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UNITARIANISM IN AMERICA.

By George Willis Cooke.

The histories and books of reference usually state that Unitarianism in New England began in 1815; but the spirit that found expression in it was brought to America with the Pilgrims and the Puritans. Its origins are not to be sought in the religious indifference and torpidity of the eighteenth century, but in the individualism and the rational temper of the men who settled Plymouth, Salem and Boston. Its development is coextensive with the origin and growth of congregationalism, even with that of Protestantism itself. Not being a creed or a sect, its essential truths and its spirit are at the heart of all modern Christianity and of every attempt to make of it a great world-philanthropy or to bring it into harmony with philosophy and science. So long as New England has been in existence, for so long, at least, has Unitarianism in its motives and its rational temper been at work in the name of toleration, individualism and the spirit of free inquiry.

In the broad and prophetic ideas of John Robinson, in the intense love of liberty of Sir Henry Vane, in the sturdy sense and rational judgments of John Winthrop, in the humanitarian spirit of Sir Richard Salstonstall, in the fidelity of Roger Williams to toleration and his keen insight into the meaning of soul liberty, what is now called Unitarianism in this country had its beginnings. Even if these men were Calvinists in theology, as was the fashion of thought in their time and place, yet they set going a way of thinking and of regarding human duties that caused their successors to break away almost inevitably from their teachings. In so far as they loved political and religious liberty, fostered the spirit of free inquiry, sought to reduce Christianity to faith in Christ and single-hearted confidence in the Bible, and applied reason to the interpretation of religion, as they did to some extent in all these particulars, were they preparing the way for Unitarianism.

Three tendencies of the founders of New England became in time the most characteristic features of what is known as liberal Christianity. The Pilgrims, and in lesser degree the Puritans, were democrats, or what we now know as individualists. They held more strongly than was done in Europe in the seventeenth century to the conception of personal loyalty to Christ, and salvation they made distinctly individual in their theory of conversion. In fact, to them the individual man was in every direction the central force,—in religion, in politics and in morals. This led to those
frequent assertions of individual opinion with which the founders of Massachusetts had to contend, and which, as soon as outward restriction was removed by William and Mary in their demand for toleration, showed itself in a constantly growing and widening expression of individualism in politics and religion. Throughout the eighteenth century was developing that democratic spirit which found manifestation in American independence and the Unitarian movement.

Another tendency was that towards simplification in religion, which in stated and were such as are fundamental in the beliefs of Christians of every sect and party. Such was the nature of the covenants that they permitted of indefinite growth in opinion and belief; and in a number of instances they are still retained by churches that have become Unitarian. The constitution of these churches not being creedal, when individuals became liberal they could be retained as members without difficulty; and in time the church itself could as easily join the broader company. This tendency was fostered by that spirit of church independency which became one of the chief characteristics of

JAMES FREEMAN.

CHARLES CHAUNCY.

From the painting in the Massachusetts Historical Society's Collection.

time became the most distinguishing feature of Unitarianism. In the covenants of all the early churches, including almost without exception those formed in the seventeenth century, there is nothing in the form of a creed or of doctrinal statement. The covenant was an expression of obligation, of personal loyalty to Christ as the head of the church, of individual desire for his guidance and inspiration, and a pledge of those accepting it that they would be loyal to each other in Christian admonition and charity. While the covenants were not free by any means from doctrinal implications, yet these were simply

NOAH WORCESTER.
New England congregationalism from the end of the seventeenth century.

A third tendency was that towards rationalism in the interpretation of the Bible, which manifested itself from the very beginnings of New England. The eager and inquisitive searching of the Bible on every occasion and in regard to every human concern, instead of keeping men loyal to the Puritan doctrines, silently and irresistible led them away from those teachings. The people were taught to seek the Bible as the direct and authentic revelation of God, the final court of appeal in religion, morals and politics alike, and that every man and woman had the right to search it for himself. The growing individualism would not rest contented with the old explanations, but every passage was discussed, all the doctrines were every day brought anew to the test of common sense and applicability to human needs. There could be but one result of such demands upon such a people, that there should slowly but surely come new interpretations into acceptance. This is what we see tak-
ian movement. It was a movement rather than a sect or a creed, an assertion of free will in morals and democracy in religion, and was a part of that growing tendency of Protestantism to find and to remain faithful to its own spirit.

From the study of the Bible with assiduous purpose, and from the reading of English books as opportunity offered, albeit not with too great frequency, came Arminianism. In the sermons of the time it was said that, while grace is the way of God’s method, men ought of themselves to live good lives, and this would help to the coming of the supernatural grace to its own work. Then the preachers dared to say that faith is not all, and that good works authenticate it and give it meaning. These seem very commonplace things to say now, and nobody thinks of denying them; but they were great new truths at the begin-

ning of the eighteenth century, and truths that were called heresy with a great deal of anger and sharp criticism. Such Arminianism as there was, however, can be best described as a part of the growing democratic impulse of the time, the searching for freedom of the individual and his right to utter his own mind, rather than any definitely formulated departure from Calvinism. So far as culture was advancing or coming to have any meaning for a man here and there, it was a part of the same tendency.

Then came the Great Awakening, one of the most remarkable and far-reaching religious manifestations in its effects that this continent has ever witnessed. It revived Calvinism into new life and power. It found in Jonathan Edwards one of the greatest thinkers our country has produced; and such was the intellectual quickening which he gave to the theology of the eighteenth century that a long succession of strong preachers modified Calvinism in many subtle ways. New
individualism should rebel, in the name of the Bible and because Christ said nothing of like pur-
port.

Before the revival had come to an end a new problem presented itself to inquiring minds, that of the relations of Christ to God. Rebelling against the tritheism that was taught in the name of Calvin, and having no philosophy by means of which to work out a larger conception of their relations to deity, they fell back on a purely practical interpretation, and said that as the son is subordinate in the house of his father, so is Christ in his position with reference to God. The technical name for this view is Arianism, from the name of a famous theologian of the third century. To some extent this doctrine came over from England, but much more largely it was worked out from the pages of the Bible itself, by men who loved its every word and held it their highest duty to find just what it means, as God gave it to man for his instruction. Many were the pamphlets printed in affirmation or denial of these opinions, and men came to be known as Arians who did not love the name nor wish to be so condemned.

First Church, Plymouth.

Churches were organized as the result of the revival, the congregations were largely increased, and religion became a more vital and practical interest; but there was also strong reaction, many rebelled against the excesses and follies of the revival, and Arminianism spoke out clearly and strongly. To the revival is due what has been called the New England theology; and to it is also due the Unitarian movement. To understand this it must be kept clearly in mind that the Calvinism of the eighteenth century was on the one hand tritheism and on the other fatalism. A trinity of manifestations was not then taught, but that there are three distinct divine beings—working to one end, it is true, but three persons none the less. The sovereignty of God was so taught as practically to mean fatalism of the grimmest and most pitiless kind, man being held absolutely subject to the tyrannical will of a merciless deity. Such being that which was taught as Calvinism, albeit far enough from what Calvin himself gave to the world in his system, it is not surprising that a people aspiring to the spirit of democracy and to the full intent of indi-

Henry W. Bellows.
The chief opponent of the excesses of the revival was Charles Chauncy of the First Church in Boston, who was a strong preacher, a ready writer, and a man of sound judgment and wisdom. He printed many sermons and wrote a dozen books, some of them presenting the Arian doctrine and some of them affirming universal salvation; but always he was vigorous, wise and effective. He was one of the leading preachers in New England from a pulpit which he occupied for sixty years, dying in 1787. In the West Church of Boston, from 1747 to 1766, was Jonathan Mayhew, and he was without question the most influential preacher in New England during the eighteenth century, not by reason of the numbers who heard him, but in the character of the men whose opinions were shaped by him. He distinctly rejected the doctrine of the trinity and affirmed the simple unity of God. Almost alone of the preachers of his time his sermons can be read now with interest and satis-
faction, so broad were they and so modern in spirit. With these men should be named Ebenezer Gay of Hingham, Samuel West of New Bedford, Jeremy Belknap of Boston, William Bentley of Salem, Ezra Ripley of Concord, James Freeman of Boston, and many more.

What these men affirmed was a religion adapted to human needs, that would give to men deep pieties and profound spiritual convictions. They had no scheme of theology to defend, and they widely differed from each other. Some went only so far as to believe that man is free to serve God from the motives that are natural to him; others held to the subordinate but supernatural and preexistent nature of Christ; and others maintained that broadness and liberality should characterize the work of every Christian teacher. This individualistic tendency was showing itself everywhere, in the infidelities that came over from France at the time of the Revolution, in the growth of the Baptist denomination and its noble warfare for separation of Church and State, in the appearance of the Universalists in many parts of the country and the rapid spread of their doctrines, and in the rejection of creeds and metaphysical doctrines on the part of several bodies calling themselves Disciples or Christians. These movements and several others of the last years of the eighteenth century were really of kindred nature in their democratic spirit and in their assertion of a strong individualism. They carried Americanism over from the realm of politics into that of religion, and in them the common people spoke for humanitarianism and equality.
With the beginning of the nineteenth century Unitarianism was named with that name, though the substance of its teaching had been heard for more than half a century. It was not a word of preachers only, nor the outgrowth of mere theological speculation in the study, for its aim was practical far more than theoretical. As early as 1777, Timothy Pickering, Secretary of State under Washington, whose home was in Salem, Massachusetts, became a Unitarian. In 1797 Joseph Story worked his way into Unitarianism while a student at Harvard. Several years earlier John Adams had arrived at the same conclusion, as did Thomas Jefferson. With these men might be named many statesmen, merchants, physicians, lawyers and teachers, who went the same way from the same causes.
tarian beliefs. In 1805 were published Hosea Ballou’s “Treatise on the Atonement,” which was unequivocally Unitarian, although written by a Universalist, and John Sherman’s “One God in One Person Only.” Five years later appeared Noah Worcester’s “Bible News of Father, Son and Holy Ghost,” which was widely read and caused much discussion. In 1803 The Monthly Anthology was begun in Boston, the first genuinely literary magazine published in the country, which was edited by William Emerson and Samuel C. Thacher, pastors of Boston churches that were on the liberal side. They were aided by Dr. Gardiner, the rector of Trinity Church, Joseph Buckminster of the Brattle Street Church, and others of like character and love of learning, who organized themselves into the Anthology Club for the management of the magazine, and who started a reading room that grew into the Boston Athenæum, now the best working library in the country. After a little The Anthology spoke out on the liberal side, and its pages began a defence of a broad and tolerant Christianity. But most important of all in causing discussion was the election of Henry Ware, a country minister at Hingham to the Hollis professorship at Harvard, a position that made him the pastor of the college congregation and the moral instructor of the undergraduates. This act was regarded by the conservatives with great concern,
the Federal Street Church, made reply, saying that he and his friends were not humanitarians, as were the English Unitarians, that they regarded Christ only as of lesser authority and power than God himself, and that they were in no sense cowards in refusing to preach on questions of a controversial character. They had not left their congregations in any doubt, however, as to the positions they held or the motives that actuated them. It is not now necessary to follow this and other discussions. They were not altogether creditable to either side, and if a little more toleration had been exhibited the separation that followed might have been avoided. There was not one
of the men on the liberal side in 1815 or 1825 who had gone more widely astray from Calvinism than have scores of the leading preachers in the Orthodox Congregational churches of the present day.

From 1815 onwards for twenty years was the period of division in the "standing order" of New England, in that congregational body of churches that had been the heart of its life from the beginning. This divisive process was complicated with considerations of the ownership of church property, with political questions as to the rule of the leading men generally gone with him in calling theirs a "movement" and not a sect. So strong has been this feeling on the part of this "unsectarian sect" that it has been impossible to create in it those methods of proselyting that have been widely acceptable in other religious bodies.

In 1813 was begun the publication of The Christian Disciple by Noah Worcester, which grew in 1824 into The Christian Examiner, which continued until 1869 as an able and independent journal of the liberal religion. In 1821 The Christian Register began its noble career as a weekly journal devoted to the Unitarian cause. As early as 1815 The North American Review entered upon its long career, and deserves mention

or the body of the common people, and with the problem of the relations of Church and State. After the separation there was manifested in the liberal churches a strong tendency to independency, on the part of many of the older and richer societies, and also a spirit of individualism on the part of the men who were the most prominent and influential. These tendencies made it difficult to organize a new denomination; and what most of the liberal men desired was to keep clear of every phase of the sectarian spirit, so hateful had it become to those who had felt its blight upon them. Such men as Channing refused to join in organizing a new religious body, and the Unitarians have
in other parts of New England, to which should be added less than a dozen west of the Hudson River. These churches were thoroughly imbued with the spirit and methods of independency and little inclined to act with each other. They were devoted to all the philanthropies, giving largely for charitable purposes and for the founding of colleges and other educational institutions. In Boston societies of every kind were organized in behalf of reforms and charities, for helping seamen, for promoting temperance, for the protection of children, for spreading the Bible broadcast, and for a hundred other good causes, in aid of which Unitarians were zealously active; in fact, they furnished the money and the working force in nearly every one of them.

Two of the men who were leaders in this kind of work may be mentioned as especially noteworthy in their charitable activities. The first of these was Noah Worcester, who has been called "the Apostle of Peace," for he organized the first peace society in the world and edited

here, because for fifty years it was edited by such Unitarians as Edward Everett, Jared Sparks, John Gorham Palfrey and Andrew P. Peabody, while during the same period nearly all its contributors were of the same religious party. This was not because other writers were excluded, but because the men and women who were attracted to such a periodical and were best fitted to furnish the contributions suited to its pages were Unitarians. At the same time the Unitarians were furnishing the governors, congressmen, judges and other leaders of political and social life in Massachusetts and the great merchants and manufacturers who were building up her economic interests to a high state of development. The people selected them to govern the State because they did it well and honestly, although they were undoubtedly in the minority of voters.

When the division in congregationalism took place, the Unitarians had only about one hundred churches in Massachusetts and about twenty-five
for several years the first periodical advocating that cause. He was zealously devoted to the promotion of this reform and gave to it many of the best years of his life. With him should be named Joseph Tuckerman, who began in 1826 his splendid work as the minister to the poor in Boston. He left a country parish at Chelsea to live with the poor and to devote all his energies to the promotion of their interests. All the modern ideas on the subject of helping the poor, whatever has been accepted under the name of associated charities, were put into practice in Boston before 1830 and advocated by him in his reports and in his books. His work grew into the ministry-at-large and then into the Benevolent Fraternity of Churches, with its numerous chapels and faithful ministers. The cause of the poor and the cause of peace had their first organized recognition in this country with the Unitarians, who stood in the same relation to the temperance reform movement of the same period, as well as the formation of the first Bible society in this country.

Dr. Tuckerman was at first the domestic missionary of the American Unitarian Association; and to give him his parish amongst the poor was almost the first task it entered upon after its organization in May, 1825. Chief among the men who brought this organization into existence were Ezra Stiles Gannett, then the youthful associate of Dr. Channing, and Henry Ware the younger, then the minister of the Second Church in Boston. Neither of these men was sectarian in aim or method; but they wished to work with those who thought as they did, and they wished to have an opportunity of doing something to aid the cause which they had at heart, the restoration of the simple religion of Jesus Christ. Associated with them was Aaron Bancroft, the minister of the Second Church in Worcester, who became the first president of the new organization, with Gannett as the secretary. This society began in a very small way, but with earnest conviction and purpose. It entered at once upon its work of aiding feeble churches, sending missionaries to the West, pub-
lishing tracts and books, seeking the fellowship of Unitarians in England, Geneva, France and Hungary, and doing what it could to promote the same cause in India.

Compared with the activities of some of the great missionary societies, the work of the Unitarian Association has been very small, and especially have the contributions it has received been at the extreme of beggarliness, compared with the wealth of churches and individuals taking the Unitarian name. This has not been on account of any lack of philanthropic spirit on the part of individuals or churches, nor from any unwillingness to give. The giving has been free in all other directions, and with an almost unstinted generosity; but it has not been into sectarian channels or for purposes upon which the Unitarian name could be placed. There has been an almost morbid dislike of denominational proselyting and of giving from motives that are sectarian in their nature. In spite of this strong influence always working against it, the American Unitarian Association has accomplished a large amount of useful and important work. Fully one-half the churches now taking the Unitarian name in New England have been aided by it, and very
beth P. Peabody and Mrs. Horace Mann in their advocacy of the cause of the kindergarten had its strength in their Unitarian conceptions of personal growth and individual culture. At the present time it is fitting that the leading educator of the country, who has done more than any other to advance university training to the position it ought to occupy and to give true direction to educational ideals, should be a Unitarian. The time was when Harvard was severely condemned for its liberal religious position; but it has justified itself to the country, and its methods are now widely accepted. It may be that only one who is the product, to the third or fourth generation, of Unitarian training could take the place that President Eliot now fills as the head of Harvard University and the educational leader of the country.

If Unitarians have been slow in what are called missionary labors, they have been more than generous in their helping of educational interests of all kinds. To the aid of the negroes they sent many teachers after the close of the civil war, and they have continued such work since. They have contributed to the Atlanta University, the Hampton Normal and Agricultural Institute and the Tuskegee Normal and Industrial Institute, the aid being given by individuals and churches, however, and not through distinctly denominational channels. Another important work has been the ministry of education in the South carried on for nearly twenty years by Rev. A. D. Mayo, aided by the Unitarian Association and by individuals and churches connected with the Unitarian body. Perhaps no work done in the South has been larger in its results or more effective in bringing the educational methods employed into harmony with modern ideals. Mr. Mayo has lectured in every southern state, visited every higher educational institution, brought his influence to bear upon all leaders of opinion, and given broad direction to plans and methods for the future in every part of the wide region he has traversed, from Maryland to Texas and from Kentucky to Florida.

It is characteristic of Unitarians that they have not
attempted to carry on the kind of educational work that gives to the Orthodox Congregationalists so long a list of denominational colleges and theological schools. They have preferred to work through the institutions that are sanctioned by the State and therefore belong to all the people. What they believe in is far better represented by Cornell, Michigan or Minnesota University than by Antioch or the most successful of denominational colleges. In fact, their work of this kind is too small to deserve even a mention, for they distrust sectarian education as much as sectarian missionary propaganda. The theological school in connection with Harvard University was the first to begin its work in this country, and it has always been generously helped by Unitarians; but for many years it has been wholly unsectarian, devoted to the scientific study of theology. At Meadville, Pennsylvania, is a Unitarian theological school; but it is of less importance to Unitarians themselves than is the institution that places religion above sect and party.

No generous cause has ever been without its Unitarian advocates, however unpopular it might be. That the Unitarian denomination did not as a body take the lead in the antislavery movement must be now a cause of sincere regret, but the reason of this failure must be found in its extreme individualism, that rebelled against any attempt to control the opinions and actions of others. In sentiment and in conviction the Unitarians were from the first committed to the cause of freedom and humanity, but their sensitiveness to individual rights made them cowards where they meant to be generous. As in the case of no other denomination, however, the majority were opposed to slavery; and a list of those who devoted themselves to the antislavery cause would be a long one. If Dr. Channing spoke reluctantly he spoke bravely and with profound earnestness. His book on slavery and his addresses had a wide-reaching and great influence. No one could have spoken with greater courage or more entire devotion than Samuel J. May, Samuel May, William Henry Channing, Theodore Parker, John Pierpont, James Freeman Clarke, William H. Furness, and many others. At an antislavery picnic held August 1, 1843, which was largely attended from Boston and the surrounding towns, all the speakers were Unitarian ministers, including John Pierpont, Caleb Stetson, Charles Follen and Robert C. Waterston. This is indicative of how individuals responded to a cause so thoroughly in harmony with Unitarian convictions, however faithless denominational action may have been.

The Unitarians have always had in their pulpits a goodly number of preachers of national reputation and leadership. In his time no one commanded a wider moral and spiritual influence than Dr. Channing; and Theodore Parker was a leader who aroused much opposition, but has gradually won many to his way of thinking. For commanding intellectual power few preachers have
equalled Orville Dewey, Frederick H. Hedge, Cyrus A. Bartol and William H. Furness. In the time of the civil war, Henry W. Bellows was everywhere known as a great preacher and as the president of the Sanitary Commission. It is the testimony of all that Starr King saved California to the Union; and when his influence brought $100,000 to the Sanitary Commission, with equal sums following in rapid succession, it gave that organization an opportunity to do a great and wide-reaching work. No one for the past forty years has been listened to more widely or with greater delight than Edward Everett Hale, even by the multitude who did not know that his Lend-a-Hand movement, King’s Daughters and other similar organizations are characteristically Unitarian in their spirit. While Robert Collyer, Minot J. Savage, Thomas R. Slicer, W. W. Fenn, Jenkin Lloyd Jones, Charles G. Ames and Samuel M. Crothers are in the pulpit, it cannot be said that the Unitarians have lost anything of their influence as the spiritual leaders of their time and country.

For scholarship the Unitarians have always received much credit, their ranks having included such scientists as Louis Agassiz, Benjamin A. Gould, Jeffries Wyman, Benjamin Pierce, Nathaniel Bowditch and Maria Mitchell; and at the present time Col. Carroll D. Wright of the National Bureau of Labor, and President David Starr Jordan of the Leland Stanford Junior University sustain that record. In the list of historians they have had George Bancroft, George Ticknor, J. L. Motley, W. H. Prescott, Francis Parkman, John G. Palfrey, Jared Sparks, Richard Hildreth and John Fiske. Among the great jurists and lawyers they have included John Marshall, Joseph Story, Theophilus Parsons, Samuel F. Miller, Walbridge A. Field, John Lowell, Joseph H. Choate, George Ticknor Curtis, Fisher Ames and Harrison Gray Otis.

Four of the presidents of the United States have been Unitarians,—Thomas Jefferson, John Adams, John Quincy Adams and Millard Fillmore. Two others, Abraham Lincoln and James A. Garfield, were of a way of thinking that brought them into harmony with Unitarians as to their conceptions of Christianity. Of statesmen and political leaders the number is too great to mention more than here and there a name; but Benjamin Franklin, Edward Everett, Charles Sumner, Daniel Webster, Charles Francis Adams, John C. Calhoun, Josiah Quincy, Justin S. Morrill and George F. Hoar must not be omitted. Such names as those of John A. Andrew, George S. Boutwell, Alphonso Taft, John T. Bagley, Horace Davis, John D. Long, George William Curtis, Dorman B. Eaton and William B. Allison are also to be mentioned.

The Unitarians may also claim a very considerable number of the leaders of business, commerce and industrial progress, including Amos Lawrence, Ezra Cornell, Jonas G. Clark, Abbott Lawrence, Henry P. Kidder, Peter Cooper, Enoch Pratt and John A. Lowell, the founder of the Lowell Institute in Boston. Here also may be placed the names of such philanthropists and leaders of reform as Dorothea Dix, Samuel G. Howe, Henry Bergh, Mary A. Livermore, Mary Hemenway, Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Julia Ward Howe and Josephine Shaw Lowell.

Of the great authors and poets of the country, the Unitarians may claim Emerson, Hawthorne, Longfellow, Bryant, Lowell, Holmes, Thoreau, Higginson and Howells. Bayard Taylor also, Louisa M. Alcott, Margaret Fuller, Bret Harte, Lydia Maria Child, Helen Hunt Jackson, Harriet Prescott Spofford, Richard H. Stoddard, Edwin P. Whipple, James T. Fields and George Ripley are to be numbered. Among the artists have been William W.
Story, Harriet Hosmer, Charlotte Cushman, Fanny Kemble and Daniel C. French. Several preachers who have gained a literary reputation may also be mentioned, the list including Sylvester Judd, John Weiss, David A. Wasson, Samuel Johnson, John S. Dwight, William Ware, Charles T. Brooks, William R. Alger, O. B. Frothingham and Joseph H. Allen; and many other names might be added.

Credit has always been given the Unitarians for their intellectual and literary leadership, but their religious and spiritual qualities have never been fully recognized. The devotional works of William H. Furness, Edmund H. Sears, Henry Ware, Jr., and others have been of such quality that they would have given their authors a great reputation had they been of the kind that appeal to the mass of worshippers in their theology. Ware's "Formation of the Christian Character" is a masterpiece of its kind, as is Sears's "Heart of the Fourth Gospel." Especially has the devotional poetry of the Unitarians been of a high quality, both as to its literary excellence and its fineness of spiritual insight. Here may be mentioned the names of Samuel Longfellow, John W. Chadwick, William C. Gannett, Frederick L. Hosmer, Edward R. Sill, Jones Very and Eliza Scudder (all the best of whose poems were written while she was a Unitarian). Including Samuel Johnson, W. H. Furness, F. H. Hedge, O. W. Holmes, J. F. Clarke and E. H. Sears, who have been mentioned in other connections, these poets have given us a body of religious verse that is elsewhere unsurpassed as expressive of the best spiritual aspirations of the present time. Could this body of religious verse be brought together in one volume, it would be seen that the Unitarians have a devotional and spiritual gift that entitles them to the highest consideration as Christian worshippers.

The tradition of Unitarian scholar-ship cannot pass away while there remain such men as Charles Carroll Everett in philosophy and Crawford H. Toy in Biblical research. Of the younger men, Jabez T. Sunderland, Joseph H. Crooker, William W. Fenn and W. H. Pulsford have given special attention to Biblical studies. In the direction of dealing with social problems, Francis G. Peabody of Harvard University and Nicholas P. Gilman of the Meadville Theological School have done notable work. Several of these men are connected with the New World, a journal of modern theology that has no superior. If its editors are Unitarians, its contributors are of every denominational connection, scholarship and not creed being the test.

An interesting and important feature of Unitarian work has been the College Town Mission, which was begun at Ann Arbor, in order to reach the students of Michigan University, in 1865. The first missionary was Charles H. Brigham, a man of broad and deep scholarship, an interesting and inspiring preacher, whose lectures and whose Bible class drew to him hundreds of students. A few years later a similar mission was opened at Ithaca, in connection with Cornell University, which had Ezra Cornell as a regular attendant and supporter and Andrew D. White as a friend and frequent attendant. The first minister here was Dr. Rufus P. Stebbins, a vigorous and commanding preacher, who had been president of the Meadville Theological School and for several years president of the Unitarian Association. At the present time the Ann Arbor mission is in charge of Joseph H. Crooker, that at Ithaca of Ulysses G. B. Pierce, and that at Madison of Frank A. Gilmore. There are similar missions at Lawrence, Kansas, under the charge of Frederick M. Bennett; at Lincoln, Nebraska, of which the minister is John Lewis Marsh; Iowa City, with Elinor E. Gordon as the minister; Minneapolis, with Henry M. Sim-
mons in charge. Similar missions are maintained at Amherst, Exeter, and other places. This work has been one of the most successful ever undertaken by Unitarians, and has had a large result in making known their religious beliefs and intellectual attitude to hundreds of young men and women who become the leaders in the communities in which they reside.

Of the distinctly denominational equipment of the Unitarians may be mentioned the Building of the American Unitarian Association, located at 25 Beacon Street, Boston, directly across the way from the Congregational House,—a fitting proximity. Here are carried on all the general denominational activities, including missionary, publishing and Sunday-school interests. Branch centres are also maintained in New York, Chicago and San Francisco. The Association this year celebrates its seventieth anniversary of its organization. Its president is Carroll D. Wright, the United States Commissioner of Labor; and its secretary is Rev. Samuel A. Eliot, a son of President Eliot of Harvard University. In this building also the National Conference of Unitarian Churches finds its headquarters, with Senator George F. Hoar as president. The Unitarian Sunday-school Society is efficiently managed by its president, Rev. Edward A. Horton, and publishes a notable equipment of helps for its constituency. The Young People’s Religious Union also has here its office, as does the National Alliance of Unitarian Women. The work done by the Women’s Alliance, including the Post Office Mission, is one of great importance. The Church Building Loan Fund, a branch of the work of the Unitarian Association, has been of much service in the building of new churches, especially in the newer parts of the country. In Chicago are located the headquarters of the Western Unitarian Conference and of the Western Sunday-school Society, both of which are active and efficient in their respective fields. The denominational press includes the Christian Register in Boston, Unity in Chicago, and the Pacific Unitarian in San Francisco.

As will have been seen, the Unitarian body is more notable for its men and women than for its institutions or its sectarian achievements. Its spirit has been one to foster individuality and to produce intellectual and spiritual independence. Its cohesive power has been small, but its incentives to philanthropic and intellectual activity have been great. As in the case of no other religious body, it has maintained the law of toleration unimpeached, putting into practice the “sympathy of religions” in which it has always loyally believed. It may have sharply criticised Theodore Parker, but it did not cast him out; and his name stands with that of Channing to-day as a leader to whom all owe an unfeeling reverence. In the Theological School of Harvard University is exemplified the Unitarian attitude toward all religious problems, that school being no longer sectarian, but open to the widest research and absolute fidelity to truth. No Unitarian fears to question the past or has any limit fixed to his investigations. This method has given much of agitation and discussion in days past, but its outcome is a growing unity and a deepening spiritual insight. No denomination in Christendom can boast to-day of so real a unity or so sincere a harmony as that which exists in the Unitarian body.

To one who has known the Unitarian movement somewhat intimately for a quarter of a century, it does not now suggest what its critics are inclined to point out as its defects and weaknesses. It is not growing rapidly, but never more so than now. Its work is not done, apparently, for it never commanded so much loyalty and enthusiasm as at this time. It is far better equipped for its work than in any previous decade, and it has
more ardent and devoted leaders, who know the situation and meet it with skill and trained leadership. Curiously enough, in view of the criticism often made, the period of intellectual discussion has passed away, and at this moment Unitarianism is steadily returning to the devotional and philanthropic attitude which brought it into existence. It began as a humanitarian movement, a yearning to realize the gospel in daily life, and after a long period of critical discussion it is coming back to that same eagerness for making the world better in practical ways. It is a striking feature of its new life that it is not theological or chiefly intellectual, but philanthropic. In its younger ministers may be seen notably the striving for a higher devotional and spiritual realization of religion, that seeks not to settle the problems of the universe, but to make manifest the soul's access to God. Heretical as Unitarians are accounted with reference to the leadership of Christ, they are to-day coming to a fresh acceptance of it, and in a manner that puts them behind no other denomination in realizing for actual life that which Jesus taught.

It is not by chance of its place of origin that Unitarianism has led the higher life of the country in philanthropy, literature and statesmanship. What others have given to sectarian success it has given to the service of mankind. The mission of Unitarianism has been to make Christianity simple, practical and humanitarian, to take it out of the realm of theology and to put it into that of life. Its creed may be stated in words first used by Rev. Charles G. Ames, which have been made the bond of union or covenant of many Unitarian churches: "In the love of truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." This statement was made substantially the basis of fellowship of the National Conference of Unitarian and other Christian Churches, at its session held at Saratoga, in 1894, as follows: "These churches accept the religion of Jesus, holding in accordance with his teaching, that practical religion is summed up in love to God and love to man; and we invite to our fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."