What, Who and Why

Members and friends are invited to submit pieces. Please consider 270, 540 or 810 words. These are best sent electronically, as should be any high quality only images. Author biographies should be limited to 50 words. Pastor Dr Ralph Catts is the Editor and Dr Adrian Worsfold is the Writer and Compiler. We can advise on necessary referencing and copyright matters, but please see the Hull Unitarians Website for details on submissions.

Pastor is Dr Ralph Catts
Telephone: 07444540925

: Keith Brown, Barry Cundill, Mavis Lake, Michael Tracey and John Williams. (These may change at the September AGM.)

: Barry Cundill, Mavis Lake, Michael Tracey, John Williams.

and the is Keith Brown; the and is Mavis Lake; is Dr Ralph Catts; (with Dr Tony Ward) and the is Dr Adrian Worsfold: adrian@pluralist.co.uk

Friday Charity Coffee Mornings

All Coffee Mornings 10:30 am to 12:00 pm on Fridays

Plans for our Charity Coffee Mornings

During autumn we will be offering support to several charities, each of which will be bringing members, information and goods for sale or such as a tombola. In each case a member of our Unitarian community acts as a liaison person. There are still opportunities to include other charities so please let the Pastor know if you have a charity that you wish to support.

When we do not have a guest charity, we will hold the coffee morning to support funds for the Church. We will be producing a leaflet to distribute in our immediate Park Street community and for you to share with neighbours, friends, and willing local shop owners.

Date	Organiser	Charity
September 25	Mavis Lake	Biggest Coffee Morning
October 23	Bernard and Jenny McHugh	Mind
October 30		St John Fellowship
November 13	Ralph Catts	Nepal Youth Fund Raiser
November 27	Ralph Catts	East Riding MS Society
04 December	Barry Cundill	Hull Veterans Support Centre

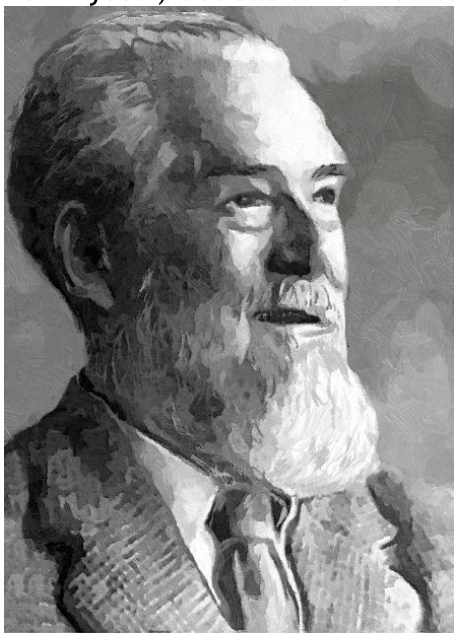
Hi Fans!

The leftovers at the barbie went down pretty well. Many thanks to all who made this happen. Very kind. It seems Barry and Sue were too busy to introduce me to my biggest fans so I apologise to Susan and John on their behalf.

It seems there is a matter, something of delicacy, which needs urgent attention at church. Evidently, as attendance numbers have been, shall we say, challenging, it appears I have been counted as a half of one attender. Let me state for the record that this practice cannot be allowed to continue. I feel my muzzle has been put out of joint. It's high time that my (full) membership application was accepted in good faith. Admittedly, I can't light the chalice or take the collection (there's a thought, though) but the last time I asked *He Who Must Obey* about the matter of membership there was an awkward paws before he said he was too embarrassed to broach the subject at a meeting. Well that's just fine and dandy then I suppose! Just wait until he wants to tickle my belly or swivel me about in the aisle the next time and I might just not be available for co-operation. Yes, strike action by a dog in church! The prospect seems odd to me and goes against the grain, but don't take anything for granted. I'll see how things pan out, if you'll excuse the expression, and take it from there.

Love to all: Chester

For myself, education is inevitably more instrumental than



Macmurray contends, and community is possible as a by-product of instrumental purposes in a workplace.

Furthermore, economic exchange is known in social anthropology to bind one person to the other, and that such exchange has been ritualised in religious practice. This derives from sociologists Emile Durkheim and Marcel Mauss. Beyond seeking a personal surplus from any exchange (your utility gained greater than the price or sacrifice paid), there is always the possibility of 'the gift'. Indeed, religious involvement has the material sacrificial effort coming in that becomes the spiritual gift of grace that moves from the 'I - You' of exchange to the 'I - Thou' of the gift.

Think of it further: how talk becomes conversation and sex becomes making love. Such exchanges add more than the sum of their parts and may result in a transcendent other. And a benefit of such exchange and gift with the other binds you to that other. The educating group also gels. It may even result in the unexpected, hopeful, and transcending, and this is a gift we can call divine. Religio in Latin means 'to bind'.

So the *Creative Learning Centre* can be holistic and binding, where the 'I' comes closer to 'you', touching the 'thou'.

I was 21 on the day when Ernest Penn arrived and he stayed for 40 odd years. He had been in Poole for six years, and earlier had been a Methodist in Manchester.

We used *Orders of Worship*, services being mainly from that book. Adrian has used that book in recent times. There are a lot of prayers in there so we picked the ones that worked. With it you get the same sort of things all the time, which is not always good. I like variations and we now have more variety.

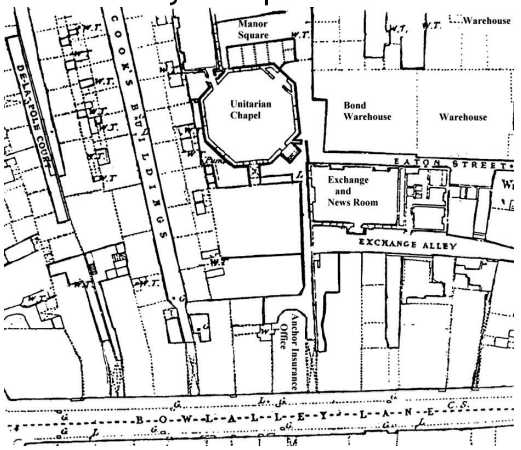
Folk from the YUU were present

After I went to night school and then to Huddersfield College where I attended Huddersfield Unitarians. They were then small in number and met in a house.

I had been involved throughout my working life in education.

First I taught at Brunswick Avenue and then I was located at Queens Gardens. It was a three storey block that was for business and commerce, near the big block, and the art college. I worked at the College until I retired in 1988.

In about 1807 the Bowl Alley Lane Chapel became Unitarian. They held to a Bible-based Christianity but questioned whether the doctrine of the Trinity was in fact revealed in the pages of the Bible.



The Bowl Alley Lane congregation left its chapel in 1881 for a new church they had built on the site of the present Hull Unitarian Church. It was built in Park Street because, although difficult to appreciate now, was at that time the most fashionable street in the city. The church was a grand yellow brick Gothic building aping the best Anglican churches of the era.

In the 1970s circumstances were such that a decision was taken to demolish that church and the present modest building erected.

Modern Unitarianism in its theology is far distant from the 17th century Presbyterianism of Leonard Chamberlain. Today this church provides a supportive fellowship for those of different religious standpoints. Although we do not hold the same beliefs we have in common an attitude of respect for the fact that we are all on a personal journey in search of meaning and what is of ultimate worth.

Leonard Chamberlain was a man of his times. His religion was uncompromising. He was prepared to suffer for his faith: faith in the Gospel of Jesus Christ - that demanded care of the poor and the less fortunate.

Pastor's Letter

Ralph Catts
Autumn
2015

Thanks to all members and friends of Hull Unitarians, and also to our friends across the Yorkshire Union, who responded to our request for *feedback* on the *Hull Unitarian Magazine* (*HUM*). I hope that you will agree that this edition reflects the feedback that we received. Dr Adrian Worsfold and I hope that *HUM* will be seen as a source of information and inspiration for our congregation and beyond.

There were many different views expressed in the feedback, which indicated the varied interests of our members and friends. We took special note of some concerns with format and style and hope that all will recognise that in this issue we have addressed the concerns. The content of the magazine is varied, to reflect diverse interests of our members and friends, but we aim through this publication to record the progress of our spiritual community, and to both challenge and extend our shared knowledge of Unitarianism.

Building Upon our Traditions: This autumn we will be building and renewing the community activity in our church by engaging with and supporting our tenants by promoting and complementing what they offer in the way of health and wellbeing through adult education courses involving Yoga and other activities. We will be adding a short four week course on meditation, and in November we will offer also a meditation session each Wednesday at lunch time. These sessions will be called an *Oasis of Calm* and people who work nearby will be

Hull, Hell & Halifax

The Life and Times of Leonard Chamberlain
By Michael Tracey

'From Hull, Hell and Halifax good Lord deliver us', was a well known refrain in the early years of the 18th century and in particular on the lips of beggars and vagrants. I had known from an early age that the reputation of Hell was such that it is a place best avoided but why so Hull and Halifax?

In Halifax there was a strange old local law known as the *Halifax Gibbet Law* enacted for the protection of the woollen manufacturers, whereby thieves caught in the act of stealing cloth or other property, of or above the value of one shilling and threeha'pence, were decapitated by means of an instrument, novel in its day, similar to the guillotine.

With regards to Hull the evidence is much less specific but apparently the refrain refers to the severe measures adopted by the leading citizens in the treatment of beggars and vagrants and the control of vice. Vice in this context meant anything to which the Puritans objected. The majority of the leading citizens were Puritans.

Leonard Chamberlain was one of them. In the latter years of the 17th century he, along with the other members of the Bowl Alley Lane Chapel and other leading citizens of the town founded the '*Society for the Reformation of Manners*' because of, 'the abounding Sin and Wickedness of the present Age and Place in which we live'. The minute book still survives today. It records a long list of prosecutions the majority, relatively trivial such as drinking at unreasonable hours, swearing an oath, travelling on the Lords' Day with fish.

Various Liberal Catholics

By Adrian Worsfold

Previously I looked at one of the Herford family ministers who became a wandering bishop. This minor tradition of high Church liberalism touching Unitarian history comes forward in time.

In the Victorian period Unitarianism became receptive to two principal movements of the time. One was the intellectual liberal theological movement from competing German universities, that in Anglican terms resulted in the landmark book, *Essays and Reviews* (1876). Unitarianism also absorbed the romantic movement that had its ecclesiastical weight in the anti-State Oxford Movement of High Church revival.

Unitarians increasingly made their churches artistic and colourful, and moved the pulpit to the side, adopted written liturgies (albeit changeable ones), and, after a history of avoiding Anglican parish church designs, so intending not to offend or confuse, adopted precisely those designs - with steeples! The previous church building in Park Street was a fine example. So the ideological-denominational Unitarians (a sort of Puritanism without the Presbyterian mentality) had waned and a new Unitarian romanticism waxed (a sort of Presbyterian mentality without its Puritanism).

The denominationalists were competitive with other Churches, especially with Free Churches, whereas the romanticists wanted co-operation, especially with the Church of England. This division was played out especially in the challenge by other nonconformists over who should receive chapel trust funds. For example, the Leonard Chamberlain Trust was at risk. Fortunately, Unitarians had enough political power in Parliament to have it pass the 1844 Act that preserved the Unitarian direction of former Puritan investments. The romanticists went into the ascendancy as they blamed the denominationalists for the controversy.

Some romanticists took the High Church direction in Unitarianism further and could be called Catholic Unitarians. Around the turn of the twentieth century the Unitarian minister, Joseph Morgan Lloyd Thomas, helped form *The Society of Free Catholics*. He said religion should be "widely Catholic" but not even limited to Christianity; he wanted common worship and sacraments if not agreement in belief. Declaring himself trinitarian, he teamed up with Congregationalist minister William Orchard at the Kings Weigh House in London. Bishop Ulric Vernon Herford, the subject of part one of this history, ordained W. E. Orchard as a priest in 1916. Lloyd Thomas called himself a priest but was not so ordained. Orchard later became a Roman Catholic and the Society collapsed.

However, the *Free Church Book of Common Prayer* of 1919 as compiled and edited by J. M. Lloyd Thomas and the *Common Prayer* of the Unitarian King's Chapel, Boston, USA, were used by three independent ministers in 1999 to start a Liberal and Free Catholic movement. The *Society of Free Christians*.

There are Free Catholics and Liberal Catholics. The emergent sacramental Free Catholics deliberately base themselves on the same model as Unitarian Hungarian bishops: superintendent ministry and an ‘ultra-liberal theology’. Liberal Catholics are