

ground for all. Thus they testified to the magnetic influence of this man—besides those mentioned, Rabbi E. G. Hirsch, Rev. John H. Holmes, Mrs. William Kent, Mr. Francis Neilson, Dr. G. C. Hall, Jane Adams, Rabbi Joseph Stolz, Rev. Herbert L. Willett, Rev. William Covert—some of whom had been his co-workers almost all his life, some whose acquaintance with him seemed to be of yesterday in comparison.

To bring out the particular interest *The Open Court* takes in honoring the memory of Jenkin Lloyd Jones, we wish to quote from Rev. Gannett's address, while at the same time we refer our readers to our issues of November the 2d and the 9th, 1893 (Vol. VII, pp. 3855ff, 3863ff), when we had occasion to report at length about the Parliament of Religions here spoken of.

"...I suspect the year that both he and you would select as really the most significant and beautiful of all your history was 1893, the year of the World's Parliament of Religions in connection with the Columbian Exposition. . . . It is not generally known, perhaps not known to all of you, how very much your minister had to do with the inception and the form and the success of that World's Parliament. On such a day as this it is fair to claim more for him than he ever would have claimed himself. He was not only the official General Secretary and the unofficial general chore-boy of it all, but more than of any other one man it was the child of his inspiration and his shaping. At the time when in the councils of the Commission that had charge of it everything was dim ahead, his comrades dazed with the unprecedented task assigned to them, it was his program. . . . that gave form to the scheme and courage to the faint hearts and changed bewilderment into enthusiasm. The truth is he was the one man readiest in the city, possibly in the nation, to plan such a thing. It was precisely in the line of his own spirit and self-training. For years, as I have traced these to you, and as you know well, the whole trend of the man, of his unconscious and his conscious endeavor of life, had been to just this end,—unbarriered Fellowship in Religion. . . . Then you know how he gathered the high ideal notes of what was uttered on the platforms of the Parliament into a book, "The Chorus of Faith." And *then* you know how he felt that the remaining work of life for him must center in perpetuating and widening the spirit and the influence of the Parliament, and making true the prophecies for religion inherent in it,—this by instituting National Congresses of Religion throughout the land. These grew until. . . . they have become international, and Boston, London, Amsterdam, Geneva, Berlin, Paris, all have known them. His own longing eyes had added Asia to Europe, and seen a vision of a Congress at ancient Benares on the Ganges. It yet should be,—that Congress,—and why not in part as a memorial to him? What, if he knew, could bring him greater joy? The Parliament's success and these outcomes of it are what I meant by Mr. Jones's second main achievement. . . ."

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DR. CHARLES CROZAT CONVERSE.

(1832-1918)

It is with deep regret that we chronicle the death of Charles Crozat Converse, who peacefully passed away at his home in Highwood, Bergen County, New Jersey, on the eighteenth of October, 1918, only a few days after his eighty-sixth birthday. The deceased, although a lawyer by training (LL.D., Rutherford College), also won recognition as a composer of songs, of sym-

phonic works, church and other music. His contributions to *The Open Court* were chiefly in the form of martial songs, the last of which ("God for Us," dedicated to the Grand Army of the Republic) we published in the November number of *The Open Court*, 1917.

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#### BOOK REVIEWS AND NOTES.

THE SHORTER BIBLE: THE NEW TESTAMENT. Translated and arranged by *Charles Foster Kent*, with the collaboration of *Charles Cutler Torrey*, *Henry A. Sherman*, *Frederick Harris*, *Ethel Cutler*. New York: Charles Scribner's Sons, 1918. Pp. xix, 305. Price \$1.00 net.

Two of the collaborators whose names appear on the title-page being prominent members of the Y. M. C. A. and Y. W. C. A. respectively, perhaps we are not mistaken in calling this new translation of the New Testament "the Y. M. C. A. Gospel." Internal evidence points in the same direction, for, while in the past any reinterpretation of the Bible ordinarily resulted merely in the founding of a new denomination or a new sect jealously guarding its distinctness, it has been the constant and conscious effort of the Y. M. C. A. movement, especially as it developed during the war, to create a common ground on which *all* Christians should find it possible to meet. This "getting together" spirit is manifested in the volume before us the aim of which is, as stated in the Preface, "to single out and set in logical and as far as possible in chronological order those parts of the Bible which are of vital interest and practical value for the present age."

This pragmatic intention called for an elimination of all passages that only repeat better or fuller accounts of the same events or teachings elsewhere. Consequently there appears but one single record of the life of Jesus, made up of bits and fragments taken almost exclusively from the three Synoptic Gospels; the Gospel of John, as the latest writing, is given separately at the end of the book. The second part is headed "The Teachings of Jesus," regrouping the didactic passages chiefly of the Synoptists under titles intended to point out their "social, religious, and economic" significance. Acts are given fairly complete, as are the Epistles, from which, however, the Second and Third Epistles of John and the Epistle of Jude are omitted. Revelation has lost eleven of its twenty-two chapters, the rest is condensed. The time-honored chapter and verse divisions are of course discarded throughout the book.

All told, we have about two thirds of the Scriptural text—"the true heart of the Bible," in the words of the Preface. Needless to say that an expression like this, innocent though it may look, really involves quite a new doctrine, and, from the standpoint of many a denomination, a decidedly heretical one, for it evidently ignores any belief in divine inspiration. Yet nobody who *still* calls himself or herself a Christian is liable to take serious offense, which goes to show to what pass matters have come with our ancient creed.

How much, then, does really still stand, and what does it represent? In view of pending legislation the miracle at the wedding in Cana (John ii. 1-11) apparently does not belong to the "true heart" of the Scriptures. Nor do the two little apocalypses in Mark and in Matthew. Matthew xxiv which contains the prophecy of the second coming of Christ within the generation then alive is skipped without a trace being left; Mark xiii is given, but to the exclusion