

missionary spirit, but limits its effort mainly to the encouragement of Sunday-school work and periodic pulpit exchanges.

The North Lancashire and Westmorland Unitarian Association was founded in 1901 as the result of a discussion at a Sunday-school teachers' meeting at Preston, when a stimulating paper was read by Rev. R. Newell. It arranges lectures and conferences at its constituent churches and schools, and has carried on some missionary work at Kirkham and Morecambe; but it has no funds, and it makes no grants. Its President, for a second year, is Mrs. Halstead.

The South Cheshire and District Association of Sunday-schools and Congregations was established in 1890. Its original aim was to extend Sunday-school work within its area, and to engage to some extent in missionary work. During the past three years it has manifested great activity in holding many open-air meetings for propagandist work in the Potteries. Its President, for a second year in succession, is Miss Edith Gittins.

The Sheffield and District Association of Unitarian, Free Christian and Free Congregational Churches was started in 1912. It was an offshoot of the Yorkshire Union, and was found necessary in order that the needs of a number of new movements which are springing up in the neighbourhood of Sheffield might be efficiently served.

The opening up of a new coalfield is causing a rapid increase of population, sturdy and independent in its religious thought, and eager for the friendship and help which a Unitarian organisation can give. Great possibilities are in this new society, of which Councillor A. J. Hobson is the first President.

Prior to 1845, and apparently dating back to 1813, there existed the Unitarian Tract Society of Newcastle for the diffusion of Unitarian views of religion. In the first-mentioned year, however, its scope became enlarged under the title of the Northumberland and Durham Missionary Association. It sought to found new congregations and to further the work of those already existing. Its efforts extended over a very wide area, even including a number of centres in Yorkshire. Known to-day as the "Northumberland and Durham Unitarian Christian Association for Missionary Purposes," it has all along had in its ranks such enthusiastic missionary spirits as Revs. George Harris, Robert Spears, James C. Street and Messrs. George Lucas and Samuel Charlesworth. At the present time it has no fewer than twenty-four lay preachers (including women) on its quarterly plan. Ten churches are comprised within the Association; but only four ministers.

CHARLES ROPER.

### THE PROSPECTS OF LIBERAL RELIGION IN SWEDEN.

FOR him who has not the good fortune to be endowed with the gift of prophecy it is difficult to foretell what Sweden may expect in the future with regard to religion. I will here only point out a few features of the present physiognomy of religious life in our country, and let these, as far as they can, speak for the days to come. But even this is no easy thing. In fact, many people are quite free-thinking in religious matters, but conceal their innermost thoughts for different reasons, among which the fear of man plays a far more important part than might be expected in these liberal times. Food and personal relations are perhaps as a rule not set before religion, but in thousands of cases they go before the confession of the truth which a man keeps to himself, hidden away in the depth of his soul—so it is in Sweden as elsewhere.

The religious categories, to be particularly mentioned in this article for the consideration of our question, form a kind of pentagram:—(1) The liberal-minded people within the Church; (2) free congregations within the Church and Dissenters; (3) those I should call truly Protestant liberals; (4) theosophy; (5) spiritualism. In



Prof. C. G. SANTESSON  
Stockholm.

the first category the waves are running high at present. The Church harbours quite a number of more or less liberal-minded clergymen who rather fearlessly confess their belief, now here, now there, to the effect that the High Church party has found it necessary to make a determined effort to consolidate. It wants, among other things, to have special seminaries for clergymen, where the future servants of the Church would be protected against "the rationalistic and dangerous" conclusions of free theological research. It desires greater influence in elementary as well as in secondary schools, and so forth. However, there are those, and among them myself, who believe in the intellectual regeneration of the Swedish Church; the ethical regeneration among her functionaries has already taken a good step forward during the last few decades.

As a matter of fact, the *free congregations and Dissenters* keep more rigidly to the dogmas than the Church herself; but in spite of this, many of their leading men are enlightened people of quite independent thinking, often more so than they dare to give expression to. For here the congregation is master and sets the clock of faith. A free religious development of thought is, however, on the whole hardly to be expected here, for "orthodoxy" lacks among these people—what the Church indeed possesses—a certain latitude. They have in general taken sides with the Church in her above-mentioned measure against the spirit of "liberalism," nay, they have partly excited her to this course of action. The truly *Protestant liberals*, to whom I reckon those who, independent of all creeds, think liberally on a broad Protestant basis, at the same time insisting on a truly religious and ethical life, are beginning gradually to gain in number. Many of these people, however, keep their belief in obscurity. Still, if I am not too much mistaken, these are *illi qui faciunt*—that is, they are the people who will push the religious problems and the spiritual life a great step forward. They are, in fact, not fettered by any other ties than a longing after truth and inner redemption, though recognising that the Gospels and the New Testament generally contain the highest revelation of truth that the world has hitherto witnessed. These seekers after truth, however, have certainly not their conviction cut and dried; God, immortality, the salvation and infinite development of the spirit, are the main lines in their belief,

but not conceptions which the leaders dissect minutely or lay down as binding. Also the claims of practical life, the necessity of making all men as happy as possible even in this life, have become a distinct aim for many of them; they will actually "take care of their brother." An interesting fact regarding these people is that they closely combine free-thinking with a true religious and ethical life. Of course, I do not speak of the many to whom free religious thinking is chiefly of a theoretic or historical nature. The truly *scientific free religious research* has also among us many excellent representatives at the universities and private religio-scientific associations, as, for instance, in Stockholm and Gothenburg.

The fourth category, Theosophy, has not a few adherents in Sweden. The original Theosophical Society was some years ago represented, among others, by Mrs. Helen Sjöstedt, a lady of high culture and refinement. "The Universal Brotherhood" has a warm and prominent representative in Director Torsten Hedlund, son of the late well-known editor of *Göteborgs Handels-och Sjöfarts Tidning* (the *Gothenburg Commercial and Maritime News*) Dr. S. A. Hedlund. The theosophical movement is even doing good work in preparing the way for the spiritual development which the future has in store for us.

Spiritualism has also taken root here and there. It has, so to speak, a Janus face. In its popular form it has done great harm by the superstition it generates. But supported by investigations such as those made by Wallace, Crookes, Barrett, Lodge, Richet, Rochas and many other investigators into the realm of subconscious life it has surely a high mission to fill in the formation of future religion, particularly so by the gradually increasing collection of evidence for the eternal continuity of the spirit. There are also in our country some types of this rational scientific spiritualism, and for my own part I hail with joy this movement, but deeply regret all the spiritualistic self-delusion and contemptible humbug incident to the same, and from which our own dear country has not been spared either.

Persons in this country whom I have found in a higher or smaller degree to stand up for free thought in questions of faith, at the same time laying stress on an earnest religious and ethical life on the basis of a Christian conception of the world—this word taken in its widest sense—are among others:—Rev. S. A. Fries, Doctor of Theology, and rector of the church of Oscar in Stockholm; Mr. N. Söderblom, Professor of Theology at the University of Upsala; Mr. C. G. Santesson, Professor of Medicine at Karolinska Institute (Medical University) in Stockholm; Rev. Nath. Beskow, at Djursholm; Rev. G. M. Phannestill, Professor of Theology at the University of Lund and Dean of the same town; Miss Anna Roos, literary author; and in the field of philosophy, Vitalis Nordström, the eminent Professor of Philosophy at the University of Gothenburg.

On looking at these spiritual signs of the time in our country, here shortly stated, I am impressed by a certain hope for a new dawn in things religious, in spite of all chill materialism, in spite of all indifferent agnosticism, in spite of all inveterate dogmatism. It looks indeed in regard to spiritual matters as if the time should not be far remote when in a truer sense we shall have realised the beautiful words: "Truth shall make you free," even if we still must abide the hour, when we can joyfully exclaim, "Behold, all things have become new!"



Prof. O. E. LINDBERG  
Gothenburg.

O. E. LINDBERG.



MANCHESTER COLLEGE, OXFORD.



Rev. Dr. Drummond      Rev. R. F. Rattray      Rev. P. Holden      Rev. H. W. King      Dr. G. Beckh.      Rev. C. B. Upton  
 Rev. S. Uchigasaki.      Rev. J. Györfi      Prof. Prashu Dutt Shastri      Rev. Cyril Flower      Rev. A. Hurn  
 Rev. H. E. Dowson      Rev. Dr. Odgers      Rev. Principal Carpenter      Rev. Dr. Jacks      Rev. D. C. Simpson  
 Rev. H. Tavener      Rev. L. Short

THE beginnings of the history of Manchester College, Oxford, are to be sought in the latter part of the seventeenth century, when Nonconformists were rigidly excluded from the Universities—Oxford and Cambridge—and thereby deprived of all opportunity for higher education. They were not even permitted to open small places of education for themselves. This state of affairs being intolerable, private academies were started and conducted here and there as unobtrusively as possible. It was in 1670 that Richard Frankland (1630-98), a Presbyterian divine, opened such a one near Giggleswick, in Yorkshire, which became known as the "Northern Academy." But very soon it gained such a reputation in the North that the unwelcome notice of the authorities was attracted to it, so Frankland and his academy were compelled to move repeatedly from place to place. From this and other causes the Northern Academy made no fewer than ten moves in its eighty-three years of life, at the close of which it gave place to a more important institution with a settled home at Warrington. This was the Warrington Academy, opened in 1757, "to serve the interests of literature in general" and to give "proper encouragement . . . to those students who are designed for the ministry." Classics, Mathematics, Languages, and Science were ably taught in addition to Divinity, and for about six years Dr. Joseph Priestley (1733-1804) was one of the staff of four or five tutors. No theological tests of any kind were imposed as conditions of entrance, and even the divinity students were left quite free to accept or differ from the teachings of their tutors, as their own studies and consciences might dictate to them.

In 1786 Warrington gave place in turn to the Manchester Academy, or "Manchester New College," which was carried on for seventeen years in Manchester on much the same lines and with the same free and open basis. For seven years the teaching of Mathematics and Natural Philosophy was in the hands of another famous scientist, John Dalton (1766-1844). In 1803 the College was removed to York, where it remained for thirty-seven years, under the guidance of Charles Wellbeloved (1769-1858). Once more (in 1840) it took up its abode in Manchester, and was affiliated to the four-year-old

University of London. It had now a considerable staff, and a much wider curriculum, including History, Philosophy, Political Economy, English Literature, French, German, and even Civil Engineering. On its staff during this period were John Kenrick (1788-1877), George Vance Smith (1816?-1902), John James Tayler (1797-1869), Francis William Newman (1805-97), James Martineau (1805-1900), William Gaskell (1805-84), and others. The year 1851, however, saw the opening of Owens College in Manchester on the same free and unsectarian basis; and since Owens devoted itself purely to secular education and was splendidly endowed, the necessity for Manchester New College to deal with non-theological studies was practically brought to an end. Once more, therefore, the problem of place arose, and the reasons for a closer connection with London University proved stronger than those for remaining in Manchester. Hence in 1853 the College was removed to London, where it took up its abode in University Hall and devoted itself almost wholly to Divinity studies, leaving the undergraduate course chiefly to the University. John James Tayler became Principal of the College, in which post he was succeeded by Dr. Martineau and Dr. James Drummond (b. 1835) in turn; on the staff during this London period were also Dr. Vance Smith, who was the first Principal, Mr. Russell Martineau (1831-98), Rev. Charles Barnes Upton, and the present Principal, Rev. Dr. J. Estlin Carpenter.

Meanwhile the agitation for the removal of the grossly unjust theological tests from the degree-courses at the older Universities was rapidly growing in strength, and at last the restrictions upon the ordinary degrees were swept away in 1871, and Oxford and Cambridge were thrown open to students of all creeds. The prospect of this emancipation had long caused many influential supporters of the College to look to Oxford as its ideal home, and in 1889 they won the day. Building operations were soon in hand; two years later the dedication stone above the College doorway, inscribed "TO TRUTH, TO LIBERTY, TO RELIGION," was solemnly fixed and unveiled by Mr. Henry Russell Greg, then President of the College; and in October, 1893, in the presence of a distinguished company of



supporters, of various shades of theological belief, he opened the noble and beautiful building which now, at last, after two centuries of what one might describe as migratory life, forms the permanent home of Manchester College. The word "New" was shortly afterwards allowed to drop out of the title to avoid confusion with New College close by. There is of course no sort of official relationship between the College and Oxford University. The University consists of some twenty-two colleges, mostly very ancient, which exist and are organised together for definite and common purposes, chief of which is the tuition of undergraduate students for the various prescribed degrees; Manchester College, like Mansfield College and similar institutions in Oxford, exists for the purpose of imparting a theological training, chiefly to students who have already passed through some such course of study. Hence most of its students have taken the B.A. degree before the commencement of their theological course, some at other Universities, some after an undergraduate course at one or other of the Oxford colleges. It is in this and other unofficial ways alone that the College is related to the University. Most of our lectures are open to members of the University; some to the public also. Some of the special short courses, such as those given every year under the Dunkin Trust (Sociological) and the Hibbert Trust, have been largely attended; the course recently given on the latter foundation by Professor Royce, of Harvard, on "The Problem of Christianity," proved very attractive.

The Principal of the College is Rev. J. Estlin Carpenter, D.D. (Glasgow), D.Litt. (Oxon), D.Th. (Jena), &c., who succeeded Dr. James Drummond upon his retirement in 1906. Dr. Carpenter lectures chiefly upon New Testament subjects and Comparative Religion, and is ably assisted by the other members of the permanent staff—Rev. J. Edwin Odgers, D.D. (Ecclesiastical History, &c.), Rev. D. C. Simpson, M.A. (Semitic Languages, Old Testament, &c.), Rev. L. P. Jacks, M.A., D.D. (Philosophy and Practical Work of

the Ministry). As with staff, so with students; no one, on applying for admission, is asked or expected to profess his adherence to this or that system of religious belief, but each is left free to follow wherever the search for Truth may lead him. Manchester College is a college for the study of Theology and kindred subjects entirely apart from the particular doctrines of one denomination or another. "The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines." True, it has always been supported almost entirely by the subscriptions and donations of Unitarians. "It is the only College with which I have been connected," said Professor Henry Jones, "in which the pursuit of truth in things of the spirit, and especially in religion, is as free as in the region of physical phenomena. When I survey the theological world, with its creeds and sects and shibboleths, this little College seems to me to stand out as a happy exception, like a green oasis in a vast waste, or, better, like a clear place amidst the entangling undergrowths of a thick forest."

The buildings include the Tate Library, the Chapel (with the well-known Burne-Jones windows), Lecture-rooms, Junior and Senior Common-rooms, Dining-room, and private rooms for the use of the members of the staff. In the early days the students lived in lodgings in various parts of Oxford, but in 1899 the Committee wisely decided to convert certain houses adjacent to the College into a Hall of Residence for a Warden and Students. For this excellent idea the Committee have earned the lasting gratitude of all who have since enjoyed the common life of the Hall. There is now accommodation for more than a dozen students in the quaintest and most bewildering combination of three houses turned into one, with all the original nooks and corners, passages, doorways, and stairs. Dr. Jacks, the Warden, resides next door.

A scheme for additional buildings, to include a large hall, much needed for public lectures, is under consideration. M. R.

### THE NATIONAL CONFERENCE GUILDS UNION.

OBJECTS: (1) To promote the formation of Guilds in connection with the churches on the roll of the National Conference, which shall aim at uniting the young people, together with the various workers of our congregations and schools, into a League of Fellowship to (a) foster the religious life, and (b) inspire personal service. (2) To promote the efficiency of Guilds as factors in religious work and worship by means of a common manual, literature, meetings, conferences, and any other methods which from time to time may be adopted.

The formation of the Guilds' Union was due to the suggestions contained in a paper read by Rev. John Ellis at the Leicester Conference in 1900. In his paper Mr. Ellis said that there was need of some organisation to bind the young people of our churches together for religious fellowship and helpful service. Children and young people were constantly passing through our Sunday-schools, but we failed to attach them to the church. We provided amusements and all kinds of institutions and societies, but these did not make the elder scholars loyal to the main purpose for which a church exists. Consequently a tremendous leakage was constantly going on. Instead of the elder scholars passing quite naturally into the church, the vast majority of them after a certain age ceased to have any connection with the school and church which had welcomed them as scholars. The problem, therefore, was how to transfer the young people to the church and enlist their energy and enthusiasm. Mr. Ellis pleaded that an earnest attempt should be made to meet the needs of the young people during a transition period in their lives, when neither the school nor the church seems to attract. Some method must be found whereby the religious consciousness of the young people may be deepened and a bridge formed between church and school over which the elder scholars will

Finally he suggested that a Union be formed in England on the same lines as the Young People's Religious Union in America. Mr. Ellis's suggestions were very cordially received. A Committee was elected to draw up the constitution, and the inaugural meeting took place at Little Portland-street Chapel, London, in August, 1901. Encouraging addresses were given by Revs. Dr. Crothers, C. W. Wendte, Joseph Wood, Charles Hargrove, H. Gow, and J. J. Wright, and the Union started its career with confidence and helpfulness. Since then the various Guild Councils, which have been elected year by year, have endeavoured to keep the Guild idea before the churches, and steady progress has been made. There are now twenty-eight Guilds affiliated to the Union, with a total membership of about 1400. There are also Guilds (the name "Guild" is not insisted upon) and Young People's Societies of a similar character in many of our churches, although these have not so far joined the Union. Many of them had adopted and utilised Guilds Union ideas and are working on similar lines. It would be a great help and encouragement to the Union if all could see their way to affiliation.

A few statements of the aims of various Guilds, culled from their reports, may be interesting:—(1) "To promote social intercourse, educational effort, and general helpfulness;" (2) "To associate the young people of the church and school and any other persons connected therewith, into a Union of Fellowship; to strengthen and develop the social and religious life, and to inspire personal service;" (3) "To cultivate personal religion; to visit absentees from the Sunday-school; to promote educational and recreative classes; to promote temperance and purity." It is very obvious what useful work can be achieved in carrying out such aims, work of the highest value, not only to the individuals themselves, but also to the church, the school, and the community. The Guild movement is a practical attempt to deal with the difficulty of retaining the interest of the young people after they have passed through the Sunday-school. It aims at organising the intellectual, social, and recreative life of the young people on sane and wholesome lines, and at fostering the sense of the need and the naturalness of religion in the minds and hearts of the future generation.

Rev. W. H. LAMBELLE, President.



Rev. JOHN ELLIS



Rev. C. M. WRIGHT, M.A.,  
Hon. Secretary.



Rev. W. H. LAMBELLE,  
President.

gladly and willingly pass to take their share of responsibility for the maintenance of organised religious services. He gave instances of the way in which other communities are dealing with the same problem, e.g., the Young People's Religious Union in America, the Christian Endeavour Societies, and other Young People's organisations connected with the different branches of the Christian Church.

C. M. W.



THE UNITARIAN HOME MISSIONARY COLLEGE.



Rev. S. H. MELLONE, M.A., D.Sc.  
Principal.



SUMMERVILLE, VICTORIA (PARK), MANCHESTER



Rev. G. A. PAYNE  
Clerical Secretary.

THE centenary of the Act of 1813 is but one year too early for the Diamond Jubilee of the Unitarian Home Missionary College. The story of those fifty-nine years is perhaps without parallel in the history of Nonconformist colleges. Dr. J. R. Beard, Rev. William Gaskell, M.A., and laymen who strengthened their hands, builded and better than they knew. No collegiate buildings were erected, and for three years, students, many of them men of experience in workshop and warehouse, wandered from one residence to another to listen to the lectures of their tutors. At length a halt was called, and in 1857 rooms in a warehouse in Marsden-street, Manchester, "the upper part of a decaying structure," became what Dr. Beard ventured to call the "seat of a collegiate institution." The curriculum

in the principalship by Rev. W. Gaskell, with Rev. T. E. Poynting as Divinity Tutor. The progress may be seen from words of Rev. J. E. Odgers, Principal later: "The spread not merely of primary education, consequent on the growing maturity of a national system, but of scientific information and literary interests among the younger members of the industrial classes, has justified the demand that the candidates shall have proved their power to use those educational advantages which are within the reach of all; and has, at the same time, justified the gradual uplifting of the instruction afforded by the Board to a higher level and a wider range. Manchester has become a recognised centre of university education; and this fact has naturally exerted a stimulating influence upon the students of



COLLEGE JUBILEE CELEBRATIONS, 1904

was as wide as the means of the men were narrow. Bursaries were not to exceed ten shillings a week; one of the subjects of instruction was "The History of the World with special reference to the History of Civilisation." Apparently, wits were allowed to go woolgathering amidst a babel of noise and mingling of odours which cried aloud to heaven.

The erection of the Memorial Hall was a memorial to the ejected ministers of 1662, but one of its primary objects was to find suitable accommodation for the staff and students of the Unitarian Home Missionary Board. Here for nearly forty years the studies were pursued, and various courses of lectures were delivered. It speaks volumes for the zeal and earnestness of old Home Missionary Board men that with few of the advantages enjoyed by their successors, they should have equipped themselves for the ministry which all served with fidelity, and many with honour and distinction. Changes consequent upon the death and resignation of tutors were accompanied by changes in the curriculum. Dr. Beard, whose name is held in honour by all loyal students of the College, was succeeded

the Board, and marked the direction of that extension of culture which the Board has from time to time taken measures to provide."

These words, true in 1886, are still more applicable to the circumstances of the present. The development of the Institution was continuous from the beginning, but the decisive turning-point in its history was the appointment of Rev. Alexander Gordon, M.A., as Principal in 1890. Mr. Gordon was the first Tutor to devote himself entirely to the work of instruction. The Board became in name and in fact a College. The course was extended to four years, and a closer connection was established with Owens College, "Changes," as the annual report said, "not only desirable but imperative, if the College is to be kept abreast of the times, and of the higher general standard of education which now obtains throughout the country. In 1894, Rev. J. E. Manning, M.A., joined Mr. Gordon as Tutor in Hebrew and Philosophy. Ten years later, the reorganisation of Manchester University, consequent upon the division of the Federal University, was quickly followed by the establishment of a Faculty of Theology, in which the



Unitarian Home Missionary College became a constituent college, and its Principal was appointed Lecturer in Ecclesiastical History. In 1904, the jubilee of the College was celebrated by the raising of a fund of £20,000 and the purchase of Summerville, Victoria Park, henceforth the home of the institution. Towards the sum mentioned, the *alumni* of the College contributed no less than £1250—an offering of faith and affection and a noble memorial to the past work of the College in which they had been trained.

The death of Mr. Manning in 1910 and the retirement of Mr. Gordon in 1911, after twenty-one years of conspicuous service, led to the appointment of the present Principal Mellone and Warden McLachlan, the former previously a Visitor of the College, and the latter an old student. Dr. Mellone was appointed Lecturer in the History of Doctrine in the University of Manchester. The close connection of College and University is illustrated by the number of Unitarian Home Missionary College men who have graduated in Arts, and by the fact that among the first



Dr. SAMUEL BRASSAI (1800-1897),

University Professor, most famous of nineteenth century Hungarian Unitarians; a botanist, linguist, philosopher, mathematician; author of best school books.

graduates in Divinity was a student of the College, followed in two successive years by two other members of the College. The service rendered by the students to the churches was never greater than it is to-day. Amid changed academic conditions, the institution remains true to the high purpose of its founders; striving to impart that learning—exact, varied, profound, sanctified and controlled by the spirit of religion—which shall equip men for the office of the Christian ministry.

It ought to be added that the continued progress of the College has always been largely due to the zeal, energy, and devotedness of its supporters and officials, drawn from the Unitarian laymen of Manchester and its district. Mention is due to the memory of Mr. John Armstrong, a staunch henchman of Dr. Beard, and of the late Alderman Harry Rawson, for many years Chairman of Committee; while the excellent services to the College of Lieut.-Colonel Jesse Pilcher, J.P., his successor in the Rely Beard, J.P., as Treasurer, have indeed been invaluable.

H. McL.

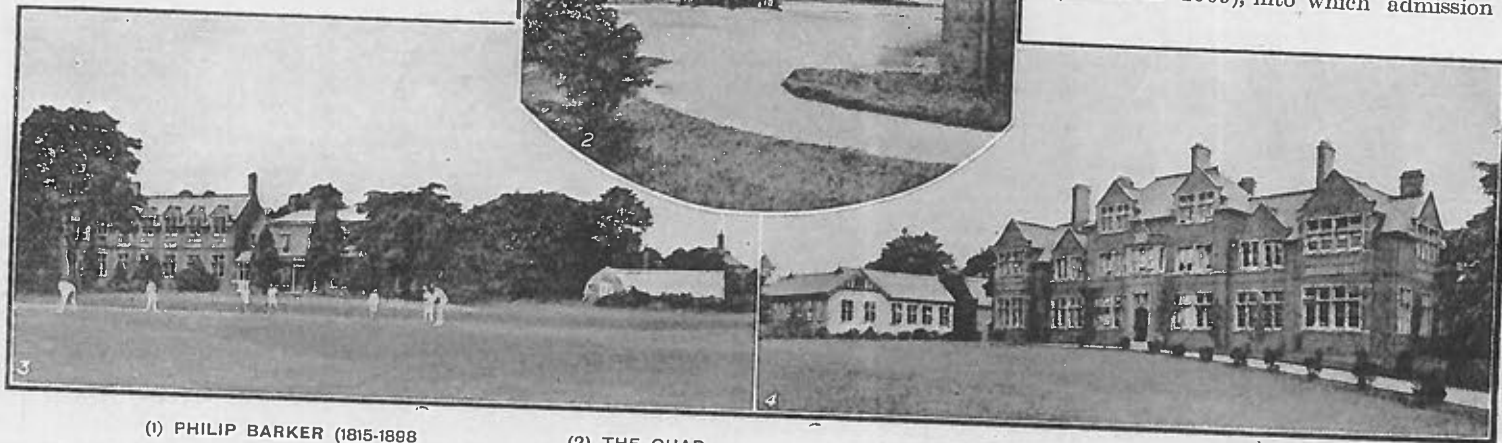
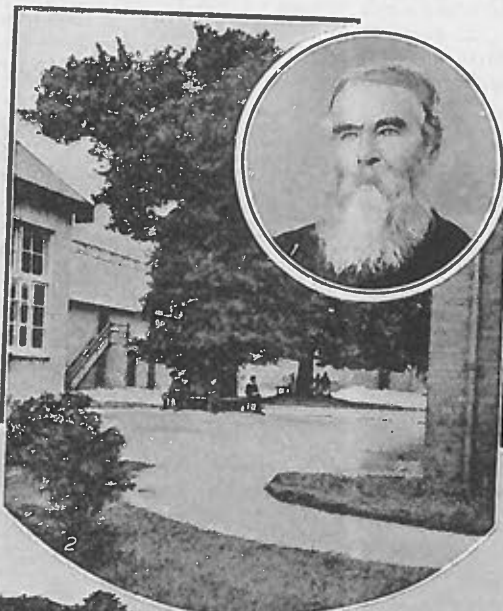
WILLASTON SCHOOL, NANTWICH.

WILLASTON School was founded in accordance with the will of the late Mr. Philip Barker, of Nantwich, and was opened in September, 1900. Its affairs are administered by a Board of Governors, of whom the following are the officers:—Rev. H. Enfield Dowson, B.A. (Chairman), Mr. G. H. Leigh (Treasurer), and Rev. J. Worsley Austin, M.A. (Secretary). The Headmaster is Mr. H. Lang Jones, M.A. (Oxon.), who succeeded to the headship in 1906. He is assisted by a resident staff of University men; and there are visiting teachers for music, gymnastics, and manual work. The school is in the country, just outside Nantwich, and three and a-half miles from Crewe Station. The situation, in the middle of the Cheshire plain, is a very healthy one; and the health of the school generally is excellent. The household arrangements, which are highly reputed, are in the hands of the Headmaster's wife, assisted by a Matron.

Headmaster, or by the resident minister at Nantwich or by visiting ministers occasionally.

The School grounds cover twenty-four acres. Every boy cultivates an allotment, and goes through a regular course of gardening. The usual school games are played, including Fives. The chief indoor recreation is music, both vocal and instrumental; nearly every boy learns an instrument, and is given adequate time for practice. A chess tournament is held in the Easter term. Reading is encouraged, the library being open to all without restriction, and special times allotted for its use. There are various societies—literary, debating, and scientific. The Science Society has charge of the museum, which contains a valuable natural history collection.

The *Willaston School Chronicle* is published once a term. There is a Preparatory Department (added in 1909), into which admission is



(1) PHILIP BARKER (1815-1888)

(2) THE QUAD

(3) CRICKET GROUND

(4) WEST VIEW

The School provides a public-school education on modern lines. The unique educational value of the Classics is recognised; but due attention is also given to English subjects, even in the highest forms. French and German are taught as living languages. The science teaching takes the form chiefly of botany and zoology, practical as well as theoretical, and is given throughout the school. Drawing and carpentering are regular school subjects. In the lower school the instruction is the same for all. In the upper school boys may pay special, but not exclusive attention to classics, science, mathematics, or history. The examinations of the Oxford and Cambridge Schools Examination Board are taken in alternate years. Boys are also prepared for other public examinations if desired, including those for University Scholarships. Successes won by the School include a Science Exhibition at Magdalen College, Oxford, an open Classical Scholarship at New College, and an open History Scholarship at Balliol. The religious teaching, which is in the hands of the Headmaster, consists of instruction in the Bible, and in the history of liberal thought and religion. It is entirely undogmatic; and any parents who wish it may secure exemption for their sons. There is daily Morning Prayer, and a service in the School on Sundays, conducted, as a rule, by the

from about nine years of age, the entrance age into the upper school being from about twelve. The fees, both in the Preparatory Department and the Senior School, are £63. Scholarships are offered from time to time; and bursaries are available for sons of ministers of Non-subscribing churches.

Past members of the School are now to be found in various walks of life, particularly (by accident rather than design) the Law and Engineering. The Old Willastonians' Club has a strong membership, and meets at the School once a year.

REV. DR. ESTLIN CARPENTER says: "The doctrines belonging to the old order which have established themselves in the so-called Apostle's Creed, from the virgin birth to the resurrection of the body, will one by one lose their vitality and cease to control the faith of those who understand the processes which gave them shape. Ecclesiastical Christianity may be shaken; but the religion of Jesus will be untouched. Then, as of old, men will still learn of him to say 'Our Father.' Then, as of old, with a wider outlook and to fuller knowledge—may it be also with as deep a love and trust—they will repeat his prayer, 'Thy kingdom come, Thy will be done, as in heaven, so on earth.'"



CHANNING HOUSE SCHOOL.



SCHOOL GROUP, 1890

THE School stands on the slopes of Highgate, on the site of Lord Arundel's house, where nearly three hundred years ago Bacon was carried in his last illness some two weeks before his death. The idea of a school on this spot, for the daughters of Unitarian ministers, was due to the late Rev. Robert Spears, for many years minister of Highgate Chapel, and he it was who interested in the scheme Miss Matilda Sharpe and the members of several Unitarian families, who have been good friends to the school throughout its twenty-eight years of life—the Durning-Lawrences, Martineaus, Nettlefolds, and others. In 1885 Channing House School was opened, with Miss Matilda Sharpe as manager. It was a success from the first, the aim of the founders being to give a first-rate education at a cost which should bring it within the reach of all, and it was owing to the unflinching generosity of Miss Sharpe that the scheme was carried out. The old house on The Bank at Highgate, which had formerly been a school, was most thoughtfully and wisely



Miss MATILDA SHARPE,  
One of the Founders.



1—THE STAFF, 1912

back row. In the 1912 group, Miss Lilian Talbot, B.A., the Head Mistress, stands behind the chair in the centre.  
L. T.



2—DRILL CLASS



3—FORM III.

adapted to meet modern requirements in regard to size and airiness of class-rooms and bedrooms; a large play-room was added, an adjoining house and grounds acquired, an excellent sanatorium built, and electric light installed throughout during Miss Sharpe's management. For more than thirteen years—September, 1888, to April, 1901—Miss Dangerfield was Headmistress, and in 1901 the present Headmistress (Miss Lilian Talbot, B.A.) was appointed. In 1904 Miss Sharpe retired from active work in connection with the school, which is now managed by a Committee of the Trustees, chosen from among the members of well-known Unitarian families.

Among many recent improvements undertaken by the Committee may be mentioned the complete redecoration of the bedrooms, the cosiness of which are admired and appreciated by the present generation of girls, and the provision of a large bath-room and three new baths. The teaching staff, in accordance with the Trust Deed, is composed of Unitarians or those holding liberal views in religious matters, and is thus characterised by broadmindedness of outlook, while the fact that all hold the same general principles of religion and conduct gives a sense of home life and of being among friends, which has been, and, we trust, will always be, very characteristic of the school. A foundation scholarship has been endowed by Lady Durning-Lawrence to perpetuate the memory of the Rev. Robert Spears, while Miss Emily Sharpe has founded a similar scholarship to benefit Unitarian girls coming from Hungary. Another stage in the career of the school was reached when, at the close of last year, it was formally inspected by the Board of Education, and its name placed on the list of schools "recognised as giving an efficient secondary education," while it is still as free as ever to work on its own lines, and is in no sense "under the Board."

In the 1890 group Rev. Robert Spears is shown in the

OUR CONSTRUCTIVE ISSUES.

I. We stand for an open and an honest pulpit; for freedom in truth-seeking, courage in truth-speaking, and the reverence of unfaltering sincerity in all issues of religion.

II. We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology, but to promote righteousness, and we make the basis of church fellowship not credal agreement but moral oneness of purpose.

III. We stand for a religion of the here and now. Believing resolutely in immortality, we insist that the first experiences of immortality are in this world's living present: and God's sharing of to-day with us brings religion's chief concern.

IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.

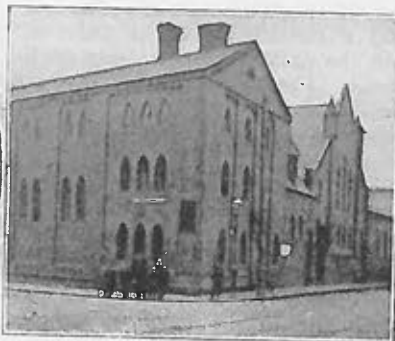
method of discipline, or define an exclusive fellowship of faith



THE ORIGIN AND PROGRESS OF OUR DOMESTIC MISSIONS.



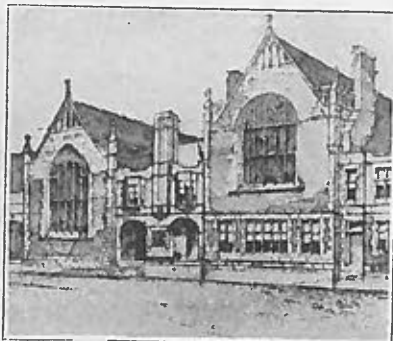
J. GENT BROOKS,  
1st Missionary, New Meeting  
Ministry to the Poor,  
Birmingham.



Church of the Messiah Mission Buildings,  
Fazeley-street, Birmingham.



Hurst-street Mission Chapel,  
Birmingham.



Mill-street Mission Buildings,  
Liverpool.



The Late  
Miss J. DURNING-SMITH,  
Founder, Durning Hall Mission,  
London, E.

In 1826 Dr. Tuckerman, suffering from chest complaint, relinquished the Unitarian pastorate at Chelsea, U.S.A. He went to Boston, his native place, where some young Unitarian men were working among the poor, and on December 3rd, 1826, he began his ministry at large. As early as 1811 he had made it his duty to care for the instruction and religious needs of sailors at Boston. He now visited the homes of the poor, establishing with them friendly relationships. Among his early coadjutors were Mr. Charles Barnard and Mr. Frederick Gray. To Dr. Tuckerman the Mission was to be thoroughly un denominational and domestic. What he had in mind was home visitation. As to public worship, he desired to persuade people to go to the various churches from which they had lapsed. They simply would not go. They knew and loved him, and if he would open a place of worship for them they would come. A room was rented, of which the present Bulfinch-place Chapel—of which Rev. Christopher R. Eliot is the pastor—is the lineal descendant. Dr. Tuckerman excited great sympathy and interest among the well-to-do—a sympathy eloquently voiced by Channing. For the support of the Mission money easily flowed in. As early as 1827 it was taken in charge by the American Unitarian Association (itself only two years old). In 1834 Rev. Ezra Stiles Gannett laid before that body a plan for the better management of the work, and he and Rev. Henry Ware, jun., were appointed to prepare a circular to be sent to representative and interested friends. In the same year nine parishes combined to form what was, and is still, called the Fraternity of Churches as a body for the support and oversight of Domestic Missions among the poor. The work in Boston has ever since been going on. In 1833 a Domestic Mission was founded in New York, of which Rev. Mr. Arnold was the appointed Missionary. Such work could not be hidden under a bushel. Reports spread to England, and men of light and leading became enamoured with it. The poverty of the labouring classes of this country was great, and



JOSEPH TUCKERMAN, D.D.  
(1778-1840)

new rules were formed, and a Committee was chosen, including Revs. D. Davison, E. Tagart, and J. C. Means. This is the origin of the London Domestic Mission Society. The work done by the British and Foreign Unitarian Association was not the only work of the kind. At the chapel in Jewin-street, London, a Domestic Mission had been maintained, and the services of Rev. Wm. Vidler had been engaged. In 1835 this effort was handed over to the new Society, together with Mr. Vidler himself. Under these new con-

ditions the work was begun in rooms—a three-floored warehouse in Half Moon-alley, opened on June 11th, 1835, under the chairmanship of Mr. J. T. Rutt, Dr. Lant Carpenter, of Bristol, being one of the speakers. After more than one migration this Mission in 1877 was established at George's-row, St. Luke's, E.C. (lately called Dingley-place). The Missionaries at Spicer-street, after Mr. Philp, have been Revs. Charles Loftus Corkran (1847), L. Scott (1878), W. A. Pope (1879), and C. H. Waid (1883); and at the other Mission, after Mr. Vidler, Revs. J. Broome, G. Ride, J. Heywood (1865), and F. Summers (1879), still in charge. In 1882, under the secretaryship



Miss JANNETT HUMPHREYS,  
Voluntary Worker, Bell-street Mission, London



DURNING HALL MISSION BRASS BAND



Rev. JOHN TOYE,  
Missionary in Charge, Durning Hall.

their lack of education was even greater still. Not more than a sixth of the children were being educated. In many cases the housing of the people was unspeakably bad. Disease and death were rife. As to their religious needs, the efforts of the Church were exceedingly weak. The Methodists were wider awake, and Roman Catholic priests were willing to help where they could. While as yet the idea of a London City Mission was only in the minds of a few, already among Unitarians, however, the labours of Dr. Tuckerman were beginning to tell.

In 1830, at a meeting of the British and Foreign Unitarian Asso-

ciation, held in Manchester, a resolution on the motion of W. J. Fox was adopted to take into consideration the founding of City Missions after the plan of those established by Dr. Tuckerman in America, and on Wednesday, May 25th, 1831, a meeting of the same body was held at South-place Chapel, London, when Fox once more appealed for the founding of Domestic Missions. At this meeting Rev. R. Aspland occupied the chair, and there were present Revs. T. Madge, J. Yates, Dr. Lant Carpenter, E. Tagart, Dr. Rees, and Sir John Bowring. Before the year was out the Association had established a Domestic Mission among the silk weavers in Spicer-street, Spital-fields, and had engaged the services of Rev. R. K. Philp as its first Missionary, an office which he held till 1849, when at eighty years of age he retired, dying August 27th, 1850. His career had been a chequered one. Born at Falmouth in 1760, he eventually became a Wesleyan local preacher, and was personally acquainted with John Wesley. Coming under the influence of the writings of Robert Robinson, of Cambridge, he was in 1812 expelled from the Wesleyan body. From the Lincoln Unitarian pulpit he came to Spicer-street. He was a hard worker, and his reports indicate considerable power. In 1834 a proposition for setting up an independent body for the management of Domestic Missions, moved by Rev. E. Chapman, seconded by Dr. Tuckerman (then in London), although opposed by Rev. James Martineau, who with some others thought this was one of the most important pieces of work the Association was doing, was carried; and a Committee was chosen, including Revs. D. Davison, E. Tagart, and J. C. Means. This is the origin of the London Domestic Mission Society. The work done by the British and Foreign Unitarian Association was not the only work of the kind. At the chapel in Jewin-street, London, a Domestic Mission had been maintained, and the services of Rev. Wm. Vidler had been engaged. In 1835 this effort was handed over to the new Society, together with Mr. Vidler himself. Under these new con-





Rev. W. J. CLARKE (in centre) AND HIS STAFF, HURST-STREET DOMESTIC MISSION, BIRMINGHAM

of Rev. J. E. Carpenter, M.A., a third Mission was opened at Rhyll-street, Kentish Town, and Rev. J. Pollard was appointed Missionary, followed by Revs. W. Wilson (1900), Dr. Reed (1903), and W. H. Rose (1908). The population around Spicer-street—or Buxton-street—becoming almost entirely Jewish, it was deemed necessary to seek some other quarter for the Mission. This was found at Marylebone, first at Capland-street and subsequently at Bell-street. The ministers have been Revs. T. Robinson (1887), A. H. Wilson (1893), B. K. Gray (1898), S. H. Street (1903), and R. P. Farley, B.A. (1907). Before the time of the closure of Buxton-street, Rev. R. Spears had started a Mission at Cambridge Heath-road, and this, together with some remaining members of the Buxton-street Mission (also then under the direction of Rev. R. Spears, who had engaged the services of Rev. John Farnsworth) joined forces, and eventually Mansford-street Church and Mission, largely assisted by Sir James Clarke Lawrence and Sir Edwin Durning-Lawrence, was formed, and in 1890 Rev. Henry Gow was recognised as minister.

for them. This led to the appointment of Rev. J. Ashworth as Missionary till 1836. This is the earliest effort to start Domestic Missions by an independent body. In 1834 Dr. Tuckerman had the pleasure of publicly addressing the supporters and friends of this Mission. In the course of time several migrations of the Mission have taken place. Opened first at Oldham-road on January 1st, 1833, it was removed to Rochdale-road, and in 1879 to Willert-street. For some years Mr. Layhe and Rev. G. Buckland, as also Rev. S. Robinson (the latter at Rochdale-road), were the Missionaries, but for twenty-seven years at Willert-street Rev. B. Walker was the minister, while since 1897 the work has been under the control of Rev. W. J. Bishop.—The second Manchester Domestic Mission was initiated in 1859 at Emden-street, afterwards removed to Renshaw-street. In this cause, succeeding Rev. E. W. Hopkinson, Rev. James Harrop laboured for thirty-four years, and in 1893 was succeeded by Rev. Sidney Hope Street, who, in 1901, was followed by Rev. A. W. Timmis.—On Christmas Day, 1835, Rev.



Mr. F. C. BOWRING, J.P.,  
President,  
Liverpool Domestic Mission.



Rev. F. WOOLLEY,  
Belfast Domestic Mission.



Mr. & Mrs. FRED ROBINSON,  
Voluntary Workers, Mill-street Mission, Liverpool.



Rev. F. SUMMERS,  
Dingley-place Mission, London.



Rev. T. LLOYD JONES,  
Mill-street Mission,  
Liverpool.

Mr. Gow was succeeded by Revs. W. G. Cadman (1893), John Ellis (1902), and Gordon Cooper, B.A. (1904), now in charge. Another London Mission is carried on under the able leadership of Rev. John Toye. In 1884 it was started by Rev. R. Spears, then of College Chapel, Stepney, who in this undertaking was generously supported by Miss Jemina Durning-Smith, who, in Elsa-street, built a chapel which, in 1907, was enlarged, and which now is called Durning Hall Unitarian Church and Institute. In 1889 Mr. Toye was appointed minister. The work is entirely supported by Sir Edwin and Lady Durning-Lawrence. In London, too, what had been called the Carter-lane Mission, with which Rev. John Taylor had been connected, in 1880 became the Blackfriars Mission, and after habitats in Collingwood-street and the New Cut, was amalgamated with Stamford-street Chapel. The Missionaries have been Mr. George Wooller, Mr. J. E. Benson, and Mr. J. Westwood Tosh. The ministers of Stamford-street Chapel have had since the amalgamation entire charge. The present minister is Rev. J. C. Ballantyne.—The second Domestic Mission was formed in Manchester. In 1832 Rev. J. R. Beard had been speaking to his Sunday-school teachers about the splendid work of Dr. Tuckerman in Boston, and on November 16th five of them undertook to visit each separate district to persuade the parents of the scholars to attend the churches or chapels to which they had been attached, to administer comfort in distress by donations, medicine, or clothing, and to lead a neglected class to feel that there are some who care

John Hamilton Thom, who kept up his interest in Domestic Mission throughout his long life, preached a sermon in Renshaw-street Chapel, Liverpool, on the need for starting a Domestic Mission, which so impressed the late William Rathbone, then seventeen years of age, that but for the fear lest he might not be equal to its speaking part would have inclined him to take up work as a Domestic Missionary, and certainly it made him a lifelong philanthropist. On Good Friday, 1836, a meeting was held to establish a Mission to the poor. In 1837 the foundation stone of the chapel in Bedford-street (afterwards called Beaufort-street) by Mr. William Rathbone, sen., was laid. Rev. John Johns (1801-1847) became the first Missionary. He was a poet of no mean order. Succeeding ministers have been Revs. F. Bishop (1847), Thomas Jones (1852), S. A. Steinthal (1856), John Wilson (1854), J. Shannon (1865), F. Summers (1876), H. Shaen Solly, M.A. (1879), J. Anderton (1879), T. Lloyd Jones (1883). The following have also been Missionary Fellows (supported by Mr. William Rathbone): Revs. W. Lyddon Tucker (1893) and H. Shaw Perris, M.A. (1895). In 1892 the work was removed to Mill-street, and is now domiciled in a fine suite of mission buildings.—In the year 1859 some younger Unitarian men, feeling that the growing population in the north end of Liverpool needed religious and social help, founded a Domestic Mission in Bond-street. Rev. George Beaumont was the first Missionary, another was Rev. John Whitworth; but in 1871 Rev. H. W. Hawkes was appointed to take charge, and considerable increase



of work resulted. In Mr. Edward Gabriel (whom some called the Angel Gabriel) and later on Mr. J. L. Haigh, Mr. Hawkes received valuable help. In 1887 Mr. Hawkes was succeeded by Rev. W. H. Drummond, B.A., followed by Rev. E. L. H. Thomas, B.A. (1890). In 1893 Rev. J. L. Haigh was appointed Missionary. The following have also been assistants: Revs. H. Bodell Smith (1896), J. Morgan Whiteman (1898), D. Delta Evans (1901), W. G. Topping (1902), and W. Reynolds (1905)—he died at the post, and Bond-street Chapel ceased to be. In 1896 Hamilton-road Chapel became the headquarters of the Mission.

In 1833, in search of health, Dr. Tuckerman visited Europe, and twice he found himself in Bristol. With Mary Carpenter, he explored the poorer parts of Bristol. Soon she formed a Visiting Society. In 1838 Rev. Ezra Stiles Gannett was in this country and was visiting Dr. Carpenter. Mary Carpenter wrote to her father urging that Mr. Gannett should bring the matter of starting a Domestic Mission forward. On Easter Monday, 1839, the Lewin's Mead congregation held a meeting, at which it was decided to commence the good work. On Tuesday, September 13th, the first meeting of the subscribers to the Mission was held. The work was begun in Lower Montague-street, and from time to time the buildings have been added to. Among the Missionaries have been Revs. Smith, J. Bayley (1845), J. Shearman (1852), H. F. Austin (1864), W. Andrews (1866), W. Mathews (1880), J. Wain (1889), A. Lancaster (1900), J. B. Robinson (1901), Mrs. Broadrick (1905), and T. Graham (1907).—In 1840, in Thorpe-street, the Birmingham Unitarian Domestic Mission was started. It is the only one of the Missions which has been designated Unitarian, and at the commencement the name met with considerable discussion, Rev. Samuel Bache strongly opposing its adoption. The work was afterwards carried to Hurst-street, where a chapel and schools had been erected. The first Missionary was Rev. Thomas Bowring. Others were Revs. B. Wright (1856), J. B. Gardner (1881), and W. J. Clarke (1885), under whom the Mission has attained very considerable proportions.—In 1844, at the annual meeting of the New Meeting House, Birmingham, a plan for visiting the parents of the scholars was propounded, and it was agreed that a paid agent should be employed. In 1845 a house in The Gullet was taken, and in the following year was licensed for worship. In 1847 Bailey-street became the scene of operations, and in 1848 a removal was made to Lawrence-street. The

Missionaries have been:—Revs. John Gent Brooks (1844), R. E. Dunne (1854), John Wilson (1863), E. T. Russell (1882), F. T. Reed (1887), T. Pipe (1891), and Charles Thrift. In 1888 the Mission was moved to a chapel which had been built and occupied by the Free Christian Society in Lower Fazeley-street.—In 1873 Dr. Crosskey proposed that a Home Mission should be started as an adjunct to the Church of the Messiah, Broad-street. This was at once adopted and carried out. The Missionaries have been Revs. J. Moden (1873), W. R. Smyth (1875), D. Heape (1878), and W. J. B. Tranter (1896).—In 1844 a Domestic Mission was started at Leeds, the first annual meeting being held October 13th, 1845, when Mr. Darnton Lupton, Mayor of the Borough, presided. In 1851 Mr. Joseph Lupton prospected for a site on which to build a chapel for the better carrying on of the work, and on Friday, May 21st, 1852, a chapel in Holbeck was opened. Among the early Missionaries were Revs. E. Hall, Mr. Mill, and Mr. Smith.—In 1845 a Domestic Mission was established in Leicester, and for many years Rev. John Dare, a man of some poetical genius and a writer of hymns, was the Missionary. In 1877 Rev. E. T. Russell became Missionary and Rev. A. H. Dolphin in 1883. At present the work is in the hands of Mr. F. G. Stevens.—On March 28th, 1852, a meeting was held at the First Church, Rosemary-street, Belfast, on the initiative of Mrs. Andrew Malcolm, to propose to take steps for the establishment of a Domestic Mission, and a second meeting was held on April 26th. A Missionary was appointed, and from that time an excellent work among the poor has been done. Among the Missionaries have been Revs. A. M. McIntyre (1853), J. Rutherford (1857), H. Eachus (1859), T. Bowring (1862), H. Johnson (1872), J. Pollard (1876), A. Lancaster (1882), W. Weatherall (1885), H. W. Harrison (1890), Charles Thrift (1894), G. H. Patterson (1896), G. Slipper (1899), E. Thompson (1906), and F. Woolley (1908).—In 1886 Rev. C. J. Street, M.A., who was then minister of the Croydon church, brought forward a scheme for the initiation of a Domestic Mission, which was cordially adopted. Mrs. Street acted as Secretary, while Mr. Street himself did a considerable portion of the work. In 1891 Mr. E. Bullock was lay worker, and since 1905 it has been carried on by supplies.

Such are some few of the facts in connection with the origin of Domestic Missions. Everywhere their work has been religious, social, reformative, and educational. **FREDERICK SUMMERS.**

### THE UNITARIAN VAN MISSION.

I REMEMBER that in the splendid Whitsuntide Missionary Number of THE CHRISTIAN LIFE in 1908 you gave chief place to the Unitarian Van Mission, which was then described as "the youngest of our missionary agencies." You had all the data about its origin: the deliberations of the Missionary Conference in 1905, and the scheme that came out of them, with a statement of the objects of the Mission, and the few clear notions with which its men went out; the launching of the first mission in the summer of 1906, with the Van given by Mrs. Bayle-Bernard; the transference of the movement, after that first successful journey, to the British and Foreign Unitarian Associa-

tion, and the gift of new Vans, one by Sir Edwin Durning-Lawrence and Sir John Brunner, another by Mr. Cuthbert C. Grundy and his brother, the late Mr. John R. Grundy, a third by the late Mr. John Harrison. You told next how the Mission stretched out its arms into remote parts of England, as well as into the mining districts of South Wales and the lowlands of Scotland, and how the initial successes were surpassed in that second year. You had page after page of personal testimonies and experiences of ministers and others who had travelled with the Vans, every one vouching for the value of the work. The only criticism I could find in all those columns was that there wasn't enough of the movement, that it ought to be made a still bigger thing. There were descriptions of meetings great and small, stories of the kindnesses of people, the keen and sustained interest of audiences here and hostility there, the wordy warfare and the spiritual quickening. You certainly did your best to arouse interest in this great work of the Unitarian Van Mission—to grease the wheels, as it were; and this you did well and to some purpose.



At Finchley.



At St. Albans.



At Gorseinon.



At Mossley.



On the Road, Bucks.

tion, and the gift of new Vans, one by Sir Edwin Durning-Lawrence and Sir John Brunner, another by Mr. Cuthbert C. Grundy and his brother, the late Mr. John R. Grundy, a third by the late Mr. John Harrison. You told next how the Mission stretched out its arms into remote parts of England, as well as into the mining districts of South Wales and the lowlands of Scotland, and how the initial successes were surpassed in that second year. You had page after page of personal testimonies and experiences of ministers and others who had travelled with the Vans, every one vouching for the value of the work. The only criticism I could find in all those columns was that there wasn't enough of the movement, that it ought to be made a still bigger thing. There were descriptions of meetings great and small, stories of the kindnesses of people, the keen and sustained interest of audiences here and hostility there, the wordy warfare and the spiritual quickening. You certainly did your best to arouse interest in this great work of the Unitarian Van Mission—to grease the wheels, as it were; and this you did well and to some purpose.

On this occasion you want only a word to say that we are still in the mood of conquerors for the good faith, and that our hopes

The Mission has now held over three thousand meetings, gathered nine hundred and fifty thousand people, reached half as many more in one way or another, and indirectly had to do with the holding of hundreds of outdoor meetings, chiefly conducted by ministers who are familiar with Van methods. We have distributed a million and a-half of pamphlets and leaflets, sold hundreds of books, kept in touch with correspondents all over the land, maintained a free lending library, found out lonely Unitarians, added members to the churches, tested likely and unlikely seed-plots for district societies, and done all that was possible to let the people know something of Unitarianism in districts where we hadn't money to build a church. In so far as we have failed, it has been for lack of means to carry on the work after the Van had passed on to other places. In so far as we have succeeded, it has been due to the loyalty, the hard work and enthusiasm of those ministers and friends, both men and women, who have taken its platform and carried its message into a thousand homes. My own thanks as Organiser are due, and hereby tendered, for the splendid help of so many men and women, to whom Unitarianism is the channel by which God would have us proclaim His glory and His love to men. **THOS. P. SPEDDING.**



UNITARIAN LAY PREACHERS.

A GLANCE through the list of churches given in the excellent little Unitarian Pocket Book will show constantly recurring the signs "V" and "S," and if you turn to the list of abbreviations you will find these mean that the pulpit is not occupied by a settled minister, but that temporary arrangements are being made. What these arrange-

ments may be, differs according to the wishes of the different congregations, but in a great number of cases the conduct of the services devolves upon laymen or women. In addition to these regular weekly appointments there are special services in new districts, open air meetings, Van Mission meetings, and pulpits to be filled by lay preachers owing to holidays, sickness or absence from other causes of settled ministers. Add together the regularly and temporarily vacant pulpits, and the special services, the result is a large number of services conducted by laymen and women on every Sunday throughout the year.



Miss EMILY SHARPE, London.



Mr. W. L. TEASDALE, Wolverhampton.



Mr. E. R. FYSON, President, London Lay Preachers' Union



Mr. E. COX-WALKER, Steights, Yorks.



Mr. W. NEWALL, Liverpool



Mr. A. WEIGHT-MATTHEWS, Luton.

The work of the lay preacher, then, is extensive. In town and village in all parts of the country each Sunday finds him at his post. For mutual aid in the better discharge of their ministry the lay preachers have organised themselves into groups, representing roughly the areas covered by the Provincial Assemblies and District Associations. Plans are published at regular intervals assigning various preachers to the different churches, and it is a point of honour that each lay preacher shall keep his appointment or obtain an accredited substitute. A full list of the various lay preachers' societies is printed in the "Year Book." They differ in constitution and in method, but they agree in things essential, namely, the endeavour to secure that their work shall be carried on by men and women of faith and character, and in assisting their members to fit themselves for the work they undertake. Advice is given as to courses of study, means of preparation, and the technique of effective delivery. Sympathy and appreciation of mutual difficulties lend an aid to inspiration.

of churches in the neighbourhood, and frequently making exchanges with the Leeds and North Midland Districts. In NORTHUMBERLAND AND DURHAM is an active society with a large number of members, and a fine record of work. It has regular meetings for encouragement and help. MANCHESTER district has a society of lay preachers which serves the churches within a fairly wide circle, and there are other societies in Liverpool, South Wales and the Midlands.

In 1911 the London Union convened a meeting of lay preachers from all over the country and suggested the formation of a National Union or Federation to embrace the whole country. The suggestion was cordially approved, and a committee appointed to draw up a scheme. The committee invited suggestions, and after consideration it was resolved to found a national society under the title of "The National Unitarian Lay Preachers' Union." A simple constitution admitting of such modification as might seem desirable was adopted, and the following officers were appointed for the first year:—President, Mr. H. G. Chancellor, M.P.; Vice-presidents, Rev. W. Copeland Bowie and Mr. J. Wigley; Secretary, Mr. S. P. Penwarden. In Whit-Week of this year a meeting of all interested in the work will be held, and the future work of the Union decided upon. The British and Foreign Unitarian Association has approved the effort to found the National Union, and has made a grant towards the funds. A committee has been chosen representative of all parts of the country, and a number of applications for membership have been received, together with intimation from three of the local unions of their desire to affiliate. There is every prospect that the



Reduced facsimile page of "THE CHRISTIAN LIFE" Missionary Number, 1908.



Mr. J. DUNGWORTH, Sheffield.



Mr. A. ROWE, Newcastle-on-Tyne.



Mrs. DAVIES, M.A., Wakefield.



Miss H. L. PHILLIPS, Lay Minister, Nottingham and Ilkeston.



Mr. W. H. SANDS, London.



Mr. W. T. COLYER, Secretary, London Lay Preachers' Union

The LONDON Lay Preachers' Union has been very active for several years, and its members serve a wide area. Courses of lectures have been given by Dr. James Drummond and Prof. J. E. Odgers, and in connection with its regular meetings it holds a study circle, which has been much appreciated. It has a history going

National Union will be able successfully to meet a real need. As one indication of the way in which the National Union can be of service to our churches as a body, it is of interest that each of the local unions has seen one or more of its members taking up the regular work of the ministry; and there can be no doubt that a strong



and efficient National Union of Lay Preachers would be able to discover and assist in training for the Unitarian ministry from time to time men of proved worth and ability, men who had been tried in the actual work to which their lives were to be devoted. This is a service worth the offering and worth the acceptance, and it is an

addition to the regular offering week by week by busy men of their services in maintaining the opportunity for the worship of our fellowship in our outlying churches up and down the land. The officers and committee of the National Union will be glad to furnish any information concerning its aims and methods. S. P. P.

### UNITARIAN HYMNOLGY.

THERE is a difficult saying of Jesus in the New Testament: "By thy words thou shalt be justified and by thy words thou shalt be condemned." If the Unitarianism of the last one hundred years is judged by the words of its hymns, it will surely not fall into condemnation. Those who judge us by our hymn-books will pronounce us to be in a state of progressive merits. During the century new singers have been continually arising, and what is as important, they have had something to sing. In most of our collections there may yet be found one or two of the little sermons in verse that at one time were made to do the duty of spiritual songs, but the proportion of these to the really excellent hymns gets less and less with each new book or new edition. In the brief space at my disposal it is impossible to attempt a systematic history. The list of Unitarian hymn-writers if they could all be named would almost take up as much room as this article is expected to occupy. But an examination of such hymn-books as are in my way, being those most widely used among us, has been not only an interesting but an exhilarating task. The *Sunday-school Hymn-book*, published at Essex Hall, is an excellent illustration of the progress that has been

back to our use certain beautiful hymns that had generally been passed over by previous editors—e.g., "O Love Divine, how sweet thou art," C. Wesley; "Our Blest Redeemer, ere he breathed," H. Auber—and enriched the book with hymns of his own that have since been as precious possessions to us all. The editor also made the generous and sensible announcement, "No copyright of any kind is claimed for any new hymns which may be in this collection." Our congregations and editors have also learned much from the *Berwick Hymnal*, which in some of its too varying forms has been used in a number of our churches. The *Essex Hall Hymnal* of 1890, the *Revised Essex Hall Hymnal* of 1902, and the still more recent *New Hymnal* (Novello, 1905), are all akin in spirit and general aim, and are all evidently indebted to the sources that have been named and to the many improved hymnals now in general use.

There are no writers to whom we are more greatly indebted than to those whose hymns have come to us from our brethren across the Atlantic. Samuel Longfellow, S. Johnson, W. C. Gannett, O. B. Frothingham, N. L. Frothingham, J. W. Chadwick, F. L. Hosmer, Oliver Wendell Holmes, J. Russell Lowell, J. Pierpont, Eliza Scudder



Sir JOHN BOWRING, LL.D.  
(1792-1889)



OLIVER WENDELL HOLMES  
(1809-1894)



Rev. STOPFORD A. BROOKE, M.A., LL.D.  
(b. 1832)

made. In the course of seventy years it has gone through many editions, and there has been the delightful impression of a book growing younger. There is greater variety in metre, the hymns are more lyrical, the outlook upon life is more varied, and the upward look to God is generally not stolid or presumptuous, but childlike. Produced under different circumstances, the *Hymns and Choral Songs* published in Manchester also abounds in excellent hymns, and in both books it is pleasant to notice how many of the brightest little hymns are by writers of our own household of faith. *Hymns for Heart and Voice* (originally *Hymns for Children*), edited by Mrs. Farrington, again illustrates the great improvement that has taken place in the style of hymn that we set before our young folks. It means that our own conception of what acceptable worship should be has changed. We speak to God more intimately as Father; in speaking of the works of God in Nature we do not stand at a distance and admire, we are at one with Nature, and we join with all God's works to praise him.

A corresponding improvement has taken place in the hymn-books used in our ordinary services. The writer of this short paper remembers his disappointment with the first Unitarian collection of hymns that came into his hands. It seemed like a Bowdlerised edition of Dr. Watts. The hymns had the merit of simplicity, and all the wicked words, or nearly all, were left out. But the book represented rather an expurgated Evangelicalism than a new and uplifting Gospel message. But from the date of Dr. Martineau's *Hymns for the Christian Church and Home* (Liverpool, 1840) there has been a constant tendency upward and forward in our service of song.

What we still speak of as the New Martineau, *Hymns of Praise and Prayer* was on the whole an immense advance upon the earlier work. Lyrically the hymns were more varied and more bright; spiritually the deeper notes of sorrow and contrition and the higher tones of gladness went far beyond the range of its predecessor. There must be hundreds of our people, and many who are outside of our ranks who have been spiritually indebted to that book.

Rev. Stopford A. Brooke in his *Christian Hymns* (1881) brought

are some of the names that occur to one's memory. The poets Whittier, H. Longfellow, and Emerson seem to deserve a place apart. From them all we have received devotional songs that might be named together under the title of a Boston collection—"Hymns of the Spirit." Nowhere has the spirit of devotion and the spirit of humanity found fuller and manlier expression. Our own writers are so numerous that one can only name a few. The hymns of the men of old time, the hymns of Bowring, W. J. Fox, William Gaskell, John Johns, of Mrs. Barbauld, and others of bygone days still keep their place among us. But still more widely known within our congregations and in congregations that do not often invite us to their fellowship are found the hymns of Sarah Flower Adams. "He sendeth sun, he sendeth shower" is a hymn that seems ever young, while "Nearer, my God, to Thee," like the prayer for all sorts and conditions of men in the Church of England service, is an expression that we catch hold of when we know well that our own individual utterance will fail us.

The late John Page Hopps wrote numerous hymns for our Sunday-school children, and hymns that are suitable for assemblies of earnest men and women. The hymn "Father, let thy kingdom come" is almost as well known in the Evangelical churches as in our own. Douglas Walmsley, Dendy Agate, and H. W. Hawkes have given us excellent hymns. The way in which A. N. Blatchford has joined the true spirit of devotion to the true spirit of song, and has coaxed the most difficult metres into the service of devotional expression—see "Night clouds around us silently are stealing" in *Hymns and Choral Songs* and the *Revised Essex Hall Hymnal*—deserves a special word of thanks and admiration. The numerous hymns in our school and chapel hymn-books by W. G. Tarrant—to whom we are also greatly indebted for the little book of *Daily Meditations*, and the similar *Night Unto Night*—will direct deserved attention to the excellent book he has recently issued under the name of *Songs Devout*, the best pieces in which would of themselves justify the tribute which has here been paid to recent Unitarian hymnology.

JAMES RUDDLE.



## LIBERAL RELIGION IN GERMANY.

At the dawn of the nineteenth century the great philosopher Kant was an old man, and in 1804 he was destined to pass away in his eightieth year, but not until he had accomplished a piece of work which has been the basis of so much in the science, philosophy, history, theology, and religion of the nineteenth century. He broke the backbone of dogmatism in knowledge, and his work has helped to break it in theology. It may be stated that Kant more than any one else showed that the difficulties involved in knowledge are not to be transcended in any miraculous supernatural manner. The reason of man carries him to a supersensuous world, but man has to be true to every aspect of it. The reason of man on its practical sides demanded the postulates of God, Freedom, and Immortality, but these were not truths which had dropped from the heavens like a shower of rain.

Herder was a contemporary of Kant, and has indirectly exercised great influence on the movement of liberal religion. His work consists mainly within the domain of history—a subject which is being revived to-day with great ardour in France and Germany. Herder's book, "Ideas on the Philosophy of History," is, I think, justly considered to present one of "the most important intellectual drifts of the century." He showed how mankind had developed under the combined action of natural and spiritual forces. Revelation was thus not anything forcing itself upon man, but something caused by the changes of the external world, of human society, and the needs and aspirations of the soul. Herder, on the whole, discarded the miraculous. His leading thought is "that man is the connecting link between two worlds. On the one hand, he is the child of earth, the highest of its organic products; on the other, a citizen of the spiritual world of freedom." Herder perceived that society, theology, and religion had undergone the most fundamental changes in the past, and these are destined to undergo similar changes in the future—a principle which constitutes the essence of liberal religion. Herder further followed Semler, Lessing, and Eichhorn in the critical investigations of early Christianity—investigations which were to prove later in the century of much significance to theology. He was intensely interested in the New Testament, but found it absolutely necessary to distinguish in it on the one hand a scientific interpretation of things which has passed away, and on the other a permanent element of the experience of the soul.

When we pass to Schleiermacher we come to a very remarkable evolution in liberal religion. In 1799 there appeared two great books by Schleiermacher which continue to exercise an influence on theological and religious thought even to-day. The author was at the time a young preacher of great power in Berlin. The object of the two books, especially of the *Reden*, was to show that religion should not be confounded with the theological opinions of the Schools, and that it should not be mixed up with politics. The opinion of the late Professor Pfeiderer concerning the value of the *Reden* is not borne out by the majority of the religious thinkers of the present. Schleiermacher's main point was to show that religious experience was something deeper than, and prior to, ill-clear ideas concerning religion; it is based on an intuition of our nature: it comes into existence, and even works before we are able at all to frame it into anything intellectually exact. Thus he based religion upon feeling and intuition. Religion is the feeling of dependence springing from some deep need in human nature. Schleiermacher carried a good deal of Kant's Critique of Pure Reason into the realm of religion. He showed that the external world has to be interpreted by an internal world, which exists within the soul, and the internal world can obtain its content only by the process of valuing the things of life as these present themselves within the soul. Therefore we see that this teaching calls for a deep spiritual experience before religion can become the possession of human nature. Hence a difference originates between dogma and religion, and it is unnecessary to add what an influence such a teaching has had upon the development of liberal religion during the whole of the nineteenth century. Germany looks upon Schleiermacher as a founder of modern theology, and it has good reasons for feeling grateful to him for his remarkable presentation of the nucleus of the Christian religion and of his differentiation of this nucleus from the theological conceptions of the past which had gathered around the nucleus. The battle has not yet been won either in Germany or elsewhere, but it has proceeded too far for victory to be possible on the other side.

Space will not permit me more than to touch on the great contribution to religion made by the ethical idealism of the philosopher J. G. Fichte. He had been turned out of Jena for his supposed Atheism. Fichte found the existence of the Divine in something more intuitive than in Kant's postulates. The questions of man's ethical nature and its ideals were now insisted upon. Man was

aware of these as pertaining to his own life; they were the highest and best things which he possessed, and were capable of further development—far removed from sense and understanding. We pass, says Fichte, through several grades of reality before we reach the highest meaning of religion. We mount from sensations to perceptions, up to ideas and ideals, and finally to an absorption of the soul in the love of God. Here, again, we find the climax of religion constituting something infinitely higher than what others have said about religion, or than what we ourselves are able to say about it. "We feel that we are greater than we know."

The movement of liberal religion is carried further by the philosopher Schelling. Here the objective idealism presented by Fichte is now reduced into a system. Schelling treats religion more from the objective and historical sides than either Schleiermacher or Fichte.

When we reach Hegel we find material of the most varied kind. Here we shall do no more than touch on Hegel's great contribution towards giving a new meaning to history and showing its bearings on religion. His method of conceiving history has influenced all the great historians who have succeeded him. We are taught by Hegel, in the words of Pfeiderer, "to see in the history of religion an orderly development of divine revelation in man's consciousness of God, a development in which no point is wholly without truth, though none has the whole pure truth; gradually divine truth reveals itself to the human consciousness in ever greater purity, but always veiled under imperfect conceptions and symbols. The positive religions are, accordingly, neither inventions of human caprice nor expressions of the accidental emotions of individual devout souls; but, like law and custom, art and science, they are necessary creations of the peculiar common spirit of the different nations, and can therefore be properly understood only in close connection with the general history of the development of human society."

These movements were carried further during the latter half of the nineteenth century, and among the greatest personalities in this respect Ritschl must be mentioned. He went back to the theory of values in religion. In many respects Ritschl was most liberal in his theological opinions, but he conceived of the essence of the Christian religion as centred in the fact that Christ has the value of God. Ritschlianism had great vogue in the last quarter of the nineteenth century, but it has few leading representatives to-day. In the writings of Ritschl's followers—men such as Wendt and Hermann—we do find important modifications. Indeed, everywhere we discover that religion is not so independent of theology as Ritschl supposed it to be. We feel bound to get the best intellectual constructions concerning the universe, man, and God; and, although all these are not religion, still, they are a help to religious experience. The intellect as well as the soul has to be exercised in the things of religion.

The movement of liberal religion in Germany to-day on the philosophical side has some noble representatives. It is sufficient to name Professor Rudolf Eucken, and there

is no need of dealing with his teaching here, as several of his main works, especially "The Truth of Religion," have appeared in English.

When we turn to the Textual and Critical work done during the nineteenth century we find that the influence of the scholars of Germany has extended the world over. In the year 1835 there appeared David Friedrich Strauss's great work on the Life of Jesus, as well as C. F. Baur's work on the Pastoral Epistles. These two works, in a very large measure, form the real beginning of New Testament Criticism. It would require another article to develop this remarkable movement of Biblical Criticism, originating mainly in Germany, spreading throughout the world, and producing results which have altered our whole conceptions in regard to the content and meaning of the Bible. The whole story is marvellous; it reveals fearless scholarship, unlimited patience, courage, and cheer in the midst of terrible oppositions. The work was largely, of course, analytical, critical, and often destructive. Yet it had to be done. Its results are accepted more and more among intelligent clergy and laymen. The constructive period of religion has now begun in Germany. If we take the case of three of the most prominent religious teachers of the present—Harnack, Wendt, and Troeltsch—we find the reconstruction of Christianity taking place. It is a reconstruction based on the fullest acceptance of critical results; it is something which is deeper than all these; it is the demand of man's spiritual nature—a demand which is independent of the mythical and miraculous as well as of creeds and theories of the past. Seventeen out of the twenty-one theological faculties within the German Universities have passed to the liberal side. The representatives of this teaching are men of fine scholarship and deep spiritual experience, and it is impossible to read their works without feeling that they are presenting Christianity in the only manner it can be accepted by the minds of the twentieth century. Their works are spreading in all countries.

W. TUDOR JONES.



Professor EUCKEN AT ESSEX HALL, 1911



## THE "PIONEER" PREACHERS.

THE "Pioneer" Preachers' movement is an outcome of the "New Theology" controversy of 1907, which in the following year resulted in the establishment of the "League of Progressive Thought and Social Service," now known as the "Liberal-Christian League." Its first President was Rev. R. J. Campbell, M.A., of the City Temple, London whose unorthodox pronouncements on some matters of faith occasioned one of the breeziest discussions of our time. At the outset the movement made rapid progress, and many branches of the League were formed. Opportunities for open-air propaganda were also recognised by Mr. Campbell, who in 1910 gathered together a number of young men, established them in a hostel, provided some preliminary training, and then sent them out to preach the message of the "New Theology." In this respect the work had many features in common with that of the Unitarian Van Mission, established a few years earlier (1906). Mr. Campbell, stating his reason and aim in founding an order of preachers, said:—

"Seeing that four-fifths of the people of this country never go inside a church, it seems to me that in order to spread the influence of liberal Christianity it is essential to speak to the people outside the churches." In 1910 meetings were held in London and the neighbourhood, and in the following seasons the "Pioneers" addressed meetings in various parts of the country, and conducted missions in which it is interesting to recall that they were frequently assisted by ministers of our own churches. The winter months were chiefly devoted to study, under the tuition of Rev. E. E. Coleman, M.A., who has recently joined the Unitarian ministry.

In 1912 Mr. Campbell resigned the presidency of the Liberal-Christian League, and shortly afterwards it became known that he wished to retire from the wardenship of the "Pioneer" Preachers' movement. Various plans were discussed for the prosecution of the work, and eventually Rev. Dr. W. Tudor Jones expressed his willingness to accept the wardenship if assurances of support were forthcoming for an experiment under Unitarian auspices. An interview at Essex Hall in September, 1912, led to the formation of a new committee. The "Pioneers" applied for and received recognition from the British and Foreign Unitarian Association as Unitarian Preachers, and the formal transference of the movement was accomplished in November. Under the new arrangement the "Pioneers" receive tuition from Revs. Dr. Tudor Jones, W. D. Robson, B.D., A. H. Biggs, M.A., and J. A. Pearson. The object of this tuition is to prepare the men for effective work among the unchurched in the great centres of population by means of open-air meetings and indoor missions, and for mission work in connection

with some of our smaller churches. The Committee clearly laid down that the work is in no way to be regarded as a substitute for a collegiate course in the event of any of the "Pioneers" looking forward to the work of the regular ministry. The men are admitted for a probationary term preliminary to a residence of at least two years, and the teaching is of such a nature as to lead up to the curriculum of one of the colleges if the ministry should eventually be chosen as a vocation by a "Pioneer."

The hostel is at King's-square, off the Goswell-road, in the east of the City of London. It is an unpretentious house with living-rooms, lecture room, and sleeping accommodation. It was modestly furnished by friends of the movement, and at the rear a small out-building has been fitted up as a chapel. There is a library of about a thousand volumes, chiefly the gift of Rev. T. R. Duncan, an Anglican clergyman. The whole of the work of the household is performed by the "Pioneers," with the aid of a man-servant who acts as *chef*.

Mr. A. J. Heale is regarded as the "Prior," his companion "Pioneers" being Messrs. Fred Cottier, Stanley Mossop, G. Barrett-Ayres, C. A. Piper, and R. W. Sorensen. The Committee entered into an arrangement with the London District Unitarian Society for the present year under which the "Pioneers" are placed in charge of the work of the churches at Stratford, Forest Gate, and Walthamstow. Reports of this work are regularly submitted to the Committee, and already good results are accruing. In addition, they continue the oversight and preaching supply of three stations which were the outcome of their activity before the transfer. These are at South Norwood, Amersham, and East Ham. The meeting at South Norwood has been accepted by the Committee as one of the centres of the "Pioneers'" work. Occasional services are taken elsewhere, and during the summer months, in addition to these efforts, the "Pioneers" will conduct outdoor meetings in the neighbourhood of their own churches, and will also render some assistance in the Van Mission. The Committee in charge of the movement is composed of Rev. W. Copeland Bowie, Chairman; Mr. Howard Young, Treasurer; Rev. Dr. W. Tudor Jones, Warden; Rev. J. A. Pearson and Mr. Alfred Wilson, and Rev. T. P. Spedding, Secretary.

Two Unitarian women workers, Nurse Knight and Miss Seymour, are co-operating with the "Pioneers." They hold Mothers' Meetings and classes for girls, and visit in the poorer districts. Their work is limited to leisure, but its results show that a step in the right direction has been taken, and that the effort should be extended.

THOS. P. SPEDDING.



Mr. R. W. SORENSEN. Mr. FRED COTTIER. Mr. A. J. HEALE. Mr. C. A. PIPER.  
Mr. F. G. BARRETT-AYRES. Rev. Dr. TUDOR JONES. Mr. STANLEY MOSSOP.



Miss SEYMOUR and NURSE KNIGHT,  
Unitarian Women Workers in London.

## UNITARIAN WORK IN CANADA.

HOPEFUL and encouraging reports come to hand from time to time of the progress of Unitarianism in the Dominion of Canada. In Western Canada, Rev. F. W. Pratt, who is jointly supported by the American Unitarian Association and the British and Foreign Unitarian Association, has done admirable pioneer work; while the opportunities for further missionary developments appear to be without limit in that great country with its rapidly increasing population. Following is a list of the Unitarian churches in Canada, with the dates of their foundation:—Montreal (1842), Toronto (1845), Hamilton (1889), Ottawa (1898), Winnipeg (1904), Vancouver (1909), Calgary (1910), Victoria (1910), Edmonton (1912), Moose Jaw (1912). There are also Icelandic Unitarian churches at the following places:—Winnipeg (1890), Gimli (1904), Mary Hill (1908), Arnes (1909), Huansa (1909), Shoal Lake (1909), Foam Lake (1911), Icelandic River (1911). The American Unitarian Association is pushing on Unitarian missionary work in Canada with great earnestness and generosity, backed, of course, by our own Association.

The current Report of the former gives a good account of its recent church extension work, and perhaps never before has that department been urged with greater sagacity and far-reaching vision than at the present time. Its energetic enterprises in the new Empire of North-West Canada are conspicuously profitable, while some very interesting fields have been opened up in the South, which appear to have no inconsiderable promise in them. In November, 1912, Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, visited the congregations in Western Canada, and his reports proved of great interest. In this connection, it is gratifying to note that, at the request of the President and Directors of the American Unitarian Association, Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, will visit, preach, and confer with the various congregations in Canada during the months of September and October of the present year. These visits cannot fail to prove helpful in drawing closer the bonds of sympathy between the Unitarians of England, America and Canada.



BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL-CHRISTIAN WOMEN.



Mrs. SYDNEY TITFORD,  
Islington.



Mrs. BLAKE ODGERS,  
Vice-President



Mrs. ENFIELD DOWSON,  
President.



Lady DURNING-LAWRENCE,  
Vice-President.



Mrs. H. D. ROBERTS,  
Liverpool.

LIKE many other good things, the idea of the League came from America. The National Alliance of Unitarian and other Liberal Christian Women was formed over twenty years ago, the Women's League is barely five years old. When a few years ago a number of our ministers and laymen went over to the Congress of Liberal Religions in Boston they were much impressed by the splendid way in which that part of the institutional work of the churches which falls to the women had been organised there. With three hundred branches and an income of many thousand dollars, the Women's Alliance has become one of the most important adjuncts of the Unitarian movement in the United States and Canada. It was felt that barring geographical and historical differences our conditions were much the same. In both countries our churches are tenacious of their congregational independence, and in both alike they suffer from the weakness of such independence; isolation, self-absorption and an apparent lack of interest in each other's existence. The Women's Alliance had, by drawing the women workers of the different churches into closer touch, done a great deal to obviate this weakness. Why not have a similar society over here? And so it was presently determined that such a society should be established which should link all the existing groups of women workers of our churches together (thus avoiding the multiplication of societies) as branches of a central body, for the purpose of promoting closer co-operation and communication between them, giving them a wider outlook and the strength which union brings with it, while leaving them their individual independence and initiative. Accordingly, at a meeting held at Essex Hall in Whit-Week, 1908, the "League of Unitarian Women" (the name of the Society was altered a year later), was founded. Its aims and objects are set forth in its constitution:—(1) "To quicken the religious life of our churches, and to bring Unitarian women into closer co-operation and fellowship. (2) To promote the formation of branch or local organisations of women in connection with our churches and district societies. (3) To suggest ways and means of providing for the needs and extending the influence of our churches, and to collect and disseminate information regarding matters of interest to the denomination." It was started on a good business basis, an Executive Committee sitting in London with a membership representative of many other parts of the country, and as its first president Lady Bowring, of Liverpool. Each women's society affiliated to it was asked to pay five shillings a year, to send delegates to general meetings and a yearly report of its work. The Executive Committee undertook to send to the branches each month a "letter" telling of the League's doings, and giving information and suggestions likely to be of special interest to the women workers of our churches. About fifteen societies affiliated themselves with the League during the first year. An encouraging beginning, for English women are not particularly quick at adopting new methods. The inevitable fear of interference and the curious indifference about the doings of other kindred churches which our congregationalism is apt to engender amongst us was sure to prevent very rapid progress, but as time has gone on the women have gradually begun to realise that the League was founded in the spirit of our congregational independence, and that while the branches are able, through their delegates, to mould the policy of the Executive, the League has no jurisdiction whatever over them; the only condition of affiliation being the subscription and the yearly report, the branches being left to carry on their work in their own way and under their own local names. Personal explanations are always more satisfactory than letters and literature, and the League was fortunate in being able to send

a representative to many of the churches to explain to the women just what it was that this institution wanted of them and what might be gained by joining it. Though here and there the visits bore no immediate fruit, and here and there a society has slipped away again, the growth of the League has been very steady and encouraging. At the present moment there are very ninety affiliated societies on the roll, including five in the Colonies. While each society has its own local work to do, and local claims on its time, there are many interests which the women of our churches should have in common, and many ways in which they may be of use to each other; but more co-operation necessitates more frequent intercourse and communication, and to further this the League publishes in its "annual" not only all branch reports, but a directory of the branch secretaries, and through the medium of the "monthly letter" makes it possible for the needs of one society to be made known to all the others. The women's work is mainly done by means of bazaars and sales of work, and they have found in the appeals paragraph of the "Letter" a way of getting help from a much larger feminine public than ever before. One step towards the quickening of our religious life must surely be a fuller realisation of it, and a wider knowledge of its history and literature. The League is doing its utmost to arouse the interest of the women of its branches in the splendid liberal religious literature at their command, and in every way to awaken interest and enthusiasm in our cause and its history. The League Committee suggested that the branches should undertake the work of spreading a knowledge of the Essex Hall publications, by maintaining bookstalls or by having reading circles. The British and Foreign Association generously give literature free for such purposes. Among the special publications of the League itself are:—"Fourteen Reasons why You should Join the League," explaining the general work and aims of the movement. Two "Open Letters to the Girls of our Congregations and Sunday-schools," a paper on the "Duties of a Secretary," a number of leaflets on the fellowship work of the League, a circular on the Guild of Friendship for International use, and an address on the "White Slave Traffic," for the use of societies where no special speaker on the subject was obtainable from outside. During the last year or two the women's societies have been encouraged to hold neighbourhood meetings, and to take the opportunities offered by the presence of a general conference to hold special League meetings; though at first it was a little difficult for some members to see that women could have much to do with a conference beyond cutting up its bread and butter. At the British and Foreign Unitarian Association's autumnal meetings, gatherings have been held under the auspices of the League, which have been largely attended and of much practical utility. In order to bring the women of a district closer together associate League branches have been formed, a number of small societies grouping themselves together round a larger central branch. A "Lecture List" has been started which for the very nominal fee of one shilling and sixpence will provide a good lecture on subjects interesting to women for any branch desiring one within the London district. What bids fair to be one of the most important League undertakings is the fellowship work. The League has set out to do what it can to stem the leakage which is going on always from among the young people of our congregations. Through the kindly offices of the Fellowship Committee girls leaving our Sunday-schools and churches to settle in other places in this country or in distant parts of the world may if they choose find kindly friends of their own faith on their arrival in their new surroundings. Many a lonely member of our religious household has written with enthu-



Miss BROOKE HERFORD,  
Joint Secretaries.



Miss VIOLET PRESTON,  
Joint Secretaries.

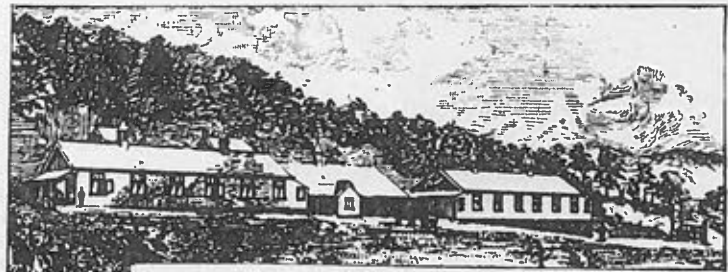


siasm and gratitude of the help and pleasure which this part of the League's work has brought to her. The Girls Friendly Society work of the Church of England should be an example of what may be done by us in this direction.

On the Continent there are many individuals and societies who are in substantial agreement in thought and feeling with us English and American Unitarians. With them the battle for religious freedom and progress is much harder to fight. Within the last three years the League and the American Alliance have induced the women societies connected with the various continental religious movements to join them in an international union. In each country the conditions are different, in each the development must be on

different lines, but the cause is one and the same, the progress of religious thought and freedom, and there are many ways in which that may be helped by such a union—perhaps a small but practical step taken towards that better understanding and mutual goodwill which is so much needed to-day. The training and wider opportunities and outlook which the League give our women's societies will make them all the keener and all the more competent to join with the men in the tasks which can be done together. As in the home, there is in the church work which is more or less domestic in its character, and until churches can do without the women's needles to keep them going, or the men show more eagerness to join sewing meetings, some of the work must be done separately. H. B. H.

### UNITARIAN HOLIDAY AND CONVALESCENT HOMES.



THE MANCHESTER S.S.A. HOLIDAY HOMES.

The Sunday-school in the North of England is a great institution. In many towns it is the centre of religious, educational, and social life. It is not a home for childhood only, for in the North they join the Sunday-school for life. Among its teachers and scholars will often be found leading public men; and they still tell how certain of the giants of the Yorkshire County cricket team would hurry home on the Saturday after a great match to be with their classes next day. These schools have been pioneers in great national movements. In their concern for education, recreation, health, they have always been on ahead, staking out the ground which the organised activities of the State would later occupy. Nor would any challenge the claim that in these movements the Unitarian schools of the North have always been "first among equals." It was notably so in education, equally so in recreation, and it is confessedly so to-day in the great awakening in regard to public health. To-day the Manchester Education Authority has a great holiday school in the country, but it borrowed the idea, methods, plans of buildings, every thing in its inception from our Manchester Sunday-school Association Holiday Home. The State now subsidises convalescent homes, but our Manchester Sunday-school Association is well in its second decade in this work. It is a work of great value and vast significance. The work began in 1896, and its beneficent founder was the honoured ex-president of both the National and Manchester Sunday-school Associations, Mr. Cuthbert C. Grundy. With his passionate love for children Mr. Grundy pitied the condition of the many thousands of little ones in our great crowded cities of the North, exiled from the glories of the seas and the moors. He desired to bring some light and joy into their lives, and he chose the Manchester Sunday-school Association as the first beneficiaries of a splendid munificence which has since dowered the Manchester and another Education Authority with great institutions devoted to the same ends. "Red Cross," the children's convalescent home at South Shore, Blackpool, was handed over by him furnished and fully equipped to be managed by the Association. Now, after exhaustive experiment has proved the value of the home, he is repairing all the wear and tear of the intervening years and handing it over as a permanent possession to the keeping of the Association. Long may it keep the name of its generous founder green in the hearts of our younger scholars.

Great Hucklow is the other magic phrase in our northern schools. Here the Manchester Association maintains two homes. The oldest of these is the Holiday Home, which grew out of the pioneer work of Revs. Charles Peach and S. H. Street. These gentlemen had been in the habit of camping out with their respective schools, and when they came together in Manchester they infused the idea into the Association, and the present holiday Home is the result. First carried on in hired cottages the work rapidly outgrew any such arrangement, and now the Holiday Home is housed in a large range of corrugated iron buildings on the erection and furnishing of which over £2000 has been spent.

The other Home is "Barleycrofts." This is the Convalescent Home where girls too old for "Red Cross" learn to grow young again. It is a charming stone built house, standing well in wooded grounds five acres in extent. It was first leased as an experiment for five years. During that period, which has now expired, nearly seven hundred guests have stayed in the Home, many of them for long periods. It is a very happy institution, and it is freely used by every type and class of woman worker. Mill and shop, school and factory, pit brow and weaving shed, all the forms of industrial life common to the North send representatives to the Home where they join together in happy helpful comradeship. Just now the Manchester Association is engaged in an attempt to raise £2500 for its Homes Department. The Treasurer of the fund is Mr. Hugh J. Broadbent, Green Croft, Worsley, Manchester. Nor would the story be complete without an expression of the indebtedness felt by the Committee to its matrons, Miss Jackson at Great Hucklow and Mrs. Atkinson at South Shore. To these ladies is due the happy atmosphere of the Homes and their constant success. C. P.

### LONDON SUNDAY-SCHOOL SOCIETY'S COUNTRY HOLIDAY HOME.

In the year 1899 the late Mrs. Bayle-Bernard presented to the London Sunday-School Society a small freehold cottage at Southend-on-Sea for the purpose of a country holiday home, primarily for the use of the elder scholars and teachers at the London schools, and (when not required for such persons) of others approved by the Committee. The Home was able to accommodate seven guests at a time, and was made use of during the summer months to such an extent that last year it was found necessary to take a larger house, and the work is now carried on at 80, Darnley-road, Southend, which in commemoration of Mrs. Bayle-Bernard has been named "Bernard House." The accommodation there enables twelve visitors to be entertained at the same time. The Home is in the charge of a lady superintendent, and the work is supervised on behalf of the Committee by Rev. Thomas Elliot, the minister of the Southend Unitarian church. The charge for elder scholars is 7s. 6d. a week; for teachers, mission workers and members of the artizan class, 10s. 6d. a week; and for others, 17s. 6d. a week; and special week-end rates are in force. In addition, there is a small bed-sitting-room, the exclusive use of which can be had for an extra charge of 3s. or 3s. 6d. a week. These charges about cover the actual cost of board, but all the management expenses have to be defrayed by a subscription list. At the smaller house about £70 were required, but the cost of running the larger house is considerably greater, and some £30 worth of additional subscriptions are needed. During a considerable part of the year a great deal more use could be made of the Home than at present for simple convalescent cases, *i.e.*, cases where no medical supervision, nursing or special treatment is required, patients only needing the benefit of pure air, good food and slight attention. The lady superintendent would heartily welcome such cases, and friends would be doing the



SOUTHEND HOME.

Home a good service by making known the fact that convalescent cases can be received, except just during the busy summer months. As a general rule (but subject to the lady superintendent's discretion) boys and girls are not admitted to the Home together, but teachers and adults of different sexes can be received at the same time. All visitors are expected to conform to a few simple rules of conduct framed to ensure the comfort of the guests, and teachers and elder scholars staying at the Home are expected to attend the Unitarian Church at least once on Sundays. At the old cottage an average of some one hundred and twenty guests were received in the course of a year, while the first year's working of the new Home has yielded over one hundred and fifty visitors. It is evident, therefore, that the Home fills a much-needed want, and is of real service to our teachers and elder scholars. R. A. W.



THE LIBERAL FAITH IN HOLLAND.



Dr. GROENEWEGEN



Dr. CANNEGIETER



Dr. EERDMANS



Dr. OORT



Rev. F. C. FLEISCHER

In the natural course of things the generation born in the middle of the preceding century is now gradually passing away. The contemporaries of Kuenen and Tiele have departed this life, and of the younger ones among them some are dying every year. In 1911, for instance, P. H. Hugenholtz, jun., passed away, the late minister of the Free congregation (*Vrije Gemeente*) at Amsterdam, a well-known man both at home and abroad, especially among those in the habit of frequenting the International Congresses of liberal religious people. This year it was (amongst others) Dr. S. Cramer, the late Professor for History of Christianity in the Municipal University of Amsterdam and the Mennonite Society. A few survive, though advanced in years; and are still playing a part in the liberal movement in theology, the church, and religion. Foremost among them we may mention Dr. H. Oort, lately a Professor in the University of Leyden. It was he who, together with the late Dr. T. Hooykaas, and under the supervision of Professor Kuenen, edited the "Young People's Bible," translated into English by Rev. P. H. Wicksteed. Together with Professor Kuenen, Dr. Hooykaas and Professor Kosters, he gave us a new translation of the Old Testament. The three latter scholars died before the completion of this important work; Dr. Oort completed it (1899), and was able to have it published as a monument of modern theology as it was carried on at Leyden in the last fifty years of the nineteenth century. Having resigned his professorship when seventy years old, according to the requirements of our laws, Dr. Oort immediately devoted his immense powers of work to another task of huge dimensions. He undertook the translation of the New Testament, and two years ago was able to finish and publish it on the same lines as the Old Testament. Like that of the Old Testament, the translation of the New Testament has been provided with introductions and notes. From this it appears that both were born from a desire to promote the free development of



P. H. HUGENHOLTZ, JUN. (died 1911)



Professor KUENEN (1828-1891)



Dr. S. CRAMER (died 1913)

the domain of independent science are Dr. A. Bruining, a Professor in the University of Amsterdam, and Dr. T. Cannegieter, a Professor in the University of Utrecht, appointed by the Dutch Reformed Church. Whereas the former with great acuteness sheds the light of the intellect on the great problems of religion, the latter pleads warmly for the rights of the heart, and brings the mystical side of religion to the fore. Between them they accordingly represent the great currents which have been perceptible from the very beginning of the modern theological movement. Having already referred to Dr. van den Bergh van Eysinga, we mention, among the younger supporters of the movement, Dr. H. G. Groenewegen Professor at the Remonstrant Seminary College at Leyden, who takes a great interest in metaphysical studies, and Dr. B. D. Eerdmans, a Professor in the National University in the same town. The latter, who has always taken an active share in the International Congresses of liberal religious people, was appointed to the chair for the Religion and Literature of Israel, but develops great activity for other things as well as for combating Calvinism, which is known to have greatly affected our national politics for the last twenty-five years. Five years ago he became editor of the *Theologisch Tijdschrift*, and has also opened its columns for scholars who have not joined the modern party in religion. Besides this periodical, the *Nieuw Theol. Tijdschrift* is published, on the staff of which we find among others Professors Bruining and Cannegieter, and in this respect it has remained true to the earlier custom of the *Theol. Tijdschrift*. On entering upon his duties as editor of the *Theol. Tijdschrift* Professor Eerdmans, to be sure, immediately gave it a peculiar flavour by a couple of articles of his own, in which he professed to be the mouth-piece of the so-called "malcontented" among modern theologians. Those wearing this name mostly belong to the younger generation



Rev. Dr. NIEMEIJER



Prof. BRUINING



Rev. J. van L. MARTINET



Rev. ANNIE ZERNIKE



Prof. MEYBOOM



Dr. BERGH van EYSINGA



Rev. S. K. BABBER

religion through the practice of an independent science. In the course of this year Dr. H. U. Meyboom will also have to resign his chair in the University of Groningen. Nevertheless, he continues to be engaged in scientific researches concerning the first Christian centuries. As an adherent of the radical, critical school, formerly advocated by the late Professors Dr. A. D. Loman and Dr. W. C. van Manen, he has found a worthy coadjutor in Dr. G. A. van den Bergh van Eysinga, a minister of the Dutch Reformed Church at Helmond, and a private lecturer in the University of Utrecht. A short time ago the latter wrote "Radical Views About the New Testament, Translated into English by S. B. Slack."

Among the most prominent of the older learned theologians in

of modern theologians. They hold that among the fathers of the liberal movement, especially, the consciousness of sin, the need of redemption, and the importance of Jesus as Christ, did not come sufficiently to the fore. There are some among them who feel akin to the representatives of a milder form of "orthodoxy" generally called ethicists in order to distinguish them from the stricter confessionalists. Among them a group is being formed who hold meetings for the cultivation of a piety more and more conscious of unity of faith regardless of diversity of expression, like those at Woodbrooke in Surrey. All the same, none but a very small minority of the "malcontented" would think of leaving the ranks of the moderns. At the meetings of modern theologians, which for the past fifty years have annually



been held at Amsterdam, all liberals, both old, young, of different shades of thought, and belonging to the Dutch Reformed, Baptist, Remonstrant, or Lutheran churches, meet in a brotherly spirit. In the free development of religious life all of them see a rallying-point in the struggle against narrow-minded confessionism and arbitrary dogmatism, and this it is that they want to make conducive of the spirit of true worship in their churches.

From 1870 the *Nederlandsche Protestantenbond* has displayed increasing activity in the same direction. It now numbers upwards of 21,000 members, forming 161 branches. Its present chairman is Rev. S. K. Babber. Its organ is a weekly paper, *De Hervorming*, to which from 1885 Rev. J. van Loenen Martinet has been editor. Besides, Rev. S. K. Babber is one of the editors of a weekly paper, *De Blijde Wereld*, the organ of a group of Christian Socialist clergymen, who advocate a liberal Christianity in the Socialist party, opposing its one-sided historical materialism, and who, especially in the North of our country, are combating sheer materialism.

The *Protestantenbond* develops great power and activity by providing religious instruction and public worship in a liberal spirit in districts where "orthodoxy" prevails, as well as by means of numerous Sunday-schools, the publication of treatises, its postal propaganda, its lectures, &c. In this work it gets powerful help from many women, especially in the Sunday-schools. In some of the branches women also occasionally conduct the services. In the organised churches women are not yet admitted to the pulpit, though with one exception. The Baptists have admitted them also to the

ministry. Last year the first woman minister entered upon her duties in the Netherlands, namely, Miss Annie Zernike, who found a sphere of action in the Baptist congregation at De Knijpe, in the province of Friesland, and soon hopes to take the degree of Doctor of Divinity, a distinction which, we believe, has not yet been attained by a scholar of her sex.

The revival that of late years has been noticeable in religious affairs, connected among other things with the political conditions which called into being the rule of Calvinists in league with the Ultramontanes, has brought about a new interest in Church affairs as well. It is considered of great importance not only for liberal religious principles, but also for the life of the people in general, that the power of confessionism should be broken in the Dutch Reformed Church, which forms the meeting ground of by far the greatest number of Protestants. Some five years ago a movement was started whose object it is to win the liberal members of this Church over to this end. A committee was formed for this purpose, with branches in the Dutch Reformed Church all over the country. The soul of the committee is Rev. C. J. Niemeyer, who is its president, and at the same time the editor of the *Weekblad voor Vrys. Hervormden* (the Dutch Reformed Liberals' weekly). For this special purpose it has joined forces with the *Protestantenbond*, and so far very successfully. In some of the larger parishes, where no liberal clergyman had been appointed for some decades, majorities of liberal votes have placed a liberal clergyman in the pulpit in consequence of this agitation.

J. VAN LOENEN MARTINET.

### THE NEW UNITARIAN MOVEMENT IN BULGARIA.



The Unitarian Missionary, Rev. A. N. TOPLISKY, feeding the Widows and Children of Soldiers killed in the Balkan War, 1912.

BULGARIA, a new State in the South-East Europe, is the most liberal and democratic country in the Balkans. The unity of the whole Bulgarian tribe in one free State, as those of the allied Balkan Christian nations, are effecting their unity by the present war against Turkish government. This fact gives us the possibility in the future to start with a greater and renewed energy on the path of peace and culture on the lines of European civilisation. The very short time since we are a free nation (only thirty-five years) has not yet given us the opportunity to develop fully the spiritual, mental, and material forces of our people. Our national religion is the Greek Orthodox, with its church ceremonies, a kind of idolatrous awe of those rites, images, relics, &c., which form the essential part of public worship in the established Church. The Unitarian movement in Bulgaria is a new one. It was organised in Sofia on May 22nd-25th, 1910, as a Bulgarian Unitarian Association. Under its protection will be every organised liberal or Unitarian church in Bulgaria and surrounding States in the Balkans. So far we have only two places for public worship—in Sofia and in Doubnitza. It is hard in our beginning, because of financial difficulties, to arrange a regular church with necessary building, salary for preacher, &c., but we believe that in a course of time God will bless our work, and we



Rev. A. N. TOPLISKY

can do all that is necessary for establishing a strong Unitarian church, at any rate, in Sofia. As the first regular Unitarian pastor in Bulgaria, I have an excellent co-worker in Mr. Hooben Tilleff, an educated native who is an ardent Unitarian missionary in the Balkans. The greater thing we now need is to do stabilitate the position of the two churches as central points for our propaganda for the Unitarian cause in Bulgaria and surrounding States in the Balkan Peninsula. For the spreading of the liberal faith, we have need of a Unitarian periodical in the Bulgarian tongue, and a greater quantity of Unitarian literature for free distribution. A liberal supply of literature printed in the vernaculars would, I am sincerely convinced, be an invaluable means of promoting the cause of our free faith in the Danubian principalities. In this connection let me say that we are especially thankful to Rev. Charles W. Wendt , to the Secretary of American Unitarian Association, as well as to the Secretary of the British and Foreign Unitarian Association, for advice and material assistance in the development of our Unitarian cause. The aid we have already received will help to strengthen our young Bulgarian Unitarian Association. This sympathy of our foreign Unitarian brothers encourages us very much, and we go forward with a good heart.

ANTONY N. TOPLISKY.



THE BOYS' OWN BRIGADE MOVEMENT.



(1) and (2) Members Liverpool Company, Capt. McCann, Mill-street Mission; (3) Officers and Cooks, Liverpool Camp, 1912; (4) Dutch Camp Group, from the Volkshuis, Leiden, managed by W. E. van Wijk, who learned his camp lessons with the B.O.B.; (5) Rev. J. C. Ballantyne; (6) and (7) Liverpool Camp, 1912; (8) Mr. Ronald P. Jones.

If the ideal city is to be established among us, the boy problem, the problem of the world's future citizens, must be faced, and wisely, manfully settled. It ought to be a matter for encouragement that the first vigorous attempt to grapple with the problem was embarked upon by a Sunday-school teacher. Mr. Smith (now Sir William Smith) a teacher in a Glasgow Sunday-school, started in 1883 what became known as the "Boys' Brigade," an association whose success may be witnessed by the thousands of boys and officers now belonging to the Brigade, and by the spread of its influence through many parts of the world. From the Boys' Brigade also, as the parent, have sprung many other similar associations, such as the Church Lads' Brigade, the Catholic Boys' Brigade, the Jews' Lads' Brigade, the Boys' Life Brigade, and so forth, and the past few years have witnessed the remarkable growth of the Boy Scout movement, which, with its more picturesque methods, has rapidly won a place for itself in the boy life of to-day. Now, it may be said by those who know such work only from the outside that the boy problem touches issues that are too broad and deep to be settled by the mere "playing at soldiers." As a matter of fact, while realising the many-sidedness of the problem, one must also realise the sterling work that has been done by Brigade officers, men who have entered into intimate contact with the life of the boys under their charge. First, the Brigade field has served as an excellent training ground for voluntary workers. All modern legislation in the direction of beneficent reforms demands the co-operation of great numbers of such men with the official workers, as, for example, in the working of the labour bureaux, the carrying into effect of the Children Act, &c. Secondly, the Brigade workers have done a useful work in introducing scientific method into their domain of research, for by their organisation and inter-communication they have been enabled to bring together and articulate their experience, amassing this knowledge and reliable statistics which have been of the utmost value to those who have sought to voice public opinion in legislation. The method, then, of association and discipline is of great value, and it has come to stay. What part does it play in the work of the churches of our faith? I am not competent to speak of the work that is being done in various centres unconnected with similar effort in other churches, nor of the inner

working of various Scout corps associated with the large Scout organisations. These are all doing a good work, sometimes in isolated places and often under considerable difficulty. But we have as a centralising agency the "Boys' Own Brigade," capable of uniting and co-ordinating all such work. Why is it called the "Boys' Own Brigade?" may be asked. Its origin will explain. In connection with the Boys' Brigade, a company was conducted for some years at the Blackfriars Mission, in London. When, in 1897, the company entered more actively into the corporate life of its battalion the "B. B." executive realised, as it had not done before, that this was a company in close touch with Unitarian thought and teaching. A long correspondence ensued, but at last it was decided by the "B. B." executive, after much discussion among its members, that our company must remain upon the roll no longer, and it therefore ceased to exist in 1899. One does not lightly abandon successful enterprise, and it was natural to continue the work of the company and to start a new organisation. Our distinctive name signifies that the association exists, not for the spread of any particular theological belief, not for the inculcation of the military spirit, not for the advancement of any one branch of social reform; but for the full, rounded and complete development of the boys themselves; not seeking an unbalanced growth, but a harmonious cultivation of character in rational equilibrium, leaning no more to peace than to temperance, though pledged to both, seeking not only the physical and moral, but also the spiritual education of the boys, and laying stress upon the inculcation of the spirit of association and of united endeavour. The object of the Brigade is "to promote habits of helpfulness, discipline, self-respect and reverence, and to quicken and sustain among its members a spirit of comradeship and of consecration to the service of God. This object shall be advanced by means of drill (not associated with the use of arms), gymnastic practice, instruction in first-aid, life-saving, &c., musical instruction, religious services, &c."

The work has made considerable advance since its inception, and there are now twelve "companies" in all. Thirty-one officers (including twelve chaplains) are in charge of these companies, with fifty-one "non-commissioned officers" and about two hundred