

THE UNITARIAN HOME
MISSIONARY COLLEGE

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The
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Unitarian
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1854-1914

The Unitarian Home Missionary
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Manuscript
The Unitarian Home Missionary
College

1854—1914

ITS FOUNDATION AND DEVELOPMENT

WITH SOME ACCOUNT OF THE MISSIONARY
ACTIVITIES OF ITS MEMBERS

BY

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CHAPTER I.
1854 in Manchester

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WHEN the second half of the nineteenth century opened in Manchester there were few signs that only four years should pass before the establishment of the Unitarian Home Missionary College. For ten years Manchester New College, offering to Nonconformists a liberal education in Arts and Theology, had been situated in the town, and the opening of Owens College was already contemplated. It seemed not unlikely that the older institution might provide, as heretofore, the theological education of candidates for the Unitarian ministry who should first have received instruction in Arts at the new college. Such an arrangement was not destined to be concluded.

On April 13th, 1850, a deputation of Nonconformists waited upon the Trustees of John Owens in order to report the view of a meeting of gentlemen of various religious denominations lately held in Manchester to consider "whether the proposed religious teaching in the Owens College be in accordance with the will and intention of its founder."

John Owens, who died in 1846, was a Dissenter of broad religious opinions, who regarded with disfavour subscription to prescribed creeds, and was particularly opposed to the religious tests enforced at the ancient English Universities. Accordingly, in leaving the residue of his estate for the purpose of "instructing and improving young persons of the male sex in such branches of learning and science as are, or may be hereafter, usually taught in the English Universities," he stipulated that no religious test should be imposed. Neither the Trustees nor their legal adviser, however,

interpreted this to mean that religious teaching was thereby excluded, but only that it could not be made compulsory or involve any subscription. Many Manchester citizens were of a different opinion. *The Manchester Guardian* expressed the hope that "the trustees will be induced on calm consideration to abandon the untenable ground, which, in good faith doubtless, but unwisely, as we think, they have taken up." *The Manchester Examiner and Times* published seven articles, afterwards reprinted and freely distributed, challenging and criticising the intention of the authorities to include religious instruction in their syllabus.

The Nonconformist deputation to the Trustees deprecating religious teaching in the College was met by one of Churchmen supporting it. The Trustees, fortified by counsel's opinion, expressed their determination not to abandon the proposal. One member of the Nonconformist deputation was the Rev. John James Tayler, Minister of Upper Brook Street Chapel and Professor of Ecclesiastical History at Manchester New College. The provision of religious instruction at Owens College was one of the chief reasons which led the Trustees of Manchester New College to move to London in 1853 and become affiliated with University College. The decision to take this step was contested by one of the Trustees, Mr. W. Rayner Wood, and in the Pleas before the Master of the Rolls, the Solicitor-General referred to a report on Owens College presented by a specially appointed Committee to the Trustees, and said:

"If there is to be religious instruction open to the young men provided for them in Owens College, there is no security that that would be according to the peculiar tenets of our body of Dissenters; and then, what are we to think of young men being sent to Manchester New College for the purpose of being educated in a certain set of religious principles, and then left at liberty to go to another institution where they would probably fall in

with persons pursuing a different mode of religious instruction, and the managing body of which institution would feel it a conscientious obligation to attract as many young men as possible; and therefore that is one reason why University College, where there is nothing of that sort provided as part of the institution of the college itself, has been preferred."¹

The religious instruction which aroused so much controversy was in no sense dogmatic. It consisted simply of a class for the study of the Greek New Testament, an Old Testament Hebrew class, and a course of lectures, open to the public, on "The Influence of Religion in relation to the life of the Scholar." Anglicans probably hoped that in course of time religious teaching might be made to mean much more than this; Nonconformists certainly feared it would. No one conceived it possible that in the fullness of time it should result in the establishment of a Free University Faculty of Theology in which Churchmen and many types of Nonconformists would unite.

Thus was made "the great refusal" which led Manchester New College to decline an alliance with a College which has become the greatest provincial University in England, and to abandon a position as premier theological school in a city that was, and is still, the chief centre of Unitarianism in the country. It is curious, in the light of later history, that the motive which animated the "refusal" was largely one of apprehension that the theological opinions of M.N.C. students might be disturbed by the scriptural teaching in Owens College, and by their association with students of other religious persuasions.

In his address at the opening of Manchester New College in 1868, Dr. Martineau pleaded for an open faculty of theology in the ancient Universities. "By

1. "Report of Proceedings in Chancery on the removal of Manchester New College to London," p. 26.

sending our students in Arts into the classrooms of University College, we have pronounced in favour of mixed education. By encouraging our Hibbert Scholars to resort to the Universities of Germany, we directly extend the principle to Theology, and refuse, even in that field, to take security for the reproduction of our own opinions." Had Dr. Martineau and the Trustees of Manchester New College made this pronouncement sixteen years earlier, their legal representative would hardly have stated the case against union with Owens College on grounds so fundamentally opposed to it.

The authorities of Lancashire Independent College, though they too had protested against religious teaching at Owens, seized the opportunity which the foundation of the College presented, and, with the exception of a brief interval, have sent their students there for instruction in Arts from 1852 down to the present day.

The importance for the history of the Unitarian Home Missionary College of the foundation of Owens College in 1851, and the departure of Manchester New College from this city in 1853 can scarcely be overestimated. If Owens College had never been founded, or Manchester New College never gone to London, it is difficult to suppose that the Unitarian Home Missionary College could now look back upon sixty years of history such as is now to be recorded. The connection with Owens College, so fruitful in its effect upon the development of the Board, was not formed until 1865, but one of the professors who resigned his chair at Manchester New College in 1853 became in the following year a tutor at the Board, and the work of supplying vacant pulpits in the Manchester district, hitherto performed by the College, was continued, almost without a break, by the Board.

It is true that the Unitarian Home Missionary College could not claim to take the place of the College which bears the name of the place which gave it birth. From

the beginning its *raison d'être* has been different; and, in spite of all the changes which both institutions have experienced during the last sixty years, the primary difference remains unimpaired. The character and objects of the sister colleges have never been identical. Originally a Dissenting Academy in the direct line of those which sprang into existence after 1662, when the Act of Uniformity excluded Nonconformists from the ancient Universities, Manchester College is a free school of theology essentially bound by no connection with a particular branch of the Christian Church. Dr. Martineau, in 1868, declared¹ that "when the older Universities finally cease to shut us out, it becomes a question whether the last remnant of separate teaching should not be abandoned, our Divinity school dissolved, and our students mingle undistinguished with those of other communions," and in 1890, Dr. Drummond² looked forward hopefully to sending forth "ministers to take charge of pulpits in other churches," regarding it "as a welcome step towards the fulfilment of our highest aspirations." It has happened that orthodox churches generally have preferred to be served by men trained in schools that do not favour the principle of doctrinal freedom which, for so long, has honourably characterized Manchester College. Consequently its *alumni* have usually, but not invariably, been called to the ministry of Unitarian and Free Christian churches. But this is rather in the nature of an accidental circumstance than a necessary result of the principles or even policy of the College. Similarly, the members of the staff are not necessarily Unitarians, and, as a matter of fact, for some years past, they have not all been Nonconformists.* The Unitarian Home Missionary College, on the other hand, was founded by Unitarians, in order to supply ministers for a particular group of churches characterized by

1. "Opening Address," 1868, p. 8.

2. "Provincial Assembly Address," 1890, p. 7.

* WE Addn. ex R.C. then minister of High Pavement, Nottingham 1893-99, at. later at M.C.O. & 1910; sought Anglican recognition of his order about 1902.
 * ... succeeded him 1910.

freedom from religious tests and professing the faith known everywhere as Unitarian. Its teachers have therefore always been Unitarians. In the words of Dr. Beard,¹ "Under the Providence of God, and as a consequence of free enquiry, some three hundred societies, holding Unitarian opinions, have come down to us from the past, and ought, with due increase, to be transmitted by us to the future. The present supply of ministers is insufficient. At this moment there are some thirty societies in want of ministers. If the existing disproportion between the supply and demand is allowed to continue, in ten years the deficiency will be doubled, and before the century is out, very many of the present Unitarian places of worship will be closed."

Again, in the middle of the nineteenth century, Manchester New College trained men for the ministry, who were drawn, almost exclusively, from the cultured homes of prosperous Dissenters—"the old Nonconformist families," of which the College report in 1900 regretted a declining representation. But an additional and different class of religious teachers was imperatively required in 1854, namely, men who were of the people, acquainted with their needs and able to address them in their own speech. That churches of every creed were suffering from this want finds abundant corroboration in contemporary records. In the Official Report on Worship in connection with the Census of 1851, Mr. Horace Mann observed²: "While the labouring myriads of our country have been multiplying with our multiplying material prosperity, it cannot be said, it is feared, that a corresponding increase has occurred in the attendance of this class in our religious edifices. More especially in cities and large towns it is observable how absolutely insignificant a portion of the congregation is composed of artizans." He then proceeds to advocate a form of

1. "Memorial to the Memorial Hall," p. xxiii.

2. P. 93.

worship and a ministry to meet the special needs of these people. Another well-informed writer remarks¹: "The people of many districts are suffering from the want of a class of religious ministers, who could sympathize better with their wants, and who could better understand the peculiar necessities of their position in life, than many of our clergy, educated in the habits of, and selected from, the richer classes of society can do."

As early as 1830, writing on Home Missions in the pages of the *Watchman*, a magazine edited by W. J. Fox, Dr. Beard said: "We wish that Unitarians were more fully and zealously engaged in this work than they are. In reference to this subject the taste of Unitarians has, we fear, degenerated into fastidiousness. If the poor are to receive the gospel at their hands, there must be a change. Unitarianism will not spread extensively among the people till the people legislate for themselves, and have preachers from among their own ranks." Here a quarter of a century before the foundation of the Unitarian Home Missionary College, we may recognise one of the provisions of its charter.

Huddled together for the most part in miserable hovels, the labouring classes of the growing towns in the north of England were, in the middle of the last century, illiterate and intemperate, whilst immorality and irreligion flourished in their midst. "Of the operatives in Lancashire, and of the workmen in our great towns," said Mr. Kay, "there is not one out of every ten who ever enters a church, and still fewer who attend regularly." The statistics of crime for the period prove how the prisons were filled from the ranks of the untaught and neglected. "To a man," said Dr. Channing, "who looks with sympathy and brotherly regard on the mass of the people, who is chiefly interested in the lower classes, England must present much that is repulsive. The multitude are

1. Joseph Kay: "The Social Conditions and Education of the People," 1850, vol. i, p. 356.

depressed in that country to a degree of ignorance, want and misery, which must touch every heart not made with stone."¹

Happily, in 1833, Dr. Joseph Tuckerman, the intimate friend and fellow-student of Channing, visited England, and quickened the conscience of many influential Unitarians with regard to the submerged class. During his Ministry at Large, in Boston, Dr. Tuckerman had learnt how best to help the poor, and his experience and inspiration led to the establishment of Domestic Missions in many of our largest cities. To Unitarians belongs the credit of originating the first mission to the poor in England. Manchester led the way in 1833. London followed in 1835, Liverpool in 1836, then Bristol in 1839, and Birmingham in 1840.

Nevertheless, as Dr. Beard perceived, the Domestic Mission was restricted in its operation by lack of the type of minister already indicated. It stands to the credit of the Unitarian Home Missionary Board that in the first half dozen years of its service nine of its students became domestic missionaries. And even more than the Domestic Mission was Unitarian missionary effort narrowed and checked by the want of men equipped for the ministry to the growing congregations of working-men. Many prominent Unitarians, who heartily supported the unsectarian Domestic Mission movement, did not even feel that theirs was a gospel for the common people. It had been much the same half a century before when Richard Wright, the itinerant missionary of the Unitarian Fund (established 1806) set out on his campaign. "It is to be regretted," said Thomas Belsham, "that the Society is regarded by some of our Unitarian brethren with a dubious sort of feeling, bordering upon suspicion and dislike. They think that we shall degrade the Unitarian cause, and put ourselves on a level with the Methodists. But let us ask in what

1. "Duty of Free States," p. 603.

particulars we are likely to become what is feared. The Methodists are praiseworthy for their zeal, and their zeal is displayed in the fervour of their devotion and their activity in popular preaching. Is the Unitarian doctrine the doctrine of the gospel? Is the gospel intended for the poor, or can it be understood by them? Is it the duty of Christians to propagate the gospel, and if it is, is it not right to propagate it by the methods taken by our Lord and his Apostles, which have always succeeded." Even as early as 1789 Theophilus Lindsey said, speaking of the Unitarian street preachers whom Dr. Priestley saw in Manchester, "It will be very desirable to have their numbers increased. We want much to have the common people applied to, as enough has been done, and is doing for the learned and higher ranks."

In 1852, Dr. Martineau despaired of any appeal by Unitarians to the masses. Speaking in support of the removal of Manchester New College, he said: "I am not one to expect that the Unitarian denomination will ever acquire a strong hold or exercise a wide influence over the uneducated masses of English society, but I do anticipate that we may exercise a great, and if we are faithful to our position, an increasing influence upon men of the largest culture and most in advance of the age. I think it far better policy to work that vein of society than to attempt to compete with the popular sects."¹ The founders of the Unitarian Home Missionary Board were of the opposite opinion. "Having, from literary and educational labours on behalf of the people, acquired some acquaintance with their condition, I feel assured," said Dr. Beard "that large numbers of them are prepared to receive a purer Christianity; I also feel assured that from no class of men would they receive aid so readily as from Unitarians. Ours is essentially an aggressive attitude; we go forth against error, superstition, sin, and misery; we go forth in the intention of substituting the religion of the Lord Jesus Christ for the theologies of

1. "Christian Reformer," 1853, p. 68.

the schools and the unbeliefs of the world; we go forth as avowed Unitarians, hoping, with the blessing of God, to found, restore, and replenish Unitarian churches."

The extraordinary following which a man like Joseph Barker attracted in Lancashire and Yorkshire when expelled from the United Methodist Church a dozen years earlier, and the progress made by the Methodist Unitarian congregations which seceded from Wesleyanism under Joseph Cooke in 1806, show that Dr. Beard was right in his judgment of the situation. The extensive circulation by Barker of cheap reprints of the works of Channing and other Unitarian writers is further evidence of the religious needs of the people. As John Ashworth, the friend and fellow-worker of Cooke, said, when expressing, in 1845, his thanks to "the young gentlemen of Manchester New College," for their assistance at Newchurch, "They have seen by coming here that Unitarianism is adapted to the poor." It is significant that one of the objects of the Unitarian Home Missionary Board was declared to be "the supply of an existing and growing demand for Unitarian ministers among the Christian Brethren (such was the name of Barker's adherents) and other liberal and popular bodies." That the supply was in due course forthcoming is seen from the fact that between 1857 and 1863 five students of the Board settled with new Unitarian congregations, three with the Methodist Unitarians and one with the Christian Brethren, whilst three became Unitarian missionaries. It may be added that Unitarian societies, now numbered amongst the most vigorous in the north of England, were composed, in the middle of last century, of those who could not claim to be "men of the largest culture."

The awakening of men's minds during the "fifties" was eloquently described by the Rev. James C. Street, a student of the Board 1857-1859, in the Commemoration Sermon at the jubilee of the institution in 1904: "It was not unusual to see groups of men gathered together by the market-cross, or in the nearest ale-house, listening to

one of their number more learned than they reading to them the scanty news of the day reported in the weekly newspaper, which many of them were too poor to buy, even if they had been able to read. We were only at the very beginning of those marvellous discoveries of science which, in our day, open such wonders before our eyes. The Press was held in restraint and was feeble; and the school—where there was one—was ludicrously inadequate in its teaching power and influence. The influences which were most powerful for good were the platform, the Sunday school, the newly-formed mechanics' institutions, the mutual improvement classes, and the rousing appeals which came from the seven Preston men and their disciples, exhorting the people to give up the use of strong drinks, and to enlarge their freedom and build up their homes and their self-respect by personal abstinence. There was a great ferment among the artisan and labouring classes especially, in connection with politics and theology. The activity of the platform was extraordinary, and there was upon it a special type of speakers. Not a few were what is known as self-educated men, who in Sunday schools and mechanics' institutes had obtained what help they could, and were now employing their gifts to stimulate their fellows to work for a higher standard of living and thinking. Village postmen, journeymen printers, schoolmasters, factory operatives, stocking-loom weavers, went about from village to village, and from town to town, often on foot, and after the day's work had been done, to speak on temperance, on the enlargement of the franchise, on priestcraft and other similar topics, and they drew large audiences, and excited great controversies. A notable band of Secularist lecturers at this time visited the great centres of industry in Lancashire, Yorkshire and the midland counties, and were listened to with rapt attention by young men. In the midst of this seething excitement the churches were generally listless and indifferent, doing

little to meet the demands of the people, and especially to grapple with the controversial gladiators who were almost supreme on the platform. The Unitarian churches were very few and stood far apart from such controversies as these. They were centres of culture and refinement. They represented people of good social standing and high intellectual attainments. They were a quiet, inoffensive people, rarely stirred to any excitement, and never in an aggressive mood. Sometimes when the storm of controversy was raging about them, some of their ministers would deliver a course of doctrinal lectures, and a few more people would come into their quiet chapels and listen to them; and, now and then, a sermon or a volume of sermons would be printed, scholarly, argumentative, and convincing, written with a literary grace that was captivating; but the congregations that heard the sermons were small, and the readers of the printed page were few."

Amongst the Unitarians, however, were some men, as we have seen, who read aright the signs of the times. Deeply interested in education and the enlightenment of the people, they observed with joy their intellectual and spiritual awakening. Believing strongly in Unitarianism, they had faith in its power to help men battling with ignorance, superstition and doubt. But they realized that its message must be delivered in simple language by men who knew from experience the needs of the multitude. To train such men for the ministry was the object of the institution founded in 1854 and known as the Unitarian Home Missionary Board. There had been many dissenting academies in England from the time when Richard Frankland, in the face of heavy penalties, set up his academy at Rathmell in 1670, and not a few which had trained men for Unitarian and Liberal churches; but the Unitarian Home Missionary Board was the first adapted for the needs of men whose previous history had been one of trade and business pursuits rather than classical or scientific culture.

Another of the objects of the Board was "the supply of ministers to smaller Presbyterian and Unitarian congregations." Of the first thirty students educated by it twelve settled with congregations described by Dr. Beard in the Register of Students as "old and reduced." One reason for the decline of these churches had been the prevailing uncertainty as to the right of Unitarians to hold them. Though from the year 1813 the profession of Unitarianism had been legal in this country, for nearly thirty years afterwards Unitarians were in doubt as to their legal power to retain the ancient chapels in which their fathers had worshipped. This extraordinary uncertainty dated from 1816, when the dispute between the trustees of the Wolverhampton Chapel began, and culminated in the decision of the House of Lords in the celebrated Lady Hewley case of 1842. By this judgment the Unitarian trustees of Lady Hewley's fund were removed; all grants from the fund in support of Unitarian ministers discontinued, and the tenure by Unitarians of every ancient Presbyterian chapel rendered precarious. "The suit being at an end," wrote Robert Aspland to his son, "we must look for something more, the event having thrown down all our fences and exposed us to inroads from our enemies. The opinion of almost all our professional friends is, that, according to the law as now declared, all our foundations before 1813 are endangered."¹

In 1844, however, the Dissenters' Chapel Bill, supported by Sir Robert Peel, Lord John Russell, Mr. Macaulay and Mr. Gladstone, became law, despite the opposition of Anglicans, Methodists, Independents, and Presbyterians. By this Act it was provided that the usage of twenty-five years should be taken as conclusive evidence of the right of any congregation to the possession of its place of worship, if the trust deed contained no precise doctrinal stipulations which excluded

1. "Memoir," p. 577.

it. In 1854, then, the way was clearly open for a more frank avowal of Unitarianism in the old Presbyterian chapels, and the Unitarian Home Missionary Board was designed to revive their activity.

Plainly the time was ripe for the missionary movement which gave its name to this College. What shall be said of the place of its birth?

In 1786 the promoters of the Manchester Academy, mentioned amongst the advantages which the town possessed for their purpose, its well-regulated police, and the serious attention of the townsfolk to the duties of public worship: two facts which were not stated to be connected as cause and effect. Alas, the students of the Academy did not cultivate the serious demeanour of the burgesses, and, apparently, the presence of a good police force did not prove so helpful as was anticipated, for Dr. Barnes, the first Principal, resigned in 1798 in consequence of the difficulty of preserving anything like discipline in the Academy. A third advantage enumerated in the prospectus of the Academy was that Manchester "contains one of the best public libraries in the kingdom, to which access may be had at stated times." We may surmise that the studies of these men were promoted by the attractions of the Chetham College library, even if their characters were not perfectly formed by the example of the townsfolk and the terrors of the police.

In 1852, a correspondent of the *Christian Reformer*, pleading for the retention in Manchester of the College established in 1786, dwelt more on its relation to the churches in the district. "In looking at the indirect part of a minister's education, the influence acting on him out of the College walls, I see no possibility of denying that Manchester is the proper place. To prove this, let me mention that Manchester is the centre of fifty Unitarian congregations, all within the reach of an hour or two's railway ride, supporting Sunday schools to the number of 7,000 children, including several missions to the poor

and village missions, and offering to the student every opportunity for learning pastoral duties, for gaining a knowledge of the working-class, and for cultivating that love of active ministerial pursuits, without which no minister can be thoroughly useful or quite happy. At the same time, Manchester offers means of direct intellectual training, good society and contact with cultured and powerful minds, to a degree second only to London itself. And here, more than anywhere else in the kingdom, it is likely to be true of our students, what Charles Dickens says of our transatlantic brethren, that 'they recognise a world, and a broad one too, living beyond the College walls.'"¹

During the seven decades that had almost passed since Dr. Barnes and Ralph Harrison set up their academy in Manchester, the population of the town had increased sevenfold. In 1832 the Reform Act gave Manchester the right to return two members of Parliament, and in 1838, three years after the Municipal Corporation Act which gave the Crown the power of conferring charters to large towns on the petition of the inhabitants, Manchester received a Royal Charter of Incorporation as a borough. Nine years later it became the seat of a bishopric, and in 1853 was created a city by royal licence. Here in 1839 was formed the Anti-Corn Law League whose agitation resulted seven years later in the adoption of Free Trade in England. Railroads, recently made connecting Manchester closely with every part of the county, greatly assisted the spread of ideas.

The period 1841—1851 was one of great prosperity in Lancashire and of unprecedented increase in the population of the manufacturing towns of which Manchester was the metropolis. "This district was one," says the historian² of the period, "the inhabitants of which still used an uncouth dialect, and which was chiefly known by

1. "Christian Reformer," 1852, p. 181.

2. Molesworth: "History of England from the Year 1830—1874," vol. ii, pp. 178-9.

its smoking chimneys, its perpetual rains, the length and severity of its winter, its almost sunless summer, as well as by a lawless turbulence which embarrassed the Government, perplexed the legislature, and dismayed the inhabitants of the more favoured parts of the kingdom. Notwithstanding all these disadvantages the inhabitants of this cheerless region were rapidly advancing in population, intelligence, wealth, and the influence they exercised over the growth and direction of the public opinion of the country." In Manchester itself the opportunities for culture and education had greatly increased during the first half of the nineteenth century. The fine old library, established by Humphrey Chetham in 1653 was still housed in the old collegiate building where Sir Walter Raleigh was once entertained by Dr. Dee. This library, during the thirteen years of the life of the first Manchester Academy (1699—1712) had contributed largely to the liberalising influences at work amongst the Nonconformists of Lancashire. It was reckoned amongst the advantages which the town possessed in 1786, and could not have been entirely absent from the minds of those who founded the Unitarian Home Missionary Board. Manchester, in addition, now had its Free Library, founded in 1852 on the initiative of Sir John Potter: the first public library established in the country after the passing of the Free Libraries Act of 1850. The opening of Owens College in 1851 has been already mentioned. It had long been prepared for. As early as 1829, Mr. W. R. Whatton, F.S.A., had addressed two letters to his fellow governors of the Royal Institution advocating the establishment of a university in Manchester free from religious tests. Seven years later, Mr. Harry Longueville Jones, M.A., read a paper before the Manchester Statistical Society entitled, "Plan of a University for the town of Manchester," which was published at the expense of Mr. James Heywood, F.R.S.. "In all directions," said the writer, "the circle of Manchester is full of life and

intelligence, manufactures of all kinds occupy the inhabitants of the towns; the movement of money is immense; commercial activity is carried to an extraordinary pitch; mechanical ingenuity receives there daily new developments; the minds of men are in a state of electric communication of ideas; their political sentiments indicate the restless vigour of a rising and sturdy people; their religious opinions are full of fervour and piety. Yet one thing is wanting—the vast population of South Lancashire wants a centre of intelligence and moral improvement; it requires one, if not two, seminaries of sound learning and religious education." The total exclusion of any religious test was to be a fundamental principle of the Manchester University. An article on the subject in the *Christian Teacher*, a magazine founded and edited by Dr. Beard, heartily commended the "plan," and concluded: "Many circumstances now concur to encourage the establishment of a University in Manchester. There now exists a praiseworthy pride amongst its inhabitants to raise it high in the estimation of the intellectual world. They have already their literary and philosophical societies, their natural history society, their royal and mechanics' institutions, and they possess within themselves all the materials for a University. Their medical schools are numerous and flourishing, and they have proved themselves able and willing to assist in the work."

For some years Manchester had been a centre of educational influence. It established the Manchester Society for promoting National Education in 1837; the Lancashire Public Schools Association in 1847, and the National Public Schools Association in 1850. In 1839, "owing to the pre-eminent importance of Manchester as a field for religious influences," and "the superior advantages of the town, literary, medical and scientific," the Independents resolved to remove their academy from Blackburn to Manchester, and establish the Lancashire Independent

College. In 1840, the Wesleyans purchased land at Didsbury from funds raised the previous year to celebrate the centennial of Wesleyan Methodism, and Didsbury College came into being.

If in 1854 the time had arrived for the establishment of a Unitarian Home Missionary College, Manchester had certainly every claim, ecclesiastical, social and educational to be its centre and seat.

The man who first clearly perceived these things has been named more than once—John Rely Beard. Born in the year 1800, Dr. Beard "had the good fortune," as he once observed, "not to be born with a silver spoon in his mouth." His father was a small tradesman with a large family in the town of Portsmouth. Educated for the ministry at Manchester New College, then at York under Charles Wellbeloved, even whilst a student, he displayed the missionary zeal which characterized his after career by the organisation with little encouragement from his tutors, of a society of students for the spread of Unitarianism in the neighbouring villages. Of this Society, Dr. Martineau was a member, and as a result of its efforts one chapel was built. Dr. Beard left college in 1825, and immediately settled in Manchester, where for nearly forty years he was engaged in building up a large and influential congregation, first at Dawson's Croft, then at Strangeways. During this time his pen was never idle. As author, editor and translator, he was responsible for many theological treatises and more popular educational articles. He was the founder and editor of the *Christian Teacher*, 1835-44. In the educational organisations founded in Manchester at this time he took a prominent part. The Educational Act of 1870 was largely suggested, and, in the main, drafted by one of these societies whereof Dr. Beard was the moving spirit. For nearly thirty years before the establishment of the Unitarian Home Missionary Board, he had been engaged in the work of education, conducting a large private school, and

teaching English, Latin and Greek, through the medium of Cassell's *Popular Educator*, to hundreds of correspondents all over the country. Amongst his private pupils were John Ashton Nichols, Brooke Herford and W. H. Herford, all of whom were afterwards associated with him in the work of the Board. The last-named, a well-known educational pioneer, and early English disciple of Froebel and Pestalozzi, always acknowledged his obligations to his old teacher. Writing, in 1876, to Dr. Beard, he said: "My indebtedness to you begins about 1835, when I came to your school, having till then been gnawing—with particularly little appetite—'the asinine meal of sow-thistles and brambles,' as Milton calls it, meaning thereby the classical and mathematical education—*more majorum*—at the Manchester Grammar School! The introduction to literature, the rational geometry, and the natural science which you provided for us, were all openings up of rich feasts, after starvation. Myself, as you know, pretty much of an idealist in education, shall always look upon you as one of the 'Reformers before the Reformation.'"

As already indicated, Dr. Beard had his finger on the pulse of the nation, and interpreted for the inarticulate masses their intellectual and spiritual needs and aspirations. In 1838 the honorary degree of D.D. was conferred upon him by the University of Giessen at the instance of Dr. Bretschneider, the eminent German theologian. A catalogue of his principal works included no fewer than sixty separate publications. A sketch of Dr. Beard in 1850, by one who was not a Unitarian, remarks¹: "If we take the testimony of men of every shade of religious opinion in Manchester, we apprehend we shall be doing no man an injustice by placing him among the foremost. As biblical scholar and theologian he stands unrivalled by any of the same denomination in this locality. He figures to no mean advantage on the

1. John Evans: "Lancashire Authors and Orators," 1850, p. 13.

platform, especially if the object be the promotion of some social progress. He has not taken a very prominent position in the politics of Manchester, but on any wide question has generally been found on the side of civil and religious liberty. He formed one of the Anti-Corn Law Conference in Manchester, and was an efficient and frequently an eloquent advocate of the claim of Free Trade. He is an anti-war, anti-slavery and anti-capital punishment man to the backbone." Such was the man whose foundation of the Unitarian Home Missionary College was one of many means by which he exhibited his profound regard for the improvement of the people, social, moral and intellectual.

The Rev. William Gaskell, M.A., Dr. Beard's colleague on the staff of the Board from the beginning, was five years his junior. Educated also at Manchester New College, York, he settled in Manchester in 1828, as joint pastor with the Rev. John Gooch Robberds in the ministry of Cross Street Chapel, and remained there until his death in 1884. Mr. Gaskell was Professor of English History and Literature at Manchester New College from 1846-53, when it was removed to London, and chairman of its committee for the rest of his life. Deeply interested in popular education and the promotion of learning, in 1858, on the formation of a working-men's college in Manchester, he was appointed lecturer in English Literature, and retained that office when, in 1862, the scheme was amalgamated with the evening classes of Owens College. Sir Adolphus Ward, who took over these classes in 1867 on his appointment to a professorship in Owens College, testifies "to his popularity with the students, and to the enthusiasm which he inspired in them." A staunch supporter of the institution named, during the illness of Principal Scott, he conducted the classes there in Logic and English Literature. He was, in the words of the Master of Peterhouse, "a trained English scholar and accomplished writer. He also possessed a marked poetical gift which he chiefly



Rev. William Gaskell, M.A.

exercised in the composition and translation from the German, of hymns and other sacred verse." To him are attributed the lyrical headings called "Manchester Song," of several chapters, in Mrs. Gaskell's "Mary Barton."

A valuable tribute to Mr. Gaskell's literary power and his gifts as a teacher was paid by Susanna Winkworth, whose sisters, for a time, were his private pupils. One of these, Catharine, the well-known author and translator, owed much to him. "It was under Mr. Gaskell's guidance that she gained her wide and thorough knowledge of English literature and her keen appreciation of style. Her own mind was stimulated by his rich and varied culture, rare critical power, and exquisite refinement of taste; and she always felt that to him she owed much of whatever literary power she afterwards possessed. We have often regretted, as many more have done, that his unselfish and lifelong devotion to religious and benevolent labours for others, should have left him so little time and opportunity for original work of his own, especially in history and criticism."¹

Mr. Gaskell was, moreover, an ardent admirer of the Lancashire dialect, and was responsible for the elaborate illustrations of dialect forms introduced by his wife into the conversations of various personages in "Mary Barton"; to the fifth edition (1854) of which were appended two lectures by him on the Lancashire dialect. It is highly probable that his interest in dialect afforded him a valuable insight into the thoughts and character of the working men, whose spiritual needs he sought to satisfy by co-operating with Dr. Beard in the establishment of the Unitarian Home Missionary Board.

As surely as the hour had struck for the birth of such an institution, it had brought with it the men, who by wide learning, lofty character and missionary enthusiasm, were able to impart to their students a love of knowledge, a spirit of self-sacrifice, and a passion for souls.

1. "Memorials of Two Sisters," M. J. Shaen, 1908, p. 23.

CHAPTER II.

The Board under Dr. Beard, 1854—1874

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Cross Street Chapel Room.

TOWARDS the end of 1853 a circular was issued advocating the establishment of a Unitarian Home Missionary Board designed "to send forth men who embrace the task of Christian missionaries solely because they love it—who are practically acquainted with the wants of the humbler classes, and have some experience in meeting them—who are prepared for the work by suitable theological and general knowledge—who are popular in their spirit, their style of preaching, and their general mode of operation, and who, above all, are imbued with that deep love of God and Christ which best displays itself in labours of love among mankind."

Communications on the subject were to be sent to "Z" at the printers. Those who replied and others known to favour the project were summoned by Mr. Harry Rawson to a meeting in the vestry of Strangeways Chapel. Here in all, three meetings were held, a set of rules drawn up, and a provisional committee appointed, of which Mr. C. S. Grundy was secretary, to prepare the way for the establishment of the institution. A second circular, signed by Messrs. Ivie Mackie and R. M. Shipman, was then addressed to ministers and influential laymen inviting expressions of opinion on the scheme, and arrangements were made for a public meeting of all interested. On Wednesday, May 31st, 1854, at a meeting held in Cross Street Chapel room—the birthplace of Manchester New College, February 7th, 1786—the Unitarian Home Missionary Board was formally established. Mr. Ivie Mackie was called to the chair. Letters of sympathy with the project were read from the Revs. Samuel Bache, Edward Tagart, R. Brook Aspland, Edward Higginson,

John James Tayler and others. Dr. Beard explained the objects of the proposed institution, and the Rev. George Harris, the Unitarian Apostle of Scotland, moved the first resolution: "That this meeting regarding the training of suitable ministers for the less educated classes as a duty incumbent on the Unitarian body, highly approves the establishment of the Unitarian Home Missionary Board, and does hereby constitute and sanction the institution." Mr. Harris recalled his advocacy in the same room thirty years before of a system of missionary preaching, and held up as an example to future students of the Board the life and labours of his revered friend, Richard Wright, the Unitarian missionary. The Rev. William Forster, of London, a recent convert from the Independents, in seconding the resolution, observed, with a singular prescience, "I have no doubt but that the future historian of the Unitarian Church will refer to the establishment of the Unitarian Home Missionary Board as the most important event that has happened for a long period in connection with the community."

Mr. Thomas Wrigley, Bury, in supporting the resolution, commented on the prevailing inert and apathetic state of Unitarianism, and advocated a more aggressive propaganda with a view to influencing the masses of the people. The resolution was carried unanimously. It was reported that promises of support had been received from many influential laymen, and from forty-four—afterwards increased to a hundred—ministers.

The first president was James Yates, Esq., F.R.A.S., the learned antiquary and author of the "Vindication of Unitarianism." He was a Fellow of the Geological, Linnean and Royal Societies, and had been secretary to the Council of the British Association. With a single exception, he was the largest contributor to the Dictionary of Greek and Roman Antiquities, and his publications on archæological and other subjects were numerous. He was the secretary of the British and Foreign Unitarian

Association from 1831—1835, when he retired from the Unitarian ministry, after nearly twenty years' service. James Yates set a good example as president of the Board by being present at the examinations during his two years of office, and his written testimony to the progress of the students is evidence of the value of their training in the earliest years of the Board.

The first secretaries were John Ashton Nicholls, and the Rev. John Wright. Mr. Nicholls had been a pupil of Dr. Beard, with whom he lived for nearly five years. In 1840 he became a lay student of Manchester New College, which had returned that year from York to Manchester. His zeal for the betterment of the poor and neglected was evinced by his acceptance of the arduous office of honorary secretary of the Ancoats Lyceum. He was a member of the committee of the Manchester and Salford Sanitary Association, and in 1856 became chairman of the Directors of the Athenæum. In the same year he was elected chairman of a committee formed for the purpose of providing music for the people in the parks on Sunday. Unfortunately, influence was brought to bear on the City Council, and, to the great regret of the promoters, the provision of music was discontinued. The connection of Mr. Nicholls with the Unitarian Home Missionary Board is thus described by the Rev. William Gaskell: "It was seen what large masses of our labouring population remain utterly untouched by the action of our churches as generally constituted; and the idea was broached by some earnest members of the religious body to which he belonged that good service might be done by a society 'to assist in the education of young men for the work of diffusing the Gospel among the poor, the untaught and neglected.' This was an object which at once engaged his interest, and, as one of its first secretaries, in conjunction with his former fellow-student and friend, the Rev. John Wright, of Bury, he took a leading part in the establishment of the Unitarian Home

Missionary Board." Mr. Nicholls died in 1859, at the early age of 36. To his memory the Nicholls Hospital in Hyde Road was erected by his father, a stained window placed in the Longsight Free Christian Church by his mother, and a memorial erected in Ancoats by public subscription.

The Rev. John Wright, B.A., the first clerical secretary, was the grandson of Richard Wright, the Unitarian missionary, and inherited his spirit. Educated at Manchester New College, he served in the ministry at Macclesfield seven years, and for twenty years (1853-73) at Bank Street, Bury. He was one of the originators of the East Lancashire Mission in 1858, of which he was secretary fifteen years. From 1860-73 he was one of the tutors of the Board. With Dr. Beard, Mr. Gaskell and Mr. Brooke Herford, his colleagues on the staff, he took part in publishing the *Unitarian Herald*, the first attempt to run a weekly Unitarian paper at a penny. He was a man of considerable scholarship, somewhat radical in theology, and the author of two valuable works on the fundamental ideas of religion.

The first treasurer was Mr. Ivie Mackie, who served in this capacity until his death twenty years later. He was a Scotsman, converted to Unitarianism in Glasgow by the Rev. George Harris, and rose from being a journeyman builder to be three times Mayor of Manchester, and head of a series of successful commercial enterprises. In 1858 he was appointed a trustee of Owens College.

Of the first members of the committee of the Board it is impossible to speak individually, but the name of John Armstrong may be singled out for honourable mention. Entering Essex Chapel in 1811 by accident, at a time when he had ceased to attend upon public worship, he became a hearer of Thomas Belsham, and from that time until the end of a long life in 1879, he was a most zealous supporter of Unitarian organisations. He served the committee of the Board for twenty-five years, was a patron

of its library, and by his benevolent regard for their welfare earned for himself the title of "the students' friend."

The first examiners were the Rev. Samuel Bache, of Birmingham, and the Rev. Thomas Hincks, of Leeds. The more pleasing, though perhaps less accurate, title of "Visitors" did not come into use until 1862.

So much for the officers of the institution. What shall be said of those who enlisted in the ranks and placed themselves under authority?

The first students were ten in number, but two withdrew at an early date—one to emigrate and the other on account of ill-health. The names of the rest are: William Binns, John Broome, Herbert Dunkerton, James Harrop, Elijah Whittaker Hopkinson, Henry McKean, William Wynne Robinson, William Croke Squier. One was a married man, the oldest was thirty-five years of age, and the youngest nineteen. They were drawn from the artisan and lower middle classes; two being clerks, one a printer, another a watchmaker, a third engaged in the silk trade, and a fourth a warehouseman. As Mr. Street said of them: "They were not boys fresh from school or college, who were offering themselves for a profession; but men who had already been in the thick and whirl of life, working with hand or head, and familiar with the battle ever going on in the world of trade and commerce. They were teachers, speakers, servants of their fellow-men already. The opportunity for wider culture and better preparation for work in which they were already engaged seemed like a new call from God." They were not all Unitarians born and bred; one or two had passed from orthodoxy by way of Agnosticism to the free faith of Unitarianism.

For these students the Board provided neither lecture-room nor library. The meeting which formally established the institution had appointed Dr. Beard Principal and Theological Tutor, and the Rev. William Gaskell



W. C. Squier. J. Broom.
E. W. Hopkinson. Hy. McKean. W. Binns. W. W. Robinson.

Literary Tutor. The founders of the Board were disinclined to spend money on the purchase or erection of a collegiate building at the outset. For a time, rooms were not even hired, and the classes were held at the residences of the tutors in Lower Broughton and Plymouth Grove. Thus 84, Plymouth Grove, famous as the resort of the celebrities belonging to the literary circle in which Mrs. Gaskell moved, was familiar to the first students of the Board as the scene of their struggles to cultivate an acquaintance with the poets and prose-writers of an earlier period. In August 1855 three rooms at 102 Cross Street were taken, but vacated within a year. Once a week Mr. Gaskell lectured in Cross Street Chapel Room. Lacking a library of their own, the students were granted the use of the Chapel library.

For the information of candidates a list of suitable lodgings at various prices was drawn up by the committee. It proved of little service. The students housed themselves as best they could in different parts of the town, commonly in pairs. As the bursaries granted to them amounted to ten shillings a week it is certain that they faced and in some way solved many difficult problems of domestic economy. A diary kept by one of their number three years later shows that in Manchester sixty years ago rooms, described as parlour and bedroom, could be hired at four shillings a week. This included fire, but not light, which the student provided in the shape of candles. Our diarist confessed that in the first week of his college course he spent only twelve and sixpence on food and apartments, but he could boast at the end of the first month that his book bill amounted to sixty-three shillings, apparently a genuine attempt to realise the ideal of plain living and high thinking. The long walks to and from lectures, which the students were compelled to take, doubtless rendered superfluous any indulgence in athletics for the sake of health.

The first term opened on Monday, Dec. 4th, 1854. In

the evening of that day the session was inaugurated by a religious service attended by a large congregation. The Rev. Samuel Bache read the lessons, the tutors gave addresses—Dr. Beard insisting on the necessity of missionary effort in every Christian Organisation, and Mr. Gaskell discussing the subjects of study in relation to the work of the ministry; and the service closed with prayer and benediction from the Rev. George Harris.

The next few months were regarded as in the nature of a preliminary experiment. The regular course of instruction was fixed at three years, each session being divided into two terms: one from February 1st to June 25th, the other from September 1st to January 25th. The examination of candidates was, at the commencement, largely oral. Mr. Adam Rushton, who entered the institution in its second year, has preserved a lively impression of its character. One hour was allowed for a sermon on a given text, followed by a series of searching questions, relevant and irrelevant, on the part of members of the committee. The curriculum of the Board did not err on the side of excessive specialisation. The subjects of study were thus set forth:—

1. The English Language and Literature, including Composition.
2. The Greek of the New Testament.
3. The History of the World, with special reference to the History of Civilisation.
4. The Qualities, Laws and Relations of the Human Mind.
5. The History of Religious Systems and Opinions in their substance and in their influence, comprising the History and including the Evidences of Revealed Religion.
6. The Literary History of the Bible—its position in the literatures of the world, and its specific and genuine value.

7. A Course of Scriptural Interpretation, founded on the Development of the Religious Ideas of the Bible, with a view to the application of the doctrines hence deduced to the permanent interests of mankind, and the special interests and controversies of the present age.
8. Instruction in the Pastoral Care, specially designed to form the students for active usefulness, and to assist them to attain ease and efficiency in public speaking.

The syllabus is imposing; how far it was covered in the course of three years is not clear, even from the questions set in examinations. The lectures in history, being in theory at least concerned with every country from China to Peru, must have presented an admirable example of compression and restraint to students for the ministry.

From Adam Rushton we learn that Dr. Beard lectured on John Milton with much acceptance, though his course on the Origin of Semitism, largely inspired by German thinkers, was too elaborate for his hearers, whilst the lectures on the Greek Article proved too minute for most minds. Biblical Exegesis was not so much enjoyed as it deserved to be. Highly interesting were the Principal's discussion of the Sinlessness of Christ; but failing to carry conviction to our informant. Mr. Gaskell's lectures on English Literature were greatly appreciated, and hardly less, his instruction in New Testament Greek. These impressions recorded by Adam Rushton in his old age are, in part, corroborated by the contemporary notes already quoted. From the latter we learn that lectures began at 9 a.m. and continued until 12-30 p.m. These were followed in the afternoon by pastoral visitation, and the day's work frequently ended with classes conducted in the evening at some mission school.

The training for the ministry first provided by the

Board must be judged in the light of its primary purpose, and the general state of education which prevailed. The difficulty at that date of recruiting students, fitted by their early instruction to benefit by anything resembling the curriculum of a modern theological college, may be illustrated by the case of the Lancashire Independent College. There, at the beginning, candidates were sent to Lancaster to be coached prior to entering the college; an arrangement for which, in 1854, was substituted a probationary period before commencing the regular course. Before long the standard aimed at in the education of the Board was animadverted upon by its *Alumni*, and, as will be seen, it was speedily raised. The College from its foundation down to its affiliation with the University of Manchester, owes almost every step forward to the friendly criticism and loyal support of its old students. The several stages of development must be marked in due course; their justification may be found in the changing social and educational conditions during the last sixty years, which have left their mark upon the churches to which the College has ministered and still ministers.

The state of popular education in the middle of the nineteenth century may be seen from a few sentences taken from Government publications, edited by Dr. Michael Sadler. Elementary schools of that time are described as "deficient in apparatus"; with teachers, few of whom were trained. "In 1851 the school life of a child of the working classes was estimated at four years between five and fifteen, but as the attendance was very irregular, it is doubtful whether the actual school life can be fairly estimated as more than half that period." At least one-half of the children of the labouring classes had no education at all save that provided by the Sunday Schools. A commissioner, reporting on the education at private schools in 1858, said: "None are too old, too poor, too ignorant, too feeble, too unqualified in any and

every way to regard themselves, and to be regarded by others as unfit for school keeping. 'About one-half of our poor,' said Joseph Kay, 'can neither read nor write, have never been in any school and know little or positively nothing of the doctrines of the Christian religion, of moral duties, or of any higher pleasure than beer or spirit drinking and the grossest sensual indulgence.' All this must seem exaggeration to those who have not examined for themselves the reports of the inspectors of schools, or those of the Welsh Commissioners, or those of the visitors, chaplains, inspectors, and governors of our prisons, or those of the city missionaries. But those persons who have examined these reports will know that I have underrated the deep ignorance of our poorer classes."

In view of such statements as these and the field to which the ministers educated by the Board were called, their equipment does not seem so imperfect as might otherwise be supposed.

Again, consider the case of Owens College, with the development of which that of the Unitarian Home Missionary College has been closely parallel. In its earliest days students were admitted at the early age of fourteen, and, for the most part, were content, if before leaving, they attained the standard of education represented by matriculation in the University of London. At the close of the first session, Professors Scott, Greenwood, and Sandemann presented a report on the working of the College, wherein "they found, in plain terms, that the school education of Manchester was so bad, not only in classics, but in mathematics and English literature, that the students were insufficiently prepared to receive the benefits of true collegiate training." The support which the College received was extremely meagre. The first session of Dr. Greenwood's Principalship saw only thirty-three students on the roll. It is related that during this period: "Henry Roscoe was

standing at the College entrance when a man enquired of him, 'Maister, is this th' neet asylum?' to which he replied, 'Not yet, my man; but if you come in six months' time I fear it will be.'" One local paper branded the College "a mortifying failure." It is from such humble beginnings that there has grown up in a little over sixty years a University with faculties of Arts, Science, Medicine, Law, Music, Commerce, Education, Technology, and Theology. Had the curriculum of the Unitarian Home Missionary College not developed coincident with the growth of the University College in the city it could not for long have continued the work for which it was established.

Second only to its academic teaching was the practical ministerial training provided by the Board—the visiting of the poor, supplying churches and teaching secular and sacred subjects, on week evenings as well as on the Sabbath, in mission rooms and Sunday schools.

The first missionary superintendent who had oversight of this work was the Rev. Francis Bishop, appointed minister to the poor in Manchester in 1856. "The necessity for the training of a larger number of missionary preachers," says the first annual report, "is shown by the fact that in the neighbourhood of Manchester alone there is constant Sunday employment for nearly all our students." The earliest published statement of the preaching services in chapels conducted by the students (session 1858-9) shows a total of 1,080 services in sixty-four places of worship, from Aberdeen in the north, to Taunton in the west: twenty-three being in chapels that had no permanent minister, and ten in others temporarily vacant. The average number of services taken each session for the five years, 1858—1863, is 1,013, and the average number of chapels supplied is seventy-one. The Board, in fact, not only took over from Manchester New College the task of supplying churches as required, but also rendered great

assistance to struggling causes, hitherto neglected or lately founded, in the fulfilment of its mission to spread Unitarianism amongst the class which made up the greater part of the population of Lancashire and Yorkshire.

In 1857 the Board found a home, if the euphemism may pass, in four rooms at the top of an old warehouse in No. 8, Marsden Square. It was claimed for these premises that they were central, quiet, and secured on reasonable terms. They were really quite unsuitable for the purposes of a theological college. A severe illness of the Principal in 1860 seems not to have been unconnected with the atmosphere of the rooms. "Unless a purer and more abundant supply of air can be obtained," runs the report of 1862, "the energy and efficiency with which the students attend to their studies must be seriously impaired. The strength of the tutors is also severely tried by the unhealthy state of the class-room." Mr. Holbrook Gaskell, the President of the Board this year, gave an amusing account of his visit to its rooms: "It was on a dark and gloomy evening when I wended my way among the streets and back streets of Manchester, and at last arrived at a mean and sordid pile of buildings, upon which, with some difficulty, I descried the name, 'Unitarian Home Missionary Board,' which was almost obliterated by neglect. Well, I found that I had to climb up this building that seemed to be devoted to anything but academic pursuits; and after climbing up winding and creaking stairs, I at last reached, with panting breath, the room in the cock-loft or attic of the building. On opening the door I saw a number of people seated round some tables, who seemed to be more like a band of conspirators concealed from the eyes of the police than our large-hearted and earnest members of the Home Missionary Board." The Rev. Wm. Gaskell may be pardoned a remark he made about this time that "he liked the Board very much, but the lodging he did

not like at all." Howbeit in Marsden Square the Board remained until 1865. There was formed the nucleus of a library; and there, in 1856, began the benefactions to the institution of Samuel Sharpe, whose name is indissolubly associated with the College. Speaking of the Board, Mr. Sharpe said: "I did not at once join it, as it had the appearance of being set up in rivalry to Manchester New College, then removed to London. But I thoroughly approved its aim, that of carrying Unitarianism to the poor; and as soon as all thoughts of rivalry had blown over, I became a subscriber to it, and supported it heartily. By the establishment of that institution and of the *Unitarian Herald* newspaper, Dr. Beard has done more for the spread of Unitarianism in England than perhaps any man living." His biographer (P. W. Clayden) adds: "This hearty support of the Home Missionary Board was continued to the end of his life, and he felt great satisfaction in its increasing usefulness. For Dr. Beard, its founder and Principal, he entertained great admiration and esteem. The two men had much in common. They had the same love of Biblical study, the same marvellous capacity for hard work, the same unresting energy, and the same zeal for the Unitarian views which they hold in common."

Of the donations, amounting to over £1,000, almost immediately raised for the Board, £270 was subscribed by the Cradley congregation, on condition that their minister might be allowed to nominate three students yearly, who, on passing the necessary examination, should be admitted by the committee. The privilege of nomination was, however, only exercised for a few years. The first public examinations were held in Cross Street Chapel Room, and the sermons of the students delivered in Bridge Street Chapel, Strangeways. During Dr. Beard's Principalship the public examinations occupied three days, and consisted not merely in reading answers written in previous examinations, but also in much *viva*

voce work, especially in Greek. For the first few years the annual meeting of subscribers was held in Cross Street Chapel Rooms, or at 8, Marsden Square; and the annual soiree was held in the Old Town Hall in King Street, afterwards the Reference Library. The first valedictory service was held in Cross Street Chapel on January 27th, 1857, and conducted by the Rev. J. Hamilton Thom.

After two years of office, the Rev. Francis Bishop resigned the post of Missionary Superintendent owing to his increasing duties as Domestic Missioner. The Rev. J. H. Hutton held it for a year, when the committee found "no one who was not precluded by distance, or want of time, from accepting the vacant post alone. Under these circumstances the Revs. John Wright and Brooke Herford kindly consented to share the duties of the office until a successor could be appointed." It is perhaps not surprising that no successor was ever appointed. The gentlemen named jointly fulfilled the duties of the office for thirteen years, when the Rev. John Wright's removal to Bath necessitated his retirement. Not till then, happily, did the committee discover that "whereas there had been two missionary tutors, the rules of the Board only recognise one, a tutor who should be called the Superintendent Missionary." The Rev. Brooke Herford was consequently appointed. The breach of rules on the part of the committee had proved of great advantage, since both Missionary Tutors were men eminently qualified for the office. Of the Rev. John Wright's life work something has been said. Mr. Brooke Herford was an old pupil of Dr. Beard. For a time he was in business, and in 1848 entered Manchester New College, then in Manchester. His missionary zeal was unbounded, and found expression in his tutorial work at the Board in the joint editorship of the *Unitarian Herald*, and, during his Sheffield ministry (1856—1864), in the establishment of Uppertorpe Chapel and a



Rev. Brooke Herford, D.D.



Rev. John Wright, B.A.

vigorous campaign among the village churches of Yorkshire and Derbyshire. He formed a local preachers' class, after the manner of the Wesleyans, and trained evangelists whom he sent forth into the rural districts to preach the gospel of Unitarian Christianity. Of the members of this class no fewer than four afterwards entered the Unitarian Home Missionary Board, including John Cuckson, who in 1892 succeeded Mr. Herford in the ministry of Arlington Street, Boston. Mr. Brooke Herford was Missionary Tutor for sixteen years, retiring upon his removal to America, where he ministered for the same period. Whilst in the States he took a leading position among Unitarian divines, and in 1891 received from Harvard University the honorary degree of Doctor of Divinity. Upon returning to England he settled at Hampstead; was President of the British and Foreign Unitarian Association for 1898-9; retired from active work in 1901; and died two years later. His published volumes of sermons have enjoyed considerable circulation outside the limits of the Unitarian denomination.

In 1861 the weekday missionary work was systematically organized. Each student was required to spend two hours every Monday in visiting, exclusive of sick visitation. A district in Salford was first selected containing about 500 houses and cellars, which were apportioned among the students. The description of the dwellings throws light on the housing conditions of Salford half a century ago.

A minute book and memoranda kept by Mr. Herford during the last few years of his tutorship throws light on the pastoral work and homiletics for which he was responsible. Sometimes the Missionary Superintendent visited in the company of a student; at other times independently, and occasionally he acknowledges that diligent search failed to discover the student in the particular district to which he had been allotted. During the

American War the students were brought into contact with much suffering, which, through the kindness of a few friends of the Board, they were enabled in some measure to relieve. At the College service students preached in turn, and all wrote schemes or outlines of sermons on the text provided by the preacher. Conferences were held weekly, after a lecture on homiletics or pastoral work by the tutor, when subjects for discussion were introduced by one of the students. The titles of a few of these indicate their practical character: "How to meet Secularism?" "How to deal with cases of intemperance met with in visiting?" "How to make visiting available for propagandism?" "Methodism and Unitarianism compared." "Extemporaneous preaching and prayer." "Liberty in its practical application." "The best means of founding a Sunday school." "Politeness and manners," introduced, possibly with no deep design, by the tutor. Biographical studies were frequently presented, especially from the missionary aspect, and controversial or philosophical questions were occasionally raised. Even the regulations and bye-laws of the Board did not escape critical examination. Elocution and reading aloud were regularly practised. Once or twice a pleasant innovation is recorded, as when, instead of holding a conference, Mr. Herford took the students to a tea-party. At least on one occasion, the Missionary Superintendent was constrained by conscientious scruples to lecture double time in order to make up for an enforced absence the following week. The schemes, it appears, were not always as closely connected with the text as they might have been. They are sometimes described as "generally poor," and once as "mere scraps." It is also reported that now and again a student who had written a scheme was unwilling to read it, whilst one man candidly confessed that he could write nothing at all on the text. In view of heavy examinations at the end of a term the tutor was moved by

feelings of humanity to proclaim a general amnesty and forgive all offenders.

In his criticism of sermons Mr. Herford was always kindly and could be severe. At the close of a display of verbal pyrotechnics he is reported to have said "Have you finished, Mr.—? There is no reason why you should stop. You arose like the lark from the meadows, singing as you ascended, and eventually reached such an altitude, that I neither saw nor heard you; your notes lost all their distinction, and at last I supposed you must be somewhere, but could not exactly tell where you had hidden yourself. Exquisite monologues of that sort are mellifluous, but not effective. Aim at something lower, and you will probably hit it."

In 1862 there was much agitation in the columns of the *Inquirer* for and against reform in the curriculum of the Board. Mr. R. M. Shipman, the chairman of the committee, suggested at the annual meeting that it would be better if Greek were struck out of the list of subjects taught. The members of the staff, and still more, the old students, warmly combated the proposal. A little later William Binns addressed an able letter to the *Inquirer* advocating a stricter examination of candidates, the non-admission of married men except under special circumstances, the extension of the course from three to five years, two of which were to be spent at Owens College, and a radical revision of the curriculum. Several old students supported the scheme, and a declaration to that effect was signed by nineteen out of the twenty-five ministers educated by the Board. Of the remaining six, five sympathised with the reforms, but disliked public agitation, and the sixth, whilst favouring a preliminary examination, was opposed to the extension of the course. The views of the signatories on two points which aroused much controversy are stated thus: "We cannot believe that the extension which we seek will at all interfere with the just prerogatives of Manchester New College, nor yet

can we believe that it will stretch too far the original principles on which the Board was founded. It is rather their legitimate outcome and the slow result of seven years of experience." Amongst those who entered into controversy was the Rev. John James Tayler, the revered Principal of Manchester New College. His letter, which was not free from a certain acerbity, was frankly directed to contesting these articles of disbelief. The opinions of Principal Tayler were shared by some supporters of the Board. On the other hand, one old student was so anxious to bear testimony to the value of the Board's training that when his contribution was declined, he inserted it in the advertisement columns. A few writers were hostile, not merely to the reform of the curriculum, but to the institution itself, and the policy of the *Inquirer* was one of open antagonism to it. One correspondent ventured to observe: "I cannot look upon the institution without grave fear as to its effect upon our ministry and upon our body generally. It has done much mischief, and I fear it will do more." This anonymous writer, however, discreetly avoided any explicit reference to the evil influence of the Board. A more favourable and more accurate impression of the Board was given by the author of the Manchester letter to the *Inquirer*: "The fact is that if the Missionary College is to be a permanent and valuable institution, it must not be content with its present round of studies; instead of lowering, it must exalt the standard—instead of leaving out Greek it must gradually add Latin, Hebrew, and Mathematics. It has done wonders in developing the missionary spirit in our churches; but it will fail, as it deserves to fail, if it does not accommodate itself to the requirements of the age, and give to its *alumni* an education as liberal and as satisfactory as possible. This is the answer to those who would see the standard lowered; do so, and your college will sink into deserved insignificance and ultimately perish; do the contrary, and

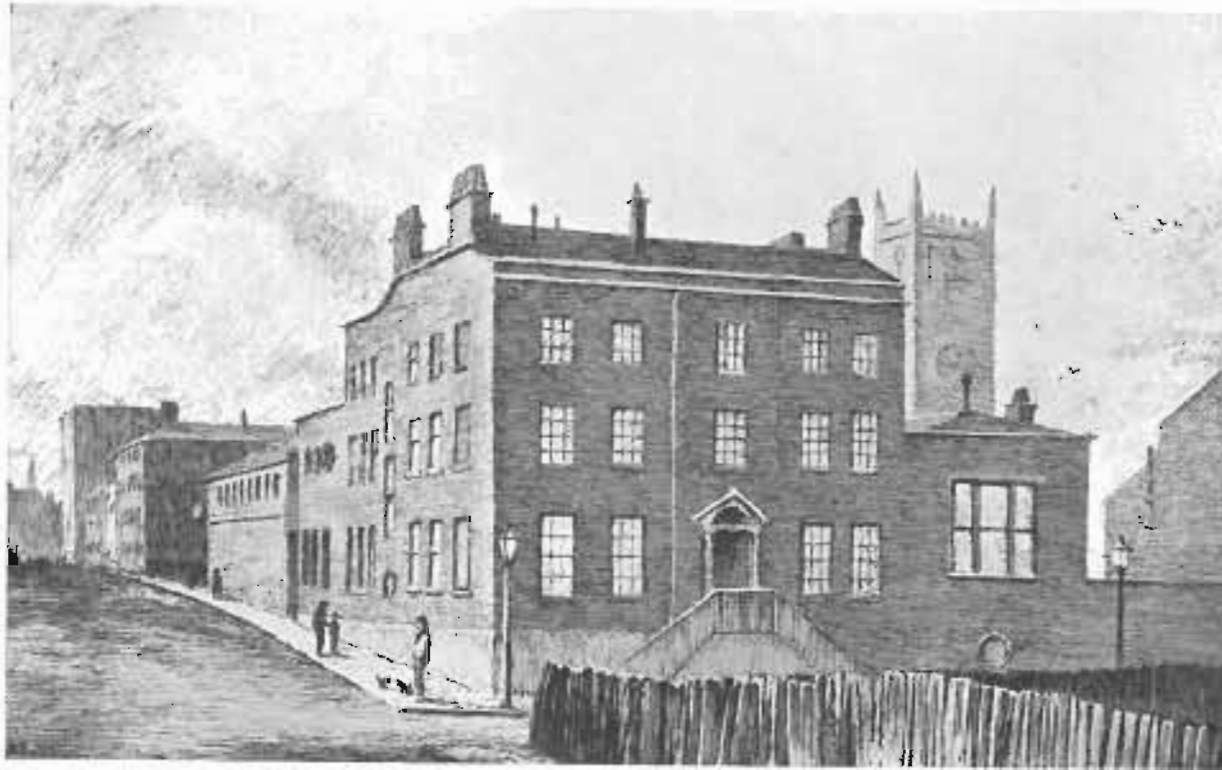


The Memorial Hall.

no man shall tell the great work in store for the institution. It will take its place in our churches, at once the creation and the creator of our denominational activity, and be the means, under God, of awakening a vital earnestness, which will promote the happiness of man and the glory of God." A conspicuous feature of the controversy was the extraordinary ability displayed by William Binns, who in literary grace and argumentative skill was more than a match for the most gifted of his adversaries. Three years later he returned to the attack both in the press and at the annual meeting of the Board. For the moment the movement for reform proved comparatively fruitless; but it is noteworthy that all the points in its programme have been gradually adopted by the College during the last half century of its history. Even in 1862, change was perceptible, for many who disliked anything like a revolution in the policy of the institution were not unfavourably disposed towards moderate reform. In this year, therefore, the committee considered it "desirable to appoint a more definite course for the examination of candidates than has hitherto been in use," and in 1863 a course of subjects was arranged, and a short list of elementary text-books drawn up, which every candidate was expected to prepare. The entrance examination now consisted of English Composition, Arithmetic, English Language, Geography, Modern History, Biblical History and Geography.

The year 1862 was notable for another movement having important consequences for the history of the College. The bi-centenary of the ejection of the "2,000" in 1662 provided an occasion for celebration on the part of Unitarians, who had inherited their spirit and many of the chapels in which they afterwards ministered. Coincident with this was the project entertained by supporters of the Unitarian Home Missionary Board to erect a suitable building as its home. Consequently a circular was issued signed by Dr. Beard, Mr. Gaskell and others

calling a meeting in Cross Street Chapel Rooms "to consider the propriety of taking measures for procuring the accommodations that would be afforded by a hall situate in some central part of the city." "Several strong reasons" were given for the adoption of this step. "The rooms at present occupied by the Home Missionary Board, forming the upper part of a decaying structure, and loaded, for the most part, with manufactured goods, have proved injurious to the health of both tutors and students." Amongst other reasons given were the need of "a spacious assembly room," "of smaller rooms for committee business," and "of the establishment in such a building of a library." The circular concluded: "Immediate action in the matter is enforced by a special consideration. The 24th of next August is the two-hundredth anniversary of the ejection from the Established Church of the two thousand godly ministers of Christ's Holy Gospel, who are our spiritual forefathers, and to whose example and influence religious freedom and earnest piety are under great and lasting obligations. Among the acts by which that memorable event is sure to be celebrated, the inauguration of an edifice consecrated to the purposes before described, is, in every respect, suitable and proper." The circular was drafted by Dr. Beard, as a note written on March 25th, 1863, informs us. "With no small difficulty," he remarks, "I got others to take up the plan and sign this the first issued paper on the subject." The circular was headed, "Manchester Unitarian Hall." Subsequently, to meet certain objections, the name adopted was that of "The Memorial Hall." Unfortunately, when the scheme was put before the Unitarian public a crisis had arrived in the staple trade of Lancashire as the result of the American Civil War. In order to further the effort and interest past students of the Board in it, Dr. Beard addressed to them a circular letter which led to their collection of £543 for the fund. The foundation stone of the hall was laid



Owens College Quay Street.

on June 15th, 1864, by Mr. Ivie Mackie, the treasurer of the Board. It was built at one corner of what afterwards became Albert Square in which the new Town Hall was erected and opened thirteen years later. The Memorial Hall was the first public hall in Manchester devoted to religious purposes. In 1865 the hall was opened and the College entered into the premises it was to occupy for the next forty years. The year was marked by yet another change, necessitated by the force of changing circumstances to which the old students had appealed in their advocacy of reform. At the suggestion of the tutors the committee founded an Owens Scholarship, which provided an additional year to be spent at Owens College for a duly qualified third year's student. Thus was forged the first link in the chain which binds the College with the Victoria University of Manchester. Owens College was in 1865 still situated in Quay Street, Deansgate, in the house formerly occupied by Richard Cobden; but already the project of new buildings had been mooted.

What made a change imperative was the overcrowding of the class-rooms and the foul atmosphere: causes similar to those which brought about the migration of the Board to the Memorial Hall. It would not have been altogether advisable before this date for the Home Missionary Board students to attend Owens, for whilst these were commonly men of twenty-five to thirty, at Owens College boys of fourteen to eighteen had been in the majority. A committee of the College, however, in 1866 reported that "the number of students had increased, and the average age of the students had been raised from the age of schoolboys to that of young men." In consequence of trade depression a great building scheme could not be immediately launched. Hence it was not until September 23rd, 1870, that the foundations of the present College were laid, and the opening did not take place until October 7th, 1873.

In 1867, at the request of the annual meeting, the rules of the Board were revised, and a few changes introduced in the curriculum. Ancient and Modern History now superseded that comprehensive course called "The History of the World, with special reference to the history of civilisation"; Political Economy and Lectures on the Laws of Health were added to the subjects of instruction. The last-named course, given every three years by medical men sympathetically disposed towards the institution, continued to be part of the syllabus for many years. In 1868 the committee wisely resolved that henceforth no student be sent out preaching during his first year in order to "afford them more time for improving their composition, maturing their thoughts, and reflecting on the gravity of the work, before they assume the very serious responsibility involved in preaching."

In 1871 it was found that the efforts of the tutors were, to some extent, frustrated by the "low standard adopted at the entrance examination." Upon the suggestion of Mr. Samuel Sharpe, a circular was issued to the ministerial supporters of the Board urging upon them the necessity of securing better preparation on the part of candidates. A little later a sub-committee, in consultation with the tutors, recommended that imperfectly prepared candidates should have a preliminary year before entering upon the regular course. They also advised the addition of Elementary Greek Grammar and Shorthand to the subjects of the entrance examination. Of these suggestions only one was accepted. Henceforth, until 1886, Pitman's Shorthand figures among the subjects of the entrance examination. A change dictated by the requirements of the Owens scholars was the alteration of the session so as to begin in September and end in June.

The increasing recognition of the value of secondary education for men contemplating either a business or professional career was attested by Principal Greenwood,

of Owens College, in his annual statement of 1870, and the gradual raising of the standard of the Board's entrance examination was part of a larger movement.

In 1872, a German class, at which attendance was voluntary, was undertaken "without fees or reward," by Mr. W. H. Herford, B.A. An elder brother of Mr. Brooke Herford, Mr. W. H. Herford was educated by Dr. Beard for entry at Manchester New College, York, where he studied from 1837-40. From 1842-5 he studied at Bonn and Berlin. In 1845 he was appointed minister at Lancaster, but in the following year, at the request of Lady Byron, widow of the poet, he undertook the tuition of her grandson with whom he journeyed to Wilhelm Von Fellenberg's Pestalozzian school at Hofwyl. He now embraced with enthusiasm Pestalozzi's and Froebel's educational ideas. From 1848 to 1854 he ministered at Lancaster, and from 1866-70 at Upper Brook Street, Manchester. In 1873 he opened a co-educational school at Fallowfield which he directed for twelve years. He "was one of the principal pioneers of the Pestalozzian and Froebelian School in England" and the author of "The School" described by Dr. Michael E. Sadler as "a masterpiece of English educational writing," and "The Student's Froebel," the best English presentment of the educational doctrine which it summarises and expounds. For three years the German class was conducted successfully by Mr. Herford, and then taken up by Dr. Marcus, who, in 1879, was recognised as Honorary Professor of German. Dr. Marcus was a native of Mecklenburg, born 1811, who settled in England in 1832, and entered the teaching profession. In 1853 he settled in Manchester, became a member of Upper Brook Street Chapel, and for twenty-five years was the teacher of the Adult Class at Lower Mosley Street Schools. He served the Sunday School Association as President, and also as co-editor of the *Sunday School Magazine*. Unhappily his connection with the

staff of the Unitarian Home Missionary Board lasted only six years. After his death in 1879 the German class was resumed by Mr. Herford. He resigned a little later, since the committee, having recently introduced Latin into the curriculum, could not see their way to make German a compulsory subject of study.

In 1873, the year when the new Owens College buildings in Oxford Street were opened, the Board arranged to send all their students to Owens for lectures in Logic, Political Economy and Moral Philosophy. At this time the chair in these subjects was occupied by W. Stanley Jevons. "In coming to this decision, the committee were guided not only by the knowledge of the high character of the instruction given at Owens College, but also by the opinion which they entertained that the associations connected with attendance at the Owens College would exert a most beneficial influence upon the students."

A pleasant innovation at the public examinations this session, much appreciated by those concerned, was the recognition by the President, Mr. James Heywood, F.R.S., of the excellent work in the senior Greek class by presenting each of the three members with £15 each to enable them to travel during the vacation in Switzerland.

The Board suffered a heavy loss during the year by the death of Mr. Ivie Mackie, an active worker in its cause, a munificent contributor to its funds, and the treasurer since its foundation. Next year the death of Mr. R. M. Shipman removed the first Chairman of the Committee of the Board. A long-continued period of ill-health compelled Dr. Beard, in 1874, to resign the Principalship. Ten years earlier he had retired from the ministry. As he had been "the originator of the scheme of the institution, and mainly its founder, and from the first its Principal and Theological Tutor," the committee gladly acquiesced in his wish that his name should not



The Manchester University.

be dissevered from the Board, and appointed him Honorary Principal. In November 1875 an illuminated address containing their portraits was presented to Dr. Beard by his old students. After remarking on his relation to the Board as founder and Principal for twenty years, the address continued: "You ever set before us a high ideal of what a Christian teacher should be, and by your example showed us how nobly this ideal might be sought, and not unworthily realised. Indefatigable in toil, reverent and yet free, and in your honourable old age, still young in spirit, you were, and are, an inspiration to us. We will not pay you, sir, the poor compliment of saying that we always agreed with you. We prefer to remind you what indeed you already know, that we always admired and appreciated you. It was your desire not to multiply inferior copies of yourself, but to stir us up to independent thinking, and prompt us to undertake the labour of original investigation; confident that the 'Light which lighteneth every man coming into the world' would, from all human varieties create a Divine unity of its own; you taught us, sir, how to study comparative religion, you exhibited the Hebrew mind in its relationship to contemporary civilisation, and Christianity in its relationship to the Greek and Roman world, and the science and culture of the present age. Your large acquaintance with what has been thought and written on Ecclesiastical History and Theology enabled you to direct us to the best sources of information, and to use them, so as to build new temples on old foundations, worshipping therein with onward looking eyes." The address closed with the hope that Dr. Beard might be spared for years to come to witness the harvest of his devotion to learning and piety. Providence decreed otherwise. Dr. Beard died in 1876, two years after his resignation.

The twenty years of Dr. Beard's Principalship had laid securely the foundation of the institution, and marked

out the policy it has pursued ever since. His position had been exceedingly difficult, apart from the onerous academic duties it involved at a time when he was engaged in the active work of the ministry. Some critics regarded with scant respect the aims and objects of the Board. Class prejudices were not then unknown amongst Unitarians, and the entrance into the ministry of men who could not boast a gentle birth was resented and opposed. A writer on "The Christian Ministry" in the *Inquirer* of 1867 voiced these sentiments: "The ministry of such a church as ours ought to be all men of mark—a picked body of our churches, men abreast with the foremost knowledge of our times, and on a social level with the best families among us. It is simply folly to ignore these social distinctions in such a land as ours. We have no great faith in the wide prevalence of our views among the less cultivated classes, at least in this generation, and we believe that our special work in this age is among the educated and thinking classes. Let our ministry, as a whole, become the social and intellectual aristocracy of our church."

Again, Dr. Beard had to contend, on the other hand, with the criticism of some of the ablest of the old students, zealous for an improvement of the curriculum of the Board, and anxious to unite it closely with Owens College, and, on the other hand, to conciliate those, within and without the Board, who were resolved, even at the cost of hindering its natural development, that it should not trench upon the prerogatives of an older institution.

In 1864, the name "Board," which from the first was felt by many to be unfortunate, was a matter of debate at the annual meeting, and was only left unchanged because, in the words of the Principal, "if they adopted the name of College, they might increase the soreness in certain quarters." Similarly, two years later, a proposal to invest a legacy bequeathed to the Board was actually defeated on the ground that such an institution

should have no endowments. Despite every obstacle, however, Dr. Beard's policy of the *via media* proved remarkably successful. By the time he resigned the Principalship the Board had been enriched by considerable endowments, its curriculum had been steadily enlarged and improved, the students were closely connected with Owens College, and their customary enterprise and enthusiasm remained unimpaired.

The Rev. William Binns once said of Dr. Beard, "Crusading was as necessary to him as to Peter the Hermit. Popular appeals were the breath of his life, and nothing more rejoiced him than that the common people heard him gladly. He was a Radical among Whigs, an enthusiastic among men of judicious common sense—a free-will fighter on the side of Providence among pious Necessarians who were contented with trusting in Providence." His spirit lives and moves still in the work of the College he founded, and in the churches whose ministry is the sole object of its existence.

CHAPTER III.

The Board from 1874—1889

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THE Rev. William Gaskell, M.A., Literary Tutor since the foundation of the Board, succeeded Dr. Beard as Principal in 1874. The address presented to him the following year by the old students expressed their high esteem for their teacher; they acknowledged his "able guidance along the highways and by-paths of ancient and modern history," and his "scholarly criticism of the Greek New Testament." The Address continued: "But distinguished as you yourself are by a rare knowledge of the English tongue, and the many-centuried riches of English literature, it is in connection with them that you have made your influence most lastingly felt. The love of our national authors, already naturally present, you helped to convert into judicious appreciation, and beauties which were often hid from our inexperienced eyes were made clear to us in the daylight of your mind." Mr. Gaskell, in his reply, whilst he disowned the flattering portrait presented to him, incidentally cast a clear light upon his zeal and devotion as a teacher. "One merit I can honestly claim in my capacity of tutor in the Unitarian Home Missionary Board; and that is that I have always felt a strong and earnest desire to benefit the students to the best of my power; and if even I have seemed sharp with them, or expecting too much from them, it must be attributed to my anxiety that they should make all the improvement of the advantages offered to them which they could."

As Mr. Gaskell was now in his seventieth year, in order to afford him some relief, the Rev. Brooke Herford, Missionary Tutor, undertook the work of conducting the preaching arrangements of the students. The Rev. T.

Elford Poynting, of Monton, was appointed Theological Tutor. Mr. Poynting was, in many ways, a remarkable man. The son of a labourer, he received his early education at a village dame school, and was very early apprenticed to his grandfather's trade of mason. At the age of fourteen he became a clerk in a solicitor's office, where he remained five years. Whilst there he made such progress with his studies, that before he left he offered instruction in Latin, French, and Mathematics to be given out of office hours, *i.e.*, from six to eight in the morning and during the same hours in the evening. At 22 he became a qualified schoolmaster. By this time, as the result of his scientific studies, he had become a Unitarian, and in 1841 was appointed master at the Flowery Field School, Hyde. Upon the advice of the Rev. R. Brook Aspland, though now 30 years of age and a married man, he became a student of Manchester New College. Mr. Poynting exhibited a great interest in Moral Philosophy, and pursued his Semitic studies with such ardour that in the absence of the Professor through illness, he took charge of the Hebrew classes in the college. Towards the close of 1845, he was appointed assistant minister, and in the following year sole minister, at Monton, where he remained until his death thirty-two years later. During his ministry he continued to practise as a teacher by instructing private pupils. He was the author of two valuable works on education, a novel, and numerous articles and reviews on science, theology and philosophy. In view of his early life and work, and his high intellectual attainments, Mr. Poynting was quite specially fitted to take part in training men for the ministry in such an institution as the Unitarian Home Missionary Board.

In the last year of Dr. Beard's Principalship, it is interesting to learn in the light of events thirty years later, that the committee seriously directed their attention to the "question of the desirability of establishing a



Rev. T. Elford Poynting.

students' home." They expressed their conviction "that such a measure, if practicable, would be eminently beneficial. Life in lodgings in a city like Manchester is not calculated to surround the student with the highest or most refining influences; and anything like real supervision over such scattered homes is impossible. Could the students be collected beneath one roof, and dwell in a household pervaded by Christian influences, a step would be taken of more value than can be readily conceived." Unhappily the financial resources of the Board did not permit the experiment to be attempted.

The quaint rules of the Academy, founded 1786, were designed to counteract the temptations, to which at that distant date, students were exposed in Manchester. Students were forbidden to be out of their lodgings after ten p.m., to play games of chance, to ride out of town, or sit in taverns or inns without the leave of one of the Tutors. These regulations appear to have been more honoured in the breach than in the observance, and in 1798 the Principal resigned in despair of Manchester as the seat of a theological academy.

It says much for the students of the Unitarian Home Missionary College that for half a century there were very few serious cases of lapse into confirmed idleness or evil habits on the part of men, entirely free from supervision outside lectures, many of whom came to Manchester from country towns and villages.

A change, small in itself, though not perhaps in the eyes of the students, dates from the beginning of Mr. Gaskell's Principalship, when it was found possible to hold the Public Examinations in two days, instead of three as formerly. A little later the practice was established of placing students under the supervision of ministers in the district to act in the capacity of curates, and so be initiated in the practical work of the ministry. Thus in 1878 the students in the first year assisted in the Sunday Schools at Astley, Blackley, Gorton, Miles

Platting, and Pendleton; and during the week made visits in the adjoining districts. Some assistance was also given in instructing youths at a club in Greenheys established by the Rev. Silas Farrington. The committee were of opinion that "more practical experience is gained by close association with one church or Sunday school into which the students were thrown when not preaching, than from delivering the same sermon again and again to different congregations." In the case of students in their Arts course, the association with Sunday Schools is still continued.

The departure of the Rev. Brooke Herford to America vacated the office of Missionary Superintendent, to which the Rev. James Black, M.A., lately Visitor, was appointed. Mr. Black was a graduate of Glasgow University, and after serving in the Church of Scotland in Canada, was successively Minister at Stockport, Todmorden and Knutsford.

In connection with his department of homiletics and pastoral work two more changes were introduced. The plan of pooling the students' fees was adopted, and was found so equitable that it has never been abandoned. A further restraint was simultaneously imposed upon the preaching of students on Sunday by relieving second and third year men from Sunday duties once a month. This was intended to afford them opportunities of hearing occasionally various ministers in the district.

A notable event in 1876 was the Valedictory Address to the retiring students by an *alumnus* of the Board—the Rev. William Binns, and on account of the interest thus attaching to it not less than for its exceptional ability, the address was printed and circulated.

The foundation of the Tate Scholarship in 1877 and its subsequent history are discussed elsewhere. It was designed to draw nearer the Unitarian Home Missionary Board and Manchester New College by sending a student of the former to Owens College in order to

prepare for entrance into the latter institution. The first and second year students were now permitted to attend, in addition to other classes, the Hebrew class at Owens College. Semitics at the College at this time stood in need of such encouragement that Prof. Theodores conducted a class in Hebrew without fee, a consideration which doubtless commended the class to the committee of the Home Missionary Board. Hebrew was not, however, made part of the curriculum, and its study was discontinued next session. The standard of the entrance examination was slightly raised by the inclusion of Greek grammar and elementary mathematics. It was a step forced upon the committee, as they confessed, by the great advances made by elementary mathematics during the last few years.

An event now took place, destined to affect the history of the College even more than the rapid progress of primary education: namely the raising of Owens College to the rank of a university. For the last two or three years the establishment of a university in Manchester had been discussed by the supporters of Owens College, and in 1877 a memorial was presented to the Privy Council "praying for the grant of a Charter to Owens College conferring upon it the rank of a university, to be called the University of Manchester, and having the power to grant its own degrees in the faculties of arts, science, medicine, and law." Amongst the memorials presented in support of the petition was one signed by the President and Principal of the Unitarian Home Missionary Board on behalf of its subscribers and Tutors. After recapitulating the disadvantages of the connection of the College with the University of London, the Memorial concluded: "Your Memorialists, therefore, believing that the College is equal to the assumption of the more dignified position which it seeks, whether regard be had to its past history and progress, to the range and character of its teaching, to the distinction of

its Professors, or the number of its students; believing also that the elevation of rank could not fail to react most powerfully on the efficiency of the College in every direction, and greatly to extend and strengthen its influence as an independent source of intellectual culture, and as a general centre of education in the district in which it is placed; humbly pray your Lordships to be pleased to advise Her Majesty to grant to the Owens College the Charter which it seeks." The President of the Board, Mr. C. S. Grundy, was the Mayor of Manchester, and it therefore fell to him to be one of the speakers in favour of the Owens College petition when it was presented. Yorkshire College, Leeds, petitioned against the proposal, "praying Her Majesty, if pleased to create a new university (1) not to grant the charter to Owens College, Manchester, but to a new corporation with powers to incorporate the Owens College, and such other institutions as may now or hereafter be able to fulfil the condition of incorporation laid down in the charter, (2) not to confer upon the said university the name of a town or of any person whose claims to such distinction are merely local." The result was that on the 20th April 1880, Her Majesty in council approved of the charter of the Victoria University, and Owens College was constituted a college of the University. As the charter provided for the admission of other colleges on certain conditions, in 1884 University College, Liverpool, and in 1887 Yorkshire College, Leeds, were admitted as colleges of the federal university. That the students of the Board were qualified to embrace the fresh opportunities presented by their association with a University is shown by the examinations of 1878, when amongst other results, one student won the Cobden prize, and the first prize in the political economy class, whilst another took the second Cobden prize, and a third took the third place for the same prize.

These successes afforded occasion for rejoicing to the

supporters of the Board, tempered unhappily by sorrow at the unexpected death of Mr. Poynting, which had taken place at the beginning of the year. An "In Memoriam" article on his life and philosophy was contributed to *The Theological Review* 1879, by Professor Upton. He made use of a MS. copy of Mr. Poynting's Lectures to the students of the Board, and observed, "In these there is clear evidence that his teaching must have been highly stimulating and rich in fertile suggestions." During his brief connection with the institution, Mr. Poynting had gained the respect and affection of the students, and, at the closing proceedings of the session, they presented to the committee the large framed photograph of their late Theological Tutor, which now hangs in the dining room of the College. The Rev. J. E. Odgers, M.A., was his successor. Mr. Odgers had been educated at University College, London, Manchester New College, and Zurich University. He had been Hibbert Scholar and Fellow, and was a Fellow of University College, and a Visitor of the Unitarian Home Missionary Board. He had served in the ministry at Renshaw Street, Liverpool, Kendal, and Bridgewater, and in the year of his appointment at the Board became Minister of Toxteth Park, Liverpool.

In the same year the Principal of the Board celebrated the fiftieth year of his ministry at Cross Street Chapel, on which occasion notable tributes were paid to his character and influence in the addresses presented by various religious, educational and philanthropic societies. Amongst these were one from the committee of the Board, and another from the students. The committee addressed the Principal in these terms: "As one of the founders of the institution, its Literary Tutor since its opening in 1854, and its Principal since the retirement of the late Dr. Beard in 1874, you have placed the Board under obligations to yourself to which we can give only feeble expression. You have been

largely instrumental in the success which has attended the institution. Not only have you conferred upon the Board the benefit of services such as few could render in the literary culture of its students, but by your high character and your noble example of Christian zeal, you have exerted upon them an influence which will inspire them to a ministerial fidelity like your own. In this you have fulfilled the highest function of a teacher in a 'school of the prophets.'” The students expressed their high appreciation of Mr. Gaskell's teaching, their gratitude for his deep and kindly interest in their progress, and their affection and esteem for him. One of the speakers at the celebration, Mr. E. C. Harding, testified to the influence of the institution of which Mr. Gaskell was the honoured head: “As Principal of the Unitarian Home Missionary Board or College, Mr. Gaskell occupies a position going even beyond this district; and as I said with regard to Manchester, that it would be different to-day but for Cross Street Chapel and its influences, so I verily believe the Unitarianism of England would have been different from what it is now but for the many able, earnest and devoted men who have been sent out from that College.” One important part of the Jubilee celebration was the establishment of the Gaskell Scholarship, which, like the Tate Scholarship of the previous year, cemented the union of the Board with Owens College.

The foundation of this Scholarship had several important results. Next year Mr. Odgers introduced Latin into the College, though not into its curriculum; by teaching it to those who had already some knowledge of the language. As at the German class of Mr. W. H. Herford, attendance was optional, but no fewer than ten of the students joined the class. Two years later Latin became part of the curriculum, the committee being led to recognise it because the Gaskell Scholarship examination required an acquaintance with it. Simultaneously

the elements of Latin grammar was added to the subjects of the entrance examination.

A comparison of the Board's entrance examination with that of the Lancashire Independent College—a much more ambitious theological institution—reveals the progress made by the Board. The Independents demanded at this date a little more knowledge of Classics than the Unitarians, including the ability to read an easy author in each language; and also few more propositions of Euclid; but the subjects at the Board's examination were more numerous.

The addition of Latin to the curriculum led in 1881 to the appointment of the Rev. C. T. Poynting, B.A., son of the former Theological Tutor, as Latin Tutor. Mr. Poynting was educated at Owens College and Manchester New College. As Hibbert Scholar he also studied at Heidelberg and Zurich. In 1876 he settled in Manchester as minister of Platt Chapel, where he remained until his death in 1911. Mr. W. H. Herford now resigned the Honorary Professorship of German when he failed to induce the committee to include German in the regular curriculum of the College. So zealous, however, were the students to improve their knowledge of German that four of them applied to the committee for permission to attend the Owens College classes in this subject. Anxious not to overburden the students with excessive linguistic studies, the authorities of the Board allowed those who had begun German to proceed further with it, but discouraged others from entering upon its study. At the same time, upon the advice of the Visitor, the Rev. Alexander Gordon, M.A., Mr. Poynting undertook the teaching of elementary Greek as preparatory to the study of New Testament Greek which had been part of the curriculum from the beginning.

In the session 1879-80, the number of students was nineteen, a number only once reached previously, and never since. One result of this was a diminution in the

preaching fees earned by the students; and so, by way of compensation, their bursaries were increased.

The intimate relations of the Board with Manchester New College, due in part to its founders being *alumni* of the college, had been maintained and strengthened during the last quarter of a century. Several influential laymen were members of the committee of both institutions. First Mr. Gaskell and later Mr. Odgers served as Visitor at Manchester New College. The Rev. James Drummond, formerly honorary secretary of the Board had joined the teaching staff of the College, and his successor, the Rev. H. Enfield Dowson, afterwards resigned the secretaryship of the one to take up that of the other. These relations assumed a new phase when "Tate Scholars" began to pass from Manchester to London in order to complete at Manchester New College the education for the ministry begun at the Unitarian Home Missionary Board. Occasionally also, with the approval of the Board authorities, other students migrated in the same way. In 1877, Mr. Philemon Moore, now Professor at Caermarthen College and Visitor at the Unitarian Home Missionary College, passed from the Board to the College, and in 1880, Mr. W. Copeland Bowie, now Secretary of the British and Foreign Unitarian Association, proceeded with the aid of the Hibbert Trustees, to Manchester New College. In the following year, at the annual meeting of the Manchester New College, Dr. Martineau and other Professors spoke in high terms of the students sent to them by the Unitarian Home Missionary Board. In the same year a fine tribute to the character and ability of the students was paid by an influential layman—Mr. Herbert New, of Evesham. "During the year 1879," he wrote, "the congregation of the old Presbyterian Meeting House, Evesham, obtained supplies for its vacant pulpit from the Board. I wish to present our thanks for this valuable help, and to bear my humble testimony to the character and ability



Rev. James Black, M.A.



Rev. J. Edwin Odgers, M.A., D.D.



Rev. C. T. Poynting, B.A.

of the students, whose preparation for the ministerial office I had such an opportunity of estimating. The visits of your students were sources of pleasure and interest to myself, which I shall not forget. Earnestly devoted to Christian work, and at the same time fully alive to the religious and ecclesiastical conflicts of the time, every one of your students appeared to be."

In 1884 a serious illness occasioned the retirement of Mr. Gaskell from the Principalship of the Board. He was appointed Honorary Principal, but only survived his resignation a few months. The Annual Meeting of the Board placed on record the high sense of the services he had rendered as Tutor for a period of thirty years, and as Principal for the last ten years. The Rev. J. E. Odgers, M.A., the Theological Tutor, was appointed Principal. Together with his colleagues, the Revs. James Black, M.A., and C. T. Poynting, B.A., Mr. Odgers prepared a scheme, which the committee accepted, for the redistribution of the tutorial work. One result was the disappearance of the titles, Literary, Theological, and Missionary Tutors. In the entrance examination some changes were made: Butler's Three Sermons, with one or more of Channing's Essays, and General Knowledge of the Bible, with special reference to certain books, taking the place of Arithmetic and Pitman's Shorthand.

In order to bring students and staff into closer association with each other, an arrangement was made that the students should dine together five days a week under the presidency of one of the Tutors, half the expense involved being borne by the Board. This arrangement was continued until 1892, when the curious item "Dinners" disappears from the balance sheet. Perhaps not less than the lectures on the laws of health, this common meal helped to maintain the men in a condition to pursue their studies with ardour and success. At the same time, it provided an occasion for the expression of interest in the personal welfare of the students, and may have

contributed "to rub off some ecclesiastical corners, not infrequently characteristic of young theologians," which had attracted the attention of the Committee.

A statement as to the history and position of the Board issued by Principal Odgers in 1886 gives some account of the progress of the Institution. "Slight and progressive changes in the curriculum, and in the subjects of the entrance examination, have occurred as the natural results of lengthening experience. The necessity of demanding more initial preparation on the part of candidates for admission was urged upon the committee by that staunch friend of the Institution, Mr. Samuel Sharpe; and from that time forward 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 the Board, and marked the direction of that extension of culture which the Board has from time to time taken measures to provide. Although it is, perhaps, the case that there is now more of what may be called college-life and college-work about the Home Missionary Board than was formerly the case, it has never ceased to keep touch with those liberal churches from which it has drawn its resources; it depends upon their efforts, and it lives to carry out their duty of testimony and their work of evangelising. And the connection of the students with those churches in the midst of which they live was never closer than at present."

A somewhat different view of the work of the Board

was entertained elsewhere. In a letter on church organization addressed to the Rev. Lawrence Scott and read at the meeting of the Provincial Assembly of Lancashire and Cheshire, held at Denton in June 1887, Dr. Martineau said: "One would like to see village service, among a people simple, poor and few, as welcome to a Christian pastor as the charge of a large flock in a busy town. And to the best men it might well be so, were it not for the deterring privations involved in country ministerial positions. The Home Missionary Board was intended to train a set of men to whom such modest spheres of duty would be congenial. That it has failed to do so, and that its *alumni* have the same ambitions as those of the older institution, cannot be charged as a fault upon either it or them. The result was and is inevitable, and illustrates the evil effect on character of our disintegrated religious constitution." The editor of the *Inquirer* expressed "entire concurrence with that portion of Dr. Martineau's letter which relates to the Unitarian Home Missionary Board." "We claim the credit to ourselves of having uttered similar warnings and predictions from the very date of the foundation of the Board, which we have always regarded as the most fatal mistake that has ever been made in connection with our denominational history."

The answer to Dr. Martineau and the writer just quoted cannot be contained in a sentence or two. It lies in the history of the Unitarian Home Missionary College from 1854—1914, and especially, perhaps, in that chapter of it which the present writer has called "The College and Missionary Movements." The Committee of the Board in 1888 were content to appeal "to a list of the old students, and ask, whether, in the case of five-sixths of them, their posts could possibly be described as other than most modest spheres of duty." "We are glad," they continued, "that our students should have the same just ambitions as other men, glad, too, to remember how

many of them have not allowed those ambitions to prevent them from quietly accepting lowly stations, and devoting their lives to ill-paid, unostentatious, but faithful work; moreover we cannot regard it as a mark of failure, that our Institution should have been the means of enabling some few men, of more than average ability, to attain more conspicuous positions, and find a work worthy of their powers."

Dr. Martineau's views on church organization aroused such interest that he was invited to speak on the subject at the meeting of the National Conference, held at Leeds in April 1888. He accepted the invitation, and, though now entered upon his eighty-fourth year, elaborated his scheme in a speech lasting an hour and fifty minutes. His views on the question of ministerial status are thus summarized by his biographer:—"The qualifications for the admission of a man on the ministerial roll and the receipt by him of income from the pastorate fund should be, in addition to satisfactory evidence of character and gifts, fitting him for the life of the ministry, a Degree in Arts taken at some university of the United Kingdom, and a theological training, certified as complete by the signature of the Philosophical and Theological Faculty." The Committee of the Board, being requested to pass their opinion upon the Scheme, did so, and, upon the question of the qualifications required for the ministry, observed: "That while it is desirable to aim at a high standard of qualification for the Ministry, it is not desirable to require a university degree as indispensable, as thereby many men well qualified, not only by character, but also by general culture and ability, would be excluded." Ultimately Dr. Martineau's Scheme was rejected. That the Committee of the Board were justified in their judgment of the ministerial qualification it would have imposed is shown by the number of able students, who, since 1888, have passed through both colleges without having graduated in Arts. In the period named,

Manchester College is responsible for twenty-four, excluding foreign students, of whom in the Annual Reports, the names of eighteen are marked as having "obtained certificates for limited periods of study under special conditions," and six as having "received the College certificate on completing their course." At the Unitarian Home Missionary College thirty-eight non-graduate students received certificates, of whom sixteen were "Special Aptitude" students, amongst whom was the one, lately Minister of Hope Street Church, Liverpool, a congregation to which Dr. Martineau himself ministered for twenty-five years.

Though Dr. Martineau apparently lacked appreciation of the work of the Unitarian Home Missionary Board, he was well disposed towards its officers and students, and, on one of his last visits to Manchester, during the Principalship of Mr. Odgers, he came into the classroom and addressed some most kindly and inspiring words to the students.

In 1888, upon the advice of the Tutors, increasing use was made of the classes at Owens College. A Special Committee was also appointed "to consider and report upon what changes may seem desirable in the curriculum and training of the students, with special reference to the possibility of making a greater use of Owens College." This committee recommended that the standard of the entrance examination should be raised in consideration of "the immense improvement in public elementary and secondary schools, and the great extension of night classes and other educational facilities within the reach of young men," and for the further reason that students "whether they devote themselves exclusively to mission work or not have now to minister to people themselves better educated than those among whom the first students of the Board went forth to work." The committee, moreover, recommended that instruction in Arts subjects now given at the Board be

discontinued, and that a preliminary session be taken at Owens College before entering upon the course under the Tutors of the Board. The idea was expressed that if they were relieved of this elementary work, two Tutors might be found equal to the discharge of the proper work of the Board. The objection that the changes proposed were inconsistent with the original objects and aims of the Board was anticipated by the observation that if the Board "is to continue as a living and useful institution, it must adapt itself to facts as they are."

An interesting suggestion was added for the consideration of the general committee "that a hall of residence should be provided under proper supervision in which the students should be required to live; the present practice of living about the town in lodgings being open to grave objections, and the advantages which might result to the students in health, in comfort and in social habits from the plan suggested being evident and great." The report was signed by every member of the committee, viz., Thomas Diggles, J. R. Beard, Alfred Payne, H. Enfield Dowson, C. C. Coe, Jesse Pilcher, John Dendy, Jun., Dendy Agate, and Harry Rawson.

The double labours of teaching and pastoral work had proved too severe a strain upon the Tutors; and having regard to their state of health and the changes contemplated by the committee, the Revs. J. E. Odgers and C. T. Poynting submitted their resignations, which were received with regret. They were followed a little later by that of the Rev. James Black. Mr. George Evans, the Teacher of Elocution, died in June of the same year. On July 5th, on the occasion of the Students' Annual Soiree, an album containing the photographs of the men who had sat under him, together with an address was presented to Principal Odgers, and addresses to the Revs. James Black and C. T. Poynting. The presentations were made by Mr. Richard Lyttle, and the Rev. W. G. Tarrant spoke as the representative of the past students.

Thus ended a period of college history which had seen the birth of the Victoria University, the establishment of scholarships at the Board tenable at Owens College and at Manchester New College, and the gradual development of the Board as a training school for the Unitarian ministry. Mr. Odgers joined the staff of Manchester College in 1894, and in the following year became Visitor at the Unitarian Home Missionary College, continuing to act in that capacity until 1905. In 1901 he received the honorary degree of D.D. from the Tufts University, U.S.A.

CHAPTER IV.

The College, 1889—1905

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The College, 1889—1905



Rev. Alexander Gordon, M.A.

THE year 1889 may truly be described as an epoch-making year in the history of the College. In that year the Rev. Alexander Gordon, M.A., was appointed Principal, and the name of the institution changed. Twenty-five years earlier exception had been taken by many of its supporters to the name "Board," and the more fitting title of College had been frequently substituted for it in various public utterances. It was now formally adopted. The new Principal, upon whose suggestion the change was made, may fairly be regarded as the second founder of the College. He was educated at Edinburgh University and Manchester New College, and had held a Scholarship and a Fellowship in connection with the Hibbert Trust. He had served in the ministry at Aberdeen, Hope Street, Liverpool, and Belfast, First Congregation, and for ten years had been a Visitor of the Board. Even in 1889, Mr. Gordon was widely known for his encyclopædic learning, and for his researches in the fields of history and biography. He was the first Principal freed from pastoral cares, and able to devote all his time and energy to the College. To him was largely due the form which the changes recommended by the Special Committee of 1888 ultimately assumed. There was, however, no break of continuity in the history of the institution, and no abandonment of its fundamental principles. Speaking of the foundation of the Board, Mr. Gordon, in his Inaugural Address, said: "Stress was advisedly laid on that branch of ministerial training which regards the minister as one who has a mission; to build the old waste places, and to open fresh grounds; which therefore is calculated to

stimulate and direct the spirit of revival, and of new enterprise. Between the aims of its inception and the endeavours of the College to-day there is no break of continuity. The changes which have taken place have contributed certainly to the enlargement of the plan of studies; growth has been both natural and imperative. Unavoidable developments have been brought on by the simple claims of wise fidelity to the old ideal. Experience has dictated successive steps of steady progress, as essential to the promotion of the end in view."

The changes in 1889 may be briefly summarized thus. The full collegiate course henceforth consisted of an Arts Curriculum of at least two years, and a Theological Curriculum of at least two years. Students were admitted to the College after having attained the age of eighteen years; and to the Theological Curriculum (a) after having completed the Arts Curriculum, (b) after having obtained a degree, or, (c) after having attained the age of twenty-five years, and shown special aptitude for the work of the ministry. The last clause provided for those candidates who had, in earlier years, constituted the class from which students had been chiefly drawn. No addition was made to the subjects of instruction, but classes in Arts were now exclusively taken at Owens College. A series of steps, of which the first was the establishment of the Owens Scholarship in 1865, had led naturally to this important departure. The Entrance Examination was raised, and made to approximate more closely to the preliminary examination of the Victoria University. Before entering upon the theological curriculum, students were to be examined in Scripture and in certain standard theological works. In addition, special aptitude students were required to show a knowledge of other text-books in theology or ecclesiastical history, and to satisfy the examiners in English, History, Logic and New Testament Greek.

Following upon the division of the course into an



Cross Street Chapel.

Arts and a Theological Curriculum, after the students had completed their studies who entered the College under the old conditions, the work of supplying pulpits was confined to theological students. With the consent of the Minister and Trustees of Cross Street Chapel, the students' weekly service was held in this ancient centre of Nonconformist worship, and continued there until 1905, when the College entered into possession of its own premises.

In 1890 Mr. Gordon entered upon his duties as Principal. The first year of the new *régime* was happily characterized by a considerable addition of students. Though a few friends of the institution disapproved of the changes which had taken place, there was a considerable increase of interest in the work of the College, and an undoubted gain in power and efficiency on the part of the students. An historian of the Free Churches, writing in 1891, commented on the progress of the College. "It is noteworthy that the Home Missionary College has been extending its curriculum year after year, until it has become quite an advanced theological institution for the training of ministers."¹

Thanks to a suggestion of the Rev. C. C. Coe, Visitor of the College, the public examinations, reduced from three to two days by Mr. Gaskell, were from 1892 onwards held on a single day; the linguistic and some other studies being privately tested in the presence of the Visitors on the preceding day—a practice still observed.

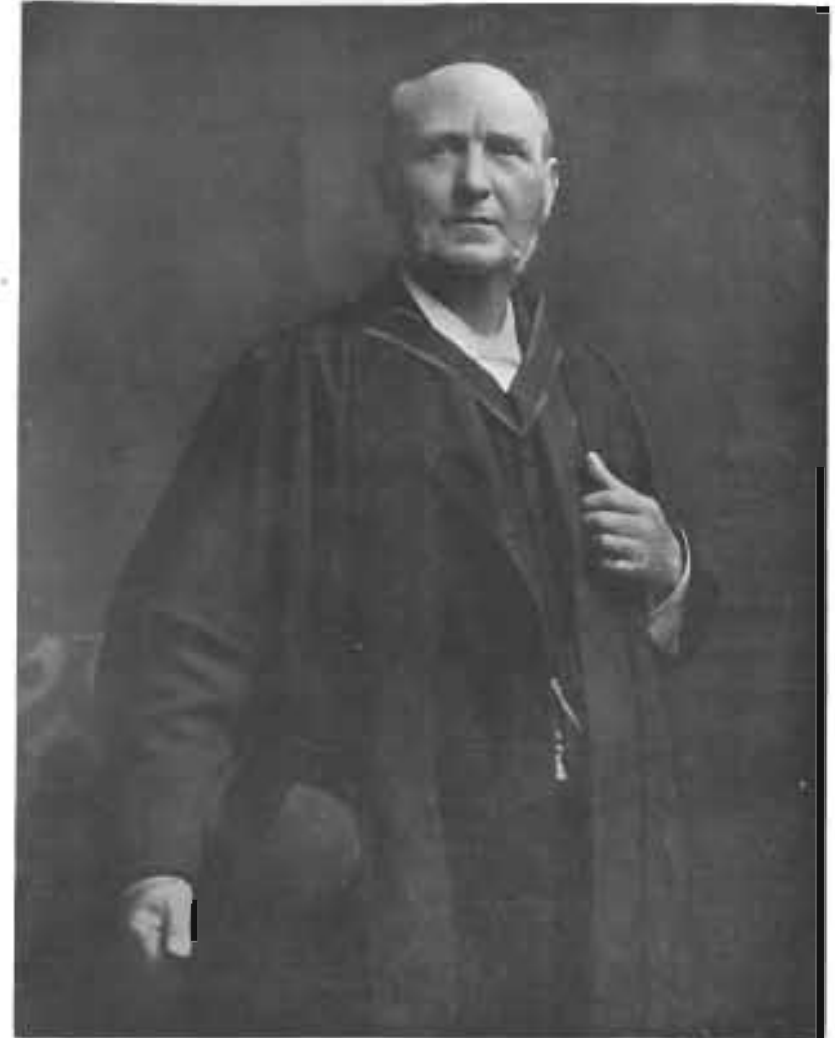
From the beginning it was not intended that Mr. Gordon should be alone on the staff of the College, but, for the first few years, he preferred to be unaided. Supplementing his lectures, therefore, several courses were given by various well-known ministers and Unitarian scholars. In 1891 a course of six lectures were delivered by the Rev. H. Enfield Dowson, B.A., on "Pastoral

1. Skeat's edition of Miall's *History*, p. 727.

Work"; in 1892, the Rev. W. C. Bowie, the Secretary of the British and Foreign Unitarian Association, gave three lectures on "Missionary Methods," and in 1893, two special courses were given, one by the Rev. L. P. Jacks, M.A., on English Literature, and another by Dr. Brooke Herford on "Preaching and the Pastoral Care." In 1894, the Rev. Geo. St. Clair, F.G.S., gave a course on "Biblical Topography in the light of recent Research," and the Rev. Benjamin Walker one on "Mission Work among the Poor." Excellent as these courses were, the time had now arrived for a permanent addition to the College staff, and the Rev. J. E. Manning, M.A., was appointed Tutor in Old Testament, Hebrew and Philosophy. Mr. Manning was minister at Upper Chapel, Sheffield, and Visitor of the College. He had been educated at Manchester New College and Leipzig; and had been Hibbert Scholar, and Visitor, Caermarthen College. From 1876-89 he was minister at Swansea.

The task of establishing the College on the new basis, which Mr. Gordon began, was successfully accomplished. Excellent work at Owens College was reported of the Arts students, and the number of graduates on the college roll began to increase.

Two signal proofs of the confidence in the institution of its supporters were shown in the year of Mr. Manning's appointment. The "Henry Tate Endowment Fund" of £5,000 was created for the "cultivation and development in the students of preaching power and pastoral ability as the work which the College specially aims at accomplishing," and the Durning Smith Scholarship was founded by Miss Jemima Durning Smith with the munificent endowment of £3,250. The object of this scholarship, and the results which were achieved by means of it are set forth elsewhere. The Tate bequest enabled special attention to be paid to the training of students in the art of preaching. To this end from 1898 to 1902, first the theological and then all



Rev. J. E. Manning, M.A.

the students were sent to Mr. John Acton of the College of Music for voice production. In 1900, the Rev. Joseph Wood gave eight lectures on "The Preacher," and in 1901 a course on "The Minister outside the Pulpit." Three years later, the Rev. W. C. Bowie lectured on "The Business side of the Minister's Work." Other similar courses have followed at intervals.

In 1896 a large number of portraits were presented to the College; two of former Tutors, Brooke Herford and John Wright, by the old students; and a dozen of eminent Unitarian divines, by the Principal.

The years 1898—1899 saw a remarkable increase in the facilities for reading and research offered to the students of the College. The Christie Library was opened at Owens College in 1898. It was the gift of Chancellor Christie, formerly a Professor at the College, who afterwards bequeathed his own collection to it. The Owens College Library, begun in 1851 by a donation of 1,200 volumes from Mr. James Heywood, now numbers over 138,000 volumes, including, among other collections, those of Bp. Prince Lee, Prof. Freeman, Prof. Adamson, Prof. Jevons, and Prof. Marillier—the last-named being a theological collection. The establishment of a theological faculty has led to great accessions of works on theology, and the library building has recently been extended.

On October 6, 1899, the John Rylands Library was opened. It was founded by Mrs. Rylands in memory of her husband. It took nine years to build, and is regarded by experts as one of the finest specimens of modern Gothic architecture in the country. From the year 1889, Mrs. Rylands was engaged in collecting books, and in 1892 purchased the famous Althorp Library, of more than 40,000 volumes, "the most famous of all private collections." In 1901, the Crawford collection of over 6,000 manuscripts was acquired. Mrs. Rylands endowed the Library with a sum yielding an

income of £5,000, which, upon her death in 1908, was increased to £13,000.

The Library now numbers 200,000 volumes and 7,000 manuscripts. One of the latter lately purchased is the original of the Syriac version of the so-called "Odes of Solomon," a collection of early Christian hymns going back to the middle of the second century, if not beyond. As the historian of the Library observes: "Theology occupies a prominent place in the library by reason of the special character that was impressed upon it from its inception. The original intention of the founder was to establish a library, the chief purpose of which should be the promotion of the higher forms of religious knowledge. It is true that the scope of the institution was enlarged by the purchase of the Althorp collection, but in their selection of the 100,000 volumes that have been acquired since 1899, the authorities have steadily kept in view the founder's intention. As a result, the student of theology, whether in church history, textual criticism, dogmatic theology, liturgiology or comparative religion, will find that full provision has been made for him." The first chairman of the Governors of the Library was Alderman Harry Rawson, who, as Chairman of the Committee, President and Vice-President, had been so intimately connected with the Unitarian Home Missionary College; and from the beginning the staff and students of the College have not been unaware of the advantages which this great library offers to men devoted to the science of theology.

A movement of great importance in its promise of future developments in the University education of Manchester began in 1900, when, largely through the influence of the late Joseph Chamberlain, the first of the modern civic universities in England was established at Birmingham. Stimulated by this example, University College, Liverpool, applied in the following year for the foundation of a separate university in that city. This



John Rylands Library.

marked the dissolution of the federal university set up in 1880. A petition was forthwith presented from Owens College praying that the Victoria University "might be continued with a revised constitution, and the title 'Victoria University of Manchester' as an independent university in Manchester." Both petitions were granted, and the new charter of the Victoria University was issued on July 15th, 1903. Next year the University of Leeds was established, and the Owens College incorporated with the new Victoria University of Manchester. Had the federal university continued to exist, it is improbable that a Faculty of Theology would have been formed in Manchester. The charter of the new university permitted the constitution of such a faculty, and it quickly engaged the attention of the authorities of the university.

As early as 1878, when the memorial of Owens College for a university charter was first under discussion, a deputation from Manchester New College waited upon the Duke of Richmond and Gordon, the Lord President of the Council, urging, amongst other matters, the foundation in every teaching university of Divinity Schools exempt from doctrinal tests. Dr. Martineau was the chief speaker, and a letter was read from Prof. Seeley in support of the objects of the deputation. The Duke, in reply, expressed his complete disagreement with the views expressed by these scholars. Some supporters of Manchester New College, like Mr. Thomas Ashton, who were greatly interested in the project of founding a university in Manchester, did not favour the deputation on the ground that it could not possibly effect its purpose and might prejudice the petition of Owens College. *The Christian Life* did not sympathize with the suggestion of Dr. Martineau and his colleagues, and expressed the view that it was wise for a university to escape the difficulty involved in teaching theology by omitting it altogether, and observed that it was far better for the cause of religious truth that there should be no

degrees in theology at all. The prevailing opinion undoubtedly was that "free theology" involved a contradiction in terms. Ten years later a little progress had been made. The desirability of an open faculty in theology was discussed in the Convocation of Victoria University in 1888. A special committee of the Council reported in favour of it, and the question was debated at some length at a meeting of the Court on May 23rd, 1890. Prof. Ward moved and Prof. Wilkins seconded a resolution directing the Council to frame a statute regarding degrees, examinations, and courses of study in theology. The Bishop of Manchester (Dr. Moorhouse) spoke in favour of it. An amendment was moved by Prof. Boddington of Yorkshire College, Leeds, that it was undesirable that degrees in theology should be instituted in the university unless chairs in theology be founded in the colleges of the university. This was equivalent to a rejection of the resolution, since the foundation of such chairs in Leeds or Liverpool was not contemplated, and, in the case of Owens College, many were of opinion that it was prohibited by the terms of the founder's will. As there was only a majority of one for the resolution the debate was adjourned. *The Manchester Guardian* was very unsympathetic, and, in a leading article questioned if there "could be a perfectly free school of Old and New Testament and of biblical criticism, of which it may be guaranteed that its teaching shall give nobody any offence. So manifest are these dangers, so difficult and delicate would be the question of appointment to the special chairs, that it is in the highest degree improbable that any college would be so foolish as to open the door to the inevitable confusion. Matters of religious controversy have so far been deliberately excluded from the field in which they (the University Colleges) work, and it would be mere mid-summer madness gratuitously to bring them in." Objection was then taken to the recognition of the local

theological colleges, and the article concluded: "We fail to recognise any adequate motive for charging ourselves with so thorny a business."

"The whirligig of time brings in his revenges." Every one of the problems that so sorely puzzled the leader writer of the *Manchester Guardian* has been solved during the last decade without serious difficulty and with an absence of strife by the theologians, whose very profession, it was all but suggested, demanded an exhibition of fisticuffs and ill temper. Dr. Weiss, Professor of Botany in the university, and acting Vice-Chancellor, speaking on June 12th, 1914, at the Hartley Primitive Methodist College, said: "When, ten years ago, it was decided to establish a Faculty of Theology there were many who prophesied that if it was made undenominational there would be constantly quarrelling and bickering. Happily that prophecy had been falsified. There was no faculty in the university which worked more harmoniously than the Faculty of Theology."

In 1890 the outstanding fact was that the Colleges in Leeds and Liverpool had few theological institutions in their vicinity, and had little interest in the proposal to establish a free faculty of theology. The dissolution of the federal university set Manchester free from the opposition and indifference of the other two colleges, and steps were at once taken to meet the needs of the theological students in the Manchester district.

An Advisory Committee was formed consisting of members of the Senate of the University together with Dr. Sanday, representing the Anglican Church, and Dr. Fairbairn, the Free Churches. A little later the Principals of the theological colleges were added to the committee, and on May 5th, 1904, the Court adopted an ordinance establishing the Faculty. The colleges recognised for external lectures represented the Baptists, Independents, Episcopalians, Moravians, Wesleyans,

and Unitarians. Soon afterwards, the Primitive Methodist College was similarly recognised. Quite recently the United Methodist College has acquired the same status. Prof. Peake and Prof. Rhys Davids were appointed to chairs of Biblical Exegesis and Comparative Religion, and the Principals of the various colleges to lectureships. Principal Gordon thus became Lecturer in Ecclesiastical History.

Already in the university there was a chair in Hebrew, and lectureships in Ecclesiastical History and Hellenistic Greek. At present there are four professors and eight lecturers in the Faculty. Amongst the external examiners in the first year was Prof. J. E. Carpenter of Manchester College, Oxford.

It is a fundamental principle of the university that there shall be no theological tests for either teachers or students, and no question asked in any examination in such a form as to call for any expression of personal religious belief on the part of the candidates. In accordance with the rule laid down by John Owens "nothing will be introduced in the matter or mode of education in reference to any religious or theological subject which shall be reasonably offensive to the conscience of any student." It was provided that a substantial portion of the courses of instruction required must be taken at the university, and that the external lectures should be open to all students of the university on terms approved by the university. External lectures must be given by a lecturer of the university or by an authorised member of the teaching staff of a college approved for the purpose. The theological faculties established a little earlier in connection with the Universities of Wales and London agree with the Victoria University faculty in their freedom from subscription. But the faculty in Manchester is the first in which, whilst certain teaching in affiliated colleges is recognised, theology is also part of the regular curriculum of the

university. This dual basis may be said to combine the advantages of the system of instruction in separate theological colleges with those which pertain to a freer academic school. It was a significant coincidence that the establishment of a free faculty of theology in the Victoria University of Manchester should fall in the year 1904—the Jubilee year of the Unitarian Home Missionary College. It was also a factor which contributed greatly to the success of the appeal made in behalf of the celebration of that Jubilee.

The year was only six days old when the Irish *Alumni* of the College, convened by the Rev. W. S. Smith, the senior minister, to consider the forthcoming Jubilee, unanimously passed a resolution in favour of celebrating the occasion "by equipping the College with a complete building of its own in the vicinity of Owens College." This was the first collective expression of opinion on the part of the old students in favour of an enterprise, which they inaugurated, and with much self-sacrifice, materially assisted to carry through to a successful issue. On January 27th, at the Annual Meeting of the College, a special Jubilee Committee was appointed. The arrangements then contemplated for the celebration included (1) A Special Service, Soiree, and Public Meeting in the first week of July, after the annual examinations. (2) The promotion of a Jubilee Memorial Scheme, the precise form of which was to be determined. (3) The holding of meetings attended by deputations representing the College in order to bring its work before the public, and to promote the Jubilee Memorial. (4) The holding of Special Services by past students, now in the ministry, on Sunday, July 3rd. On February 18th a memorial was presented to the committee, signed by over a hundred of the past and present students of the College, urging the desirability of making an effort to secure Collegiate and Residential buildings as a fitting Memorial of the Jubilee year of the College,



Summerville, Front View.

course the "Summerville" estate in Victoria Park, at a convenient distance from the university was secured at the price of £5,500, free from chief rent, including a large house admirably adapted for collegiate and residential purposes, together with gardens, and a vacant plot of land well adapted for building purposes. Before the negotiations for purchase were completed, opposition to the scheme was forthcoming. The Rev. Joseph Wood, in a letter to the *Inquirer*, April 30th, deprecated the scheme. He pleaded that the time had arrived for a union of the Unitarian Home Missionary College with Manchester College, Oxford, and suggested that the former might serve as a preparatory school for the latter, and also form a centre to which students, who had completed their course in Oxford, might have recourse for an additional year to be spent in preaching and pastoral work. The Editor of the *Inquirer*, in a leading article, strongly supported the suggestions of Mr. Wood. On May 9th, a Memorial was presented to the committees of the two Colleges praying for a conference between them with a view to the amalgamation of the institutions on the lines suggested. The Memorial was signed by over a hundred influential ministers and members of churches, of whom nearly one half were subscribers to the Unitarian Home Missionary College, and one was an *alumnus* of it. On May 21st the Committee of the College replied to the Memorial to the effect that "they feel that the institution has by its work during the past fifty years amply justified its existence and the suitability of its environment. It was in response to the attachment and enthusiasm of the past and present students of the College that steps were taken to purchase residential buildings, and they are at a loss to understand why this action should have given rise to a memorial which assumes that its continued existence is unnecessary, and, therefore, by waste of resources, detrimental to the interests of the churches which it serves."

On June 4th, the Rev. R. A. Armstrong, who had signed the Memorial, explained in a letter to the *Inquirer* that he had modified his judgment, and, if the occasion were repeated, he would not repeat his signature. Some time later, one of the principal movers in the matter of the Memorial, expressed similar views at a Garden Party at Summerville. In view of the prospects opened out before the College by the establishment of the university Faculty of Theology in Manchester, the abandonment of the institution as an effective training school for the ministry in the year of its Jubilee would have been highly detrimental to the interests of Unitarians in England. There was also the consideration, too lightly overlooked, that the principles and policies of the two Colleges, though similar, were not identical. This fact was plainly manifested during the controversy which, towards the end of the year, followed the requisition of forty-five of its Trustees for a special meeting of the Trustees of Manchester College in order to discuss a resolution declaring "the historical principle of the College to be a Non-subscribing Protestant Dissenting Institution; that its essential purpose is the training of students for a ministry of religion in which no theological test is imposed, and that no funds of the College can properly be applied for any purpose inconsistent with the principles of Nonconformity and Nonsubscription." To this resolution an amendment was moved and carried which affirmed the freedom the College inherited. What this meant may be seen by a legal opinion quoted in the *Inquirer*, and from a letter written by the Rev. H. E. Dowson, then Secretary of the College, and read at the Trustees meeting. "Mr. Haldane, K.C., upon being consulted, gave it as his unqualified opinion, that the College is open to men of all denominations, and that a member of the Church of England desiring to be trained for the ministry in the College, has as much right to full benefits as any other

man." Mr. Dowson wrote: "Manchester College is not a Unitarian College. There is unshackled freedom, not only to be Trinitarian in opinion, but to sign a Trinitarian creed, if conscience directs, and still remain a student of the College." The Unitarian Home Missionary College is, and has been from the first, a training school for Dissenting ministers of the Unitarian persuasion. A curious illustration of its "splendid isolation" in England was seen in 1887 when a lady left a bequest of £50 Consols to "a Unitarian College." The judge directed that notice be served on the Unitarian Home Missionary Board, the Presbyterian College, Caermarthen, and Manchester New College, that all or any one of these institutions might claim the legacy. The Unitarian Home Missionary Board alone applied for it, though as the Court held the legacy was too vague and the residuary legatees would not consent to its payment, the application was in vain.

On June 11th, 1904, a memorandum of fraternal sympathy with the Jubilee celebration of the College was received from thirty-six *alumni* of Manchester College, with an addendum signed by twelve ministers who had studied at both colleges.

The proceedings in connection with the annual examinations of the College this year were largely in the nature of Jubilee celebrations. Instead of the usual valedictory service at Cross Street Chapel on Tuesday, July 5th, Dr. Odgers, the Visitor of the College, said a few words of farewell to the retiring students, in the course of which he spoke of the "changes which had taken place in the conditions of the ministry, due largely to change in the mind and thought of the working classes of the country since the days when Dr. Beard and his fellow-workers conceived the idea of educating men especially to meet the wants of a vast industrial class, that seemed to some observers to be plunging headlong into secularism, but of which the Cookites of

Rossendale, and the movement of Barker and of the Christian Brethren on the other side of Manchester had seemed to give promise that a preaching at once popular, scriptural, and rational, could hold and organize it on the side of religion." A Commemoration Service was held on Wednesday afternoon, conducted by the Rev. J. A. Kelly, when the preacher was the Rev. J. C. Street of Shrewsbury. The sermon was an eloquent review of the history of the College, a notable tribute to the pious memory of its founders, and a fine justification of its Jubilee celebration. "For fifty years this College has been doing its work. It has written its name large on the history of our Free Churches. It has arrested decay, it has swept away musty traditions, and it has sent a breath of new life into all our institutions and churches. It has demonstrated its right to be. It needs no apology. Its history is written in our growth since 1854. Its *alumni* are in positions of usefulness and dignity; you can trace their work wherever they have gone, and yet the College has had no home of its own. It has met in private houses and libraries, in chapel vestries, in upper rooms among offices and warehouses, and, of late, it has had lodgings in the Memorial Hall. But to-day its *alumni*, with all absolute unanimity, have cried out for a fitting habitation for the teachers and students of the future, and as an earnest of their sincerity, out of their scanty means, have contributed £1,000 as the foundation of a fund, which shall be sufficient to secure this great object of their ambition. Surely this is the crowning triumph of the College!" The Annual Dinner of the past and present students, a *conversazione* in the Midland Hall, and a Garden Party in the grounds at Summerville were alike well attended, and marked by great enthusiasm. On Thursday evening a crowded gathering of the supporters of the institution assembled in the Memorial Hall. Mr. J. R. Beard, J.P., son of the founder of the College and President for the year,

occupied the chair, and in his address gave a brief historical sketch of the College. After a speech by Sir Edwin Durning-Lawrence, Bart., M.P., the Rev. W. G. Tarrant, B.A., offered the greetings of the *alumni* of Manchester College, fifty of whom had signed the address he presented. The Rev. Philemon Moore, B.A., Prof. of Caermarthen College, offered the congratulations of fifty-nine ministers educated at various colleges at home and abroad, and the Rev. Richard Lyttle brought to the meeting a resolution embodying the unanimous congratulations of the Unitarians of Ireland, passed at the annual meeting of the Irish Non-subscribing and Presbyterian Association; a body comprising the Synod of Munster, the Remonstrant Synod of Ulster, the Presbytery of Antrim, and a number of Free Christian Churches. Resolutions of congratulation were also reported from the North-East Lancashire Unitarian Mission, the Manchester District Association, the Yorkshire Unitarian Union, the Manchester District Sunday School Association, the South Wales Unitarian Association, the Missionary Conference, the Manchester College Committee, and from Bishop Ferencz, representing the Hungarian Unitarian Churches. The Rev. John Moore then presented to the College Committee a portrait album of past and present students, which the Rev. Dendy Agate, B.A., accepted on behalf of the committee. Principal Gordon, the Rev. J. E. Manning, M.A., and the Rev. W. Copeland Bowie were also amongst the speakers. The proceedings, lasting three hours, evoked extraordinary enthusiasm, the audience springing to their feet and waving handkerchiefs at the announcement by the Principal of the subscriptions received and promised to the Jubilee Fund.

During 1905 deputations soliciting aid for the Jubilee scheme visited many towns and villages in England and Ireland, and were everywhere warmly welcomed and hospitably entertained. In this connection, Principal

Gordon, Colonel Pitcher, Chairman of Committee, and the Rev. Chas. Peach rendered yeoman service. One result of the meetings was to make widely known the work and influence of the College. The honourable recognition of the College by its inclusion in the University Faculty of Theology was not without its effect upon the Unitarian public, though, as the Principal observed at the London meeting, "The first aim of the institution as a Missionary College was not to be forgotten."

On July 5th, 1905, in connection with the closing proceedings of the session, a general assembly of the past and present students was held in the Memorial Hall, Manchester, when, of 109 students invited, 102 were either present or had explained their absence; and a resolution was unanimously passed to increase the students' subscription from £1,000 to £1,250. Their actual contribution ultimately amounted to £1,248 17 6, "an offering of faith and affection" which constituted "a noble memorial of the past work of the College." In all rather over £20,000 was raised for the Jubilee Fund, and the subscription list included no fewer than 2,000 names, of rich and poor alike, contributing amounts varying from a few pence to £2,300. But in the words of the indefatigable secretary of the Special Jubilee Committee: "The whole inception of the Jubilee Memorial movement was really due to the old students. It was their glowing faith and ready self-sacrifice which silenced all doubts, overcame all hesitation, and made the peculiar appeal to the imagination of our people which elicited the response of the splendid generosity that has now brought the movement to its triumphant completion."

On Tuesday, October 14th, 1904, the courses of instruction in the Faculty of Theology of the Manchester University began. Students of various denominations mingled freely together to realise how much they had in common in scientific criticism and exegesis, and in the

impartial quest of historical truth. Amongst them were two present and one past students of the Unitarian Home Missionary College. During the Session a series of inaugural lectures were delivered at the university by members of the Faculty, and afterwards published with an introduction by Prof. Peake. In this series, Principal Gordon lectured on "The Biographical Method in Theology," enforcing and illustrating, as Prof. Peake said, "that biography often gives the key to the origin of particular forms of belief, and showing the creative part played by experience in Theology." Thus in the fifty-first year of its existence, the College, whose humble origin has been traced in the foregoing chapters, was recognized as an institution whose teaching deserved the sanction of a great modern university.

CHAPTER V.

The College at Summerville,

1905—1914

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The College at Summerville, 1905—1914



Summerville, South View.

IN October 1905, the College took up its residence at Summerville with eleven students, two past students, and a lay member of the Brahmo Samaj, studying medicine at Victoria University. On Thursday, October 12, the Hall was formally opened. The chair was taken by the Rev. C. C. Coe, F.R.G.S., the President of the College, and Sir Edwin Durning Lawrence, Bart., M.P., briefly declared the building open. A large and influential assembly included six Professors of the University, Mr. J. L. Paton, the High Master of the Grammar School, and Messrs. Hopkinson and Graham, Principals of Hulme and Dalton Halls. Congratulatory addresses were delivered by Vice-Chancellor Hopkinson and Prof. Peake, representing the University, by Prof. Carpenter representing Manchester College, Oxford, and by the Rev. Alexander Gordon, Principal of the College. Dr. Hopkinson, in the course of his remarks, acknowledged the gratitude of the university to the Unitarian body, Dr. Peake emphasised the harmony that prevailed in the Theological Faculty, and their gratification in the inclusion of Mr. Gordon, "a man of such eminence and learning and wide culture"; Prof. Carpenter declared that the College had abundantly justified its existence by the services of the past fifty years, and expressed the hope that there might be closer co-operation between the Colleges in Manchester and Oxford, and Principal Gordon entreated his fellow-workers and fellow-learners to remember that they could not live on the past.

The opening of Summerville was the occasion of many gifts of furniture, books, etc., by the friends of the

College, amongst them being a large oak dining-room table, presented by the Unitarian ministers in Ireland.

The Principal was appointed Warden of Summerville, and Miss Panton Ham, daughter of the late Rev. J. Panton Ham, was appointed Matron.

In June 1906, the first examinations in connection with the recently established Faculty of Theology were held, and of the five successful candidates, one, who graduated with distinction, was an *alumnus* of the College. In the two following years, the College was also represented by successful graduates in Divinity.

In 1906, the conditions governing the entrance to the College were revised, and the matriculation examination of the Victoria University became the recognised examination for candidates for the normal course. Candidates who had not matriculated might, however, be given a probationary year at Owens College, a concession wisely withdrawn four years later. This Session the first Hungarian student became a member of the College in the person of Mr. Sándor Kiss. Another followed next year.

In 1907, Mr. J. R. Beard, Treasurer of the College, presented a copy in oils of the portrait of his father, the Rev. John Rely Beard, D.D., first Principal of the College, painted by the late George Patten, A.R.A. The replica was the work of Mr. J. Binney Gibbs. The portrait represented Dr. Beard in 1851, when he was already meditating the plan of the College. The ceremony of presentation took place on March 7th. Next month the portrait of Colonel Pilcher, Chairman of the College Committee, by Mr. T. C. Dugdale, was presented to him on his seventieth birthday, together with an illuminated address, by his colleagues as a memento of conspicuous services during a period of thirty-five years, for twenty of which he had presided over their deliberations. The portrait of Dr. Beard was hung in

the dining-room, and that of Colonel Pilcher in the drawing-room.

In 1908 the College received by bequest the valuable library of the late Rev. William Blazeby, B.A., of Rotherham, together with a legacy of two hundred pounds, and in the following year the representatives of the late Mr. Holbrook Gaskell, formerly President of the College, presented a bust of Dr. Martineau, and portraits of various Unitarian worthies.

In May 1910, the Rev. J. E. Manning, M.A., Tutor of the College, after a brief illness, unexpectedly passed away. Mr. Manning had been Tutor in Old Testament, Hebrew, and Philosophy since 1894, and his loss was greatly felt by the Committee and Principal of the College. Next Session the committee "embarked on the experiment of appointing for one year an Assistant Tutor, whose duties would be mainly in the direction of supervising the university studies of the students." Mr. L. D. Agate, M.A., son of a former clerical secretary of the College, was appointed.

Upon the retirement of Mr. Edward Talbot, M.A., LL.B., from the office of Lay secretary of the College, the committee presented him with an illuminated address, expressing their gratitude for his invaluable services during seventeen years, "a period unprecedented in the annals of the College."

In July 1911, the Rev. Alexander Gordon, M.A., who was now in his seventy-first year, resigned the Principalship. He had held the office for twenty-one years, a period unequalled by his predecessors. His services to the institution can scarcely be overestimated. As the *Inquirer* observed: "His vast stores of learning shed lustre upon the College, which he served with such conspicuous devotion, whilst the staunchness of his friendship and unfailing kindness of heart cheered and helped the men, whom he trained for the ministry."

The committee passed a resolution in fitting terms commemorating "the great and exceptional services" he had rendered to the College. "A student all your life, you have set a high example to your students of earnest zeal and devotion to your work, of patient research and brilliant interpretation." Since 1905 Mr. Gordon had also been Warden of Summerville, and in the discharge of his duties in this capacity manifested great self-sacrifice if he achieved no conspicuous success.

His old students were anxious to present to the College a portrait in oils of their late Principal, but were unable to persuade him to accede to their wishes. Next year, however, a framed portrait of Mr. Gordon was presented to the College by Mr. P. J. Winser, Lay secretary of the College.

The new Principal was the Rev. S. H. Mellone, M.A., D.Sc., Visitor of the College since 1905, a distinguished writer, whose academical experience and philosophical distinction had been recognised in his various appointments to Examinerships in Philosophy in the Universities of St. Andrews, London, and Edinburgh. Dr. Mellone was educated at University College, London, Manchester College, Oxford, and Edinburgh University, and was Hibbert Scholar from 1893—1897. He had served in the ministry at Holywood, Co. Down, and at Edinburgh. He was quickly appointed Lecturer in the History of Christian Doctrine in the University of Manchester. The Rev. H. McLachlan, M.A., B.D., was appointed Tutor and Warden. He was an old student of the College; graduated B.A. (1st Div.) 1902, 1st Class Honours, School of History 1903, M.A. 1905, and B.D. with distinction 1906. He was a late Hibbert Scholar, and had served in the ministry in Leeds and Bradford. The change in the Wardenship led to the resignation of Miss Panton Ham, who had been Matron since Summerville was opened, her place being filled by Mrs. McLachlan.



Rev. S. H. Mellone, M.A., D.Sc.



Rev. H. McLachlan, M.A., B.D.

In this eventful year, the Sharpe Hungarian Scholarship, of the value of £110, was established.

The first Session under the new Principal was characterized by the renovation and enlargement of the library, and by some slight changes in the entrance examination for candidates. Certain new courses of study were introduced into the curriculum, and Hebrew was made optional for Special Aptitude students. In 1913, upon the recommendation of the staff supported by the Board of Studies, the theological course was extended for three years, making the normal course a minimum one of five years. This was made possible by the allocation of certain subjects to the Professors in the Theological Faculty at the University, whose classes henceforth were attended by all the students in the theological curriculum of the College, whatever course of study they pursued. One reason for the extension of the course was the establishment by the university of a certificate in theology open to all matriculated students, who had attended certain courses of study at the university and at one of the affiliated colleges extending over a period of three years. The papers set at the examination for the certificate are the same as in the B.D. examination, but are not so numerous, and a knowledge of Hebrew is not required. The requirements are therefore specially adapted to the needs of men who are not likely to meet the standard prescribed for the Divinity Degree.

Towards the close of the Session students who had attended the lectures of Dr. J. Edwin Odgers at the Unitarian Home Missionary College and at Manchester College, Oxford, took the opportunity of his retirement from the teaching staff of the last-named institution, with which he had been connected for nineteen years, to present him with a portrait in oils by Mr. John Adamson, R.B.A.; a replica of which was given to the Unitarian Home Missionary College, of which he had been successively Theological Tutor, Principal and Visitor. It was

a happy coincidence that Dr. Odgers was the Professor at the Valedictory Service this year, and was also present at the Annual Dinner of the Past and Present Students of the College, thus renewing his acquaintance with many to whom he "had opened rich stores of knowledge, led them along paths of research, quickened the sources of faith, and pointed to the high ideals of the Christian ministry."

Next Session the College was further enriched by the presentation by Mr. P. J. Winser of a marble bust of the Rev. William Gaskell, M.A., second Principal of the College, together with a chalk study of him by W. Percy, and a number of books purchased at the sale of the Gaskell effects consequent upon the death of Miss Gaskell. A little before her death, Miss Gaskell herself had presented the College with a large framed portrait of her father. Before the Session closed, the Rev. William Harrison, an *alumnus* of the College and for many years a member of the committee, bequeathed a fine artist's proof copy of Munkacsy's "Calvary," signed by the artist, and presented by him to Mr. Harrison.

It was a fitting conclusion to the sixtieth year of the history of the College that the university results this year showed that students of the Unitarian Home Missionary College had graduated in both the Faculties of Arts and Divinity, and had distinguished themselves in the various university and sessional examinations.

The future of the College cannot be foreseen; its past lies open in these pages. Yet this may surely be said. If the staff, students and supporters of the institution be inspired by the record of its history worthily to follow in the paths of their predecessors, the College, of which they have reason to be proud, shall achieve still further triumphs for the Kingdom of God in the service of the Churches of a rational and reverent Christianity.

CHAPTER VI.

The College and Missionary Movements,

1854—1914

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“LUKEWARMNESS has sometimes been made a reproach of the Unitarian body, but in this new form of it, we witness a manifestation of zeal.” These words of Dr. Stoughton, the Nonconformist historian, referring to the propaganda of Priestley, Lindsey, and Belsham towards the close of the eighteenth century, may fitly be applied to the missionary movements in the nineteenth century which have been inspired by the ideals, and executed by the students, of the Unitarian Home Missionary College. The title of the College, said its founder, “describes an institution designed to educate men for missionary labour at home on behalf of the gospel, as understood and held by Unitarian Christians.”

The historian, in reviewing in 1910 the course of events during the last half century of the Unitarian movement, singled out as prominent features the rebuilding of old chapels, the organization of local societies, and the formation, in Lancashire and elsewhere, of new congregations. “A more significant development than these,” he added, “and in part giving rise to them was the foundation of a new college, the Unitarian Home Missionary Board (1854). Since its foundation this institution has supplied a large number of ministers in whose work the missionary spirit has always been conspicuously displayed.”¹

Seldom surely in the judgment of the historian have the intentions of the founders of an institution been more completely fulfilled. The honourable part the College

1. Tarrant. *Story and Significance of the Unitarian Movement.* p. 69.

has played in the organization of missionary societies, in the rebuilding of old chapels, and the foundation of new congregations deserves to be narrated in some detail.

In 1860, at the suggestion of the first Principal of the College, a number of his old students formed themselves into a Missionary Conference, which from the beginning has been a militant Unitarian organization. The intimate relations which have always existed between the Conference and the College have been expressed in various ways. Dr. Beard was the first President and the Rev. William Binns the first Secretary.

The Annual Meeting of the Conference has always been held in the week of the Annual Public Examinations of the College. Until 1866 its membership was limited to former students of the College, and, for several years, the Conference offered a prize for competition in the College examinations. At the present time, of the 105 members of the Conference, two-thirds are past students of the College.

The Conference being one of missionaries, at its annual meeting papers have commonly been read on various aspects of missionary work, and occasionally members have given accounts of missionary efforts in which they have been engaged. Doctrinal questions, matters of ecclesiastical government, and subjects relating to the Sunday School have frequently been discussed. Resolutions on educational and kindred topics have not been excluded. The President's Address has generally formed a survey of recent religious thought or work, and pointed the direction of future missionary activity. A few laymen, conspicuous for missionary enterprise, have been admitted members of the Conference, and one or two ladies, the first being Mrs. Caroline A. Soule, Universalist Evangelist of New Jersey, U.S.A., and the last Miss Emily Sharpe of London.

But the Conference has never been a mere debating society. As the results of its efforts a number of churches have been established. Thus the congregations of North Shore, Blackpool, Scarborough, Carlisle, and Chorlton-cum-Hardy, Manchester, owe their origin to the Conference. Mission stations were also established at Droylsden, Douglas, and elsewhere, and, for a time, Unitarian churches enjoyed there a considerable measure of success, but ultimately, for a variety of reasons, failed to hold their own. The practice of the Conference has been to act as pioneer and pathfinder, and when, by means of courses of sermons and lectures, a congregation has been gathered together, it has been handed over for further support to the local association. At different times services have been held at Harrogate, Barrow-in-Furness, Llandudno, Blackburn, Aspatria, Workington, Colwyn Bay, and Windermere. More recently, open air missions have been conducted in the Potteries, and in various towns in the Manchester District and in North-East Lancashire. For a time, the Conference had charge of a Postal Mission, which by means of advertising in the press, circulated Unitarian literature far and wide.

It was at an informal social gathering in connection with the Conference on July 7th, 1898, after a moving speech by the Rev. H. Bodeff Smith that a suggestion was thrown out that a Ministerial Fellowship Fund should be established for the assistance of deserving ministers temporarily without charge. The matter was brought before the committee of the Conference, and approved by the members, but as the work of the proposed Fellowship did not seem to come within the province of the Conference, it was deemed advisable to summon representatives of the local ministers' meetings to discuss the proposal. As a consequence of the report drawn up by these delegates, the Ministerial Fellowship, largely through the efforts of the Rev. C. J. Street, was

formed on March 27th, 1899. It is the most important ministerial society in the United Kingdom and has now a membership of 218.

In February 1905, another suggestion not less fruitful in its results and more closely related to the objects of the Conference was brought before its committee by the Rev. T. P. Spedding, namely, the possibility of spreading a knowledge of Unitarianism by means of a Van Mission. Mr. Spedding was requested to read a paper on the subject before the next annual meeting. At this meeting a resolution was unanimously passed approving of the proposal to establish a Van Mission. In November 1905, a circular was issued requesting aid for a Unitarian Van Mission signed by Principal Gordon, President of the Conference, T. P. Spedding, Treasurer, and the Rev. W. R. Shanks, Secretary. "The object of the Mission," it was stated, was "to spread a knowledge of Unitarian principles in villages and districts where no churches of our faith exist, and to co-operate with existing churches, missionary associations, and postal missions, wherever possible. What has been attempted for cultured audiences by Prof. Carpenter, the late Rev. R. A. Armstrong, and others; and for great town audiences in theatre services conducted by the Rev. John Page Hopps, the Rev. J. C. Street and others, it is proposed to extend to a different class of hearers, by means of the Van Mission." It was a scheme which, as Mr. J. R. Beard observed, "than which nothing could be more consonant with the ideals of his father," the founder of the Unitarian Home Missionary College, and it met with a hearty reception.

An anonymous donor, afterwards identified as Mrs. Bayle-Bernard, promised £100 towards the cost of a van, and this sum was subsequently increased to £150. The British and Foreign Unitarian Association and the various missionary associations in the country tendered resolutions and messages of goodwill. In the denomina-

tional papers the plan was warmly welcomed. A van was purchased, and the legend inscribed over the front: "Unitarian Van." "Truth, Liberty and Religion." During the winter it was safely housed at Summer-ville.

Early in the year a tour through Lancashire and Yorkshire was mapped out, and a list of Missioners drawn up, all of whom voluntarily gave their services. As a rule the van remained three days at each of the fifty selected sites, though at certain centres, where the meetings were conspicuously successful, arrangements were made for a longer stay. In the first instance towns and villages were selected where no Unitarian churches existed, but the rule was not without notable exceptions. A number of meetings held in the neighbourhood of churches awakened interest and enthusiasm amongst the members. Mr. Bertram Talbot generously offered his services as Lay-Missioner for the first Session. Of the forty-nine ministers who engaged in the work, twenty-three were Home Missionary College men. The mission was opened at Lymm, Cheshire, on 14th May, 1906, with the Revs. T. P. Spedding and C. Peach, the Secretaries of the College Jubilee Committee, as missioners.

The devotional element was seldom omitted from the van meetings, and on Sundays questions were not invited, but the discussions which followed the addresses of the missioners showed that the old orthodox doctrines were not dead and the work of Unitarians not done. One hundred and thirty-nine meetings were held during the first season, which extended from 14th May to 13th October. The adult attendance amounted to 24,516, or an average of 176 a meeting. This by no means represents the extent of the influence exerted by the Van. The posters setting forth the Unitarian Affirmations were read by hundreds passing the Van in the course of the day. The Visitors' Book contained 880 signatures, many of which represented men and women of

every type of religious faith and not a few who professed no creed at all. These names were frequently passed on to the Postal Mission with a view to opening up correspondence with serious inquirers. Thanks to the British and Foreign Unitarian Association and other friends, a large number of pamphlets, leaflets, and tracts were available for free distribution in addition to books and booklets offered for sale. The number of publications, exclusive of those for sale, reached a total of 77,350. The Mission was not designed to establish new churches, but to spread ideas of our free faith. Reports were, however, frequently sent to the district societies, and these afterwards followed up the mission with courses of lectures. In Manchester, in the following winter, a mission was arranged by a committee representing the District Association, the College, the Lay Preachers' Union, and the Van Mission. At the first annual meeting of the subscribers to the Mission, held in November 1906, proposals were made and accepted for a transfer of the Mission to the British and Foreign Unitarian Association. Generous friends came forward and presented other vans, and from 1907 to the present year, four vans have been on the road. It has thus been possible for missions to be conducted in Scotland and Wales as well as in every part of England. The progress of the Mission has been uninterrupted until the great European War broke out this summer. In 1907, 290 meetings were held with an average adult attendance of 432; in 1908, 532 meetings with an average attendance of 444. In the last-named year, no fewer than 600 vols., published by the Association, were sold, besides the thousands of pamphlets given away. From 1906-12 inclusive, the van has made twenty-five separate journeys, held 3,080 meetings, gathered 950,000 people, and had average attendances for the seven years of 308 per meeting. From first to last, Mr. Spedding has been able to count upon the cordial co-operation of the *alumni* of his

old College, without which the Van Mission could scarcely have been inaugurated or continued.

Less directly related to the College than the Missionary Conference, and yet largely dependent upon it for the success which has attended their efforts, are the various missionary societies founded in Lancashire, Cheshire, and Yorkshire within a decade of the establishment of the Unitarian Home Missionary College. There had indeed been missionary organizations in the Manchester district before this time. The Lancashire and Cheshire Unitarian Missionary Society was founded as early as 1823, but only survived some seven or eight years. Then, chiefly through the exertions of Dr. Beard, the Manchester Unitarian Village Missionary Society was established, and in 1856 the Unitarian Home Missionary Board granted the free use of its rooms in Marsden Square to the Society. The operations of both these societies were, however, on a small scale. Their missionaries were ill paid, and continued their labours in every case only for a few months. A resolution at the annual meeting of 1831, moved by Dr. Beard, expressed "lively sorrow at the pitiable state of the irreligious poor in the town and the district, regretted the incompetency of the Society's resources, and ventured to hope that more might be done for these ignorant and depraved people." The advent of Manchester New College from York in 1840 brought some relief, but "the young gentlemen" who occasionally supplied the poor congregations in the district did not settle with them, and thirteen years later the College left for London.

It was due to Mr. Henry A. Bright, of Liverpool, a constant supporter of the Unitarian Home Missionary Board, that a series of organized Unitarian missionary movements was inaugurated shortly after the foundation of this institution. At the annual meeting of the Provincial Assembly of Lancashire and Cheshire held at Dukinfield in 1858, a "Plan of Missionary Action,"

devised by Mr. Bright, was introduced in the absence of its author by the Rev. William Gaskell, who moved that the plan be referred to a special committee. Mr. Samuel Greg seconded and the Rev. John Wright supported the motion, which was carried. Ultimately a missionary branch of the Assembly was formed, whose members included the most stalwart supporters of the Board. Mr. Gaskell was the first chairman, the second was Dr. Beard. As considerable opposition was evoked by the proposal "that the Assembly should conduct its missionary work by means of one or more paid officers who should be ministers," it was resolved that the committee "should work by means of societies formed by individual co-operation, separate churches, and district associations of churches in connection with the Assembly." There ensued a remarkable revival of missionary enterprise on the part of associations already in existence, and the formation of several others. One of the earliest resolutions of the Missionary Committee (October 20, 1859) was "that the East Cheshire Missionary Association and the Bury District Unitarian Mission be two distinct Associations of the Missionary Branch of the Provincial Assembly," and a grant of £40 was voted to the latter for the purpose of propaganda work at Blackburn. In the same year the Bury District Unitarian Mission amalgamated with the Bolton District Mission to form the East Lancashire Unitarian Mission. Of this, the Rev. John Wright of Bury, first Secretary, then Tutor, of the Unitarian Home Missionary Board, was virtually the founder. "By the end of 1859, there had been founded the Manchester District Unitarian Association, the East Cheshire Christian Union, the North Midland Unitarian Mission, an Association for the West Riding of Yorkshire, and several others, whilst the following year the Liverpool District Mission was founded."

To the missionary societies in Lancashire and Cheshire



The Unitarian Van.



the Provincial Assembly Missionary Branch made grants from time to time, as well as to new chapels erected in the Province.

The connection of the College with these movements was a vital one. Mr. Henry A. Bright, speaking at the Annual Public Examinations on January 23rd, 1860, said: "It is chiefly owing to the Unitarian Home Missionary Board that the Provincial Assembly has been enabled to take up these plans of missionary action, which, I believe, will transform the position of our church in Lancashire and Yorkshire." In the same year the Committee of the Board expressed their pleasure at the revival of missionary spirit in the churches, and anticipated the time when the wisdom of founding their institution would be universally acknowledged in the extension of the missionary field, and the triumphs which it would be their privilege, or that of their successors, to record."

Many of these missionary associations were officered by men intimately concerned with the College; what was more, they relied largely on the students for supplying the various mission stations which they fostered or founded. The circular addressed to prospective supporters of the Manchester District Unitarian Missionary Association by the Rev. William Gaskell reads like an extract from the earlier epistle addressed by his colleague Dr. Beard to the first supporters of the Unitarian Home Missionary Board. "It being lamentably apparent that large numbers of the labouring classes are repelled from Christianity altogether by the form in which it is ordinarily presented to them, and experience having recently shown, in a most encouraging manner, how completely the Unitarian faith is fitted to meet their difficulties, and satisfy their wants, it was felt by several gentlemen holding this to be the simple gospel first preached to the poor, and heard by them gladly, that they would be untrue to their duty, if they did not make

a vigorous effort to extend the knowledge of what that faith was." The Association was established at a meeting held in Cross Street Chapel Room on November 18th, 1859, on the resolution of Mr. Ivie Mackie and Dr. Beard. In his speech the Principal of the Board observed that till lately there had been a want of suitable agents for the work which required to be done. That want, however, the Home Missionary Board was now prepared to supply.

Of the ten members of the first Executive Committee of the Manchester District Unitarian Association, six were on the Committee of the Board, and two, including the chairman, on its teaching staff, whilst at the head of the first list of subscribers was the name of Ivie Mackie, the Treasurer of the Board from its foundation until his death in 1874.

The first Superintendent Missionary of the Association was the Rev. J. C. Street, appointed on December 7, 1859, upon the completion of his studies at the Board. "Immediately after this, as the annual report informs us, the chapels at Blackley and Swinton, being without settled ministers, came under the charge of the Association, and during the year stations were opened at Middleton, Platt, Pendleton, and Miles Platting." Before long Dob Lane and Sale were added to the list of assisted churches.

In his Jubilee sermon of 1878, the Rev. William Gaskell remarked that when he entered on his duties at Cross Street Chapel in 1828, "the congregations at Sale, Platt, Dob Lane and Blackley had fallen into so low a state that they threatened almost to become extinct, but are now in a sound and healthy condition." These are four of our oldest congregations established towards the close of the seventeenth century. To what may we attribute their decay and revival? Between 1828 and 1878 much had happened in the history of English Unitarianism. Already at Wolverhampton, as early as

1817, a dispute had broken out between Trinitarian and Unitarian Trustees. Since 1781, when the congregation split in two, Unitarians had been in possession of the Chapel, but in 1816, the minister, the Rev. John Steward, avowed himself a convert to Trinitarianism, declined to accept notice of dismissal from the congregation, and secured the support of one Trustee. The Chapel consequently fell into Chancery, until finally the right of Trinitarians to hold it was secured by the decision in the Lady Hewley case. In this celebrated case, the plaintiffs were a number of Independents, prominent among them being George Hadfield of Manchester, and the defendants were the Trustees of the Charity. Lady Sarah Hewley (1627—1710) of York had founded a Trust for "poor and godly ministers of Christ's holy gospel" ministering north of the Trent. This had now become a valuable property, and was administered by Unitarians as the representatives of the old Presbyterians. The litigation lasted a dozen years, and cost nearly £40,000. In 1842, six out of the seven judges in the House of Lords returned a verdict in favour of the plaintiffs. It seemed like a fatal blow struck at Unitarian worship in the old Meeting Houses. Acting on the advice of Edwin Wilkins Field, Unitarians sought redress by Act of Parliament, and in 1844 Sir Robert Peel's Government introduced the Dissenters Chapels Bill. This brought relief. "It made retrospective the legislation of Unitarian doctrine effected in 1813; and it provided that so far as trusts did not specify doctrines, twenty-five years tenure was enough to legitimate existing doctrinal usage." The establishment of the Unitarian Home Missionary Board in 1854, and of the missionary associations a little later were destined to effect a revival in many of our ancient chapels. During the period when the possession of them by Unitarians was threatened, there was a natural reluctance to spend money upon them for the purpose of renovation, and

their ministers clung tenaciously to their posts. Platt Chapel was in a state of disrepair, and a single ministry there had lasted fifty-four years (1811-65), during which time the congregation had disappeared. The missionary efforts of the Rev. J. C. Street, seconded by the students of the Board, renewed the life of the church. For three years they supplied the pulpit, with the concurrence of the aged minister. At a complimentary soiree in October 1864, to welcome the Rev. S. A. Steinthal as minister, the chairman, Mr. Thomas Brittain, said: "To the Unitarian Home Missionary Board, as a church, they owed much for the supplies they had received," whilst Mr. Street added that "But for the existence of the Home Missionary Board their meeting that night could not have been held." The ancient chapel had been renovated, and henceforward its services were never suspended. At Blackley, after a ministry of fifty years (1803-1853), there was a vacancy of six years, and two ministries in three years. There followed another vacancy of four years, during which one service weekly was conducted by the students of the Board. Mr. Street then commenced two services and opened a Sunday School. The annual report of the Association observes: "The Sunday School is overflowing, and during the year has been greatly helped by the students of the Home Missionary Board." In 1862 a second missionary was appointed by the Association, namely, the Rev. Adam Rushton, a student of the Board. Four years later he settled as minister of Blackley Chapel, which became independent and has remained so ever since. At Dob Lane, Failsworth, in 1851, "considerable difficulty was experienced," says its historian, "in providing for the services. There was even a project (2 May, 1852) of amalgamation with Oldham." Under the ministries of Abram Lunn and Joseph Freeston progress was made, but a vacancy of three years followed when the pulpit was supplied by students of the Board,

one of whom, the Rev. W. G. Cadman, became minister, and remained there five years. The chapel is now one of the most flourishing in the Manchester district.

At Sale a ministry of forty years (1804-45) preceded a vacancy of thirteen years. A ministry of three years was then followed by a vacancy of the same length, during which the Association, with the help of the students of the Board, supplied the pulpit. One student even settled with the congregation for a time in a student pastorate. Of the next two ministers, one was a student of the Board, and the other was its Principal, Dr. Beard, who ended his ministry here 1865-1873.

So much for the missionary enterprise of the College in connection with the revival of old chapels, of which the examples given are fairly typical. The story is not dissimilar in the case of churches established in the nineteenth century. The Swinton congregation came into existence with the assistance of the Lancashire and Cheshire Unitarian Missionary Association, and became one of the first congregations on the roll of the churches assisted by the Manchester District Unitarian Association. From the first year of its establishment, the Home Missionary College by means of its students provided for its pulpit, the chapel was opened in May 1858, and the first settled minister was the Rev. William Harrison, in 1868, then a student of the College.

Middleton was the first mission station in connection with the Association, and opened on 6 May 1860, with a course of lectures delivered by the Rev. J. C. Street in the Temperance Hall, at a time when he did not know of the existence of a single Unitarian in the town. A congregation, Sunday School, and Library were quickly formed. As usual supplies were found by the College, and in 1870 the Rev. Benjamin Glover, an old student, became the first minister, and the chapel was opened. The movement at Pendleton also began with a course of lectures by Mr. Street and others, but owing to "the old

intolerant feeling from fellow-Christians" the use of a lecture hall was forbidden, and for a time worship was transferred to Ford Street Chapel, Salford. Here, as the Association's annual report informs us, "the students of the Board, in addition to their visitation in the neighbourhood, and their assistance in the religious services of the chapel, carried on a Bible class and other evening classes." In 1870 it was found possible and desirable to revert to the original idea of a chapel in Pendleton, and the present structure was opened in 1874, the first minister, appointed that year, being the Rev. John McDowell, lately a student of the Board. Two years later the congregation became independent of assistance from the Association. At Miles Platting a Sunday School was begun in 1858. A little later the Association commenced services, and in 1862 a new building was erected. Eight years later the congregation was given a grant and permitted to elect a minister. Their choice fell upon the Rev. W. G. Cadman, formerly a student of the Board. In 1867 the Ardwick (Whitfield Street) congregation appealed to the Association for help. Many of its members had migrated to the district from Mossley. In supplying the pulpit the Association was greatly helped by the students of the Board. The first minister of the congregation stayed only a year, when the Rev. William Mitchell, an *alumnus* of the College, was appointed, and ministered from 1879 to 1883, in which year the present Free Christian Church, Long-sight, was opened.

From what has been said it may be seen what justification existed for the statement in the annual report of the College for 1876 that "of the new congregations which, in recent years, have sprung into existence on every side, many must have been pastorless, and many more could hardly have seen the light at all had it not been for the efforts of the Board."

During the 'eighties' the co-operation of the students,

past and present, in the work of the Association was unceasing. In 1887 a new congregation "gathered together by independent personal effort" was formed at Moss Side. In 1888 the Rev. Charles Roper, B.A., until 1886 a student of the Board, was appointed minister, and in 1892 a school chapel was opened.

In 1891 the Manchester District Unitarian Association enlarged its membership, and became the present Manchester District Association with Mr. J. R. Beard, the Treasurer of the College, as first President. Two years later a Forward Movement was resolved upon, to strengthen churches already existing, and to break new ground in suitable places. The Rev. Dendy Agate, B.A., the clerical secretary of the College, was appointed Missionary Superintendent, and in 1895 Mr. W. H. Burgess, B.A., lately a student of the College, was appointed his assistant. A mission was opened at Bradford, where for many years the students gave great assistance in preaching, visiting, and conducting classes. At Chorlton-cum-Hardy, the first minister appointed was the Rev. James Ruddle, a past student of the College, and at Urmston, after a student pastorate of a year, a retiring student, Mr. H. Kelsey White, became the first minister.

The close connection of the College with the Association is still maintained. The Oldham Road Church has recently become a Students' Mission Church, and during their arts course students teach regularly in various Sunday Schools in the district. One of the students is minister of the aided church at Middleton. The advantages derived by the students from their labours in the churches of Manchester cannot be denied, and, on the other hand, the Association has not been slow to recognise its indebtedness to the College. Thus, in 1904, on the occasion of the College Jubilee, the Association passed a resolution of congratulation expressing "their deep consciousness of the great

services rendered to the churches of the district by the students, and of the strengthening of the churches by the presence of the College in their midst." The Manchester District Sunday School Association in similar terms voiced the sense of their obligations to the College for the services of its students in the Sunday Schools. In 1913, Mr. G. H. Leigh, the President of the Association, "paid a cordial tribute to the support received by the Association from the College through the members of the staff. The success of church life depended," he added, "on an earnest and efficient ministry, and he was happy to think that the Home Missionary College was never in a better position than at the present time."

The College is not, however, and never has been merely a Manchester institution. The committee in 1885 could point with pride "to the immense amount of assistance given by students to the various Missionary Societies of the district. The operations of the East Cheshire Christian Union, of the various Missionary Societies in Manchester and Lancashire generally as well as in Yorkshire and the Midlands would be sadly crippled and impeded were it not for the constant help rendered by the students. The actual existence, indeed, of several of our Missionary Societies depends upon the assistance of supplies by this institution." Moreover, at many an isolated outpost of Unitarian effort has a stalwart soldier of Christ been planted by the College. Of the six Unitarian churches in Scotland, two had Home Missionary College men as their first minister, whilst a third, after Unitarian worship had been discontinued for more than twenty years, has enjoyed for nearly half a century the devoted services of an old student. In Ireland a declining population has not encouraged missionary effort during the last sixty years, but the only new cause established received its first minister from the College, and, except for a brief period of two years, has up to the present time been served by

old students. The difficulty for Irish Unitarians has been to preserve intact the non-subscribing churches which they have inherited. That this has been overcome is almost entirely due to the existence of the Unitarian Home Missionary College. For long most of the Irish ministers have been *alumni* of the institution, and, at the present time, of thirty-two churches with settled ministers, twenty-one are served by the Home Missionary College, three by the sister college at Oxford, and the rest by men trained elsewhere or altogether lacking collegiate training. In view of these facts it is perhaps not surprising that the Irish *Alumni* of the College first hailed with enthusiasm the Jubilee of their Alma Mater, and suggested the form of its celebration which that auspicious event ultimately assumed.

It is in the industrial centres of the North of England amidst an ever increasing population that the missionary spirit has naturally found most opportunities for exercise. The North and East Lancashire Unitarian Mission was founded by the Rev. John Wright and Mr. John Grundy in 1859, both staunch supporters of the Unitarian Home Missionary Board. The first missionary, appointed in 1860, was the Rev. William Robinson, lately a student of the Board. In order to supply the pulpits of congregations unable to support a settled minister, special arrangements were made with the Board for the services of students. At Accrington the missionary branch of the Provincial Assembly arranged a course of lectures during March and April 1859, then the services were conducted by students until, in February 1860, Mr. Robinson undertook the oversight of Accrington and Burnley congregations. At Heywood the Rev. John Wright, B.A., of Bury, began in 1856 a Unitarian movement, having at his first service a congregation numbering no more than eight persons. The following Sunday Mr. Benjamin Glover, then a lay preacher in Bury, conducted the service with such

acceptance that he soon became honorary pastor of a growing congregation. In 1859 he became a student of the Board. In 1861 the chapel was built, and after three years of supplies by lay preachers and students, Mr. John Fox of the Unitarian Home Missionary Board became the first minister. Here Mr. Fox laboured with conspicuous success for a period of fourteen years, leaving behind him in 1878 a vigorous congregation.

The group of churches at Rochdale, Clover Street, Padiham, and Newchurch, originally associated with Joseph Cooke, who was expelled for heresy from the Methodist Conference in 1806, had peculiar claims on the College, since it was especially to provide for such churches that the institution was founded. These claims, it may fairly be said, have been fully discharged. From 1855-59 the pulpit at Padiham was supplied by students, and one of them, Mr. Adam Rushton, became the first regularly trained minister of the congregation. Padiham Unitarians were then not numerous, and poor in this world's goods, but their enthusiasm was unbounded, and in the three years of this first pastorate, the congregation became self-supporting. To-day, the cause is one of the most vigorous in the county. The College has been more than recompensed for its association with this congregation by recruiting from it, between 1857 and 1878, no fewer than six students for the ministry.

Clover Street, Rochdale, has had a similar origin and history to those of Padiham, and, in the person of Mr. James Briggs, a native of Padiham, also received its first minister from the College.

At Unity Church Bolton, Colne, Leigh, Croft, and Horwich, missions either founded or fostered by the North and East Lancashire Unitarian Mission, the first settled minister was a student of the Board. At Rawtenstall, after a vacancy of nearly thirty years, it was a Home Missionary College man who was the first of an unbroken line of ministers. There was every reason

then for the resolution unanimously passed in 1904 by the North and East Lancashire Unitarian Mission, the first of its kind, congratulating the College on its Jubilee, "recognising the services of the Unitarian Home Missionary College to the cause of religion during the past fifty years," and expressing good wishes for its continued success. The resolution, it may be added, was moved and seconded by former Manchester New College students.

On May 5th, 1859, after a preliminary meeting in the house of the Rev. John Gordon, Dukinfield, the East Cheshire Missionary Association was formed, on the motion of the Rev. John Colston, seconded by the Rev. George Fox. Mr. Colston was a staunch supporter of the Home Missionary Board, to which he bequeathed his library. Mr. Fox was one of the early students of the institution, and became in 1859 the first minister of Mossley—a congregation of Christian Brethren, which had followed Joseph Barker when, in 1841, he was expelled from the Methodist New Connexion. The Revs. John Gordon and Charles Beard were the first secretaries of the Association, which in March 1863, became the East Cheshire Christian Union. A Preachers' Plan was drawn up, and the services of the students at the Board immediately requisitioned to assist in supplying the churches in the district having no settled ministers. In the quaint language of the first annual report, "the only foreign assistance which has been obtained consists of the services of the Home Missionary Board students." In the year November 1859, to October 1860, nearly a hundred services were conducted by students. In September 1861, services were begun at Stalybridge in the Foresters' Hall, and towards the end of the year the Rev. T. R. Elliott was appointed missionary of the Association with special oversight of the struggling congregations at Flowery Field, Hyde, and Mottram. Though for many more years the students continued to

supply the aided churches, their services were naturally not so much in demand after this appointment was made. In 1865 a second missionary to the Union was appointed in the person of Mr. R. C. Dendy of the Unitarian Home Missionary Board. Next year Mr. Dendy confined his services to Flowery Field. With the opening of the Memorial Hall in Manchester in 1865, the quarterly meetings of the Union began to be held there. In 1866 a joint ministry for Mottram and Stalybridge was resolved upon, and it is noteworthy that all the names mentioned for the post were Home Missionary Board men. Ultimately Mr. Francis Revitt, then a student, was appointed. His labours were crowned with success, and in 1869 he became the first settled minister of the Stalybridge Church. In the same year Mottram called to its first ministry the Rev. Noah Green, another old student of the Board. With the exception of a period of seven and a half years Stalybridge, for long an independent and vigorous congregation, has been supplied from the beginning with ministers trained at the College. At Glossop, Unitarian worship began in May 1872, with the hiring of a room at two shillings and threepence a week for Sunday evening services. Three years later, thanks to the generous support of Mr. Edmund Potter, M.P., the Rev. Frank Ashton, M.A., became first minister. His ministry was unhappily terminated by death in 1878. The Rev. William Harrison, an old student of the Board, then ministered at Glossop with conspicuous success for a period of ten years.

In Liverpool prominent Unitarians, following the example of their brethren in Manchester and East Cheshire, towards the end of 1860, founded the District Missionary Association. Here again the movement was directly inspired by the establishment of the Missionary Branch of the Provincial Assembly. Mr. Henry A. Bright, whose "Plan" had given rise to the Assembly's organization, was a member of the committee of the

Liverpool District Association for twenty years. Mr. Holbrook Gaskell, President of the Board, and the Rev. Wm. Binns were amongst the members of the first committee. The first annual report records the appointment of the Rev. Benjamin Glover, late student of the Board, as Missionary of the Association. In 1862 services were begun at Roscommon Street, out of which sprang the Hamilton Road congregation, since 1896 a Domestic Mission. In the same year a congregation was gathered at Crewe, of which in the following year the Rev. William Mitchell, another student of the Board, became the first minister. Mr. Glover succeeded Mr. Mitchell at Crewe in 1867, and the pulpit at Roscommon Street was filled by the Rev. John Cuckson, a third student of the same institution. In 1870 Mr. Glover resigned and two short ministries followed. The cause at Crewe did not flourish, and for about two years students of the Board supplied the pulpit until, in 1876, one of their number, the Rev. William Mellor settled there for a period of thirteen years.

The successful plantation of churches at Bootle and West Kirby was due to the self-sacrificing labours of the Rev. H. W. Hawkes. At Liscard, largely through the generosity of Mr. and Mrs. Elam, the efforts of the Association met with conspicuous success. The movement begun in 1889, after ministries by the Revs. Priestley Prime and J. M. Lloyd Thomas, became in 1906 independent under the ministry of the present minister, the Rev. A. E. Parry, student of the Unitarian Home Missionary College 1888—1892.

In 1899 the committee of the Association expressed their feeling that "the Association cannot approach the beginning of a new century better than by appointing a minister of its own." The Rev. H. D. Roberts, who left the Unitarian Home Missionary College three years earlier, was appointed minister at large. A vigorous campaign was immediately begun in the Liverpool

district. Lectures were given and services commenced at Garston, Widnes, and St. Helens, where iron churches were quickly erected. In 1903 Mr. Roberts was appointed second minister at Hope Street Church, but, as one of the Hon. Secretaries, retained his connection with the Association. In 1910 a large bequest was made to the Association by Mr. Llewelyn William Evans, "who had never been a regular worshipper in any of the free congregations yet was profoundly impressed with the need and efficacy of their message to the modern man." A new Forward Movement was at once resolved upon, and in 1913 Mr. Roberts was appointed a second time minister at large of the Association.

An interesting feature of the connection between the Association and the College has been the number of men who have qualified to become students of the College by practical experience as assistant missionaries in the aided churches of the Association. Mr. W. L. Schroeder, Hamilton Road Mission, entered College in 1896; Mr. Douglas Hoole, Garston, in 1908; Mr. Wm. Piggott, Garston, in 1909; and Mr. Chas. Smith, Bootle, in 1914. At the present time, of the five aided churches in the Liverpool district, three are in charge of *alumni* of the College.

The Yorkshire Unitarian Union was formed out of an earlier Tract Society—The West Riding Unitarian Mission Society which dates from 1815. Of the churches founded in Yorkshire during the second half of the nineteenth century, Scarborough owed its beginning to the Missionary Conference, and had for its first minister the Rev. J. Crowther Hirst, student of the Board 1868-71. Holbeck, for ten years a Domestic Mission, was recognised as a church in 1878 during the ministry of the Rev. Robert Wilkinson, one of the second set of students who entered the College. In 1904, as the result of a successful County Bazaar, a district minister was appointed—the Rev. John Ellis, a past student of the

College. During the five years of his ministry, a congregation was gathered at Barnsley and the chapel at Pepperhill completed, renovated and restored. For several seasons services were held at Harrogate, and great assistance was rendered to the church, opened at Broadway Avenue, Bradford, in 1906, as the result of the retirement of the Rev. William Rosling with many sympathizers from a local Congregational chapel. In Yorkshire, as elsewhere, a considerable part of the work done by Home Missionary College men has consisted in maintaining Unitarian services in old, impoverished chapels, many of which, without their help, must inevitably have been closed.

In the Midlands the missionary work of the College has not been so prominent as in the North; but over against this should be noticed the long and honourable ministries of two early students, Henry McKean and Henry Eachus. Mr. McKean ministered at Oldbury forty-six years, and was one of the leading public men of the town. Mr. Eachus was forty-seven years at Coseley, during which time the chapel was rebuilt and the congregation revived.

The Midland Christian Union was formed at a meeting of the Warwickshire Unitarian Tract Society (established 1808), held in November 1865, at Birmingham. It was designed to take the place of the Tract Society and, on the motion of the Rev. Henry McKean, the Birmingham District Unitarian Society was invited to join the Union; an invitation which was accepted. This Association had only been in existence five years. Its first and last missionary, appointed in 1863, was the Rev. Charles Frederick Bliss, who had completed his course at the Unitarian Home Missionary College three years earlier. Mission services were conducted by him at Redditch and in Birmingham. At Spon Lane, where services had been begun by the Rev. Henry McKean in 1859, the assistance first of the Association and then of

its successor, the Union, led to the formation of the West Bromwich congregation. In the year when the Union was formed, Mr. Bliss became minister of the struggling congregation at Wolverhampton. At Walsall, an ancient Meeting House, closed for four years, opened in 1871 with the Rev. W. Wynn Robinson, one of the first students of the Board, as minister. At Newhall Hill, after a vacancy of twenty-one years, the Rev. John Cuckson, formerly of the Board, entered in 1878 on a ministry of eight years.

In London the District Unitarian Society was established as early as 1851. Amongst its prominent supporters were men like Samuel Sharpe and James Yates, who three years later were actively interested in the new missionary college in Manchester. The last-named, the first President of the Board, was the second President of the Society, and held office from 1856 until his death in 1870. The first missionary of the Society was the Rev. Robert Spears, appointed in July 1861. In connection with the Society a Union of Lay Preachers was formed. In the second year of its existence one of its members became a student of the Board. Four years later another followed his example, and in 1883 a third, Mr. Charles Peach, entered the Board. At Stratford, one of the Society's missions, two of the first three ministers were Home Missionary College men. At Wandsworth services were begun in 1881 by the Rev. John Wright, one of the first secretaries and afterwards a Tutor of the Board. Mr. Tarrant, the present minister, was the first minister of the chapel, appointed 1883. He was a Tate Scholar of the Board and is now a Visitor of the College. At Kilburn services were begun in 1893 upon the initiative of the Rev. Dr. Brooke Herford. Next year, the Rev. J. E. Stronge (student of the Unitarian Home Missionary Board 1879-82) was appointed minister. He was succeeded in 1905 by the Rev. Chas. Roper, another *alumnus* of the college. In 1908 the Rev. J.

Arthur Pearson, who left the Unitarian Home Missionary College in 1896, was appointed missionary agent of the Society, an office he still holds.

Lectures and services were quickly arranged at Hounslow and at Harlesdon. In August 1909, the Unitarian Van Mission held services at North Finchley, with the Rev. W. R. Shanks of Leeds as missionary. These proved so successful that a series of lectures and services followed. A committee was appointed, and by the generous help of Sir Edwin Durning-Lawrence, Bart., land was acquired on which a hall and schoolroom were built. Services were taken by Mr. Pearson or arranged by him until 1913, when the first minister, the Rev. D. Basil Martin, was appointed.

On March 8th, 1910, upon the invitation of the President of the College, Sir Edwin Durning-Lawrence, and eight former students then working in London, a reception was held at Essex Hall, when Principal Gordon and the Revs. Charles Peach and H. D. Roberts spoke in behalf of the Jubilee Fund.

In 1912 the Pioneer Preachers became associated with a committee, of which the Rev. W. C. Bowie, the Secretary of the British and Foreign Unitarian Association, was Chairman, and the Rev. T. P. Spedding, Missionary Agent, was Secretary. This Society, established in 1910, owed its inception to the Rev. R. J. Campbell, M.A., of the City Temple, and was an outcome of the New Theology movement. The preachers numbered six. In May 1911, a Hostel was opened for them at 28 King Square, E.C.

During Mr. Campbell's presidency of the Liberal Christian League, the Pioneer Preachers were associated with that organization. After Mr. Campbell's retirement from the League, the Preachers sought and obtained recognition from the British and Foreign Unitarian Association. The committee formed under the auspices of the Association appointed Dr. W. Tudor

Jones as Warden, and Mr. Pearson became a member of the tutorial staff. The Rev. R. J. Campbell remained a Vice President of the Society. In March 1914, a more convenient and commodious Hostel was obtained at 23 Highbury Place, N. During the year 1913 the Preachers conducted no fewer than 400 Sunday services in England and Scotland in addition to week-day meetings and open air services—in all a total of 2,000 services and meetings. By arrangement with the London District Unitarian Society the pulpits at Forest Gate, Stratford and Walthamstow were regularly supplied by the Preachers. Three of their number, who had been specially active in this work, entered the Unitarian Home Missionary College as students in 1914.

It will be seen that the title which distinguishes the College from all similar institutions has been amply justified during the last sixty years. In the words of the Rev. J. C. Street, himself one of the noblest embodiments of the true missionary spirit: "From the College a body of missionary ministers have gone forth yearly, carrying a breath of new life and vigour into our midst. They have created new churches, revived some that were all but dead, and sent a thrill of activity throughout our entire body. They are at work in all parts of the United Kingdom and Ireland. The story of their work, their harvesting for God, is as romantic and as thrilling as the foundation of the institution wherein they were taught."

CHAPTER VII.

The Library ; Scholarships ; Prizes

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The history of the College Library has in it little of romance. It is largely a record of benefactions from private individuals and from chapel libraries, varied by purchases out of grants provided by the College and other funds. Unfortunately, the Library has never enjoyed the slightest endowment. Consequently this most useful branch of a theological college has occasionally suffered neglect, and its claims for support been subordinated to other and more pressing needs.

It is not necessary to mention all the donations of books to the Library, but a few of the more interesting and valuable deserve to be recorded. The nucleus of a Library was formed at the Marsden Street rooms by a grant from the funds of the institution and the gifts of a number of friends. The Principal was requested to act as Curator of the Library and empowered to appoint a student as Librarian with a salary of two guineas a year. In 1858 a gift of books and manuscripts was acknowledged from the library of the late Rev. J. G. Robberds (1789—1854), for over forty years minister of Cross St. Chapel, Professor of Hebrew and Syriac, Manchester New College, 1840-5, and of Pastoral Theology, 1840-52. These included his MS. lectures on Hebrew, Aramaic, and Theology. James Heywood, Esq., who laid the foundations of the Owens College Library with a gift of 1,200 books in 1861, presented the Board in 1858 with 240 volumes and with many others two years later. The name of John Colston first appears as a patron of the Library in the same year. He was an old student of Manchester New College, York, and minister of Styal

from 1833—1863, commencing with a tutorship in the family of Robert Hyde Greg. To him it is due that the old chapel at Dean Row was restored and its services renewed in 1848. Mr. Colston was a man of considerable scholarship, and a most generous patron of the Library, to which, at his death in 1878, he bequeathed an extensive collection, including valuable editions of the New Testament, folio and quarto, and many rare theological works.

Cross Street Chapel Library was the first of many such libraries to increase the collection of the Board, adding 34 volumes in 1858 and 223 volumes in the following year. In 1861 the institution had amassed such wealth that it was deemed wise to insure its property, and a policy was taken out for £100! An interesting testimony to the good feeling which existed between the *alumni* of two kindred institutions was the presentation to the Library of the Board, recently removed to the Memorial Hall, of the facsimile of Codex Sinaiticus, then lately published, by some of the old students of Manchester New College. The presentation was made at the annual meeting of the Board in 1865. The following year Miss Yates of Liverpool presented three hundred volumes from the library of her father, the Rev. John Yates; one of the many tokens of her warm interest in the institution. Mr. Henry A. Bright, M.A., afterwards President of the Board, gave to the Library in the same year two bound volumes of the MS. Letters of Theophilus Lindsey. These were addressed to William Tayleur of Shrewsbury, a friend and patron of Priestley and Lindsey, and contain interesting notices of contemporary men, movements, and literature, and throw valuable light upon the history of Unitarianism in England during the last quarter of the eighteenth century. Amongst numerous volumes presented in 1867 by the Rev. R. L. Carpenter was a fine collection of eighteenth century tracts and pamphlets, bound, originally in the

possession of Dr. Lant Carpenter, and seven folio volumes of the Library of the Polish Brethren.

In 1870 the Library was reorganized, a catalogue was prepared by Mr. John Chadwick and Mr. T. P. Jones, of the Memorial Hall, was appointed Librarian at a salary of £5 a year. Permission to use the Library was now granted to old students of the Board, and to members of the Manchester Lay Preachers' Association. In 1872 Mr. John Armstrong, a constant supporter of the Board from the beginning, added many volumes to the Library. In the year also some photographic copies of ancient manuscripts of the Scriptures, with annotations by Dr. Greenwood, the second Principal of Owens College, were presented anonymously to the Library through the Rev. Brooke Herford. From 1872, the minutes of the Library Committee have been preserved. The first chairman was Dr. Marcus, and the first secretary the Rev. T. E. Poynting. Twenty pounds was voted to the Library by the Committee of the Board in 1873, and ten pounds in the following year. Other similarly small sums were voted later at intervals. The Librarian, in his report for 1873, mentioned by name the students who had made most use of the Library, and those, three in number, who had made no use of it at all. He also observed that no book with an old cover had a chance of being read. In 1874, the Library Committee purchased at a nominal sum from Manchester New College a large number of duplicate copies of theological, philosophical and biographical works. These included many scarce works, some of which had been originally in the Library of the Academy at Exeter; for example, "The Memoirs of the Life, Character and Writings of Philip Doddridge," by Job Orton (1767), contains the following inscription: "The gift of the Author to the General Academy, Exon." This Academy had been kept for some years by Joseph Hallett (1656—1722), and continued by his son of the same

name (1691—1744). "It ceased to exist for forty years, and was revised in 1760 in a house given by Wm. Mackworth Praed, with Micajah Towgood as Tutor, when there was added to it the Library belonging to the Academy at Taunton, which had been dissolved about 1759." Similarly a large part of the library of the Warrington Academy (established 1757) passed, upon its dissolution, into the possession of the Manchester Academy, now College, established 1786. A copy of Doddridge's Lectures (published 1768), presented by the Rev. R. L. Carpenter to the Board, was used by Dr. Lant Carpenter in 1798, when a student at the Northampton Academy. This Academy, then under John Horsey, the successor of Thomas Belsham, had been founded in 1729 by Philip Doddridge, who had been a student under John Jennings (d. 1723), from whose Latin MS. he had borrowed the form and some of the substance of his Lectures. Doddridge was probably the first to establish an academy library, as he was the first to deliver his lectures in English instead of Latin. His influence has been summarized in these words: "His students were acceptable in various parts, and the transition of Lancashire to Unitarianism was greatly assisted by the Doddridge students." In his volume of Doddridge's Lectures, Lant Carpenter made copious notes in a neat hand, including excerpts from various theological text-books in vogue among Nonconformist students of the period. This link of the Unitarian Home Missionary College with Manchester College and with the older academies through their libraries is quite in line with the continuity of principles, personnel, and frequently of books which connected one academy with another in the eighteenth century.

In 1875 a special grant of £10 was voted by the committee for the purpose of drawing up a complete manuscript catalogue of the Board's Library. The work was entrusted to the capable hands of Mr. (afterwards

Dr.) W. E. A. Axon, that well-known antiquarian and man of letters. It was completed in the course of twelve months.

Amongst the gifts to the Library during this period were 100 volumes from the library of Dr. Beard, the late Principal, and many volumes from that of the late Rev. Henry Green, M.A. formerly Visitor of the Board. The Annual Report of 1878 remarks: "So valuable has the Library now become, and so various in interest, that it has been thought by the Committee that the time has arrived to throw it more open than it has hitherto been to other readers than the students alone. It has been accordingly resolved to permit the use of the Library to all ministers and subscribers to the Board, residing in Manchester, in addition to the old students and lay preachers of the district, who previously had access to the Library; and in order to render the books more readily accessible the Committee have instructed Mr. W. E. A. Axon to complete the manuscript catalogue with a view to its being printed for sale." More than 800 volumes had been added since the manuscript catalogue had been made two years earlier. In 1879 reports of the British Association for 1855—1868 were presented by the Rev. A. W. Worthington; Mr. H. Leigh added a few, and Mr. G. W. Rayner Wood brought the set up to date, and has continued to present each as it has appeared down to the present time. In the same year a number of valuable books, folio and quarto, including Rutt's edition of Priestley's works, were presented by the Rev. G. H. Wells, M.A., of Gorton.

In 1881 the committee expressed their sincere thanks to Richard C. Christie, Chancellor of the Diocese, formerly Professor at Owens College, and afterwards donor of the University Library, for his donation of valuable theological books and pamphlets, including works used by him in the preparation of his life of "Etienne Dolet, the Martyr of the Renaissance," pub-

lished in 1880. These included the "Interpretationes Parodoxæ Quatuor Evangelorum," described by the donor as "a learned book and not easily met with."

The task of cataloguing the Library, with the help of the manuscript slips prepared by Mr. Axon, was finally undertaken by the Revs. James Black and J. Edwin Odgers, Tutors of the Board. It was finished in 1882, and printed, together with new bye-laws which had been drawn up. At this time the Library numbered 3,621 volumes, exclusive of unbound sermons and pamphlets. Amongst the donors in 1883 were Miss Wallace, from the library of her father, the late Rev. Robert Wallace (1791—1850), Professor of Critical Theology at Manchester New College, 1840—1846; the late Rev. John Porter, and Mr. John Fretwell. The last-named, a zealous promoter of international relations between the Unitarians of England, America and then Hungary and the Liberals of Germany, who presented several rare seventeenth century works purchased by him in Germany, and one—a rare work by Eniedino, Supt. of the Transylvanian Church (d. 1597)—presented to him by the Consistory of the Hungarian Unitarians.

The Principal now arranged a separate compartment free of access to students only, containing the most valuable aids for their special studies; and the number of books issued consequently decreased. In 1885, over fifty volumes were given to the Library by the family of the late Rev. W. C. Squier, including a handsome edition of the works of Lardner, which he had won whilst a student of the Board (1855-7). The Rev. J. E. Carpenter also presented 70 volumes, including a set of the first Unitarian Tracts (seventeenth century). In 1887 more duplicate copies of books were received from Manchester College, including three volumes of Walton's "Polyglot."

In 1888, in consequence of the retirement of Mr. T. P. Jones through ill-health from the office of Keeper of the

Memorial Hall, the Board lost his services as Librarian. He had been connected with the Board in this capacity since 1870. The Principal, the Rev. J. E. Odgers, was appointed in his place. An almost complete set of the two series of the publications of the Chetham Society was presented this year by Mr. Samuel Fielden of Todmorden "on a promise to continue the subscription after Mr. Fielden's death," a condition in which the committee at once acquiesced, but never fulfilled. A number of books were also added at the same time from the Hope Street Library, Liverpool, and from the library of the late Rev. Richard Pilcher.

In 1890, the Rev. Alexander Gordon, the new Principal, was appointed Librarian. The Librarian's remuneration was now termed a fee, and in practice was given to the junior theological student, who might occasionally handle books in the Library but must always punctually ring the bell for lectures. Mr. Gordon examined and reported on the Library, observing that it was more valuable than he had expected to find it. Its value was increased by the bequest of a collection of books by Mr. Henry James Morehouse, F.S.A., of Lydgate. The family of Morehouse was one of the oldest in the Huddersfield district; the name appearing as far back as the reign of Richard II, and from the time of Elizabeth their property had descended in unbroken succession from father to son. Mr. Morehouse was one of the founders of the Yorkshire Archæological Association, a Fellow of the Society of Antiquaries, and the author of the "History of Kirkburton, and of the Graveship of Holme." He had an accurate knowledge of the old Presbyterian congregations, and, through his ancestors, was connected with the leaders of Yorkshire Nonconformity of two hundred years ago. The collection of books which now came into the possession of the College included many scarce theological works of the seventeenth century that had formerly belonged, as their

inscriptions declare, to the ancestors of Mr. Morehouse. Many interesting notes, biographical and bibliographical, are written on the fly leaves of these books by their last owner.

A sum of £34 voted by the Gaskell Trustees added more modern books to the Library, and in 1893 the raised map of Palestine published by the Palestine Exploration Fund was purchased. In 1896 a number of books were presented by Mr. J. J. Bradshaw, in memory of his father, the late Mr. John Bradshaw, of Bolton, and the following year 63 volumes were added from the Bank Street Chapel Library, Bolton. Amongst regular donors to the Library for many years have been Prof. Courtney Kenney, of Cambridge, and the Hibbert Trustees.

In 1900 the Library was enriched by a handsome donation of philosophical and theological works from the library of the late Dr. Martineau.

In 1904 Sir Edwin Durning-Lawrence, ever a staunch friend of the institution, presented the 9th edition of the *Encyclopædia Britannica*, and the family of the late Rev. Samuel Bache a fine copy of Kennicott's Old Testament, two volumes folio.

In consequence of students now being engaged reading for the divinity degree in the Manchester University a considerable number of text-books in all the subjects taken were purchased. From 1904-10, the meetings of the Library Committee were suspended; all the energies of the Committee being expended in raising the Jubilee Fund and establishing the College in its new Hall of Residence. Through the efforts of the Rev. John Moore, an album containing the portraits of the students of the College from 1854-1904 was presented to the Library. During the suspension of the activities of the Library Committee gifts to the Library were numerous, including a set of the *Delphin Classics* by the Rev. John Dale, many volumes from Dean Row Chapel Library, and

from Sir Edwin Durning-Lawrence, who presented the Macklin Bible in six folio volumes, and the 11th edition of the *Encyclopædia Britannica*. An annual grant of £5 was voted to the Library in 1908.

In accordance with the will and codicil of the late Rev. William Blazeby, B.A., of Rotherham, his library, consisting of over 2,000 volumes and manuscripts, was bequeathed to the College in 1908, conditionally upon the books being placed in a suitable room, or in a separate suitable compartment of a room, to be designated "The Blazeby Collection." The gift was accompanied by a legacy of £200. The collection, which is rich in history and biography, is housed in the Lecture Room of the College.

In 1909, the Rev. R. B. Drummond, B.A., of Edinburgh, author of the "Life of Erasmus," 1873, presented to the Library his complete set of the works of Erasmus, 11 volumes folio, and the Gaskell Scholarship Trustees the revised edition of the *Dictionary of National Biography*. Next year Sir Edwin Durning-Lawrence presented to the College the following precious volumes on condition that should the College be discontinued or amalgamated, they are to be transferred to the University of Edinburgh:—(1) A copy of the first edition of Servetus' "De Trinitatus, Erroribus 1531," 16 mo. (2) A copy of the first edition of Servetus' "Dialogorum de Trinitate, Libri duo 1532," 16 mo. Both the above are in unique condition, in strictly contemporaneous binding; and bound with them are two other contemporary tracts—one against Erasmus. (3) A copy of the Venice edition of Servetus' "De Syrupis, 1545," revised by himself from the first Paris edition.

In 1910, Mr. Gordon began to catalogue the Blazeby Collection on the sheaf system, but had made little progress when he resigned the Principalship.

In 1911, the Warden was appointed honorary Librarian, The proposal of the Warden in 1911 to clean, classify,

and catalogue the libraries on the card system was approved by the Library Committee. The cataloguing of the Blazeby Collection on the sheaf system was completed, and then both libraries were catalogued in duplicate (authors and subject) on the card system, the shelves being lettered and numbered. This work, begun and finished in 1912, enlisted the sympathy and active co-operation of several of the students.

Upon a petition being directed to the Gaskell Scholarship Trustees requesting their assistance, a grant of £150 was made, £100 for new books, and the balance to be employed for repairs and renovation. At the same time they increased their annual grant to £10.

During 1912, 303 volumes were purchased and 125 presented, 65 being the gift of the Rev. Charles Hargrove, M.A., of Leeds.

The increased interest in the Library on the part of the students is seen in the fact that in the Session 1912-13, 205 volumes were taken out, a number exclusive of works of reference borrowed for use in the Library. In 1913 413 books were added to the Library, amongst these being the theological and Semitic works of the late Rev. George Evans, M.A., formerly Hibbert Fellow, who from 1900 until his death was the Hon. Secretary of the Library Committee. Two volumes, folio, of the Hebrew Concordance, by John Taylor, of Norwich, were also presented by the Rev. G. A. Ferguson. These, originally the property of the author, had been bequeathed by his grandson, the Rev. Philip Taylor, of Dublin, to Dr. Martineau, and presented by Miss Martineau to Mr. Ferguson as Hebrew Prize winner at Manchester College in the year of Dr. Martineau's death. In his address at the "Centenary Soirée" of Manchester College held in London June 23rd, 1886, Dr. Martineau referred to this work. Speaking of the old Warrington Academy (1757-1783), he said: "Some of the most delightful friendships of my early settled life were with a few of

the "alumni" of the Warrington Academy. Some visible relics of those times I still reverently preserve, gifts or bequests of Mr. Philip Taylor; one, a copy of Dr. John Taylor's (his grandfather) Hebrew Concordance, which was the author's own personal possession."

The total number of volumes and bound pamphlets in the Library is 8,800, including about 250 sixteenth and seventeenth century pamphlets and sermons, some of them extremely rare, besides many folios and quartos from the same period. Two interesting features of the collection are the number of books which have been condemned to be burnt as heretical, and the early works important for the study of Unitarian history. One volume from the printing press at Racow serves to remind the members of a free university Faculty of Theology of the Polish Unitarian University in the early part of the seventeenth century, which was completely destroyed through the machinations of the Jesuits. Another, published under the imperial sanction at Clausenburg in 1787, was written by Michael de Szent Abraham, Bishop or Superintendent of the Unitarian churches in Transylvania from 1737--1758. The decree of Joseph II authorizing its publication is indicative of his generous and broad-minded religious spirit. "The MS. forwarded to the government with the title, 'Summa Univ. Theol.' etc., is now returned to the Transylvanian authorities with the remark, that its impression is the more readily granted, as, besides that this religion is one of those recognized in Transylvania, the tone of tolerant moderation pervading the work may well serve as a model for other religious writings." Signed, Charles, Count Pálffy, in accordance with his Majesty's commands. On the other hand, the hostility towards Unitarians which previously obtained may be seen from the fact that this work must have lain in MS. for nearly thirty years, and then was only published anonymously.

In numerous volumes, interesting autographs, book-

plates, and notes are preserved. Of well-known Unitarian ministers, amongst others, are the following autographs:—H. W. Bellows, W. Broadbent, P. Cannon, B. Carpenter, Lant Carpenter, P. P. Carpenter, Russell L. Carpenter, P. W. Clayden, George Harris, Stephenson Hunter, Edmund Kell, James Martineau, J. G. Palfrey, T. E. Poynting, J. G. Robberds, John Seddon, Wm. Shepherd, J. Fredk. Smith, Edward Tagart, J. J. Tayler, Wm. Turner, A. W. Worthington. Interesting signatures are those of Henrie Oxinden, (1609—1670) poet; William Blundell, (1620—1698), Royalist officer, and topographer; John Jortin (1698—1770) ecclesiastical historian and critic; William May (1706—1745), Dissenting minister; Job Orton (1717—1783), Dissenting minister; Edward Pease (1767—1858), railway proprietor and founder of the Peace Society; John Johnstone (1768—1836), physician; Mrs. Gaskell (1810—1865), novelist; Moncure D. Conway (1832—1907). The bookplates include those of the Duke of Grafton (1735—1811), statesman; John Jebb (1736—1786), theological and political writer; Geo. Fredk. Nott (1767—1841), Unitarian Divine; J. R. Park (1778—1817), surgeon and theologian; John Kentish (1768—1853), Walter Wilson (1781—1847), Nonconformist biographer; John Kenrick (1788—1877), classical scholar and historian.

Of the notes three illustrations may be given from the seventeenth, eighteenth, and nineteenth centuries. The first is appended to a Preface addressed to Oliver Cromwell by Godfree Goodman in "The Two Great Mysteries of Christian Religion," published 1653. Goodman (1583—1656) was the Bishop of Gloucester during the Long Parliament, was impeached with Laud in August 1641, and committed to the Tower, but released on bail after eighteen weeks' imprisonment. The note runs: "This treatise was given to me William Blundell at London in ye year 1653 by my very good frend ye Author and I

think it was ye first copy what came from ye press. He dyed about two or three years after ye publication of ye same and I do well remember what ye weekly newes-book reported yt he dyed a Roman Catholick; wch I have cause to beleeve was true." The writer was a Roman Catholic and royalist officer, and an author of works on topography.

In "A Paraphrase with Notes on the Epistle to the Romans," by John Taylor of Norwich, 1754, are numerous notes including the following: "Quae in hoc libro manu scribuntur, praesertim ad paginas 364 et 365, ab ipso auctore esse Scripta, ipse auctor, nomine subscripto, testor, Johan. Taylor."

In a Copy of Yates' "Vindication of Unitarianism," the following inscription may be read: "To the Rev. Dr. Carpenter from the Glasgow Unitarian Fund, as a small testimony of the gratitude of its members, for his many and important services to the cause of Truth." It is signed George Harris, Secretary, and dated April 7th, 1815.

The story of the establishment of the scholarships renable at the Unitarian Home Missionary College, and of the prizes offered annually in connection with its examinations illustrates the growth of the institution, the increasing confidence of its supporters in its future, and the development of its curriculum.

The first scholarship to be established was "The Owens Scholarship" in 1865, the year when the Board removed to the Memorial Hall. It was the direct result of a suggestion made to the committee by the staff of the Board. Its object was "to enable some of the most proficient students to enjoy in addition to their studies at the Board the advantages of attending for one session at Owens College." The emolument of the scholarship was fifty pounds, of which fifteen pounds was reserved for the payment of Owens College fees. The Owens

scholar remained under the direction of the committee and Tutors in regard to the periodical religious work in which he engaged and the classes he attended. The subjects for examination were English, Latin, one Book of Virgil or Cæsar, Mathematics, Euclid, Book I, and the elements of Algebra. The first examiners were Eddowes Bowman, Esq., M.A., and the Rev. W. H. Herford, B.A.; and the first scholar elected was Mr. W. G. Cadman. After his settlement at Failsworth, Mr. Cadman continued his studies at Owens, and in the session 1868-9 had the honour of being *proxime accessit* in the competition for the English poem prize when the prize was won by Alfred Hopkinson, late Vice-Chancellor of Victoria University. That an Owens Scholar might gain considerable distinction at Owens College was shown by Mr. Ephraim Turland who in 1871 gained prizes in Hebrew, Greek Testament, Latin, Greek, French and German. The Owens Scholarship survived until 1888, by which time not only did all the students of the Board attend Owens College for certain classes, but also two other scholarships had come into existence. Moreover, the scholarship, originally maintained by special contributions, had become a serious charge on the general funds of the institution. It was accordingly discontinued.

The Tate Scholarship was founded in 1878 by Mr. Henry Tate of Liverpool, the donor of the famous gallery in London, and the son of the late Rev. William Tate of Chorley. The scholarship was originally of the value of £60 a year, and was tenable for three years. It was awarded to the most proficient student in the entrance examination, and the scholar pursued his studies at Owens College with a view to entering upon the theological course at Manchester New College. The first Tate Scholar, elected under these conditions, was Mr. Alexander Farquharson, but for personal reasons, he did not proceed to Manchester New College. In the

following year the rules were revised, and the scholarship ceased to be awarded on the result of the entrance examination. It could now be held either at Owens College, in the case of scholars desiring to take the regular course at Manchester New College, or at the latter place in the event of the scholar taking a special course there. The examination for the scholarship included Latin, Greek, Mathematics, English, Butler's Sermons, and an Essay on some subject prescribed at the examination. Mr. W. G. Tarrant, one of the present Visitors of the College and formerly Editor of the *Inquirer*, was the first successful candidate at this examination. In 1889, the first year of Mr. Gordon's Principalship, when the curriculum of the College was rearranged, the Tate Scholarship was no longer required to be tenable at Owens College, since all students pursued their Arts course there, and it became in 1902 a theological scholarship tenable only at Manchester College, Oxford. "The candidate recommended for the scholarship must be a student of the Home Missionary College and a graduate, preferably of the Victoria University." The Trustees now raised the annual value of the scholarship to £70. The establishment in 1905 of a Theological Faculty in the Manchester University naturally led to a further revision of the rules of the Tate scholarship. The scholarship was again made tenable at Owens College or at Manchester College, but, in both cases, for the purpose of theological studies. In 1909 the regulations were modified, and since 1911 the scholarship has been tenable at any College or University recommended by the Principal by students of not less than one year's standing, providing they have passed the Intermediate Examination in Arts, for the purpose of graduation in Arts or in Divinity, or for the purpose of post graduate studies; the course in every case being determined by the Principal, and preference being given in the nomination of a scholar to a graduate. Up to the

present there have been thirteen Tate Scholars, of whom eleven have been graduates of Victoria University. These include men who have attained some distinction in the Unitarian denomination like the Rev. W. G. Tarrant and the Rev. J. H. Weatherall, formerly Professor at Caermarthen College.

The Gaskell Scholarship was founded in 1879, the year after the Tate Scholarship. The circumstances of its foundation are these:—The Rev. William Gaskell, M.A., upon the completion of fifty years' ministry at Cross Street Chapel, was presented by his friends and admirers with a service of plate, now in the possession of the Manchester University, and the sum of £1,750, "to be used for the purpose of founding a scholarship to be associated with his name, and the particular character and object of which he shall determine." Mr. Gaskell expressed the wish that the scholarship might be tenable at Owens College in connection with the Unitarian Home Missionary Board, of which he was then Principal. The scholarship, of the value of £70, was to be held for twelve months, and to be awarded upon the result of an examination consisting of an English Essay, Greek, Latin, and Mathematics. The candidates were to be third year's students of the Board. For a time one examination served for the Gaskell and the Owens Scholarships, the former, as the more valuable, being given to the candidate who was placed first. At the first examination, it happened that Mr. James Fraser and Mr. Daniel Rees were bracketed equal by the examiners. Mr. Rees, however, allowed Mr. Fraser, as his senior, to take the more honourable scholarship, and so to him belongs the honour of being the first Gaskell Scholar. In 1895, as the result of changes in the College course, it became necessary to revise the conditions under which the Scholarship was held. Subsequently, it was offered for competition to students of the College of not less than one year's standing, and the standard of the

examination was raised. In 1914, as the result of negotiations between the staff, the Gaskell Scholarship Trustees and the Board of Education, it was agreed that candidates might be excused Mathematics who had already satisfied the requirements of the Victoria University Matriculation examination in this subject. Of nineteen Gaskell scholars, ten have graduated. The present Gaskell Examiners are the Rev. A. W. Fox, M.A., and A. E. Steinthall, Esq., M.A.

In 1895, the Durning Smith Scholarship, of the value of £90 a year, was founded by Miss Jemima Durning Smith for the purpose of assisting students of the College to take a degree at the Victoria University. The foundation was connected by the donor with the names of her father, Mr. John Benjamin Smith, M.P., and the Rev. John Rely Beard, D.D., his intimate friend and the founder of the Board. Mr. Smith, who was the first President of the Anti-Corn Law League, had been one of the original supporters of the Board, and was nominated a Trustee of Owens College under the will of John Owens. In his memory the Chair of English Literature at Owens College had been previously endowed by Miss Smith, her sister and brother-in-law. The Scholarship is awarded by the Trustees on the recommendation of the Committee, and is tenable for twelve months. The holder can be appointed *de novo*, but cannot hold the scholarship for more than two years. Mr. J. M. Bass was the first holder of the scholarship. Up to the present there have been eleven scholars, of whom nine have graduated at the Victoria University; one was unable to complete his course owing to a breakdown in health, and the other pursued a medical course.

In 1911, the Sharpe Hungarian Scholarship of the annual value of £110, was founded by Miss Emily Sharpe in memory of her father, Samuel Sharpe, Esq., formerly President of the College and its lifelong supporter. The object of the scholarship is to afford

opportunity to Hungarian students to take a course of study in Theology in connection with the Unitarian Home Missionary College. The scholarship is awarded by the Committee of the College on the nomination of the Ecclesiastical Representative Consistory of the Hungarian Unitarian Church. The scholarship is tenable for one academical session, but the holder may be reappointed for a second session on the recommendation of the Principal. The first Sharpe Scholar was Mr. Joseph Sigmond, appointed in 1914, but unhappily prevented by the European War from enjoying the advantages of his appointment.

The Hibbert Scholarships, unlike the foregoing, are not tenable at the Unitarian Home Missionary College. They are granted by the Trustees of the Hibbert Trust to honour graduates for the purpose of study at home or abroad with a view to preparation for ministry amongst those "who do not require for themselves or for their minister subscription to any doctrinal articles of belief." In 1899, Mr. H. J. Rossington, M.A., who had previously graduated in the Honours School of English Literature at the Victoria University, was elected to a Hibbert Scholarship, and has the honour of being the first student of the College to become a Hibbert Scholar immediately on leaving it. In all, four students of the College have been elected under the same conditions, representing the Schools of Literature, History, Philosophy and Classics. In addition, four students who proceeded to Manchester College for their theological studies, subsequently were elected Hibbert Scholars.

In 1855, Mr. Samuel Sharpe, the eminent Egyptologist and translator of the Bible, offered £5 to be given in two prizes to the most proficient students in Biblical scholarship at the Board. The first was won by William Binns, and the second by Henry McKean. The prize was afterwards increased to £10 and might be won by one student. Mr. Sharpe presented the prize

until his death in 1881. From that year it was given by Miss Emily Sharpe in memory of her father until 1910, when she generously rendered the prize permanent by a suitable endowment.

Other prizes were offered from time to time by friends of the College; notably, one for Greek by the members of the Missionary Conference, and another for Ecclesiastical History by Mr. H. A. Bright, M.A., who in 1872 became President of the Board. For several years also Professor Huidekoper, of Meadville Theological School, Pennsylvania, presented two of his works to the most proficient student in Church History and History of Doctrine. In connection with the Greek Prize a singular exhibition of conscientious scruples deserves to be placed on record. In 1868 Mr. J. G. Slater, who had won the Greek Prize, declined to receive it on the ground of his objection to the principle of prize-giving. Dr. Beard then offered it to the student who came second; he also declined to take it, and so did every retiring student in succession. Finally, it was handed over to the general funds of the institution.

In 1897, the Rev. J. H. Bibby, of Ballee, an old student of the College, offered £3 as a Greek Prize. It was won for the first time by Mr. J. Mason Bass. Since the date mentioned, the prize has been presented annually by the same donor.

In 1902, the "Harry Rawson" Prize for proficiency in English Literature was established. The friends of Mr. Rawson had presented him in that year with his portrait painted by Sir George Reid, now hanging in the Memorial Hall. The balance of the fund raised for the purpose, amounting to over £108, was, at Mr. Rawson's request, applied in founding the prize of five guineas which bears his name. Mr. Harry Rawson had been a member of the Committee of the Board from its foundation, Chairman of Committee for many years, President in 1880, and was a Vice-President at the time of his

death in 1908. He was a prominent Manchester citizen, the first Chairman of the Governors of John Ryland's Library, and a freeman of the city. The first examiner for the prize was Professor Herford, of Victoria University, who set as the subject of an essay to be written by candidates, "Citizenship in English Literature." The prize was first awarded to the present Warden of the College. Subsequently the prize was offered for the best essay written under examination conditions, but recently the original practice has been revived, and essays written during the vacation are submitted to an external examiner.

In 1914 the "Millson Prize" for proficiency in history was founded. The Rev. F. E. Millson (1829—1910) was for thirty-two years (1872—1906) minister of Northgate-End Chapel, Halifax. He was a regular contributor to *The Spectator* during the editorship of Richard Holt Hutton. His first wife was a cousin of Hutton, of the Rev. Charles Wellbeloved, and of Anna Swanwick, and his second wife a sister of the Rt. Hon. James Stansfeld. He was much influenced by both, entering into the intellectual traditions of the Swanwicks, and the social and political heritage of the Stansfelds. In his memory a tablet was placed in the Northgate-End Chapel, consisting of a copper plate set in an oak frame, and containing a portrait of Mr. Millson in bas relief. The design was the work of one and the portrait of another member of the Chapel. After the expenses connected with the memorial were defrayed a balance of £23 remained. This was increased to £55 and handed over to the College for the establishment of a Millson Prize for History.

APPENDICES

APPENDIX I.

PRESIDENTS, 1854—1914.

James Yates, Esq., M.A., F.R.S.	-	-	-	-	-	1855, 6
James Heywood, Esq., M.P., F.R.S., F.G.S.	-	-	-	-	-	1857
Edmund Potter, Esq.	-	-	-	-	-	1858
George Holt, Esq.	-	-	-	-	-	1859
John Grundy, Esq.	-	-	-	-	-	1860
Holbrook Gaskell, Esq.	-	-	-	-	-	1861
Frederick Chapple, Esq.	-	-	-	-	-	1862
Benjamin Heape, Esq.	-	-	-	-	-	1863
H. J. Preston, Esq.	-	-	-	-	-	1864
Henry Coppock, Esq.	-	-	-	-	-	1865
William Rathbone, Jr., Esq.	-	-	-	-	-	1866
Harold Lees, Esq.	-	-	-	-	-	1867
Samuel Sharpe, Esq.	-	-	-	-	-	1868
R. M. Shipman, Esq.	-	-	-	-	-	1869
Sir John Bowring, Kt.	-	-	-	-	-	1870
Joseph Lupton, Esq.	-	-	-	-	-	1871
Jas. Heywood, Esq., F.R.S., F.G.S.	-	-	-	-	-	1872
Hy. Arthur Bright, Esq., M.A.	-	-	-	-	-	1873
Richard Harwood, Esq.	-	-	-	-	-	1874
Richard Enfield, Esq.	-	-	-	-	-	1875
George Buckton, Esq.	-	-	-	-	-	1876
David Ainsworth, Esq.	-	-	-	-	-	1877
C. S. Grundy, Esq.	-	-	-	-	-	1878
C. J. Thomas, Esq.	-	-	-	-	-	1879
Harry Rawson, Esq.	-	-	-	-	-	1880
Herbert New, Esq.	-	-	-	-	-	1881
T. Chatfield Clarke, Esq.	-	-	-	-	-	1882
Archibald Winterbottom, Esq.	-	-	-	-	-	1883
Michael Hunter, Esq.	-	-	-	-	-	1884
William Long, Esq.	-	-	-	-	-	1885
Ald. Goldschmidt, Esq.	-	-	-	-	-	1886
Henry R. Greg, Esq.	-	-	-	-	-	1887
Frederick Nettlefold, Esq.	-	-	-	-	-	1888
J. S. Mathers, Esq.	-	-	-	-	-	1889
L. M. Aspland, Esq., Q.C., LL.D.	-	-	-	-	-	1890-91
Lt.-Col. Hy. Turner	-	-	-	-	-	1892

W. Blake Odgers, Esq., M.A., LL.D.	-	-	-	1893
The Right Hon. W. B. Bowring	-	-	-	1894
Herbert Bramley, Esq.	-	-	-	1895
T. Grosvenor Lee, Esq.	-	-	-	1896
Robt. Durning Holt, Esq.	-	-	-	1897
Sir Jn. T. Brunner, Bart., M.P.	-	-	-	1898
Frank Taylor, Esq.	-	-	-	1899
James R. Beard, Esq.	-	-	-	1900, 1
F. Monks, Esq.	-	-	-	1902
The Rt. Hon. John Ward	-	-	-	1903
James R. Beard, Esq.	-	-	-	1904
The Rev. C. C. Coe, F.R.G.S.	-	-	-	1905, 6
Grosvenor Talbot, Esq.	-	-	-	1907
Lt.-Col. Jesse Pilcher	-	-	-	1908, 9
Sir Ed. Durning-Lawrence, Bart.	-	-	-	1910, 11, 12
Rd. Durning Holt, Esq., M.P.	-	-	-	1913, 14

CHAIRMEN OF COMMITTEE.

R. M. Shipman, Esq.	-	-	-	1854-74
Harry Rawson, Esq.	-	-	-	1875-85
Thomas Diggles, Esq.	-	-	-	1886-88
Col. Jesse Pilcher	-	-	-	1889-1913
F. W. Monks, Esq.	-	-	-	1914

HONORARY SECRETARIES.

Rev. John Wright, B.A.	-	-	-	1854—1857
Rev. J. H. Hutton, B.A.	-	-	-	1855—1858
John Ashton Nicholls, Esq.	-	-	-	1854—1856
Thomas Diggles, Esq.	-	-	-	1858—1868
Rev. J. T. Whitehead	-	-	-	1859—1861
Rev. James Drummond, B.A.	-	-	-	1861—1870
E. C. Harding, Esq.	-	-	-	1868—1874
Rev. H. Enfield Dowson, B.A.	-	-	-	1870—1880
Francis Nicholson, Esq.	-	-	-	1874—1881
Rev. C. C. Coe	-	-	-	1880—1886
John Dendy, Esq.	-	-	-	1881—1893
Rev. J. B. Lloyd,	-	-	-	1886
Rev. Dendy Agate, B.A.	-	-	-	1887—1903
Ed. Talbot, Esq., M.A., LL.B.	-	-	-	1893—1910
Rev. E. L. H. Thomas, B.A.	-	-	-	1903—1911
P. J. Winsor, Esq.	-	-	-	1910—
Rev. G. A. Payne	-	-	-	1911—

LIST OF VISITORS.

Rev. Samuel Bache	-	-	-	1856
Rev. Thomas Hincks	-	-	-	1856
Rev. J. Hutton, LL.D.	-	-	-	1857—1860
Rev. Henry Green, M.A.	-	-	-	1859—1874
Rev. Russell L. Carpenter, B.A.	-	-	-	1859—1865
Rev. S. A. Steinhall	-	-	-	1866—1875
Rev. T. Elford Poynting	-	-	-	1874
Rev. Geo. Vance Smith, B.A., Ph.D., D.D.	-	-	-	1875—1879
Rev. James Black, M.A.	-	-	-	1875
Rev. Ed. Higginson	-	-	-	1876
Rev. J. E. Odgers, M.A.	-	-	-	1877—1878, 1895—1905
Rev. R. B. Drummond, B.A.	-	-	-	1879—1882
Rev. Alexander Gordon, M.A.	-	-	-	1879—1890
Rev. Philemon Moore, B.A.	-	-	-	1890—
Rev. J. E. Manning, M.A.	-	-	-	1892—1895
Rev. S. H. Mellone, M.A., D.Sc.	-	-	-	1906—1911
Rev. W. G. Tarrant, B.A.	-	-	-	1912—

TREASURERS.

Ivie Mackie, Esq.	-	-	-	1854—1874
Ed. C. Harding, Esq.	-	-	-	1874—1881
Francis Nicholson, Esq.	-	-	-	1881—1886
James R. Beard, Esq.	-	-	-	1886—1914
George Hadfield, Esq. (Deputy)	-	-	-	1900—1913
J. H. Brooks, Esq.	-	-	-	1914—

LIST OF TUTORS.

1854—1914.

Rev. J. R. BEARD, D.D. [1854—1874].
Rev. WILLIAM GASKELL, M.A. [1854—1884].
Rev. FRANCIS BISHOP [1856—1859].
Rev. J. H. HUTTON, B.A. [1859-60].
Rev. JOHN WRIGHT, B.A. [1860—1873].
Rev. BROOKE HERFORD, D.D. [1860—1875].
Mr. W. H. HERFORD, B.A. [1873—1875].
Rev. T. E. POYNTING [1874—1878].
Rev. JAMES BLACK, M.A. [1876—1889].
H. J. MARCUS, Esq., Ph.D. [1875—1880].
Rev. J. E. ODGERS, M.A., D.D. [1879—1889].
Mr. GEO. EVANS, F.R.S.L. [1881—1889].
Rev. C. T. POYNTING, B.A. [1881—1889].

Rev. A. GORDON, M.A. [1889—1911].
 Rev. J. E. MANNING, M.A. [1894—1910].
 Mr. L. D. AGATE, M.A. [1910—1911].
 Rev. S. H. MELLONE, M.A., D.Sc. [1911—
 Rev. H. McLACHLAN, M.A., B.D. [1911—

LOCATION OF COLLEGE.

Summerville is a fine Hall of Residence in Victoria Park, standing in extensive grounds, including Tennis Courts and Croquet Lawn. The Warden is a resident, and the Principal's house and garden adjoin the estate. Victoria Park is a large residential park, two miles from the centre of the city. In the park are two University Halls of Residence, beside Anglican and Methodist Theological Colleges, a Roman Catholic Seminary and several schools.

Four Unitarian Churches lie within a quarter of an hour's walk from Summerville; and in Manchester are seventeen Unitarian Churches, including two Domestic Missions. The importance of Manchester as a centre of Unitarian activity may be illustrated from the following figures. Out of two hundred and ninety-four Unitarian Churches in England, sixty-nine are in Lancashire, thirty in Yorkshire, twenty-two in Cheshire, and eight in Derbyshire—a total of one hundred and twenty-nine within easy reach of the College.

The commercial importance of Manchester is seen in the fact that within twenty miles from the Town Hall there is a population exceeded only by that of the Metropolis. Here, if anywhere in England, the great social problems of our time may be studied at first hand. In connection with the University there is a successful Settlement in one of the poorest districts of the city.

UNITARIAN HOME MISSIONARY COLLEGE, SUMMERVILLE, MANCHESTER.

STAFF AND EXAMINERS, 1914.

Principal—REV. SYDNEY H. MELLONE, M.A. (Lond.), D.Sc. (Edin.); Lecturer in History of Doctrine, Victoria University of Manchester; Examiner in Psychology in the University of Edinburgh; formerly Examiner in Philosophy in the Universities of London, St. Andrews, and Edinburgh.

Tutor and Warden—REV. HERBERT McLACHLAN, M.A., B.D. (Manchester); late Hibbert Scholar; Examiner in New Testament for Dr. Williams' Trust.



Summerville. View in the Grounds.

Visitors—Rev. PHILEMON MOORE, B.A. (Lond.); Professor of Semitic Languages and Hellenistic Greek, Presbyterian College, Caermarthen.

Rev. W. G. TARRANT, B.A. (Lond.), Minister, Wandsworth Unitarian Church, London; formerly Editor of *The Inquirer*.

Examiners for the Gaskell Scholarship—

A. E. STEINTHAL, Esq., M.A., late Fellow of Trinity College, Cambridge.

Rev. ARTHUR W. FOX, M.A., late Scholar of Christ's College, Cambridge.

Hon. Medical Officer—LEOPOLD LARMUTH, Esq., M.B., 96, Mosley Street.

Hon. Oculist—A. EMRYS-JONES, Esq., M.D., 10, St. John Street, Deansgate.

THEOLOGICAL CURRICULUM.

For the full Theological Course of three years, the following subjects will be studied during the three Sessions 1914-15, 1915-16, 1916-17. (Subjects marked with an asterisk are taken at the University; subjects not so marked, at the College.)

I. HISTORY AND INTERPRETATION OF THE BIBLE.

(i.) *New Testament.*

(a) History of the Text and Canon of the N.T. (1 year)—Dr. Mellone.

(b) Theology of the N.T. (1 year)—Dr. Mellone.

(c) Ethics of the N.T. (1 year)—Dr. Mellone.

(d) The N.T. in Greek :

The Gospels of Matthew and Mark and the Book of Acts (3 years)—Mr. McLachlan.

* The Epistles to the Romans and Ephesians and the Gospel of John (2 years)—Prof. Peake. (This course is usually taken only by Students reading for the B.D. Degree.)

(e) The Problem of the Fourth Gospel (1 year)—Dr. Mellone.

(ii.) *Old Testament.*

(a) History of the Canon and Text of the O.T. (1 year)—Mr. McLachlan.

*(b) The History, Literature, and Theology of the O.T. (1 year)—Prof. Peake.

**(c)* The O.T. in English: Gen. i.—xi., Isaiah i.—xxxix. (1 year)—Prof. Peake.

(d) The O.T. in Hebrew—Mr. McLachlan.

Junior: Gen. i.—viii. (1 year).

Senior: Books prescribed for the B.D. Degree, viz., Levit. xvii.—xx., Num. xvi.—xviii., Judges xiii.—xvi., II. Kings xxi.—xxiii., Is. xl.—xlvi., Jer. i.—vi. (2 years).

(e) Biblical Aramaic (Dan. ii. 4—vii. 28)—Mr. McLachlan.

Hebrew is optional for Students in the Special Aptitude Course, and Aramaic is optional for all Students.

(iii.) Apocrypha.

History and Interpretation of the Books in English (1 year)—Mr. McLachlan. (Whenever possible, this Course and VI *(d)* below will be given in the same Session).

II. FUNDAMENTAL IDEAS OF RELIGION (1 year)—Dr. Mellone.

The Philosophy of Theism, with special reference to the works of Martineau and William James.

III. *COMPARATIVE RELIGION (1 year)—Prof. Rhys Davids.

The Origin and Development of Religions. In each Session one of the Book-Religions is treated in greater detail.

IV. HISTORY OF CHRISTIAN DOCTRINE—Dr. Mellone.

(a) General Outlines of the History during the first six centuries (1 year).

(b) Special Subject: The Doctrine of the Atonement (1 year).

In these Courses the bearing of the History on questions in modern Christian thought is carefully kept in view.

V. ECCLESIASTICAL HISTORY.

(a) History of Unitarianism in England (1 year)—Mr. McLachlan.

(b) The Reformation on the Continent, with special reference to the Liberal movements (1 year)—Mr. McLachlan.

**(c)* Outlines of English Church History, with special reference to the Reformation (2 years)—Prof. Tout.

**(d)* General Church History, from the end of the Apostolic Age to the end of the fourth century (2 years)—Mr. Waugh.

VI. ADDITIONAL SUBJECTS.—During the three years three of the following Courses will be given by Dr. Mellone (one year each):—

(a) Psychology for Ministers and Teachers.

(b) Landmarks in the History of Ethics, *(a)* Greek, *(b)* Modern, chiefly English.

(c) Critical History of English Philosophy.

(d) The History and Interpretation of Jewish "Apocalyptic" Literature.

(e) The Origin of Christianity as a historic problem.

VII. ALTERNATIVE SPECIAL SUBJECTS FOR THE B.D. DEGREE.

Usually II., above, is taken under this head, but arrangements may be made for Students reading for the B.D. Degree, for whom a different choice is desirable.

VIII. HOMILETICS AND PASTORAL WORK.

The object of the College is primarily to prepare Students for effective work in the ministry, and its whole policy is shaped to this end. It aims to cultivate scientific scholarship not as an end in itself, but as a means to more efficient service.

In every Session occasional addresses are given by visiting Ministers and others on Homiletic and other subjects bearing on the practical work of the ministry.

Students during the Arts Course teach regularly in various Sunday Schools in Manchester, and the Theological Students preach regularly as required in Churches throughout the North of England and even in more distant centres. Morning Prayer is conducted daily by the Tutors and Students, who also take their turns in preaching at the weekly Service held in the Library, and every term a College Service is conducted by one or other well-known Unitarian Minister.

UNIVERSITY UNION, SOCIETIES, ETC.

Students of the Unitarian Home Missionary College are members of the University Union and the Athletic Union.

The Men's Union is a handsome building containing a Debating Hall, Reading Room, Library, Refectory, etc.

The Athletic Field, of twelve acres, lies about a mile from Summerville, and is used by the Football, Lacrosse and Hockey Clubs in winter, and the Cricket and Lawn Tennis Clubs in summer. There is a large pavilion on the ground.

The Holt Gymnasium is a modern building, fitted with apparatus on the system of the late Mr. McLaren, Director of the University Gymnasium, Oxford. It is open to past and present Students. The Instructor is Mr. David Cook, late Sergeant-Major Instructor at Aldershot.

The High Street Swimming Baths, five minutes' walk from Summerville, are the best equipped in the City.

The Societies in connection with the University are numerous, and include Historical, Philosophical, Literary and Theological Societies.

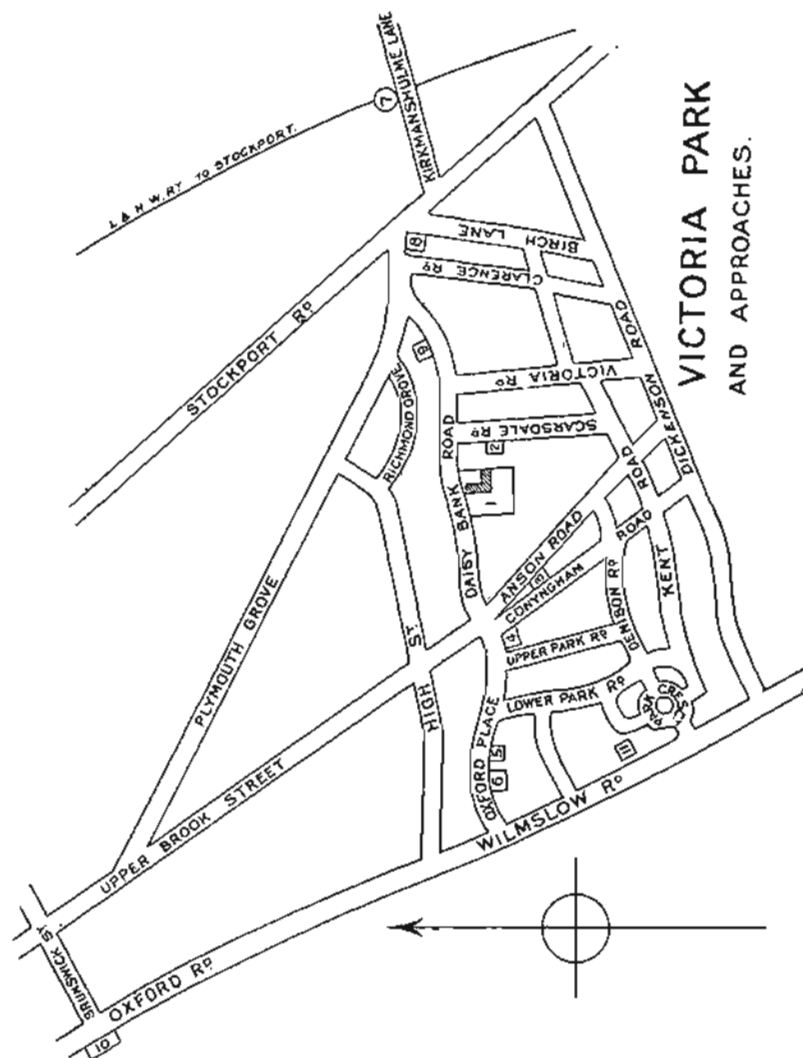
In connection with Summerville, there is a Union of Past and Present Students meeting once a term, when papers are read on theological and social questions. There is also an Athletic Union, comprising Cricket, Tennis and Football Clubs. At the close of the Session there is an Annual Dinner of past and present Students at Summerville, and an annual Cricket Match on the University ground.

RAILWAY STATIONS.

From London Road, Take Levenshulme or Stockport Car outside Station.

From Victoria, Take Levenshulme or Stockport Car in Deansgate or in Market Street.

From Central, Take Slade Lane or Victoria Park Car from Albert Square.



1. Summerville—College and Grounds.
2. Principal's Residence.
3. Dalton Hall.
4. Egeston Hall.
5. Hubne Hall.
6. Fielden Schools.
7. Longsight Station.
8. Longsight Free Christian Church.
9. Longsight Boys' Grammar School.
10. Victoria University.
11. United Methodist College.

APPENDIX II.

Admitted as Alumni from 4th December, 1854. The names of those now regularly engaged in the work of the Christian ministry are printed in *italics*; their present place of settlement is added. Known to be deceased (*).

- 1854* Broome, John
 Smith, James Blois
 *Harrop, James
 *Hopkinson, Elijah Whittaker
 *Binns, William
 Horn, Daniel
 *Squier, William Croke
 *Dunkerton, Herbert
 *Robinson, William Wynn
 *McKean, Henry
- 1856* Rushton, Adam
 Eachus, Henry
 *Heywood, Joseph
 *Smith, William Sunderland
 *Beaumont, George
 Fox, George
 *Wilkinson, Robert
 *George, John Joseph
- 1857* Street, James Christopher
 *Robinson, William
 Stone, James Benjamin
 *Biss, Charles Frederick
- 1858* Mitchell, William
 *McMaster, Alexander Hill
- 1859* Glover, Benjamin
 *Green, Noah
 Robinson, Samuel
 Briggs, James
 Scott, George
 *Oates, William
 *Willicott, Thomas
- 1860* Ellis, Henry Webb
 Whitworth, John
 *Timmins, Thomas
- 1861* Ride, George
 *Taylor, John
 *Allen, Edward
 *Fox, John
 *Hill, Henry
 *Thompson, David
 Birks, John
Austin, Henry, Cirencester
 *Payne, Alfred
- 1862 Banks, William
 Knott, William
 Dendy, Robert Cooper
 *Grant, Edward Richard
 *Berry, Daniel
 *Smith, Joseph
- 1863 Pollard, Joseph
 *Matts, David
- 1863 *Williamson, Henry*, Dundee (Unitarian Christian Church)
 Rushworth, Thomas
 Cadman, William George (*Owens Scholar*)
- 1864* Revitt, Francis
 *Braithwaite, James William
Birks, William, Diss
 Matthews, Joseph Hardinge (*Owens Scholar*)
- 1865* Slater, John George
 Rodgers, John William
 *Cuckson, John
 *Coleman, Edmund (*Owens Scholar*)
- 1866* Leyland, Thomas
 Walker, Benjamin
 *Miskimmin, John
 *Brunton, William (B.D., *Harvard*)
 *McDonald, James
 *Whitham, Charles Lawrence
- 1867* Harrison, William
 *Buckley, Abel
 Turland, Ephraim (*Owens Scholar*)
 Thomas, Halliwell
 *Peaton, Timothy Arthur
 Ashworth, Alexander Osborne
- 1868 *Knaption, William James*, All Saints
 Sutton, Woodbridge
Hirst, Joseph Crowther, Gateacre
 McDowell, John (*see 1871*)
- 1869* Frecston, William
 *Broadrick, Thomas Bennett
- 1870 *Dale, John*, Selby
 Smith, John Henry (*Owens Scholar*)
 Smyth, William Rodger
 *McCullough, William
- 1871* Matthews, William
 Dare, Henry Morgan
 *McConnochie, James
 Agar, William
Key, William Simpson, U.S.A.
Rylett, Harold (*see 1874*)
 McDowell, John (*Owens Scholar*)
- 1872* Taylor, William John
 *Spencer, William Luther
 Rishton, Edward
 Bollard, Edwin Henry
- 1873 *Davis, David*, Billingshurst
 Moore, Joseph
 *Mellor, William
Lazenby, Albert, Lynn, Mass., U.S.A.

- 1874 Rylett, Harold, Tenterden
Osler, Charles Henry, St. John's,
Warley, Halifax
Wright, John James (F.R.S.L.),
Chowbent
Moore, John
1875* Crooks, English
Moore, Philemon (B.A.), Prof.
Carm. Coll. (Hibbert Scholar,
Hibbert Fellow)
1876* Mason, William
Holden, Alfred Müller, Kirkstead
*Fraser, James (Gaskell Scholar)
Rees, Daniel
*Stead, James Edward
Bowie, William Copeland, Secre-
tary, B. & F. U. A.
*Harrison, Joseph
Mills, Herbert Vincent, Kendal
1877 Thompson, Samuel
*Thomas, Frederic
Farquharson, Alexander (Tate
Scholar), Maidstone
Shanks, William Rose, Holbeck,
Leeds
Kelly, John Alexander, Dunmurry,
Co. Antrim
1878 Ruddle, James, Newport, Isle of
Wight
Fielding, William
Holt, Peter, Astley
Lancaster, Alfred
Smith, Harry Bodell, Blackpool
(South Shore)
Davies, William Jenkin (Gaskell
Scholar)
*Blair, Francis Martin
1879 Tarrant, William George (Tate
Scholar, B.A.), Wandsworth
Taylor, Felix (B.A.)
Stronge, James Edmund, Kidder-
minster
Thomas, Emmanuel Lewis Henshaw
(B.A., Hibbert Scholar), Man-
chester (Cross Street)
*Woolnough, Arthur
Pollard, John Channing (Owens
Scholar), Lancaster
Brettell, Samuel Sidaway (Gaskell
Scholar, M.A.)
1880* Hall, James
Ringrose, Martin
Bibby, Joseph Henry, Ballee, Co.
Down
1881 Roper, Charles (Tate Scholar,
B.A.), West Kirby
Ellis, John (Gaskell Scholar),
Stalybridge
- 1882 Jones, Owens James, St. John's,
Granborough, Winslow
Cowan, Charles
Turner, Alfred (Owens Scholar),
Templepatrick, Co. Antrim
1883 Peach, Charles, Manchester
(Chorlton-cum-Hardy)
Spedding, Thomas Perkins, Van
Missionary Agent, B. & F. U. A.
1884 Lewin, George Walter
*Atack, William Edward (Gaskell
Scholar)
Lansdown, George, Chichester
*Lyttle, Richard (Tate Scholar)
1885* Gove, Robert
King, Robert Maxwell, New-
townards, Co. Down
Holmshaw, William, Ilminster
1886* Shaw, Frank
Pole, Herbert (M.A.), St. Peter and
St. Paul, Ospringle, Faversham
1887 Pegler, George (Gaskell Scholar,
B.A.), Crewes
Payne, George Andrew, Knutsford
Weatherall, John Henry (Tate
Scholar, M.A.), London (Essex
Church)
1888 Geary, Joseph
Haycock, Harry Edward, Man-
chester (Urmston)
Burgess, Walter Herbert (Gaskell
Scholar, B.A.), Plymouth
Parry, Alfred Ernest, Liscard
1889 Travers, Charles, Manchester
(Bradford)
Price, William George (Gaskell
Scholar), Hale
Hall, William Charles (Tate
Scholar, M.A.), Northampton
Pearson, John Arthur (Gaskell
Scholar), London (Lond. D.U.S.)
Williams, David John, Killinchy
and Ravara, Co. Down
1890 Miskimmin, Joseph Alexander
(B.A.), Glenarm, Co. Antrim
1892 Magill, John Joseph (B.A.), Rade-
mon, Co. Down
Barron, John, Ballyhemlin, Co.
Down
Bass, James Mason (Durning Smith
Scholar, M.A.), Bury (Chesham)
1893 Hall Alfred (Tate Scholar, Hibbert
Scholar, M.A.), Newcastle-on-
Tyne
Rose, William Henry, London (Rhyll
Street Mission)
*Smedley, Frank Percival

- 1894 Shakespeare, Thomas
Rossington, Herbert John (Durning
Smith Scholar, B.D., M.A.,
Hibbert Scholar), Belfast (Rose-
mary Street)
Roberts, Henry David, Liverpool
(Liverpool D.M.A.)
Marsden, William George, Bally-
carry, Co. Antrim
Smith, Arthur Cobden, Colne
1895 Davison, Alfred, Dromore, Co.
Down
Vaughan, Frank Heming (Tate
Scholar, B.A.), Gee Cross, Hyde
(co-pastor)
Worthington, Joseph (Gaskell
Scholar, B.A.), Heywood
1896* White, Henry Kelsey
Schroeder, William Lawrence
(Durning Smith Scholar, M.A.),
Halifax
1897 Evans, John (Gaskell Scholar, B.A.),
Rochdale
Dawtre, Henry (Gaskell Scholar,
B.A., Tate Scholar), Dundee
(Free Religious Movement)
Phelps, George Leonard, Holy-
wood, Co. Down
Jenkins, Evan Oliver, Llwynrhy-
dowen and Capel-y-fadfa
Thompson, Eustace, Cairncastle,
Co. Antrim
1898 Jones, Simon (Durning Smith
Scholar, B.A.), Swansea
Nazarian, Kevork Garabed (Ph.B.)
1899 McLachlan, Herbert (Durning
Smith Scholar, B.D., M.A.,
Hibbert Scholar), Tutor and
Warden, U.H.M. College
Thackray, Edgar (Gaskell Scholar,
Durning Smith Scholar, M.A.,
B.D., Hibbert Scholar, Ph.D.),
Stand
Davies, David R., Manchester
(Blackley)
1900 Short, Henry Fisher, Park Lane,
Wigan
Holt, Felix (Gaskell Scholar, B.A.,
Tate Scholar), Ballymoney, Co.
Antrim
1903 Morgan, Edward, B.A. (Tate
Scholar), Bolton (Unity)
Short, Walter, B.A. (Gaskell
Scholar, Durning Smith Scholar),
Bootle
McMullan, William, Rawtenstall
- 1904 Davies, William Thomas (Gaskell
Scholar), Newport (Mon.)
Grayson, Albert Victor
Bowen, Samuel Evans, Crumlin,
Co. Antrim
1905 Munn, Thomas, Padiham
Watkins, Mathew, Moneyrea, Co.
Down
Warnock, Hugh, Walsall
Davies, John Dare (Gaskell
Scholar), Clough, Co. Down
Bushrod, Walter Thomas, Chorley
1906 Davies, James Glynne, Banbridge,
Co. Down
Jones, Norman John Hawthorn,
Ashton-under-Lyne
Short, James Horace, Blackpool
(North Shore)
Clare, Lawrence (Durning Smith
Scholar), Hull
Kiss, Sándor (Hungarian Student)
1907 Taylor, Harman (Gaskell Scholar,
Durning Smith Scholar)
Davies, John Apwilym, Cefn-Coed
Redfern, Lawrence (Gaskell Scholar,
M.A., Hibbert Scholar), Norwich
Burgess, John S., Flowery Field
Benczedi, Pál (Hungarian Student)
1908* Hoole, Douglas
Davies, David Richard
1909 Piggott, William Josiah, London
(Blackfriars Mission and Stamford
Street Chapel)
Evans, Evan Glyn, Dudley
1910 Godding, Percival, Ballyclare, Co.
Antrim
Salmon, Thomas Meurug
Ewbank, James Herbert (Durning
Smith and Tate Scholar), B.A.
Biggins, Charles, B.A.
Jones, Herbert Hugh Ceiron,
Hinckley
Lord, Joshua, Pudsey
Barnes, Herbert
Maw, John William (Durning Smith
and Gaskell Scholar)
Phillips, William Priestley (Gaskell
and Durning Smith Scholar)
1911 Bounds, James Harvey
Whitford, Albert
1914 Smith, Charles
Cottier, Fred
Mossop, Stanley
Piper, Charles Arthur
Mercer, Charles E.
Jones, G. Randall, B.Sc.
Rowley, Tom

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