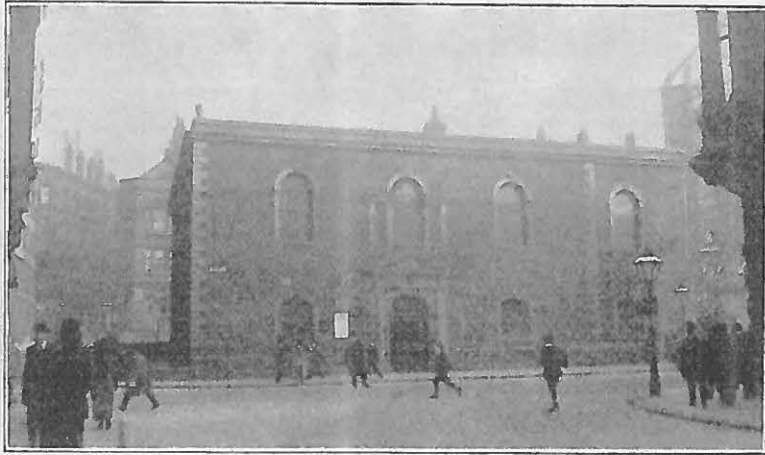


THE MANCHESTER DISTRICT.

WILLIAM GASKELL, M.A.
(1805-1884)

CROSS-STREET CHAPEL

S. ALFRED STEINTHAL
(1826-1910)

THE Unitarianism of the Manchester district includes churches in Manchester and Salford, and a few suburban townships, viz.:—In Manchester: Cross-street, Upper Brook-street, Blackley, Bradford, Failsworth, Gorton, Longsight, Moss Side, Oldham-road, Platt, Renshaw-street Mission, and Willert-street Mission; in Salford: Pendleton only; also Altrincham, Chorlton, Hale, Middleton, Oldham, Sale, Swinton, and Urmston—in all nineteen churches and the two Domestic Missions. These are affiliated together in the Manchester District Association of Presbyterian and Unitarian Churches. Now this Association and these churches are part of a movement with a history which goes back into the seventeenth century. It begins with Cross-street Chapel, the first Nonconformist place of worship erected in Manchester, opened June 24th, 1694, and is, says an authority, probably "the very first building erected in Lancashire for Nonconformist worship," excepting George Fox's meeting-house at Swarthmore (1688). It is said that "the earliest distinct proclamation of Unitarian doctrine in Manchester was made from the pulpit of Cross-street Chapel, in 1761, by John Seddon." Yet even John Seddon could not have made public avowal of such views had he been alone in holding them. Manchester was not impervious to the influences of the time. The various currents of religious thought which stirred the people of England from the beginning of the Protestant Reformation onwards would not leave its people untouched and unaffected by them. The doctrines of Socinus were widely known among the learned. Socinian books were publicly burned; denial of the doctrine of the Trinity had been made a capital crime (1648). The last martyrs burned at the stake—Legate and Wightman—were put to death for that offence (1612). Paul Best, sentenced for the same cause, was only saved from the death penalty by Cromwell's intervention. John Bidle had exerted an influence by his tracts that was widespread. These things could not be unknown in Manchester. In 1653 there was an anti-Trinitarian church at Dukinfield, an easy walk out of Manchester. There were many anti-Trinitarians who were called Anabaptists. John Wigan, one of the unbefitted clergymen preachers of the Manchester parish church, silenced along with Henry Newcome by the Act of Uniformity (1662), became an Anabaptist.

The Toleration Act of 1689 which permitted Nonconformist worship, made an exception of all who denied the Trinity, which indicated the existence of such people in sufficient numbers to be legislated against. William Whiston was deprived of his university professorship (1710) through his anti-Trinitarianism. Edward Elwall was arraigned for blasphemy (1726) for the same cause. Theophilus Lindsey had become a Unitarian in 1758. These and many other evidences indicate the widespread existence of Unitarian sentiments throughout the country before John Seddon's sermons in Cross-street Chapel. Priestley's statement, when he resided at Warrington, that "the only Socinian in the neighbourhood at the time was Mr. Seddon, and we all wondered at him," must have meant the only Socinian preacher.

There is no doubt that Rev. Joseph Mottershead (1688-1771), Seddon's colleague at Cross-street, was an Arian; Mr. Chorley, at Monton, 1729-1779, and Mr. Owen, at Rochdale, 1740, both ministers, were Arians. But two hundred people seceded from Cross-street on account of Seddon's views, and established the first Independent chapel in Manchester. Rev. Ralph Harrison, who was appointed one of the ministers of Cross-street in 1771, two years after Seddon died, was confessedly Unitarian; he edited a volume of Mr. Seddon's

sermons on "The Person of Christ," and expressed high commendation of the author. Dr. Barnes, his colleague (1780-1810), was an Arian, and avoided doctrinal controversy. He was not sufficiently Unitarian for some of the congregation, for in 1789 there was a secession of Unitarians, who erected the Mosley-street Unitarian chapel, the first in Manchester having the doctrinal name in its title. Dr. Priestley records that there was a band of Unitarian lay preachers in Manchester in 1789. Rev. Wm. Hawkes became minister of the Mosley-street Chapel. But with the appointment of Rev. John Grundy at Cross-street in 1810, preaching of the most uncompromising Unitarianism was resumed there. Before accepting the appointment Mr. Grundy asked to be allowed to preach once in the chapel. He told Rev. Ralph Harrison that the Cross-street people must be prepared to hear him preach his views. His request was granted. A congregation of from one thousand five hundred to one thousand eight hundred listened to him, and he preached "all the most objectionable doctrines" of his Unitarianism. Yet a renewed invitation was unanimously given him, and he accepted the appointment. His lectures on Unitarian doctrines excited considerable interest. Stephen Lushington, who became Dean of Arches and a judge, after hearing one of these lectures, was talking about it to a clergyman, who exclaimed, "Do you mean to tell me Grundy is not an Atheist? Why, he does not believe in the devil!"

In 1824 Mr. Grundy removed to Liverpool. A speech by Rev. George Harris, of Bolton, delivered at a meeting held for the purpose of making a farewell presentation to Mr. Grundy, was the exciting cause of the famous Manchester Socinian Controversy. The service of plate presented to Mr. Grundy was in acknowledgment of the "distinguished ability and eminent zeal with which he had advocated the cause of Unitarian Christianity." Mr. Harris delivered an eloquent address, which was an aggressive vindication of Unitarianism against "orthodoxy."

It was reported in the *Manchester Gazette*, and gave great offence to the "orthodox" dissenters, who asserted that the Cross-street congregation were using their chapel and its endowments for the propagation of doctrines opposed to the intentions and wishes of the founders, and asserted that the Unitarians were occupying the old chapels of Protestant Dissent unlawfully, and that they ought to be made to give up possession to "Evangelical" Christians. It is said that Mr. George Hadfield, the leader of the Independents, was so confident that he and his friends would come into the possession of Cross-street Chapel that he had actually picked out the particular pew which he and his family would occupy. The controversy ended in legal proceedings against Unitarian trustees of the Hewley Trust (York) as a test, begun in 1830, not finally decided until 1842, when the judgment against the trustees was upheld. This caused the Unitarians to take action to protect them in the possession of their chapels, with the result that the Dissenters' Chapels Act became law, July 19th, 1844, which made them secure.

The next minister of Cross-street Chapel who exercised a commanding influence in the promotion of Unitarian Christianity in Manchester and neighbourhood was Rev. William Gaskell, M.A., whose ministry extended from 1828 to 1884. His colleagues, Revs. James Drummond, B.A., and S. Alfred Steinthal, also gave to Unitarianism a high standing for scholarship and public spirit. Dr. Drummond has since added much to the public regard for the Unitarian denomination as Principal of Manchester College, Oxford, and author of



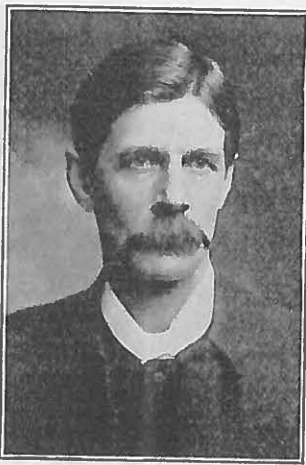
OLD CHAPEL, DOB LANE, FAILSWORTH



Mr. E. C. HARDING,
Was Ninety February 25th.



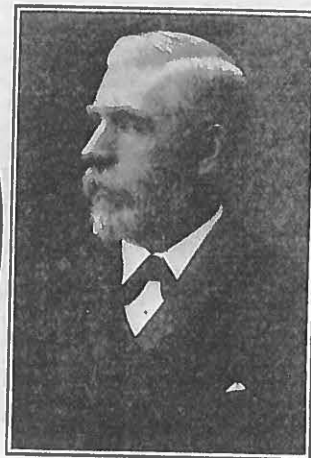
Rev. A. COBDEN SMITH,
Lower Mosley-street, 1901-12.



Rev. E. L. H. THOMAS,
Cross-street Chapel.



Rev. H. MORLEY MILLS,
Dob Lane Chapel.



Mr. GEORGE H. LEIGH, J.P.,
President, District Association.

standard works on subjects of theology and problems of criticism.

The organised Unitarianism of the Manchester district originated in the Cross-street Chapel, and in that venerated shrine it has had its centre to this day. But while developments were going on at Cross-street the movement was spreading to other churches in the neighbourhood. Mosley-street Chapel has already been named. Rev. William Hawkes was succeeded by Rev. John James Tayler, B.A., afterwards the Principal of Manchester New College, London; under his ministry the Mosley-street congregation erected their new church in Upper Brook-street, to which they removed in 1836. Since then Revs. S. Farrington, John Trevor, C. J. Street, Charles Peach have been ministers successively to what was a very influential body of people, but owing to the change in the character of the neighbourhood the church has suffered considerably by removals.

Of the other old meeting-houses, the congregations at Platt (1672), Blackley (1697), Failsworth (1698), Gorton (1703), passed through the same stages of doctrinal development as at Cross-street (1672), through Arianism to Unitarian views, stimulated by the Unitarian revival due to Lindsey and Priestley; and this was equally true of the congregations at Hale (1662), Monton (1666), and Sale (*ante* 1700). Altrincham chapel had a Unitarian origin (1814), also the Oldham congregation (1813), the Strangeways church (1819-1903), which no longer exists, and Swinton (1822).

With the passing of the Trinity Act (1813) the profession of Unitarianism was set free from legal disabilities, and there followed the establishment of Unitarian Associations for missionary purposes. A "Lancashire and Cheshire Unitarian Missionary Society," founded 1823, with its headquarters in Manchester, became the "Manchester Unitarian Village Missionary Society" in 1831; this organisation, which fostered congregations in Lancashire, Cheshire, and Derbyshire, became afterwards in 1859 the "Manchester District Unitarian Association," and in 1891 the "Manchester District Association of Presbyterian and Unitarian Churches." Of this Manchester Association Rev. C. J. Street was the first Superintendent Missionary, under whom there was considerable activity in the district. Congregations were established at Oldham-road (1857), Middleton (1860), Pendleton (1861). Mr. Street's colleague, Rev. Adam Rush-ton, continued this missionary work after Mr. Street removed (1864) to Newcastle-on-Tyne, and the Ardwick (Longsight) congregation was begun (1866). Afterwards a church was established at Moss Side (1887), and a "Forward Movement," with Rev. Dendy Agate, B.A., as Superintendent Missionary, established churches at Chorlton-cum-Hardy (1890), Heaton Moor (1893), recently closed, Bradford (1894), and Urmston (1894). An attempt to transplant the Strangeways congregation to Broughton (1903) has not met with success, and a recent experiment to federate the four churches of Upper Brook-street, Broughton, Chorlton, and Urmston as one circuit church under two ministers and a circuit committee, has been tried for three years and abandoned. Yet there has been a much closer drawing together of the churches with encouraging results and with the promise of renewed life and vigour.

Out of this Unitarian movement in Manchester have grown other important denominational organisations. Manchester New College (now Manchester College, Oxford) was first established with two Cross-street ministers as its first professors—Revs. Dr. Barnes and Ralph Harrison (1786). The Domestic Mission for the Poor was established 1839 at Collyhurst (now Willert-street), and another in Hulme (1859) in Renshaw-street. In 1845 the Manchester District Sunday-school Association was established, which includes nearly eighty schools, mainly in Lancashire and Cheshire. In 1854 the Unitarian Home Missionary College was founded by Rev. J. R. Beard, D.D.; the Memorial Hall was erected by Unitarians, 1862, in memory of the ministers ejected from the Church of England in 1662; and in this building the Unitarian Home Missionary College was housed until the securing of its own buildings (1905) at Summer-ville, by the raising of its Jubilee Fund of £20,000. The *Unitarian Herald* (weekly) was established in Manchester (1861) by Revs. William Gaskell, M.A., and Brooke Herford, but became incorporated with *THE CHRISTIAN LIFE* in 1889.

The influence of Unitarianism in Manchester and district has been out of all proportion beyond its numerical strength, as elsewhere. It was stated by R. Wade in 1880 that fifteen members of Parliament had belonged to the Cross-street congregation, and another writer asserted in 1897 that since 1832, out of its twenty-two members of Parliament, seven had been Unitarians, besides eight out of thirty-two mayors. Sir Thomas Potter, the first mayor, twice elected, and his son, Sir John Potter, three times mayor, were members of Cross-street Chapel; so was Samuel Alcock, one of the executors of John Owens, founder of Owens College; John Edward Taylor, founder and first editor of the *Manchester Guardian*; Thomas Ashton, the second founder of Owens College, was a Unitarian. Sir Thomas Baker, Sir Wm. Fairbairn, Mr. J. B. Smith, first chairman of the Anti-Corn Law League, Abel Heywood, pioneer of a free Press, Ivie Mackie, Ald. Nichols, founder of Nichols' Hospital, were all Manchester Unitarians. Richard Cobden began his career as a public speaker at the Literary Society which met in Cross-street Chapel-house; he attended an anniversary at Strangeways chapel, December 15th, 1850, to hear Rev. James Martineau. There was a large attendance and a long line of carriages outside, and as Cobden was passing out into the street after service he was heard to say to a friend: "Surely we have found the carriage-way to heaven."

The man, however, who filled the largest place in Manchester Unitarianism during the last century was Rev. William Gaskell, M.A. He was not only minister of Cross-street from 1828 to 1884, but a professor in Manchester New College before its removal to London, one of the earliest Tutors of the Owens College, a founder with Dr. Beard of the Unitarian Home Missionary College, and its second Principal, one of the founders of the Manchester District Association and its Chairman from its commencement in 1859 to his death in 1884, a founder of the Portico Library and its Chairman. His gifted wife, the famous novelist, herself daughter of a Unitarian minister who was classical tutor at Manchester Academy, actively assisted him in her earlier married life.

Rev. Dr. J. R. Beard, minister of the Strangeways congregation (1825-1864), was a very forceful and influential personality in Unitarian affairs. As preacher, author, and educationalist he exercised a wide and powerful influence. His successor at Strangeways, Rev. Brooke Herford, was also a man of great power and strength to Manchester Unitarianism during his stay from 1864 to 1875. Of the many influential laymen Harry Rawson (1820-1904) was in length of effective denominational service, during last century, the most noteworthy. He was a member of the Committee of the Manchester Unitarian Village Missionary Society in 1846, and became its Secretary, and from that time onward to his death he was an active participator in every department of our denominational affairs, besides taking a large part in the public life of the city. He was a member of the City Council, Chairman of one of its important Committees, was an Alderman, a magistrate, and was invited to accept the office of Mayor.

The civic life of Manchester during the last century has owed very much to the public spirit of its Unitarian ministers and laity. The Heywoods, Philippses, Potters, Darbishires, Herfords, Gregs, Henrys, Nicholls, Steinthals, a host of others of the same faith, have filled a very large place in its corporate activities. The Lower Mosley-street Day and Sunday-schools, instituted and carried on by the Unitarians of Cross-street and Mosley-street (Upper Brook-street) chapels, pioneered some of the best educational work of the city and neighbourhood. The Manchester Mechanics' Institution, which afterwards became one of the finest Schools of Technology in Europe, was from the first largely worked by Unitarians. And the Manchester University from the very beginning of Owens College on to its larger and later developments has been helped much by the enterprise and generosity of adherents of our Unitarian faith.

The Unitarianism of Manchester and district has a glorious past, but its greatest day has yet to come. They upon whom the responsibility of its future lies may well be encouraged by the memory of their predecessors, to go forward with earnestness and a joyous faith.

H. BODELL SMITH.

THE MINISTERIAL FELLOWSHIP:

THE Ministerial Fellowship is the largest existing association of the ministers whose names appear in the "Essex Hall Year Book." The society was constituted at a meeting held in Manchester in March, 1899. It began its career with a membership of eighty-two. Since that time each year has seen a steady advance in numbers. Notwithstanding losses by death, lapse and resignation, the additions made at the annual meeting in July last brought the roll up to two hundred and eleven. Of these, five are in charge of congregations in the over-sea dominions. Deducting these and two who have died since the annual meeting, it appears that the Fellowship now includes close upon three-fifths of the eligible ministers residing in Great Britain and Ireland, the number of such ministers being three hundred and fifty-eight. The germ of the Fellowship was a moving speech made by Rev. H. Bodell Smith at the meeting of the Missionary Conference in 1898. Mr. Smith told, in a manner that excited the warmest sympathy of all who heard, of the sufferings and privations endured by certain ministers in intervals between settled pastorates, when they had to depend for the means of life upon the meagre and precarious fees received as occasional supplies. The Conference, however—much as it felt the need of some provision to mitigate the hardships Mr. Smith had so vividly described, and to the reality of which others present testified—reluctantly decided that to deal with such matters was not within its province. If the question could not be taken up by any existing organisation, a new body that could deal with it must be created. So, at least, thought Rev. C. J. Street, to whose earnest sympathy, resourceful mind and



Rev. C. J. STREET, M.A., LL.B.

practical ability the formation of the Fellowship is chiefly to be attributed. He laid plans and thought out details and called the inaugural meeting, and from the beginning to the present time he has held the office of Secretary, and has given unstinted thought and labour to the society. The Fellowship has indeed been fortunate in its officers. Rev. Dendy Agate, another man with a brotherly heart and a business head, has rendered most valuable service as Treasurer, and like the Secretary, has held his office throughout the life of the Fellowship. The first President was Rev. H. Enfield Dowson, and among his successors have been the late Rev. S. A. Steinthal, Rev. J. E. Carpenter, Rev. C. C. Coe, the late Rev. J. C. Street, Rev. Joseph Wood, Rev. A. N. Blatchford, and the occupant of the chair for the current year, Rev. James Harwood.

The members are divided into two classes. Those in Class A are ministers who have retired from active service, and so long as they remain in that class, though they pay subscriptions, are not entitled to benefit. Of these, the roll as last revised contained the names of fifteen. Class B, forming the great bulk of the membership, consists of ministers in active work. Their subscriptions may be regarded as premiums entitling each, upon becoming temporarily without ministerial charge, to benefit according to a fixed rate for a specified period. The benefit by no means compensates for the suspension of a regular stipend, nevertheless it is an appreciable addition to a reduced or uncertain income. Up to December 31st, 1912, the total amount paid in benefit was £608; and at the same date the capital invested for meeting claims was £599 5s. 9d. The accounts of the Fellowship have been submitted every five years to actuarial examination, and on each occasion the actuary has expressed the opinion that the Fund is perfectly sound financially.

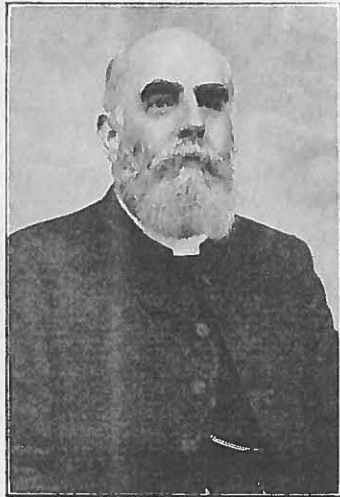
The Benevolent Fund is on a different footing from the General Fund. It is made up of members' entrance fees, donations and amounts transferred from the General Fund. No member has a definite claim upon it, grants being made at their discretion by the Annual Meeting, or, so far as they are empowered by the Annual Meeting, by the Committee, in cases of special need arising from illness or other adverse conditions. Such a grant is welcomed not merely for its pecuniary value, but as an expression of brotherly remembrance

JAMES CHRISTOPHER STREET
(1832-1911)

and sympathy. In some instances grants have been voted from this Fund in connection with efforts to make provision for ministers whose health is permanently broken down, and whose means are insufficient for their actual needs. The sums thus distributed at the end of 1912 had reached the substantial total of £414 7s. 6d.

The attention of the Fellowship, however, has not been monopolised by financial affairs. Its members all along have been animated by the desire to aid in maintaining a strong, efficient, self-respecting ministry, and, in doing that, to serve the churches and the great cause for which the churches stand. Feeling the need of some better system than then existed for putting into communication pastorless churches and ministers desirous of a fresh charge, in July, 1904, the Settlements Bureau was established. For a year Rev. C. J. Street conducted the Settlements business with the assistance of a small confidential sub-committee; but as the work entailed was found to be considerable and increasing, Rev. J. C. Hirst was appointed Settlements Secretary and held that office for four and a-half years. During the five and a-half years covered by the operations of the Bureau, fifteen settlements were brought about through its agency. So far as possible, the Bureau discouraged the practice of preaching competitions in connection with pulpit appointments; and, on all suitable occasions, it protested against the highly undesirable method of seeking for a minister by means of newspaper advertisements. The Settlements Bureau, of course, acted only for members of the Fellowship, and when, in 1910, the Settlements Board was established by the National Conference, the Fellowship at the end of that year gladly handed over the work previously done by the Bureau to the Board, which acts for the whole of the ministry as well as for all the churches. The Fellowship appoints a representative on the Board.

Up to 1906 the "Essex Hall Year Book" gave but little information as to ministerial settlements with the congregations upon its list. On the suggestion of the Fellowship, the editor of that useful publication has since supplied such information as far as it can be obtained—information which, under certain circumstances, may be of considerable value to ministers as well as to congregations. The list of ministers in the "Year Book" is revised annually "by a joint committee appointed by the British and Foreign Unitarian Association, the National Conference, and the Ministerial Fellowship." On the recommendation of the Fellowship, the National Conference Committee have laid out a course of reading for men without special training who are desirous of recognition as ministers—a scheme which, if loyally accepted, ought to add largely to the efficiency of those who take advantage of it.



Rev. DENDY AGATE, B.A.

It will be seen that the Fellowship has done useful work in several directions. No doubt new opportunities of usefulness will present themselves as time goes on; and those opportunities will be more frequent, and will be more adequately met, as the membership grows. From the outset it has been a *brotherly* society which has brought the members of a scattered ministry into closer association, and given a sense of comradeship, especially valuable to those holding remote and lonely posts of duty. It has had, and still has, its critics, whose severity is usually in proportion to their lack of acquaintance with its spirit and aims. It has, for example, been called a "trade union," but if that term is meant to imply that it exists to promote the interests of a class, in opposition to any other existing interest, nothing could be more ludicrously wide of the mark. The real purpose of its members is to strengthen and help each other, and to uphold a high standard of ministerial efficiency, in order that the best service of which they are capable may be given to the churches which they serve.

By proclaiming universal salvation, Unitarianism has fulfilled the highest hopes of the soul. Its ardent hope is that the loving hand of the Eternal Father shall, in the fulness of time, wipe away every tear from every human eye that ever saw the light of His creation.



Rev. H. BODELL SMITH.

UNITARIAN REFORMERS, STATESMEN, AND PHILANTHROPISTS, 1813-1913.

ANYONE who studies consecutively the lives of the Unitarian Statesmen, Reformers, and Philanthropists in the nineteenth century will not fail to notice that the motive power of their work was the religion they professed—the simple, unhesitating belief that there is a divine element in every human being which is worthy of the deepest love and care. After having taken even a cursory glance at their aims and achievements, one cannot help wondering why Unitarians should have been reproached with being “merely intellectual,” and why they have been charged with failing to reach the masses. The movements they have set on foot for the elevation of the people and the missions to the poor they have established and maintained, chiefly through the influence of Dr. Tuckerman (1778-1840), would bring honour to a considerably larger denomination. Is it because they have preferred steady, quiet work to revivals? No one has ever ventured to assert that Unitarians have been backward in public service. The witness to their activity here has been so positive that they have been accused of relying upon “good works” for salvation. An earnest friend once said to the present writer: “Unitarians will be damned through their good works; they think these will take the place of faith, and they never will.” The reply to that is that the men and women mentioned in this article regarded their philanthropic efforts as only the ritual of their inward faith.

No private member of the House of Commons was ever more influential than William Smith (1756-1835), M.P. for Norwich, the grandfather of Florence Nightingale. As this number of THE CHRISTIAN LIFE is mainly in honour of his achievement, little need be said here, but it is worth while recording that tradition in Norwich relates that when he was parliamentary candidate he was told by his party “he must choose between ceasing to attend the services at the Octagon Chapel and losing the election,” to which he replied “he would rather lose the seat than prove false to his convictions.” William Johnson Fox (1786-1864), minister of South-place Chapel, Finsbury, was in his day one of the foremost preachers, orators, and politicians. A leader in the struggle against the Corn Laws, when an address from the Anti-Corn League was deemed necessary. Cobden chose him to compose it, because he was the man who could best administer “a blister to the aristocracy and the House of Commons.” James Stansfeld (1820-1898), “the champion of womanhood,” was the first President of the Local Government Board. Garibaldi spoke of him as “a type of English courage, loyalty, and consistency, the friend of Italy, the champion of the weak and the oppressed abroad.” Sir John Bowring (1792-1872) takes a foremost place among those who have furthered our international commerce. During the century (1813-1913) three Unitarians occupied the Presidency of the United States—John Quincy Adams (1825-29), Millard Fillmore (1850-53), William Henry Taft (1909-1913).

In no field have Unitarians been more active than in philanthropy. In the report of 1814 the Royal Humane Society dwelt on the zeal of Thomas Cogan (1736-1818) as the co-founder of that institution. Dr. Southwood Smith (1788-1861), the pioneer of sanitary reform, was referred to by Leigh Hunt as “the Bringer of Air, Light, and Health into the Home.” William Rathbone (1818-1912), whom Florence Nightingale termed “one of God’s best sons,” crowned a life spent in ample generosity by founding the “District Nursing Associations.” No doubt Florence Nightingale (1820-1910) belonged first of all to “the sect of the Good Samaritans,” as a clergyman once said. Her girlhood, however, gives evidence of the bent of her nature, and bears witness to the refining influence of a Unitarian home. The article she wrote in *Fraser’s Magazine* (May, 1873), in which she denounced the doctrine of eternal punishment and brought strong reasons for her own belief in the final salvation of all, at least shows that liberal religious thought had her deepest sympathy.



THOMAS COGAN,

One of the Principal Founders of the Royal Humane Society; was eminent in his day as a physician, a philosopher, and a theologian.



“THE LADY WITH THE LAMP”

Model of Memorial Statue of Florence Nightingale, executed by the Countess Gleichen, to be placed in front of the Royal Infirmary, Derby.



JOHN POUNDS' FIRST RAGGED SCHOOL

Of Dorothea Lynde Dix (1802-1887), “the Florence Nightingale of America,” it has been said: “Here is a woman who, as the founder of vast and enduring institutions of mercy in America and in Europe (and in Japan) has simply no peer in the annals of Protestantism.” To her must be ascribed the more humane and more scientific treatment of insanity. Before her time those who were afflicted with even a temporary loss of reason, were confined in cages and dens, chained to pillars and beaten, and subjected to punishments which heightened their disease. She brought such knowledge, experience, and enthusiasm to her work that in some countries she visited, the abuses were remedied in a few months. Mary Carpenter (1807-1877), having learnt that perversity can best be cured by kindness, was the pioneer of reformatory schools for girls. Through her labours also on behalf of India, she has won a lasting place in the affections of our fellow-subjects in the great Empire of the East. The story of Dr. S. G. Howe (1801-1876)—the patience with which he strove to educate the blind, the deaf and dumb, and the feeble-minded—is almost like a romance. The way in which he broke through the four-fold barrier of blindness, deafness, dumbness, and the absence of the sense of smell, which made Laura Bridgman a prisoner in a world in which the light never shone and the silence was never broken, is one of the important chapters in the history of the victory of the spirit over matter. “There are not many persons, I hope,” wrote Charles Dickens in his “American Notes,” “who can ever hear his name with indifference.” It is of him that Whittier writes in his poem “The Hero”—

Wouldst know him now? Behold him
The Cadmus of the blind,
Giving the dumb lip language
The idiot clay a mind.

Moved by love for dumb animals, Frances Power Cobbe (1819-1899) founded the Anti-Vivisection Society. Whatever view men take of the subject of vivisection, everyone must be grateful that her work has led to a merciful restriction in experiments on living creatures.

Among obscure lives which have been potent in influence must be numbered “Catherine (Wilkinson) of Liverpool.” Through her efforts and example in a time of cholera, public wash-houses and baths were opened in Liverpool, and later in other towns. The “Ragged Schools” were started by John Pounds (1766-1839), a poor cobbler of Portsmouth. Gathering the most neglected children, “the little blackguards” out of the street, he taught them, while he pursued his work, the three “r’s” and gave them instruction in his own craft. He took them for rambles in the summer-time and aroused in them the love of Nature. Few subjects are more worthy of record than the story of this working man and these ill-clad, unshod children, who, sitting on boxes and on the floor, crowding on the narrow staircase and standing around him, showed that they too had a thirst

for knowledge. One of the first notable efforts to give a wider education to girls and to fit them for their duties in later life was made by Fanny Martineau (the cousin of Harriet and James) in a school she formed in King-street, Norwich.

Wealthy Unitarians have been munificent in their giving. Among their benefactions are the Tate Gallery, the gift of Sir Henry Tate, and the Waterlow Park, London, the gift of Sir Sydney Waterlow. The bequest of Robert Hibbert, after whom the *Hibbert Journal* is named, has furthered both philosophical and theological study. This brief account could include only a few names. In every locality in England in which Unitarians have met for worship will be found men and women of our household of faith who have been conspicuous in public service.

ALFRED HALL.

In every age and land, the spirit of sympathy and service, as the motive of social welfare, is inspired by the gospel of peace on earth and good will to men.

THE EASTERN COUNTIES.

THE great benefits that have resulted from the Ejectment began in East Anglia two years before the Two Thousand came out; for in 1660 the Rector of St. Michael's Church, Framlingham, who had been installed under the Commonwealth, was deprived of his living

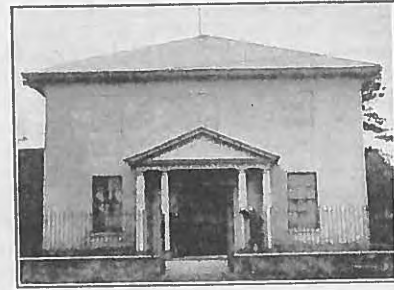
memory of Dr. Martineau gives opportunities which are happily seized. The place, in the winter months, is a hive of activities, and there is ample evidence of the high value of the labour here of a band of devoted men and women, many of whom are well



HOPTON MEETING HOUSE (1645).
Nine Miles from Norwich. Rhyll-street Mission, London, has of late years made this a centre for Children's Summer Holidays.

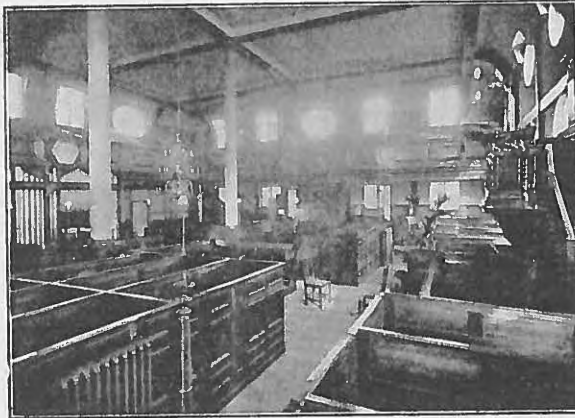


MARTINEAU MEMORIAL, NORWICH



PARK FIELD CHAPEL, DISS.
The present building dates from the year 1822.

and took to gathering congregations in private houses. During the next decade, of course, many such congregations were started in Norfolk and Suffolk, and the houses in which some gathered are still in existence and known. Of fine Nonconformist tradition there is no stint in the district. Eight of the ten congregations forming the Eastern Union have an average age of over two hundred and thirty years, and of the names of Unitarians born and bred or trained and developed by them during the last century, many have become familiar as household words. Martineau, Madge, Wade, Taylor, Dowson, Meadows, Barbauld are names not likely soon to be forgotten in Unitarian circles, and if East Anglia did not at first properly appreciate Dr. Priestley.



INTERIOR OF FRIARS-STREET CHAPEL, IPSWICH.
The present Chapel was built in 1700; restored 1900.

sustaining family traditions of attachment to the cause. The chapel itself was described by John Wesley in 1757 as then "perhaps the most elegant one in all Europe . . . the inside is finished in the highest taste, and it is as clean as any nobleman's saloon." (Chapel wardens please note.) "The communion table," continued Wesley, "is fine mahogany, the very latches of the pew doors are polished brass. How can it be thought that the old coarse Gospel should find admission here?"

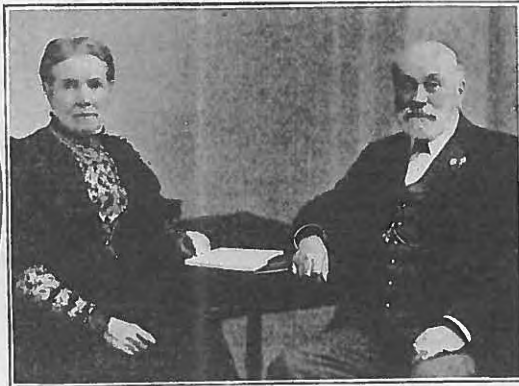
Another grand old chapel of which the congregation is justifiably proud is that at Ipswich. Capable of accommodating over one thousand persons, it contains many treasures of great interest, including a massive brass chandelier holding twenty-four candles,



Mr. FRANCIS TAYLOR, J.P.,
Diss.



Mr. G. J. NOTCUTT,
Ipswich,
Ex-president Eastern Union.



Mr. and Mrs. W. J. SCOPES, IPSWICH.
They celebrated their Golden Wedding in 1909. Mr. Scopes has been Chapel Warden for 50 years.



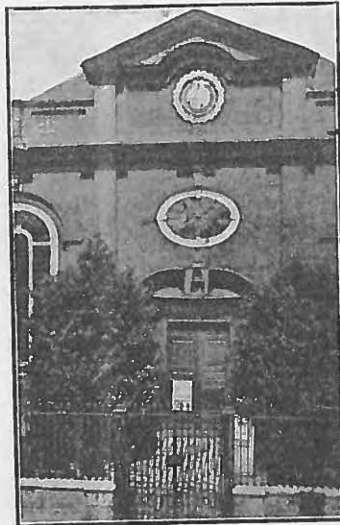
Mr. J. WILLIMENT, J.P.,
Trustee and Sec.,
Yarmouth Chapel.



Mr. A. M. STEVENS,
Norwich, First Secretary Eastern
Union

that may have been due as much to the early deficiencies of the Doctor as to the obtuseness of Needham Market. But it was during his residence in Suffolk that Priestley first denied the doctrine of the Trinity.

As early as 1812 there was founded an "Eastern Unitarian Society," and in ten years' time this Society had so well learned Priestley's method and teaching as to be distributing yearly in the Eastern Counties over four hundred copies of Unitarian tracts. "These are the weapons of our warfare," says the annual report of 1823, "and these are the only weapons. Whatever our fellow-Christians may think of our opinions, we presume there can be but one sentiment as to the manner in which we wish to propagate them." And the manner was by free argument, claiming and allowing the utmost liberty to expound, discuss, persuade. That tradition has been well preserved, and to-day the Postal Mission work conducted from the neighbourhood of Beccles by a respected member of an honoured family (Miss S. S. Dowson) is highly appreciated by the congregations of East Anglia, and is well seconded and supplemented by the efforts of these. Of the congregations that of the Octagon Chapel at Norwich has the largest scope. The exceedingly fine range of buildings erected in



UNITARIAN CHAPEL, BURY ST. EDMUNDS.

and still regularly used. The pulpit, exquisitely carved, was perhaps the work of Grinling Gibbons. Its flowers and foliage have almost the lightness of Nature; and what more appropriate than that from such a rostrum simple natural religion should for so long have been preached, and the attempt have been made through succeeding generations to observe the close connection between truth and beauty of which the poet sings. In this congregation also are active members of venerable families, which supplied stalwart confessors of Unitarian doctrine in the past. The remark applies, too, to the congregation at Diss, whose chapel is a comparatively young thing—only ninety years old! But it is the successor of a seventeenth century building in Palgrave, where the congregation was formed in 1697, and where Rev. Rochemont Barbauld ministered for eleven years. It was for the younger class in Mr. Barbauld's school that his wife wrote the famous hymns in prose with the object of impressing devotional feelings as early as possible on the infant mind. She sought "to impress them by connecting religion with a variety of sensible objects, with all that he sees, all that he hears, all that

affects his young mind with wonder or delight; and thus by deep, strong, and permanent associations to lay the best foundation for

practical devotion in future life." The congregations at Bury St. Edmund's, Yarmouth, Framlingham, Hapton have behind them equally long and inspiring traditions, while the traditions of those at Bedford and Cambridge are in the making. By a vigorous present these last are atoning for the lack of a glorious past. May they serve to remind their older brothers that it is folly to recline upon achievement, and that a dead body is dead and useless even though we know that once in its veins there



Rev. Wm. BIRKS, F.R.A.S.,
Diss.



Rev. E. W. LUMMIS, M.A.,
President, Eastern Union.



Rev. H. C. HAWKINS,
Framlingham and Bedford.

coursed the blood of all the Howards!

The East Anglian congregations are widely scattered, and difficulties of travel prevent much intercourse between them; but the Eastern Union serves as a valuable link, and is able to direct many individual efforts towards common ends. Recently a forward movement was inaugurated by the Union and special services have been held during the past winter in nearly all the constituent churches with, on the whole, very hopeful and encouraging results. But much remains to be done. "Those who are quite satisfied sit still and do nothing; those who are not quite satisfied are the benefactors of the world." And Unitarians of East Anglia are not quite satisfied, if they do not all agree as to the grounds of their dissatisfaction. Bigotry, intolerance, misunderstanding are being gradually overcome, although even in the larger towns their strength is by no

means to be despised; but apathy is at the moment a more deadly foe. And to meet this enemy the first requisite is to regain confidence in oneself and in the helpfulness of one's message. There is a growing necessity for Unitarians to decide not historically for what their ancestors fought but practically what they themselves believe, and for what they themselves wish to stand. Then it behoves them to discover whether this constitutes sufficient reason for the existence of a separate church for those holding such views, and, if not, to strive to bring about amalgamations without delay. To worship in a mere mausoleum of dead ancestors and rotting beliefs is not an inspiring thing. If, however, there be a living spirit in the place and some living reason why separate worship should be by these isolated congregations continued, the respect of neighbours will be nowadays best won by clear statements and definite understandings. To let others know for what purpose the congregations (in the present) exist must then seem a sacred duty, and apathy will be dissipated before a renewed warmth of conviction, sincerity, and zeal. So these venerable churches of the past may, with all the inspiration of their traditions, become really helpful churches to the perplexed and doubting populations of the present, and their unfettered congregations face the future with confidence and cheer.

A. GOLLAND.

FROM PADIHAM TO COLNE, EAST LANCASHIRE.

THERE is no finer type of the real grit making for the solidarity as well as the permanence of our movement than that which dominates "our folk" in East Lancashire. Talking recently with a woman who boasts of being "an out-and-out Unitarian," she said, "I come from Padiham." Those who know this district understand what that means. Padiham is Padiham. It has abundantly justified its existence. Since Rev. Joseph Cooke, an ex-Wesleyan minister, kindled the flame of Methodist Unitarianism in the Rossendale Valley, which inspired the devotion of his followers at Padiham in 1806, it has been a centre of active, vigorous, and progressive life. The spirit which at the beginning called two of its own members, hardy sons of toil like themselves, to officiate on Sundays for a number of years as the chosen ministers, founded a tradition and created an atmosphere destined to enrich many hearts and homes. Opponents might break down the chapel walls as they were being built, but willing hands readily made all damage good. When the "Old Chapel" had well served its day and generation, and intolerant neighbours would have prevented the purchase of new land, there was enough business acumen amongst the Unitarians to procure a prominent site with a frontage on the highway for the present handsome structure known as Nazareth Church and Schools. The story reads like a romance. A living enthusiasm was evoked. Unitarians became a significant force to be reckoned with in the religious life of Padiham. If the two weaver preachers, James Pollard and John Robinson, are remembered with pride to-day, so, too, the congregation has been fortunate in the succession of scholarly men whose ministry and influence made their names widely respected. Moreover, their examples inspired young men to enter the ministry themselves, and several important centres of our household of faith find well-known ministers holding aloft the message which first impressed them at Padiham. A few years ago an old friend attended a reunion of past and present members, and in describing the joy of seeing and meeting again old friends and former companions, the recital brought not only tears of gratitude but the remarkable words: "If heaven be anything like that it will be grand."

Burnley, with its large population, is the centre of this thriving and growing district, and as Padiham Unitarians came and settled there they brought with them a kindling zeal for the extension of their faith. Premises were obtained and services commenced in 1858. From Thomas-street the increasing congregation moved to an "upper room" in Tanner-street, and stories are still told of the services held over the "Brush Shop." There were stalwarts, too, who proved real pillars of the faith, and the names of Bibby, Mackie, Duerden, and others stand as examples of unbroken service and devotion, and they united in building the church in Trafalgar-street, which was opened in 1871. No one can minister there without being convinced of the real grit of Burnley folk. Moreover, the respect in which Unitarians are held in the town has enabled ministers of Trafalgar-street to meet with a cordial welcome in "orthodox" places of worship. That convinces one of the favourable field Burnley offers for our gospel.

The next move was made to Colne. A lecture on Unitarianism

had been delivered there in 1826, but it was not till Rev. H. S. Solly, of Padiham, paid a visit and began definite propaganda work that regular services were commenced at Cloth Hall in 1876. Rapid progress followed, and three years later a place of worship was built, and the present Stanley-street Unitarian church opened in 1879. Several families belonging to the congregation originally came from Padiham. Others are first adherents like John Wilkinson and Tillotson Wilkinson, who preserve the old enthusiasm and religious fervour out of which the movement sprang. Recent years saw faithful members bearing the well-known names of Lowcock and Duerden pass away. Two honoured leaders have also left cherished memories of noble examples. First, James Hartley long occupied the leading positions in church and Sunday-school, and was loved alike by old and young. Next, the ministry of Rev. Thomas Leyland will never be forgotten by the present generation of members for the great impression he made both within his own church and in the public life of Colne. He won the affections of all who knew him by the sweetness of a gracious personality. Now that the church is self-supporting there is every reason to carry forward the best traditions of an unbroken fellowship and progress. At the present time there is a revival of interest and enthusiasm in church and Sunday-school work which promises well for the future of Unitarianism in the district.

In 1896 a Mission was started in Burnley Lane by the present writer, then the minister of Trafalgar-street. After several cottage services a convenient "upper room" was found, where regular fortnightly services were held and a Sunday-school opened. Messrs. J. Sutcliffe, James Hargreaves, and P. J. Hargreaves from the first became prominent supporters, and though the two former members have passed away, Mr. P. J. Hargreaves still devotes an earnest and willing service as the leader of the Mission. The energetic band associated with the Burnley-lane movement shows evidence of eventually becoming, if aided as other causes have been, a really living and progressive church.

Meanwhile efforts had been made to establish a movement at Nelson, a prosperous town, which has rapidly grown in the district between Burnley and Colne. Rev. Thos. Leyland, with the help of young men from Colne, held the first services, and though the initial steps did not immediately lead to regular or definite organisation, a room was ultimately taken where Sunday services were commenced, which have since been continued. With the help of the North and East Lancashire Mission the cause has gradually grown, and in 1912 church premises were provided and the Nelson Unitarian church established.

Most helpful and gratifying in promoting the movements in Burnley, Colne, and Nelson, has been the large financial support unstintingly given by the North and East Lancashire Unitarian Mission. By such means each centre was provided as early as circumstances justified with the services of a settled minister, and in no district should the Unitarian cause continue to develop with more increasing progress than that which extends from Padiham to Colne.

A. COBDEN SMITH.

BRISTOL AND DISTRICT.

THE study of the past, and careful observation in the present, alike induce the feeling that among the citizens of Bristol, characterised as they have always been by a quiet seriousness of thought and a resoluteness of purpose, there would be no lack of manly testimony to those religious principles which issued, in far-off days of struggle, in the consolidation of Protestant Dissent. Very prevalently, men regard the passage of the Act of Uniformity in 1662 as indicating the birth-hour of the Free Churches in our land. But as far back as those anxious times when the Civil War was settling the controversy of the Commons with the Crown, we learn, according to the "Broadmead Records," that in or about the year 1645 a faithful company of men and women were found openly adhering to "the plain truths and ordinances of the Gospel, of church fellowship, breaking bread, and prayers." Such confession was freely made by the respected founders of the Baptist Church in the time of Cromwell's power and influence. We think of the Lord Protector as the generous friend of John Biddle, and of George Fox no less, whilst we cannot forget that Cromwell, far in advance of the spirit of his time, would have called back the exiled Jews to England if his wish had not been foiled by unworthy prejudices too strong even for him. But the severe and, we may say, the excessive stringency of the Puritan régime eventuated in "enjoy his own again." The testing time was indeed at hand. The Puritan ministers, who had filled the places of the clergy of the Church of England, were now themselves to feel the sorrows of ejection; and by the Act of Uniformity, followed by five other terribly merciless statutes, the strength both of their convictions and of their character was tried as the metal by the fire. The metal, however, was pure gold, and in the record of such fidelity as was demanded and displayed, no city can be more justly proud than Bristol; and in this roll of honour Baptists, Independents, and Presbyterians may thankfully claim an equal share. The experiences of the Presbyterian communion will of course claim the immediate interest of our Unitarian friends, who are their spiritual successors in the present time. Of the Presbyterians, John Thompson, the martyred minister of the church known as Castle Green, and John Weeks, the first minister of the Lewin's Mead congregation, were accredited leaders, and it is the labours and the sufferings of the last-named faithful minister of religion that must now claim our reverent recollection. As one of the heroic Two Thousand ejected ministers, John Weeks uncomplainingly quitted his living at Buckland Newton, in Dorsetshire, on the passing of the Act of Uniformity in the year 1662.

On the authority of Mr. George H. Wicks, the reliable student of local Nonconformist history, all we are justified in saying is, that at some time subsequent to the passing of the Act, John Weeks is found conducting Presbyterian worship at Castle Green. Beyond this statement we may not go, for it is the fact that until the year 1672 his work in Bristol remains without record. From the Episcopal Returns for the year 1669 we find one vicar after another reporting him as troubling their parishes by holding conventicles therein. This was noticeably the case at Bradford-on-Avon, at Warminster, and at Horningsham, for which two last-named places John Weeks appears to have been primarily responsible; for at Horningsham it is a matter of complaint from the vicar that he was there "constantly—every week." But even then, in contemporary records of these meeting places in the district, we find the preacher spoken of as "Weeks of Bristol." Recently, however, as a result of Mr. Wicks's persevering and successful search among "The Domestic State papers of Charles the Second, in the Public Record Office, at London," we have access to a copy of a petition to that King, not only for a licence for John Weeks as a Presbyterian

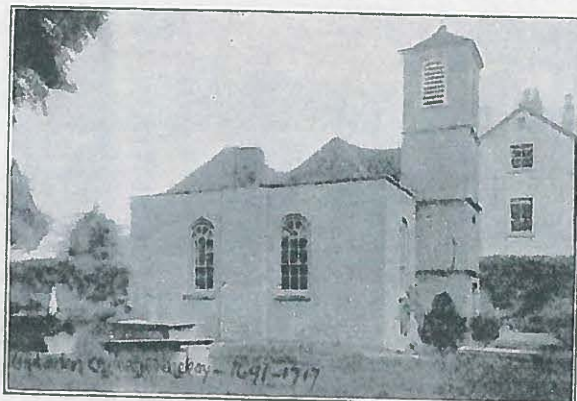
teacher, but also for the house of John Loyde, "lyeing on St. James's Back," as the place where he was permitted to hold religious service. Both these appeals were granted, and although it is true that John Thompson (appointed to Castle Green in 1670) and John Weeks were still cordial fellow labourers in the service of Presbyterianism, it may be justly claimed, on the authority of the writer already named, that the granting of those licences to John Weeks as the preacher, and to the house of John Loyde as the place, really constitutes the beginning of our Lewin's Mead congregation. Probably, for some reason other than that of generously favouring the Nonconformists, the King determined to "grant a convenient number of public meeting places to all sorts of men that conform not." But very speedily, not only Parliament, but certain Dissenters, we are told, took alarm at the possibility of advantages accruing from such liberty to Roman Catholics as well as to other religionists. So repression again became the order of the day, and the oppressive statute known as the Test Act became law in 1673. As a result the gaols were filled again, and John Weeks was soon to realise the bitterness of imprisonment. Twice, and each time for a period of six months, he endured the miseries and the foetid atmosphere of the gaol at Newgate. According to Edmund Calamy, he was on one of these occasions haled to prison from his



OAKFIELD-ROAD CHURCH, CLIFTON.

LANT CARPENTER, LL.D.
(1780-1840.)

in his interesting account of Lewin's Mead, "in what place the members of Mr. Weeks's congregation assembled during the troublesome times which preceded the Revolution." The earliest authentic memorandum is dated December 26th, 1692. This minute deals with "The affair of the meeting house," and is signed by John Weeks as minister, as well as by several members of the congregation. It is to be inferred, therefore, that the first house of prayer in Lewin's Mead was then about to be erected, an inference that is strengthened by another memorandum in the church book, which bears date August 25th, 1693, and empowers six persons "to consider a plan for raising the money for building a new meeting house." It is quite possible that the first worshippers in Lewin's Mead cherished the hope that future changes in the nation's religious life would permit their return to the Church of England. Yet the fact remains that they formulated no doctrinal tests of religious communion, but contented themselves with declaring that the building which they erected was for the use of the "Ancient Society of Protestant Dissenters, assembling in Lewin's Mead, for the worship of



FRENCHAY UNITARIAN CHAPEL

Frenchay is a prettily-situated village on the banks of the river Frome, about five miles north of Bristol. The first chapel was built in 1601; the present one dates from 1720. For many years it was the only place of worship, then first, the Friends' Meeting House was erected, and afterwards the Parish Church. During the ministry of Rev. Samuel Thomas (1772-1806), Dr. Joseph Priestley occupied the pulpit when staying in the neighbourhood. Michael Maurice, father of Frederick Denison Maurice, the eminent divine, was minister from 1816-1824. Dr. Lant Carpenter, George Armstrong, William James, and other ministers of Lewin's Mead, Bristol, occasionally conducted service here.



Mr. CHARLES COLE,
Sec., Clifton Church.



Mr. THOMAS FURBER,
Clifton.



Rev. G. F. BECKH, Ph.D., M.A.,
Clifton.



Mr. E. CHANNING WATKINS,
Sec., Frenchay Church.



Mr. WALTER NOHGROVE,
Treas., Frenchay Church.

Almighty God." In all its subsequent undertakings the congregation has manifested the same spirit. Bristol rightly honours the name and work of its great philanthropist, Edward Colston. His benefactions, however, were essentially associated with the Church of England, but our predecessors at Lewin's Mead determined that dissent should be no barrier in the way of any who sought and were deserving of such help. This was the season of the erection of the School and Almshouse in Stoke's Croft in the year 1722, which still successfully fulfil the purposes to which they were first devoted.

For twelve years, it appears, John Weeks ministered to his attached congregation at Lewin's Mead and also to the friends who worshipped in Tucker-street. His successor also, Rev. Joseph Kentish, discharged the duties of the same double ministry. But when some time after the worshippers in Tucker-street removed to Bridge-street in 1758, it became evident that the two sections of the Presbyterians were standing "at the parting of the ways." Lewin's Mead had become more distinctly Unitarian in its theology; Bridge-street more pronouncedly "orthodox." And so, as Mr. Wicks justly observes, "when the great wave of Unitarian thought, which marks the earlier and middle years of the eighteenth century, swept over the city, there was no obstacle to Lewin's Mead ceasing to belong to the Trinitarian body of Christians." For many a year the relations between the two communions were happily of the most kindly nature, and this state of things continued even to the earlier years of the nineteenth century. And it is pleasant to find the congregation lending their buildings to each other when prevented from worshipping in their own by rebuilding. The time arrived, however, when this state of things ended; but let us in fairness consider that if one man honestly believed that certain doctrines are verily and indeed essential to salvation, and if another as sincerely did not so believe, it should be conceded that conscience may alike rule both of them, and that there is no necessity to assume that uncharitableness was the primary agent in such a change of relationship. Times of earnest testimony and successful work were in store for Lewin's Mead. The first meeting-house was disposed of, a better site in the same thoroughfare was secured, and the present substantial building, the centennial of which was thankfully celebrated in 1891, was erected.

The message of Lewin's Mead found growing acceptance, nor is that surprising, when among the successors of John Weeks we find such names as those of Joseph Kentish, of Samuel Bury, and of Thomas Wright. In the record of the nineteenth century we come upon the name of John Prior Estlin, regarded no less for the sweetness of his spirit than for his mental gifts, and from his hands the responsibility of the senior pastorate fell upon the cultured and eloquent John Rowe. But in the annals of the congregation no name carries with it a more affectionate remembrance than that of the saintly Lant Carpenter, known not only as the discriminating student of the Scriptures, but as the practical religionist; for to his spirit must be assigned the initiation not only of the Sunday-schools, but of the day-schools, whereby Lewin's Mead has rendered effective service religiously and educationally.

To Dr. Lant Carpenter's wise and deep sympathy with the lot of the poor in our city, a sympathy strengthened by his acquaintance with Dr. Joseph Tuckerman, of America, was due the establishment, in 1839, of the Lewin's Mead Domestic Mission, which still effectively pursues its work in that same liberal spirit which has invariably characterised the action of the congregation. In recent times, while we have rejoiced at the evidences of the power of conscience in matters of religious conviction, we can mark on the roll of the Lewin's Mead ministers the name of George Armstrong, who acquitted himself as nobly as many a faithful one has since

done, by self-sacrificing testimony for what he held to be the truth. And to close the list of those who, in the midst of their Lewin's Mead friends, served God and their generation, we lovingly turn to the name of William James, whose ministry was devoted to the gentler task of appealing to men not only in his own, but in every church, for a unity more strong and more sure than that afforded by a uniformity of doctrinal belief—a unity of the spirit, which it is possible for all men to cherish in the truest bond of peace.

The honoured memory of Mary Carpenter is marked by a memorial tablet on the walls of the old house of prayer, wherein from her childhood she was a faithful worshipper, while the remembrance of her friendship and her confidence is nothing less than a sacred heritage.

In close and long association with Unitarianism in Bristol is the venerable congregation at Frenchay, some four miles from the city. The deed securing the land for the Meeting-house bears date 1691, and by a second document we learn that the first minister of Frenchay, Rev. Joseph Tyler, was, in 1721, associated with the minister of Lewin's Mead and other Bristol friends, as a trustee. The Frenchay congregation point with satisfaction to the name of Rev. Michael Maurice, father of Rev. Frederick D. Maurice, as one of its ministers. The fortunes of this honoured little community have changed greatly, it is true, but the chapel bell which it possesses still summons the faithful few to the services supplied by earnest Bristol friends.

The year 1864 was one fraught with large interest for the prospects of liberal Christianity in our city, for with a word of God-speed from those who still worshipped in Lewin's Mead, the friends, who heard in their hearts the mandate to "arise and build," found for themselves a new religious home in the church at Oakfield-road, Clifton. There is this happy parallelism between these two centres of liberal religion, that whereas Lewin's Mead so warmly regards the memory of Dr. Lant Carpenter, so our friends at Oakfield-road think themselves happy in remembering that their first settled minister was his grandson, Dr. J. Estlin Carpenter, the present Principal of Manchester College, Oxford. With all our hearts, as we close this brief sketch of "Unitarianism in Bristol," we would pray for God's blessing on the work of both these churches.

AMBROSE N. BLATCHFORD.



Rev. A. N. BLATCHFORD, B.A.,
Minister, Lewin's Mead, since 1870.

OUR CHURCHES IN AUSTRALIA.

In 1911 a new liberal church was established at Brisbane, Queensland, under the ministry of Rev. Douglas Price, M.A. (whose portrait appears on page 260). The preaching of Mr. Price, who was formerly an Episcopalian, immediately met with remarkable response, and large congregations continue to assemble week after week to listen to his message. He has established a monthly paper, the *Modernist*, which has already a considerable circulation. He has also, we understand, started a Postal Mission for the benefit of religious inquirers living at a distance from Brisbane. There are old-established Unitarian congregations at the following places:—Adelaide, South Australia, where Rev. Wilfred Harris, M.A., has been successfully labouring since 1908; Sydney, New South Wales, where Rev. George T. Walters is doing good work; Melbourne, Victoria, at present in charge of a temporary lay minister. At Melbourne, also, there is a free congregation of the Church of Australia, whose minister Rev. Dr. Charles Strong, promulgates practically Unitarian principles. Two years ago, Rev. William and Mrs. Wooding, of London, visited our Australian churches on behalf of the British and Foreign Unitarian Association, and on their return home presented an encouraging report of the progress of Unitarianism in that Colony.

UNITARIAN THEOLOGIANS, PHILOSOPHERS, AND GENERAL WRITERS.

EXIGENCIES of space compel the restriction of our consideration to names connected with our English congregations. Partial and incomplete as it must be—a set of jottings, not a comprehensive treatment—it may recall many men who made no mean contribution to religious truth, and effected a literary output which in both quantity and quality is, when the size of our denomination is regarded, very remarkable and extraordinary. In all theological and philosophical discussion controversy is a necessary element; and controversy, either in actual debate or in the manner of presenting our beliefs, is the first thing we encounter in the earlier decades of the nineteenth century. The Unitarian, meeting the opposition of an "orthodoxy" which was becoming alarmingly sensitive to the

refer to his writings on textual criticism and on the authenticity of the Fourth Gospel, and to his Belfast lectures on Unitarian Christianity. With Wellbeloved and George Vance Smith (1816?-1902), he largely contributed to "The Holy Scriptures of the Old Covenant," a revision of the Old Testament published by Longmans. Thom is represented to us to-day by "Christ the Revealer," "A Spiritual Faith," and "Laws of Life after the Mind of Christ," sermons which for spiritual power rank with the noblest of the century. For their cumulativeness of scholarly argument, incisiveness of philosophical penetration, intensity of ethical concentration, breadth of religious outlook, and loftiness of style and rhetoric, Martineau's works stand highest in our literature. His first systematic treatise,



JOHN RELLY BEARD, D.D.
(1800-1876)



EDWARD TAGART, F.S.A.
(1804-1858)



JOHN JAMES TAYLER, B.A.
(1797-1869)



JAMES MARTINEAU, LL.D., D.D.
Lit.D. (1805-1900)

vulnerability of its tenets, was compelled to the repeated defence and definition of his principles. Thomas Belsham's "Calm Inquiry," published in 1811, falls outside our period, but it is necessary to mention it as embodying one of the ablest statements of the Unitarian position, and as influencing extensively subsequent discussion and writing. Its re-publication six years later by the Unitarian Society evidences its acceptance as a standard work, the practical use of which can easily be traced for at least a generation. Within our period falls his "Vindication" (1815), a series of trenchant letters against allegations of the Bishop of London. Engaged in more open controversy were John Grundy (1782-1843), James Yates (1789-1871) with his "Vindication" and "Sequel," Charles Wellbeloved

"The Rationale of Religious Enquiry" (1836), while containing definitions of religion unsatisfactory to his later thought, marked an advance from the old scriptural entrenchments towards the position elaborated in "The Seat of Authority in Religion." His "Study of Religion" is the noblest of all theistic structures, an impregnable rock of intellectual faith. His sermons, notably the "Endeavours," have already permeated by their influence much of the finest pulpit oratory of our time. The significance of his contribution to ethics awaits realisation; later, probably, it will be recognised that his intuitional system is not merely a development of earlier doctrines, but is based upon a metaphysic which in contemporary minds is struggling towards moral expression.

35, Gower Square,
London, W. C.

April 14 1895

Dear Sir,

The gracious & affectionate terms of the Resolution passed at the recent Annual Meeting of the London District Unitarian Society move me too profoundly for any adequate reply. In the retrospect of ninety years there is a pathetic mixture of gratitude for ample opportunities and humiliation for insignificant performance. The habitual pressure of the letter is the only cloud that

overhangs my declining path. My friends— as if they caught sight of the shadow and understood it, try to console me, as they gather around me at the close of my best decade, that the labour of so many seasons has not been all in vain. If to some few souls—the meaning of life has indeed become clearer, its possibilities nobler, its sanctities deeper, its immortality surer, through the simple report of my own experience, I thank the Father, high for thus joining me in love—be it only to two or three brethren on

spirit and children of His
With heartfelt gratitude for the words of sympathy and blessing so impressively commended to Wednesday's Meeting and conveyed to me, I remain, dear Sir

Yours very sincerely,
James Martineau

REDUCED FACSIMILE OF LETTER FROM DR. MARTINEAU IN REPLY TO A RESOLUTION REFERRING TO THE APPROACH OF HIS NINETIETH BIRTHDAY.

1769-1858), Lant Carpenter (1780-1840) with his "Reply to Archbishop Magee." John Scott Porter (1801-1880), John Hamilton Thom (1808-1894), Henry Giles (1809-1882), and, dominating not only the Liverpool Controversy but the chief discussions of his age, James Martineau. Of Wellbeloved, Sydney Smith, referring to his tilt with Francis Wrangham (1769-1842), said, "If I had a cause to gain I would fee Mr. Wellbeloved to plead for me, and double fee Mr. Wrangham to plead against me." Porter's debate with Daniel Bagot (d. 1891), which can be read in full, was a mighty affair, with a vehemence not wanting in humour, but it was a mere incident in his strenuous career. He is memorable for the extensiveness of his literary output and for its scholarly solidity. We need only

What Unitarians can gather from periods of acute discussion may be seen in books written by John Wilson. His "Concessions of Trinitarians" and "Unitarian Principles confirmed by Trinitarian Testimonies" contain very much material which is still valuable as powder and shot.

In our periodical literature, of which the *Prospective Review* and *Theological Review* are the chief representatives, we find many contributors who were authors of works of more than ephemeral interest. We may note, in passing to these and others, that it was for the *Monthly Repository*, then edited by W. Johnson Fox (1786-1864) that Martineau's first important philosophical article—a review of Bentham's "Deontology"—was written (1834), when he was still a



Mr. A. W. HARRIS,
Hon. Treasurer.



Mrs. H. SHAEN SOLLY,
Vice-President.

THE NATIONAL
UNITARIAN
TEMPERANCE
ASSOCIATION.



Miss HARRIET M. JOHNSON,
Vice-President.



Mr. EDWARD CHITTY, J.P.,
Vice-President.

SOMETIME before the year 1893, Mrs. H. Shaen Solly and Rev. Frank K. Freeston discussed the desirability of strengthening and consolidating the temperance forces at work among Unitarians by forming an Association similar to those acting for the other Churches, and as a result of their efforts a meeting was held at Essex Hall on May 24th, 1893. The late Earl of Carlisle presided, and it was resolved to start an Association, when the following officers were elected: President, the Right Hon. the Earl of Carlisle; Vice-presidents, Rev. R. A. Armstrong, B.A., Rev. J. Estlin Carpenter, M.A., Dr. J. Drummond, Rev. S. A. Steinthal; Hon. Treasurer, Mrs. H. Shaen Solly; Hon. Secretary, Rev. Frank K. Freeston; Committee, Rev. W. Copeland Bowie, Mr. John Bredall, Mr. J. H. Savage Cooper, Mrs. Ernest Coventry, Mr. F. A. Edwards, Miss Clara Philpot, Rev. J. Pollard, Rev. W. G. Tarrant and Mr. C. T. H. Weiss, together with a delegate from each affiliated local Union. The Committee obtained permission to make Essex Hall the meeting place, and to adopt the name as the title of the Association. Soon afterwards a circular letter was posted to every minister, as well as Sunday-school superintendents and church secretaries, announcing the formation of the new society and appealing for their support in order that Unitarians might work shoulder to shoulder with other Free

Churchmen in the cause of temperance. During the first year one hundred and twenty-six members joined, and forty-two Bands of Hope and other temperance societies affiliated, fifteen of which were new societies founded or fostered by the aid of the Association. The Committee regarded then, and still regards, as its chief work the helping of all such efforts in churches and Sunday-schools. From the very first *Young Days* magazine has been supplied to affiliated Bands of Hope at half-price, as also hymn-books, picture diagrams, lantern slides, &c. Boxes of books were lent for some years, but with the spread of free public libraries the need for such ceased to exist. Speakers are also provided. For the use of standard works on temperance was got together, and a list of publications useful to Band of Hope workers and others prepared. Among the earliest members of the Association were:—Frank Taylor, J.P. (1817-1902), I. M. Wade (1820-1902), Professor Henry Morley (1822-94), Rev. S. A. Steinthal (1826-1910), Rev. J. C. Street (1832-1911), and Rev. Dr. Drummond (b. 1835).



Mr. T. P. YOUNG, B.A., LL.B.,
Vice-President.

In January, 1896, the first conference for workers and others was held, when Mr. H. G. Chancellor read a paper on "Our Objects and Methods," which was published. The Committee soon saw the value of such literature and have published no fewer than seventeen pamphlets by well-known ministers and others. At the annual meeting in 1900 the Committee reported as follows:—"For some time past the Committee have found considerable misapprehension existing, especially among temperance workers not connected with our own churches, as to the character of the Association, the words 'Essex Hall' conveying an entirely erroneous idea of the position the Association claims as representing Unitarian temperance work throughout the kingdom. Hence, the Committee commend to the subscribers the consideration of the question of some clearer and more suitable designation." And at the annual meeting next following it was proposed

to alter the name to "Unitarian Temperance Association," but after much discussion the matter was referred back to the Committee for further consideration. At the next annual meeting the title was changed to "National Unitarian Temperance Association." The change of name has enabled the Association to take its place among the other denominational and national societies, and it has been invited more and more to co-operate with them. In that connection, an active part was taken in the "Twentieth Century Temperance Crusade," and other far-reaching movements. In 1902 a series of temperance lessons prepared by members of the Committee appeared in *Young Days*, and prizes were awarded, and in the same year a scheme for the regular visitation of Bands of Hope was inaugurated. By this time the secretarial work had increased to such an extent that it was decided to appoint an organising secretary, and Mr. W. R. Marshall was asked to undertake the work, which he consented to do. He held office for ten years, greatly to the advantage of the Association. Owing to the pressure of other work he resigned in December, 1912, and Mr. E. F. Cowlin, who had served on the Committee for over ten years, was appointed in his stead. A presentation was made to Mr. Marshall at the annual meeting in May, 1912. The Committee were able in 1909 to publish the hymnal for which they



The Late EARL OF CARLISLE,
First President.

had for a long time recognised a need, but which had to be put off owing to lack of funds. A special appeal was at length made, and was liberally responded to. In addition to the conferences, a number of public meetings have been held.

Largely owing to the efforts of the Association, Temperance Sunday is observed to a far greater extent than formerly, and in 1911 nearly a hundred and fifty sermons and addresses were delivered. For several years past the Committee has issued a New Year's Letter to Sunday-school teachers, signed by the President of the Sunday-school Association and the President of the National Unitarian Temperance Association, the object being to stimulate interest in the temperance movement. In 1910 a deputation fund was raised to pay the travelling expenses of speakers visiting distant places to address meetings. The Association assisted in compiling a list of abstaining ministers, the total of which reached one hundred and forty-six. On the lamented death of the Earl of Carlisle (1843-1911), whose devotion to the Association and the cause of temperance generally will always be remembered, the Committee decided to nominate as President a different lady or gentleman each year. Mr. H. G. Chancellor, M.P., filled the office in 1911-12, the President this year being Rev. Philip H. Wicksteed, M.A.

Next May the Association will be twenty years old, and it is interesting to note that the following have held office or been connected with it all the time:—Rev. Principal J. Estlin Carpenter, Rev. W. Copeland Bowie, Rev. W. G. Tarrant, B.A., Rev. Joseph Pollard, Mrs. H. Shaen Solly, and Mr. J. Bredall. E. F. C.

ALL we ask of the Christian who seeks our communion is that his attitude be reverent and free; that he stand with uncovered head in the presence of the Almighty, but with soul open like the flower of the field to every influence from above that may fall upon it.—Hon. Horace Davis.



Mr. E. F. COWLIN,
Secretary.



Mr. J. BREDALL, F.R.G.S.,
Chairman of Committee

THE YORKSHIRE UNITARIAN CLUB.



Mr. W. E. WALKER,
Hon. Sec., 1912-13.



Mr. A. SIMPSON,
Hon. Sec., 1906-11



Mr. E. C. BOLT,
Ex-Assistant Hon. Sec



Mr. A. ABBOTT,
Hon. Treas., 1911-13



Mr. A. H. WADSWORTH,
President, 1907-9.

LIKE some other Unitarian organisations, the Yorkshire Unitarian Club owes its inception to a convert to Unitarianism. In 1906, Mr. Arthur Simpson, who, before joining the congregation at Mill Hill Chapel, Leeds, was a Churchman, thought that the success of the Laymen's Club (London) and the similar clubs existing in Liverpool, showed that something on the same lines could be inaugurated in Yorkshire. Accordingly, at the annual meeting of the Yorkshire Unitarian Union (held at Halifax that year) he brought forward a proposition, which was favourably received, for the formation of a Laymen's Club for Yorkshire. The first steps were taken almost immediately afterwards, a meeting being convened at Mill Hill Chapel, on May 19th, 1906, when a Committee (with Mr. Henry Lupton as Chairman) was appointed to consider the matter. After several full and sectional meetings, it was decided that the formation of such a Club was desirable, and a meeting for that purpose was held at Leeds, in the Priestley Hall, adjoining Mill Hill Chapel, on November 24th, 1906, when it was resolved to establish the Yorkshire Unitarian Club. The first officers were:—President, Mr. William Skelton (Mill Hill Chapel); Vice-president, Mr. John Hargreaves (Chapel-lane Chapel, Bradford); Hon. Treasurer,

kindly accepted an invitation to dine with the Club, and the dinner was held at the Leeds and County Liberal Club on September 28th, 1907, and was a brilliant success. The company (which was presided over by Mr. Grosvenor Talbot) numbered upwards of two hundred—by which we mean more than two hundred, and not as the theatrical announcements do, about one hundred and fifty—it having been decided to allow non-members to attend. Seventeen congregations were represented, and the guests included the Lord Mayor of Leeds. To the toast of his health, proposed by the Chairman, our dear old friend made a delightfully characteristic response, and the other speakers included Rev. Alexander (then Principal) Gordon in a brilliantly witty oration, and Rev. C. Hargrove. For 1907-8 the retiring officers were re-elected, save that Mr. A. H. Wadsworth (Halifax)—whose premature death THE CHRISTIAN LIFE had the sad duty of recording a few months ago—took the place of Mr. Skelton as President. The meetings this session were held at Halifax, Leeds (Mill Hill Chapel), Sheffield, and Bradford (West Bowling), the readers of papers being Rev. H. McLachlan ("Some Sixteenth Century Exponents of Liberal Religion"), Rev. Dr. Carpenter ("An Indian University of the



Mr. J. HARGREAVES,
First Vice-President.



Mr. G. W. DODDS,
Vice-President.



Mr. F. G. JACKSON,
President 1911-13.



Mr. F. CLAYTON,
President, 1909-11.



Mr. WILLIAM SKELTON,
President, 1906-7.

Mr. F. G. Jackson (Mill Hill Chapel); Hon Secretary, Mr. A. Simpson, who had done all the "spade work" in connection with the preliminary proceedings. The Club started with a membership of thirty-five. It was resolved that the Club should meet two or three times a year, when a paper on some topic of interest to Unitarians should be read, and, with a view to promoting social intercourse between the members, that it should always be preceded or followed by tea. At this meeting a paper was read by Mr. E. O. Dodgson (Mill Hill Chapel) on "Unitarians and the Social Problem." The two remaining meetings for 1906-7 were held at Chapel-lane Chapel, Bradford, when Rev. T. P. Spedding gave an illustrated lecture on "The Van Mission in 1906," and at Hunslet, when Rev. C. Hargrove lectured on "Unitarianism: Its Successes and its Failures." In the early days of the Club, its funds were supplemented by collections at the meetings, as the minimum subscription (so that no one should be excluded) was fixed at only 1s. per annum, but this is no longer found necessary. In the first year or two of the Club's existence, ladies were not admitted to membership, but are now, though, naturally—since the formation of Yorkshire branches of the British Women's Unitarian League—there has been some falling off in their numbers. Nor, at first, were ministers admitted to full membership, it being desired to make the Club predominantly a laymen's one, but, when once a good complement of lay members had been secured, the ministers were admitted to ordinary instead of honorary membership. The Club, however, reserves the right of electing as honorary members persons who have rendered good service either to the Club or to Unitarianism at large.

In the summer of 1907 it was felt that the social side of the Club should be promoted, and it was thought that the presence in England of Dr. Robert Collyer gave a good opportunity. Dr. Collyer very

Seventh Century"), Rev. Charles Peach ("Religion and the Labour Movement"), and Rev. H. D. Roberts, of Liverpool ("Sweating and Suggested Remedies").

A noteworthy effort of the Club was the holding at Leeds on March 7th, 1908, of a conference of delegates to the Boston Congress of Liberal Religions, addresses setting forth the lessons of that assembly being given by Revs. A. H. Dolphin, J. Ellis, W. R. Shanks and C. J. Street, and Miss Brown (Leeds). The gathering was indeed stimulating. It may also be mentioned that, beginning with 1909, an annual dinner has been held, at which a representative from the Laymen's Club has usually attended, the chief guests having been, in the order named, the late Lord Airedale, Rev. Alexander Gordon, Rev. C. Hargrove, and Dr. Carpenter. Commencing with the same year, an annual excursion has also been held, which, latterly, has been a joint affair with the Yorkshire Unitarian Sunday-school Union. With regard to the Club's officers, Mr. A. H. Wadsworth was followed as President by Mr. F. Clayton (Leeds) and the latter by the writer. As Hon. Secretary, Mr. W. E. Walker (Leeds) has succeeded Mr. A. Simpson, the latter having given five years' magnificent service, and Mr. E. C. Bolt (West Bowling), who for some time acted as Assistant Hon. Secretary. Mr. A. Abbott (Leeds) has become Hon. Treasurer.

The writer, having done little of the work which the carrying on of the Club has entailed, has no hesitation in declaring that much good has been accomplished by its activities. At the same time, despite the difficulties which beset the Club, notably the distance between most of our congregations in Yorkshire, it would be futile not to admit that the Club might be more useful than it is. It can be made so if only Yorkshire Unitarians will recognise that there is nothing to be ashamed of in enthusiasm, and devote some of that invaluable quality to the Club.

F. G. JACKSON.

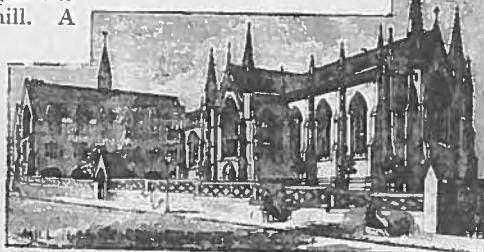
LEEDS AND DISTRICT.

THE churches now in the Yorkshire Unitarian Union are nineteen in number, and lie, from Leeds as a centre, as far as Bradford and Halifax on the west, Lydgate, near Huddersfield, to the south, Hull on the east, and Scarborough to the north-east. The newly-formed Sheffield and District Association has taken into its fellowship the three Sheffield churches, and those at Barnsley, Rotherham and Stannington, formerly in the Union, besides others recently established; while the congregations at Whitby and Doncaster are at present not in connection with either organisation. Nine of the congregations appear to have maintained an active and continuous organised life since the latter half of the 17th century. Wakefield was the first to be established. It dates from 1662, while Leeds, Bradford, Halifax, Lydgate and Selby were formed in 1672. Elland Meeting House was registered at the Quarter Sessions held at Leeds on July 7th, 1692. York and Doncaster also came into being in that year. Halifax began in 1696. Nine of the existing churches now in the Union have thus continued through two centuries. One only of the others had its origin in the 18th century, namely, that at Malton, which began in 1715. For the next 150 years there appears to have been little zeal in the matter of chapel building for the encouragement of that kind of religious opinion that was ultimately to become Unitarian. None of the other churches that remain date from before 1844, in which year a Domestic Mission movement was begun at Holbeck, Leeds, under the fostering care of the Mill-hill congregation. In the next quarter of a century there is evidence of a marked development of missionary enterprise. In 1846 the church at Huddersfield was formed; the congregation at Idle, on the hills near Bradford, dates from 1853; Pudsey follows in 1854; Dewsbury in 1858. In 1862 began the interesting story of the country congregation at Pepperhill. A

cost. In almost every case there are evidences of alterations, extensions, restorations, or rebuildings of the chapels and meeting-houses, and a number of the original, humble edifices have been replaced by handsome structures, a few of them examples of ornate ecclesiastical architecture. Unitarians are proud of the fine position and impressive appearance of the beautiful Mill-hill Chapel and its Priestley Hall, in the city square, Leeds, where they arrest the attention of all who pass by. The chapels at Bradford, Halifax, Hull, York, Huddersfield and Scarborough are dignified and pleasing structures, and well equipped for their various purposes of worship, teaching, and social recreation. Among the latest to add to their efficiency are Lydgate, with its Oliver Heywood Memorial School, Doncaster with its new congregational hall, schools, &c., and Hull, where extensions and improvements are now being effected. Half of the existing Unitarian churches were established in the stirring times that followed the imposition of the Act of Uniformity. It was a period of vigorous political and religious activity, and of brave endurance for the sake of conscience. Men were not yet Unitarians, but they were giants in spirit. The memory of the early Protestant Dissenters is a glorious one. The vicar of Rotherham, John Shaw, a King's chaplain, and Luke Clayton, seceded and held free services for the people, for which Clayton suffered two terms of imprisonment at York. Samuel Charles, M.A., was ejected from his living at Mickleover, Derbyshire. When he left his parsonage he wrote in his diary: "For thy sake, O Lord, I left my house. So far as I can look into my own heart, for



REV. OLIVER HEYWOOD, 1629-1702



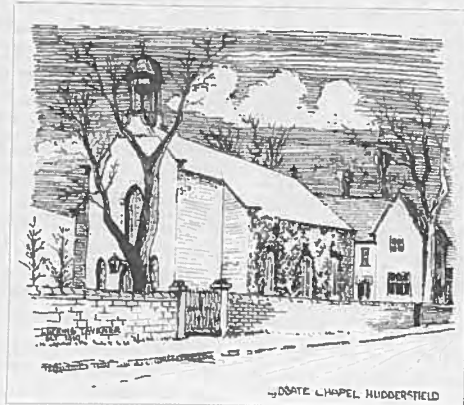
The Late JOSEPH LUPTON, J.P.



THOMAS TODD, Founder of the Dewsbury Congregation.

These only have I left houses and lands; may I have my hundred-fold in the world to come. It was said of Abraham that he went out not knowing whither he went.

I am sure I go out not knowing whither to go." He was kept in gaol for six months by the magistrates at Hull. Jonas Waterhouse, evicted from the Bradford Parish Church, met his people for private worship in secret places in the district during ten years, till a room was licensed in Horton Hall, in 1672. Joshua Kirby, ejected from the Camden Lectureship at Wakefield, held services there for ten years, assisted by Oliver Heywood. The name of Oliver Heywood is found associated with the early experiences of several congregations descended from Protestant Dissent in the Leeds district. He preached a sermon in dedication of the new meeting-house in Lydgate, 1695, staying with his friend Godfrey Armitage, in whose private house services had been held for a number of years. Heywood also preached the first sermon in the old chapel at Halifax in 1696. Rev. Charles Wicksteed, in his "Lectures on the Memory of the Just," says: "The ministers in Leeds and the neighbourhood, of whom we have the fullest accounts remaining as being most active and laborious in sustaining the cause of Protestant Nonconformity, that is, in fact, of civil and religious liberty (for the causes were then, as to a great extent they are now, identical), were the celebrated Oliver Heywood, of North Ovrain, near Halifax, Mr. Elkanah Wales, of Pudsey (assisted for a time by Mr. Sale), and Mr. Nesse. Of Mr. Heywood's visits to Leeds we have many notices preserved in his own diary. In the year 1665, he went to preach at Shadwell, at the very time that the minister usually preaching there was in prison for doing what Mr. Heywood was now about to do on the same spot. From Shadwell he passed on to Leeds, and preached to a large



LYD-GATE CHAPEL, HUDDERSFIELD



The Late LORD AIREDALE



CHARLES WICKSTEED, B.A. (1810-1885), Minister Mill Hill Chapel, 1845-54.

second mission church was established in Leeds, namely, Hunslet, under the auspices of Mill-hill, in 1805; and 1873 saw the successful inauguration of the church at Scarborough. Then followed a fallow time in which the work of the various congregations in the district was maintained with a good deal of struggle yielding moderate results, but encouraged meanwhile by the consciousness that it is well to stand firm and wait, and by the knowledge that among neighbouring evangelical bodies there was a slowly growing ferment of thought and movement making steadily towards the liberal views held by Unitarians. The first fruits of the growth were gathered by the Yorkshire Union in 1906, when it welcomed Rev. W. Rosling, and the bulk of his congregation, from the Congregationalist connection, into the fellowship of the free and open trust churches. Other fruits have been gathered since then at Doncaster, Mexboro, Bolton-on-Deerne. If during the past hundred and fifty years Unitarianism has not shown a power of large and rapid expansion, its tide of life has been fairly full and steady. In a few instances, a country chapel has been closed, but that is an experience that falls to every denomination. The liberal faith of our forefathers—Protestant Dissenters and Unitarians in their successive periods—has evidently inspired them sufficiently to make them hold on to their principles, often against strong, stubborn prejudice and ignorant hostility, and to maintain their chapels and ministries at no small



Mr. J. THORNTON,
Treasurer,
Hunslet Congregation.



Mr. G. E. VERITY,
President,
Forks Union, 1912-13



Mr. J. T. KITCHEN,
Ex-Chairman,
Holbeck Congregation



Mr. JULIUS HESS,
Treasurer,
Yorks. Union, 1909-13



Mr. HENRY LUPTON, J.P.,
Late of Leeds.



Mr. T. MANNING,
President, Yorks.
Lay Preachers Union.

private assembly; and this he did at a time when Leeds magistracy were intent on enforcing the Conventicle Act, which forbade more than five persons beyond the usual members of the family to be gathered together for religious exercises. The very day he was at Shadwell a meeting of Quakers was broken up, and many of the attendants taken to prison, and it was probably this diversion of the attention of the authorities that alone saved Heywood and his hearers. In the same year we find another notice of his preaching at Bramley, where a number of persons assembled from Leeds and other neighbouring places in a private house, and where he continued his discourse until almost midnight. For in those days five or six hours was not thought too long for one religious exercise. On the next day he ventured into Leeds itself, a prohibited place, and where there were several persons in the magistracy very zealous for the suppression of Conventicle preaching. He preached, however, at night in the house of John Cummin to a very great number of persons. The next night he preached at Hunslet, at the house of Geffery Beck. Again in the March of 1668 we find him preaching at Gildersome and Leeds. In 1670



Mr. O. BALFORTH, J.P.,
Huddersfield.

he says: 'Upon Saturday, March 12th, I went to Bramhope; preached there upon the Lord's day, Monday night went to George _____'s house at Little Woodhouse; there preached, and before I had done was apprehended by constables; carried to the mayor, who put me to the common prison called Capon-hall or Capon-call.' By the mediation of his friends he was released three days after, but like the apostles, when he was at liberty, in this same town of Leeds he straightway preached that name again. Wales, of Pudsey, was another fine character, who, after graduating at Trinity College, Cambridge, accepted the poor chapelry of Pudsey, where without the least secular advantage, he became very famous, purely for his work's sake, being a person of great holiness and an unspotted life. Lord Halifax, who esteemed him highly, offered him places of considerable importance, but could not prevail with him to leave his people. Driven from Pudsey after fifty years of faithful ministry, he settled in Leeds and preached privately in many places. He was taken before the magistrates for preaching at Bramley Chapel, but escaped being sent to prison on account of his great age. Sale and Todd were two other graduates of Cambridge, who preached privately and upheld the principles of freedom in Leeds and district, and Christopher Nesse, who had the patronage of the Duke of Buckingham, was another who refused to conform, and he preached at Clayton, Morley, and Hunslet. The names of many estimable and capable men, including notable preachers and scholars, have been associated with the churches in this district. Among those of the ministers are Stretton, Sharp, Cappe, Wood, Andrews, Nathaniel, Priestley, Colton. in the earlier period, while in the last century the cause of religious freedom was faithfully served by Hutton, Wicksteed, Hineks, Newcome Cappe, Wellbeloved, Vance Smith, Kenrick, Worsley, Higginson, Turner, R. L. Carpenter, Barnby, Howe, Pilcher, Dixon, Manning, Blazeby, Millson, Chalmers, and others. The most famous name associated with Unitarianism in Yorkshire is that of Priestley, but others represent perhaps as much, if not more, real influence in the spread and establishment of Unitarian church life in the district. The principles of free religious life have been nobly exemplified in

persons of fine character devoted to industrial leadership, social improvement, generous philanthropy, political reform. Rawdon, the originator of the Stipend Augmentation Fund; Dr. Thompson, who established the Fellowship funds, still continued by some of the churches; G. W. Wood, who gave Manchester its savings bank, and its *Manchester Guardian*; Judge Stansfeld, Henry Briggs, Maria Popple, Kitson, the engineer, are conspicuous in a roll of doers of the word who have conferred blessings on their fellow-men, and set an example of fidelity to Christianity without dogma.



Rev. CHARLES HARGROVE,
M.A.

In particular, the congregation at Mill-hill, Leeds, has for generations been noted for the high character and public spirit of many of its members. The late Lord Airedale was a splendid instance of devotion to the ideals of enlightened citizenship; and there have been many others who in a lesser sphere have shown similar zeal in support of worthy causes, as the names of Cliff, Lupton, Buckton, Kitson, Bulmer, Schunck, Talbot, Brown and others bear witness. As leaders in the denominational life, Joseph Lupton, and J. H. Morton, J. R. Binns and Grosvenor Talbot will be remembered.

Rev. Charles Hargrove, M.A., now Minister Emeritus of Mill-hill, has for more than thirty years been a power and an inspiration in the educational, charitable and political movements of the city. Similarly, the members of the congregations at Bradford, Halifax, Huddersfield, Hull have exerted a reforming and ameliorative influence upon the life of their respective localities more than proportionate to that of other bodies of like size. Mayors, magistrates, councillors, guardians are usually to be found in one or other of the small Unitarian churches in the district. The day of Unitarian Christianity has by no means drawn to a close, but if it had, it could be claimed justly to have been a red-letter day in the annals of religious life and thought in Yorkshire.



Mr. C. R. BRETTCELL,
Secy., Dewsbury Congregation.
W. R. SHANKS



Interior of Northgate Chapel, Wakefield, with Portrait of Rev. W. T. Davies, the present minister.

A TYPICAL INVITATION.

THIS chapel, taking the place of an earlier one, was built in 1753. It was entrusted and dedicated simply "To the Worship of Almighty God." In time the congregation became Unitarian, but its "Open Trust" has never been violated, neither minister nor people being required to subscribe to any declaration of faith or creed. The chapel affords, therefore, a place of meeting for all who desire worship without the narrowing influence of dogma, who wish to see the principles of the Gospels applied to the relations of personal life and public affairs, leaving faith free to broaden with the ages. This explanation is offered in the belief that much misconception exists as to what is meant by the name Unitarian, which by some is thought to signify heterodox notions of a most negative type, by others as a blighting and deadly heresy; whereas, it is a presentation of the sublime ideas of "The Fatherhood of God," "The Brotherhood of Man," "The Leadership of Jesus," "Salvation by Character," and "Progress of Man and Humanity Onward and Upward for Ever." Feeling assured that there is a large number of people who are in agreement with the free spirit and practical aims of this position, a cordial invitation is extended to our fellow-citizens.—From a Circular, Trim-street Chapel, Bath.

THE UNITARIAN POSTAL MISSION.

POSTAL Mission work, which had already proved so effective in the United States, was introduced into England in 1886. The first Mission was formed in London, and was warmly encouraged by Rev. Robert Spears and generously aided by the British and Foreign Unitarian Association. The experiment proved so promising that Postal Missions soon sprang up in various parts of the kingdom: in fact, the movement made such good progress that in 1887 it was found advisable, with the hearty approval of all the existing Missions, to form a Centre, with headquarters for committee meetings, at Essex Hall. The London Postal Mission undertook this duty, and subsequently the name "Central Postal Mission and Unitarian Workers' Union" was adopted, with the following objects:—

(1) To spread a knowledge of Unitarian faith, principles, and thought by correspondence, distribution of literature, or any other means which the Society may from time to time think fit. (2) To form a Centre to collect and give information about the Postal Mission movement, and to facilitate inter-communication between the secretaries of such Postal Missions as desire it. (3) To include in this Centre other practical and pioneer Unitarian missionary work (religious, educational, benevolent, and social), more particularly seeking the co-operation of women.

Although the co-operation of women was earnestly sought, it was not proposed to limit the Mission work to them; several ministers and laymen took part, and many helped with valuable advice. With the co-operation of Revs. R. A. Armstrong and J. McDowall strong Missions were formed in Liverpool and Manchester; Rev. A. N. Blatchford gave guidance in the West. Missions were formed in connection with most of the District Associations and Assemblies. It is a matter of regret that some of these Postal Missions have died out. Mr. Julian Winser carried on a most useful Postal Mission, more particularly devoting himself to the questions which arose concerning the Revised Version and the religious struggles in the schools. Nor must the name of the late Mr. William Tate be forgotten, who acted as hon. Treasurer to the Central Postal Mission in early days, and whose genial spirit and excellent business power helped the movement considerably. The Postal Mission has proved an effectual agency in bringing some knowledge of Unitarian faith and thought to the outside public. The offer of Unitarian literature made through newspaper advertisements reaches busy centres and remote spots. Year by year over one thousand fresh applications

for literature and for information about Unitarianism come through these means to the Missions from all parts of the globe. Many hundred theological books are lent out, and excellent use is made of them by ministers of religion, lay preachers and workers, secretaries of adult schools and Bible-classes, and by groups of working-men in mining and other districts who have little opportunity of getting such works by other means. The letters which accompany the packets of literature prove a source of help and consolation to doubters, giving them fresh courage to pursue their search for truth and indicating what paths to follow. Whenever possible an introduction to a minister is effected, and the addresses given of Unitarian places of worship.

There are now many valued members in our congregations and ministers in our pulpits who owe their first introduction to Unitarianism to the Postal Mission. The movement has also spread abroad. Postal Mission work is carried on in Belgium, Denmark, Holland, Italy, India, Australia, and New Zealand.

It is impossible in a brief sketch to make mention of the many able women who have devoted time and thought to this work; we can only enumerate a few. Miss Tagart has acted as President of the Central Postal Mission from the beginning. To her generous devotion the movement owes much, as also to the large band of faithful fellow-workers who meet weekly at her house for the despatch of literature and to conduct the voluminous correspondence which it entails. Lady Wilson, a Vice-president, was one of the earliest and most successful Postal Mission workers, and has carried on a special work of her own, "The Church of the Unattached" (sending sermons weekly to isolated persons), which she only last year gave up to Miss Pearse. Mrs. Rawson was for twenty years the much-loved President of the Manchester Postal Mission; now Mrs. Noel Johnson

has succeeded her, whose marked ability as hon. Secretary, aided by excellent colleagues, has enabled the Manchester Mission to exert a very unusual and far-reaching influence. The Liverpool Mission from its inception has had the help of cultured and thoughtful women. In the early days Miss Frances Cook and Miss Harriet Johnson took part in it. Its character is well maintained by the present able President, Mrs. Roberts, and a cultured group of women. The Liverpool Mission owes very much to the devoted services of Miss O. H. Rawlins, who has for years acted as hon. Secretary. Miss Julia Barnby has worked both in the Eastern Union and the Western Union Postal Missions, and has taken up the work of Miss Staples in the West, whose loss was so much lamented. Mrs. John Lewis, of Pontypridd, undertakes to distribute literature in the Welsh language; thus this is a unique and valuable Mission. Rev. E. Savell Hicks does some informal Postal Mission work in connection with the Irish Unitarian Christian Society. In Scotland great activity in advertisement and distribution of literature is shown by Rev. E. T. Russell and his fellow-ministers in connection with the McQuaker Trust, and lately Mrs. Tavener has started a Postal Mission in Aberdeen. This is the last in the field, and is full of promise.

All the Postal Missions work on the same broad lines, but each carries on work in an individual way. The Central Postal Mission and Unitarian Workers' Union engages in many things which grow out of the Postal Mission work. The Committee endeavour to gain members, asking them to subscribe one shilling or upwards a year and to aid in the circulation of literature or other religious work, and, if possible, to form reading or fellowship circles. The Committee also arranges for visits to Postal Mission correspondents whenever this is desired, and makes loans of books to Postal Missions, libraries, and congregations and schools. For many years the Central Postal Mission

Committee have carried on the Suffolk Village Mission, and in 1895 they put up a building to serve as chapel and village hall in the little hamlet of Bedfield. This was done at the urgent request of Rev. Alfred Amey, then minister at Framlingham (himself a Postal Mission convert), who had been very active in the district. The building has proved a boon to the villagers, who assemble there not only for worship and Sunday-school, but for lectures, meetings, concerts, &c. The present Missionary is Mr. Herbert Hawkins (lay worker), also a Postal Mission convert. This Suffolk Village Mission entails heavy financial responsibility on the Central Postal

Mission Committee, and they always are in need of help for this object. Another very successful effort, mainly planned and carried out by the President, Miss Tagart, has been the occasional summer excursions for Sunday-school teachers and members of Unitarian congregations, when a week or a fortnight has been spent in happy surroundings amidst beautiful scenery. The Isle of Wight, the English Lakes, Bournemouth, South Wales, Paris, and Switzerland have all been visited. New and lasting friendships have been made; the religious bond has been felt to be a great link; it has been a joy to join in services, conferences, lectures, and in practical mission work when at all within reach. The changes which have taken place in recent years are all in

favour of the Postal Mission. The spread of education, the cheapening of books and periodicals, the rapid and cheap transit of letters and parcels, the facilities of travel, all tend to make the communication of thought easier, and to incline the more intelligent and courageous to reconsider religious problems. Moreover, the newer organisations which have sprung up lately in our denomination, particularly the Unitarian Van Mission and the British League of Unitarian and other Liberal-Christian Women, are helpful, all tending in the same direction, and helping to strengthen any religious impressions made by the Postal Mission or similar agencies.

This Commemoration Number of THE CHRISTIAN LIFE ought to be a trumpet-call to Unitarians. Every step in the progress of civil and religious liberty opens out wider opportunities and entails greater responsibilities. May we who owe so much to the courage and sacrifices of our religious ancestors work in the same spirit to overcome the lesser difficulties which impede our path! May we rise with renewed vigour to proclaim and set forth those great affirmations of our Unitarian faith which should be the lodestar



The Late
Mrs. HARRY RAWSON,
Manchester.



POSTAL MISSION WORKERS AT WINDERMERE, 1894

Miss BARMBY,
Sidmouth.



Mrs. LUCKING TAVENER,
Aberdeen.



Lady WILSON,
Vice-President.



Lady TALBOT,
Manchester.



Mrs. NOEL JOHNSON,
Manchester.



Miss M. BROOKS,
Manchester.



Mrs. JOHN LEWIS,
Pontypridd.



MEMBERS OF THE CENTRAL POSTAL MISSION COMMITTEE.

Top row (from left to right): Mrs. Summers, Miss L. Martineau, Mrs. Bredall, Miss Ethel Lake (hon. Treas.), Mrs. Herbert-Smith, Miss Tagart, Miss Florence Hill (hon. Sec.), Mrs. Winsor, Mrs. Tudor Jones, Mrs. Valdu, Miss Mace. Front row: Rev. T. P. Spedding, Miss Sykes, Mrs. Swannell, Miss Coventry.



Miss VAN ECK,
Dutch Protestantbond Postal Mission.



Miss TAGART,
President, Central Postal Mission.

of life! This sketch may close with words of a Chinaman, who, writing to Mr. Shipway, an energetic Postal Mission worker at Hankow, says: "The pamphlets and Bible will put new life in me. Though there are many things I cannot understand, the books have afforded me both instruction and interest. I will read the Bible by the great saying, 'The letter killeth; the spirit giveth life.'" FLORENCE HILL.

LIBERAL RELIGION IN SOUTH AFRICA.

ONE of our South African statesmen once made the remark that South Africa was the most conservative country in the world, and that here Individualism would make its last stand against the advancing waves of Socialism. The same remark might be made from the point of view of religion—here orthodoxy will make its last stand against the advancing forces of Modernism and rational religion. The reason is not far to seek. On the one hand we have a sparse pastoral and agricultural population, scattered over an immense area and cut off to a great extent from the great centres of learning and civilisation. On the other hand, an almost equally sparse town population, many of whom come to South Africa with the object of "making their fortune" in the diamond and gold mining industries. Such an atmosphere, as every one knows, is not conducive to organised religious endeavour, either rational or otherwise. It is a matter of concern to statesmen of all parties that South Africa, which has been colonised for over two hundred years, attracts such a small influx of Europeans, while the younger colonies of Australia, New Zealand, and Canada grow with almost startling rapidity. Neither is the population homogeneous—another drawback from the point of view of organised social and religious work. In addition to the native population we have Dutch, English, Scottish, Irish, Germans, French, Italians, Greeks, Jews, and Malays. Still, the intellectual life of the country is healthy and virile. In most of the small country towns, as well as in the large cities there are centres of independent and liberal thought, and it is to these that one looks for the spread of liberal ideas in religion. There are two Unitarian

churches in the country. The one at Cape Town, originally started by the Dutch section of the population, has been in existence nearly fifty years. The one at Johannesburg is still in its infancy, and the committee in charge of affairs there, under the ministry of Rev. C. C. Sharpe, is making strenuous and self-denying efforts to provide a permanent religious home for liberalism in that city.

As Dr. Martineau once wrote in terms of high commendation of the basis or declaration of faith of the Cape Town church, I may quote it here:—"As the essence of the religion taught and practised by Jesus Christ consists in 'Love to God and Love to Man,' all shall be admitted as members of this church who shall affirmatively answer the following question: 'Do you believe that true religion consists in love to God and love to man, and is it your earnest desire to practise this religion in your daily life?'" There are, of course, many liberals and Unitarians throughout the country who are not attached to any place of worship, and many more who, for the sake of their children, keep up a nominal connection with the church which happens to be least uncongenial to them. Only a few weeks ago I had a request from a liberal who lives some seven hundred miles away from Cape Town, asking me to go and baptize his little one, and offering to pay my travelling expenses. This illustrates the difficulties under which we labour. The situation of the isolated liberal, scores or perhaps hundreds of miles away from any liberal church or fellowship, is a very lonely one, and deserves consideration from those who are more happily circumstanced. Yet, on the whole, we feel that the flowing tide is with us. R. BALMFORTH.

THE LIVERPOOL DISTRICT.

PURITAN Nonconformity in Liverpool as a fact in history begins with Calvinistic Richard Mather. The policy of Arminian Laud caused the exile of this minister of Toxteth Chapel. Since 1642 there has been a continuity of Nonconformity, save for broken periods of persecution. On the Ejectment of 1662, Presbyterian and Independent found opportunity of worship under their own respective ministers at the Toxteth Chapel, which was "some way privileged," though the ministers were not free from molestation. It is now known that a Presbyterian meeting-house was erected in Liverpool itself by 1672; and this is the historical precursor of the present Hope-street Church. Within twenty years of the time of the Toleration Act, Liverpool presents a microcosm of the religious condition of the country: Presbyterian, Independent, Baptist, Friend were worshipping in their own licensed meeting-houses, whilst the untolerated Roman Catholics were assembling in secret in private chapels. In the uncertain and insecure period from 1662 to 1689, each of these religious communities had its occasional assemblings for common worship. But the most influential congregations were those of Castle Hey (now Ullet-road Church) and Kaye-street (now Hope-street Church), and from them emerged the Unitarian heresy. For a time these two Liverpool congregations

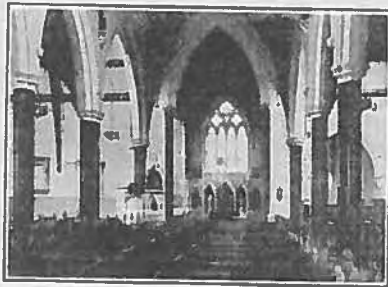
"Unitarian" was plainly evident in George Harris. Mr. Lewin's successor. This eloquent young minister had been on a missionary tour in 1816-17, and on his leaving the Renshaw-street congregation in 1822 he was invited by the "Unitarian Christian Congregation," a third liberal community in Liverpool. This body, meeting consecutively in Crosshall-street, Sir Thomas's Building and Hunter-street, was clearly of more democratic and aggressive tendencies than the older and more staid congregations. There is no doubt that this "Unitarian Christian Congregation," founded in 1818, had a great share, with certain sympathetic and richer members of the other congregations, in the formation in 1819 of "The Lancashire and Cheshire Unitarian Christian Association." The recited objects of this were:— (1) To promote and keep up an intercourse and correspondence between the different religious societies in Lancashire and Cheshire which are united upon the common principles of the strict unity of God and of His universal love to His creatures. (2) To co-operate with the [London] Unitarian Fund in promoting the principles of Unitarian Christianity by means of popular preaching; by the employment of permanent missionaries in the two counties; by forming districts for preaching around the populous towns; by promoting the interchange of ministers; by supplying those congregations which are destitute of ministers; and by the distribution of tracts in those places to which the missionaries are sent." Rev. George Harris, after the



HENRY ARTHUR BRIGHT (1830-84). First Graduate of Oxford to take his degree after the opening of the older Universities to Dissenters.



WILLIAM RATHBONE (1787-1868).



Nave and Chancel.



N. Transept and Pulpit.



WILLIAM RATHBONE (1819-1902).



JOHN YATES (1755-1826).



JAMES CURRIE, M.D. (1758-1805).



HOPE STREET CHURCH



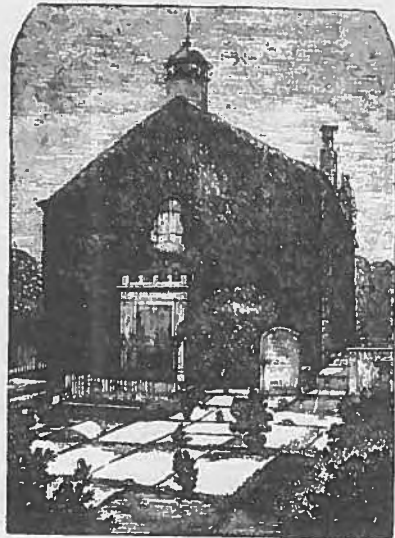
J. PEMBERTON HEYWOOD (1803-1877).



PENDLEBURY HOUGHTON (1758-1824).

minister of the Presbyterian Kaye-street Meeting. Since then the process of devolution in matters of ancient dogmatics has been more or less side by side; though it is mainly from the Hope-street Church records that the actual stages become clear. John Brekell, minister for forty years (1729-69) at Kaye-street Meeting, traversed the theological way from the point of the liberal Evangelicalism of Doddridge to that of the Socinian, and his successors—all anti-Trinitarian also, save Philip Taylor—embraced the humanitarian view of Jesus. Robert Lewin, minister at Benn's Garden and Renshaw-street Chapels (1770-1816), seemed to cling to the Arian view. But John Grundy, who was minister of the High Pavement Chapel, Nottingham, and was known as an ardent controversialist and the advocate of Unitarian views, was invited to preach at the opening of the new Renshaw-street Chapel in 1811. This fact may be regarded as representing the general feelings and sentiment of the congregation, and also as marking the inclination of the worshippers towards the name Unitarian. No doubt there was on the part of the older members a lingering gaze back towards the period of theological quietude. But the

were somewhat divergent in their outlook, and only under the ministry of Dr. Winder did the Independent congregation of Castle Hey, which had formerly worshipped at Toxteth, accept those principles of "Catholic Christianity" which had been nobly unannounced by Christopher Bassnett, minister of the Hope-street Meeting. Since then the process of devolution in matters of ancient dogmatics has been more or less side by side; though it is mainly from the Hope-street Church records that the actual stages become clear. John Brekell, minister for forty years (1729-69) at Kaye-street Meeting, traversed the theological way from the point of the liberal Evangelicalism of Doddridge to that of the Socinian, and his successors—all anti-Trinitarian also, save Philip Taylor—embraced the humanitarian view of Jesus. Robert Lewin, minister at Benn's Garden and Renshaw-street Chapels (1770-1816), seemed to cling to the Arian view. But John Grundy, who was minister of the High Pavement Chapel, Nottingham, and was known as an ardent controversialist and the advocate of Unitarian views, was invited to preach at the opening of the new Renshaw-street Chapel in 1811. This fact may be regarded as representing the general feelings and sentiment of the congregation, and also as marking the inclination of the worshippers towards the name Unitarian. No doubt there was on the part of the older members a lingering gaze back towards the period of theological quietude. But the second annual meeting, was appointed on a mission in Lancashire for a fortnight. On Sunday afternoon, October 7th, 1821, he commenced his missionary labours. During his journey he travelled about two hundred and twenty miles, preached at St. Helens, Cockey Moor, Padiham, Myrtle Grove Chapel, near Todmorden, Newchurch, Rossendale, Rochdale, twice at Oldham, Leigh, Swinton, Greengate Chapel, Salford and Hindley; was heard by more than four thousand one hundred and sixty people, and distributed nearly one hundred tracts. (This seems a small number; there is probably a misprint in our authority.) At all the places he visited subscriptions were entered into for the support of the Association, and many excellent and praiseworthy individuals offered their services to the Society as its preachers.



TOXTETH PARK CHAPEL

In June, 1822, Rev. John Yates, of Paradise-street Chapel (now Hope-street Church) offered £100 towards carrying out any scheme to promote "the extraordinary exertions in missionary preaching" which he strongly recommended. The discussion that followed is very suggestive of the general theological advance of the ministers and congregations. The "Provincial Meeting" in one resolution speaks of the "Presbyterian and Unitarian" congregations; and though there was some opposition to the wording: "united in the common principles of the strict unity of God," as calculated "to offend the Arians," the resolution was carried in the exact terms of the Lancashire and



Mr. WALTER HOLLAND



Rev. J. CROWTHER HURST



Rev. J. COLLINS ODGERS, B.A.



Rev. H. D. ROBERTS



Sir W. B. BOWRING, Bart

Cheshire Unitarian Christian Association, as cited above. So impressed with the significance of these proceedings is the *Christian Reflector and Theological Inquirer* (Liverpool) that it says: "We conceive this to have been a most important meeting, involving in its consequences which may be felt for ages." One of the editors and the printer of the *Reflector* was Mr. F. B. Wright, a member of the Unitarian Christian Congregation; and the following account of the fifth anniversary meeting of the congregation may be assigned to him. We may read it sympathetically in the light of the Relief Act of 1813:—"Among the sentiments given," he says, "which are too numerous for our limited space, were the following: 'In spite of holy alliances and Church establishments, civil and religious liberty to the great family of man!' 'The cause of Christian Unitarianism, may its influence be like that of the sun, universal; warming every heart and enlightening every understanding!' 'The memory of Servetus, Lindsey, Priestley, Wakefield, Jebb and Evanson!' The evening was spent in a very agreeable manner; every heart appeared glad, and every countenance beamed with joy. It concluded with singing and prayer." It may be added that for the supper, to which a hundred and fifty persons of both sexes sat down, "the price of the ticket, including all expenses, was eighteenpence." This display of genial good fellowship in conjunction with an uncompromising devotion to religious truth is a most suggestive sign of the characteristic expansiveness of heart and mind consequent upon the avowed legality of Unitarian belief in 1813; it is fitting to lay stress upon this "Unitarian Christian" manifestation. The society was formed "for carrying on Unitarian worship" during week-day evenings and "principally by lay-preachers," and to facilitate their purpose a small "Selection of Psalms and Hymns" was published and sold at the moderate price of sixpence. Worship was soon conducted on Sunday afternoons also, and during the summer religious conferences were held after the service. The preachers of the society were Messrs. G. Harris, F. B. Wright, John Finch, Thomas Mercer and John Samuel Thompson, and the first annual report acknowledged the occasional assistance of Revs. John Yates and Pendlebury Houghton (Paradise-street Chapel), R. Lewin (Renshaw-street Chapel), W. Broadbent (Warrington), and W. J. Bakewell (of Chester). In the place of meeting, the report adds: "A library has been established, from which any person known to the librarian may be supplied with Unitarian publications gratis. The books have been sought and read with eagerness by persons of all classes and every denomination." It is worthy of note that a year after the beginning of this active enterprise, the *Christian Reformer* for November, 1819, has the following paragraph:—"Unitarian Exertions in Lancashire. The county of Lancaster and the town of Liverpool have long taken the lead of the country in religious liberality and zeal. The brethren there are still resolved that no man shall take their crown. On Tuesday, October 19th, was formed at Liverpool 'The Lancashire and Cheshire Unitarian Christian Association.'" In the same year, in the month of August, the publication of the *Christian Reflector and Theological Inquirer* was begun, and continued its elucidating career for ten

years. Thus, within six years of the repeal of the Trinity Act, there were originated in the town of Liverpool special Unitarian services for the people, a county missionary effort, and an able controversial magazine. In an "Address" to the public in the last it is stated:—"The work is not intended to be restricted to a party; communications from persons of different religious opinions will meet with a place in the *Reflector*, provided they be free from personal reflections and uncourteous language. . . The present number commences with a Christian's creed, framed from the New Testament, irrespective of the formularies of any party, and is such as, we think, all Christians may subscribe without even any mental reservations." From the Preface to the first volume the following passages are taken:—"The Editors of the following work, gladly perceiving the increase of knowledge and the prevalence of free inquiry in the town of Liverpool, were anxious to lend their aid in the further promotion of these desirable objects. . . . The Editors earnestly solicit the continued communications of every friend to religious truth and virtue, to whatever denomination they may belong, in order that they may be enabled in the time to come to render the *Christian Reflector* more worthy of the age in which it is published, and cause it to



Rev. JAMES CROSSLEY

accelerate in a still greater measure the happy and glorious period which man is destined to witness, the universal prevalence of Knowledge, Liberty and Truth." The rise of enthusiasm in Liverpool, in part owing no doubt to the zeal of Rev. George Harris, was somewhat damped by the agitation to divert the old chapels and trusts from their then worshippers. It was the exuberant language of Mr. Harris himself at the farewell dinner to Rev. John Grundy on his departure from the ministry of Cross-street Chapel, Manchester, to enter upon the pastorate of Paradise-street Chapel, Liverpool, which led "the friends of orthodoxy" to investigate the legal right to the old Presbyterian meeting-houses and to the trusts in connection with Dr. Williams's and Lady Hewley's charities. The fires of missionary endeavour burnt low in this fear, which was only allayed by the passing of the Dissenters' Chapels Act of 1844; and the renewal of corporate missionary zeal did not take place until 1860-61. Then this labour of love began with energy, as is shown by the opening of services at Southport, Roscommon-street (now Hamilton-road), Liverpool, and Crewe in 1862. There followed a period of marking time. In 1888 services were begun at Liscard, in 1889 at Bootle, in 1897 at Garston and St. Helens, in 1905 at West Kirby. The Birkenhead congregation entered on its existence in 1851.

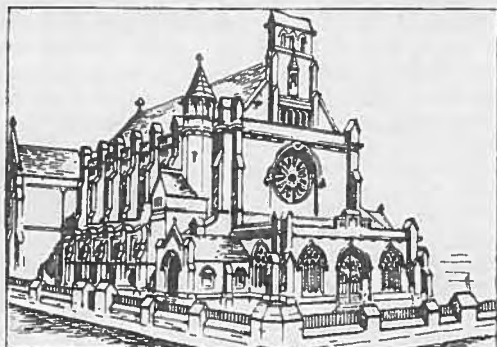


Mr. B. P. BURROUGHS,
Hon. Sec., District Missionary Association.



Rev. S. H. STREET, B.A.

concerning the virility of the faith held by those commonly called Unitarian in Liverpool, this is not the occasion to speak. Words said of John Yates on his death in 1826 are descriptive not only of him, but of the long line of worthies, ministerial and lay, bearing names honoured in learning, in philosophy, in philanthropy, in high citizenship, in eloquence, in integrity, who have preached and practised in Liverpool this way of faith: names like Thom and Beard, Martineau and Armstrong, Roscoe and Rathbone, Currie and Heywood, Holt and Bowring:—"He rejoiced to unite with the wise and benevolent of all sects and all parties in promoting the welfare



ULLET-ROAD CHURCH