

of his fellow-creatures. The public charities of the town, to which he devoted much of his time, the schools to the establishment of which he contributed, the institutions for the diffusion of science which he strove to foster, will bear ample testimony to the excellence of his understanding and the generosity of his heart."

A new era is now possible owing to the munificent legacy left to

the Liverpool District Missionary Association by Mr. Llewellyn William Evans, who, having received inspiration in the higher things of life from the writings of Martineau and Armstrong, desired that there should be a wider opportunity afforded for others to share in this effective help to the spiritual life.

H. D. ROBERTS.

UNITARIAN PROGRESS IN JAPAN.

WELL does Rev. J. T. Sunderland say:—"Many 'orthodox' missionaries are commendably active in schools, educational work, and social reforms carried on under the Christian name, and for which Christianity gets the credit; but, unfortunately, few interest themselves in any others. Our views of religion, on the contrary, teach us to foster education, social advance, sanitary improvements, everything that tends to lift up the life of the people, whatsoever name it bear, and whether Christianity or Hinduism or Buddhism gets the credit. Is it any wonder, therefore, that we are welcome to a degree that few, if any, other missionaries are? We have already done a little foreign mission work, enough to test the question of whether or not there is an open door for us." Referring to the progress of the Unitarian movement in Japan, Mr. Sunderland says:—"Did missionaries ever receive so warm a welcome as was extended to our representatives there? How great has been their success!" He cites Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association as saying that "there is no work

as the British and Foreign Unitarian Association Japanese student. The work is now largely supported and worked by the Japanese themselves. Japanese scholars trained for the purpose take its services, do the work of the Postal Mission, and the translation of Unitarian books. The British and Foreign Unitarian Association has assisted four Japanese students better to equip themselves for their religious work by a course of study at Manchester College, Oxford. The development of Japanese Christianity of late years is said to have been largely in the direction of Unitarian theological

opinion, which, under various names and churches, promises to exert a large influence on the nation's life and thought. In January of last year a meeting was held for formally announcing the adoption of *To-itsu Kyokai* as the name of the Unitarian Church of Japan, at the church building in Mita. Several representative members of the church, such as Dr. Clay MacCauley, Professors Isoo Abe, Nobuta Kishimoto, Gunji Muko, and Tsuneo Naito, made short speeches, each giving his own views and forecasts as to the effect of the innovation. Among the guests, Rev. Danjo Ebina, Dr. Tetsuzo Okada, and Mr. Tokumaro Tominaga gave addresses. The objects and principles of the church were set forth as follows:—" (1) To develop and realise religious belief in conformity with the



Rev. SAICHIRO KANDA



Officers and Members of the Tokyo Unitarian Church, 1912. Dr. MacCauley is shown in the panel, with Mr. Uckigasaki standing on his right.

carried on by the Association which is more fruitful, or whose results can be more clearly discerned," than that of the Unitarian mission in Japan.

Since the American Unitarian Association, in 1887, sent Rev. Arthur M. Knapp to Tokyo as its missionary, the Unitarian principles of religion and life, appealing as they do to the Japanese imagination and reason, have been gradually spreading in that wonderful country. The movement initiated by Mr. Knapp rapidly crystallised into an organised mission, employing a number of American and native teachers. Unity Hall, a commodious and handsome structure, was built as the centre of the movement, and here Sunday and week-day activities have been carried on uninterruptedly and successfully for many years. In 1891 Rev. Clay MacCauley, D.D., became the head of the mission, and a monthly magazine, the *Rikugo-Zasshi* (the Cosmos) is published under the present editorship of H. Minami, and through correspondence, postal mission work, and personal visitation the Unitarian principles are further promulgated. In 1900, after a service of nine years, Dr. MacCauley returned to America, it being thought desirable to commit the future of the movement to the work to the Japanese themselves. Subsequently, however, Dr. MacCauley went back to Japan and resumed his relations with the Unitarian work with excellent results. In 1911 the main duties of ministerial leadership were entrusted to Mr. S. Uchigasaki, who was trained at Manchester College, Oxford,



The First Liberal and Interdenominational Summer School at Unity Hall, Tokyo, July, 1912.

inherent spiritual nature and reasoning of man. (2) In accordance with the teaching of Christ to adore God as the Heavenly Father, to love men as brethren, to maintain universal peace, and to promote social welfare and happiness. (3) To regard all other religions with a generous spirit, acknowledging that all of them contain universal truths." It should be added that the words *To-itsu* are a translation, as near as may be, of the word "Unitarian," meaning "Uniting under One (God)." A recent report said that the church is a very active organisation. During last year a series of three mission meetings was held, and on one evening twenty young men requested to be enrolled, and they signed the constitution and bond of union. One of the Japanese papers had several columns in reference to these meetings. The name of the church was turned into the vernacular, so that the Japanese might feel more at home in their confession.

CHINA AS A UNITARIAN MISSIONARY FIELD.

In an admirable pamphlet entitled "The World-Mission of the Unitarian Faith," Rev. J. T. Sunderland says that there are many reasons for believing that China presents to us a door quite as wide open as that in Japan, and leading to opportunities still larger. Mr. Shipway is already doing good work there in connection with the Postal Mission; and "some of us well remember with what ardour and persistency, years ago, Rev. Huberty James, who had lived long in China, pleaded with the Unitarians of both England and America to establish Unitarian missions in that important country, and the assurance which he gave of the welcome and co-operation which we would find there, and of the great influence which Unitarian thought, once brought to the attention of the educated class, would be certain to exert among that remarkable people, who are so rapidly shaking off the slumber of ages and coming forward to a leading place in the world. Many evidences have come to us that Mr. James was entirely right." A distinguished American scholar

who for thirty years has been closely associated with the Chinese Government in educational and literary work, recently said: "I think Unitarians cannot understand what an opening for their gospel China affords. I know the Chinese educated class well, and they are ready to welcome Unitarianism as they will welcome no other form of Christianity. I am acquainted with nearly all the leading American and English missionaries, and I know that many of them feel that they are seriously hampered by their Trinitarian and 'orthodox' theology, as Unitarian missionaries would not be." He earnestly urges upon the Unitarians in England and America the importance of establishing a mission in China; pointing out to them that there is probably at the present time no other place in the world where a few hundred pounds a year, spent as Unitarians would spend it, economically and well—in educational work, preaching, and especially printing—would accomplish so much for the good of humanity.

JOHN POUNDS HOUSE, SOUTHSEA.

THIS well-known Home for training poor girls for domestic service and providing them with suitable outfit, is situated in St. Simon's-road, Southsea, and, of course, takes its name after the famous Unitarian cobbler of Portsmouth, founder of ragged schools. The beneficent work of the institution is indirectly the outcome of the forty years' of loving service given by the late Mr. Henry Blessley (1831-1907) to numbers of the poorest children in Portsmouth. Mr. Blessley, who was a staunch Unitarian, an able lay preacher,



HENRY BLESSLEY



THE HOME IN ST. SIMON'S ROAD

and for many years a hard-working member of the Portsmouth School Board, induced the High-street Unitarian congregation to acquire the tenement in which John Pounds had lived and taught; so that he himself became the founder and teacher of the "John Pounds" Sunday Afternoon Ragged School for Boys. It was at his suggestion that Mrs. Rogers, who for many years has acted as Secretary and generally superintended the institution, commenced her work among the older girls, who attended his class held in John Pounds' little old house in Highbury-street. For a year or two Mrs. Rogers took some of the most neglected of these girls—one at a time—into her own house, and, with the help of friends, provided them with clothing and gave them some training under her servant; but as it was found very difficult to continue this, Mrs. Wilkins, of Kingswood, a generous friend to the movement throughout, kindly offered to pay the rent of a house for three years,



SOME "JOHN POUNDS" GIRLS, 1908

to be used as a training home, provided the money could be raised for working expenses. A house was found in St. Thomas's-street, Portsmouth, and the work was carried on there for nearly six years, when, through financial and other reasons, it had to be closed. By this time, however, many girls who were practically friendless had become attached to the Home, and thinking much what could be done for them. Knowing the terrible need there is for help and work of this kind, Mrs. Rogers determined to use every effort to carry it on and wrote to all subscribers and friends, asking them to continue their subscriptions if another house was taken. In nearly every case they agreed to do so, and from that period the work has rapidly grown, so that a larger and more convenient house for training purposes was taken and formally opened as the new training home by Miss Carter on April 8th, 1908. During the last few years hundreds of girls have been received and placed out in service. The Home, which can accommodate sixteen girls and is supported by voluntary subscriptions, is shown in the picture, with a portrait of Mrs. Rogers in the one corner, and that of Miss Burgess, the superintendent in charge of the girls, in the other. It is earnestly hoped that all who believe that the root of reform is reached in the effort to improve the condition and raise the standard of our women's lives will remember the needs of the Home.

THE WORKERS' AID SOCIETY.

THE Workers' Aid Society was founded in 1891 by the late Mrs. Goodwyn Barnby (d. 1911), widow of Rev. John Goodwyn Barnby (1820-1881), who was for twenty years minister of Westgate Chapel, Wakefield (1858-79). Its object is to help to provide suitable clothing for the little children in the Winifred House Nursing Home, and its members are required to contribute two garments and a subscription of sixpence yearly. A second object of the Society is to send any garments not quite suitable for invalid children to the various London Missions in poor districts, which object, during the



The Late Mrs. BARMBY
Founder.



Miss MABEL BARMBY
Secretary.

late hard winters, has become increasingly popular with the members. In the twenty years of the Society's existence new members have generally stepped into the places left vacant from various causes by the former ones. In the second year of the Society's existence the membership was thirty-two; since that time it has occasionally risen above forty, and it is now thirty-seven; there is, of course, room for double the number and more. On her mother's death two years ago, the secretarial duties were taken by Miss Mabel Barnby, who carries on the work with energy and devotion. The Secretary's address is Mount Pleasant, Sidmouth.

GIRLS' OWN BRIGADE.



THE boys have everything done for them—boys' clubs, boys' brigades, &c. Why should the girls be left out? It was to such questions that those in authority at the Sunday-school of the New Gravel Pit Church, Hackney, proceeded at the beginning of last autumn to find definite answer. Why not a Girls' Own Brigade? There was no difficulty about getting the girls to attend; none about the officers. Now there is a membership of nearly forty girls, each one keen on "The Brigade." A costume was designed—navy blue blouse and skirt, with crimson collar, cuffs, tie and belt; and a Badge, with the Brigade flower, the Daisy, which loves the sunshine and is always looking up, surmounted with the monogram G.O.B., and surrounded by the motto "Tender, Trusty, and True," taken from one of Dr. Collyer's sermons. The number of occasions on which the Badge is to be seen is evidence of the pride the girls have in their Brigade. The object of the Brigade is the training of character along the lines suggested by the motto. Rules are few—To attend church; to attend the weekly bible-class; to attend the Brigade and to help to make it bright and happy; and to obey the officers of the Brigade instantly and cheerfully. They have one promise to make—"I promise to try to be Tender, Trusty, and True, and to keep the rules of the Brigade, and to make a bit of sunshine for someone every day." Not difficult, but effective—and effectively kept. The proceedings begin and close with a hymn: a Brigade lesson, or talk, from one of the officers—and a talk which they will not willingly miss, and which they copy in their notebooks. After that comes the *doing*. The first serious business was the making of the costumes, and those who were good at dress-making helped those who were not, and by the time all were made the girls looked very neat and tidy—and happy. The rest of the evening is spent in the best possible ways. They have drill of all kinds—with bars, flags, balls, and dumb-bells. They have singing in unison and in parts—they do it well. They are to have lessons on home nursing; these should be invaluable, as most of them will have ample opportunity to practise. Then there is the less strenuous work of story-telling and games. It is difficult to know which of all these things they enjoy most. At what cost is it all carried out? A few hours on one evening a week. They pay for their own costumes; the initial expense of dumb-bells, &c., for drill is small. The Brigade is the one great thing in the week for the girls, and you have only to whisper the word to call forth smiles of pleasure which are good to behold.

B. L.

BIRMINGHAM AND DISTRICT.



The Old Meeting House (2nd chapel), sold in 1881, and pulled down.



The Lower Meeting House (1690); congregation moved to New Meeting, 1787.



Union Meeting House, used by the Old and New Meeting Congregations, 1791-1795; and by the latter till 1802.



Upper Meeting House, destroyed in the Riots of 1701.

A STRANGER coming to Birmingham will learn after some difficulty that there are seven Unitarian congregations in the city from which to choose, the difficulty being that four of them make no outward sign of their belonging to the Unitarian body. Two have existed more than two hundred years, three more than seventy years, and the remaining two less than twenty years. There are the Old Meet-

the first licensed meeting in the town. The meeting-house was similar in appearance to the Upper Meeting, but having three gables instead of four, and it stood back from Deritend near to the River Rea in the lower part of the town. Both meeting-houses were seriously injured in the Jacobite Riots in 1715. In 1732 the Lower Meeting congregation moved into a new building in Moor-



Dr. JOSEPH PRIESTLEY After the painting of Stewart.



BENJAMIN WRIGHT Missionary at Hurst-street, 1856-51.



NEW MEETING, MOOR-STREET As it appeared in 1862.



S. FLETCHER WILLIAMS Minister, Newhall-hill, 1854-1.



JOSEPH PRIESTLEY, aged 30 After the "Leeds" portrait.

ing, occupying a beautiful modern church in Bristol-street, opened in 1885, and the New Meeting, now occupying the Church of the Messiah in Broad-street, opened in 1862. Then follow Newhall-hill (now removed to Handsworth), Hurst-street Mission, and Fazeley-street Mission, and the two congregations at Waverley-road, Small Heath, and Dennis-road, Moseley. The Old Meeting was licensed for public worship on July 6th, 1689, in the names of William Turton, M.A., Thomas Baldwin, and William Fincher, all ejected from their livings under the Act of Uniformity. William Turton became the first minister of the Old Meeting, and the son-in-law of William Fincher (John Sillitoe) became the first minister of the New or Lower Meeting, which was opened in 1692. The other five congregations have sprung directly or indirectly from one of these two. The Old Meeting has always been regarded as the first Unitarian or Presbyterian place of worship in Birmingham, and also the first Nonconformist place of any kind in the town. It was a building with four gables in Old Meeting-street. The Lower Meeting congregation was till lately supposed to have been formed by secession and overflow from the Old or Upper Meeting, but a local historian, Mr. Joseph Hill, denies this and claims that the Lower Meeting was probably

street, corner of New Meeting-street, which was afterwards known as the New Meeting.



NEWHALL-HILL CHURCH

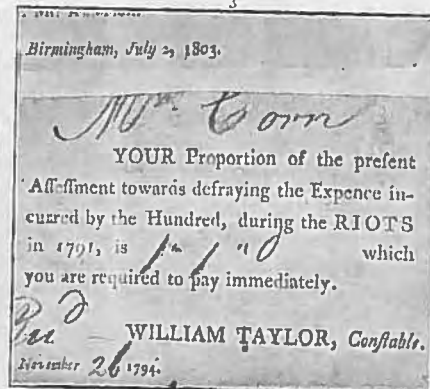
The theology of these early Dissenters was largely "orthodox," but in 1748 there is evidence of a change. In that year a small section of the Old Meeting congregation protested against the teaching of Unitarian Christianity. Being outvoted on the election of a minister they withdrew to establish a church, Congregational in its order and "orthodox" in its belief. (See "Carrs-lane Meeting-house: A Retrospect, 1898.") The new chapel was opened in the summer of the same year. In the autumn of 1780 Birmingham attracted one of the great men of the time who went there, as he said, "without any other view than as a proper situation for attending to my philosophical pursuits." Rev. Wm. Hawkes, one of the ministers of the New Meeting, resigned in December, and the newcomer, Dr. Joseph Priestley, "with equal surprise and pleasure," was elected to the vacancy. One of the most important events of the time was the establishment of Sunday-schools, beginning in the case of Birmingham in 1784. A Sunday-school was begun at the Old Meeting in 1787 and at the New Meeting in March, 1788. School buildings followed later, in the case of the New Meeting in 1810.



GEORGE R. TWINN Founder, Free Christian Society, 1861.



OLD MEETING CHURCH Bristol-street.



Memento of the Riots of 1791. Corn was a member of the New Meeting Congregation.



CHURCH OF THE MESSIAH Broad-street, opened 1862.



JOHN KENTISH Minister, New Meeting, 1803-58.



Rev. CHARLES THRIFT



Rev. J. M. LLOYD THOMAS



Past and Present Teachers, Church of the Messiah Sunday-schools.



Rev. J. WORSLEY AUSTIN, M.A.



Mr. T. R. RUSSELL

It is well known that many good citizens of Birmingham owe their early education to these schools.

The story of the Church and King Riots of 1791 (July 14th to 17th) has been often told. Both Meeting-houses were burnt by the mob. Of the New Meeting the walls alone were left; of the Old Meeting practically nothing was left standing.



Rev. W. J. B. TRANTER

Rev. John Coates, of the Old Meeting, was present at the celebrated dinner at the hotel and his books and furniture were burned. Dr. Priestley, though not present at the dinner, had to flee for his life and lost nearly all he possessed. The Old and New Meeting-houses were rebuilt on the old sites. The former was reopened in 1795 (October 4th) and the latter in 1802 (July 22nd). During the rebuilding the two congregations rented part of the

Amphitheatre in Livery-street, which was opened on November 13th, 1791, as the Union Meeting-house. They had previously had the use of Carrs-lane Chapel. In 1796 (January), S. T. Coleridge, the poet, visited Birmingham and preached for his friend, Rev. John Edwards, then sole minister of the New Meeting. This chapel was then being rebuilt after the Riots, and he must have preached in the Union Chapel. Writing afterwards, he mentioned that the society was of all sorts—Socinians, Arians, Trinitarians, &c.—and that he must have shocked a multitude of prejudices. In the same year the Old and New Meeting Brotherly Society was founded, mainly through the exertions of Mr. James Luckcock, "the father of Sunday-school instruction in Birmingham." It provided gratuitous teachers for the two Sunday-schools. Two years later the Brotherly Benefit Society was established. These Societies are now very prosperous.

In 1804 the "Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and the Neighbouring Counties," begun in 1782, was held in Birmingham for the first time. In 1806 a Society of Unitarian Christians was established in Birmingham for Warwickshire and the neighbouring counties to promote Christian knowledge and the practice of virtue by the distribution of books. This and the Birmingham District Unitarian Association of 1861 became merged in the Midland Christian Union when it was founded in 1866. In 1819 the teachers of the Old and New Meeting schools established a Unitarian Tract Society, which lasted for some years.

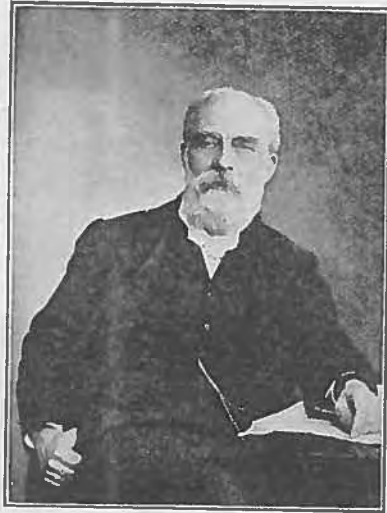
Newhall-hill Church originated in a dispute in 1834 between the New Meeting Teachers' Society and the Sunday-school Committee. Fifty-four male teachers resigned and opened a school in Cambridge-street. In 1840 a chapel and school-rooms were opened in Newhall-hill. Large and efficient Sunday-schools were carried on there till lately. Rev. Thomas Paxton, the last minister, resigned the pulpit and left Birmingham in October. The congregation had previously moved to Villa-road, Handsworth, and are now looking for a site for a new church. It is to be sincerely hoped that they may soon regain their former strength and influence.

Hurst-street Mission began in 1840 and has developed into one of

the most important institutions of its kind in Birmingham. It was founded by the Unitarian Association for the Midland Counties, which afterwards became the Birmingham Unitarian Domestic Mission Society, and it was supported by subscribers from the Old and New Meetings. Mr. W. J. Clarke has been Missionary for nearly twenty-eight years, and is still devoting his energies to the work. The Mission is supported by many people who are not avowed Unitarians.

Lower Fazeley-street Mission is similar

to Hurst-street in its beneficent work among the poor. It originated at the annual meeting of the New Meeting Sunday-schools, September 17th, 1844, when it was resolved to establish a plan for visiting the parents of the children and other poor persons in the district of the chapel and appoint a paid agent. It was called "the New Meeting Ministry to the Poor," and is now "The Church of the Messiah Mission." The first Missionary was Rev. J. G. Brooks, and the present one is Rev. Charles Thrift. The Mission occupied a chapel and schools in Lawrence-street for many years, and when the Free Christian Society was dissolved in 1888 their premises in Lower Fazeley-street were transferred to the Mission. The Free Christian Society began by a



Rev. JOSEPH WOOD

secession from the New Meeting Sunday-schools on their removal to Broad-street in 1861, Mr. George R. Twinn taking the chief part in forming the Society.

When the chapel, once occupied by Mr. George Dawson, was sold, £900 of the sale money helped to build the new chapel in Waverley-road, which was opened in October, 1898. Services had been held in a Board School since 1894. The congregation is now under a lady minister, Rev. Gertrud von Petzold, M.A.



WAVERLEY-ROAD CHURCH, SMALL HEATH

believer in ritualism. At the Church of the Messiah Rev. J. Worsley Austin is following in the footsteps of Dr. Crosskey and Dr. Jacks. The congregation is moving the organ to a more suitable position and redecorating the walls. The Home Missionary, Mr. Tranter, continues to labour, and his adult classes are well maintained. Unitarianism is fostered in various ways by the Ministers' Monthly Meetings, the Ministers' Benevolent Society (1852), the Midland Christian Union, and the Midland Sunday-school Association, with its newly-established monthly *Record*.

HERBERT NEW.

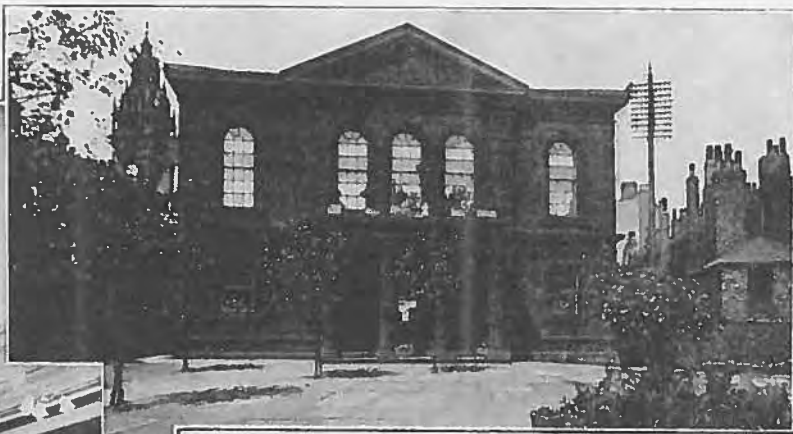


Mr. W. BYNG KENRICK

SHEFFIELD AND DISTRICT.



UPPER CHAPEL



Attercliffe Unitarian School Church, decorated for Harvest Services.

THE group of churches in this district was formed into a separate Association rather more than a year ago by friendly arrangement with the Yorkshire Union, with which several of them had been previously connected. This step was necessitated by the growing demands of liberal religion in South Yorkshire, which required atten-

contemplate removal. Accordingly a desirable site was acquired in Northumberland-road, and it seems probable now that a new church will soon be erected there, to the great advantage of the present congregation and ultimate benefit of the Unitarian cause in the city.

A mission was opened at ATTERCLIFFE in January, 1901, by Revs. J. E. Manning and John Ellis, then ministers



UNDERBANK CHAPEL, STANNINGTON



WILLIAM BLAZEBY, B.A. (1832-1908)



BROOKE HERFORD, D.D. (Sheffield Daily)



CHARLES WOOLLEN (1815-1888)



IDEN PAYNE (1821-1905) and Mrs. PAYNE

tion from a convenient centre like Sheffield instead of a distant one like Leeds. So "The Sheffield and District Association of Unitarian, Free Christian, and Free Congregational Churches" was formed. The Association at present includes the three Sheffield churches (Upper Chapel, Uppertorpe, and Attercliffe), Stannington, Rotherham, Bradwell, Great Hucklow, Barnsley, Bolton-on-Dearne and Mexborough. Doncaster, for whose sake chiefly the name "Free Christian" was inserted in the title, since its new lease of life has preferred to stand apart from all church unions, though it is hoped it will not always choose solitude.

UPPER CHAPEL, SHEFFIELD, was erected in 1700, the congregation of Protestant Dissenters having previously worshipped in the New Hall from 1678. It was founded by Rev. James Fisher, then vicar, on his objection either in 1662, or, as seems not improbable, in 1660, at the Restoration. Timothy Jollie, son-in-law of Fisher, was the first minister of the Upper Chapel itself. Channing Hall was erected by the congregation in 1882, under the inspiration of Rev. Eli Fay, and is the central meeting-place for the denomination, as well as the home of the church's activities. No minister did better work at Upper Chapel than Brooke Herford, whose memory is still cherished by surviving veterans.

The UPPERTHORPE congregation was founded in 1859 during his time and largely through his efforts, the chapel being opened on July 17th, 1861. John Page Hopps was the first minister. The conditions of the district have changed so much in half a century that it became necessary to



UPPERTHORPE CHAPEL

The result of the missionary enthusiasm of Brooke Herford. By the time this Number is out it is probable that the congregation will have removed to new premises.

never "consecrated." A consecration of a higher kind it certainly has had in its venerable history, and among those who have given it a blessing no name is more revered than that of Rev. Iden

at Upper Chapel and Uppertorpe respectively. When Rev. C. J. Street came to Upper Chapel in 1903 he took up the Attercliffe movement and persuaded his congregation to treat it as a daughter church, the assistant minister at Upper Chapel to be curate-in-charge of Attercliffe under the superintendence of the senior minister. A commodious school-church was erected and opened free of debt on 10th May, 1906.

The cause at STANNINGTON dates back at least to 1652. The present building, indeed, quietly dominating the surrounding country from its picturesque hill-side, was erected in 1742, but its predecessor was older than the Act of Uniformity, and seems to have come to Dissent through the fortunate fact that it was



Payne (1821-1905), who laid down his charge in 1905, after twenty-one years' devoted and faithful ministry there.

The earliest Meeting House at ROTHERHAM seems to have been



BOLTON-ON-DEARNE FREE CONGREGATIONAL CHURCH OFFICERS

From left to right: Mr. G. GARBUTT, who owns the house in which the services were first held; Mr. WASHTON, chairman of Committee; Rev. THOMAS ANDERSON, District Minister; Mr. A. UNWIN, treasurer; Mr. W. LOUNT, secretary.

erected in 1706, though the first minister of the Dissenting congregation was appointed in 1693. The old chapel, which was rebuilt in 1841, has been used as a school since, on February 18th, 1880, the beautiful Church of Our Father was opened, chiefly through the devoted labours of Rev. William Blazey, B.A., who was minister from 1860 to 1894.

The DONCASTER Dissenting congregation was formed in 1692, and its meeting-house was erected in the year 1745. As at Sheffield, Stannington, and



Rotherham, the congregation became and remained Unitarian. On November 22nd, 1910, an amalgamation was effected between this church and a large body of worshippers which had followed Rev. Percy W. Jones, ejected by legal process for theological reasons from the Congregational church close by. By this union two streams which had long diverged were blended again, for the Congregational church was established by seceders from the Unitarian chapel about a century ago. The united body is known as the "Free Christian Church," and its fine church hall was erected last year, and is crowded by an earnest body of worshippers.

The ancient chapels of BRADWELL (1741) and GREAT HUCKLOW (1795) also date the foundation of their cause to the Nonconformity of the seventeenth century. Situated in the Peak district, they have but a scanty population to appeal to, and the number of worshippers is small. Yet they have a gallant history, and owe their preservation as living congregations chiefly to the devoted labours of lay preachers, among whom the name of Charles Woollen is held in sacred memory.

The little group of worshippers at BARNSELY, gathered together by the Yorkshire Union in 1904, holds together devotedly in its small upper chamber. Some day, it is hoped, a more convenient place of meeting will be provided, and then better things may be looked for in the way of development. The services are maintained by lay preachers, with a visit from a minister about once a month.

The remarkable little "Free Congregational Church" at BOLTON-ON-DEARNE was founded in 1910 by Rev. Thomas Anderson, now District Minister for the Association, but then Congregational minister at Mexborough. This was done in response to an appeal from an earnest little group of independent thinkers, which has held together and grown larger as time goes on. The devotion and self-sacrifice which these people have shown is well worthy of imitation. The tale of it, simply told by one of their number (Mr. William Lount) at the recent autumnal meeting of the British and Foreign



Mr. A. J. HOBSON, J.P.,
Ex-Lord Mayor of Sheffield; President,
Sheffield and District Association.



Rev. A. H. DOLPHIN,
Upperthorpe Chapel; Secretary,
Sheffield and District Association.



MEXBOROUGH FREE CHRISTIAN CHURCH OFFICERS

From left to right: Mr. O. H. ARRY, treasurer; Mr. W. BRAMHAM, S.S. secretary; Mr. J. ALLSOPP, church secretary; Mr. G. FOLINI; Dr. L. RAM, chairman of Committee. (District Minister in centre.)

Unitarian Association at Sheffield led to the necessary funds being provided to enable them to add a small school-room to the excellent little iron chapel which they erected in 1911. The services are conducted chiefly by lay preachers, with a ministerial supply once a month.

The latest triumph of our free faith in this district is evidenced at Mexborough, where, in consequence of the withdrawal from the Congregational church of its beloved minister, Rev. Thomas Anderson, the bulk of the congregation withdrew also, and, with accessions from Unitarians and other liberal religious thinkers in the town, formed themselves into a "Free Christian Church," securing him as their first minister. They meet in a hired hall, the tenancy of which expires in October next; but, encouraged by the District Association and the British and Foreign Unitarian Association, they have bought an admirable site, with frontages to two good roads, and mean to have a church hall erected by that time. To the Unitarian body, from which alone they can expect support and with which they gladly claim comradeship, they look to supplement their own praiseworthy efforts. They have a large congregation, a fine Sunday-school, and every promise of vigorous and independent life. Mr. Anderson, as District Minister for the Association, makes Mexborough his centre, but has also ministerial oversight of the congregations at Bolton, Barnsley, and Bradwell.

In connection with the District Association a Lay Preachers' Union has been formed, which now numbers seventeen members. Without the self-denying services of this little band of workers, and of a few others who give occasional help of the kind, it would be impossible to maintain regular worship at several of the centres.

The district is alive with work, and great in promise and opportunity. The only difficulties are the comparative fewness of active workers and the pressure of so many calls on service and purse-strings at the same time.

C. J. STREET.

THE return to the historical Jesus will involve much sifting of time-honoured beliefs, much readjustment of the perspectives of the future. Many elements, once thought vital to faith, will gradually fall away and disappear. The entire cycle of Messianic Conceptions will pass out of the sphere of religion, and cease to prescribe the patterns of our hope. In a larger and more ancient universe than Jesus ever knew, we shall not expect him to reappear in our skies, roll back the deep of our seas, and draw forth from the earth the reanimate forms of the uncounted dead.—Dr. Carpenter.

THE SOUTHERN COUNTIES.



EDMUND KELL, M.A., F.S.A.
(1799-1874)



INTERIOR OF THE UNITARIAN CHRISTIAN CHURCH, NEWPORT, I.W.



B. K. SPENCER
(1822-1886)

THE Southern Unitarian Association was formed in 1877 as a result of the union of the Southern Unitarian Book Society with the Unitarian Fund Society. On July 21st, 1801, Robert Aspland (1762-1845) was ordained to the ministry of the General Baptist church (now Unitarian Christian), Newport, Isle of Wight. The Book Society came into existence on the same day as "a Society of Unitarian Christians, established in the South of England for promoting the genuine knowledge of the Scriptures and the practice of Virtue by the distribution of books." The Society was composed of eighteen members, including Thomas Dalton, the blind vicar of Carisbrooke, who was on friendly terms with Priestley and Lindsey;

In view of present-day facilities for travel, the following account of the difficulties encountered by some of the members intending to be present at the meeting held at Portsmouth in 1811 is interesting:—"Both the morning and evening services were respectably attended, and a numerous company dined together at the George Inn, notwithstanding a large party of friends of the Society from the neighbourhood of Poole were prevented from attending owing to the boisterous weather of the preceding day, which obliged the vessel in which they had embarked to return to Poole after a vain attempt of several hours to proceed to Portsmouth." At this meeting William Johnson Fox (1786-1864) made his first appear-



ROBERT PINNOCK
(1809-1887),
President S. U. A., 1878-87.



FREDERICK PINNOCK
(1854-1908),
Secretary S. U. A., 1900-S.



HENRY HAWKES, B.A., F.L.S.
(1805-1886),
First President, S. U. A.



JOSEPH W. SMITH
(died 1890),
Minister at Ringwood, 1878-90.



J. COGAN CONWAY
(1847-1905),
Lay Minister, Ringwood, 1890-1905.

Russell Scott, Robert Aspland. Before settling at Newport, Aspland, in answer to his inquiries, was assured by the trustees of the church that he might go "from the highest pitch of Arianism to the lowest pitch of Unitarianism and give us no uneasiness." This same spirit of liberty united the members of the new Society, but it brought down upon them at a later day (1819) the condemnation of Thomas Belsham, who was in sympathy with the London Unitarian Society, which restricted its preamble to Humanitarians. "They could not," says Belsham, "accommodate their preamble to Arianism even in its least offensive form, and much less to those great and enormous errors which find shelter under the ample covert of anti-Trinitarianism." In furtherance of its objects the Book Society held an annual meeting with a religious service, or services, during the day. Rev. C. E. Pike says: "The funds of the Society were also used in assisting the publication of works on Biblical research. Thus at a meeting of the Society held at Lewes on June 25th, 1806, it was resolved that the Southern Society should advance the sum of £50 in aid of this object, i.e., an improved version of the New Testament, upon application being made for it by the London Society. The new version thus supported was grounded upon the translation by Archbishop Newcome. It appeared in 1808, and at the meeting of the Society held in that year at Ditchling the lesson was read from it, and the preacher, Russell Scott, made all his quotations from this improved version."



FREE CHRISTIAN CHURCH, HORSHAM (1721)

ance after embracing Unitarianism. He afterwards preached the annual sermon of the Society in 1813, 1815, 1816, and 1826. Of special interest at this time is the record of the meeting held on June 30th, 1813, at Brighton, when the health of William Smith was drunk, "with an expressed hope that he would be successful in his efforts to gain legal security for Unitarians in the profession of their sentiments." In the following October a special gathering of the members of the Society took place to celebrate the putting on the Statute-book of the Act which gave to Unitarians "the full protection of the laws." The following resolution was passed:—"That as disciples of the same Master we earnestly wish to hail the time when our Catholic brethren shall be exempted from religious restrictions and disabilities, and when all these penal laws which tend to shackle the mind and enslave the conscience shall be expunged from the Statute-book." On June 28th, 1815, the Book Society met at Salisbury. This gathering saw the birth of the Southern Unitarian Fund, with the avowed object of promoting the preaching of Unitarianism in the South of England. The following September saw attempts made in this direction at Portsea and Gosport. The report presented at the first annual general meeting of subscribers in the following April states that "on the 28th of September a lecture was opened at the school-room of Mr. Stockman in Bishop-street, Portsea, by W. J. Fox, which has been regularly continued once a fortnight and attended



Alderman H. S. CARTER, J.P.,
Mayor of Poole.



Mrs. COGAN CONWAY,
Ringwood.



Miss E. J. SPENCER,
Treasurer, Southern Association.



Rev. C. E. REED,
Ex-Secretary, Southern Association.

always by respectable and on several occasions by very numerous congregations." At Gosport the work met with great opposition; the owner of the house where the meetings were arranged to be held was intimidated and threatened with "both temporal and spiritual evils," that it was deemed expedient to give up. A second attempt met with the same fate. The trouble came from Calvinists, though some of the more respectable members of that body dissociated themselves from their hot-headed brethren. A third attempt was successful, for on November 10th, 1815, W. J. Fox preached in the old Poor House, Gosport, to an "overflowing auditory," taking as his text, "Come thou with us and we will do thee good" (Numbers x. 29). Further successful meetings were held and a room engaged, with the hope of permanently establishing a congregation, but this laudable object was not to be. At the same time, it is evident that considerable success, extending over a number of years, rewarded the efforts of the Society,

in London-road was erected at a cost of £2312 10s., including the site. The same year saw the church at Reading successfully established. The two societies frequently held their meetings together, in view of which the desire for a union of forces was natural. On September 13th, 1848, at a meeting of the Southern Unitarian Society at Poole, a proposal from the Fund Society for amalgamation was referred to its Committee for consideration. It was not until 1876, however, that definite steps were taken to this end. On October 25th of that year both societies met at Ryde, Isle of Wight, when after a prolonged discussion it was decided that one treasurer should serve both societies *pro tem.*, "and that the societies confer as to the best means of carrying out their objects and to draw up a new set of rules." The amalgamation was completed on September 5th, 1877, under the title of the Southern Unitarian Association, with Henry Hawkes (1805-1886), of Portsmouth, as President. The aim of the new Society was stated to be the aiding of necessitous congregations, and by missionary effort to extend the influence of Unitarianism in Hampshire, the Isle of Wight, and such parts of the adjoining counties as might be found desirable or practicable. Within a period of a little more than forty years to 1872 four new places of worship were built; no churches were closed; while two new congregations had been established. This happy state did not continue, as at the time of the formation of the Southern Unitarian Association a few years later four chapels were closed, viz., Dorchester, Chichester (two chapels), and Wareham. It was not until 1883 that the causes at Chichester and Wareham were revived. More



Mrs. W. CARTER



Mr. WILLIAM CARTER,
Ex-President, Southern Association.



Rev. H. SHAEN SOLLY, M.A.,
President, Southern Association.



Rev. C. C. COE, F.R.G.S.,
Vice-President, Southern Association.

which decided in 1822 to transfer its place of meeting from Newport, Isle of Wight, to Portsmouth, as being more central, as well as from the very flourishing state of Unitarianism in that neighbourhood. Abortive attempts at founding churches were made at Brading, Isle of Wight, in 1824, and onwards for several years, at Ryde in 1875, and in still later days at Weymouth. Services were also held in the "forties" in Jersey and Guernsey; there is a record of services held at the latter place as early as 1824, where "from the liberality of Admiral Gifford and the judicious and zealous care of Rev. James Taplin the cause seems to be permanently planted." This confidence was, however, misplaced. In 1829 the possession of the Presbyterian chapel at Wareham by Unitarians was challenged by "The Association of Independent Ministers of the County of Dorset." A proposal made by this body to the Southern Unitarian Society to discuss the situation was, for various reasons, declined. The result was that the Unitarians found themselves deprived of their meeting-house. Little time was lost, however, for the present chapel was opened for divine worship on September 29th, 1830, when Robert Aspland preached morning and evening. The record says: "It was an occasion long to be remembered with honest pride and devout gratitude by those who witnessed it." In 1845 missionary work was started at Southampton, where for some years a few people had met for Unitarian worship. Through the efforts of Edmund Kell (1799-1874) a disused Methodist chapel was purchased at a cost of £647 13s. 9d., including repairs. In 1859 the present handsome church

than one effort was made to rekindle interest at Dorchester, but without success, and in 1900 the chapel was disposed of. At Bournemouth, the present church was opened on the 6th of May, 1891; while at Parkstone Mrs. William Carter for some years carried on services at Emerson Hall. Owing to ill-health she had to relinquish her charge a few months ago. Rev. W. B. Matthews, of Poole, is carrying on the work, supported by a band of laymen.

C. E. REED.

CARMARTHEN COLLEGE.

STAFF—Principal: WALTER J. EVANS, M.A., J.P.; Professors—Semitic Languages: Rev. A. PHILEMON MOORE, B.A.; New Test., Church Hist., and Apologetics: Rev. M. B. OWEN, B.A., B.D.; Philosophy: Rev. J. O. STEPHENS, B.A., B.D.; Emeritus Professor of Pastoral Theology: Rev. D. E. JENKS, M.A.

THERE have been two guiding principles which have actuated those who during the last two hundred and fifty years have been responsible for the management of the College—the desire to promote a scholarly ministry and a determination that theological science should be presented in as free and unfettered a manner as is done in the case of every other science. Another feature in the long story of the College has been the gradual but increasing closeness of the connection between the College and the Presbyterian Board in London. When that Board was constituted in the year 1689–1690 the two objects which the promoters set before them were the assistance of Nonconformist ministers in receipt of insufficient salaries and the training of students for the ministry. It was a fortunate circumstance and one which influenced the whole subsequent history of the Board that in the years referred to there was a very real effort made throughout the country to sink mere sectarian differences and for the Nonconformist denominations to come together and share in friendly co-operation in the work of providing for the religious needs of the people. For many years the second of the objects of the Board was promoted by sending students to foreign and the Scotch Universities and by a system of bursaries or scholarships paid to the tutors of various private or semi-private schools or academies in several parts of the country, to which schools approved students were sent by the managers, the tutors reporting to the Board periodically. These tutors by no means confined their work to the education of young men intended for the ministry, but frequently undertook the education of others destined for secular callings, particularly, no doubt, young men who from the fact of being Nonconformists were excluded from the English Universities and most public schools. Among the academies to which the Board sent students from the very first was one conducted by Rev. Samuel Jones (1628–1697) (one of the two thousand ejected ministers), and who in 1690 was carrying on his educational work at Brynllwarch in Glamorganshire. To this academy six scholars were sent in 1690. Rev. Samuel Jones died in 1697, but his academy was continued by a series of ministerial tutors, to whom the Board sent scholars varying in numbers at any one time from six to sixteen. The academy itself was moved from place to place in South Wales and was at different times stationed at Abergavenny, Bridgend, Carmarthen, Haverfordwest, and Swansea, until finally in 1795 it was removed again to Carmarthen, and since that date an educational institution in close connection with the Presbyterian Fund has been carried on in that town.

It is not easy to determine the exact point of time at which the institution ceased to be an academy for which the tutor was himself responsible (though receiving greater or less financial assistance from the Board) and became a College for the maintenance of which the Board was directly responsible. The change was no doubt very gradual. Certain landmarks in the growth of the College can, however, be clearly ascertained from the records. For a few years (1779 to 1783) the College was residential; the two tutors and the students, twenty-three of whom were then supported by the Presbyterian Fund, occupying a house known as Rhydygors, situated a mile outside Carmarthen. Then followed a removal to Swansea, where the College remained for eleven years (1784–1795), and on its return to Carmarthen it was carried on in connection with Lammas-street Chapel. In 1840 the College was stationed in the older portion of the present premises on the Parade, the building being rented by the Board for £30 per annum. There were still

only two tutors; the salaries of both together amounted to only £180 per annum, and the whole charge on the Board's funds did not exceed in amount £400 per annum. There were annual visits of inspection by the Board's deputation. In 1847 a third professor was appointed. The course of study extended over five years and was largely devoted to art subjects. In 1860 the Board purchased the freehold of the premises on the Parade, and in 1894 the buildings were enlarged by the addition of an assembly room. In the second half of the nineteenth century, however, a great change took place in the educational system of Wales. Many admirable elementary and secondary schools were created, and in 1893 there followed the organisation of a University, having three well-equipped Colleges for training in arts and science. The University includes theology as one of its faculties, and in framing its constitution it resolved to incorporate the existing theological Colleges and at the same time to keep the theological degrees free from any form of subscription and open to students of all denominations. These important changes made it essential that the managers of the Presbyterian Fund should reconsider their position in reference to Carmarthen College. In 1896 the Board decided that the arts part of the course should be abolished, since the student could now obtain this better elsewhere, and the College became purely theological. About the same time the College was recognised as one of the affiliated theological Colleges of the University. The standard of the entrance examination was therefore raised and was made equivalent to that of the matriculation of the University. The average age of entrance also became higher and the arts course being eliminated the course was shortened to one of three years. The College had been for some years a recognised place of study for advanced theological students, but such students did not at first present themselves.

The reason appeared to be largely a financial one. To meet this difficulty a scholarship system for advanced students was organised in 1902. With the assistance of the Trustees of Dr. Williams's Library, the Berman Trustees, the Hibbert Trustees, and the Trustees of Dr. Daniel Jones' Fund it was found possible to offer six scholarships of £40 a year to be tenable for three years by approved graduates in arts who were prepared to follow the advanced theological course for the B.D. degree of the Welsh University at Carmarthen. It was apparent, however, from the first that something more than this was necessary. Promising students who had not yet graduated in arts must be enabled to qualify themselves for the B.D. course—by taking suitable courses of study at a University College. To this end at first annual exhibitions and then undergraduate scholarships were offered by the Board. The first graduate scholar was admitted in October, 1902, and there have been eighteen admitted to date. Of these fourteen have passed the first B.D. Nine have been obliged to retire without completing their course; one died, and five have passed the second B.D. Seven have entered the College from one or other of the Welsh University Colleges. The retirement at Midsummer, 1912, of the senior professor afforded occasion for a further revision of the College curriculum. The College now has the advantage of having two professors who have themselves followed the full course of study at the College, and hold the B.D. degree of the University of Wales, and are thus from personal experience acquainted with the needs of the class of students working under them. In 1906 Carmarthen became an associated Theological College of the University, and has been continuously represented on the Theological Board; Principal Evans has filled the office of Dean of the Faculty for three years.

The College is the only theological College in Wales that is offering what it has to give to students of all denominations, and is thus actually carrying out the principle which is followed by the University of Wales in the institution of its divinity degrees. G. H. C.



Prof. G. DAWES HICKS, M.A., Ph.D., Litt.D.
Chairman of College Committee.



Principal Evans in centre; on his right, Prof. Jones and Prof. Stephens; on his left, Prof. Moore and Prof. Owen.



Mr. G. HAROLD CLENNELL
Secretary, Presbyterian Board.

SOME DISTINGUISHED UNITARIAN WOMEN OF THE CENTURY.

HONOURABLE women not a few have adorned our Unitarian faith no less by the lustre of their genius than by their eminent service to humanity in one sphere or another. Some were Unitarians by birth, training, and convictions, and striking examples of the moral efficacy of that training; while others reached our faith only after a severe mental struggle against the cramping influences of the "orthodoxy" in which they were reared. In the latter we have memorable illustrations of the logical force of the Unitarian argument in overcoming even the prepossessions created by an "orthodox" training. Many of the illustrious Unitarian women of the century are referred to in other connections in this Number; here we shall only mention a few of their sex whose religious views were the same as ours, and who have been conspicuous in literature, science, philanthropy, and the arts which have graced and blessed the world. In scientific circles it is generally admitted that Mary Somerville (1797-1872) was one of the most eminent mathematicians and scientists of her time; her "Life" tells a wonderful story, with which all the children of our Sunday-schools should be made acquainted. Jane Marcet (1769-1858) was a distinguished writer for the

"so well worth living that she would gladly run it all over again, taking it just as it had come, sorrows as well as joys, shade as well as sunshine." Most of the women whose names we have mentioned were also engaged in works of education and philanthropy. The story of Dorothea Lynde Dix (1802-1887), whose magnificent work for poor and friendless lunatics places her in the front rank of the world's saints, has been admirably told in a neat little volume by Miss Frances E. Cook; while the Chamberses have in their works immortalised the philanthropy of Catherine Wilkinson ("Kitty") of Liverpool (1785-1860), who shed around her in many a poor hovel the influence of true and practical charity. Lady Byron (1792-1860), too, has left a record of genuine great philanthropy—rescuing young girls from sin and misery; while Catherine Cappe (1744-1821) must always share in the honour of having been among the founders of Sunday-schools. Our sister churches in America have, in addition to Dorothea Dix, a long list of memorable women, such as Mary Ware, Eliza Follen, Margaret Fuller, Catherine Sedgwick, Lucretia Mott, Alice and Phoebe Cary, Louisa May Alcott, Lydia Maria Child, Julia Ward Howe, and many others who have battled



FLORENCE NIGHTINGALE



FRANCES POWER COBBE



HARRIET MARTINEAU



ELIZABETH CLEGHORN GASKELL



SARAH FLOWER ADAMS

young, and the author of various valuable books on political economy, chemistry, natural history, and botany; while she had the honour of bringing about some very useful reforms. It has been said of Sir Charles Lyell (1799-1875), famous geologist, and John Austin (1790-1858), equally famous in jurisprudence, that both these eminent men were largely helped in their life's work by their wives—Lady Lyell and Mrs. Sarah Austin, like their husbands, were of our household of faith. Mrs. Austin (1793-1867), one of the Taylors of Norwich, has left in her works a monument of her ability and her industry; while to her masculine intellect she added a large and tender heart. Nor ought the names of Mrs. Priestley (1743-96) and Mrs. Lindsey (1740-1812) to be forgotten (although they were a little earlier) when we bear in mind those who have been, in an eminent degree, the true helpmates of distinguished men in perilous times. Both these were more than ordinary women, "a fortune every day to their husbands," as Priestley has remarked. Among the names of Unitarian hymnists and poets will be found those of Mrs. Barbauld (1743-1825), Miss Helen Maria Williams (1762-1827), Miss Joanna Baillie (1765-1851), Mrs. Sarah Flower Adams (1805-48), Susanna Winkworth (1820-84), Catherine Winkworth (1827-78), and many others; while in fiction and the wider realms of literature such names as those of Mrs. Elizabeth Cleghorn Gaskell (1810-1865), Lucy Aikin (1781-64), Harriet Martineau (1802-1876), and Frances Power Cobbe (1822-1904) will long be remembered. Miss Aikin's correspondence with Channing (1826-1842) is a valuable illustration of the Unitarian circle to which the Aikins belonged.—perhaps one of the most remarkable women of the century, who not unfrequently preached in Unitarian pulpits—was in Mr. Spears's time an occasional contributor to the pages of this journal. This service was rendered by her spontaneously. She was one of the very few who, from the standpoint of a calm old age, could look back upon her long life and declare emphatically that it had been



MARY CARPENTER



ANNA LÆTITIA BARBAULD

for the cause of truth, of right, and freedom. They deserve well of us. In dramatic art we have few names; yet one or two of note: Charlotte Cushman (1810-76), Christine Nilsson (1843-82), Fanny Kemble (1809-93), all of our household of faith. It would be difficult, if not impossible, to think of women who have done more service than Florence Nightingale in hospitals, Mary Carpenter for reformatories (see her "Life and Work" (1881), by J. Estlin Carpenter), Dorothea Dix for the insane, Susanna Winkworth and Octavia Hill among the homes of the poor, Mary Somerville in science, Sarah Austin, Catherine Winkworth, Harriet Martineau, and Frances Power Cobbe as educationists, sociologists, thinkers, and writers, Mrs. Barbauld, the sisters Winkworth (who, however, eventually returned to "orthodoxy"), and Sarah Flower Adams as hymn writers, and Mrs. Gaskell and "Allen Raine" as novelists (see special reference on another page). Nor can we forget our indebtedness to less-known yet equally noble women of our faith—as, for example, Mrs. Caroline Winifred Hampson (1830-90), the benefactress and devoted friend of young women, founder of Hampson's Home, and to whose memory is dedicated Winifred House Hospital Home for Children, in North London; Miss Marian Pritchard (1846-1908), for many years associated with the work of the said institution, friend of little children, and author of many delightful works; Mrs. Sarah Jane Fielden, Litt.D., of Todmorden, founder of the Demonstration Schools in Victoria Park, Manchester; and Mrs. Bayle-Bernard (1826-1910), donor of the Sunday-school Holiday Home at Southend, to whose generosity also the Unitarian Van Mission largely owes its success.

The *Athenæum*, in announcing the death of Sarah Flower Adams, wrote: "In a day when so many voices challenge the world's ear, it is not surprising that an utterance so delicate as hers should have found but delicate responses. But many who were grateful for its music then will mourn over its silence now."

IRELAND.

THE Trinity Act of 1813 did not expressly apply to Ireland. Accordingly on July 7th, 1817, an Act was passed repealing the clause in the Toleration Act of the Irish Parliament (1719), which excluded from benefit "any person, who in his preaching or writing, shall deny the doctrine of the Blessed Trinity, as it is declared in the Thirty-nine Articles," and extending to Ireland the provisions of the Trinity Act, 1813. In fact, the statute law respecting the denial of the Trinity was entirely different in Ireland from that which prevailed in England, where it was penal to deny the doctrine even in advised speech. A pamphlet was published in 1840 by an eminent Irish counsel, Robert Holmes (1765-1859) entitled "An Inquiry into the State of the Law in Ireland respecting the Denial of the Trinity. By a Barrister." Mr. Holmes there says, "The conclusion, therefore, to be drawn, upon the whole of this inquiry, seems to be, that in Ireland the mere denial of the Trinity was never illegal, either at common law or by any statute. . . . From 1695 to 1817 the denial of the Trinity was an ecclesiastical offence alone, as heresy. In 1817 it ceased to be an ecclesiastical offence,



WILLIAM BRUCE, D.D.



THE REV. JOHN ABERNETHY, M.D.



JOHN SCOTT PORTER.



THOMAS EMLYN, M.D.



S. M. STEPHENSON, M.D.



ROBERT HOLMES

and from 1817 to the present day it is exempt from all spiritual censures whatever." From a very early period the practice of non-subscription to stereotyped articles of faith appears to have prevailed among the Protestant Dissenters in Ireland; freedom from human creeds has led an increasing number to the adoption of Unitarian views. One of the most valued treasures in the possession of our Dublin Unitarian congregation is a Communion service, consisting of four tall silver cups, bearing the Dublin date letter of 1680. The donor, Rev.

ministers of the Wood-street congregation, Dublin, of "An Humble Inquiry into the Scripture Account of Jesus Christ." This pamphlet appeared in 1702, and in the following year its author was tried for blasphemy, and sentenced to be imprisoned for one year, and pay a fine of £1000. Speaking of this trial, Holmes says, "In England, Emlyn might have been indicted and tried in the temporal courts upon the penal statute of 9 and 10 William III. c. 32, but there was no such statute in force here. He was therefore indicted at common law; not, however, for denying the Trinity, for that was an ecclesiastical offence, but for blasphemy; and to support that charge a purely ecclesiastical offence was relied on. Indeed, so conscious appear his prosecutors of the weakness of their case that an attempt seems to have been made to reunite in this instance the temporal and ecclesiastical jurisdiction, which had been separated ever since the Norman Conquest; for the two Archbishops of Armagh and Dublin took the bench, and the Chief Justice told the jury, if they acquitted the defendant, 'my lords the Bishops were there.'" The full amount of the fine was not exacted from Emlyn, but he was detained in prison until July 21st, 1705. A few days prior to his release the Ulster General Synod made Subscription to the Westminster Con-

session imperative on all entrants to the ministry. This action of the Synod was objected to by several ministers, including John Abernethy (1680-1740), Dr. James Kirkpatrick (1708-1743), Samuel Haliday (1685-1739), Michael Bruce (1686-1735), and others, who combined together and formed what was afterwards known as the Belfast Society. For many years a literary warfare was carried on by the members of this Society and those who favoured the principle of Subscription. On December 7th, 1720, the Belfast Society published a pamphlet ("Narrative") vindicating their principles, one of which was, "That it is



W. H. DRUMMOND, D.D.

*The Legacy of Dr
Dec^r Septemb^r 18th
for y^e service of
Bequeathed to y^e
at y^e meeting house*



*Thomas Harrison
anno Dom 1682
the Lords Supper
of his Church
In Cooke streete Dublin.*

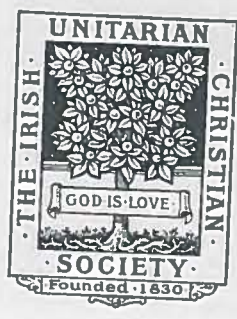
INSCRIPTION ON THE COMMUNION CUPS IN THE UNITARIAN CHURCH, DUBLIN

Thomas Harrison, D.D., was born at Kingston-upon-Hull, 1619. Having become a very popular preacher in London (St. Dunstan's-in-the-East), Harrison accompanied Henry Cromwell to Ireland, and on his appointment as Lord-Lieutenant, November 16th, 1657, became his principal chaplain at the Castle of Dublin, and preacher in Christ Church. At the time of the Restoration he left Ireland, and settled at Chester, where he was a regular preacher in the Cathedral, but on the passing of the Act of Uniformity in 1662, he was ejected from his living. He returned to Dublin, and became co-pastor with Rev. Edward Baynes, who had formed a Society of Dissenters, which assembled together for worship in a place called the Magazine, in Winetavern-street, till their first Meeting-house in Cooke-street was erected in 1673. Dr. Harrison died on September 22nd, 1682, in the sixty-fourth year of his age. The first instance, however, so far as we can learn, of Unitarianism being openly advocated in Ireland was the publication by Rev. Thomas Emlyn (1663-1741), a Lincolnshire man, but for some years one of the

not necessary, as an evidence of soundness in the faith, that candidates for the ministry should subscribe the Westminster Confession, or any inspired form of articles or confession of faith, as the term upon which they shall be admitted. And that no Church has a right to impose such subscription upon them." The General Synod, in 1725, transferred the Non-Subscribers from the different Presbyteries to which they each belonged to the newly erected Presbytery of Antrim, and in the following year the Presbytery of Antrim was excluded from the General Synod. But the action of the Synod in driving out the Presbytery of Antrim from their body did not settle for all time the question of subscribing to the Westminster Confession. Almost fifty years later (May 31st, 1774) Samuel Martin Stephenson (1742-1833), who had received an unanimous call to the Grey Abbey congregation in the Bangor Presbytery, refused to subscribe, and on June 21st the Presbytery proceeded to ordain Mr. Stephenson, after reading a declaration in which he stated: "I believe that there is one God, who is the great first cause of all things."



H. MONTGOMERY, LL.D.





REV. E. SAVELL HICKS, M.A. JOHN CAMPBELL, M.A., M.D.
Moderator, Synod of Munster. Chairman of All Souls, Belfast.



REV. J. DARE DAVIES
Moderator, Presbytery of Antrim.



REV. THOMAS DUNKERLEY, B.A.
Moderator, Non-Subscribing Presbyterian Church of Ireland.



REV. J. A. KELLY
Hon. Treas., Non-Subscribing Presbyterian Church of Ireland.

Emlyn himself, who removed to London and preached at Cutlers' Hall, always openly avowed and used the Unitarian name; but through the eighteenth century, and till within the last ninety years or so, the common designation by which Unitarian sentiments were known in Ireland was "New Light."

Occasionally publications issued from the press in Ireland showed that opposition to the doctrines of the Trinity and kindred tenets had sprung up in many earnest and inquiring minds, and there was published in Belfast as early as 1774 "A Gospel Defence of the Unitarian Doctrine." Among other writings, a book entitled "Theological Doubts," written in answer to Burgh's "Scriptural Confutation" of Lindsey's "Apology," deserves special mention. Two editions of it were published in Dublin, and another in London shortly after its first appearance. The book appears to have escaped the notice of Dr. Priestley, Lindsey, and Belsham, although it bears upon the title-page that it contains a "Defence of the One-Personality of the Supreme Being." A reprint appeared in 1841, but the editor appears not to have been aware of the history of the book, and therefore calls his edition the *second*. It really was the *fourth*.

Among the earliest publications in Ireland, if not the earliest, in the last century, advocating the Unitarian doctrine, was a volume of sermons by Dr. William Bruce (1757-1841), of Belfast, entitled "Sermons on the Study of the Bible, and on the Doctrine of Christianity as Taught by our Lord Jesus Christ," the first edition of which appeared in 1824. This was followed in 1828 by the publication of the sermons of John Mitchel, of Newry, entitled "The Scripture Doctrine of the Divinity of our Lord Jesus Christ." In 1810, a reprint of Dr. Price's "Sermons on the Christian Doctrine," was issued from the Belfast Press, and edited, it is believed, by William Bruce (1790-1868), then junior pastor of the First Congregation; and afterwards Dr. Channing's "Discourse at the Ordination of Rev. Jared Sparks." Reference should be made to Rev. Dr. Drummond's work on the Trinity, and the discussion of Rev. John Scott Porter with Rev. Daniel Bagot in Belfast (1834).

One of the greatest stimulants to the cause of Unitarianism in Ireland was the resolution which the General Synod passed in June, 1828:—"That if any person be found not to preach the doctrines of the Trinity, Original Sin, Justification by Faith and Regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with the body." No fewer than twenty-one ministers protested against the decision of the Synod, and on May 25th, 1830, they formed themselves into the Remonstrant Synod of Ulster. On St. Patrick's Day, March 17th, 1830, a meeting was held in Dublin for the purpose of forming an Irish Unitarian Christian Society. Rev. James Martineau (1805-1900), who was then minister of Eustace-street, Dublin, was appointed the first Secretary. On April 9th, 1831, the Unitarian Society for the Diffusion of Christian Knowledge was organised in Belfast. An offshoot of this



RT. HON. W. DRENNAN ANDREWS, LL.D., D.C.L.,
Chairman of Committee, Stephen's Green Church, Dublin.
Judge of the High Court of Justice in Ireland, 1882-1909.



MR., MRS., AND MISS JOHNSON,
who for many years have been prominently connected with our church at Cork.



STEPHEN'S GREEN CHURCH, DUBLIN

society is the Ulster Unitarian Christian Association, founded in December, 1875.

We may add that the Unitarians of Ireland retain the Presbyterian form of government. Its various bodies (with the exception of the Synod of Munster) were united in 1907 as "The Non-Subscribing Presbyterian Church of Ireland."

THINGS COMMONLY BELIEVED AMONG UNITARIANS TO-DAY.

We declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

We believe that to love the Good and live the Good is the supreme thing in religion.

We hold reason and conscience to be final authorities in matters of religious belief.

We honour the Bible and all inspiring Scripture, old or new.

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion.

We believe in the growing nobility of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all.

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.

THE UNITARIAN MESSAGE.

This is the message a Unitarian Christian has to deliver to his fellow-men:—Abolish altogether those intricate creeds and confessions of faith which trouble the conscience as much as they vex the intellect and divide the hearts of men; resolve religion into the love of God and man; seek to become Christ-like as to the end and aim of life; make the Christian Church the church of human service as well as of divine worship; and then, indeed, will peaceful, soul-refreshing services of prayer and praise take the place of hard and bitter disputations, while all the noblest energies of men will be devoted to the establishment of the kingdom of God in this passion-tossed and sin-wearied world.—H. W. Crosskey, LL.D.

SCOTLAND.

It is difficult to account for the fact that a Bible-loving and, to some extent, Bible-reading people like the Scotch, who have inherited an almost instinctive dislike to priestcraft and to mediæval systems of theology, should have long been held in the meshes of Calvinism. Yet the more humanising influences of the last hundred years or so have not failed to penetrate the northern part of our island—although the last public execution in Great Britain for "blasphemy" took place near Edinburgh, being that of the unfortunate youth Thomas Aikenhead, who had talked wildly against the doctrine of the Trinity, and paid the penalty on the gallows (1697). It may here be added that when in 1813 the harsh laws against Unitarians were repealed in England, it was found that in Scotland the law making the profession of Unitarianism a *capital crime* was still on the statute books, though of course obsolete. It was then repealed.

About the middle of the eighteenth century, and towards its close, there was a considerable commotion in the West of Scotland through the spread of Unitarian views among a section of the ministers of the Scottish Kirk. Evidence of this may be discerned in the writings of Robert Burns (1759-96)—strikingly so in his "Kirk's Alarm." Burns himself sympathised with these views; and he alleges that the works of Dr. John Taylor (1694-1761), of Norwich, led to this shaking of "orthodoxy" in Scotland. The first distinctive Unitarian effort in Scotland, however, was that commenced by Rev. William Christie (1784-1823), at Montrose, in the year 1782. This society existed for a few years. In 1789 a brother of Christie, Provost of Montrose, was charged by the Kirk Session with having attended, with his family, the Unitarian society of the town. This led to the publication of correspondence, and to a volume of five hundred pages, entitled "The Holy Scriptures the Only Rule of Faith, and Religious Liberty Asserted and Maintained in Sundry Letters to the Kirk Session of Montrose, with Extracts in Defence thereof from the Writings of Eminent and Rational Christians, Laymen as well as Divines." Some impulse was given to the Unitarian movement in Scotland by the withdrawal of Rev. Thomas Fyshe Palmer (1747-1802) from the Church of England in 1783. He went to Montrose, where he preached occasionally to the Unitarian congregation. In 1785, Palmer was in Dundee, and it is on record that he had been "incited by some humble worshippers of the Most High to come to this place to aid them in their religious services."



THOMAS FYSHE PALMER
(1747-1802)

This he did for some weeks, the services being held in his "own apartment." Subsequently, Palmer made a more public attempt, and invited Rev. James Purves (1734-1795), a Unitarian minister of Edinburgh, to join him and Christie "to excite the public attention." It appears, however, that Purves, though heretical in his views, was not able to identify himself with the then peculiarities of English Unitarianism. "A friend of mine," says Palmer, writing on September 30th, 1785, "is just returned from a little tour in Scotland, and he informs me that he has met with many Unitarians. Dr. Dalrymple and Dr. Macgill are decided Unitarians, and teach their congregations of the Church of Scotland in Ayr publicly on the unity of God, and on the other momentous truths to which they think the Scotch confession of faith is decidedly opposed." (See Burns's "Kirk's Alarm.") Palmer succeeded in forming his congregation in Dundee, and preached occasionally in the neighbouring towns of Forfar, Newburgh, Arbroath, and Montrose, as well as at Glasgow and Edinburgh. He interested himself in a political movement for petitioning Parliament to introduce a Reform Bill. Hence he was tried with others for seditious proceedings and transported for seven years to Botany Bay (1793-4). Conspicuous to day among the public monuments of Edinburgh is that in the cemetery by the Calton Hill, erected (1844) in honour of Palmer and his fellow sufferers, and known as The Martyrs' Monument. It was not, however, until 1870 that Unitarianism, after many gallant efforts, secured a permanent footing in Dundee, through the labours of

Rev. Henry Williamson, who settled in 1866, and still ministers there with enthusiasm and vigour.

At the end of the eighteenth century, Dr. Benjamin Spencer, of Bristol, who was studying medicine at Edinburgh, began Unitarian services in Glasgow, and in 1811 Rev. James Yates (1789-1871) became the first settled minister there. A memorable controversy took place between him and Dr. Ralph Wardlaw. During his ministry a chapel was erected, this being the first Unitarian building in Scotland. This building in Union-street is now the office of the *Mail*. A handsome structure in the west end of the city, St. Vincent-street, was erected subsequently. In the seventies, a second Unitarian church came into being through the activity of Rev. John Page Hopps (1834-1911).



Dr. SOUTHWOOD SMITH
(1790-1861)

The preacher who will always be remembered as the great Unitarian missionary in Scotland was Rev. George Harris (1794-1859), who continued the work begun by Rev. Richard Wright (1764-1836). Harris ministered in Glasgow for several years, subsequently in Edinburgh, paid frequent visits to the principal towns, and banded together bodies of Unitarian worshippers in various places. He was a powerful and effective preacher, and crowds listened to him wherever he went. It was after listening to one of George Harris's discourses in 1848 that the late Rev. Robert Spears (1825-1899) was converted to Unitarianism, and himself became one of the most energetic and successful Unitarian missionaries in the latter half of the nineteenth century. About this time, there were several small congregations of Universalists in Scotland. In 1812, the celebrated Dr. Southwood Smith (1790-1861) was minister in Edinburgh. While he was there, his discourses on the

Divine Government were delivered; these famous lectures were published in 1814, and they form a notable volume in vindication of the Universalist position (1814). Dr. Southwood Smith's life was chiefly spent in sanitary reforms; his name stands high in that sphere of usefulness. The Universalists and the Unitarians have always held much in common; but so far as we know the former have now no status as a denomination in Scotland, the pulpit of their only church, that at Stenhousemuir, though still nominally Universalist, being generally occupied by Unitarian preachers, while the congregation is enrolled in our official Year-book. We have seven Unitarian churches in Scotland at the present time:—Aberdeen, 1906; Dundee, 1870; Edinburgh, 1836; Glasgow, 1856; Glasgow, 1876; Kirkealdy, 1899; and Stenhousemuir, 1875—the dates being those of the present buildings. The Scottish Unitarian Association (1812) was reorganised in 1861, its President (1861-3) being Mr. George Hope, of Fenton Barns—a famous Scottish agriculturist



GEORGE HARRIS
(1794-1859)



GEORGE HOPE (1811-76)
President, Scottish Unitarian Association, 1861-3.

changes of constitution has done much to promote the principles of free and rational religion in Scotland, and to maintain the civil and religious rights of its members. Among its supporters were also Rev. H. W. Crosskey, LL.D., F.G.S. (1826-1893). Dr. Crosskey and Rev. R. B. Drummond, who acted as joint hon. secretaries for the first five years, and were succeeded by Rev. John Page Hopps. Its President to-day is Dr. J. K. Wood, Dundee; its Secretary is Mr. Alexander MacLaren, of Glasgow. There is also a Scottish Unitarian Sunday-school Union. In this connection, mention should be made of the McQuaker Trust, a sum of nearly £30,000 having been left in 1888 by William McQuaker (1816-1888) to the British and Foreign Unitarian Association, the interest to be applied in maintaining and diffusing the principles of Unitarian Christianity in Scotland. Mr. McQuaker, a business man of Glasgow, often used to speak of the great earnestness and eloquence of George Harris, who had been the means of turning him and others from "orthodoxy" to the views of liberal Christianity. Its missionary minister is Rev. E. T. Russell, B.A. Though the progress of Unitarianism as a denomination has not been rapid in Scotland, yet it is notorious that the liberal theology for which Unitarianism stands is the current thought which pervades some of the most popular churches in that country. Distinguished preachers like Dr. John Hunter have long since entirely repudiated the old Calvinistic theories, and exercise a potent influence on the



Rev. E. T. RUSSELL, B.A.
McQuaker Missionary Minister for Scotland.



JOHN K. WOOD, D.Sc.
President of the Scottish Unitarian Association.



Rev. HENRY WILLIAMSON
Minister at Dundee since 1866.

Scottish mind. In this connection, we may quote the following remarks of a keenly observant writer on the trend of theology in Scotland. He points out that, although the number of distinctly Unitarian congregations is comparatively small, yet "in proportion to the population, what many of us would call 'Unitarianism' is probably making more progress in Scotland than in any other part of the British Isles or Dominions. The influence of the two Cairds, of the late Dr. Bruce, of Dr. Dods, Professor Adam Smith, and other writers, has set the younger ministers reading and thinking; and our personal experience of late years, in listening to the sermons of several of these younger men, has confirmed a growing conviction that Scotland will become, before



Rev. R. B. DRUMMOND, B.A.
Of Edinburgh.



PARISH COUNCILLOR ALEXANDER
MACLAREN
Hon. Sec., Scottish Unitarian Association



Mr. C. H. DAND
Of Dundee.

worship; broader thoughts and wider sympathies have had a free atmosphere in which to develop and express themselves. The chief obstruction in the path of progress in Scotland, as in many liberal

orthodox churches in England, lies in the quite modern use of hymns, steeped in crude and obsolete theology."

Hereafter, it may be, when that which we oppose as Trinitarian theology shall have vanished from the churches, these liberal leaders may rejoice with us in the Unitarian name. Meanwhile we rejoice, because they are trying to reconcile reason and religion, criticism and faith.

REV. ALEXANDER WEBSTER says:—"All through its course the leaders of the Unitarian movement in Scotland proclaimed the 'heresies' which advanced men in 'orthodox' bodies are now adumbrating. For their prophesying they were called 'Atheist,' 'Apostate,' 'Subverter of the Faith,' &c., and if they had sought revenge they could not have got it in a sweeter form than that in which it has come in the conversion of 'orthodoxy.' It is true the conversion is unconfessed. Probably 'orthodoxy' will continue to disown the Unitarian name, but it has actually taken the way which the Unitarian leaders pioneered, and is re-shaping its thought on Unitarian lines. There is much that is confused, limping and ineffective in the procedure of 'orthodoxy.' The standards still hamper and the traditions continue to burden. There are signs of makeshifts, compromises, hypocrisies. There is a lack of thorough enlightenment, spiritual enthusiasm, the faith that urges forward. But, on the other hand, 'a high and grand Unitarianism is rapidly spreading throughout the whole Christian world.' In its wider connotation, the term Unitarian stands for a Cosmic Unity, a physical and spiritual oneness which pervades all life and holds the ages together in concord. 'Unitarian' is the watchword of modern philosophy. The superstitious fancy of duality has yielded to the scientific proof of unity. The idea of Oneness applies to all life and to humanity, especially



Rev. ALEXANDER WEBSTER

on the highest side of life. The Monotheism for which the term stands theologically is not merely an alternative to Polytheism, but is expressive of a new and enlarged sense of universality. At first, the term Unitarian was used in a doctrinal sense as indicative of a criticism of Trinitarianism. Now it covers much more, and signifies the faith in a universal reality 'of whom, through whom, and to whom are all things.' That 'high and grand Unitarianism' which is rapidly spreading is certainly the most significant philosophic fact in the sphere of religion to-day. It has in it the motive power of physical science, and all the momentum of psychological concern, and goes forth 'conquering, and to conquer.' It does not indicate the course of a passing theory, but the line of march to the ultimate. Its track is not that of a transient controversy, raised by cantankerous opinionative men, but the mark of a great cause going forward with stern winnowing to the setting up of God's kingdom. Unitarianism in Scotland has been scorned by the big sects as a small, eccentric, vain thing. It is proving itself now as a part of the largest, most concentric and capable thing in the domain of theology. The name Unitarian may be rejected, but the principles which it has stood for specifically will underlie all future philosophic thought. That is inevitable, because science demonstrates the unity and evolutionary make of things."—*The Unitarian Movement in Scotland: Its Justification.*

SOUTH WALES.

It might perhaps not be easy to date back the origin of Unitarian views in Wales to its earliest period; but it is certain that for over two hundred years the Principality, or at any rate the southern portion of it, has not been entirely free from the taint of heterodoxy. This has been manifest from time to time. In 1646 Rev. William Erbury (1604-54) was obliged to give up his chaplaincy in the Army, having adopted Socinian and Universalist views in 1645. Thomas Perrott, a native of Carmarthen and tutor at Carmarthen College from 1719 till his death on December 26th, 1733, is not known to have been a "heretic," but it is obvious that he was singularly unfortunate in his pupils, of whom there were more than one hundred and fifty; several became founders of anti-Calvinistic congregations, and many left the ministry altogether. It was Jenkin Jones, a pupil of Perrott's, who in 1726 founded the Llwynrhydowen congregation, which is the first in Wales founded in the interest of free religious thought. Before Jones's death, in 1742, he had the satisfaction of seeing no fewer than six or seven influential ministers of religion committed to his views. Other pupils of Perrott's, as, for example, Richard Rees, of Cefncoed, and Charles Winter, of Craigyfargoed, were also founders of Unitarian congregations. It was in 1747 that Rees and a large following left Cwm-y-Glo and founded the congregation at Cefncoed. Among his friends was Siôn Llewelyn, the poet, who is said to have done more by his poetry towards the spread of liberal sentiments than did all the sermons of his minister, Roger Williams (1667-1730). Williams was the first Nonconformist to preach Arminianism in Wales. In 1751 Philip Charles was ordained successor to Richard Rees at Cefncoed. David Lloyd (1725-1779) succeeded Jenkin Jones at Llwynrhydowen at the age of eighteen, and proved himself a man of great power and influence in the promo-

and some time after returned to Carmarthenshire, where he made himself very active in disseminating Unitarian views, and succeeded in getting two new chapels built in Cardiganshire—Capel-y-Groes and Pantydefaid (1802). About this time Edward Williams ("Iolo Morganwg," the celebrated antiquary and Welsh poet) was also very active (1745-1826). He wrote a large number of Welsh hymns, attended the quarterly meetings of ministers, and published several pamphlets in defence of Unitarianism. He belonged to the old Bardic school of liberal thinkers, and did much to dissipate many of the popular superstitions concerning Ancient Bardism and the teachings and rites of the so-called "Druids" of early times; his works on that subject are classics. Thomas Evans (1764-1833), of Aberdare, was likewise active as minister, and made a large use of the printing press; altogether he published, either as author or translator, about twenty books. In 1795 he published the first Welsh Unitarian magazine, of which only three numbers appeared. In his translation of Priestley's "Appeal" (1792) the name Unitarian was first introduced into Welsh literature. The same year he published his "Supremacy of the Father," the first Welsh Unitarian sermon known to have been printed. Indeed, it was Thomas Evans who founded the first distinctively Unitarian congregation in Wales. The name of John James, of Gellionen (1777-1864) cannot be omitted from any account of the growth of liberal Christianity in Wales. For about fifty years he was foremost in all denominational work. He was the author of an important essay on "The Atonement," which appeared in four parts, and the translator into Welsh of Belsham's "Calm Inquiry." To the honour of the scholarship of Wales, it may here be said that it has contributed its fair quota to the number of learned men. One of the earlier Arian scholars had in his school Thomas Secker, who became Archbishop of Canterbury; the celebrated Bishop Butler, of the "Analogy;" and Dr. Chandler, a rare scholar of the eighteenth century. Other Welshmen of the same school of theology were Dr. Abra-



JOSIAH REES, 1744-1804



"IOLO MORGANWG," 1745-1826



JOHN JAMES, Gellionen, 1777-1864



"GWILYM MARLES," 1834-70



THOMAS THOMAS, J.P., 1824-1908



JOHN THOMAS, Pantydefaid, 1734-1861



DR. DAVID LLOYD, 1805-63



OWEN EVANS, 1808-1865

tion of the liberal faith in Cardiganshire. In one of his poems David Lloyd says—

"Hên Galfin ac Arminiws
Gyrais drâw goris y drws."
"Old Calvin and Arminius bold
I drove them both into the cold."

For a time he had as co-pastor, and afterwards successor, David Davis, of Castle Howell, a famous Welsh poet (1745-1827). Contemporaneous with the afore-



T. J. GRIFFITHS, 1797-1871

mentioned was Josiah Rees (1744-1804), minister at Gellionen, who was for a time tutor at the Presbyterian College, then at Swansea. He was the author of several works and the first to publish a Welsh magazine—*Yr Eurg-rawn Cymraeg*, or "The Welsh Treasury" (1770); he also published a Welsh translation of Henry Read's "Catechism" (1771), a Welsh hymn-book, as well as a number of sermons in the vernacular. Dr. Thomas Rees says that "Arminianism is said to have been the first heresy which encroached in Wales upon the supremacy of Calvinism. But Arminianism, if ever embraced in Wales, was soon superseded by Arianism, which became for some time the general faith of the Presbyterian ministers." Dr. Richards, of Lynn (1749-1818), by his visits to Wales and large correspondence, did much to further the cause of liberal Christianity in the Principality. He published several pamphlets in Welsh. At the time of Dr. Richards' death there were more than twenty churches which had more or less adopted his opinions, for it was during the first two decades of the last century that Arianism developed generally into modern Unitarianism. Dr. Charles Lloyd (1766-1829), son of the aforementioned David Lloyd, resigned the pulpit at Evesham in 1790,

ham Rees (1742-1825), of "Cyclopædia" renown; Dr. Thomas Rees 1777-1864, son of Josiah Rees, mentioned above, author, among other works, of the "Beauties of Wales," and the translator of the Raccovian Catechism, and Secretary of the Book and Tract Department of the Unitarian Society, afterwards the British and Foreign Unitarian Association (1822-28); the distinguished philosopher, Dr. Richard Price (1723-91); and David Williams (1738-1816), founder of the Literary Fund.

During the past hundred years Welsh Unitarianism has produced many who in their day were indeed good men, strong in the faith, writers, poets, schoolmasters, and preachers whose names are household words in every Unitarian home in the land—Thomas J. Griffiths, known as "Tau Gimel" (1797-1871), poet and historian; John Edward Jones (1801-1866), first editor of *Ymfynydd*, who engaged in a historic controversy with a neighbouring "orthodox" divine on the Deity of Christ; John Jones, of Rhandir (1802-1863), who had a notable controversy with a popular "orthodox" divine on the Greek word *Kolasis*, and was the author of several works, including a "Letter on the Trinity;" Dr. David Lloyd (1805-1863), Principal of the Presbyterian College, who in 1844 passed some severe strictures on Martineau's "Endeavours" in an article in the *Christian Reformer*; Owen Evans (1808-1865), father of Rev. Priestley Evans, of Carmarthen; Titus Evans (1809-64), father of Principal Evans, of Carmarthen; Professor D. L. Evans (1813-1902), who were chief contributors to the *Ymfynydd* in those days; and, belonging to a later generation, men of the type of Titus Lloyd; Thomas Thomas, of Green Park, Welsh translator of Freeman Clarke's "Manual of Unitarian Belief;" Thomas Stephens (1821-1875), author of "The Literature of the



First (top) row, left to right: Alderman Rev. T. ARTHUR THOMAS, Llandyssul; Mr. JOHN LEWIS, Pontypridd, President, South-East Wales Unitarian Society; Rev. R. J. JONES, M.A., Aberdare; Rev. JOHN DAVIES, Allt-placa; Mr. J. N. WILLIAMS, J.P., Aberdare; Rev. LEWIS WILLIAMS, Rhydygrwin, Hon. Sec., Welsh Unitarian S.S. Association, Sec., Cardiganshire Unitarian Ministers' Union. Second row: Mr. GOMER ILL. THOMAS, J.P., Merthyr, Vice-President, South-East Wales Unitarian Society; Mr. ERNEST D. WILLIAMS, Aberdare, Hon. Trans. S.E.W.U.S.; Rev. J. PARK DAVIES, B.A., B.D., Hon. Sec. S.E.W.U.S.; Rev. E. GWILYM EVANS, B.A. (Dukinfield), President, South Wales Unitarian Association; Rev. SIMON JONES, B.A., Swansea; Rev. E. OLIVER JENKINS, Llywyrhydown, Vice-President S.W.U.A. Left-hand corner: The Misses GEORGE, Aberdare. Right-hand corner: Mrs. E. Rain, Vice-President, S.E. Wales Unitarian Society.

Kymry; and William Thomas, M.A. ("Gwilym Marles"), one of the sweetest and most gifted of our Welsh Unitarian poets; and still later, William James, M.A.,

J.P., of Llandyssul, and Hathren Davies, of Cefncoed, whose memory is fresh. There are good men in the land still—pastors and preachers who devote themselves to their work in an arduous and self-denying spirit; some fresh from college, with all the ardour and enthusiasm of youth; some in the prime of life, seasoned by experience and tried and tested in the fight for freedom; some advanced in years, loved and revered as the "fathers" of the denomination and wise counsellors of the people.

The number of our congregations in Wales at the present time is thirty-five, in more than half of which the Welsh language is employed, ministered to by some fourteen pastors. Several of these churches were originally "orthodox," but the majority have been Unitarian from their foundation. They are confined to South Wales, and mainly to Cardiganshire. Unitarianism is almost the dominant faith in the latter county; hence its unkindly description as the "Black Spot" by the adherents of "orthodoxy," against whose bitter and sustained attacks our congregations have all along had to contend. They hold their position admirably however, and Welsh Unitarianism has ever kept in close touch with the Unitarianism of England and America, and has followed the same general lines. It is estimated that the Unitarian churches in Wales at the present time have about five thousand members and adherents, while this number would have to be multiplied by five were all those in the country who hold or sympathise with Unitarian opinions included in the counting. In 1864 the Welsh Ministers' Education Fund was founded, which has helped to train a goodly number who are now doing duty in Wales and in England. The present Secretary is Rev. John Davies, Allt-placa (b. 1836). In 1802 was founded a "Society of Believers in the Divine Unity in South Wales." In 1894 it was reconstructed on a financial basis for missionary purposes as the South Wales Unitarian Association. A Sunday-school section was formed in connection with it in 1896. The Association, which is now mainly confined to Cardiganshire, continues to issue a monthly magazine, *Yr Ymofynydd*, which has done much for Unitarians in Wales since its first number appeared in 1847. The present editor is Rev. T. Arthur Thomas, of Llandyssul. The South-East Wales Unitarian Society was founded in 1890, its object being to promote and extend Unitarian Christianity in South Wales by rendering aid to existing churches, by establishing new ones, by interchange of pulpits, and by conferences and meetings

among the associated congregations. It is doing excellent missionary work. Some of our Welsh Chapels, like the Old Meeting House, Aberdare, date from the seventeenth century, and have done no small service for the cause of progressive religion in the Principality. The old Unitarian chapel at Ciliau Aeron, in Cardiganshire, was perhaps the oldest in the county, dating from 1650, when Walter Cradock and other pioneers of Welsh Nonconformity visited the district. A new chapel at Ciliau was opened in 1898.

ANNE ADALIZA PUDDICOMBE ("ALLEN RAINE").



"ALLEN RAINE" (1836-1908)

"The Welsh novelist!" Such is the exclamation which usually greets the name of Allen Raine, famous to-day not only through the Principality and Great Britain, but overseas in Australia and the Colonies; wherever, in short, the English tongue is spoken. Stories fresh and sweet as the Welsh wind over the hills, simple and true as the human heart, are linked to the name which in scarcely more than a decade has become that of one of the most popular writers of English fiction. Anne Adaliza Puddicombe was born on October 6th, 1836, in Newcastle Emlyn, South Wales. She came from a well-known Unitarian family, and thus by inheritance and convictions, remained a staunch Unitarian through her life. One of four children, Ada Evans, inherited pure Welsh blood from both parents, her father, Mr. Benjamin Evans, belonging to an old-established firm of solicitors in the town, being the grandson of Davis Castellhywel, bard, schoolmaster, and Unitarian minister, whose translation of Gray's "Elegy" into Welsh has been long acknowledged one of the masterpieces of that language. Not only in Welsh did Davis show himself scholarly, it was long told in the countryside how on the occasion of some Greeks being shipwrecked in those parts Davis conversed with them fluently in their own tongue. The adoption of the pen-name "Allen Raine" came about through a curious dream. One night she dreamed that she saw the words "Allen Raine" written in bold white letters on the wall of her room. "Did you whisper 'Allen Raine' to me last night?" she asked her husband in the morning. "No, of course not," was his reply; and on hearing her dream, he added, "You had better take that for your *nom de plume*." The dream was lucky. With a "Welsh Singer," published by Hutchinson and Co. in 1897, Allen Raine woke to find herself famous. Her sales ran into hundreds of thousands; within ten years the appreciation, which from the first Wales had unhesitatingly testified, was hers throughout the British Empire. On June 21st, 1908, Allen Raine fell asleep.—T. A. T.

THE CHRISTIAN LIFE AND UNITARIAN HERALD

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The Christian Life AND UNITARIAN HERALD.

SATURDAY, MAY 10, 1913.

THE MISSION OF MODERN UNITARIANISM.

ONE hundred years ago, after a prolonged, strenuous, and determined fight, the brave champions of religious liberty in this country obtained a memorable and significant triumph over the forces of bigotry and intolerance, by securing the passage through the two Houses of Parliament of a Bill for the relief of Unitarians from penalties on account of the avowal of their faith. This enactment signalled the commencement of a new era in the history of Unitarian Christianity in England. "We hail it," says a writer of the time, "as an earnest of the emancipation of Christianity from the ignominious domination of human law; and pray that those whom it particularly affects may consider it as both a call to renewed religious exertion, and a motive to praise of the Divine Goodness." How far that call has been responded to, and that motive to praise recognised, by the succeeding generations of Unitarians, in the hundred years that have elapsed since the passing of the Trinity Act, our pages to-day bear testimony.

Some there are, who taunt us as a denomination with the apparently slow progress we are making. Such critics either ignore or do not know the facts of our history. When it is realised that only a century ago it was, *de jure*, a penalised offence involving imprisonment for Unitarian Christians openly to avow or publicly to teach the principles of their liberal faith in England, while in Scotland it was a capital crime; when it is remembered that, *de facto*, all along the line up to the present time they have had to take their stand in the religious world as against tremendous odds, not only of passive hatred and quiet scorn, but even of aggressive bigotry, intolerance, and persecution—when these facts are borne in mind, the marvel is that Unitarianism as a denomination has done so well. We who are in the forefront of the battle and the thick of the fight to-day may therefore well take courage from the progress that has been made and the victories that have been won. Nor are we elated with pride

as we review the events of the past and reflect upon the glorious achievements of those who have gone before us; rather do we ask ourselves whether the progress might not have been more marked, and the victories recorded to our credit been more numerous and more glorious still. Nay, are we worthily following the example of our valiant predecessors, and to



ROBERT SPEARS (1825-1899)
Founder of the "Christian Life," the "Christian Freeman," &c.

the utmost extent of our powers endeavouring rightly to use and widely to extend the rights and privileges that we have inherited through the strenuous labours and patient endurance of our forefathers? At all events, at this time we cannot fail to think with a deep reverence of the noble pioneers who have cleared the way for us, while we acknowledge with profound gratitude our indebtedness to their loyalty, their courage, their faith, for the freedom which is ours to preach and to practise the principles of our religion



SAMUEL SHARPE (1799-1881)
For many years a regular and valued contributor to the "Christian Life."

without let or hindrance, as compared with the conditions prevailing at the commencement of the nineteenth century.

Our hope is in the future. The crowning glory of our free faith has yet to be won. It will not be won until the spirit of the religion of Jesus has permeated every land; when Truth is triumphant over error, Right over wrong, Light over darkness, Knowledge over superstition, Love

over hatred, Good over evil, and God over all! To achieve that end is the mission of modern Unitarianism. That, as we understand and interpret and teach it, is the essence of the Christian religion as enunciated by its Founder. It is Love, not strife; Light, not mystery; Life, not death. Now, after well-nigh twenty centuries of creedal strife and system-mongering, the Christian world is coming to realise as never before that it is only in the pages of the New Testament that the religion which Jesus taught appears in all its native beauty and incorrupted simplicity. It would have been well for the Christian Church, and well for the world, had the true spirit of that religion been diffused everywhere and at all times in the simplicity with which it is found in the Gospels. For it is a revelation to the world of One who is the Father and Friend of all, "the evil and the good," without distinction of race, caste, colour, or creed. It was the glad tidings of this great joy that inspired the hearts of the first apostles of Christianity with enthusiasm and enterprise, and enabled them to part with everything that they might preach it to the whole human world.

The Unitarians of to-day, then, are committed to the task of restoring those ideas of God and worship, and duty and character, which formed the elements of the life and gave substance to the first teachings of Christianity. These might be summed up in love to God and love to man; in obedience to the spirit of the Golden Rule to "do to others as we would have others do unto us," even though such obedience should involve disobedience to all the formulated creeds and ordinances of the various sects of Christendom. As Unitarians, we deem it our bounden duty sincerely and reverently to investigate and test all that is generally believed to have been taught by the Founder of Christianity, convinced that this is of transcendent importance to mankind. Hence, we are sometimes denounced as "heterodox" and stigmatised as "heretics." Yet of these and similar epithets we are neither ashamed nor afraid, remembering that our great Teacher himself was so styled by the recognised official "orthodoxy" of his age and country. Nay, it was the "heterodoxy" and "heresy" of Christianity that gave it its first victories and widespread influence.

We take heart and go on, then, looking hopefully to the future while not forgetting what we owe to the past. In the past, the Unitarian faith has infused a new and better life wherever its principles have been embraced; and we are convinced that the spirit of this religion and the power of this faith are destined sooner or later to transform the face of the world and change for the better the whole outlook of mankind. The Christian Church, we are persuaded, will yet rid itself of useless rites and unreasonable creeds, and return in all godly sincerity to the simple belief of Jesus that God is indeed our Father, and that all men are brothers. Sectarian strife is doomed to die, and One Universal Church will be established, with gates on all sides and doors wide enough to admit all men and women whose one dominant desire is to know God's will and to live the right life and true.

UNITARIAN SCIENTISTS, 1813-1913.

THERE have been many famous scientific men of the Unitarian faith, and a long list might be compiled of historic names prior to 1813, such as Sir Isaac Newton, Henry Cavendish, John Dollond, Dr. Joseph Priestley, Erasmus Darwin, and others. In this connection it is an interesting fact that, as Priestley was the first to discover the constituent parts of water, so another eminent Unitarian scientist, Cavendish, was the first to discover the composition of water. Here we must confine ourselves within the limits of the hundred years, merely mentioning some of the most prominent names in this country coming properly within that period.

BLACKLEY, Charles Harrison, of Southport (d. 1900), M.D., M.R.C.S.; made serious experimental study of hay fever, and wrote standard works on the subject.

BLAKE, Rev. J. Frederick (1839-1906), M.A., F.R.S.; professor of geology and mathematics.

BRONNER, Dr. E. (1823-63), M.R.C.S.; oculist and philanthropist.

CARPENTER, Rev. Philip Pearsall (1819-1877); zoologist; paid attention to conchology.

CARPENTER, William Benjamin (1813-85), M.R.C.S., F.R.S.; physiologist and distinguished author; Professor of Forensic Medicine, University College, London; an unwearied investigator in the sciences of

he regarded the refusal of the Council of University College to elect James Martineau to the Chair of Mental Philosophy and Logic as a piece of religious intolerance.

DOLLOND, Peter (1730-1820); optician,



JAMES HEYWOOD

telescope maker; invented improved triple achromatic object glasses.

FAIRBAIRN, Sir William (1789-1874), LL.D., M.I.C.E.; designer of iron bridges and inventor of wrought-iron girders; one of the founders of the British Association of Science, whose President he was in 1860.

FIELD, Rogers (d. 1900); the "prince of sanitary engineers;" inventor of the aneroid barometer.

FREND, William (1757-1841), B.A.; mathematician; reformer and scientific writer; translated for Priestley the historical books of the Old Testament; author of "Principles of Algebra."

GORDON, Alexander, M.D. (d. 1897); surgeon and anatomist, of Belfast.

GREENHOW, Dr. Thomas (1790-1881); surgeon and philanthropist; inventor of surgical appliances.

HARRISON, James Bower, of Manchester (1814-90), M.D., F.R.G.S.; physician and author of scientific works.

HAWKSLEY, Thomas (1807-93), M.I.C.E., F.R.S.; civil engineer

HEYWOOD, James (1809-97), M.A., F.R.S., M.P.; a man of rare scientific achievements, a strenuous politician, who all through an interesting career was profoundly imbued with aversion to sacerdotal pretension in every form, and stood openly and manfully for the Unitarian faith. It was mainly by his personal labours in Parliament that in 1871 an Act was passed by which theological tests were abolished from Universities. He was three times President of the British and Foreign Unitarian Association; President of Manchester College, 1853-8, and



PROFESSOR TOMLINSON

Vice-president 1858-97. Few men have done more for the Unitarian movement than he; his hand may be traced in the Dissenters' Chapels Act of 1844, in the foundation of the Hibbert Trust in 1847,

in the admission of Nonconformists to Oxford in 1854, and in the removal of Jewish disabilities in 1858.

HENCKS, Rev. Thomas (1818-99), B.A., F.R.S.; zoologist; Unitarian minister and hymn-writer; author of "History of British Hydroid Zoophytes" (1868) and "History of British Marine Polyzoa" (1880).

HODGES, Dr. John F. (1815-99); chemical analyst, professor of agriculture, lecturer in medical jurisprudence.

HOPLEY, Catherine (1820-1911); zoologist.

JEVONS, William Stanley (1835-82), LL.D., F.R.S.; honoured author of a large number of scientific works; professor of logic, philosophy, and political economy, Owens College, Manchester (1866-79), and of political economy, University College, London (1876-80).

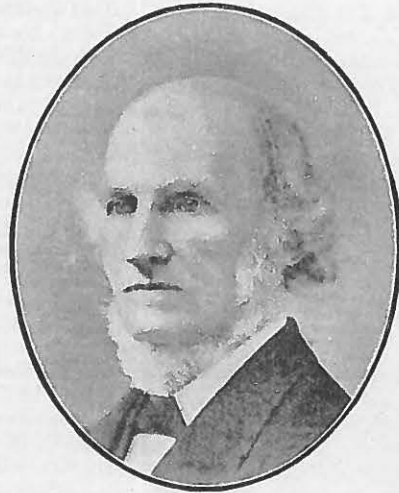
KENRICK, Rev. John (1788-1877), M.A.; author and antiquary; was tutor at Manchester College, York; wrote historical and philological works.

LYELL, Sir Charles (1797-1875), F.R.S.; famous geologist and author.

MAROET, Mrs. Jane (1769-1858); author of eminently valuable works on chemistry, botany, political economy, &c.

MAWER, Walter (1847-1901), F.G.S.; naturalist; author of charming books; founder of our church at Wood Green (1890).

MORGAN, William (1750-1833), F.R.S.; mathematician; actuary to the Equitable Assurance Company.



W. B. CARPENTER

M'CALMONT, Robert (d. 1890), F.C.S.; chemist; geological explorer.

MORLEY, Dr. H. Forster, D.Sc., F.C.S.; professor of chemistry; joint-editor, "Watt's Dictionary of Chemistry," second edition.

PARKES, Samuel (1761-1825); chemist, and author of standard works.

PATTERSON, Robert (1802-72); zoologist.

ROSCOE, Right Hon. Sir Henry Enfield (b. 1833), M.D., F.R.S., Ph.D., LL.D., D.C.L.; eminent chemist; professor at Owens College, Manchester (1858-86); investigator of the chemical action of light and properties of the metal vanadium; author of standard scientific works; authority on spectrum analysis; M.P., South Manchester, 1885-95.

SMITH, Sir James Edward (1759-1828), M.D., F.R.S.; eminent botanist; President of the Linnean Society; author of hymns.

SOMERVILLE, Mary (1779-1872); distinguished mathematician and authoress

TENNANT, Dr. Smithson (d. 1815); professor of chemistry; discoverer of the rare metals iridium and osmium; wrote hymns.

TOMLINSON, Charles (1808-1897), F.R.S.; professor of physics, King's College, London; author of "Experimental Essays" and other scientific works; contributor of many monographs on problems of physical research; he published several studies of Dante, being conversant with the Italian and other languages; was a personal friend of the founder of this journal, for which he was a constant writer for many years.



H. W. CROSSKEY

zoology, botany, and mental physiology.

CARPENTER, William Lant (d. 1890); chemist.

CROSSKEY, Rev. Henry William (1826-93), LL.D., F.G.S.; Unitarian minister and author of much original scientific work of outstanding merit (see "Life," by R. A. Armstrong).

DARWIN, Charles Robert (1809-82), F.R.S., F.G.S., &c.; distinguished naturalist and author, grandson of Erasmus Darwin, poet and naturalist, and of Josiah Wedgwood, the famous potter—both of whom were Unitarians. Darwin's "Life and Letters," published in 1887, affords some indication of what he owed to the influence of his early Unitarian training. His portrait by the Hon. John Collier adorns the walls of the Linnean Society, and his statue by Boehm seems to preside over the Natural History Museum at South Kensington; but the impress of his work is stamped more indelibly than that of any other naturalist since the days of Aristotle, not only upon biology, but upon many sciences apparently least likely to be affected by it. Theology itself has been immensely affected by it.

DAVIS, Joseph Bernard (1801-81), M.D., F.C.S., F.R.S.; craniologist, author, among other works, of "Crania Britannica" (1865).

DE MORGAN, Augustus (1806-71); mathematician; Professor, University College, London; first President of the Mathematical Society (1865); author of various works; resigned his professorship (1865) because