hall were removed elsewhere under the advice of the architects of the building. The Laymen's Club general meetings take the form of dinners under its tenth rule, but these dinners are supplemented with the reading of papers and discussions. Perhaps the most noteworthy in a long series have been the following:—"The Necessity of a Permanent Representative Organisation of our Churches," by Dr. J. Estlin Carpenter; "England as an Organic Unit of Religious Life," by Dr. Stanton Coit; "The Position and Prospects of Unitarianism," by Rev. A. A. Charlesworth; "Unitarian Laymen and their Work in America," by Dr. S. M. Crothers: "What can the Laymen's

Club do in a Practical Way to Further the Interests of Liberal Religious Thought?" by Mr. H. G. Chancellor, M.P.; "My Opinion of the Layman," by Rev. Dr. Tudor Jones; "Where Unitarianism Fails," by Dr. F. Lawson Dodd.

The Club, it seems, takes a considerable interest in itself and its efforts to promote its secondary object. The social side of its activities has not been forgotten. The ladies' dinner is the event of the year. The Women's Social Club has proved a valuable ally, and joint dances have flourished as well as At Homes to the Sunday-school teachers and mission workers and concerts at the missions. Two cricket matches with the ministry proved of great interest in the earlier years of the Club, the first of which showed that the ministers can compete on more than level terms on what would be expected to be a particular field of the laymen.

Outside London the Club has exchanged visits of delegates with the Yorkshire Unitarian Club, and a delegate of the Club was at the Boston Conference of 1907. This Conference requires special reference owing to the activity of Dr. Herbert-Smith in forming a "Boston Conference Fund." The Club did its best to support his efforts, which were unfortunately interrupted by his illness. Our delegate will have lifelong recollections of his visit. In 1910 representatives from the United States of America and from Canada to the Congress of Free Christianity and Religious Progress, held that year in Berlin, were entertained at a dinner organised by the Club. About three hundred were present at the Holborn evening, and the speeches which followed, particularly those of Rev. T. R. Slicer, of New York, Rev. G. H. Holden, of Roxbury, Rev. Dr. J. Estlin Carpenter, and Rev. Dr. C. W. Wendte, were well worthy of the occasion. The President of the year, Mr. R. M. Montgomery, and the then Secretary, on whom the management of the evening principally fell, can look back on the success of the evening as a memorable achievement for the Club. Our guests from across the Atlantic carried to Berlin and home again, as they expressed at the time and later in writing, the pleasantest recollections. Last year the Club had the honour, unique up to the present, of having as its President a Member of Parliament, Mr. H. G. Chancellor. During his year of office he and some other members as representatives of the Club entertained Professor Rudolf Eucken, of Jena, to a complimentary luncheon at the National Liberal Club.

The present officers are:—H. F. Pearson, President; R. P. Jones, Vice-President; W. Fitchett Wurtzburg, Treasurer; and W. S. Sharpe, Secretary. The Laymen's Club in its ten years of life, though one of the youngest of our organisations, has, it is hoped, established a permanent place in the London Unitarian world, and the Committee and members hope that it is proving itself worthy of its founders and that it is fulfilling to the best of its ability its twofold object. W. S. S.



Sir EDWIN DURNING-LAWRENCE, Bart.



Mr. W. F. WURTZBURG

THE new doctrines of science and humanity declare that God is great and wise, beautiful and good; that all things are moving little by little, up and up, higher and higher. The real Jesus was a beautiful soul, full of love and goodness, and who went about doing good. We accept Jesus as a leader, and in the spirit of our time we would endeavour to be filled with love and beauty of soul, and to go about doing good.—Rev. Alva Ray Scott, U.S.A.