were often exposed to great trials, until Joseph II. secured to them their rights and privileges. An official confession of faith of the year 1787 remains, with some modifications, essentially Socinian. But of late years the Transylvanian Unitarians have been in close relation with their co-religionists in England and America, some of the ministers having been educated at Manchester New College, and in consequence their theology is becoming essentially modern. The number of members was 32,000 in 1789, in 1847 40,000, dis­tributed in 104 parishes with 120 pastors. Their present number is 53,539 in 106 parishes. Their chief centres are Kolozsvár, Thorda, and Keresztur, where they have excellent schools.

*England* (1773-1887).—For two and a half centuries previous to the rise of organized Unitarianism in England, opinions commonly called by this name found numerous individual advocates and some martyrs. John Bidle (1615-62) published catechisms of Unitarian doctrine, translated Socinian works, and publicly discussed and preached an English form of Socinianism. But the severity of the aw against Antitrinitarians, coupled with the gradual growth of free opinion in the Established Church and amongst the Presby­terian congregations, made the formation of separate Unitarian churches impossible, and, as was felt, less necessary for another hundred years. The adoption of a completely Humanitarian view of Christ’s person by a few solitary individuals (Lardner 1730, Priestley 1767, Lindsey 1773), assisted by the awakened earnest­ness of the time, led to their formation. Lindsey resigned a valu­able living in Yorkshire, and gathered the first professedly Uni­tarian church in London. Other clergymen followed his example, and amongst the Presbyterians several ministers, like Joseph Priestley, exchanged their Arian for Humanitarian views. This process went on with deep permanent effects in some of the Dissent­ing academies. In the year 1791 was formed the Unitarian Book Society for the distribution of literature, and several provincial asso­ciations originated about the same time. In 1806 the Unitarian Fund Society was established, with the object of promoting Unitarian Christianity by direct mission work. In 1818 arose another society for protecting the civil rights of Unitarians. These various societies were consolidated in 1825 under the name of the British and Foreign Unitarian Association, which has now its headquarters in the building formerly used as Lindsey’s chapel and residence in Essex Street, London. Early in this century nearly the whole of the old Presbyterian congregations, which, unlike those of the Baptists and Independents, had undogmatic trust-deeds, passed through the stages of Arminianism and various forms of Arianism into Socinianism in its peculiar English and mainly Priestleian form. The penal laws against Antitrinitarianism, which had long been obsolete, were repealed in 1813, and in 1844 the right of Uni­tarians to the chapels which they held in succession from their Presbyterian forefathers was legally secured to them by the Dis­senters’ Chapels Act without altering their undogmatic trust-deeds. Though these congregations, popularly known as Unitarian, on principle declined to restrict the progress of thought by imposing on either their ministers or members any dogmatic statements of belief, the generality of them adopted with some modifications the theological system of Priestley, which was a combination of Locke’s philosophy with the crudest rationalistic supernaturalism. With the rise of a more spiritual philosophy in Germany, which bore fruit in England and America before the close of the second decade of the century, the theology of English Unitarianism underwent a radical change, very much in the first instance under the influence of Dr Channing’s writings. Without at all sacrificing its critical and rational bent, a deeper emotional and spiritual element was introduced into it, which gradually, at the cost of some years of internal conflict, dispossessed the purely external and super- naturalistic Socinian and Priestleian legacy. English Unitarian theology was thereby brought into close sympathy with modem scientific theology in Germany and elsewhere. This great and saving transformation was mainly due directly to James Martineau, J. J. Tayler, and J. H. Thom, aided by the writings of Channing and then of Theodore Parker. One consequence of the greater sub­stantial agreement of the present theology of the larger number of the Unitarian churches with the scientific theology of the century is that not a few representatives of these churches disclaim the name Unitarian as one tending to perpetuate divisions which have really no right to continued existence. The main reason for continued separation from the larger liberal churches, whether Established or Dissenting, earnestly urged by many Unitarians of this class, is the use in those churches of theological formularies which modern theo­logy regards as of historic interest only. The number of congrega­tions in England and Wales generally described as Unitarian is about 300, nearly half of which date from between 1662 and 1750, and nearly all of which have undogmatic trust-deeds. Their consti­tution is purely congregational. For the education of their ministers they have Manchester New College, London (strictly undenomin­ational), the Unitarian Home Missionary Board, Manchester, and Carmarthen College, supported and managed by the Presbyterian Board in London, but practically Independent and Unitarian. The organs of the body are *The Inquirer, The Christian Life, The Uni­tarian Herald* (weeklies), and *The Christian Reformer* (monthly). In Scotland there are 7 Unitarian congregations and 2 Universalist, the latter being, as in America, Unitarian in doctrine. In Ireland the number is about 40, being nearly all Presbyterian in constitu­tion. They are much stronger in the north than in the south of Ireland. In the north Antitrinitarian views began to spread about 1750 ; but the first congregation at Dublin traces its Unitarianism back to Thomas Emlyn, who was imprisoned for his Arian opinions in 1702 at the instigation of orthodox Dissenters.

*United States* (1815-1887).—In the United States Unitarianism had no organized existence previous to 1815, and as in England at the present time the name has always covered great differences of opinion within a common outline of belief or common drift of religious thought. Historical American Unitarianism represents “ the liberal wing of the Congregational body.” Of the existing 370 churches 120 or more were originally the parish churches founded by the Puritan Congregationalists, which, like the Presbyterian congregations in England, passed gradually from Calvinism through Arminianism to Unitarianism, of which Harvard College became the spiritual centre. In 1812 there was but one church in America professedly Unitarian (that of King’s Chapel, Boston), though the ministers of Boston generally held Unitarian views. In 1815 Belsham’s account of the “State of the Unitarian Churches in America” (in his *Life of Lindsey,* London, 1812) led to a controversy, the issue of which was the distinct avowal of Unitarian principles on the part of the liberal clergy of New England. Dr Channing came forward as the prophet and champion of American Unitar­ianism, though the older he grew the more emphatically he re­pudiated sectarianism in every form. The Congregational body was thereby split into two sections, one of which styled themselves Unitarian Congregationalists. In 1825 the American Unitarian Association was formed, mainly for the diffusion of Unitarian literature and the support of poor congregations. At that time the Unitarian churches numbered about 122. Twenty years later they were some 280, while now they are about 370. The theological colleges of the body are the Divinity School of Harvard University, which is, like Manchester New College, undenominational, and the Theological School of Meadville. As in England so in America the theology of Unitarians has passed through marked changes, which have been attended by conflicts more or less acute. From 1815 to about 1836 a Biblical, semi-rationalistic semi-super- naturalistic theology prevailed, in the heart of which Channing’s elevated ethical ideas were fermenting and slowly preparing a new birth. From 1836 forces such as Biblical criticism, Carlyle and Emerson’s “transcendentalism,” and Theodore Parker’s “absolute religion ” opened the era of modern theology, bringing American Unitarianism into living touch with the philosophy and theology of Germany. An effort in 1865 to bring the right and left wings of the body into a closer confederation with a more pronounced profession of Christianity led to the formation of a Free Religious Association on the broad basis of the love of truth and goodness. In the Western States the same controversy as to the basis of reli­gious association has been raging for more than ten years. In May 1886 a resolution was passed by the Western Unitarian Conference by a majority of more than three-fourths adopting a purely ethical and non-theological basis. This led to a split in the body, and the formation of a new Western Association on a distinctly Christian platform. The left wing of American Unitarians show greater sym­pathy with recent scientific speculation and less fear of pantheistic theories than is the case with English Unitarians. The organs of the body are *The Unitarian Review* (Boston), *The Christian Register* (Boston), and *The Unitarian* (Chicago).

*Literature.—*On Unitarianism in general, see Fock, *Der Socinianismus,* Kiel, 1847; *Wallace, Antitrinitarian Biography,* London, 1850; *Unitarianism exhibited in its Actual Condition,* edited by J. R. Beard, London, 1846. On Socinianism and Unitarianism in Poland and Transylvania : the above works; the historical sketch of Thomas Rees in his translation of the *Racovian Catechism,* London, 1818; J. J. Tayler in *Theological Review,* Jan. 1869; *Report of an Official Visit to Transylvania,* by Alexander Gordon, London, 1879. On Unitarianism in England : Wallace’s and Beard’s works ; J. J. Tayler, *A Retrospect of the Religious Life of England,* London, 1845, 3d ed., 1876; James Martineau, *The Three Stages of Unitarian Theology,* London, 1869 ; Bonet-Maury, *Early Sources of English Unitarian Christianity,* English trans., London, 1884; *Unitarian Christianity, Ten Lectures on the Positive Aspects of Unitarian Thought and Doctrine,* with preface by Rev. J. Martineau, D.D., London, 1881. On Unitarianism in America : Fock ; Beard ; J. H. Allen, *Our Liberal Movement in Theology,* 2d ed., Boston, 1883; *The Year-Book of the Unitarian Congregational Churches for 1887,* Boston, 1886; Count Goblet d’Alviella, *The Contemporary Evolution of Religious Thought in England, America, and India,* English trans., 1885. (J. F. S.)

UNITAS FRATRUM. See Moravian Brethren.

UNITED BRETHREN IN CHRIST, a body of Pro­testant Christians in the United States of America, which in 1886 included 4332 organized churches (4078 in 1877), 185,103 members (143,881 in 1877), 1378 itinerant ministers, 890 local preachers, 3169 Sunday schools, with 28,547 teachers and 179,729 scholars. The total value of church property held by the denomination was $3,345,064; the sum raised for salaries, church building expenses, col-