

# THE UNITARIAN CHRONICLE,

AND

COMPANION TO THE MONTHLY REPOSITORY.

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No. I.]

FEBRUARY, 1832.

[Price 3d.

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## ADDRESS.

IN the Monthly Repository two objects have been usually combined, viz., to advocate the principles, and to record the proceedings, of Unitarian Christians. The different conductors, who have in succession been entrusted with the management of that periodical, have sometimes made the one of these objects most prominent, and sometimes the other. Hence its contents have exhibited a want of uniformity and proportion which has often occasioned disappointment to many of its readers; but the recurrence of which, upon the plan hitherto pursued, it is scarcely possible to avoid. The fact is, that both departments have of late acquired augmented importance, and demanded greater space than they formerly occupied. We are straitened in our borders. The public are increasingly disposed to listen to the development of our principles, and the application of those principles to the great interests of humanity. They invite us to extended labour in this direction. Nor is it an unessential work, considered only in reference to ourselves. Our faith is not a collection of mere negations, or barren opinions. Its truths are spirit and life. While we continue to assert and prove them, whoever may be the gainsayers, we must also endeavour, by tracing out their various practical bearings upon whatever interests the mind, or affects the conduct, in private or in public life, to render ourselves 'men of God, thoroughly furnished unto all good works.' We cannot, therefore, contract the original department of the Monthly Repository. On the other hand, the abridgment of its Unitarian intelligence is as obviously and increasingly inexpedient. The demand has also grown for increased means of acquaintance with one another's condition, wants, and prospects. The contemporary history of our churches at home, and of those which have risen, or are rising, abroad, in Transylvania, France, and Geneva, in the United States and in the East Indies, ought to be made known in more ample detail. To increase the price, so as to cover an increased quantity, of the Monthly Repository, has been unanimously deemed unwise by those best qualified to judge; nor can the Editor afford to enlarge the quantity without increasing the price. That it would be unreasonable to expect him to do so, must appear to any one who will take the trouble of comparing it with similar publications. Unless supported by advertisements, he believes that none will be found to surpass, if to equal, it for cheapness. A separate publication, therefore, as a vehicle for Unitarian intelligence, presents itself as the most available and desirable resource. But the history of the Monthly Repository, and the associations which have gathered themselves around it, would render an absolute separation very painful to many minds: in its pages are the

memorials of our departed fathers, and the records of the formation and early struggles of many of our churches, and most of our institutions. The Editor has endeavoured to provide for preserving the continuity of this holy chain unbroken. The 'Unitarian Chronicle' will also be the 'Companion to the Monthly Repository,' uniform in its size, form, type, and paper, so as to preserve uniformity of general appearance. All who wish may therefore bind them up together. They will be, for all practical purposes of record and reference, as identical as ever. Others will prefer collecting the intelligence by itself into volumes. They will prefer having, unmixed with discussion, at the end of the year, an 'abstract and brief chronicle' of what the friends of genuine Christianity have been doing or suffering at home or abroad. They, too, will be accommodated. Nor will it be a trifling convenience that when, as often happens, some event of great local interest makes a number of persons wish for an authentic but unexpensive memorial of it, they may, by this means, be gratified. It will not be needful for them, when they wish for additional copies of the proceedings of an anniversary, or the obituary of a friend, either to incur the expense of purchasing many numbers of the Repository, or of resorting to a separate publication. A more rapid and extensive circulation will also be provided for statements of the claims of necessitous congregations, and of deserving institutions, than by any machinery which the Unitarian public at present possesses:

The Unitarian Chronicle, being but a single sheet, may be directed and sent by the post as a letter, to fellowship funds, congregations, and individuals. The cause of truth and charity may thus be greatly aided and promoted.

The Editor presents his readers with this first Number as a specimen of a plan which he hopes will meet their approbation and support. In future, the 'Unitarian Chronicle, and Companion to the Monthly Repository,' price threepence, must be ordered through the Booksellers in the usual way, and will be furnished at the same time with that work.

All communications must be addressed to the Editor, at the Monthly Repository Office, 67, Paternoster-Row.

The Anniversary Dinner of the Finsbury Unitarian Congregation will be at the London Tavern, Bishopsgate Street, on Wednesday, Feb. 8th. —(See *Advertisement*.)

#### *Public Dinner to the Rev. W. Turner.*

On Wednesday, December 21st, the friends and admirers of this universally-respected gentleman, gave him a splendid entertainment at the Assembly Rooms, Newcastle, on the occasion of his entrance into the 50th year of his residence in that town, and in acknowledgment of his great public usefulness. Upwards of 100 gentlemen sat down to dinner, among whom were:—James Losh, Esq.,

Chairman; Dr. Headlam, and William Boyd, Esq., Vice-Presidents; the Right Worshipful Archibald Reed, Esq., Mayor of Newcastle; Alderman Shadforth, Sir R. S. Hawks, Colonel Campbell, and C. W. Bigge; J. Buddle, J. Adamson, J. Clayton, S. W. Parker, A. Easterby, A. Donkin, R. Blackbird, A. Hall, J. L. Loraine, R. Ingham, and J. B. Wright, Esqrs., &c. &c.

On the removal of the cloth, the customary loyal toasts were given from the Chair, and were followed by "His Majesty's Ministers," which was received with considerable applause.

The Chairman then rose and said:—Messrs. Vice-Presidents and Gen-

lemen, we have drunk his Majesty, the Queen, the Princess Victoria and the rest of the Royal Family, and the Ministry—toasts usually given, in the first place, on occasions like the present. It is now my duty to call your attention to another toast, and to request that you will drink the health of the individual on whose more immediate account we are assembled here. It would be easy for me, after an intimacy of so many years, to speak concerning the private conduct and excellent moral character of my respected friend. Perhaps, however, I had better not enter upon these topics, lest I should wound his feelings: and it is the less necessary, as he is so well known to us all for qualities which have long commanded our respect, and almost our veneration. I shall proceed, therefore, to say a few words upon his character as a minister of the Gospel, and they, likewise, shall be but few. To myself, certainly, it would be pleasant to enter more at length into this important part of my friend's character; but I will only say, that I consider him to be an admirable Protestant clergyman. He has defended his own opinions with spirit and firmness, whilst he has treated the sentiments of others with gentleness and candour, under the persuasion that every one must stand or fall by his own actions. I shall say no more on this head, further than that I am certain, if all who hear him attend to his admonitions, they will prepare themselves to become better men and better Christians. There is, however, another point of the Rev. Gentleman's general character with which I may be permitted to use somewhat more freedom, and enlarge upon at greater length; and that is, his public usefulness—the subject which we are at this moment assembled together to commemorate. With respect to that point, I may fairly say, that after residing for nearly half a century in this place—after having devoted the whole of that time to active exertion

and unceasing labour for the benefit and credit of the town, and for the promotion of everything useful and advantageous to the district, I consider his public usefulness to be matter of history; and that if a history of the town for the last fifty years should ever be published, he must fill by far the most conspicuous part in it. (Applause.) I believe I am correct in stating, that, at an early period of his life, he first introduced Sunday Schools into this neighbourhood, which have been found in practice to be eminently beneficial to a Christian country, and in preparing the minds of those who attend them for further improvement and future education. To effect this object, his exertions—as indeed they are on all occasions—were indefatigable; and it is consequently to him, in a great measure, that we owe the establishment of these praiseworthy institutions. The next topic in his career of usefulness which I shall mention, is the formation of the Literary and Philosophical Society of Newcastle. I do not know, nor is it very material, whether he was the father of that society; but he may truly be considered as the founder of its usefulness—the origin of its success—the director of its purposes—and its brightest ornament from beginning to end. (Loud applause.) I need scarcely, however, make these observations to the present company, most of you being members of that institution. You are all aware that it is founded upon peculiarly liberal principles (and I mention this now, because it is to Mr. Turner, I believe, we are mainly indebted for this liberality), no one having any property in the society, excepting that best property of all, the means of acquiring information, which is the more valuable and useful, because we can divide it with others. From 12, the number of members has reached to upwards of 600; and, after stating that fact, it would be needless, and even absurd, in me, to dwell upon the incalculable benefits which it must

produce. There is another subject, which, perhaps, I ought to have mentioned first. I know that our esteemed friend, at a time when the matter first began to attract attention, was an active forwarder in this place of every suggestion that tended to effect, and which ended in, the destruction of that abominable traffic—the slave trade; and that he has been, and continues to be, the indefatigable supporter of the total abolition of slavery, consistent with the safety of the countries where it prevails, and with the future welfare of the slaves themselves. Another token of his usefulness—for really there is no end to them—was the establishment of Jubilee Schools. I well remember, though I am aware the corporation nobly assisted in the good work, that the original formation of these schools was mainly owing to his exertions. And now they contain between 700 and 800 children, whose education is there so directed, and whose minds are there so trained, that they are fitted to become useful members of society. The next subject to which I shall call your attention, is that of the Mechanics' Institute of this town, to which you all know our revered friend has cheerfully given his advice, assistance, and time, and many lectures gratis; and I do say, that there are no societies better calculated to raise industrious persons from an humble sphere to rank and consideration in society, and to the enjoyment of the respect and consciousness of independence annexed to such a station. They have been of essential benefit to the country; and for the one which we have amongst us, we are greatly obliged to our friend, as we are for everything else. I have now to notice a subject which is to me peculiarly interesting—that of Infant Schools. I confess that at first I entertained doubts of their being made useful; but my venerable friend was more confident and anxious than myself, and it is likewise chiefly to his exertions that those most valuable preparatory schools have been esta-

blished. In my opinion, derived from the results of practice and experience, no better plan has been adopted for laying a true foundation for morality and religion in any institutions either of ancient or modern times. (Applause.) They begin at a time when the mind is capable of being easily turned in a right direction; and they prepare the children to go to other schools, and lay a foundation which, if well built upon, must produce the best effects, and be of the greatest importance to the advancement and improvement of society. There is yet another thing which I ought to mention: though not of so public a nature, it is of the utmost moment, and I know, in point of fact, that its establishment is owing chiefly to him. I allude to the institution for the maintenance and taking care of the widows and orphans of schoolmasters, who, though a most useful and valuable class of men, are often unfortunate, and unable to make anything like a decent provision for their families. To the excellent way in which this society is managed, and for which, I believe, it also is indebted to our friend, is to be attributed the fact, that it has contrived to make itself almost independent of any other assistance. Gentlemen, I know that I could easily extend this detail of usefulness (much further—for there are many ways in which our venerable visitor's active benevolence has been manifested—but it is unnecessary; and I shall only say here, that, though I certainly do not mean to affirm that he alone has been the institutor of all the great and charitable undertakings which I have mentioned, yet I do think it is from his guidance and prudence—from the turn he has from time to time given to public feeling, and from the way in which he has directed it to the most valuable purposes—that we are principally indebted for the honourable station in which Newcastle stands with respect to other towns—a station second to none in the points of moral conduct and general information;

much of which is unquestionably owing to his exertions, good sense, and clear judgment, in giving a bent to those institutions which have succeeded in promoting such desirable objects. (Loud applause.) Gentlemen, it has been said, that we have done wrong in holding this commemoration during the state of alarm that at present prevails in this town and neighbourhood; but the number of individuals whom I see around me, makes it perfectly clear that that is not the general opinion. I, for one, must confess, that had the public distress and alarm been much greater than it is, I could have seen no harm in our meeting to contemplate the character, virtues, and good conduct of our venerable friend. It seems to me, that we shall not be the worse prepared to meet and bear the afflictions that may visit ourselves, nor less disposed to alleviate those of others, after paying a deserved tribute to talent and virtue such as his. (Applause.) I shall not detain you longer, than to request you to drink to the health and happiness of our friend, the Rev. William Turner, and with the accustomed honours.

The toast was drunk with the utmost enthusiasm, followed by three times three, and long continued applause.

The Rev. Gentleman then stood up, amidst renewed approbation, and addressed the company to the following effect:—I am sure that this assembly will be sensible that I rise under a state of very mixed feelings—feelings of great thankfulness to my friends for the kindness which has induced them to assemble on such an occasion, and for the favourable hearing they have given to the speech which our worthy chairman has been so good as to make upon the subject. He has very properly observed, that in various, indeed in all the circumstances in which I may be thought to have been useful, I have had many excellent coadjutors. In fact, it may be said, and I frankly acknowledge it, that in scarcely any instance have I been the original proposer of the se-

veral useful schemes in which I have assisted. With regard to the origin of Sunday Schools, I was urged to that by a very excellent friend of mine, Mr. T. B. Bailey, who at that time filled the situation of chairman of the quarter-sessions in Lancaster, and was also president of the Warington Academy, at which I was educated. In one of this gentleman's charges to a jury, and almost immediately after the establishment of Sunday Schools by Mr. Raikes, he recommended their formation throughout the populous manufacturing district over which he presided. He afterwards sent me a copy of the charge, and a letter, urging me to establish a school in this town. These I communicated to several of my young friends, of both sexes, belonging to the congregation with which I have had the happiness to be so long connected; and in December, 1784, was opened, under their superintendence, the first Sunday School that had been formed in this neighbourhood: and I have had the gratification to see, that since that time, they have been very successfully adopted by persons of every denomination, and become the source of great religious and moral improvement. (Applause.) With respect to the Literary and Philosophical Society, also, it originated, as I have stated before, in an address upon the opening of the present building, in a club then held in the town, of which Mr. Sorsbie, Mr. Cramlington, and several other influential gentlemen, were members; and, after a good deal of conversation, I was desired to put upon paper the circumstances and particular views to which the discussion gave rise, and that statement, on being circulated, was certainly the cause of the meeting to which the Literary Society owes its origin: but in this respect, it must be observed, I had little more to do than with the winding,—or what may be called the employing the pen of a ready writer, to put down the suggestions of other highly respected individuals. As to



the commencement of the Royal Jubilee School,—all of you are aware, that when our late venerable monarch attained the 50th year of his reign, the whole nation was desirous of congratulating him upon the event, by showing every mark of respect and loyalty in their power. Among the rest, it was proposed that the inhabitants of this town should testify their affection by a general illumination. It was at that time I was met in the street by Mr. Hadwin Bragg, a most respectable member of the Society of Friends, who said, ‘Is there no way to put a stop to this? During other illuminations, for victories, and such like, our known detestation for war has procured us some degree of respect, and we have never been subject to annoyance for not illuminating on such grounds. But though we are equally desirous with any other class to evince our loyalty and reverence to the king, we shall be particularly liable to attack if, through principle, we decline lighting our houses on such an occasion.’ He then proposed, that as his Majesty had lately granted an interview to Joseph Lancaster, and expressed his wish that every poor child in the kingdom might be able to read the Bible, I should endeavour to make this the occasion of doing something towards effecting that object. Soon after, a very worthy friend, who was then engaged in the Russian trade, said to me, concerning the proposed illumination, that in this time of war, tallow being extremely dear, it would be a pity to see it wasted in that way. It immediately struck me, that by putting the commercial and the religious consideration together, I might draw out a petition to the corporation which would have some effect. (Great applause.) I then waited upon my friend Mr. Smith, the late Vicar, and we set to work and drew up a petition, which we got engrossed, and presented it in due form. The members of the corporation were so much pleased with the idea, that they immediately discouraged the illumination, and re-

quested the principal inhabitants to go about from house to house, and solicit subscriptions to the amount each family intended to lay out in candles—many of them, especially the quakers, giving much more, and the corporation devoting 300 guineas to the object. Thus, instead of a momentary glare, and a wasteful, troublesome mode, not unattended with risk, of expressing our attachment, we have a noble building, calculated to bear lasting testimony to the excellence of the good old king’s wish—‘May every poor child in the kingdom be able to read the Bible.’ (Great applause.) Not long after this, M. Simond, the French traveller, came through this town with his family, and I took them to see the school. They were much gratified, and earnestly attended to the whole routine of discipline; and when the last boy had left the school, Mad. Simond turned to me, and said, ‘But, Sir, these boys will want wives, and they ought to have wives whom they need not be ashamed of. You should also establish a school for girls.’ (Laughter and applause.) I went to the next committee meeting, and related the story, when an excellent friend, always ready to encourage good designs, immediately laid down a check for 100*l.* and sufficient money was presently raised to build a girls’ school, by which, with the boys’ institution, the town possesses the means of educating from 700 to 800 children. In noticing Infant Schools, I must confess that there is a branch of history connected with them, which comes a little nearer home to me. Mr. Owen, the proprietor of the Lanark Mills, whose notions, if sometimes visionary, were at all times benevolent, having accompanied myself and another, who, whilst health and strength permitted, was very constant in her attendance, to the schools, and after he had expressed his pleasure, was there addressed by my female friend to this effect:—‘But, Sir, these children bring bad habits with them,

which we cannot get rid of. I wish we could find out some way to get them at an earlier age, before they acquire these habits, and I am certain that we should make more of them.' Mr. Owen immediately offered, with that warmth of benevolence which so eminently belonged to him, that he would be at the expense of 50*l.* if she would commence a school for their particular instruction. She answered, that it was entirely out of her line; but the idea had not been lost, for as soon as he got back to Lanark, he established an infant school, from which Mr. Buchanan, the master, was shortly afterwards brought to London, by the present Lord Chancellor, and they established the first infant schools at Westminster, from which have originated all the infant schools in England. I have now only to thank you for the patience with which you have listened to the garrulity of three score and ten, and beg to drink to all your good healths. Mr. Turner sat down amidst great applause.

Mr. Losh suggested that the Secretary to the dinner, Mr. Wm. Hutton, should read the letters which had been received from several gentlemen, (in answer to letters requesting their company, and their names as stewards,) explaining their reasons for non-attendance. They were to the following purport, and were severally received with loud applause. George Silvertop, Esq., (High Sheriff,) said:—'Entertaining, as I have done for years past, the highest regard, friendship, and esteem, for this most excellent gentleman, I shall feel proud to have my name inserted in the list of stewards of the day. I am afraid that distance will prevent my attendance at the dinner; but should I be within 50 miles of Newcastle, nothing that I can foresee shall prevent me from attending on so interesting and agreeable an occasion.' [The High Sheriff was in London on the 21st.] C. Cookson, Esq., (Recorder):—'May I ask you to have the goodness to express to Mr. Turner the deep regret I feel that I am

unable to attend the dinner that is to be given to him to-day, in acknowledgment of his great public usefulness, and on the occasion of his entering upon the 50th year of his residence in Newcastle? I need scarcely say, that there is no man for whom I feel a higher or more sincere respect; and I wish that I had been able to express publicly the opinion ever entertained of him by my late excellent father, who knew him well from the time of his becoming a resident in Newcastle; whose esteem for him increased as his intimacy with him became greater; and who often declared, that in the course of a very long life he had never known any individual to whom the inhabitants of this town were so deeply indebted as they were to Mr. Turner, not only for his activity and steadiness in originating and promoting so many scientific, literary, and useful institutions, but also for his anxiety to impart to others that extensive knowledge which he himself possessed.' N. Clayton, Esq., Chesters:—'I regret that my advanced age and wish for retirement make it necessary for me to remain at home; but I assure you that no one entertains a higher respect for Mr. Turner than he who laments his inability to do what you request.' Sir John Swinburne, Bart.:—'I shall always be happy to show any mark of attention and respect to Mr. Turner, and beg you will put down my name in the list of the stewards; but my increased deafness obliges me to decline attending all public assemblies.' William Ord, Esq. of Whitfield, M.P.:—'There is no mark of esteem and respect towards Mr. Turner in which I would not most cheerfully join, and I shall be much flattered by your setting me down as one of the stewards, if my name will be at all acceptable. My duties in parliament will, however, prevent my attendance on the day named.' J. Hodgson, Esq. M.P.:—'I very much regret that I shall not be at home on the 21st, or I would have felt great pleasure in evincing

the respect which I entertain for Mr. Turner by attending the dinner.' Dr. Fenwick, of Durham:—'I am glad to see by the papers that a public compliment is about to be paid to Mr. Turner. He is, I think, the greatest benefactor to Newcastle now living; a benefactor in the best sense,—not by adding to the value of the place in pounds, shillings, and pence,—but by raising the moral and intellectual character of its population. When it is considered with what unwearied exertions, what unpretending zeal, what soundness of judgment, and correctness of principle, he has effected this great and most salutary improvement, no man, I think, can doubt that he is fully entitled to any compliment that the public can pay him. At a less inclement season of the year, I would have requested leave to take my seat among you at the approaching dinner, but I suffer so much from cold, that I dare not, at this time, venture to leave home. Be so good, however, as to present to Mr. Turner my heartfelt congratulations on the close of half a century so well spent.'

Mr. Bigge then observed—I have been desired by Sir M. W. Ridley to apologize for his absence, on account of indisposition. The Hon. Bart. has been able to-day to walk a few yards from his own door, but he dared not venture to come and take his seat in the present company.

We have copied the above from the *Newcastle Courant*, of the 24th and 31st of December last. Many toasts were afterwards given, connected with the numerous philanthropic and literary institutions of the town and neighbourhood, which claimed their place in the business of the day, from having been, in various ways and degrees, benefited by the exertions of our venerable and excellent friend. A succession of appropriate speeches enhanced the enjoyment of the meeting, and rendered as delightful as it was honourable to all parties, this tribute of distinguished respect to one whose life has been, as it continues to be,

devoted to the glory of God, and the good of mankind.

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*Presentation of Plate to the Rev.  
W. Turner.*

The Congregation of the Rev. W. Turner, assembling at Hanover Square chapel, having entered into a subscription to present their pastor with a suitable mark of their esteem for, and admiration of, his valuable services during a period of nearly fifty years, Monday last was appointed for the presentation, when an elegant silver salver, and securities for 300*l.*, were presented to the Rev. Gentleman, by James Losh, Esq., who had been requested by the Committee who conducted the subscription to perform that duty. At twelve o'clock the doors of the chapel were opened, after which a number of the congregation took their places in their respective seats, and the Rev. W. Turner, accompanied by several of the Committee, having entered the chapel,—

James Losh, Esq., rose and addressed the Rev. Gentleman nearly as follows:—Sir, I am commissioned by the congregation of this chapel to present to you, in their name, the things which lie before me—and which will afterwards be explained—as a testimony of their esteem and affectionate gratitude. You, Sir, have been for nearly fifty years the minister of this place; and during the whole of that period, as far as we ourselves know, and from what we have heard from those who went before us, you have discharged the duties of a minister of the Gospel of Christ with mildness, yet at the same time with firmness, and inculcated His doctrines and precepts in a way that could not, if duly attended to, fail to produce an anxiety after usefulness, and a desirable tranquillity, in this world, and a state of happiness in the next. I may further add, Sir, as a matter of the utmost importance, that you have given an example, in your own personal conduct, of those best of virtues, which are



found to consist in love to God, and in acts of benevolence towards our fellow-creatures. To you, my friends around me, permit me to say a few words. We are met here on an occasion, which will, I trust, produce a beneficial effect upon us all. It ought to teach us who are old, that it is in the power of every one to make old age itself amiable, by being kind and useful to all those who may be connected with us. Those, whether young or of middle age, who are in the vigour of life, may learn from it that best of all lessons, that they can only secure their own happiness by promoting the happiness of others. And even the youngest of those who hear me, though they may not fully understand what is passing before them, may at some future period recal this scene to their recollection—may remember that they saw their venerable minister reaping the fruits of a well-spent life, and be thereby induced to follow his example. (Applause.)

## INSCRIPTION.

This Salver  
Was presented to the  
**Reverend William Turner,**  
by the  
Unitarian Congregation of Hanover Square  
Chapel, Newcastle-upon-Tyne,  
On the occasion of his entering into the  
Fiftieth Year of his Ministry,  
As a Testimonial of their unqualified Appro-  
bation of his Services during that Period;  
Of their sincere Respect and Affection for him  
as a Friend;  
And of their unfeigned Admiration of him  
as a Man and a Christian.

The Subscription on this Occasion,  
Confined to Members of the Chapel,  
Having accumulated to the Amount of Three  
Hundred and Twenty Pounds,  
It was resolved to invest  
Three Hundred Pounds of this Sum in  
Securities for Mr. Turner's Benefit.

That this Faithful Shepherd may long live to  
enjoy the Tribute of their Affection  
and Esteem, is the  
Earnest Prayer of his Christian Flock.

Presented on the 9th day of January,  
A.D. M.DCCC.XXXII.

The Rev. W. Turner.—Permit  
me, my dear Sir, in the first place, to

return *you* my thanks for the very friendly and kind manner in which you have discharged the commission entrusted to you by this most respectable assembly. To convey my thanks to *them* in any adequate expressions, I feel to be impossible. It becomes me to look back with fervent gratitude to an All-preserving God, that I have been permitted for so long a time to hold a pleasing intercourse with you all, my friends, as your minister, and to recollect the kind indulgence with which you have not only overlooked, but even most kindly accepted, my services with all their imperfections, which, it becomes me to acknowledge with deep humility, have been many. I was received amongst you at first, an inexperienced youth, with cordial marks of esteem and even affection; and during the whole period of almost fifty years that I have resided among you, I have been favoured with uninterrupted testimonies of respect. I have been at liberty to declare my sentiments without offence; my proposals for the establishment of Sunday Schools (the first in the north of England), for the formation of a vestry library (also the first in this neighbourhood), for the introduction of a more regular plan of catechising, and of more extensive plans for the religious instruction of the young, the remodelling of the Psalm-book, the Tract Society, and the Friendly Association for Mutual Relief, have been cheerfully complied with and liberally supported. In private life I have ever experienced a hearty welcome, and have had every respect paid to my family as well as to myself; and as to pecuniary concerns, my income has been gradually increased until it has become double its original amount; and that without my having ever once hinted, or even thought, that it was not, at any time, equal to the services performed. And now comes this splendid testimony of your regard, which can never be recollected without the most grateful sense of obligation. It becomes me also to acknow-

ledge, that it is chiefly owing to my situation as your minister, and to the respectability attached to my connexion as such, with persons of so much weight and influence among their fellow-townsmen as the members of this society have always been, that I have been enabled to avail myself of favourable conjunctures for the promotion of literary and scientific institutions, the education of the poor, the distribution of the Bible, and other important objects; and that it is, therefore, to you that I have been, in a great degree, indebted for the distinguished testimony of public respect with which I have been lately honoured. What additional obligations I am thus laid under to devote that remainder of life which it may please the Supreme Disposer to allow me, to a more diligent discharge of my duty as your minister, I cannot but deeply feel. The details of plans which I meditate for this purpose will more properly be left to another occasion; in the meantime assure yourselves of my affectionate and fervent prayers for all that is good for you in the present life, and for your everlasting happiness in the life which is to come. (Applause.)

Mr. R. W. Swan then spoke as follows:—Mr. Chairman, as Secretary to the Committee for conducting the subscription which has terminated so honourably to all the parties concerned in it, I thought it might be agreeable to the subscribers that Mr. Turner should be furnished with a list of their names and individual subscriptions. Under this impression, Sir, I have prepared the lists which I hold in my hand, with which I now beg to present Mr. Turner. After the very appropriate address, Sir, which we have heard from the chair, and after the affecting reply which we have just listened to with such deep interest from the revered individual whom we are here met to honour, as the long-continued and efficient instrument of good to us in the hands of Him 'in whom we live, and move, and have our being,' I feel that it would ill

become me to indulge in many remarks which, by diverting attention could only tend to weaken the salutary impression which that address and that reply must have made upon the minds of all who heard them. I shall, therefore, content myself, Sir, with briefly observing, that as the morn of Mr. Turner's life was sober—as its protracted meridian hath shone with a steady brightness—so it is my earnest prayer (and I doubt not, all who hear me will heartily join in the prayer) that its evening may prove cloudless, calm, peaceful, and serene.

The congregation then separated, highly gratified with the manner in which their tribute to moral and religious worth had been received.

On Sunday, the 8th of January, the Rev. J. G. Robberds and the Rev. J. R. Beard, of Manchester, engaged in a service at the settlement of the Rev. F. Howorth, at Bury, whither he has been invited from Rochdale. Though but few strangers were present, the congregation was large, the services deeply interesting, and, we hope, as from our knowledge of both minister and people we have reason to believe, that the connexion will be lasting, and mutually and greatly beneficial.

The Rev. J. S. Hyndman having accepted the invitation of the Alnwick Unitarian congregation, entered upon his ministerial duties on Sunday, Dec. 25. Mr. H. was formerly minister of the congregation, and the renewal of his engagement gives a pleasing promise of prosperity to a society which has long struggled under pecuniary difficulties.

#### London.

THE Rev. J. K. Philp, of Lincoln, has accepted the appointment of *City Missionary*, in London, under the direction of the Unitarian Association, and will enter upon the duties of his office at Ladyday next. May the blessing of heaven be on him in this

arduous, but righteous and beneficent undertaking!

The Rev. T. Rees, LL.D., has resigned the ministerial office in connexion with the Stamford Street congregation. We trust, that although the state of his health may be unfavourable to pulpit exertion, it will still allow much of that important service, which, by his pen, so learned and able an advocate may render to the cause to which he is so strongly attached.

The Rev. E. Chapman has resigned the pastorship of the General Baptist Church at Deptford, in consequence of a change in his opinion on the question of baptism.

#### *Birmingham Sunday Schools.*

A Medal of fine gold, and weighing from two to three ounces, has lately been presented to Mr. James Luckcock by the teachers of the Old and New Meeting Schools, (with a few contributions in aid from other friends) containing an excellent likeness of himself, by Halliday, with the inscriptions:—

‘James Luckcock, born October 24, 1761. Father of Sunday-school instruction in Birmingham.’

And on the reverse side—

‘To the Author of “Moral Culture” this Medal is presented by his friends and admirers, as a record of their esteem for his successful exertions in the Old and New Meeting Sunday Schools, from their commencement to the present time.

‘Year of jubilee, 1831.—Sunday-schools’ first jubilee celebrated September 14, 1831, being the anniversary of Raikes’s birth-day, the founder of them.’

Another reverse dye has been prepared, with the following inscriptions: ‘Sunday School jubilee, Sept. 14, 1831, Old and New Meeting Sunday Schools, established 1787.

1364 pupils in the schools.

150 gratuitous teachers.

14,500 pupils in the town.’

And, with this alteration, medals have

been struck in white metal, and presented, in handsome morocco cases, to the teachers as above enumerated, in perpetual acknowledgment, that, without their zealous and unremitted co-operation, the plans so well matured could never have been realized.

In addition to the above items, and as a stimulus to other similar establishments, it is pleasant to record that the Benefit Society, commenced in 1799, for relief in cases of illness, and limited entirely to the teachers and pupils in the connexion, after having paid every demand at the general rate of 4s. weekly for every penny subscription, has realized a capital of 1151*l*. Another branch of the establishment, well deserving to be known and imitated, is what they denominate the ‘casual fund,’ and consists of small weekly subscriptions to produce the means of granting loans from 5*l*. to 10*l*., or more, should the funds increase to their wishes, to such of the members to whom they may be useful in the purchase of tools to commence business, or other emergencies, to be repaid in small weekly or monthly amounts; and in cases of peculiar need or severity, donations are bestowed. This is a valuable improvement on Dr. Franklin’s plan: he gave his money never to have it returned, but to be transferred from one person to another, entirely beyond his cognizance. Here the Society can trace the amount so as to secure its faithful appropriation, and witness the full and important effects intended.

The government of the Society is the result of many years’ experience, with the constant infusion of new zeal by the admission of fresh members. All of them being upon perfect equality, eligible to the various offices of the establishment, and these being renewed annually, and no emolument attached to any of them, the sole competition has been who shall render himself most worthy of the future good will and confidence of the Society, by his punctuality and correctness. Their principal regret at this

time, is, that the two very spacious buildings erected and occupied solely for the purpose of the schools, are found inadequate to that extension of their plans which they would be glad to carry into effect.

If to the total number of pupils in the town, 14,500, be added an indefinite probable number for those youths whose parents can afford to pay for their education, we shall gain a total, without attempting a correct calculation, of nearly 20,000 pupils, which number cannot be very remote from the aggregate of that part of the population whose ages may average from ten to fourteen; and supposing these to be renewed, in perpetual succession, every three or four years, here are ample means in full operation for the education of the whole community. With this broad and demonstrated fact, it may be fairly assumed that no town in the kingdom, perhaps not in the world, possesses more advantages for the attainment of moral and intellectual improvement.

For the honour, then, of public education, may Birmingham continue its progress in that honourable path which it appears to have chosen for the accomplishment of its destinies. May increasing good conduct attend upon and prove the soundness of the principles which have been inculcated through all the ramifications of the different schools; and may union, diligence, temperance, frugality, subordination, domestic habits, and public virtue, be so eminently conspicuous as not merely to prove that good order and universal education are compatible, but that they must be necessarily united as the only solid foundation on which to erect the fabric of universal happiness.

ONE OF THE SOCIETY.

Jan. 13, 1832,

### *Hull Sunday School Anniversary.*

A LARGER number of friends assembled at the tea-table at our late Anniversary, than at our previous ones. It was held on Thursday evening, December 29th. Seventy-seven persons, of both sexes, young and old, rich and poor, met together. The bringing together of all classes round the social board, is perhaps the principal advantage derived from these meetings. We might commemorate a Sunday School without them. The Sunday scholars might be regaled, without spreading the table again for the congregation. But the one object supplies us the occasion for promoting another. And when those, whom the ordinary calls of society do not, and perhaps cannot, bring very closely together, are found thus recognizing each other as fellow-worshippers and Christian friends, the feeling is one of pure gratification, and the results must be kindly and good.

Jan. 5, 1832.

E. H.

### *France.*

AN Unitarian Association has been formed for this country at Paris. The resolutions may be found in the Advertisement on the cover of the Monthly Repository for this month, and some observations on the state of religious opinion generally, in the body of the work. The event is one which calls for gratulation and inspires hope.

### *America.*

NUMBER of Unitarian Congregations in the United States of America.

Congregations.	
Unitarians (so called) . . .	110
Universalists . . . . .	500
Quakers (Hicksites) . . .	450
Christians . . . . .	1000
<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div>           Congregations large.            Members 60,000            Congregations large.         </div> </div>	

## OBITUARY.

## REV. JAMES MANNING.

A mere notice of the death of this aged and excellent minister was inserted in the Monthly Repository for October last. But his character, as well as many events and circumstances of his life, will seem to his numerous friends to call for an obituary; and nothing but unforeseen events would have delayed this communication so long.

The late Rev. JAMES MANNING, of Exeter, was the son of William Manning, Esq., by his second wife, Elizabeth, daughter of Mr. Eli Botterill. He was born in the town of Northampton, on the 25th of August, 1754. His parents were highly respectable inhabitants of that place, and members of Dr. Doddridge's congregation. It appears that his family had been for a long time possessed of certain estates, and consequent influence, in the neighbourhood of Northampton. Mr. Manning was favoured by Providence from his birth, with that greatest of all earthly blessings,—if altogether earthly it is to be called,—a wise, virtuous, and prudent *mother*. Of his father he has spoken as being uniformly just and kind, but over-indulgent in the treatment of his children. But of his mother he always spoke, to the latest period of his life, with feelings of the utmost reverence, gratitude, and affection, and not without reason; for she was evidently a most excellent woman: there are letters extant addressed by her to her son, even after he was settled in the ministry, which prove that she was capable of giving him the most pertinent and judicious advice for the direction of his conduct in that station.

Mr. Manning received the rudiments of school education under several dissenting ministers of his native town; first under the Rev. Mr. Ryland, father of the late Dr. Ryland, of the Bristol Baptist Academy; afterwards under the Rev. Mr. Gilbert, and the Rev. Mr. Hextal; but he does not seem to have been particularly fortunate in his earliest tutors. In 1762, when he was but eight years of age, his father died, having had, by his second marriage, seven other children, all of whom had died, from constitutional weakness, in infancy. This circumstance is worthy of notice, because Mr. Manning himself was remarkable, throughout his protracted life, for the most uninterrupted health and almost unbroken strength; which he always ascribed to his having been, on account of the death of all the other children, and his own weakness as a child, placed

with one of his father's tenants in the country, to be brought up in their rustic way, feeding on simple diet and wholesome air. Six years after his father's death, Mr. Manning's mother was married a second time, to the Rev. Samuel Merivale, who was then divinity tutor of the Dissenting Academy at Exeter, and also the minister of a congregation of Dissenters at Thorverton, a village about six miles from Exeter. This was a happy event for Mr. Manning. It gave him, at the very period of his life when he most needed it, that sort of counsel and guidance which even his mother, excellent woman as she was, might not have been able to give him. Mr. Merivale was an able and worthy man, and seems always to have behaved towards his step-son in the kindest manner. From this time, it is probable, it was the joint wish of Mr. and Mrs. Merivale that their son should be brought up to the Christian ministry. But as he was yet too young to enter the academy, he was placed under the care and tuition of the Rev. Mr. Riddell, of Tiverton, having for his schoolfellow Mr. Merivale's own son, the late John Merivale, Esq., father of the present John Merivale, Esq., barrister-at-law. At sixteen years of age Mr. Manning was entered as a divinity student in the Exeter Academy, where he remained till the final breaking up of that institution, about four years after his admission into it. His tutors here were Mr. Merivale, Mr. Micajah Towgood, Mr. Hogg, Mr. Turner, and Mr. Thomas Jervis. On the dissolution of the Exeter Academy, he was removed to Hoxton, where the late Dr. Abraham Rees, Dr. Savage, and Dr. Andrew Kippis, were at the head of their respective departments of instruction, in Mr. Coward's institution.

In the year 1775, Mr. Manning, having finished his academical pursuits at Hoxton, repaired to Exeter. His stepfather, Mr. Merivale, had died a short time before; and he was almost immediately engaged to succeed him, in the care of the congregation at Thorverton. But in less than a twelvemonth from this time, he accepted an invitation from the united congregations assembling in St. George's Meeting, Exeter, (of which Mr. Stephen and Mr. Micajah Towgood were then the joint pastors,) to become an assistant preacher to the former gentleman, who was beginning to feel the infirmities of age, and who died in the course of the next year. On the death of the elder Mr. Towgood, Mr. Manning



was unanimously chosen to be his successor in the pastoral office, in which he remained till he was removed by death, a period of upwards of fifty-three years. Not many months after his election by the congregation of George's Meeting, he was solemnly ordained, after the custom, which was universally practised by the dissenters of the last generation, and which might still perhaps have its useful tendencies. There were about thirty ministers present at this ceremony; those who officiated were Mr. Manning's co-pastor, the truly venerable Micajah Towgood; Mr. Tozer, then the minister of another dissenting society in Exeter, but afterwards one of the ministers of George's Meeting; Dr. Harris, of London; and Sir Harry Trelawney, of Cornwall; who afterwards conformed to the establishment, and is still living, a member of the Roman Catholic Church. About the same period, Mr. Manning was united to his first wife, the daughter of Walter Oke, Esq., of Pinney. This very amiable lady died in less than two years after her marriage, leaving one son, the present William Oke Manning Esq., of London. He was again married, in the year 1780, to his present greatly respected widow, the daughter of John Edye, Esq. of Bristol.

Mr. Manning always testified that this connexion had been to him a source of unmingled benefit, and of the purest earthly happiness; indeed, it was impossible to visit him in his domestic circle, without observing that few men ever found greater pleasure and satisfaction in the bosom of their families, than he found in his; and he fully repaid his family that pleasure. The fruits of his second marriage were three children, who all survived him; James Manning Esq., Barrister at Law, John Edye Manning, Esq., Registrar of the colony of New South Wales; and a truly beloved daughter, whose affectionate and exemplary attentions to him ceased only with his latest breath.

In the long course of his public ministry, Mr. Manning had many colleagues; the Rev. Micajah Towgood, whom he greatly venerated, and whose character appears to have had no little influence on his mind, in the formation of his own; the Rev. Abraham Tozer, the Rev. Timothy Kenrick, the Rev. Dr. Carpenter; the Rev. William Hincks; and the present minister of George's Meeting, the Rev. Henry Acton. Towards all these gentlemen he behaved with uniform candour and kindness; but with some, especially with Dr. Carpenter, he lived on terms of the most

perfect friendship, and true Christian affection. There was no pride, or meanness, or jealousy, in his disposition, but a sincere desire to please, and to be pleased with all; and he took an evident delight in the performances of good offices towards all men.

To attempt a formal delineation of the character of this worthy minister of Christ, seems scarcely to be required; nor would the attempt be a very easy one; but we shall say a few words on the subject. Though possessed of a sound, strong understanding, and good talents, he was one of those men, (perhaps the happiest class in the world,) in whom the *moral* qualities of their character are more conspicuous than the *intellectual*. His temper was admirable, mild and patient, serene and cheerful, to a very remarkable degree. There was usually a smile upon his countenance, and it was faithfully indicative of the spirit within. His very voice and step were characteristic of his dispositions. If you met him, he generally looked as though he were going about doing good; and so he was. It was one of his most favourite occupations to pay visits of charity and consolation to the poor and sick, and of kind civility to his friends. He was peculiarly earnest and active in his personal attentions to all the charitable and benevolent institutions with which he was connected; and these were numerous. His reputation was deservedly high in the city of Exeter, and indeed in the county of Devon, amongst all ranks and denominations of people, for the services which he was always so willing and so able to render to undertakings of public utility. In 1798, in conjunction with Bishop Buller, Lord Rolle, and other influential persons, he was mainly instrumental in the establishment of the Lunatic Asylum at Exeter; and continued to the time of his death one of the most zealous and efficient governors of that well-conducted institution. He was also chosen by his fellow-citizens to be one of the corporate guardians of the poor in Exeter; and it is well known how frequently he accompanied the discharge of his official duties, in this capacity, with acts of private charity. He was likewise one of the vice-presidents and visitors of the Devon County Hospital, where he found another field for the habitual exercise of his kind and benevolent feelings. In short both towards his own flock, and towards his neighbours and fellow-creatures of all classes, he shewed himself a true disciple of his master.

In his public services as a Christian teacher Mr. Manning was eminently

successful. In the earlier part of his life especially, it is understood that he was greatly admired and approved as a preacher; and to the last, he never failed, not merely to instruct, but to interest and impress his hearers. His pulpit compositions were usually plain in their style, though not without occasional touches of a sober and pathetic eloquence. He dwelt, for the most part, on the moral duties and persuasives of the gospel. He was in sentiment an Arian, but seldom entered upon his peculiarities of opinion in this respect; when he did so, however, he was open and manly in the statement, and earnest in the defence of his views.—On these points he differed from all his colleagues, since the time of Mr. Kenrick, and from a great majority of his congregation, who are Unitarians in the restricted sense of the term. But this circumstance produced no unpleasantness; he seldom introduced the subject in the pulpit; he was too enlightened and charitable to think lightly of others for any difference of opinion; and he was himself too highly respected for his many excellent qualities, and his general services as a Christian pastor were too highly appreciated for others to think lightly of him for his peculiar sentiments. His devotional exercises in the public sanctuary were singularly fervent and affecting. It was the fault of his hearers, if he did not always carry their hearts with him to the throne of divine grace. Religion was deeply seated in his own soul, and its inspirations flowed richly from his lips.

It has been already observed that his health and physical strength of constitution were very remarkable. At the age of seventy-five, he had never been confined to his bed, or kept from his pulpit, by illness. But about this time he began to suffer periodical attacks of diarrhoea, a common indication of approaching decay in old persons, which, though not alarming at first, gradually increased in severity, and, finally, terminated his existence on the 10th of September, 1831. He preached, however, and administered the Lord's supper on the first Sunday of the preceding month; though his evident feebleness on that occasion too clearly revealed to his friends the truth which it gave them so much pain to discover. He never preached again, but attended the chapel for the two following Sundays; after which he became rapidly worse, and expired when he had been scarcely three weeks entirely confined to his house. His end was peaceful and edifying in the extreme. All his children except Mr. John Manning, who is in New South Wales, were around him, and together

with all his household, received his pious and affectionate blessing, but a few minutes before his voice was hushed in the silence of death. His memory is dear to all. May his example be followed by all!

A short time before his decease, the congregation to which he had so long and so faithfully ministered the word of divine truth, gratified Mr. Manning with a testimony of their unanimous esteem, by presenting him with a handsome silver vase of the value of more than 100 guineas. He received it, and it cheered his spirit, on his bed of sickness, which was soon to be his bed of death. The vase had this simple inscription;—“To the Rev. James Manning, this vase is presented, by the united congregations of Protestant Dissenters, assembling in George's Meeting-House, Exeter, as a testimonial of their gratitude and respect for the zeal and fidelity with which he has discharged the duties of the pastoral office in that place, for more than fifty-three years.”

*List of Mr. Manning's Publications.*

- A Letter to a Congregation of Dissenters, 1788.
- A Fast Sermon, 1793.
- A Sermon on opening a Chapel at Bridport, 1794.
- A Sketch of the Life and Writings of the Rev. M. Towgood, 1794, 8vo.
- A Sermon on the Works of Creation, 1798.
- A Sermon on Christian Perfection, 1802.
- Exercises of Piety, translated from Zollikoffer, 2nd edit., 1805, 8vo.
- A Funeral Sermon on the Death of the Rev. Dr. Harris.
- A Funeral Sermon on the Death of Christopher Johnson, with a Brief Memoir by Dr. Carpenter, 1811.
- Reason and Religion, a Sermon, 1814.
- A Sermon before an Assembly of Ministers, 1818.
- An Apology for Christmas Day, a Sermon, 1822.
- A Vindication of Dissent from the Church of England, extracted from the writings of many eminent Divines of the Established Church, 1831.

*Mr. BENJAMIN GLOVER.*

On Sunday, Nov. 6, at *Zouch Mills*, aged 63, Mr. BENJAMIN GLOVER. He is one of whom his friends can feel assured that “through faith and patience he has inherited the promises of God.” In his careful and diligent study of those Scriptures which are able to make us wise unto salvation, in his open avowal of the conclusions to which his examination of the Scriptures led him; in his

candour in judging of others; in his love and trust in God, in his kindness to all who had any connexion with him, in his careful discharge of all the duties of his situation in life, and in the humility and meekness of his disposition, he has left us an example well worthy of our imitation. In early life he was a member of the New Connexion of General Baptists, and was distinguished by his zealous efforts to do good, especially in the Sunday School, at Loughborough. His examination of the Scriptures having led him to a belief in Unitarian Christianity, he left the General Baptists, and joined the Unitarian congregation. He always remained willing to acknowledge and assist in every good work, by whomsoever it was carried on. For the last thirty years, he was the superintendent of the mill for spinning worsted belonging to Mr. Paget, and by his fidelity and attention to the interests of his master, and his kindness to the workpeople under his charge, he acquired the confidence, esteem, and love of all parties. During his management of the mill, not an oath or bad word was to be heard in it; and this was effected without any severity, by his gentle authority, and by the prevailing influence of his excellent example and his constant attention to the comfort of those under his care; in consequence of which he was universally beloved by them. For some time his health had been very precarious, and he at last departed from this life, after a very severe illness of about six weeks, which he sustained with exemplary patience, supported by his unhesitating conviction that all the appointments of our Heavenly Father are for the best, and by his trust in the goodness of God, as revealed by our Lord Jesus Christ.

#### MISS ELIZABETH PHILIPPS.

On Tuesday, the 20th of December, died at Ipswich, whilst on a visit for the benefit of her health, deeply regretted, ELIZABETH, the eldest daughter of the Rev. Nathaniel Philipps, D.D. of More Lodge, near Sheffield.

Throughout the whole of a long illness, and in the midst of all her trials, she manifested the utmost composure and serenity of mind. Never, in her breast, arose a repining thought, but in all things she calmly submitted to the will of heaven. As an example of resignation under affliction, as a pattern of piety in life, of evenness of temper, and goodness of heart, she will be long remembered with affection by all who knew her. But whilst piety, purity, and simplicity of mind and sweetness of disposition, such as she possessed, cannot be passed by unheeded, may those good qualities which shone forth so brightly and beautifully, and attracted the attention and regard of surrounding friends, excite them to make similar advances in the Christian temper and character! Then, under all their trials and afflictions, they may be prepared, with sincerity and resignation, to say "not my will, but thine, O God, be done!" and as their spirit is returning to Him who gave it, they will feel the full force, and experience the power and efficacy of the apostle's triumphant exclamation, "O Death, where is thy sting! O grave, where is thy victory!"

Died, on Friday, 13th January, very suddenly, at the house of a friend in the Strand, the Rev. STEPHEN WEAVER BROWN, formerly Minister at Monkwell Street, and afterwards at York Street Chapel.