

the Mayor wrote to Commissioner Baker : " Please do not renew the license until you consult with me, and we get some guarantee of future decency. The people of this city have had enough of false and nasty theaters, as well as of the few false and nasty newspapers, and we want to drop them." The play was a farce translated from the French, and was described by the press of the city as " stupid," " inanelly vulgar," " vulgar, indecent, and coarse." In putting an end to its malodorous career Mayor Gaynor has performed a great public service. We do not want in this country a censorship like that which in London prevented the presentation of such a drama as Maeterlinck's " Monna Vanna." But we do need some strong hand to bring to their senses or put out of business those few theatrical managers who pander to the depraved taste of a small section of the theater-going public.



**A PIONEER OF
PEACE** Elihu Burritt, whose centenary was observed last week in New Britain, Connecticut, was tersely described in an address by Mr. James Brown Scott, Solicitor-General of the State Department, as " a blacksmith by trade, a student by instinct, a scholar by attainment, a benefactor and philanthropist by profession." It is not because he was " the learned blacksmith " that his memory is so worthy of honor, but because he was a man of high ideals for which he worked in practical ways. It was most peculiarly fitting that the memorial exercises should largely consist of special sessions of the New England Arbitration and Peace Conference, the members of which came in a body from Hartford for the purpose. Seventy years ago international peace seemed a dream of the future, but to-day no one can call extreme, unreasonable, or impossible Burritt's proposal, which, as outlined by Mr. Scott, was simply the establishment of a congress of nations to give the law, and a court of nations to interpret the law codified or created by the congress of nations, whereby international controversies might peaceably be settled by the principles of justice without resort to force. These ideas Elihu Burritt urged before five universal peace congresses, the first held in 1849. He has been

rightly called an international man, a citizen of the world in the best sense. New Britain honored him with school parades, and a procession of floats representing scenes in his life and historical events in the fight for international peace ; and there was an international tribute at his grave. Exercises were also held at the little chapel which Elihu Burritt built with his own hands that men of all creeds might have a place in which to worship without cost. Blacksmith, linguist, editor, author, storekeeper, advocate of peace, hater of slavery, promoter of religion, Government official—his life was busy, useful, and unselfish. The sessions of the Hartford Conference were, in the main, devoted to protest against the universally acknowledged waste and cost of war, but were not notable for practical suggestions toward feasible methods of reaching the end we all desire. President Taft was praised, in the resolutions adopted, for his " recent condemnation of the mischievous reservation from arbitration in most treaties of so-called questions of honor," and the resolutions also " register gratitude to Mr. Roosevelt for his recent conspicuous declaration that with sincerity of purpose the great Powers could surely reach some agreement which will put an end to the present extravagance in naval armament." An interesting feature of the Conference was the session devoted to speeches by labor leaders showing, as it was phrased, why the workingman is not a gun-man.



THE LAYMEN'S MISSIONARY MOVEMENT

Here is a new sort of missionary meeting : limited to men ; ministers in the minority ; leading business men in front and filling the ranks ; uncomfortable truths voiced by men who know the facts ; a great chart staring one in the face, whereon he sees his denomination compared with others in the matter of contributions to missions ; no attractions but the great cause itself ; the delegates furnishing the music and asked to pay a considerable fee for attending. And yet twenty-two hundred men paid two dollars apiece to attend the Chicago Convention, April 29 to May 3, and three thousand men paid five dollars apiece to attend the National Congress of Missions which

followed immediately in the same city. One felt, as he entered the hall just before the meeting of the Chicago Convention, a suspicion that this might be only an attempt to fan the dying flame of missionary romanticism. Some of the mottoes on the walls seemed perfervid, notably the watchword, "The Evangelization of the World in This Generation." But such suspicions disappeared as the meetings moved on. Here were no tricks of statistics, no worn-out pleas, no artificial stimulus for jaded emotions. Everywhere one caught the impression of strength, steadiness, and loyalty to fact. Men who "did not believe in Foreign Missions" went away with a new light, not victims of momentary enthusiasm, but with a reasoned conviction that the work of missions is a thing not of dreams but of life. There were great addresses, three of them at the opening session by Secretary Campbell White, Bishop Anderson of the Episcopal Diocese of Chicago, and the Rev. Willis R. Hotchkiss. Almost or quite as strong were the later meetings. Splendid types of the men the Church sends to foreign lands were seen and heard. One caught the dramatic character of the work in Korea from W. N. Blair; the far-reaching and constructive aims of the Churchmen in China from Arthur M. Sherman and Isaac T. Headland; the tense conflict of Christianity with Oriental traditions in India from George Sherwood Eddy; while Mornay Williams impressed by himself no less than by his words the great fact that the work at home gains, not loses, when the work in other lands is advanced. At the closing session reports came from the various denominations of the Protestant Church in Chicago. Instead of \$163,000 contributed during the year covered by the latest available reports, Chicago pledged \$275,000 the coming year, resolving, moreover, to maintain the executive office to push the campaign.

THE NATIONAL
CONGRESS OF MISSIONS

As the Chicago Convention in Orchestra Hall closed, the National Congress opened in the Auditorium, the climax of this extraordinary movement, a series of meetings unique in recent Church history, hardly paralleled in any age. It means a great

deal to have two thousand men, most of them business men, gather at ten o'clock of a business day to discuss Foreign Missions. The attendance at the evening sessions climbed to four thousand; but more significant was the attendance in business hours. The opening address of the Congress was worthy of its place. Other addresses interpreted the movement and its phases, such as its relation to benevolence, its significance as a religious phenomenon, its practical fruits. But the stirring, significant thing was not any or all of the addresses, but the throng of men and the spirit among them. The whole was greater than the sum of its parts. One felt and rejoiced in the reality, the solidity, the enthusiasm that was not fanaticism, the breadth that was not vagueness, the faith that kept its eyes on the stars and its feet on the ground. "A vision without a task makes a visionary; a task without a vision makes a drudge," said President Mullins. One felt that a mass of American Churchmen have determined that Foreign Missions shall no longer be a dream of visionaries, or a piece of Church drudgery; but an instance of that practical idealism which the heart of our age loves. Extreme, but not excessive—that is the spirit of this movement. It urges the extreme of Church unity; yet it advocates the loyalty of each man to his own denominational work. "This is the first time," said the representative of the Lutheran churches publicly, "that the Lutheran churches have come into a union church movement." The secret is the coupling of the great truth of unity of spirit with a practical recognition of the fact of division in operation.

A THEOLOGICAL
MARE'S NEST

The old First Church in New Haven, Connecticut, locally known as the Center Church, is not "to become a club," is not in "drift from sane orthodoxy" to "theological suicide, spiritual languor, and ethical collapse." The only cause for such calumny is a garbled press despatch, inflated by an unscrupulous editor oblivious of the Ninth Commandment. The facts are worthy of imitation, and are therefore recorded here. The First Church, founded in 1639, and the Dav-