

UNITARIAN PERIODICALS.

IN his "Heads of English Unitarian History" (1895), Rev. Alexander Gordon, M.A., states that Priestley published a *Theological Repository* at intervals between 1769 and 1788, and that there was a mild liberal organ, the *Protestant Dissenter's Magazine* (1794-99). There was no regular English Unitarian periodical till Robert Aspland (1782-1845), in 1806, established the *Monthly Repository*, on the cessation of a Universalist magazine, edited (1797-1805), under various titles, by William Vidler (1758-1816). Along with



ROBERT ASPLAND (1782-1845).

the *Monthly Repository* from 1815, and as its Unitarian successor from 1834, Aspland also edited the *Christian Reformer*, which was continued (1845-63) by his son, Robert Brook Aspland (1805-69). The *Christian Pioneer* (Glasgow, 1826-45) and the *Christian Pilot* (1849-51) were edited by George Harris (1794-1859). Other liberal magazines of this period were the *Christian Reflector and Liberator* (1819-29), the *Freethinking Christian's Magazine* (1811-14), the *Christian Reflector and Theological Inquirer* (1820-29), the *Freethinking Quarterly Register* (1823-5?), the *General Baptist Advocate* (1831-6?), the *Unitarian Advocate* (1830-32?), the *Unitarian Baptist Advocate* (1837-9?), the *Unitarian Chronicle* (1832-3), the *Christian Moderator* (1826-8), edited by John Scott Porter. Of later magazines the most important, in the opinion of the authority already referred to, was the *Prospective Review* (1845-54), which was a continuation of the *Christian Teacher* (1835-44), and, under the joint editorship of John James Tayler, Charles Wicksteed, Dr. James Martineau, and John Hamilton Thom, reached the high-water mark of Unitarian journalism; it had a successor in the *National Review* (1855-64). Next in importance was the *Theological Review* (1864-79), edited by Dr. Charles Beard (1727-1888). In 1863 John Page Hopps (1834-1911), then stationed at Sheffield, commenced his *Truthseeker*, which claimed to be "the only periodical of its kind" at that time "in England, as a cheap monthly, devoted to fearless yet reverent and thoughtful review of literature and events relating to the development of religious life and liberty in the Christian Church." It did not profess to be a Unitarian magazine, but there was certainly nothing in existence at the time more unequivocally Unitarian than the *Truthseeker*. It had a successful and useful career up to 1887. There was in 1872-3 a *Unitarian Universalist Missionary*. In 1886 the *Christian Reformer* (new series) came out as a monthly magazine of "religious thought and life," under the editorship, we believe, of Rev. F. H. Jones, B.A., and in its programme of contributors we find such illustrious names as those of Armstrong, Brooke, Carpenter, Coe, Crosskey, Drummond, Hargrove, Herford, Martineau, Steinthal, Upton, and Wicksteed. Its life, however, was of a brief duration (1886-7). Other monthlies of a more or less Unitarian character which in their day and generation helped to spread the principles of the liberal faith in England were the *Coming Day* (1891-1911), edited by John Page Hopps; *Light on the Way* (1893-7), edited by Revs. C. J. Street, M.A., LL.B., C. Roper, B.A., and Arthur W. Fox, M.A., and continued as the *New Kingdom* (1898-1900), under the editorship of Rev. W. R. Shanks; and the *Seed Sower* (1893-1909), which was edited by Rev. Joseph Wood. The *Unitarian World* made its appearance in January, 1902, and was replete with interesting and eminently useful information concerning the doings of Unitarians all the world over; it was edited, if we mistake not, by Rev. W. Copeland Bowie, but apparently it was too good to live, and ceased after a brief but brilliant career of twenty-four months. Its untimely demise, nevertheless, was the signal for the *début* of another magazine upon somewhat different lines of a vigorously missionary type—to wit, *Unity* (1903), now the *Unitarian Monthly*; founded by Rev. H. Bodell Smith, under whose energetic editorship it still goes, "merrily and strong!" Long and far may it go! Besides those already referred to, there have been, and there still are, numerous minor Unitarian periodicals of a local or "localised" character,

issued either in connection with individual congregations or a group of congregations. One or two in this class deserve special mention; there was, for example, the *Unitarian Monthly*, which Frank Walters (1845-1908) conducted during his ministry at Glasgow (1877-85), which, if not widely circulated, was marked by striking ability; from Glasgow also was issued subsequently an excellently-written and well-edited *Monthly Record* (1900-1), under the hand of Rev. James Forrest, M.A.; while during his Norwich ministry (1892-6) Rev. Charles Peach conducted a bright little periodical entitled *Fellowship* a the organ of the Eastern Unitarian Union. Nor should we forget the *Unitarian Parish Magazine* (1892-4), designed for localising, founded and conducted by Miss Emily Sharpe (b. 1829), and continued till 1905 as *Unitarian Bible Magazine*, under the editorship of Rev. George Carter; its aim was admirable, and it served a good purpose well.



WILLIAM VIDLER (1758-1816)

In Wales, there was a distinctively Unitarian magazine as early as 1795; this was the *Miscellaneous Repository*, quarterly, edited by Thomas Evans (1766-1833), of Aberdare; but only three numbers were issued. Another, *Yr Hanesydd*, came out in 1839, edited by Rev. Thomas J. Griffiths (1799-1871), who was a frequent contributor to the Welsh Press under the pseudonym of "Tau Gimel;" one or two numbers of this periodical also were published. The *Ymofynydd* first appeared in 1847, and was started by John Edward Jones (1801-60), who for many years acted as Examiner of Hebrew and Mathematics at the Carmarthen College, where for six months (1860) he also served as tutor. He edited the magazine from its start till 1854, and again from 1859 to 1865. Other editors have been Rev. R. J. Jones, M.A. (b. 1835), Professor D. L. Evans (1813-1902), John Hathren Davies (1855-1910), William James (1848-1907), and Rev. T. Arthur Thomas, under whose guidance the Welsh monthly is rendering very useful service. In 1895, *Y Pelydryn* was started by Rev. William Griffiths, Ph.D., then of Pontypridd; it had a short life, but a good one. Dr. Griffiths also edited *Stepping Stone* (1896); nor did this periodical live long. In this connection

perhaps should be mentioned the *Welsh Pioneer* (1895), a bilingual production issued in order to further the Welsh Unitarian movement in London (1895-1901); it was founded and edited by "Sam Rees," but its career was brief, though it proved eminently serviceable.

Like our Welsh brethren, they of our household of free faith in Ireland have also their own monthly periodical in the *Non-Subscribing Presbyterian*, published at Belfast; it was established in 1907 by Rev. Alfred Turner. Forerunners of this magazine were, among others of a more or less liberal tone, the *Bible Christian* (1830-45), among its editors were Revs. J. Scott Porter, W. H. Doherty, D. Maginnis, and C. T. McAlester; the *Irish Unitarian Magazine* (1846-7), the *Irish Non-Subscriber* (1860-1), the *Christian Unitarian* (1863-6), and the *Disciple* (1881-3).

Of Sunday-school and young people's magazines let the first mention be made of *Young Days*, the Sunday-school Association's children's favourite; established in 1876, and is still young under the able editorship of Rev. J. J. Wright, F.R.S.L., of Chowbent; it was originally conducted by Miss Marian Pritchard (1846-1908). In 1856, however, Robert Spears (1825-99) founded the *Christian Freeman*, which he edited for many years, and in which he provided short narratives and tales, original and selected, suitable for the family circle. For some time prior to and after Mr. Spears's death the *Freeman* was conducted by Miss C. Lawrence; latterly it had a somewhat precarious existence under various editors, it lingered, and died of old age in 1909. Mention should here be made of the Manchester Sunday-school Association's *Sunday-school Penny Magazine* (1859-73?); followed by *Sunday Stories* (1874-5), both edited by John Dendy (1831-94); the *Teachers' Manual* (1872-6), edited by Revs. P. H. Wicksteed, C. T. Poynting, and John Reynolds; and *Notes on the Life and Teaching of Jesus* (1891-2-5?), by Revs. W. H. Drummond and T. P. Spedding. An able and eminently practical monthly magazine in this category was the *Sunday-school Helper*, established in 1885, in succession to *Teachers' Notes*; it ran for twelve years,

THE
MONTHLY REPOSITORY
OF
THEOLOGY
AND
GENERAL LITERATURE.

POPULUMQUE PALATIA
DEDUCIT UTI
VOCIBUS.

* To be something is to be, but here to understand, the mind and speaking student—to
enable him to place more confidence in his own strength, and less in the infirmity of great
names—to help him to emancipate his judgment from the shackles of authority—to teach him to
distinguish between empty language and sound sense—to warn him not to pay homage to
words—to show him, that what may be the case, is not the case, and that it is not always
from the judgment—to direct him to follow, rather than to be led—

Fragment on Government.

JANUARY TO DECEMBER INCLUSIVE.
1813.
VOLUME VIII.

HACKNEY:
Printed for the Editors, by C. Steer;
PUBLISHED BY SHERWOOD, NEELY AND JONES,
PATERNOSTER ROW.
1813.

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and was largely used by teachers and others; ten of the complete volumes were edited by Rev. W. Copeland Bowie, and the last two volumes (1896-7) by Frank Walters (*supra*). Then followed the *Teacher's Notes* (annual), of which five volumes were issued, edited by Rev. W. G. Tarrant, B.A.; and Marian Pritchard; this was succeeded by *Monthly Notes for Sunday Classes* (1904-8), also for a period conducted by Miss Pritchard and subsequently by Rev. Charles Roper, B.A. During 1912 *Lesson Notes* was issued by the Manchester District Sunday-school Association, and conducted by Rev. H. E. Perry. The *Sunday-school Quarterly*—a sort of reduced *fac-simile* of the *Hibbert Journal*, yet in its way robust, substantial, and weighty—appeared in 1909, and expired with the number for January, 1913. It was edited by Rev. J. Arthur Pearson.

Of the Unitarian weeklies, the *Inquirer* is, of course, the most aged, having been established in 1842, and has had a succession of able editors—at its foundation, William Hincks (1794-1871); from 1849, John Lalor (1814-56); from '51 to '53, Richard Holt Hutton (1826-97); till '55, John Langton Sanford (1824-77); from '56 to '87, Rev. Thomas Lethbridge Marshall (b. 1825); from '88 to '97, Rev. W. G. Tarrant, B.A.; from '98 to 1909, Rev. V. D. Davis, B.A.; he was succeeded by Rev. W. H. Drummond, B.A., who now conducts the journal. The old *Unitarian Herald* was established in 1861, with John Rely Beard (1800-'76), William Gaskell (1805-'84), Brooke Herford (1830-1903), and John Wright (1824-1900), as editors; and from 1887 to '89 jointly by James Black (1834-1901) and Samuel Fletcher Williams (1842-1901).

THE CHRISTIAN LIFE was founded by Robert Spears, May 20th, 1876; with it was incorporated the *Unitarian Herald* in 1889. Foremost among the host of friends who backed Mr. Spears in this and other enterprises of a religious and missionary character were many whose unbroken friendships he enjoyed and valued, and whose names are household words in every Unitarian home; for example, to mention only some who have passed away, Sir William Lawrence, Sir James Clarke Lawrence, Sir Henry Tate, James Hoppood, Frederick Nettlefold, and Samuel Sharpe, of whom he used to speak as the "wisest man" he had ever known, and whose affection for Robert Spears was quite like that of a father for a son. He had, indeed, through his long life the best of friends; the honoured names of Aspland, Beard, Collyer, Gaskell, Harris, Higginson are only a few of these. Without the means given him liberally by those who were able, much, as his biographer says, of his work must have been left undone; he fully realised all his indebtedness, and often thanked those generous souls. We have mentioned Samuel Sharpe; no more faithful friend had Mr. Spears than he. And here may be a fitting place to recall some of the services rendered by that distinguished Unitarian scholar and most famous Egyptologist of the last century (1799-1881). He was a member of many learned societies, and published valuable works on Egyptian history and hieroglyphics. He began a revision of the authorised version of New Testament, 1840, and was one of the scholars representing Unitarians who made efforts to promote the Revised Version of 1870; wrote Hebrew history and grammar; and was President of the British and Foreign Unitarian Association, 1869-70. He deserves a special mention here on account of the service he rendered to this journal. He had been a contributor to the *Inquirer* in its early years, and when THE CHRISTIAN LIFE started he readily gave it his allegiance—it was Samuel Sharpe who wrote one of the first leading articles for our pages, and he continued to contribute leaders and general articles until his strength failed him. Indeed, his biographer says: "The very last entry in his diary, dated March, 1878, is the expression of his resolution to keep up the work of sending Mr. Spears about a column a week; and the statement of his opinion that 'his paper is doing good service

in keeping alive Unitarian zeal, and indeed religious warmth among Unitarians, as opposed to the fashionable indifference which leads to countenancing insincerity.'" It was, of course, with that aim in view that THE CHRISTIAN LIFE was established as a missionary organ; and all along, in the spirit of its founders, it has stood fearlessly for the Unitarian name—though certainly not in any "absolutist, finalist, or intolerantly dogmatic" sense; on the contrary, it strenuously advocates a Unitarian Christianity of the truly progressive and robust type. Our memorable Missionary Number of 1908 bore its own special testimony in this regard. Among the present staff of able and valued writers to this journal, the fact is worth recording that our Octogenarian contributor, himself the able editor of our contemporary the *Inquirer* for more than thirty years, has for a considerable period favoured us with the fruits of his literary leisure.

We need only add that from 1882 Mr. Spears had a most valuable colleague in Samuel Charlesworth (1825-1910), who after the former's death in 1899 took sole charge for a time; and then for about two years the paper was conducted by Mr. R. W. Kittle, LL.B., the present Editor succeeding him in July, 1902. Mr. Charlesworth, noble old veteran, remained on the staff of regular contributors almost to the very day of his death in 1910.



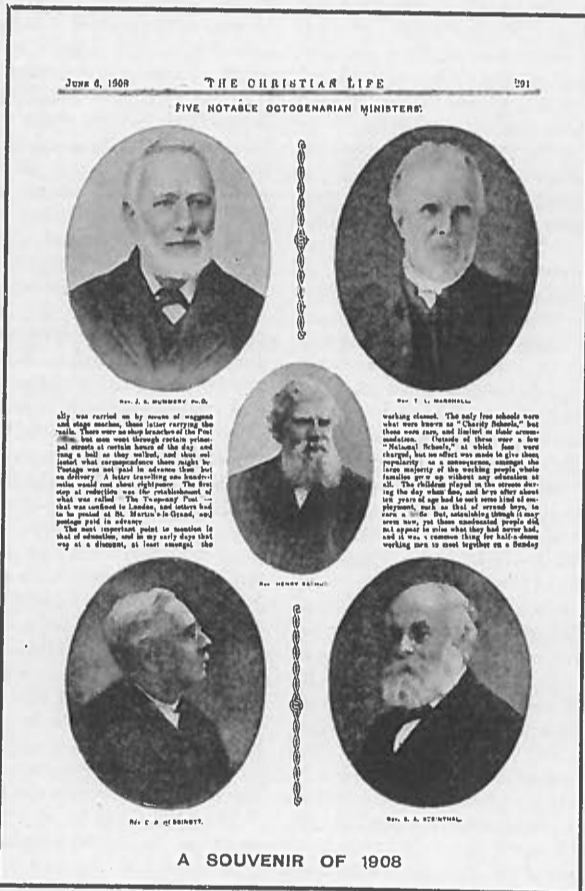
REFLECTIONS OF AN OCTOGENARIAN.

As an Octogenarian Minister rapidly approaching to Nonagenarianism, several thoughts present themselves on comparing—or contrasting—the present with the past. At the time I entered the ministry in 1846 our denomination was sharply divided into two parties—"Old School" and "New School," as they were styled—more or less hostile to each other. Theodore Parker and the German theologians were alike objects of suspicion and distrust—

especially among those who knew nothing of German—and young ministers who were suspected of a tendency to their views were regarded as "unsound," and practically excluded from many of our pulpits. Old School and New School hurled manifestoes against each other in the *Christian Reformer* and the *Inquirer*, and often came into collision at our anniversary and other meetings. Few persons at the present day can imagine the suspicion and distrust with which Dr. Martineau, by no means an extreme Rationalist, was then regarded. It is well known that at one time he seriously contemplated emigration to America, where he was assured of a cordial reception, although controversy there also raged about Theodore Parker and those who sympathised with him. Our only controversies now are in purely speculative subjects on which our younger ministers especially delight to display their philosophical acumen. I admit that they can justify themselves by that often-quoted saying of Goethe:—"Man can never solve the mystery of existence, but he must nevertheless attempt it, in order to keep within the limits of the knowable."

Another change for the better is the improved condition of our ministry. In my time the admission to our ministry was much too loose, and I can call to mind several ministers, especially converts from other denominations, who would have been much more useful if they remained in their original occupations. In my own experience, there were some scandalous cases, both in regard to incapacity and character. Now the improvement in our ministry is quite marked, and while there may still be some who cannot read a word of the Greek Testament, or understand a familiar Latin quotation, or comprehend the subtleties of the old controversies of Christendom, the standard of attainment has been raised, thanks in great measure to the marked improvement of the Unitarian Home Missionary College, and partly to the watchful care of our Advisory Committees.

Thos L. Marshall.



THE NATIONAL CONFERENCE
OF UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, AND OTHER NON-SUBSCRIBING
OR KINDRED CONGREGATIONS.

The Conference has gradually grown into what we know it to be to-day. At a meeting of the Council of the British and Foreign Unitarian Association in 1881, a Committee was appointed "to make arrangements for a meeting of ministers and laymen for religious fellowship and conference in some district in England." It was agreed that such a meeting be held in Liverpool in the following year, and "invitations were first issued to all ministers and congregations in the Unitarian Almanac, and to the leading laymen of the body, with a postscript asking for the names of ministers and others to whom it was thought desirable that circulars should be sent." The widest possible basis was desired. Advertisements offering circulars of invitations were inserted in papers like the *Christian World*, the *Freeman*, the *Nonconformist*, and the *Independent*. Well-known leaders outside Unitarian circles were asked to take part in the meeting, but the only one to respond to the invitation seems to have been Rev. Joseph Wood, then Congregational minister at Leicester, who has since rendered splendid service to the Conference, notably as its President, 1906-1909.

The remarkable success of the Liverpool meeting, as regards both numbers and enthusiasm, led to a similar meeting being held in Birmingham in 1885, and since then they have been held triennially. The meetings have always been open to all comers, but practical considerations of accommodation, combined with a desire to give the Conference a representative character, caused personal invitations to be limited to ministers and definitely-appointed delegates from congregations and societies. A further step was taken at a special meeting held in London in 1898, when it was resolved that the Committee of the Conference, having been constituted on a basis to represent the various congregations and associations which compose the Conference, "be instructed to hold regular meetings to consult, and, when considered advisable, to take action in matters affecting the well-being and interests of the congregations and societies which form the Conference, as by directing attention, suggesting plans, organising expressions of opinion, raising funds to carry out the foregoing objects; or summoning, if it deem it needful, a special meeting of the Conference." Thus the Conference has gradually become a recognised organ of our churches. Without seeking to exercise anything in the way of ecclesiastical authority, it is always striving to draw the churches more closely to each other in the bonds of fellowship and to make them stronger through and for mutual helpfulness.



Rev. JAMES HARWOOD, B.A.
Secretary.

What has it actually done in this way? In the first place, its Triennial Meetings have aroused and strengthened the sense of common aims and needs and duties. They have brought together representatives from every part of the kingdom—many of them holding the fort in lonely places—to confer on matters of importance, to be quickened by the preacher's or speaker's word, and the collective voice of praise and prayer. It should be added that a specially interesting feature of the Triennial Meetings has been the participation in them by one or more distinguished representatives of other churches.

But more than this, the Conference has initiated several important movements and societies. The Sustentation Fund, for increasing ministers' stipends, which now has a capital of over £27,000, and distributes annually £1400, was the outcome of the first meeting. An even more important step was taken at Birmingham in 1912, as a result of which an appeal is now being made for £50,000, of which four-fifths have already been promised. The objects are (1) to enable the Sustentation Fund to secure under certain conditions accredited ministers a minimum stipend; (2) to relieve the British and Foreign Unitarian Association of the task of supporting established ministers, so that its funds may be set free for missionary work. A Pension and Insurance Fund was founded, with a capital of £25,340, and enables nearly one-third of the ministers to have some provision for old age and death.

The Conference has also been the means of establishing Advisory Committees throughout England and Wales, whose chief object is to inquire into the credentials of men desiring to enter our ministry who have not passed through one of our colleges. There are five such committees, and the importance and delicacy of their duties are indicated by the fact that one of them has had to deal (in a single year) with no fewer than seventeen applications.

Then there is the Ministerial Settlements Board, whose services are at the disposal of any congregation or minister desiring a settlement. The need for this Board is shown by the frequency with which its help is sought. The function of the Committee for the supply of Ministers is indicated by its title, and none is of greater concern to the welfare of our churches. The Committee has organised and is working a scheme of study to assist men possessing essential gifts for the ministry, but lacking early training. The Guilds Union, to encourage young people to band themselves together for religious objects, and the Social Service Union, to arouse in the churches a deeper interest in the pressing social problems of the day, further illustrate the wide scope of Conference interest. Proposals for applying what is known as the Circuit System have been approved, with the view of strengthening some of our weak places and making more effective use of our resources. These various funds and societies regularly report their proceedings to the Triennial Meetings of the Conference.



Rev. H. ENFIELD DOWSON, B.A.
Ex-President.

To whose untiring energies the present success of the movement initiated by the National Conference, jointly with the British and Foreign Unitarian Association, to raise a Ministerial Sustentation Fund of £50,000, and referred to in this article, is largely due.

The National Conference largely owes its success to the character and position of the men it has enlisted in its service. Almost all our leading ministers and laymen have taken part in its meetings as preachers or speakers. Its Presidents have been Mr. James R. Beard, Dr. W. Blake Odgers, K.C., Rev. Dr. Carpenter, Sir W. B. Bowring, Bart., Rev. Joseph Wood, and Rev. H. E. Dowson, B.A. The late Mr. Thomas Chatfield Clarke, Mr. Howard Chatfield Clarke, Sir James W. Scott, Bart., and the late Mr. John Harrison have filled the office of Treasurer. The original Hon. Secretaries, who really "fathered" the Conference in the formative years, were Revs. Dr. Crosskey, S. A. Steinthal, Messrs. Harry Rawson and A. W. Worthington, B.A. Later came Mr. Charles Fenton, Revs. F. W. Stanley, and John Ellis. The present officials are:—President, Mr. Hugh R. Rathbone (elected 1912); Treasurer, Mr. F. W. Monks, J.P. (elected 1912); Secretary, Rev. James Harwood, B.A. (elected 1905). As was pointed out in the last triennial report, since the formation of the National Conference "there have been great changes in the religious life and thought of the country, all tending to the relaxation of fetters, and often, it must be confessed, to laxity in the observances of religion. It is difficult to judge of the real life of a people by external and conventional signs. The form may be there without the spirit, but it is no less true that the absence of form is no guarantee for the presence of the spirit. Most churches are regretting decline in membership and in attendance at public worship; all of them are perceptibly anxious at their failure to reach vast masses of the people, whose importance, social and political, is ever increasing. Though the churches which compose the National Conference cannot regard this state of things with indifference, they may well take courage in remembering that every great religious reformation in the past has sprung out of the decline of long-established beliefs and practices, which had lost their hold on the living heart and mind of the people. As the appeal to tradition and mere external authority failed, the fundamental verities and needs of the soul asserted themselves with irresistible effect, so that what had been feared by many as the eclipse of faith proved to be the necessary condition for a revival of faith. There are keen observers of the times who already discern the dawn of a new day. It behoves the churches of the Conference, which inherit the position of religious pioneers, not 'to bate a jot of heart or hope, but still bear up and steer right onward.'"



Mr. HUGH RATHBONE, M.A.
President.

JAMES HARWOOD.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE



SUMMER SCHOOL AT MANCHESTER COLLEGE, OXFORD, 1911

It is becoming a trite saying that nothing is more distinctive of the new century on which we have entered than the growth of the Social Conscience. Both inside and outside the Churches, the number is increasing of men and women of every rank and class, who feel that what is wrong in the world must by some means be made right, and that they can remain no longer mere onlookers of the struggle, but must take their share of the labour and the sorrow, if not by joining in the work itself, at least by an understanding and helpful sympathy with those who are bearing the burden and heat of the day. In face of the overwhelming need, the individual is apt to be oppressed by a sense of helplessness, and the necessity for organization is forced upon him, resulting in the establishment of innumerable societies intent on lessening the pain and misery around them. It is owing to the conviction that the religious spirit is essential to social reform that the various Social Service Unions of the Christian Churches have been founded.

Rev. P. H. WICKSTEED, M.A.,
First President

The Church of England had led the way so far back as 1889 with the Christian Social Union. This was followed in the early years of the present century by the Friends' Social Union, and the Wesleyan Methodist Union for Social Service, and at the meeting of the National Conference at Oxford in 1906 our own Union came into being. The way had been prepared by an appeal on the subject to members of our churches, which was published in *THE CHRISTIAN LIFE* and the *Inquirer* in November, 1905, and signed by over a hundred of our ministers and laity. At the Conference itself the resolution proposing the formation of a Union for Social Service was moved by Rev. P. H. Wicksteed, seconded by Rev. Henry Gow. The Union was constituted at a meeting held in Manchester College, Oxford, under the chairmanship of Rev. Dr. Estlin Carpenter, and the first officers elected were Rev. Philip H. Wicksteed, M.A., President; Mr. Richard Robinson, Treasurer; and Miss Catherine Gittins and Mr. B. Kirkman Gray (*d.* 1907), Joint Secretaries; with a large representative Committee. Mr. Gray was deeply impressed with the necessity for careful study of social questions as an essential preliminary for social work, and his "Introduction to the Study of Poverty" was the first of a series of leaflets published by the Union with a view to assisting reading circles and individual students. Others were "Sweated Industries and Underpaid Labour," "The Care of the Feeble-minded," "Temperance," "Housing," "The Half-time System," "The Reports of the Poor Law Commission," and "The Enforcement of Existing Laws relating to Public Health." In addition, a list of lectures on social topics was prepared and sent round to the churches, and public meetings were also arranged in 1907 and 1908 at Manchester and Nottingham respectively with the object of rousing interest in the aims of the Union. At Nottingham an address was delivered by the President (Mr. Wicksteed) on "The Social Ideals and Economic Doctrines of Socialism," which was

afterwards published in pamphlet form. A session of the Triennial Conference at Bolton in 1909 was also arranged by the Union, and papers of great interest were contributed on topics of social reform by Mrs. Bosanquet and Rev. Percy Dearmer, discussion following.

The Union sustained a very sad loss by the sudden death of its Secretary (Benjamin Kirkman Gray), in June, 1907, on the eve of the first summer school, whose programme he had arranged. He was followed as Secretary by Rev. J. C. Ballantyne, who was succeeded in 1908 by Rev. A. H. Biggs, M.A. In 1909 Rev. R. P. Farley, B.A., became joint Secretary with Miss Gittins, remaining in that office till the spring of last year, when Rev. J. S. Burgess, of Flowery Field, took his place. Rev. J. M. Lloyd Thomas (then of Nottingham, now of Birmingham) succeeded to the Presidency in 1909, and was followed by Mr. J. F. L. Brunner, M.P.

The Summer School is an institution of recent growth, but one which has taken deep root in modern society as a means of focussing interest and arousing enthusiasm, and this has certainly been the experience of the Union. Nothing could have been more stimulating than the gatherings in Oxford in 1907, 1909, and 1911, except indeed the one held last year at the Hayes, Swanwick, which was, in fact, the outcome of the foregathering of members of other Social Service Unions with our own members at Manchester College, Oxford, in 1909, resulting in the formation of the Interdenominational Conference of Social Service Unions.

To the authorities of the College the Union was much indebted for the welcome kindly accorded to it on each occasion, and especially to Principal Drummond and Principal Carpenter for their gracious words in the opening receptions. The programmes of lectures in each year included the names of some of the most distinguished writers and thinkers on the various subjects discussed. Short devotional services in the chapel were also arranged for each morning, and special services for the opening and closing of the week's Conference, bringing home to all by this fellowship in worship the real unity of their religious faith with their aspirations for a purer and happier state of society.

One of the main objects of the Union being the careful study of social problems, the Committee is anxious to promote the formation of reading circles, and has lately initiated a movement in this direction which it is hoped will develop and extend. The pressing need for this work is eloquently urged in a recently-printed paper by Rev. Philip H. Wicksteed, entitled "The Churches and Social and Industrial Unrest." The paper has been largely circulated, and may be had on application to the Secretaries, together with recommendations of books and courses of reading. The next Interdenominational Summer School will be held at Swanwick in June and July of the present year. It is hoped that many members of our churches will attend.

C. G.

Miss CATHERINE GITTINS,
Joint Secretary.

THE UNITARIAN MOVEMENT IN THE WEST OF ENGLAND, 1813-1913.

Origins.—Long before the Trinity Act of 1813 found a place upon the Statute Book Unitarian opinions were openly avowed in the West of England. The "Western Divines" played an important part in drawing out to view the momentous implications involved in the doctrine of the Sovereignty and Fatherhood of God. They also helped to win free play for the spirit of liberty in the societies of the "Old Dissent" to which they ministered, and thus paved the way for that progressive movement in theology broadly known as Unitarian. As early as 1718 the ancient "Exeter Assembly"—a clerical conference for the counties of Devon and Cornwall—had been agitated by discussions relating to the doctrine of the Trinity. In 1719 James Peirce and his colleague Joseph Hallett were locked out of the Dissenters' Meeting-houses at Exeter on account of Arian opinions. Their adherents soon opened the "Mint Meeting" for their use, and from that time Arian views spread through other congregations in the West.

In course of time humanitarian opinions as to the person of Jesus appeared in some of the churches in this locality. So it was that the *First Provincial Unitarian Society* was founded in the Western district in 1792, mainly by the efforts of Rev. Timothy Kenrick, of Exeter. Its first general meeting was held at Crediton. The resolute character of its members was shown by the adoption of a preamble which narrowed the definition of the term "Unitarian," contrary to previous usage, shutting out Arians. This did not escape criticism. When the Southern Unitarian Society was formed in 1802 John Fullagar, of Chichester, "was strenuous . . . that it should not be narrowed as the London and Western Societies were." In after years, by the continued exertions of Dr. Lant Carpenter and Rev. Samuel Fawcett, this preamble was altered. This "*Society of Unitarian Christians established in the West of England for promoting Christian knowledge and the practice of Virtue by distributing books*" was the precursor of the present Western Union of Unitarian and Free Christian Churches. Down to 1805 the Committee met at Exeter, and then the centre of action was transferred to Bristol. These two cities are the pivots upon which the organisation of the Unitarian movement in the West has hinged.

SUBSIDIARY SOCIETIES.

The area of the Western Province is very lie far apart, so it was soon found necessary to establish subordinate associations to enable ministers and fellow-believers to meet from time to time. The General Baptists already had their Association for Wiltshire, and at this period were drawn towards the Unitarian orbit. In 1814 a similar society was formed on the suggestion of Rev. Israel Worsley for the counties of Devon and Cornwall, and held its first meeting at Plymouth. In 1818 the Somerset and Dorset Unitarian Association was formed, and had as its meeting-places Yeovil, Dorchester, Bridport, Crewkerne, Ilminster, Taunton, and Bridgwater. Several lists of Unitarian congregations and preaching stations in the West from the year 1819 onwards are available. A comparison of these goes to show that the changing social conditions of the century pressed hardly on the congregations in the villages and smaller towns. The closing of the Academy at Exeter and the difficulty of securing competent ministerial supply adversely affected some of the smaller churches. It was not all weak congregations which could secure such devoted and continuous lay help in the pulpit as was given by Silvanus Gibbs at Devonport and Samuel Ralls at Yeovil. In the course of the century several societies have died out. Already in 1825 the large chapel at Salisbury was used by Wesleyans as a school-room.

Calne, Bradford-on-Avon, Marshfield, Warminster, with which the first Sunday-school in Wiltshire was connected, Totnes, Honiton, Topsham, and Falmouth have all disappeared from the list. We must not imagine that these churches were all flourishing at the beginning of the period. Far from it. But with a closer organisation and a stronger sense of the importance of maintaining centres for our worship some might possibly have been kept alive. Against these losses must be placed the founding of a new church at Cheltenham in 1832; the Domestic Mission Chapel at Bristol in 1839; the handsome church at Clifton opened in 1864; the new cause at Torquay begun tentatively in 1846, restarted in 1883, and now fitly housed in a handsome building opened last December; and the church at Newton Abbot dating from 1899. Distinct revivals in interest and numbers have been seen in recent years at Crewkerne, Crediton, Bridgwater, and Taunton. At Cullompton also the congregation is starting on a new period of work better equipped than ever before in its history with fine new buildings. Yeovil meanwhile waits for better times and a favourable opportunity for renewing the work in its midst.



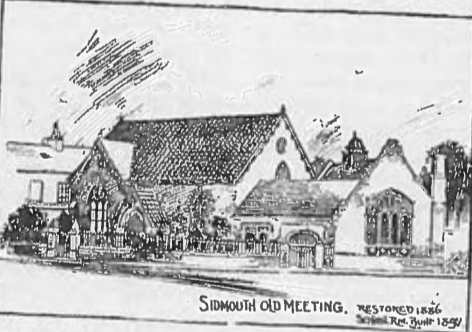
JOSHUA TOULMIN, D.D. (1740-1815.)

ANNUAL MEETING OF 1813.

The Western Unitarian Society did good work by bringing the Unitarians of the district together and keeping them in touch with current movements in religious thought through its publications. Its annual meeting gave the members an opportunity of hearing some preachers eminent in the denomination, and it was a usual thing to print the sermon preached on these occasions. We may very well take the meeting of 1813 as typical of its proceedings. In that year the Society met at Taunton in the "Baptist Meeting." The morning service was conducted by Revs. Edmund Butcher, Henry Turner (of Bradford, in Yorkshire), and George Kenrick (of Chesterfield), and the sermon was preached by Rev. Thomas Howe. At the subsequent business meeting "the thanks of the Society were voted to William Smith, Esq., M.P., for his uniform and enlightened support of the cause of religious liberty, and particularly for his exertions to obtain the repeal of the penal statutes against Anti-Trinitarians." Dinner followed at which Malachi Blake, M.D., presided. The memory of Priestley and Lindsey was honoured, and a deserved tribute of love and respect paid to Rev. Joshua Toulmin, D.D., a staunch supporter of religious liberty in that day. When his health was proposed "everyone rose up and the hearts of all were affected." In the evening Dr. Toulmin conducted a service and Dr. Carpenter preached. The meetings of this Society were regularly held down to 1874, when it met for the last time at Frenchay. In 1859 its labours had been extended to South Wales, and its title changed to "*The West of England and South Wales Unitarian Book and Tract Society*." The old Western Society did not dissolve till its place was ready to be taken by its daughter association, founded in 1845 at Exeter, and known as the "Western Unitarian Christian Union." This Union was born during the time of enthusiasm succeeding the passing of the Dissenters' Chapels Act, and was designed not merely for the distribution of books, but for definite missionary work. It was not the first attempt at uniting forces in the district for the furtherance of Unitarian preaching. Two societies had been formed in 1824 for the support of missionary efforts in the province and for reviving declining congregations. The one known as the Devon and Cornwall Unitarian Missionary Association was instituted at George's Chapel, Exeter, in April of that year, Rev. Richard Wright preaching a rousing sermon on the occasion; the other, entitled the "Somersetshire, Gloucestershire and Wiltshire Unitarian Missionary Society," was established by a meeting in September at Trim-street



ABNEY CHAPEL, TAVISTOCK (Our Oldest Church Building in the West—1062.)



It is not improbable that among the first worshippers (1710) were some of the men who had taken part in the revolution of 1688, when William of Orange landed at Brixham or maybe three years earlier had joined the standard of Monmouth; there were Sidmouth men in those events. The earliest minister was W. Palk, who preached before the Exeter Assembly in 1707. The present minister of the congregation is Rev. William Agar.



Rev. RUDOLF DAVIS, B.A.,
Secretary and District Minister
Western Union.



Rev. JEFFERY WORTHINGTON,
B.A.,
of Cullompton.



Mr. J. KENRICK CHAMPION,
President, Western Union, 1895;
Treasurer since 1903.



Rev. HENRY AUSTIN,
Minister at Cirencester since 1866.



Rev. A. E. O'CONNOR, B.D.,
Minister at Torquay since 1890.

Chapel, Bath. But the litigation in the Lady Hewley suit paralysed the efforts of these societies. Unitarians could not very well spend their means in opening fresh centres of worship when it was uncertain whether their own venerable meeting-houses would not be wrested from them. That danger once removed, the missionary spirit again revived. Proposals were made for setting up a larger Association to cover the six Western and Cornwall Unitarian Association at Exeter on 17th September, 1845. It was pointed out that the smaller district missionary societies were moribund, and after a lengthy debate it was decided to merge in the new and larger Union. We read that "the spirit of real catholic Christianity seemed to pervade all the proceedings" of the day, and the surplus funds of the old "Devon and Cornwall" were handed over to the "Exeter Gospel Tract Society." Thus the Western Unitarian Christian Union came into being, and held its first half-yearly meeting at Taunton on April 21st, 1846. With lapse of time it lost some of its original missionary spirit, and eventually met yearly instead of twice a year, devoting itself mainly to the work of strengthening the things that remained. The turning point in its history came in the last decade of the century, when its constitution was recast in sympathy with a general feeling voiced by Dr. Martineau at the Leeds Conference that our District Unions should be representative and not merely bodies of subscribers. The title was changed to the "Western Union of Unitarian and Free Christian Churches," and the ministers with two lay delegates from each affiliated congregation were given voting power in its assemblies. This was followed in 1893 by the important step of appointing Rev. T. B. Broadrick as minister-at-large in the Western District, a post which he held till his death in 1903. His widow continued his work till October, 1904, when Rev. Rudolf Davis took it up. The work of the district ministers has been of utmost value to our cause in the West.

A CHANGED OUTLOOK.

The century has witnessed great changes in thought. Our ministers and congregations have had to adjust themselves to a new outlook, and they have done it without friction. While the older generation of ministers still regarded the Biblical books as containing a special revelation from God, they never lost sight of the fact that the religious message which they enshrined was the important thing. Their labours in the pulpit and class-room prepared their people in the Western churches for the coming changes of the latter half of the century. They gave close attention to the evidences of "Natural" as well as "Revealed Religion." Dr. Southwood Smith, of Yeovil, turned their minds to fundamentals in his treatise on the "Divine Government;" and the interest shown by Dr. Lant Carpenter and his Bristol congregation in the life and work of Rajah Rammohun Roy led ultimately to the recognition of genuine religious conviction outside the circle of the Christian fold as well as inside it. [Rammohun Roy, in 1833, like Joguth Chunder Gangooly in 1860, was recognised expressly as a professing Christian. Mr. Spears was the first man to take up pure Theists from India.—Ed.]

Of the churches on our roll that at Tavistock is the most ancient in fabric. There the congregation enjoys the use of the transformed

refectory of the Abbey. The most recent building is that at Torquay. Two of the present ministers on our list must be mentioned in virtue of their long service and the high regard in which they are held throughout the province—Rev. A. N. Blatchford, of Bristol, who settled as co-pastor with Rev. William James at Lewin's Mead in 1866; and Rev. Henry Austin, who took charge of the congregation at Cirencester in 1866 and still holds that lonely outpost of our faith upon the Cotswolds. Our "Western Union" did honour to itself by electing the latter of these veterans to the office of President for the current year. As to the future, while we have our own peculiar difficulties and problems in the West, they are not insuperable, and our congregations and ministers are looking forward with courage and trust to the years that lie ahead.

CORNWALL.

Liberal Dissent never gained a strong footing in the Duchy of Cornwall. The records of the Exeter Assembly disclose a few congregations in the chief market towns in the eighteenth century, as at Looe, Fowey, Liskeard, and Falmouth. But they were either submerged by the great Methodist wave that swept over the county or identified themselves with Congregationalism. Unitarian views appeared first among the Methodists in this county. A group of earnest believers at Flushing advanced to the Unitarian position, and were excluded from the Wesleyan Society there in 1812, and a similar group was shut out at Falmouth in the following year. A house was promptly licensed at Flushing for the worship of the "one true God, the Father," and some time after the friends moved to a larger room in Falmouth. In 1818 the Falmouth Theatre was bought and fitted up as a chapel. Dr. Lant Carpenter preached the opening sermon. Unitarian missionaries occasionally visited the Duchy, such as Richard Wright, John Gisburne, and John Smethurst of an earlier generation, and Samuel Martin, Travers Madge, and Brooke Herford of a later time. In 1862 Rev. James Phillips, the Missionary of the Western Union, lectured at Penzance and Falmouth, where he met with "very rude treatment," his opponents endeavouring "to drive him from the town." These missionary visits were too intermittent to build up a permanent congregation. But the Cornish Unitarian movement had a fine spirit. It gave the impulse which brought into our ministry the eloquent Benjamin Treleaven, who was not only excluded from the Methodist Church, but from his mother's house on his change of views. It enriched our ranks with such men as Rev. W. J. Odgers (minister at Plymouth and Bath) and Rev. John Philp, who did good service not only in Cornwall, but in Lincoln and London.

WALTER H. BURGESS.

OUR INHERITANCE.

How thankful we should be that we are free to hold and proclaim our heretical opinions! It seems to me that we Unitarians should never meet to rejoice together without remembering, in loving gratitude, the countless heroes and martyrs of civil and religious liberty through whose struggles and sufferings we are free. Within the Christian body we are the extreme Protestants of to-day, just as the exiles who settled Plymouth and Massachusetts Bay were the extreme Protestants of their earlier day.—Pres. C. W. Eliot.



TORQUAY UNITARIAN CHURCH, OPENED 1912



Rev. GEORGE NEIGHBOUR



Rev. DOUGLAS PRICE, M.A.

MINISTERS
WHO HAVE
RECENTLY
COME OVER
FROM
"ORTHODOXY"



Rev. PERCY W. JONES



Rev. ARTHUR SCRUTON



Rev. W. R. CLARK-LEWIS



Rev. F. W. G. FOAT, M.A., D.Litt.



Rev. G. B. STALLWORTHY



Rev. WILLIAM ROSLING



Rev. W. MORITZ WESTON, D.D., Ph.D.



Rev. E. E. COLEMAN, M.A.



Rev. JOHN HINKINS, M.A.



Rev. KENNETH BOND



Rev. J. H. M. NOLAN, M.A.



Rev. JOSEPH WILSON



Rev. MELCHISEDEC EVANS



Rev. D. W. ROBSON, B.D.



Rev. HERBERT W. KING



Rev. THOMAS ANDERSON



Rev. FRED BROCKWAY, A.T.S.



Rev. J. H. G. CHAPPLE



Rev. FRED HALL



Rev. W. S. McLAUCLAN M.A.



Rev. G. W. THOMPSON



Rev. A. C. HOLDEN, M.A.

WINIFRED HOUSE INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME.

THERE are still many among us who had the privilege of knowing Mrs. Winifred Hampson (1830-1890), to whom and to whose labours the Children's Home at Tollington Park was established as a memorial twenty-two years ago. The creation of Winifred House was one of the many beneficent activities of the late Marian Pritchard (1846-1908), who planned the Home so as to carry out an expressed wish of her friend Mrs. Hampson, and who for eighteen years devoted much of her life and energy to its support. There are eighteen cots in the wards, and these are almost always filled. The children come from all parts of London. Many are sent by the Hospitals Invalid Children Aid Association, and the Charity Organisation Society. The Home is open to all suitable cases from any source so long as there is room, and it need scarcely be said that the institution is absolutely unsectarian. The patients' ailments mentioned in the last report are very varied—hip disease, spinal rickets, debility, fractures, tubercular, &c., all in charge of Miss Phillips, the Lady

Superintendent, and three nurse probationers. Good food, open air, regular habits, and motherly care work wonders very often in the general health and look of the invalids, and visitors are always impressed by their bright and happy faces. Especially helpful as a cure is the garden, where on fine days the children remain out and have all their meals served. Friends interested in the welfare of children should pay the Home a visit some Friday afternoon. I. P.



IN THE GARDEN. WINIFRED HOUSE "AT HOME"

"I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians. The Unitarian faith I have found to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity. I am thankful I was born into and have always lived in the simple convictions of our Unitarian faith.—Dr. C. W. Eliot.

UNITED STATES OF AMERICA.

A PROCESS of change, or development, similar to that which has gone on in theological matters in Great Britain during the last hundred years or so, has also been witnessed in America, and has apparently reached similar results among not a few Christian Churches in that country. The Calvinism of the seventeenth century became very much modified about the same time on both sides of the Atlantic, and towards the close of the eighteenth century not a few divines adopted Arian, and subsequently Humanitarian, views. During the first quarter of

Halifax with great acceptance; he was at length permitted to return to his Boston flock, and no inducements could prevail with him to leave his charge again. He died in his seventy-second year.

In 1794, Dr. Priestley, homeless in England, went to America, and this helped to give a considerable impulse to Unitarian doctrines in that country. Priestley organised a Unitarian congregation in Philadelphia. In May, 1812, a church building was commenced, and was opened for public worship on February 14th, 1813. It had lay preaching till 1825, when Dr. Furness was installed its minister. He closed his active ministry in 1875, but remained pastor emeritus till his death. This, of course, was not the first Unitarian society in the United States. In his



JAMES FREEMAN CLARKE, D.D. (1810-88)



WILLIAM ELLERY CHANNING, D.D. (1780-1842)

From the original portrait (1839) by S. Gambardella



EDWARD EVERETT HALE, D.D. (1822-1909)

the nineteenth century we find a considerable number of ministers who were quietly so a few years before. We begin, however, to trace the growth of distinctly Unitarian sentiment in America from about the middle of the eighteenth century. The first place on record as an avowed preacher of Unitarianism belongs to Dr. Ebenezer Gay. He was born in Massachusetts on August 15th, 1696. In the year 1717 he was ordained into the ministry. While quite a young man Gay was regarded for his profound

learning as a leader among the churches. His sole pastorate was that of the congregation of the First Church in Hingham—probably the longest sole pastorate on record. He died in 1787, in the ninety-second year of his age and the sixty-ninth of his pastorate, on a Sunday morning while preparing for the usual pulpit service. "Sixty years ago," declared President Adams in 1815, "Dr. Gay, of Hingham, was a Unitarian;" others testify that he was the embodiment of the spirit of free inquiry and rational piety, while the serenity of his mind and the evenness of his temper made him an agreeable companion and a dear friend. His preaching was chiefly of a practical character, and his beneficent actions lent a charm to his whole life. According to Dr. Peabody, the three doctors of divinity, Gay, Chauncy, and Appleton—nearly coevals—"were virtually as brothers, and the trio performed the principal parts in the ordination of Dr. Howard, of the West Church in Boston, who was settled as a Unitarian." This was about the year 1755; and a little while previously, Dr. Mayhew, Howard's predecessor at the West Church, had issued a volume of sermons which ignored the doctrine of the Trinity. Howard experienced much inconvenience and much danger during the revolutionary era, and for a time was compelled to leave Boston for Nova Scotia, preaching at



SAMUEL LONGFELLOW (1819-92)

Halifax with great acceptance; he was at length permitted to return to his Boston flock, and no inducements could prevail with him to leave his charge again. He died in his seventy-second year. In 1794, Dr. Priestley, homeless in England, went to America, and this helped to give a considerable impulse to Unitarian doctrines in that country. Priestley organised a Unitarian congregation in Philadelphia. In May, 1812, a church building was commenced, and was opened for public worship on February 14th, 1813. It had lay preaching till 1825, when Dr. Furness was installed its minister. He closed his active ministry in 1875, but remained pastor emeritus till his death. This, of course, was not the first Unitarian society in the United States. In his



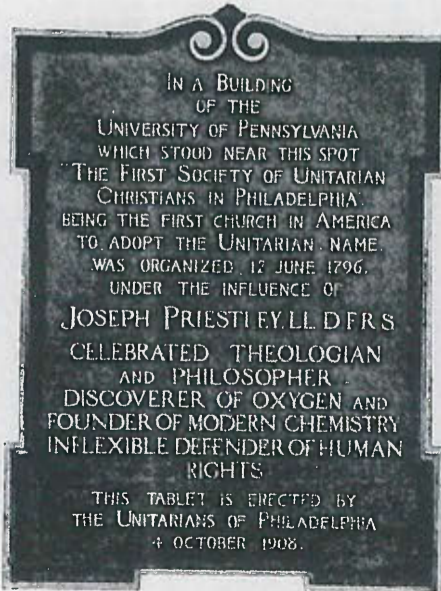
JOHN WHITE CHADWICK (1848-1904)

who acknowledged his indebtedness to Theophilus Lindsey [the founder of the Essex-street Unitarian Chapel, London], in his preface. In 1787 Freeman was installed by his vestrymen—he had been a lay reader before that—no bishop being willing to lay his apostolic hands upon a head so full of heresy."



ROBERT COLLYER (1806-1912)

There were other Episcopal churches, as Mr. Chadwick points out, which the new wine made for a while somewhat unsteady in their gait, but they all settled down at length into sober acquiescence. It was very different in the Congregational churches. These furnished the Unitarian body with nearly all its early churches in America, as the Presbyterians furnished us with nearly all our churches in England. Ecclesiastically speaking, the Unitarian Church in America is "the liberal wing of the great Congregational body which founded the first colonies of New England and gave the law to Church and State for more than two hundred years." Nor does it appear that the preaching of Freeman, Priestley, and others excited much commotion or excitement at first, as might have been expected. For the Republic has been blessed with men as its



Tablet placed by the Unitarians of Philadelphia at the spot where, in 1796, Dr. Priestley delivered the first Unitarian address in that city.



Rev. SAMUEL A. ELIOT, D.D.
President of the American Unitarian Association.
Well known and loved in England.



JULIA WARD HOWE
(1819-1910)

Unitarian preacher, lecturer, and writer of great persuasiveness and force; famed as the author of the "Battle Hymn of the Republic." The writer of her obituary in the *Times* said: "Three days after the birth of Queen Victoria, in Kensington Palace, and her little girl was born, in New York City, who achieved a position in her native land which almost entitles her to be called the uncrowned Queen of the United States."



Rev. S. M. CROTHERS, D.D.
During 1912 Dr. Crothers preached at many places in England, Scotland, Ireland, and Wales.

foremost leaders of clear heads and large human sympathies, who cherished a strong desire that absolute liberty should be enjoyed, in a religious as well as in a political sense. We have before us the testimony of the first Presidents of the United States—Washington, Jefferson, Adams, and others—and they emphatically declare that men must not be interfered with or intimidated in the pursuit of any inquiry; while we have further testimony that many of the leading men who were the guides of the Republic in its earlier days were in much sympathy with our religious views.

About the commencement of the last century, however, an uneasy feeling prevailed in and around Boston at the spread of Unitarian sentiment among the ministers of the Congregational churches. The preaching of not a few of the leading divines was divested of every vestige of the Trinitarian theology. In 1804, a periodical named the *Monthly Anthology* was commenced, and was known to be on the side of Unitarianism. This was soon followed by others which were explicitly Unitarian. The great conflict, which was inevitable between the different schools of theological thought, was carried on with all the sincerity and ability of learned men in 1815. This crisis was foreseen, and had been in part prepared for, by both sides. The controversy was between ministers of the same Church. On the Unitarian side were Drs. Channing, Worcester, Ware, and other men of intellectual might and great religious influence in Boston. They were met by very able disputants on the Trinitarian side; and the battle ended with a memorable rupture among the Congregational churches. From that time the protagonists declined to exchange pulpits, and to have Christian fellowship with one another; but now, after nearly a hundred years, a kindlier feeling prevails. Soon after the conflict we have referred to, both sides were more clearly outspoken, and many new churches were formed and took the Unitarian name. In this connection, the preaching of Dr. Channing was most remarkable in its power and influence. He was listened to everywhere by thousands of people in all conditions of life. His sermons were printed and circulated by tens of thousands, and sent to different countries. They had a quickening and reformatory influence wherever they were read.

In 1825, Dr. Channing, Dr. Gannett, and others formed the American Unitarian Association. They felt that, if their position was to be maintained, and if the religious views which they believed to be true were to be diffused, they must form a society for this express purpose. It is an interesting fact that, without concert with the Unitarians of Great Britain, the American Unitarian Association was formed not only in the same year (1825), but in the same month, and on May 24th, the day before the British and Foreign



THEODORE PARKER,
1810-1860.

PREACHER, REFORMER, SCHOLAR.
MASTER OF WIDE LEARNING, APPLIED TO HUMAN USES BY FRANK AND UNSPARING SPEECH.
FEARLESS FOLLOWER OF JESUS, BEARING WITNESS TO THE TRUTH.
LOVER OF RIGHTNESS, HATER OF INIQUITY.
A HERO IN FIGHT, A SAINT IN PRAYER.
HE PROCLAIMED AS HUMAN INTUITIONS THE PERFECTION OF GOD, THE AUTHORITY OF CONSCIENCE, THE ASSURANCE OF IMMORTALITY.

From the inscription on the Memorial Tablet in the Chapel of the Harvard Divinity School, Cambridge, Mass.



HENRY WHITNEY BElLOWS, D.D.
(1814-1882)

Under whose splendid leadership American Unitarianism had its new birth in 1865, when the National Conference of Unitarian and other Christian Churches was formed.

Unitarian Association was formed in London. In the first annual report of the latter (1826) occurs the following: "The Committee have received copies of the Constitution and Circular of the American Unitarian Association, and a letter from its secretary, Rev. Ezra S. Gannett. He justly remarks that the coincidence between the British and the American societies in name, objects, and time of organisation, without any previous concert, affords to the friends of pure Christianity in each country promise of sympathy and encouragement." During the whole period of nearly ninety years the two Associations have shown towards each other the most friendly disposition, and this, at times, in the midst of the discussion of some questions which have excited considerable feeling.

Space does not permit of our following further the progress of Unitarianism in America. Suffice it to say, that its exponents have been many and distinguished men and women in the realms of theology, philosophy, poetry, literature, and science, as well as in the domain of philanthropy and statesmanship. The influence of many great Unitarian preachers, poets, and writers, whose names occur to us at random—Channing, Parker, Bartol, Bellows, Hedge, Dewey, Pierpont, Sears, Freeman, Clarke, Ralph Waldo Emerson, Oliver Wendell Holmes, Joseph Tuckerman, the brothers Longfellow, John White Chadwick, E. S. Gannett, Julia Ward Howe, Edward Everett Hale, Robert Collyer, and many others, not to mention those now living—has permeated far beyond the limits of the denomination to which they belonged. Then there have been eminent statesmen and jurists who are famous the world over, among them no fewer than five of the United States Presidents.

While forty years ago there were 362 Unitarian churches in America and 397 ministers, the latest list of Unitarian churches in the United States and Canada contains the names of 491 societies and that of ministers 540 names. Twenty-nine ministers were added to the list last year; of these, five came from the Unitarian Divinity Schools, two from the Trinitarian Congregationalists, nine from the Universalists, one from the Disciples of Christ, two from the Baptists, two from the Reformed Church, one from the Evangelical Lutherans, one from the Independents, while six were already Unitarians. There are connected with our body in the United States a large number of district missionary conferences, Sunday-school societies, ministerial associations, theological institutions, charitable institutions, and clubs.

Moreover, in addition to those American churches which are distinctly enrolled in the Unitarian fellowship, there is the whole Universalist body, with about a thousand churches, which also holds Unitarian doctrine, though laying its special emphasis on the doctrine of universal human salvation.

THE UNITARIAN
CHURCH
IN HUNGARY.



The Right Reverend Bishop FERENCZ



Rev. NICOLAS JÓZAN, Budapest



Professor G. BOROS, D.D.

THE Unitarian Church in Hungary, which comprises now all the Unitarians of the land, was—as the latest shoot of the Reformation of the sixteenth century—founded in Transylvania, then a separate principality under King John Sigismund. Unitarian teaching is said to have been imported to Transylvania by George Blandrata, who had to leave Italy for Poland on account of his heretical views. From thence he went to Transylvania in 1563, and acted at the Court as counsellor and physician to Queen Isabella, John Sigismund's mother. It is admitted that George Blandrata had a great share in the spread of Unitarian belief, grounded on a belief in the one and only true God, which is the main point of difference between us and the rest of Christian churches. It is, nevertheless, true that he could hardly have succeeded in popularising Unitarian ideas, and making them acceptable to the rank and file, had not Francis Dávid come to his assistance as the champion of a new Reformation, whose burning eloquence and apostolic wisdom put the corner-stone of reason to the high altar of our faith. Francis Dávid is therefore duly recognised on all hands as the founder of the Unitarian Church of Hungary. Born in 1510 at Kolozsvár, after a course of study at home and abroad, he settled as a clergyman in the country, but nursed his love for the ideas of the Reformation, which was natural in an alumnus of Wittenburg University. Always keeping pace with the progressive spirit of the age, he made up his mind to join first the Lutheran, then the Calvinist Church, in each of which he subsequently rose to the high distinction of a superintendent (bishop),

until in 1566 he declared himself, in open debate, for God, One in person and One in substance, and devoted the rest of his life and energy to the spread of this deep-seated conviction. A big boulder-stone, said to have stood on the corner of Torda-street at Kolozsvár, is still treasured by the church with great respect. It was from the top of this that, according to tradition, Francis Dávid, on his return from the Council of Gyulafehérvár, expounded his doctrine of God, and by the spell of his personality and the simplicity of his faith persuaded the whole population to embrace the Unitarian religion. John Sigismund, the young Prince, was very much in favour of the new movement, and in 1568 he openly sided with it and contributed by this means in a large measure to the spread of the liberal faith. The nobility of Transylvania followed his example.

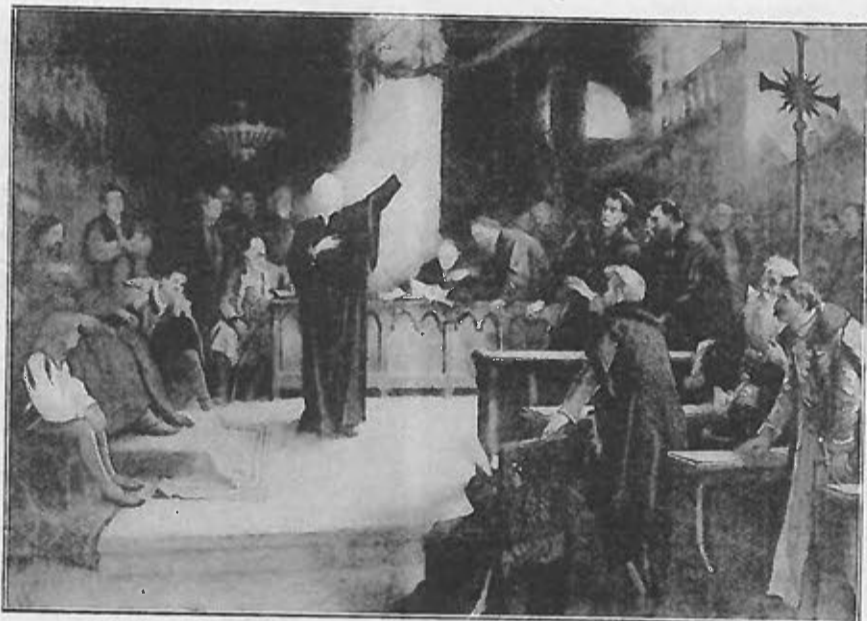
The Diet of Torda, the same year, proclaims and codifies the liberty of conscience, and grants equal rights to all the Christian denominations of the land. It had been enacted that for his religious conviction no one should be persecuted or condemned, and that every one might follow (out of four accepted religions) that one which pleased him best. In 1571 at the Diet of Marosvásárhely the Antitrinitarian Church—the community of those who believe in the One and only true God—is acknowledged again as a lawful denomination of the country, on equal standing with the Roman Catholic Lutheran, and Calvinist churches.

The simple and pure religious principles of the new Church pleased chiefly the Magyar population of the country; so that within a short time more than four hundred congregations joined the leaders of

the new faith together with their ministers, and some forty or fifty did the same in Hungary proper. Unfortunately, however, the law was here not so tolerant, and consequently the Unitarians of those parts suffered great persecution, and the congregations could not resist pressure for more than fifty years. In the meantime a painful conflict broke out among the Transylvanian and Polish Antitrinitarians, some sections maintaining the continuance of the invocation of Jesus Christ in prayers. George Blandrata led the Polish party, and since he had been unable to convince Francis Dávid of his error, tried all in his power to prevail on the Prince, now a Roman Catholic of the Báthory stock, to summon and condemn him before the Diet for breach of law. The great pioneer of liberty was imprisoned for

life in 1579 and died a martyr's death in the castle of Déva, November 15th the same year. Immediately after, a confession was drawn up almost exclusively with the intention of pressing the worship of Christ upon the people and the preachers. In consequence of this a number of the best men left Transylvania and took refuge in Hungary proper, but could prosper only for a short time.

In spite of all, the Unitarians of Transylvania held their position during the seventeenth century fairly well. They were able to give their ministers and professors a good education in their own College at Kolozsvár and in Leyden and other Dutch universities, with the help of the Remonstrant brethren of Holland. A more sad and dangerous epoch came upon them as soon as Transylvania ceased in 1691, to



Francis Dávid before the Diet at Torda, 1568, declaring that faith is the gift of God. This was the establishment of the Unitarian faith in Transylvania. The youth sitting on the right of Francis Dávid is Prince John Sigismund.



Hon. GABRIEL DANIEL
Chief Curator of the Hungarian Unitarian Church.



M. VÉGH, Sec.



Rev. L. GIORFI



Dr. K. GÁL,
Director, High School



Rev. S. CSIFÓ,
Dean, Theological College.



Hon. GABRIEL FEZETE
President of the Consistory.

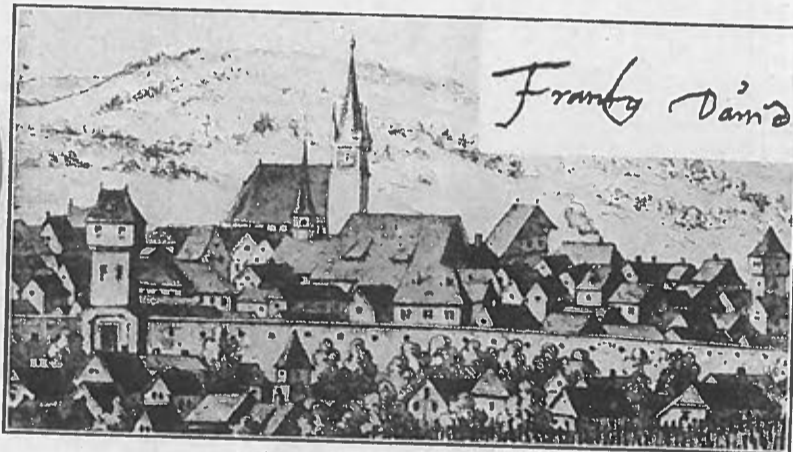
be an independent principality and became part of the kingdom, and subject to the rule of the Emperor of Austria. The House of Hapsburg had always been a patron to the Roman Church, and Protestants and Unitarians, under their sway, became an easy prey to the zeal of the Jesuits. The Unitarians, already weakened and decreased in number, were first and foremost on their list of terror. As early as 1693 they fell upon our famous College at Kolozsvár, and twenty-five years later upon the Kolozsvár church; and not only the cathedral and two other church buildings, but also the newly-built College, library, and all the landed property were transferred to them through the faithful assistance of the Emperor's army. The loss of the Unitarian body in the town of Kolozsvár might be estimated at two hundred thousand crowns, and it was only the beginning of the wholesale persecution and eviction of Unitarians all round. The Unitarians of Transylvania had, in this unequal contention, to rely on themselves and trust to God, and such a strong

vich, did nobly repay the Transylvanians all the kindness that they had accorded to his forefathers. He made his will for the benefit of the Unitarian body in 1837, and thus laid a safe foundation for the future. Let us also note that just when the revival had begun, a Transylvanian nobleman bequeathed a large sum for the support both of Church and College at Kolozsvár, and gave thereby a new stimulus to our educational and church life.

The epoch-making year of 1848 brought new life and hope also to the Unitarians. The union of Transylvania with Hungary was declared and enacted in the Statute-books, and Unitarian religion gained lawful rights all over the kingdom. In 1822 the English Unitarians offer their friendship to the Hungarians. By and by an intimate friendship is created, and moral and material support is given to the brethren in Hungary. Theological Colleges open their gates to our Divinity students. These, in return, translate English works into Hungarian; and especially through the Gospel-like



JOHN SIGISMUND
Prince of Transylvania
(Died 1571).



KOLOZSVÁR IN THE TIME OF FRANCIS DÁVID



FRANCIS DÁVID
From a relief in the Unitarian
College, Kolozsvár.

faith did save them from annihilation. It must always be remembered in this connection that the free-born and enlightened Szeklers of Transylvania, who had become followers of Francis Dávid, kept faithful and true to him and resisted the cruel persecution of more than one hundred years. The French Revolution then relieved also the Unitarians of Transylvania from the heavy bondage of Catholic reaction.

A very touching incident must be noticed here. The Polish Antitrinitarians were driven out from their country in 1660. Nothing can measure the loss in educational and in other institutions. Some of the foremost nobles of the country left their home and fatherland in order to save their faith. Whole flocks emigrated to the West, and chiefly to the South. Here they met with a cordial reception, and especially at Kolozsvár, where a large flock, a congregation with a standing minister and a presbytery, settled for good. Their minute books, hymnals, and prayer-books in the original mother-tongue are still kept in sacred safety, though the congregation itself had amalgamated with the Magyar church towards the end of the eighteenth century. One of the Polish descendants, Paul Augustino-

works of Dr. Channing, they influence the spirit of the liberal thinkers of Hungary not only in the Protestant, but also in the Catholic Church.

The Unitarian movement of the sixteenth century had found a strong helpmate in a free Press that was ready to publish in Latin and Hungarian the works of Francis Dávid, the founder and first bishop of the Unitarian Church in Hungary. It was the best means for our ideas to reach the cultivated class and to spread among the people. Bishop Dávid's splendid literary activity might be judged from a whole set of works flowing from his pen—to the number of twenty-five—and embracing a wide domain of thought and feeling.

The *Christian Seedsower*, the *Unitarian Magazine*, *Women's World*, *Unitarian Church* continue to do great service to our cause in harmony with the spirit of the age that seems to call forth these periodicals to supply a constant need in our spiritual life. The translation years ago of Channing's works into Hungarian had met with a signal success, and its influence secured an eager reading public for English and American Unitarian literature generally.—The number of Unitarians in Hungary at the present time is about eighty thousand.

INDIA.

Among the many idolatrous sects of India, nearly a hundred years ago, Rajah Rammohun Roy (1772-1833) started a bold and courageous reformation. He came to England for protection and sympathy, which he found among kindred spirits who were striving to achieve in this country reforms similar to those which he had set himself to accomplish in his native land. For the first beginning of the spread of the principles of Unitarianism in India, then, we must go back to the early decades of the last century. The earliest Unitarian mission in India was started in Madras in 1813, by Mr. William Roberts, a native, who, after perusing the Sacred Books with care, and settled in his mind that the Unitarian form of worship was true, began to propagate his views. He gained some converts, and afterwards constructed a chapel, purchased a piece of ground in Kilpauk for the burial of deceased Unitarians, about a furlong distant from the chapel and also built a parsonage next to the chapel, for his own occupation and for that of those who should succeed him in conducting the mission. Hearing of the Unitarians in England, he wrote to them regarding the work he had undertaken. Unitarians in England recognised Mr. Roberts as one of their body, strengthened and encouraged him by pecuniary help to publish the works written by him in upholding his views. Roberts died in April, 1862. He was buried in the little cemetery which he himself had provided in Kilpauk, Madras. A tomb was erected by his congregation over his grave, and shortly after, his son, also named William Roberts, succeeded him in the ministry.

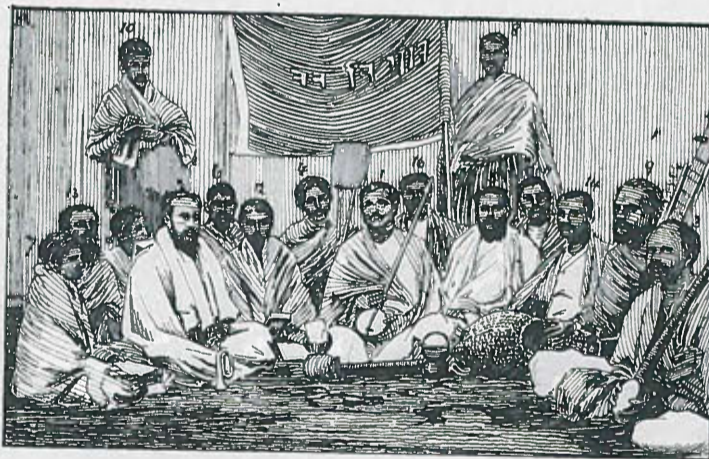
In Calcutta, an attempt at Unitarian organisation was made as early as the year 1823. In this connection it may be mentioned that the fact is on record that the British and Foreign Unitarian Association itself owes its inception (1825) partly to the stimulus to the cause of Unitarianism as a world-movement that came from India when a Baptist missionary, Rev. William Adam, was won over from Trinitarianism through the influence of Rajah Rammohun Roy, who was one of his pupils. This notable conversion took place in 1821; and in 1823 the Calcutta Unitarian Association was formed, which consisted of six Englishmen and three Indians. Mr. Adam was its first missionary, and for some years a Unitarian service continued to be conducted in Calcutta. It was on the expiration of this humble Association that the movement now known as the Brahmo Somaj was commenced on August 20th, 1828, by Rammohun Roy and a few friends, a place of public worship being opened on the Chitpore road, in Calcutta, and was duly and publicly inaugurated on January 23rd, 1830, by the consecration of this "first house of prayer," now known as the Adi Brahmo Somaj. The ceremony was performed by Rammohun Roy in the presence of five hundred of his countrymen and one Englishman, Mr. Montgomery Martin. This was the first place of worship of its kind in the history of the country. Amidst the myriad of temples scattered over the land, which bore testimony to the great piety of the Hindu race, there was not one that was dedicated to such a purpose. The American Unitarian Association sent Rev. Charles H. Dall to Calcutta as its missionary in 1855. For thirty-one years Mr. Dall rendered faithful and admirable service, not only as a teacher and representative of Unitarian Christianity, but in promoting all forms of human service and religious co-operation. On his death in 1886 the mission as a distinctive one was suspended; but Unitarian principles continued to spread. It was felt that the Brahmo Somaj—or of India, whose principles largely resemble Unitarianism—would

better be entrusted with the religious future of the country. With this native association the Unitarians of England and America have ever held friendly relations. Indeed, the origin of the Brahmo-Somaj (1830) is distinctly traceable to Unitarian influences. Its founder was the famous pundit, Rammohun Roy, already referred to, who very early in life appears to have adopted views similar to those then generally held by Unitarians.

In 1831 Rajah Rammohun Roy paid a visit to England with the immediate object of pleading before the authorities of the East India Company the case of the ex-Emperor of Delhi—a mission with which he was entrusted as his ambassador; though it appears that he desired at the same time to baffle the efforts of his adversaries in connection with certain social and religious movements in which he was engaged. On his arrival in this country he was befriended by the leading Unitarians, and he made no secret of his own religious views. The career of this remarkable man closed in 1833, and his remains rest in the Arno's Vale Cemetery, Bristol, over which his friend and disciple, Dwarka Nath Tagore, built a beautiful mausoleum. But the work which he had commenced in his native country made progress; and in 1839 it was joined by Babu Devendra Nath Tagore (1816-1905). The Brahmo Somaj was then nothing more than a small group of worshippers inspired by the study of the Vedas. Devendra Nath gave purpose and system to the new society. He furnished it with a covenant and a liturgy. But the activity of the Brahmo



RAJAH RAMMOHUN ROY



ORIGINAL LEADERS OF THE BRAHMO SOMAJ

(1) Keshub Chunder Sen; (2) Protab Chunder Mozoomdar; (3) W. N. Gupta; (4) M. N. Bose; (5) A. L. Bose; (6) A. N. Gupta; (7) G. G. Roy; (8) K. C. Mitra; (9) T. N. Sanyal; (10) P. M. Chodari; (11) P. K. Sen; (12) G. C. Sen; (13) K. N. De; (14) D. N. Mozoomdar; (15) B. C. Roy; (16) R. C. Senha.



KESHUB CHUNDER SEN

Theistic Church India and did much good work. In 1896-7, Rev. James Harwood, B.A., went on a six months' visit to India as the representative of

entire period of reform since the introduction of English education, and he lived to see the fabric of Hinduism transformed. He came of a noble and illustrious stock; and had received his early education in the school started by his father's friend, Rajah Rammohun Roy himself. He died on January 19th, 1905.

The sympathy already existing between the Brahmo Somaj of India and the Unitarians of England was deepened when, in 1870, Keshub Chunder Sen visited this country and preached in many Unitarian chapels in London and the provinces. "Your Unitarian religion is mine," he declared to Mr. Spears, "and I have a profound reverence for Jesus, though I call not myself a Christian." Since then the friendly relations have been enhanced by the visits to this country and America of Protap Chunder Mozoomdar (1840-1905), bringing the Brahmos and the Unitarians into closer sympathy and co-operation. Other leaders of the Indian movement have visited this country from time to time, notably Professor Benoyendra Nath Sen, of Calcutta, in 1905-6. In 1895, Rev. J. T. Sunderland, an American Unitarian minister, but under the auspices of the British and Foreign Unitarian Association, visited India and did much good work. In 1896-7, Rev. James Harwood, B.A., went on a six months' visit to India as the representative of



BRAHMO AND UNITARIAN WORKERS, 1912

Rev. N. Chakrabarti in the centre (sitting); on his right Rev. David Edwards (sitting); on his left Mr. Riang Pohlong (sitting); and on his right Mr. Shyrwod (standing)—both Unitarian mission workers.



LEADERS OF THE KHASI HILLS UNITARIAN MISSION, 1907

Front row (sitting), U Kat Kuli (Jowai); Robin Roy (sitting in front); Moni Roy; U Mar Sutuga (Jowai); Ruju Roy; Jikha Singh; U Donnonglamin (Nongtalang); U Iangkasar (Jowai); U Maharaj (Shillong); Baiong Shalam (Jowai)

the British and Foreign Unitarian Association. Then on Mr. Harwood's return (1897), the Indian Committee of the Association appointed Rev. S. Fletcher Williams (1842-1901) as Missionary Agent in India for three years; he preached and lectured in various parts of the country with wonderful success.

The various sections of the Brahmo Somaj have societies in many parts of India, with central offices in Calcutta. Mr. Promotho Loll Sen, Mr. Bipin Chandra Pal, Mr. Hem Chandra Sarkar, Mr. V. R. Shinde, Dr. V. A. Sukhtankar, and Mr. P. S. Bose, who are among the leaders of the movement, have all been students at Manchester College, Oxford, holding scholarships from the British and Foreign Association. Of the careers of two distinguished scholars whose portraits are given below, some particulars will be found among the short biographies in the present issue.

In Madras, as we have already seen, Rev. William Roberts, a Hindu preacher, and his son and successor, long maintained a

June, 1889, under the auspices of the Sadharan Brahmo Somaj, Calcutta, by Rev. N. Chakrabarti. There are twelve congregations, three small day-schools, one Sunday-school, two homœopathic dispensaries, and two women's meetings. Besides, there are conversational and other week-night meetings at different centres. The Mission has its headquarters at Cherrapoonjee, and the work is conducted by five mission workers under the guidance of Mr. Chakrabarti. The work of the Brahmo Mission here is limited to the Khasi Hills proper; that of the Unitarian Mission to the Jaintia Hills portion of the district. A son of Mr. Edwards is now studying for Unitarian missionary work in the Khasi Hills; he is supported by the British and Foreign Unitarian Association. It may be added that the Brahmo Somaj has societies and houses of prayer all over India, the central office being in Cornwallis-street, Calcutta. In conjunction with the Prathana Somaj of Bombay, it has recently begun an interesting work among the depressed classes, striving to



Prof. G. SUBBA RAU, M.A.



A GROUP OF KHASI HILLS UNITARIANS



Prof. B. M. SEHANAVIS, B.A.

Unitarian mission; while in 1889 a distinctive Unitarian movement was started in the Khasi Hills by Mr. Kissar Singh, who became a convinced and earnest Unitarian through reading the works of Channing. The first congregation in this part of India is that at Nongtalang, founded by U Heb Pohlong. The chapel is built on the edge of the plateau on which the village stands, and just above a precipice. The views from the chapel are magnificent. In the valley below are tall palms, tree ferns, jacks, peppers, orange and lemon trees, plantains, papayas, and other tropical plants. The Plain of Sylhet and Cachet, dotted all over with shining lakes and traversed by serpentine rivers which are fringed with beautiful trees along their banks, begins from the foot of the plateau a few thousand feet below, and is bounded in the blue distance on the horizon by the hills of Lushai and Tipperah.

The second congregation was opened at Jowai in 1891 by Hajom Kissor Singh; the third by David Edwards at Raliang in 1893. Edwards had been ordained by Rev. J. T. Sunderland in 1896. There are at present six congregations at Jowai, Nongtalang, Raliang, Nougtraw, Padu and Mawpdanig, under the charge of five mission workers, including Rev. David Edwards. The Union was first helped by the American Association, but afterwards transferred to the charge of the British and Foreign Unitarian Association, which has placed this Union under the supervision and management of Rev. Nilmani Chakrabarti, a Brahmo missionary since 1904. There are also three small schools for children, respectively at Raliang, Nongtalang, and Mawpdanig. Besides the distinctive Unitarian mission, there is also a Brahmo Mission in Khasi Hills. This was founded in

abolish child-marriage, enforced widowhood, and other evils of Hindu society. This work was originated under the leadership of Mr. V. R. Shinde, who, while in England, was greatly impressed by the Domestic Mission work among the poor undertaken by Unitarians in London, Manchester, Birmingham, Bristol, and other great industrial cities, and on his return to India he founded a society whose mission it is to reach the great mass of poor people bearing the dreadful name of the "untouchables." In spite of serious difficulties and age-long prejudices, the movement has so far been very successful. The Somajes publish a number of weekly journals.

WHO DEGRADE CHRIST?

UNITARIAN Christians are charged with degrading Christ. Who degrade Christ? They that behold in him a man in all respects like his brethren, tempted as they are, yet without sin; made perfect by suffering; despising the shame for the glory that was set before him; yielding up his life with assured faith in the promises of God that he should receive it again; and giving to all an example of sinless purity and unfainting obedience to the will of God? Or they who regard him, as himself a divinity or a super-angelic nature, superior to suffering, superior to temptation, incapable of sin; whose sinlessness, therefore, had no merit, whose devotion had no heroism, whose resurrection is in itself no demonstration that man will be raised from the grave; whose life and martyrdom, whose actions and sufferings are too supernatural for example, can awaken no admiration, can excite no sympathy?—From an old Unitarian Journal.

THE PROSPECTS OF LIBERAL RELIGION IN FRANCE.

The whole religious situation in France at the present time is controlled by one event, viz., the disestablishment of the Churches, effected by Act of Parliament, December 9th, 1905. The abolition of the Concordat of 1801, and of the Organic Law of the 18th Germinal year X, by which Napoleon I. had settled the relations between



Prof. JEAN REVILLE,
D.D.

Church and State, must necessarily influence the Churches. If, on the one hand, this Act deprived them of the financial aid of the State, and of several privileges, on the other hand, it freed the Churches from governmental control, except in regard to matters affecting public order, and the power of acquiring land, houses, &c. On principle, the Act of Disestablishment ought to bring about an increase of liberty, and therefore of activity, in the field of religious thought and charitable work. But, as a matter of fact, these happy results have been partially prevented through the refusal of the Pope to sanction an Act in regard to which, strange enough, he had not been consulted. The Protestants and Jews, on the contrary, submitted to the law, and established the so-called "Associations Cultuelles" (i.e., Associations for Worship). Hence, it may be inferred how different the results have been in the case of the Roman Catholic Church and in that of the other denominations.

ROMAN CATHOLICISM.

In regard to the Roman Catholic Church, the first result has been the victory of the Ultramontane party. The Pope, being no longer bound to come to an agreement with the President of our Republic in regard to the nomination of bishops, appointed to every vacant see devotees of the principle of authority, strict adherents of the dogmas of the Syllabus, and excluded from the lecturerships in the seminaries and Catholic institutes all men imbued with Gallican principles. Hence, manifold conflicts arose between the bishops and the parish priests, many of whom had a strong affection for the Republic. Consequently, many of the *curés* resigned their office, and a great decrease in the number of students in the clerical schools set in. Moreover, the Pope, by his encyclical *Pascendi*, which condemned indiscriminately as "Modernists" several categories of widely different Catholic thinkers, has spread a kind of terrorism among the clergy; every broad-minded preacher is put to silence; the progress of theological science is stopped. In one field only, Disestablishment has brought about good results. The private Catholic schools, the societies for the care of apprentices, the so-called "social" work, have increased on a large scale.

PROTESTANTISM.

Quite different have been the effects of the separation of Church and State on Protestantism. In the first place, it has given to the laity, to both men and women, the opportunity of taking a larger share in the inner life of the Church. We had before "elders," i.e., members of the Church Councils, and "deacons," i.e., men entrusted with the collection and distribution of alms. Now, since the Act of Disestablishment has made a strict separation between the powers of the "Associations for Worship" and the work of the deacons (the "Diaconat"), the laymen in every parish are obliged independently of the clergyman to organise a "society for charity," in obedience to the law of 1901 on the Associations. This necessity has brought about a fervent zeal for Church work among the men and women of the laity, who have set to work to organise these Associations. Disestablishment has also afforded the opportunity of conferring upon women the place in Church life to which for some considerable time they had been entitled by their interest in, and devotion to, religious matters. In almost all the "Associations for Worship" they have not only received the vote, but have also been made eligible for membership. Our schools of divinity, which for the first year after the disestablishment suffered from lack of students, have now recovered themselves. If they have lost in numbers, they have gained in quality. All our students are now inspired by an earnest vocation for the ministry of the Gospel, and study diligently to meet the requirements of modern apologetics.



Prof. G. BONET-MAURY,
D.D.

JUDAISM.

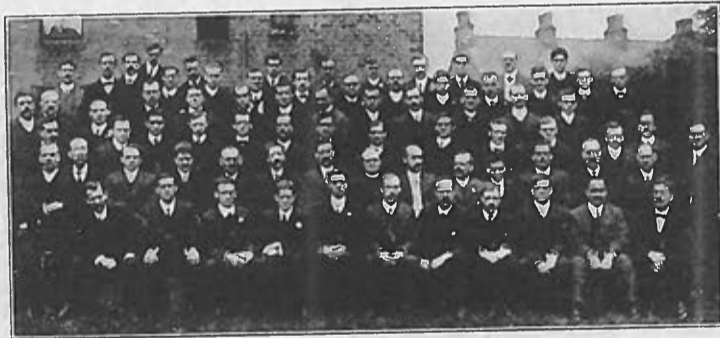
The Jewish congregations, also, have shared in this religious progress. A new synagogue was established in Paris four years ago by the determination of several women of initiative, where part of the service is rendered in the vernacular, and religious instruction is given by Rabbi L. Germain Levy to the girls who previously were left in almost complete ignorance of their religion.

In short, it seems to me that, among the non-Catholic denominations in France, there has been a great advance in religious life since the Act of Disestablishment; our Protestant Churches are permeated with a liberal, peaceful and progressive spirit. These are the Churches which are preparing the Sixth Congress (International) of Religious Progress (Free Believers and Progressive Christians), to be held in Paris, July 16th to July 20th, 1913.

GASTON BONET-MAURY.

OUR YOUNG MEN: A NEW INSTITUTION.

For the first time, the "Essex Hall Year-book," in its list of benevolent and educational societies, includes this year the North Cheshire and District Union of Men's Classes. In the earnest hope that the idea may commend itself to schools in other parts of the kingdom, the present writer heartily responds to the Editor's kind request to furnish a brief account of the rise and progress of the Union. At Oldham, on July 15th, 1911, a conference was held between the Oldham and Mossley Men's Classes. Mr. William Marcroft, an enthusiastic worker among young men, presided, and an address on "Young Men's Classes: Some Aims and Pitfalls," was given by Rev. H. Fisher Short. Towards the end of his address, the speaker threw out the suggestion of forming the classes in the neighbourhood into a Union, with a common syllabus providing for regular interchanges of speakers. This part of the address was elaborated and published in the next number of the *Sunday-school Quarterly*. Early in 1912, the matter was further discussed in the Mossley class, and the Secretary, Mr. Herford Heap, was instructed to send copies of the *Quarterly* to all the classes in the vicinity and invite them to send representatives to consider the scheme. In parenthesis, a well-earned tribute may be paid to Mr. Heap. The success of the Union is very largely owing to the zeal, energy and ability with which he has thrown himself into the work. The Mossley meeting was followed by others at Stalybridge and Ashton-under-Lyne, at which



YOUNG MEN'S CLASS, CHRISTIAN SUNDAY-SCHOOL, MOSSLEY

the Union was inaugurated, and the first quarter's syllabus drawn up. The officers appointed were:—President, Rev. H. Fisher Short; Vice-presidents, Mr. William Marcroft, Mr. H. J. Broadbent (President, Manchester District Sunday-school Association), Mr. R. Firth (President, North Cheshire Unitarian Sunday-school Union); Secretary, Mr. Herford Heap; Treasurer, Mr. H. Dillecate; Committee, two representatives from each affiliated class. The Union started

with twelve classes, namely, Ashton, Bostonhills, Denton, Dukinfield, Failsworth, Flowery Field, Gee Cross, Mossley, Mottram, Oldham, Stalybridge and Stockport. The classes at Gorton and Glossop have joined since. At the time of writing, however, two classes are temporarily omitted from the joint syllabus. As an example of the excellent work being done it may be noted that the present syllabus provides for forty visiting speakers at the twelve classes, in addition to which help is being given to the recently formed men's class at Marple. In itself, this great inter-

change of members is an achievement; but it is more than interesting. It is forming living links between the classes which hitherto have been plodding on in isolation. Moreover, new interest is being stirred and new members attracted as the result. Indeed, all the classes testify to the immense benefit they derive from their connection with the Union. Much more might be said, but our space is exhausted. We can only add, where two or more classes are near enough to unite, "Go ye and do likewise. This do, and ye shall live."—H. F. S.

THE NEW MOVEMENT IN ITALY.

The Unitarian movement in Italy in the last century was associated with the names of Senator Mamiani, of Rome; Professor Bracciforti, of Milan; Signor Sbarbaro, of Modena, and others. This work was chiefly done through the Press. The Italian Association of Free Believers represents a new and unique ethico-religious movement in Italy. It had its origin in May, 1911, and, considering all the circumstances, has already achieved a marked success. With the decline of materialism a spiritual tendency has gone on, accentuating itself even in Italy. In the bosom of the Roman Church itself the predominating Modernism made affirmations in the reviews and other periodicals showing a decidedly rationalistic tendency. The conflict still goes on, the liberals gradually gaining in numerical strength. Theosophic and Spiritualistic associations were formed; they publish journals and reviews—an indubitable index of souls seeking for the supernatural. Philosophic schools and congresses have showed similar tendencies. There is an increasing number of historical works, and though most of these have been written by foreigners, they have been a marked success and have had a good sale. This general tendency, which is still on the increase, has led many to draw nearer again to the Papacy (for lack of anything else), to which much is pardoned on account of its ancient greatness and its social and political influence. It has led others to a golden dream of the reform of the dominant Church—reform which should reconcile respect for dogma with a legitimate liberty in critical studies. In the life and development of the Protestant Church, however, the tendency has wrought no result.



PROFESSOR JOVACCHINI

Why was this? I believe, and many of the distinguished Protestant pastors think as I do, that it is entirely on account of the theological creed and the metaphysic which Italian Protestantism dare not throw off. Having had its rise among people of limited education, it fears to lose the people it has already won, without gaining others. Tied to foreign "orthodox" Churches, it dares not declare itself liberal, lest it should lose their wonted support. This being the case, it would seem necessary to begin again independently of existing congregations, free from every tradition and every kind of obligation.

It was upon this basis that the work of our Italian Association of Free Believers was initiated. It was easy to conclude that besides those who had lapsed from the Catholic Church and the Modernists still attached to the Church and its traditions, and the theosophists wandering in the clouds of Indian mysticism, there must be a class of believers who had not yet come to definite convictions; who, feeling the stimulus of the present time, had not had the opportunity of determining their faith or defining their thoughts. These I invited to come to the feet of the "unknown God" (adapting myself to their state of mind), that is, without any determinate Church, creeds, or rites. Having loosened all the personal ties which bound me to Churches and salaries (as I resigned my position in the Methodist Church, of which I had been pastor for over thirty years), I could the more easily speak of liberty to other souls longing for God, but who had cast aside every kind of existing Church. At first timidly, afterwards with more courage, I set out on the path of historical criticism, in search of a



PROFESSOR CHIAPPELLI

Free Christianity. I felt mistrust all around me, but I hoped against hope. Deprived of means and alone, I could not do much. I published at first a series of tracts, making good use of the works of Brooke Herford, J. T. Sunderland, Minot J. Savage, and others. While the Catholics and the Protestants alike, officially, pretended to ignore me, I began to receive from the general public letters of all kinds, friendly and unfriendly, but all necessary and useful in giving life to the nascent work, and all revealing the interest which my modest work aroused. Gradually suspicion disappeared. Explaining repeatedly that I desired to propagate ideas, and was not an agent for any particular Church, I gained the friendship of many. The first sympathisers came accompanied by the protest "No dogmas, no Church!" It was not easy to harmonise such different minds or to dissipate the many grave suspicions, but at last union was effected, on a broad yet distinct basis; namely, "The free believers are united in a common belief in God, by their method of studying religious questions, and by their desire to translate their faith into good actions. Every member is perfectly free as to his special religious and philosophical opinions." Several others followed, while the standard rose higher and higher, and thus we have been able to form the Association of Free Believers with an executive committee of trustworthy people. Here are some of the names:—Professor Commendatore Alessandro Chiappelli, of the Naples University; the late Professor Commendatore B. Labanca, Professor of History of Christianity in the University of Rome; Carlo Formichi, Professor of Sanskrit in the University of Pisa, and known as the greatest Italian Orientalist; Professor Italo Giglioli, Professor of Chemistry in the University of Pisa and member of many scientific societies. On accepting membership in our Association the latter wrote:

"There has been felt in Italy for many years the need of an association like ours." Dr. A. Caporali, one of the greatest living philosophers, was once connected with the Methodist Episcopal Church, but had to withdraw on account of his liberal ideas. He has been for many years editor of the review *Nuova Scienza*, which has attracted the attention of many learned people in Italy, England, and America. We also have Professors Corti, Poggiolini, Jovacchini, Cervesato, Angelo Crespi, Grillo, Righini, Dr. Della Lena, and Dr. Diaz de Palma—not one of whom is of Protestant origin. With the accession of such distinguished men it was necessary to raise the character of our publications, and with the generous help of the British and Foreign Unitarian Association and the American Unitarian Association, the pamphlets were transformed into a monthly review, *La Riforma Italiana*, which only needs time and means to expand and to progress.



THE LATE PROFESSOR LABANCA

The movement initiated does not represent a very great awakening of Italian thought, but it is a modest liberal association in harmony with the tendencies of Italian thought and feeling. Hundreds of letters reach us every month asking for counsel and elucidation. A thousand copies of our *Riforma Italiana* circulate and are doing good. Many give thanks for having gained more systematic ideas and a firmer basis of thought. The main deficiency is really the result of the success itself, namely, that the work has grown beyond the strength of one man. The groups of free thinkers in several towns are not organised, simply because I have not time or means to visit them. Notwithstanding this, however, the work is full of good auguries; and as the movement progresses the number of active helpers will doubtless increase. In our country there lacks that public-spiritedness and readiness to organise which is such a marked feature in the Anglo-Saxon races. Hence, compared to theirs, our work seems very small, but if, on the other hand we compare it with other Italian religious organisations, and consider the present state of religious feeling in Italy, and also consider the small means at command and the character of the people who have taken an interest in it, the movement appears highly encouraging.



REV. GAETANO CONTE
Direttore della Rivista "La Riforma Italiana."

GAETANO CONTE.

Of the 294 congregations mentioned in the "Year-book" for 1913 as existing at the present time in England, as many as 117 were founded in the nineteenth century; 21 in the present century. Of the former, 37 are in Lancashire, 18 in London and Middlesex, 10 in Yorkshire, 8 in Cheshire, 5 in Durham, 5 in Warwickshire, 4 in Essex, 4 in Surrey, 3 in Gloucestershire, 2 in Derbyshire, 2 in Devonshire, 2 in Hants, 2 in Notts, 2 in Staffordshire, and 1 in each of the following:—Bedfordshire, Berkshire, Cumberland, Dorsetshire, Kent, Leicestershire, Lincolnshire, Northamptonshire, Northumberland, Oxfordshire, Shropshire, Suffolk, and Sussex; while of the latter 5 are in Lancashire, 5 in Yorkshire, 3 in London and Middlesex, 2 in Cheshire, and 1 each in Cambridgeshire, Dorsetshire, Essex, Leicestershire, Staffordshire and Surrey. This will give some idea as to where the missionary spirit has been strongest, and the greatest effort put forth.



JOHN GRUNDY, OF SUMMERSEAT
(1815-1885),
First President, N. and E. Lancs. Unitarian
Mission.

Association of Non-Subscribing Churches, but shortly afterwards changed it for Manchester District Association of Presbyterian and Unitarian Churches. All along it has been actuated by a missionary spirit. In 1881 and 1897 special funds were raised for missionary effort, and on each occasion amounted to nearly £10,000. In 1893, under the infectious advocacy of Rev. C. J. Street, who was then minister at Upper Brook-street, a Forward Movement was started, and resulted in the founding of several new churches. The Unitarians of the Manchester district have always been well in the forefront of missionary endeavour.

In 1859 a meeting was held in the house of Rev. John Gordon, at Dukinfield, at which the East Cheshire Missionary Association was founded, and Revs. John Gordon and Charles Beard were appointed secretaries. In 1862 Rev. T. R. Elliott was appointed its first missionary. For several years it received a grant of £20 from the Provincial Assembly. In 1864, at the suggestion of Rev. J. P. Hopps, it was called the East Cheshire Christian Union for Missionary Purposes. It has justified that name by its faithful work, for it has consistently manifested a missionary zeal in the opening up of new ground, and in the establishment of new causes. Its first President, Rev. H. E. Dowson, was elected in 1891, and served in that capacity until 1901, having previously held the offices of sub-Treasurer and Treasurer from 1870 to 1891.

The East Lancashire Unitarian Mission was founded in 1859 in a truly missionary spirit. There was already in existence a Bolton District Unitarian Association, but it was not for missionary purposes. Rev. John Wright and Mr. John Grundy, both of Bury, may be said to have been the fathers of the new society. It appointed a missionary in 1860, and in 1870 it raised £5000 in order further to develop its missionary work. The policy of the Mission has been to build up the causes started, rather than to open up a large number of new ones. At various times substantial legacies have been left it for the purpose of being spent and not hoarded. With that money judicious and excellent work has been done. Of late it has used its resources in promoting within the assisted churches Independence Funds, enabling them to become self-supporting. This scheme has met with great success. In 1879 the society took its present name, The North and East Lancashire Unitarian Mission.

The Liverpool District Missionary Association, founded in 1860, was also the outcome of the formation of the Missionary Branch of the Provincial Assembly in 1859. Its first annual meeting was held in 1860, and the first President was Rev. J. H. Thom. Rev. Benjamin Glover was its first missionary. A vigorous campaign was begun in 1862, which in a few years greatly waned, for in 1869 we find the Association recommending its members to "the exercise of a larger zeal, a more liberal encouragement of those who are actually doing the work." To this appeal there was a generous response, since which Liverpool has spread abroad a knowledge of our faith and has founded new causes, in a most praiseworthy manner. In 1897 fresh missionary zeal was aroused, and Rev. H. D. Roberts was appointed as missionary.

About 1798 an association of ministers was formed in the Nottingham district, and about 1820 an annual service was started in connection with it. The North Midland Unitarian Village Mission Society was founded in 1857, and its first Secretaries were Revs. C. C. Coe (happily still with us) and Brooke Herford. Its operations, which at first were mainly connected with the villages of the Peak District, were soon extended to aiding causes old and new in larger centres. In 1861 it was called "The North Midland Unitarian Mission." In 1865 the association of ministers amalgamated with the Mission, and thereafter the latter became known as the North Midland Presbyterian and Unitarian Association. It has done excellent work in its district. The North Midland Local Preachers' Union largely owes its flourishing condition to its fostering care; and more latterly it has done good work in endeavouring to obtain records of the different chapel trusts and lists of trustees.

It was in the year 1815 that the West Riding Tract Society was founded "for the distribution of religious (Unitarian) tracts." In the year 1824 it was known as the Unitarian Tract Society. Then in 1851 its scope was enlarged, and it became the West Riding Unitarian Tract and Village Mission Society. In 1864 the name was further changed to the West Riding Unitarian Mission Society. Messrs. Joseph Lupton and George



FREDERICK NETTLEFOLD
(1833-1913),
First President, London and S.E.
Counties Provincial Assembly.

The Lancashire and Cheshire Provincial Assembly was responsible for a great outburst of missionary zeal which led to a remarkable advancement during the last half of the nineteenth century. This Assembly had an interesting origin. "An ordinance of the two Houses," in 1645, confirmed by a Bill later on in the same year, directed that the Presbyterian form of government should be instantly established throughout the realm. In 1648 the nine Classes of Lancashire became one Province, and thus began the Provincial Assembly. It died a natural death at the Restoration; but in 1693 a Provincial Meeting of Lancashire Ministers was founded, and only ministers were admitted to membership. It advised in matters of morals and doctrines, but did not coerce. In 1700 it resolved to consider what methods would be "most expedient and effective for keeping out of the ministry ignorant, raw, insufficient and scandalous persons." A meeting of Cheshire ministers was also founded in 1691. The Widows' Fund, projected in 1762, brought these two into amalgamation in 1765. The Society thus formed went by various names until in 1842 it appeared as The Provincial Assembly. In 1826 it connected itself with the British and Foreign Unitarian Association. In 1856 it adopted the delegate system. In 1822 a Missionary Society was started in the province, and the Assembly took an interest in it; but it had not a "Missionary Branch" of its own until 1859. This marked the beginning of a period of strenuous missionary effort, and the enthusiastic spirit which was then aroused has not yet wholly spent itself. Its influence reached further than its promoters dared to dream. In more recent times the aims and objects of the Assembly as such have changed. Latterly it has given no direct encouragement to missionary effort, but the English Presbyterian, Unitarian, and Free Christian churches of Lancashire and Cheshire meet together annually under its auspices, with neighbourly feeling.

The Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties was established in 1889 in response to Dr. Martineau's appeal for fuller organisation. It consists of "the ministers on the roll, and of two lay representatives from each congregation, appointed annually." It makes grants, encourages pulpit exchanges, and employs a minister to visit weak and small congregations and to arrange a quarterly preachers' plan. Though a few years back its missionary zeal was pronounced, it has not now that missionary ideal which urges the breaking up of new ground and the spreading abroad in new places of a knowledge of the faith which Unitarians profess. Its first President was Frederick Nettlefold, who passed away only in March last; and its present President is Mr. Edgar Worthington.

In 1823 the Lancashire and Cheshire Missionary Society was founded, and on its preachers' plan were seventeen ministers and eleven laymen. Its first missionary was Rev. Thomas Shenton, known later as "The Apostle of the Peak." He was appointed in 1831. Then its name was changed to "The Unitarian Village Missionary Society." In 1836 it had twelve stations under its charge. In 1859 its successor, the Manchester District Unitarian Association (in connection with the Provincial Assembly) was started, and the late Rev. James C. Street at once became its missionary. Since that date ten of the existing Manchester district churches have been established and seventeen new churches built. Others also were inaugurated, but from various causes have dropped out of existence. Its first chairman was Rev. William Gaskell. In 1891, in response to Dr. Martineau's appeal, it reorganised itself, and took the name of the Manchester District



Mrs. S. E. HALSTEAD,
President, North Lancs. and West-
morland Unitarian Association.



Rev. FREDERIC ALLEN,
Former Secretary, London and S.E.
Counties Provincial Assembly.



Mr. J. T. PERRY,
President, North Midland
Association.



Rev. H. V. MILLS,
First President, N. Lancs. and West-
morland Unitarian Association.



Miss EDITH GITTINS,
President, South Cheshire and
District Association.

Buckton were prominent laymen of that period, and thanks to their zeal and energy at least three churches were established. In 1883 the scope of the Society was enlarged and its name changed to the Yorkshire Unitarian Union. Finally, in 1911, in order to include congregations which object to the Unitarian name, it was called "The Yorkshire Union of Unitarian and Free Christian Churches."

As early as 1806 a tract society was established in Warwickshire, with Rev. Joshua Toulmin, D.D., as its first Secretary. In 1860 the Birmingham District Unitarian Association was founded, and it appointed a missionary agent in 1863. It published books and tracts, opened up new ground, and encouraged lay preaching. In 1865 the Midland Christian Union was founded, and in it were merged the two last-named organisations. The first two Secretaries of the Union were Revs. Charles Clarke and H. F. Dowson. The scope of the Union's labours was defined by resolution to be the making of "arrangements for religious services, encouraging missionary operations, the employment of lay preachers, and especially of a paid agent, and the publication and distribution of books and tracts."

As early as 1792 the Society of Unitarian Christians established in the West of England was founded by Rev. Timothy Kenrick, of Exeter. Its preamble asserted the simple humanity of Jesus; but through the efforts of Dr. Lant Carpenter it was abolished in 1834 because it excluded Arians. He wanted to "open the Society for the reception of all the worshippers of the Father." In 1814 Dr. Carpenter and Mr. Israel Worsley had founded on that open basis the Devon and Cornwall Unitarian and Tract Society. In 1818 "The Somerset and Dorset Half-Yearly Meeting of Ministers and Friends" was started, while in 1824 another was added, "The Somersetshire, Gloucestershire and Wiltshire Unitarian Missionary Society," in order to raise funds for preaching Unitarianism in places where it was unknown. By 1845 two of these societies had become inoperative, a third was confined to the circulation of books and tracts, while the "Dorset and Somerset" had small funds and a small sphere of action, so that its members thought it might be merged into a new organisation. That year the Western Unitarian Christian Union was founded at Exeter, because dissatisfaction had arisen that no effort had been made to establish Unitarian congregations in the large and flourishing towns. The Tract Society, which became in 1859 "The West of England and South Wales Unitarian and Book Society," continued its useful work until 1874, when it came to an end. The Western Unitarian Christian Union, which eventually became the Western Union of Unitarian and Free Christian Churches, said in the appeal it made in 1845, "We fear that we, at least of the present generation, have not been sufficiently alive to the high claims of our life-giving and elevating doctrines, nor sufficiently anxious to make them known in their full power and beauty amongst those who are ignorant of them." That the Union is continuing its work enthusiastically, one may gather from a paragraph in its last report:—

"The condition of the aided churches in regard to organisation, business-like management and efficiency has not been so satisfactory as it is to-day. Beyond the circle of the aided churches much good is being done." The present missionary agent is Rev. Rudolf Davis.

In 1801 Rev. Robert Aspland was ordained as the General Baptist minister at Newport, Isle of Wight, and on the following day there was founded in the same place "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." In 1813—a memorable year in the history of Unitarianism—the annual sermon was preached by Rev. W. J. Fox, who two years before had exchanged Calvinism for Unitarianism. In 1815, at Salisbury, the Southern Unitarian Fund Society was founded, to promote "the preaching of Unitarianism in the South of England." Its committee consisted of the minister and a layman of each congregation. The basis of membership was broad enough to admit the "highest pitch of Arianism" and the "lowest

pitch of Unitarianism." These two societies worked side by side for many years, until in 1877 they amalgamated and became the Southern Unitarian Association.

The London District Unitarian Society was founded in 1850, and from 1851 to 1856 Ald. Sir William Lawrence was its President. During the first ten years of its existence it devoted itself mainly to theological lectures, quarterly meetings for the discussion of theological subjects, and the establishment of a shop for the sale of

Unitarian books and pamphlets. In 1860 it extended its operations in missionary enterprise. For many years Rev. Robert Spears acted as its missionary minister in the East of London. Notwithstanding its limited income, it helped in founding five new churches and assisting old ones within the first twenty years of its existence. In 1857 it included some sixteen places of worship. Its Jubilee bazaar in 1900 realised over £13,000, of which £9000 went to a permanent chapel-building fund, and the rest went to help various churches in their individual enterprises. In 1904 £3000 was raised towards the building of three Forward Movement churches. A legacy of £2000 from Miss J. Durning Smith in 1901 led to the appointment in the following year of Rev. J. H. Wicksteed as missionary in Forward Movement work; but he resigned in 1904. The position remained vacant until the appointment of Rev. J. A. Pearson in 1908. During its existence the Society has founded, or assisted to found, eighteen new churches—a very respectable record.

The Eastern Union of Unitarian and other Free Christian Churches was planned at Ipswich, and started at Norwich in 1884, for the purpose of promoting "rational Christianity and to further the spiritual life." Its first President was Rev. E. C. Cammidge; its first Secretary, Mr. A. M. Stevens. It was a revival of a previous Eastern Unitarian Mission. In 1867 there was an East Anglian Christian Union, which also seems to have been a revival of an earlier society, known by the same name, and of which there are traces as early as 1843. The present Union has not yet manifested the true



Mr. J. WIGLEY,
President, Lancs. and Cheshire
Provincial Assembly.



Ald. Sir J. BAXTER ELLIS, J.P.,
President, Northumberland and Durham
Unitarian Christian Association.



Mr. EDGAR WORTHINGTON,
President, London and S.E. Counties
Provincial Assembly.