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HERALDS OF A LIBERAL FAITH

**The Pilots**



# HERALDS OF A LIBERAL FAITH



EDITED WITH AN INTRODUCTION BY

SAMUEL ATKINS ELIOT

IV

*The Pilots*



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*Qui autem docti fuerint fulgebunt quasi splendor firmamenti  
et qui ad justitiam erudiunt multos quasi stellae in perpetuas  
aeternitates.*

They that be wise shall shine as the brightness of the firmament  
and they that turn many to righteousness as the stars forever  
and ever.

—DANIEL XII: 3

Charge them to live soberly, righteously and godly. Endeavor  
the preventing of idleness, pride, envy, malice or any vice what-  
soever. Teach them good manners, civil, kind, handsome and  
courteous behavior. Render them truly serviceable in their  
world.

—BENJAMIN WADSWORTH, 1725



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## FOREWORD

The fourth volume of "Heralds of a Liberal Faith" is published by the American Unitarian Association not only to continue the series as originally designed by its editor but also to bear witness to the affectionate and admiring regard in which Dr. Samuel A. Eliot was held by his friends and colleagues within the Unitarian fellowship.

This volume is a memorial to its editor; and it is important to make clear that it was brought to its final stage of preparation for the printer by Dr. Eliot himself. Except for this brief word of introduction, "The Pilots" reaches its readers in exactly the form in which it came from the editor's desk. Nothing has been added to, and nothing has been subtracted from, the manuscript so lovingly and meticulously put into final form by Dr. Eliot himself. It is in every detail the work of his editorial hands.

The present organization and resources of the Unitarian denomination are chiefly due to the vision and effective administrative enterprise of the man who, with indefatigable industry and devotion, edited the four volumes of the "Heralds." He might easily have made himself an historian of the Unitarian movement, had he not chosen—or been chosen—to be its pioneering statesman. With all his fidelity to the basic requirement of accuracy, he possessed the true historian's ability to cut through a mass of detail to the central significance of a movement; and he had the gift of summing up his insights in short, telling phrases, as, for example, when he epitomizes the Unitarian fellowship as "content to be a creative minority."

For many years to come, this series of volumes containing some five hundred brief sketches of Unitarian ministers, covering a period of two hundred years, will prove useful and inspiring

to many readers, first of all to Unitarian ministers, and then, in a special degree, to young men preparing to enter that hazardous but infinitely rewarding profession. Their gratitude to an elder colleague will long continue.

FREDERICK MAY ELIOT

## INTRODUCTION

Significant movements of thought and life can best be understood when they are associated with the persons who originated or guided them. Progress is initiated by individuals. It is preserved by institutions. To see a cause embodied in men and women makes it come alive. The force and validity of the message depends on the messengers. Principles are best illustrated by personalities. The biographies of such persons may well kindle a loyal homage and give the readers a deepened respect for human nature and a new hope for the world.

Without such pilots the record of religious progress in America would be aimless and futile. We measure them not by their success but by their ingrained human worth and brave old wisdom of sincerity. They reveal to us the sort of life we might live.

The first three volumes of the "Heralds of a Liberal Faith" were published in 1910 and contained biographical sketches of outstanding leaders of the Unitarian movement in America up to the year 1900. The first volume recalled to mind the "Prophets" and contained memoirs of sixty-nine ministers who were the progenitors of the liberal movement and whose period of activity was, in general terms, from 1750 to 1825. The second volume, the "Pioneers," contained sketches of ninety-eight ministers who carried the movement through the period of controversy and separation or, roughly, the first half of the nineteenth century. The third volume, the "Preachers," followed the development of the liberal movement through the last half of the century and contained memoirs of one hundred and thirty-four standard bearers in a period of affirmation and expansion. This fourth volume contains memoirs of the Heralds of a Liberal Faith whose work was done in the last decades of the nineteenth and the earlier decades of the twentieth centuries. This has been for me a peculiarly grateful task for I personally

knew all but six of the more than two hundred men and women whose careers, in articles or notes, are here narrated. My seniors I honored; some of them I revered. My contemporaries were well-beloved and trusted fellow-workers. My juniors were among those who "being made perfect in a short time, fulfilled a long time." They all "rest from their labors and their works do follow them."

As in the preparation of Volume III, I am deeply indebted to the friends and comrades who have given me their co-operation and whose contributions are sometimes as pleasantly characteristic of the writers of the biographical sketches as of the subjects. No less than thirty-two of the men who contributed articles to Volume III are, in their turn, memorialized in this Volume IV. Where no author's name is attached to a memoir in the Table of Contents, the sketch has been compiled by the editor.

As in the earlier volumes, many honored names which might well have found place in this record have had to be omitted, and the watchful eyes and sensitive hearts of descendants or living admirers may feel that the careers of their friends and guides deserved to be called to remembrance quite as much as those of the men whose names appear in this book. I have obviously been limited by the restrictions of space, and I have therefore tried to select *types* rather than to present a complete survey. From the story of the careers of these representative leaders the motives and achievements of the movement they impersonated may be rightly judged.

In limiting these records to ministers of a single Christian fellowship, I would not seem to imply that liberalism is the possession or attribute of any one communion. Liberalism overflows all sectarian boundaries and appears sporadically but unmistakably in all the Protestant Churches. The river of progress is fed by many tributaries and each may rightly claim its share in the power of the main stream.

I have rightly called these men Heralds. They had no sense of belonging in any "Apostolic Succession" and their orders came from within rather than from without. Saints and heroes were, indeed, their forerunners, but they could not conceive of them-

selves as belonging to a clerical order or to a privileged class invested with special prerogatives. But they *did* belong in an authentic "Prophetic Succession." They were something more than mere transmitters of received opinions and prescribed usages. They preferred immediacy to tradition. They wanted to liberate men from the burdens of dogma and sacerdotalism. They were engaged in the never-ending conflict that Carlyle called "the struggle of men intent on the real essence of things over against men intent on the forms and semblances of things."

To a marked degree these men were self-reliant and self-directed individuals. They were able to make up their own minds, stand on their own feet, move on their own initiative. They were not built on one model or patterned from one design. They yielded no docile assent to arbitrary and external controls or to ecclesiastical regulations, and they did not evade the questionings that the spirit of truth presses upon the modern mind. Their independency had, of course, certain natural consequences. Faith to them was not the mechanical use of a credal chart or the observance of a conventional ritual but a foray of the spirit into the mysteries of life and death. It too often disqualified them for effective team play. They were not, however, daunted by hostility on the one hand or indifference on the other. They were content to be a creative minority, prophets, pioneers, the advance guard of the Christian forces. Their influence eludes statistical formulation and report, but their experience justifies confidence in the possibility and efficiency of a bond of union which is not a body of beliefs but an attitude of mind and spirit.

It is interesting to observe how very diverse these men were in their origins and cultural backgrounds, their educational opportunities and their ecclesiastical inheritances. There was great diversity in their national origins. Calthrop, Collyer, Herford, Powell, and Sunderland were born in England, Duncan and Kerr in Scotland, Jones in Wales, Hutcheon and Phelan in Canada, Lappala in Finland, Hugenholtz in Holland, Capek in Bohemia, Pétursson in Iceland, Norman in Norway, Rihbany in Syria. Within the United States there was similar variety in the places of their birth. As was natural, for the Unitarian movement

in America had its roots in New England, many came from that part of the country; but Conway and Stuart were Virginians; Shippen, De Normandie, Garver, Mason, Metcalf, and MacCauley were Pennsylvanians; Hawley was a country boy from Michigan; Coil and Lawrance were born in Ohio, Crothers and Douthit in Illinois, Slicer and Tiffany in Maryland, Dodson and the Eliots in Missouri, Backus and St. John in Wisconsin, Lord in California. More than half of the States of the Union are represented by the names in the Table of Contents.

Some of these men, like the Eliots, Gannett, Hall, May, Peabody, and St. John were the sons of Unitarian ministers; and others like Bond, Frothingham, Hale, and Knapp were born into the heritage of a liberal Christianity and had every advantage of education and social relations. But Chadwick was the son of a fisherman, Alger of a mill mechanic, Collyer of a Yorkshire cotton spinner, Rihbany of a Syrian stonemason. Dole and Savage were reared on small farms in the State of Maine; Barber and Mayo came from a little village in Western Massachusetts; Beach, Brown, Butler, Covell, Russell, and Simmons were country boys from upstate New York.

There was the same diversity in their ecclesiastical inheritances. Sullivan was born and reared a Roman Catholic, Calthrop an Anglican, Crothers, Stuart, Simmons, and MacCauley were Presbyterians, Dole, Garver, and Savage were Congregationalists, Barnes, Barrows, and Pierce were Baptists, Backus, Collyer, Mason, and Slicer were Methodists.

The educational opportunities these men enjoyed reveal a similar variety. Nearly half of them received their training for the ministry at the Harvard Divinity School or the Meadville Theological School, but Andover trained Dole and Garver, Bangor trained Savage, and Auburn trained Simmons. Crothers and MacCauley were graduates of the Princeton Theological School, and men like Ames, Collyer and Peebles went neither to college nor to a professional school. They were educated by their own reading and experience.

Some of these men were scholars of renown; some were masters of eloquent speech; some were successful administrators

of useful and enduring institutions; some were beloved parish pastors endowed with talents for friendliness and neighborly good cheer. Some were ardent reformers, militant in spirit and aggressive in speech. Others were essentially mystics, possessing a spiritual awareness less clearly apprehended by their more explosive associates. Some of them loved order and time-honored customs and beauty in art and literature. Others were impatient with usages they deemed outgrown and with terminologies and titles they thought misleading. But these differences in temperament were more in modes of expression than in principles of action. They were like the rapids and eddies that diversify the surface of a stream whose underlying current is strong and sure.

Finally, there was variety in their posts of service. The Unitarian movement has been predominantly urban, so most of these men were identified with city or academic institutions. Their influence was diffused in and from large centers of population from Portland, Maine, to Portland, Oregon. But men like Bartol, Chaffin, Duncan, Covell, Miller, Russell, Shaw, and J. E. Wright served long pastorates in town or country churches with equal efficiency and success. Men like Douthit, Owen, Gibson, and Peebles were, like the circuit riders of earlier days, rural missionaries beloved in the country districts of Illinois, Wisconsin, Florida, and Colorado. Capek, Eisenlohr, Hugenholtz, Lappala, Norman, and Pétursson served congregations of the foreign born and preached the liberal gospel in Czech, German, Dutch, Finnish, Norwegian, and Icelandic. C. R. Eliot, Pettengill, Phelan, Winkley, and G. C. Wright were city missionaries, helpers of all sorts of people without regard to race or creed. Chaney, Dillingham, and Mayo were educational missionaries in the Southern States; and men like Collyer, Hale, Jones and Savage roamed the country speaking on themes historical, literary and patriotic as well as religious. Bond was a missionary among the Indians. Knapp, MacCauley and Lawrence carried news of a free and unsectarian Christianity to Japan, and Sunderland and Southworth to India.

Most of these men were preachers of exceptional ability and

their persuasive authority was widely extended by the printed word. Their literary output was both rich and abundant, and their books included durable contributions in the realms of poetry, history, biography, theology, sociology, Biblical interpretation, and devotional literature. In the last-named field let it be remembered that Shippen, Peabody, Horton, Spaulding, Gannett, Hosmer, Wendte, and Williams compiled and edited hymn-books—collections noteworthy for high standards of poetic merit, catholic comprehensiveness, and religious significance. Brown, C. R. Eliot, Savage, and Shippen published service books and admirable manuals for ministers. Spaulding, Horton, Lawrance, and Miss Buck wrote excellent textbooks of religious education. Batchelor, Bixby, Crooker, Dole and Gilman wrote animating manuals of good citizenship and guides for daily living. Ames, Barrows, Batchelor, Douthit, Hale, Jones, and Sunderland were editors of religious periodicals.

For many years Dr. Savage's weekly sermons were printed and, in pamphlet form, distributed by hundreds of thousands. Chadwick's sermons were printed in monthly series. Often these discourses would then be gathered under appropriate titles into volumes. Savage's sermons were thus published in some twenty volumes and Chadwick's in twelve. Peabody's sermons and his brief homilies gathered in "Mornings in the College Chapel" and "Afternoons in the College Chapel," because of their clarity of thought, aptness of illustration, and felicity of phrase, set the homiletical standards for thousands of American ministers. Probably no American preacher has been more frequently quoted in sermons of ministers of many different denominations. The spiritual interpretation of life also found noteworthy advocates in books like Ames' "As Natural as Life," Collyer's "The Life that Now Is," Brown's "The Spiritual Life," Gannett's "Year of Miracle," Herford's "Courage and Cheer" and "Anchors of the Soul," Slicer's "Great Affirmations of Religion," Wilson's "Glimpses of a Better Life."

Some of these preachers were also eminent as scholars or as interpreters of the conclusions of more erudite students. Bixby, Calthrop, Mann, Savage, and Simmons, in both their preaching



and their books, contributed to the right understanding of the principles of Evolution. "The Ethics of Evolution," "The Religion of Evolution," "The Morals of Evolution," "The Unending Genesis" were characteristic titles of such books. Others were eminently useful in making available for general readers the demonstrated results of modern study of the Bible. Books like Chadwick's "Bible of Today," Sunderland's "The Bible, Its Origin, Growth, and Character," Mann's "Evolution of a Great Literature," and Savage's "Beliefs about the Bible" had a very large circulation. Only a little less popular were Crooker's "New Bible and Its Uses," Peabody's "Gospel of Paul," and Hall's "Paul the Apostle."

In the field of biography these ministers were very active. Witness such books as Chadwick's lives of Channing and Parker; Cooke's "Emerson" and "J. S. Dwight"; Collyer's "Conant"; Jackson's "Martineau"; Hale's "Lowell"; Tiffany's "Dorothea L. Dix"; Frothingham's "Channing" and "Everett"; and Gannett's life of his father which is more than a biography and the best account of the early days of the Unitarian movement. Then too, Ames, Collyer, Conway, Douthit, Rihbany and Sullivan wrote autobiographies; Barrows' "Baptist Meeting House" is an account of his own spiritual pilgrimage; and Peabody's "Present Day Saints," while ostensibly a description of his friends and inspirers, is really autobiographical.

Most significantly of all—and most characteristically—from this company of liberal preachers there sprang a stream of religious poetry which has refreshed and enriched many minds and hearts. The hymns of Hosmer, Gannett, Chadwick and Williams are found in the hymnbooks of churches of many different names and allegiances, and in smaller quantity but almost equal merit are hymns written by Ames, Barber, Beach, Blake, Collyer, Hale, Herford, Horton, Savage, Wendte, and Wilson. These men were outstanding as heralds and interpreters of a lyric theism.

I have made note of the fact that many of the men commemorated in this book were preachers of exceptional ability,

and it is to be observed that they lived in an era when the method and manner of preaching were being profoundly modified in most Protestant Churches. The classic type of pulpit eloquence, massive and opulent, was being displaced by brisker and simpler forms of expression. Congregations demanded reasonable brevity, definiteness of aim, direct and incisive personal appeal. People were tired of having things merely discussed before them. Some revivalists of the period were, indeed, tempted to indulge in undue vehemence and in "sensationalism." But the liberal preachers were not seduced into saying the things that are striking instead of the things that are true. They did not try to establish the Kingdom of God by theatrical devices. On the other hand, there were among them no "wooden priests," no narrow-minded pedants. They had no use for either facile platitudes or florid oratory. Their sermons steered clear of what Dr. Finney called "sanctimonious starch." They assumed that their hearers were able to bear the pain of attention and serious consideration. They preached *to* people rather than *at* people and so their preaching liberated and encouraged questing minds and kindled resolute wills. Savage, Crothers, Pierce, Sullivan and others used free speech with great effect, but most of these men wrote and then read their sermons. By so doing the sermons lost some of the force of direct appeal, but they probably gained in coherence, in compactness of thought, and in logical sequence and development.

In their conduct of public worship, most of these men were more informal than is the custom of more conservative churches, but there was nothing cheap or undignified in their informality. There was always the unmistakable note of simplicity and sincerity and never anything that was unctuous or pretentious. For Scripture readings they usually selected appropriate passages from the Old or New Testament, but not infrequently they used excerpts from the writings of modern poets and seers. Dr. Brown in Boston, Dr. Barnes in Montreal, Dr. Weld in Baltimore and some others used, with entire sincerity, forms of liturgical worship that retained some phrases and titles which some of their fellow workers could not honestly employ; but most of

these ministers were accustomed to the simple forms of Congregational worship, and the architecture of their meeting houses was not well adapted to more ornate usages.

But now among these diversities of gifts and customs, what were the principles and creative ideals that bound these men together? What were the distinctive traits they all, in differing degree, shared? By various paths they *did* attain to vitalizing agreements. They illustrated the unity not of compromise but of comprehensiveness. They became, as one of them wrote,

One in the freedom of the truth,  
One in the joy of paths untrod,  
One in the soul's perennial youth,  
One in the larger thought of God.

First, these men were all optimists, seed-sowers, believers in growth and progress. Their optimism was not, however, just a cheerful assumption that, after some fashion, everything was going to come out all right. It was rather a disciplined and matured habit of mind—a confidence that this majestic universe is well governed and that humanity is headed for brighter destinies and more abundant life. It is sometimes said that these preachers made more of their denials than of their affirmations and that the movement they represented was primarily one of protest. They *did* brush away a lot of cobwebs. They *did* protest against the awful notions of “total depravity” and “original sin” and a cruel, commercial “atonement,” against a view of miracles that implied the suspension of natural law, against the complicated conception of a Triune God. But what they brought into Christian thought was vastly more important than what they expelled. Fundamentally they were builders—bridge builders—interpreting the new to the old and the old to the new. They were more eager to fulfill than to destroy.

It follows that these men were not given to describing themselves as “miserable offenders” or as “men of unclean lips.” They never grovelled or apologized or groped about in a fog of defeatism. While they were able to practice a healthy self-

criticism, they believed in their ministry and magnified their office as heralds of the coming Kingdom of God. It is probable that they underestimated the positiveness of evil and overestimated man's eagerness for freedom and truth. Their optimism was the product of their expectation of good. It made their preaching predominantly cheerful. They were confident that truth would prevail—their faith in republican principles, their confidence in reason, their belief in the integrity and dignity of human nature and the sacredness of personality, their trust in the sovereignty of a bounteous and benignant God; but they did not mistake restlessness for progress or the removal of their neighbors' landmarks for the enlargement of their own territory. They used acquired momentum and did not disdain well-established footholds. In cultivating new harvests they used the seed saved from the old harvest. They worshipped neither antiquity nor novelty, but coupled stability with movement and reason with reverence.

Then, in their persistive and distinctive habits of mind these men were tenacious nonconformists. They were not captives to any "painful antiquarianisms." Most of them were essentially tomorrow-minded men. Accepting the truths of modern scientific discovery, they could not honestly repeat the ancient and medieval formulas of faith. They all allied religion with common sense and with the best instincts of human hearts. They dealt with the primary and universal elements of religion rather than with what is secondary and fugitive. They distinguished between the permanent and the transitory. They found the seat of authority in religion neither in an infallible church nor in an infallible book but in the reasoning minds and the spiritual experience of humanity. For them Christianity was not a fixed doctrinal system, but a quality of life, "not a way of talking but a way of walking." It had in itself living seeds, a power of expansion and enlightenment and growth. They themselves changed and grew in knowledge and insight and sympathy, so they believed in an evolutionary religion rather than in a religion of finalities. They held that "through the ages one increasing purpose runs, and the thoughts of men are widened with the

process of the suns." They did not try to impose opinions upon people but helped people to think for themselves and form their own judgments. They preached interpretations of Christianity that are believable, livable and lovable.

Another characteristic common to these men was their inclusiveness and their hospitality to novel and differing forms of thought. Having discovered for themselves that the principle of unity in and through diversity is practical and productive, they were everywhere the champions of co-operative rather than competitive methods in church relations. Though they were sometimes, because of their inability to pronounce some of the ancient theological shibboleths, denied the fellowship of more orthodox Christians, they remained kindly disposed. If some of their neighbors drew a circle that shut them out, they were the more eager to draw a circle that took their critics in. They rejoiced in the gradual but steady decrease in sectarian animosities and in the increase of harmony and fraternal goodwill among Christians. So, whenever and wherever they were permitted to do so, they joined in endeavors to federate the Protestant Churches and to promote concord and good understanding among them. Their sympathies and explorations extended beyond the boundaries of Christianity. They joined hearts and hands with all seekers after truth and right the world around and some of them welcomed the thought of a Universal Church, broad as humanity. They honored the things that are true and just and lovely and of good report wherever found and held that "in every nation he that feareth God and worketh righteousness is accepted of him."

Another characteristic of these ministers was their emphasis on the application of religious principles to the social conditions and moral conscience of their time. They all shared Channing's noble "enthusiasm for humanity." So they preached the ethical imperatives. Almost all of them were conspicuous leaders in the everlasting battle against poverty and ignorance, intemperance and race prejudice. They strove to refashion human society on a basis of justice and goodwill. They did not *confuse* religion and ethics, the secular and the sacred—they *fused* them. They

joined together deep religious feeling and broad public spirit. They taught people that the conception of the Fatherhood of God carries with it the prophecy of the possible Brotherhood of Man. They did not try to reconcile people to misfortunes and miseries in this world by promises of comforts and rewards in the next world. They did not think of this world as a mere vestibule of heaven, but demanded a fair share of joys and satisfactions in the life that now is. They set Christian principles to work not only in the church but also in the realms of industry and trade and politics and international relations. They did not just draw "blueprints for Utopia" but dealt with concrete situations and did not evade or sidetrack uncomfortable issues. They wanted, on the one hand, to see all social work permeated and motivated by the religious impulses and, on the other hand, religious vitality expressing itself in various forms of constructive community service. They believed that "the call of the social conscience is not only a call *to* man but also a call *from* God."

So they were practical and creative idealists. Just by way of illustration one recalls the leadership of Hale and Dole in the cause of peace, of Barrows in prison reform, of Jones and Gannett in establishing Social Settlements, of Mrs. Crane and Dr. Slicer in City Planning, of Mrs. Blackwell in promoting Woman Suffrage, of Frothingham and Wendte in encouraging international understanding, of Christopher Eliot in advancing the cause of temperance and of Thomas Lamb Eliot in founding schools and projecting parks and playgrounds, of Garver in the administration of Art Museums and Community Centres, of De Normandie and Gooding in the conduct of public libraries. All of them, in greater or less degree, sought to direct intellectual and material and spiritual resources to wise human uses. They tried not only to mitigate the evils and wrongs that beset humanity but also to *prevent* them; and they were happy in the fact that, vastly out of proportion to their numerical strength, their congregations furnished generous supporters and competent administrators for all sorts of charitable and educational institutions and for many movements of social reform.

Finally, and above all, these men were prophets of the present life of God in the present life of humanity. They proclaimed the immanent Deity, a progressive revelation, an undiminished inspiration. Delivered from all baffling metaphysics and the disciplines of priestly orders and regulations, they were free to heed immediate precepts and behests. They lived full, varied and bountiful lives. They dealt with the things that abide—faith and hope and love. They did, indeed, endeavor to give their ideals practical effect through fruitful and enduring institutions, for they believed that the best use of life is to spend it for something that outlasts it, but they exalted the spirit of Christianity above the letter. All their varied activities were animated by the desire to expand intelligence, enrich imagination, inspire reverence and hope, and so minister directly to the happiness and welfare of people. They supplied moral motive power and communicated heroic ideals. They sought to upbuild the higher attributes of American manhood and womanhood, to guide life in clean and kindly ways, and to nourish and transmit endowments of truth, gentleness, and honor.

Whatever may prove to be the final influence of these Heralds of a Liberal Faith, I am confident that they will hold an honorable place in the long succession of the prophets of freedom and the pioneers of the reign of righteousness. One who has known such men can never believe that materialism and the allurements of financial reward or selfish pleasure-seeking can rob American life of chivalry. One knows that life can be lifted into enchantment and irradiated with spiritual power and charm.

SAMUEL A. ELIOT





HERALDS OF A LIBERAL FAITH

**The Pilots**



## WILLIAM ROUNSEVILLE ALGER

1822-1905

In the last quarter of the nineteenth century there might often have been seen upon the streets of Boston an elderly man of medium height and slight figure, and with a somewhat abstracted manner. Few of those who passed him on his customary route from the Boston Athenaeum to his home on Brimmer Street recognized one of the most distinguished preachers of the Boston pulpit of an earlier time. After a long and varied career in the ministry, he had made his home in Boston where he passed the last twenty-three years of his life, infirm in health, but devoted to his studies, and occasionally appearing at a ministers' meeting with a paper on some recondite theme.

The life of Mr. Alger recalls in some degree the self-made men his cousin, Horatio Alger, made popular in his stories for boys. He was born in Freetown, Massachusetts, December 28, 1822, the son of Nahum Alger and Catherine Sampson, daughter of the Rev. William Rounseville, the Baptist clergyman of that place. The boy William, at an early age, went to work in the cotton mills at Fall River and then at Hooksett, N. H. The family records, compiled by Mr. Arthur Martineau Alger, give us a picture of William's eagerness for an education. "Fastening pages of his grammar on a post in the mill, he committed them to memory as he tended his machines. In the odd moments of rest which the care of the machinery permitted he worked out the problems in arithmetic and algebra with a bit of chalk on a strip of wood, or read a page in some history or romance."

After five years of this sort of thing he was able to enter the Academy in Pembroke, N. H., where he spent a year; thence to the Academy at Lebanon, for six months; and finally to the Harvard Divinity School, from which he graduated in 1847. Ambition and application had in large measure compensated for

the lack of college training. In 1847 Mr. Alger married Anne Langdon Lodge, daughter of Giles Lodge of Boston, and on September 8th he was ordained the first minister of the new Mt. Pleasant Church in Roxbury, John Quincy Adams being the Moderator of the Council. He served seven years in the Mt. Pleasant Church, eight years in the Bulfinch Place Church, and ten years in the New North Church in Boston, winning fame as a radical thinker, a popular lecturer and an erudite man of letters. There followed short and unsuccessful ministries in New York and in Denver. As he grew old Mr. Alger's preaching grew meditative and contemplative. The sermons became long and profoundly philosophical. It was style unsuited to the mood of a bustling metropolis like New York or of a boisterous frontier town such as Denver was in the 1870's. His thoughts seemed to roam familiarly through all the interstellar spaces. His familiar seat was on the tail of a comet. He was not a good listener but he excelled in monologues, facile and tireless. He would not have felt at home in a Quaker meeting and he was as eloquent before an audience of one as before a congregation of one thousand.

The dramatic event of Mr. Alger's career was in 1857, when he was invited to give the Fourth of July oration before the city authorities of Boston. The pro-slavery feeling of certain commercial elements of the community, together with the wish not to imperil the Union by Civil War, was then at its height. A tactful man could easily have dodged the dangerous issues, but Mr. Alger was characterized by audacity rather than by tact. Not content with high praise of American ideals and achievements, Mr. Alger, as behooved a preacher of righteousness, warned against certain dangerous tendencies of the time, such as raids upon the weaker nations south of us, the inflammatory speeches of labor demagogues kindling class distrust, and the waxing arrogance of the Slave Power. What made the welkin ring on this occasion was Mr. Alger's reference to the invitation extended to Senator Mason of Virginia to deliver the Bunker Hill oration, for Senator Mason was the man who had recently in his own state praised the brutal attack of Preston Brooks upon

Charles Sumner in the United States Senate. Mr. Alger characterized this invitation to Senator Mason as an act of "contemptible flunkeyism," and intimated that "large numbers of men who stand high in the community deserve the epithet flunkey for their cowardly silence and contemptible servility before the Slave Power of the South." A sentence from the address will illustrate the severity of his criticism as well as the ornate oratorical style of that period. "We cannot let it [slavery] tramp over its sectional bounds with obscene hoof to befoul the fountain heads of new states, and soil the silver spring where our national eagle drinks." We may smile at the florid rhetoric but recognize that such trenchant speech showed the quality of the man. Mr. Alger vigorously denounced the spirit of compromise. "That ostrich policy which, amidst thickening sounds of combat and signs of dissolution, hides its head in sandy generalities, and, quietly ignoring the facts, babbles of peace and union, is neither manly nor useful. . . . Far nobler is it, and better, to open the eyes, summon intellect, heart and conscience to their work, and submit your conclusions with direct candor to the wholesome agitation of criticism and argument." The Board of Aldermen refused to pass the customary vote of thanks, and Mr. Alger at once found himself the object of a fierce attack, but it is pleasant to read that seven years later, in 1864, the belated vote of thanks was passed and in 1868 Mr. Alger was chosen Chaplain of the Massachusetts House of Representatives. At the request of the House, his "Prayers for the Legislature" were gathered in a volume and published.

Like his great predecessors, Channing and Parker, Mr. Alger was interested in questions of social and political reform. "The Facts of Intemperance," "The Charities of Boston," "Public Morals as the True Glory of a State" were noteworthy utterances. In the period 1851-1868 he published, too, various volumes of scholarly importance, "A History of the Cross of Christ," "Poetry of the Orient," and the most enduring of his books, "A Critical History of the Doctrine of a Future Life." As in all Mr. Alger's writing the subject is carefully, almost minutely, subdivided, even including a chapter upon "The Critical History

of Disbelief in a Future Life," and ends with a chapter upon "The Morality of the Doctrine of a Future Life." In 1874 the seventh edition was printed. Two other volumes published in this period attained a wide circulation: "The Genius of Solitude" (1866) and "The Friendships of Women" (1867). There is a great deal of "preaching" in these essays and the moral aspect is always to the front, but the seven and eight editions of these books indicate their popularity. They revealed a scholar's diligence, the critic's penetration, the creative artist's imagination.

Mr. Alger had a keen and increasing interest in Oriental literature and in occult inquiries. His mind dwelt more and more on mystical matters and his writing became intricate and enigmatical. Science made little, if any, appeal to him. In 1891, he wrote in an "Introduction to the Study of Greek Philosophy," "the study of philosophy is an employment without any compromises either of modesty, refinement or aspiration. No perishable tools are needed, no filthy experiments with furnaces or earth or smuts and moulds and rots are called for." "Divine Philosophy" was the thing really worth thinking about. "The material is spirit, the labor is silence, the course is intelligence and affection, the product is wisdom and character, the path of advancement is infinity, the goal is God. And if the goal be a retreating one the pursuer carries at every step a substantial reflex of it in his own breast."

Mr. Alger's last years were clouded by an illness that required seclusion from books as well as friends, and he died in Boston February 7, 1905.

This account of Mr. Alger was compiled by the editor from various sources, including his own memories, but chiefly from a manuscript sent him by the Rev. George D. Latimer.

## CHARLES GORDON AMES

1828-1912

Charles Gordon Ames was born in Dorchester, Mass., in 1828. Left an orphan, he was adopted in infancy by Thomas Ames of Canterbury, N. H., and had his "rearing" on a New Hampshire farm. At the age of fourteen he entered the printing office of the *Morning Star*, the organ of the Free Baptists in Dover, N. H., and four years later he was licensed "to improve his gift" as a preacher. His early years were those of hardship, but of the sort to prepare him for the resolute lifework that came after. In 1899, when he was seventy-one and had been fifty years a minister, he wrote of that early experience:

"My preparation for the ministry was scanty. I dare not say it was superficial, except to the shallow capacity of youth. I meditated much on the lives and words of the prophets, apostles, and famous evangelists. I pondered Paul's letters to Timothy and Titus, and I tried to get inside the words and spirit of Jesus. I know now that deeper foundations had been laid in childhood. . . . There were germs of reverence, dependence, mystery and trust."

There was also:

". . . contact with nature in the unspoiled country life, 'bird and bush and flowing water,' orchards and old woods, with the processes of ploughing, planting, tending, and harvesting, with industrial discipline, the feeling of tools, the handling of wood, stone, iron and brick, with the innocent stupidity of domestic animals, with hard rubs against the rough men on the farm and the comradeship or rivalry of schoolmates. Then there was ever the march of the seasons, 'the everlasting greatness of the sky,' and on summer and winter nights the tracing of the constellations by help of a map of the heavens. I could not foresee that in time all this was to yield parables which would make it easier to understand the wandering teacher of Galilee, whose name we all use with more familiarity than insight. Two forces were at work to make me a preacher—interest in religion

and interest in mankind, both blending in a spiritual interpretation of the world.”

At the age of twenty-one, Mr. Ames was ordained into the Free Baptist ministry, and shortly after, in 1851, was sent to what was then the Territory of Minnesota as a home missionary, preaching to the frontiersmen, talking temperance and anti-slavery, editing and often setting the type of a newspaper, taking an active part in politics—while he wrestled meanwhile with doctrinal difficulties and doubts until at last he was obliged by his convictions to withdraw from the Free Baptist communion. He went for a while into journalism, becoming editor of the *Republican*; but by 1859 he had found a welcome among the Unitarians and was commissioned to gather a society in Bloomington, Illinois, which has shown persistent vitality. His pungent utterances on public matters in the “days that tried men’s souls” attracted wide attention. A happy chance brought him into personal touch with Abraham Lincoln. They were almost neighbors, so near were Bloomington and Springfield. Mr. Ames followed the Lincoln and Douglas debates with ardent sympathy, and for a fleeting hour Lincoln was his guest, when, significantly, they talked of religion rather than politics.

Mr. Ames was an ardent anti-slavery man. He rejoiced in Lincoln’s Emancipation Proclamation and in a ringing address, “Stand by the President,” gave voice to his conviction so forcefully that the address was often repeated, and printed copies were scattered not only over the United States but found their way abroad, to help to a better understanding of Lincoln’s statesmanship.

After a brief pastorate in Cincinnati, where he followed Moncure D. Conway, Mr. Ames held for two years the pulpit of the church in Albany. While there, during the second Lincoln campaign, he made forty-four open-air speeches through New York State. The long strain of the war, his public work, and the shock of Lincoln’s death left Mr. Ames with broken health. He went to Boston and to a friendly conference with the Rev. Charles Lowe, Secretary of the American Unitarian Association. Through Mr. Lowe’s kindness he was offered the opportunity of



a change of climate and scene and the restorative conditions of a long sea voyage. He was to go to California as a sort of assistant to the Rev. Horatio Stebbins \* who was occupying the pulpit made famous by the ministry of Thomas Starr King.

The journey to California was by sea to Colon, eleven days from New York, across the Isthmus to Panama, and then up the coast thirteen days to San Francisco. In California Mr. Ames passed seven happy years of varied activity. Congregations were gathered in Santa Cruz, San José, and Sacramento, and for thirty successive Sundays he lectured to large audiences in San Francisco on moral and religious subjects. Dr. Stebbins' welcome and many kindnesses helped him, as much as did the climate, to a physical restoration. Out-of-doors was always beckoning, and the human world included "all sorts and conditions of men." There was a Texan bully, Harry Love, famous as a slayer, who, surprisingly, became one of Mr. Ames' hearers at Santa Cruz. There came a day when the preacher's outspoken condemnation of some public act offended the hearer and he stalked out with noisy demonstration. The next day Love, meeting his minister on the street, marched up to him and shaking a big fist in his face roared, "I'd lick you for a cent!" "I won't give it!" said Mr. Ames promptly; which so tickled the bully that he ended his threat with a laugh. There were other affiliations of profounder nature. William D. Whitney, who was State Geologist, and Mrs. Whitney, Edward Rowland Sill, Bret Harte, and others were guests at the modest little house at Santa Cruz. Bret Harte was just starting the *Overland Monthly*, and Mr. Ames was one of the earlier though infrequent contributors.

In 1872 Mr. Ames accepted a call to the church in Germantown, which had recently become the twenty-second ward of Philadelphia, but which retained many of its borough institutions, among them its administration of the care of the poor. During the first winter in Germantown came the financial panic, closing many of the small factories of the borough and throwing a number of employees out of work. Mr. Ames had just come from California where, while there might be poverty, there was

\* See Volume III, p. 348.

no pauperism; but now personal experience not only brought him into contact with real need, but brought a realization of the shirking and trickery which was nurtured by indiscriminate charity. Mr. Ames put himself to studying public relief as administered at home and abroad. It was just about this time that Octavia Hill was at work among the poor of London and the town of Elberfeld in Germany had set a notable example of civic wisdom. Following these precedents, Mr. Ames drew up a plan of action for consideration at a meeting held at the house of Samuel Emlen, a Friend, and one of Germantown's best citizens, to which were invited all interested in the solving of the critical situation confronting the citizens. Mr. Ames was a newcomer and almost unknown to the company assembled, but anyone with a plan had a hearing, and Mr. Ames' proposition won immediate approval. It was voted to call a public meeting and lay the plan before it. This was the first systemized Charity Organization of the United States, but was almost immediately followed by similar organizations in other cities.

Mr. Ames' pamphlet, "Wisdom in Charity," had a wide circulation throughout the United States, and brought appreciative recognition from lands beyond the seas. The wise administration of charity; the removing of children from almshouses; the placing of dependent children in families instead of in institutions; the introduction of kindergartens into public schools; all these were part of the activities of these busy years. Not only were his services as speaker at meetings demanded, but his pen was devoted to spreading the urgent need of a more enlightened public spirit and wiser methods. The little pamphlets on "Setting the Solitary in Families," "Dependent Children," and "Kindergartens" became classics to many workers in other cities.

After five years' exhilarating service in Germantown, at the death of his friend, Thomas J. Mumford, editor of the *Christian Register*, Mr. Ames was called to Boston to fill the vacancy thus occasioned—a service which he always regarded as most useful and important. But by occasional visits to Philadelphia, he kept burning a little fire kindled in his Germantown days, and in 1880 he was established in a "ministry of Sunday evening preaching

and lecturing" with a following that crystallized into the Spring Garden Unitarian Society. This church, which for more than a score of years stood as a distinctive factor in the religious life of Philadelphia, though unhappily it has since passed out of existence, survives in one imperishable expression of its life—the Covenant first adopted by it, which has later met the needs of a large number of Unitarian churches. Unitarians have always been shy of any formal statement of belief lest it harden into creedal form. Yet the impulse to share intimately with others in a common religious expression is native to us all, and is indeed itself an instinct of essential religion. When the Spring Garden Church was in process of organization, Mr. Ames was pondering some unifying expression of a common purpose that might draw together the differing elements which made up the nascent society. He was sitting at a desk in the library of the American Philosophical Society in old Independence Hall. Mary Lesley, daughter of Professor Peter Lesley, the librarian, and his assistant, sat near. All at once Mr. Ames looked up and said, "Mary, I have it!"—and read to her:

In the freedom of truth, and the spirit of Jesus,  
We unite for the worship of God and the service of Man.

The two clasped hands as the first covenant-members of the church. In adopting the Covenant several churches have changed the words, "freedom of truth" to "love of truth," but Mr. Ames always preferred the original form.

After eight laborious years in Philadelphia, Mr. Ames had the unhappy embarrassment of deciding between the unanimous urgency of his people that he should remain with them, and the equally unanimous call to the Church of the Disciples in Boston; but there was a powerful pull in the repeated assurance of James Freeman Clarke:—"I have chosen my successor." Besides, there was a challenge in the widely expressed opinion that a society like the Church of the Disciples could not survive its founder. Dr. Clarke died in June, 1888; at the opening of the next year Mr. Ames received such generous welcome as the sorrowing people could give. He was already sixty, but into his

Boston work he threw new zest and eagerness of service. He said, "If I can serve the Church of the Disciples for ten years, I shall be glad." He was given twenty years to do so.

Mr. Ames won his way through the genial insistence of a personality that was not Dr. Clarke's, nor very much like it—but his own; yet singularly comprehensive of the best and richest of his predecessor's peculiar gifts. The democracy of the Church of the Disciples, its free pews, its congregational singing, its simple and sincere forms of worship were of his own native air, and he breathed freely as among his own.

Dr. Ames' personality was unique. A virile if not sturdy form; a buoyant and almost boyish love of fun; a resolute and often vehement ethical passion; a pithy staccato manner of diction, and with it all a warm and luminous genius for spiritual prophecy free from all cant—these were the salient characteristics of the man. In lyric utterance he bore witness to "the light that lighteth every man that cometh into the world." "His mind," as he said of Dr. Bartol, "was like a mint continually striking off bright coins of thought and speech." He was a master of epigrammatic and picturesque expression. Like Channing, he was "always young for liberty."

Many of Dr. Ames' sermons were printed in pamphlet form and others were gathered into volumes bearing the titles of "As Natural as Life," "Sermons of Sunrise," "Five Points of Faith," and "Hidden Life." The "Book of Prayers," recorded by a friend without the speaker's knowledge, contains the spontaneous utterances of a man at home with the Father God, and his "Spiritual Autobiography" tells the story of the theological crisis through which he passed in leaving the communion in which he had been reared and finding freedom and opportunity for thought and creative work among the Unitarians.

Dr. Ames was twice married, in 1850 to Sarah Jane Daniels, who died in 1861, and then to Fanny Baker who was for fifty years his gifted partner in all his work for the church and the community. He died April 15, 1912, the day the S.S. *Titanic* met her tragic fate. The newspapers of the next morning in announcing his death found in more than one instance peculiar

fitness in adding to their announcement a verse from his poem, "Athanasia."

The ship may sink  
And I may drink  
A hasty death in the bitter sea;  
But all that I leave  
In the ocean grave  
Can be slipped and spared, and no loss to me.

Dr. Ames was succeeded at the Church of the Disciples by ABRAHAM MITRIE RIHBANY, who was born in El-Schweir, Mount Lebanon, Syria, August 27, 1869, the son of a stonemason. He was trained to that occupation and in his later preaching found many illustrations in his knowledge of the builder's craft. As people met Dr. Rihbany in after years they were eager to have him narrate the dramatic story of his life and his early adventures in America. His story of those years makes delightful reading in his first book, "A Far Journey," issued in 1914.

His boyhood education in his uncle's school was continued at an American Missionary College and awakened in his eager mind a passionate desire for more knowledge and a wider experience. He landed in New York on October 7, 1891, at the age of twenty-two, with nine cents in his pocket and a debt of forty dollars for steerage passage, and found lodgings and various types of employment in the Syrian colony in the city. However, desiring to know more of America and her ways, he soon ventured forth on his own, going to Ohio as a salesman of silks.

He was not an outstanding success as a salesman and decided, notwithstanding the myriad difficulties of the English language, to fulfill his desire for more education. Having secured some meager funds by lecturing on Palestine and Syria, he matriculated at the Ohio Wesleyan University, selecting, with one exception, courses offered for the Junior and Senior classes and, to the astonishment of the college authorities, making good.

From the University he went to Morenci, Michigan, to visit some friends he had made earlier in Wauseon, Ohio. In this delightful home he had become acquainted with the niece, a school teacher, Miss Alice May Seigle, and on November 15, 1894, married her. Dr. Rihbany forgave the editor of a newspaper who had the audacity to print as a heading for the marriage notice, "An Ohio School Teacher Has Poor Taste." Nearly fifty years of wedded bliss disproved the editor's statement. To this marriage there were born two children, Marguerite Rose, who died in early womanhood, and a son, Edward Herbert.

At Morenci he was invited to speak at a union service in the Congregational church. The members of the church were impressed by his simple

faith and evident ability and asked him to become their minister. It soon, however, became clear that the congregation and the young minister did not coincide in their theological beliefs. Accordingly, he withdrew and, upon the advice of an understanding friend, entered into communication with Unitarian headquarters in Boston. For two years he served the Unitarian church in Mount Pleasant, Michigan, and then received a call to the church in Toledo, Ohio, where he had a happy and successful ministry of nine years.

On the suggestion of the Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, the Rihbanys spent the summer months of 1908 at Ocean Point, Maine. It was at a Sunday service at Ocean Point that Mr. Rihbany's preaching attracted the attention of the Secretary of a committee of the Church of the Disciples in Boston to call an associate for Dr. Ames. An invitation followed and on May 18, 1911, Mr. Rihbany was duly installed at the Church of the Disciples.

Building a summer home at Ocean Point, he spent fifteen summers there, summers that were rich in happy family life and joyous associations with congenial friends and neighbors. In Boston, Mr. Rihbany soon became widely known as preacher, author and lecturer. As he was reared in the Holy Land, his books and his lectures glow with an intimate and thorough understanding of its people and their customs. His book, "The Syrian Christ," had a large circulation and gives a clear vision of the relation of Jesus to the region in which he lived and labored. His sermons on varied topics were clear, direct and forceful. His sermon notes were always written in Arabic on one folded sheet of paper.

In 1919 the newly organized Syrian National League appointed Dr. Rihbany as its delegate to the 1919 Peace Conference in Paris, where he served also as correspondent to the *Christian Register*. The results of this experience are recounted in his "Wise Men from the East and the West."

The final years at Longwood Towers were clouded by serious illness, and this messenger from the Holy Land died at Nestleton, Connecticut, July 5, 1944.

The memoir of Dr. Ames was derived from his own "spiritual autobiography," especially from the "Epilogue" written by his daughter, Alice Ames Winter. The editor has added some sentences from his own tributes to Dr. Ames. The Note on Dr. Rihbany was contributed by Miss Margaret B. Beatley.

## WILSON MARVIN BACKUS

1865-1945

The outstanding characteristic of Wilson Marvin Backus was the constructive independency of his thinking. He was always exploring new paths and creating or nurturing unconventional and self-reliant institutions. He was born at Prairie du Chien, Wisconsin, on February 11, 1865. His parents soon removed to Independence, Iowa, and there the son received his early education. He wanted to become a teacher and in preparation studied for three years at Iowa State College. He had been reared in the Methodist Church and the Methodists have a way of recognizing and claiming young men who appear to be endowed with "the gifts of the spirit." It had always been his mother's desire that he should be a minister so he was readily persuaded to take charge of a group of Methodist churches in Central Iowa. It soon became apparent, however, that he could not honestly preach the orthodox ideas about the Bible and human destiny and he withdrew from the pulpit and became principal of the high school in the town of Viola. As yet he knew nothing of organized liberalism but by his own study and reflection he developed a philosophy of religion of his own that he found satisfying and trustworthy. He fought out in his own soul the issues of supernaturalism and miracles and early became a pioneer in the humanistic interpretations of religion. For a time he found himself sufficiently at home in the Universalist fellowship and served two short pastorates in that communion, but in 1892 he accepted a call to the Unitarian Church in Alton, Illinois, and entered on a fruitful and ever-widening career. He never concealed his own convictions but his preaching had a warm, human quality, a depth of sincere feeling and a poetic insight that endeared him to the congregations he served. He was always intellectually a radical but he had a genuine understanding of those who did not share his views and a kindliness of spirit which was inclusive and beneficent.

After five years' service at Alton and a brief pastorate at

Streator, Illinois, he took charge of the Third Unitarian Church in Chicago and in 1904 he was elected to the important post of Secretary of the Western Unitarian Conference. For this position of responsible leadership he was exceptionally well-fitted. Many of the Unitarian churches in the Middle West were founded by people who had been associated with liberal churches in New England and New York but others were indigenous. They were established by groups of independent thinkers who, like Mr. Backus, had had no connection with the Unitarians in the older parts of the country. They had passed through the same evolution that Mr. Backus had experienced. He understood them and they understood him. He had traveled the road they were feeling their way along and so he was a discerning counselor and guide. At the same time he had the genial breadth of sympathy that enabled him, without compromising any of his principles, to work heartily and co-operatively with people of more conservative inheritances. As an administrative officer he had great capacity for making and keeping friends. He had a wholesome sense of humor and a simple, straightforward habit of speech. For five years he was indefatigable in the service of the churches in the wide area of the Western Conference and participated in the national councils.

In 1909 Mr. Backus withdrew from the Secretaryship and accepted a call to the Unitarian Church in Minneapolis. There he worked for eight years building up the numerical and financial strength of the society and increasing its reputation and influence in the city. Then his bodily vigor began to fail and he retired. Despite the handicap of poor health he supplied a number of pulpits and finally spent eight contentful years as minister of the church in Lawrence, Kansas. In 1932 he became minister emeritus and made his home at Birmingham, Michigan, where he died on September 4, 1945.

The office of Secretary of the Western Unitarian Conference has been held by a succession of outstanding leaders. Memoirs of Jenkin Lloyd Jones, Frederick L. Hosmer and Franklin C. Southworth are contained in this volume. Among the other predecessors of Mr. Backus were:—

JOHN R. EFFINGER who was born at Harrisburg, Va., October 22, 1835.



He graduated at Dickinson College in 1855, and at once began work as an itinerant Methodist minister in the mountains of Virginia, but was soon transferred to Baltimore, where he remained several years. Then he had charge of Waugh Chapel, and later of the Foundry Church, both of Washington, D. C. There he remained until near the close of the Civil War—a strong supporter of the Union. He then found that his growing thought of religion and life was out of harmony with his church, so with kindly feeling he left his Methodist friends, and for a short time supplied the pulpit of the First Unitarian Church in Chicago. Then for three years he was pastor of the Unitarian Church at Keokuk, Iowa. A year later he established the Unitarian Church at St. Paul. After a pastorate of a few years he returned to Iowa, with others formed the Iowa Unitarian Association, and was its secretary, with headquarters at Des Moines, where he established a church. From 1880 to 1886 he was pastor at Bloomington, Ill. From 1886 to 1892 he was secretary of the Western Unitarian Conference. Then impaired health compelled him to give up his active work, although he remained on the Western Conference Board until he died, March 13, 1902, at his home in Chicago.

He was succeeded by ALLEN WALTON GOULD who was born at Athens, Maine, November 21, 1847. He graduated at Harvard College in 1872 and was instructor in French at the college for two years, then studied at Leipzig and Heidelberg, and returned to resume work as a tutor at Harvard. From 1883 to 1888 he was professor of Latin at Olivet College. He was ordained to the Unitarian ministry at Manistee, Michigan, in 1888, and remained there till 1891. He was then called to Hinsdale, Illinois, and served for two years. From 1893 to 1901 he was Secretary of the Western Conference and in 1894 he was chosen president of the Western Sunday School Society. He died at Chicago, Illinois, March 30, 1901.

Mr. Backus' immediate predecessor in the Secretaryship was FRED VERMILIA HAWLEY who was born in Bath, Mich., on November 2, 1862. He was country-bred and had a pioneer spirit. He had to work hard to get an education but he earned his way through Hillsdale College and in 1891 was ordained in the Baptist ministry. In the same year he married Mary Washburn. Two daughters were born to them. Soon he found even the comparatively broad limits of his inherited Baptist faith too cramping for his adventurous spirit. He withdrew and went out "not knowing whither he went." At Brooklyn, Mich., he gathered about him a little group of "come-outers" of all sorts and began to get acquainted with the Unitarian habit of mind. The Unitarian Church in Jackson, Mich., discovered him and he served that society for several years steadily winning an enlarging reputation for forthright speech and kindly humor. Then the church in Louisville, Ky., invited him to its pulpit. He wrote them, "If you can put up with a fellow like me I will come. But if you

find that I am darkening the way for you or your children, or if I find that you hamper my freedom, our relations will end." He did not darken anybody's way and his light shone in widening circles. In 1902 his election to the Secretaryship of the Western Conference seemed to promise broader spaces to roam over. He proved himself a pioneer prophet and ventured into new and uncharted lands of the spirit but administrative duties irked him and when Unity Church in Chicago called him he accepted with alacrity. He faced there a difficult situation and that was just what he liked. Through several brief pastorates Unity, once one of the largest churches in the city, had declined in numbers and resources. The future was questionable. But in a twenty-year pastorate he saw the church reanimated and established in new surroundings. He carried on vigorously until his death on November 15, 1927.

Hawley was ever a lover of new paths and welcomed newly discovered truths. Life, death, and eternity were scenes for the adventures of man's spirit. At the same time he had the *feel* for things inclusive and universal. While respecting differences he cherished agreements and loved the things that unite. He detested heresy-hunting and abhorred shams and conventional phrases. To movements that widened the reaches of men's minds he made quick response. He liked the Free Religious Association and he gave loyal allegiance to the National Federation of Religious Liberals. He believed mightily in human brotherhood and in world-wide co-operation. His goodwill included all nations, all races, all religions.

At the same time Hawley had a remarkable capacity for friendship with individuals. He made a friend of every person who came his way. To personal problems and griefs he listened compassionately. To the challenge of people burdened with responsibility for reform movements of all sorts and to pleas for unpopular causes he listened earnestly. He did more than listen—he *felt* with those who came to him and gave sensible and kindly counsel, often seasoned with shrewd humor. He was very human, very direct, and utterly democratic.

Above all and through all he said and did was his passion for freedom. The rattle of chains, whether forged by state or church or custom, roused him to pointed speech and energetic action. The mind of man must be free. The soul must not be bound. He thought freedom, he preached freedom, he prayed freedom.

The Note on Mr. Hawley was contributed by one of his successors in the secretaryship, the Rev. Curtis W. Reese.

## HENRY HERVEY BARBER

1835-1923

Few men represented more adequately in personality and in "walk and conversation" the qualities which are most characteristic of the adherents of the free Christian churches.

Henry Hervey Barber was born on a farm in the little hilltown of Warwick, Massachusetts, on December 30, 1835, the son of Hervey Barber and Hannah Leland. Warwick lies in a landscape of singular beauty, little altered by the hand of man. The village center is small, and the farms are scattered. About the whole countryside lies an air of quiet and remoteness, as of a place largely untouched by the busy activities of the world. The village is no larger than it was a century ago; no railway, no electric tramline, no great highroad has ever reached it. Here Henry Barber grew up, imbibing in his earliest years a serenity, a simplicity, a genial and catholic friendliness, which were to be his outstanding characteristics through life. As a boy, too, he acquired a love of nature, of the hills and valleys and streams, especially of the wild flowers and the birds, which was one of his strongest passions till the end. His father, of a family resident in the town almost from its settlement, was one of Warwick's most respected citizens. A farmer by occupation, for six years he served as selectman, and for eighteen years as a member of the School Committee. He was commonly called Deacon Hervey Barber, from his official position for many years in the First Congregational Parish. Long before 1835 the church had definitely ranged itself, under the leadership of Rev. Preserved Smith (minister 1814-1844), with the group of liberal churches known as Unitarian.

The influence of this church and of its excellent Sunday School were strong upon the growing boy, and his entrance into the ministry was the inevitable issue. When the village had given him what it could of education, and he was thirsting for more, it seemed that he must begin earning his own way. For a short time he worked in a shoeshop in Athol, but his father, knowing

the boy's deep desire, soon found a way to make further schooling possible. The institution chosen was the fine old academy at Deerfield, Massachusetts, founded in 1797, which had been brought to a leading position under the preceptorship of Edward Hitchcock, later President of Amherst College. It had to be academy, college and university in one for Henry Barber and no school could have served the purpose better.

He became very much attached to Deerfield, which remained while he lived a second home. There he married, on June 30, 1857, Eliza Hapgood Pratt, one of his fellow students. Thus began a rarely perfect union of kindred souls. Both had been teaching in the interval between graduation and marriage, and continued this congenial work in their earliest years together. A fellow student at the academy, Walter Stevens, had with his wife gone to Newark, Ohio, to teach, and soon sent for Mr. and Mrs. Barber to join them in their work. Both young men were already thinking of the ministry, both were warmly encouraged by their wives, and after the teaching had enabled them to lay by a little money, both entered in 1858 the Meadville Theological School, then in its fourteenth year.

Graduating in 1861, he returned to New England and on October twenty-fourth of that year he was ordained and installed as minister of the First Congregational Church of Harvard, Massachusetts. Here passed five happy years. The influence of the Harvard ministry is best reported in a memorial tribute adopted by the church shortly after his death. Here are some of its words: "In meeting assembled this Sunday, the twenty-first of January, 1923, we, the members of the Unitarian Church of Harvard, in which Mr. Barber was ordained and installed as Pastor more than sixty years ago, place on record the loving joy and pride we cherish in the long life of devoted and blessed service whose public ministry began with us . . . We recall, with tender appreciation, his warmhearted interest in our Church, our School, and our Homes, an interest that never failed . . . He leaves to us an unmeasured influence for good."

In Harvard a devoted parishioner and friend was Mrs. Margaret Bromfield Blanchard, widow of the Rev. Ira H. T. Blan-

chard, a former minister of the church. After counsel with her pastor, her not inconsiderable means were left for the establishment at Harvard of the Bromfield School, of which Mr. Barber was for his lifetime an active trustee, and for some years the president of the governing board. To the School he gave unstinted service in many ways, and it was fitting that the sixtieth anniversary of his ordination should be celebrated at Harvard, with school and church uniting to do him honor.

Only a strong call to a field of service promising larger tasks could win him from his much-loved Harvard. But in 1866 he was induced to remove to Somerville. Here for eighteen years, as minister of the First Unitarian Church, he exercised a powerful and growing influence. Not only was he the wise preacher and the untiring pastor, but he was always at the call of every good cause in the city. The help of the freedmen, the organization of charity and education, the stimulation and direction of libraries, the cause of temperance, equality of rights for women and for all peoples and classes, the cause of peace (nothing was nearer his heart than this), and every form of social justice—these claimed and received generously of his time and energies. The fellowship of churches, too, found him an enthusiastic helper. Sunday afternoons or evenings he would preach for churches without pastors, or at mission points; almost always he had a secondary “preaching station” besides his regular parish. As a contributor to the *Unitarian Review* he attracted attention and in 1875 he was asked to become its editor. The acceptance of this task added to his labors, but he carried on with fidelity and skill for nine years.

But again a larger work called him. A man of just his type—scholar, preacher, wise counselor, and spiritual guide—was needed in the divinity school that had trained him. Since 1881 he had been a trustee of the Meadville Theological School, and now he was summoned to join its teaching staff. In 1884 he began at Meadville as professor of the history and philosophy of religion, and at one time or another he gave instruction in almost every department of the School. He taught psychology

and in 1885 he was instrumental in organizing the department of sociology, then a novelty in Divinity Schools.

The best account of what he was at Meadville is given in the words of one who was for many years his colleague. At a memorial service in the School Chapel on January 24, 1923, Professor Francis A. Christie spoke of Mr. Barber as one whose connection with the School bound its whole history together. First as student, then as teacher, he had known and worked with all those who had created and developed its institutional life. "When he rejoined the School," continued Dr. Christie, "the School's financial resources were meager, its equipment inadequate. From a worldly point of view it was a sacrifice on his part. The curriculum provided not only treatment of all branches of theological science but also courses intended to supply deficiencies in general culture. This meant a necessity for each member of the staff to conduct classes in varied subjects and with such expenditure of time that the life of a specialist in research was not possible. For this situation Mr. Barber, by virtue of his talent and experience, and his large resources, was eminently fitted. He brought to his students a remarkable knowledge of literature and history, and apart from all the programme of classroom duty he roused an interest in the poets of the Victorian era, and especially in Browning. In the informal moments of incidental meeting and conversation he was always the well-furnished man of extensive culture, ready with anecdote and quotation, so that the contact with him was not only the opportunity of feeling his sympathetic personal interest in one's lot but an event to remember with pleasure and profit."

From 1885 to 1890, in addition to his work at the School, Mr. Barber served as pastor in charge of the Meadville Unitarian Church. He soon made a place for himself in the life of the community and became in time one of Meadville's most honored citizens. The charities of the city found in him a wise counselor and untiring worker; he was largely instrumental in establishing the Free Public Library in Meadville, and by a printed pamphlet on "The Free Public Library in Pennsylvania" he exercised a wide influence throughout the state. In civic and

social circles like the Literary Union and the Round Table he was one of the most valued members and contributors. With a remarkably retentive memory, he had stored his mind with great passages from writers ancient and modern, especially from Scripture, hymnody and modern poetry.

He himself possessed literary gifts of no mean order, especially as a writer of ballads and hymns. One of his hymns, "Far Off, O God, and Yet Most Near," has had a wide use. His prose writings consist of published sermons and articles, either in pamphlet form or in the columns of the *Unitarian Review*, the *Christian Register*, or other journals.

In 1904, at the age of sixty-eight, Mr. Barber, whose sight had become impaired, became professor emeritus, but he remained in close touch with the School and its life. At the Commencement of 1911, the School honored him with the degree of Doctor of Divinity. His three daughters married graduates of the School who became active ministers. In 1916 Mrs. Barber died at Meadville, mourned by the whole community and by many throughout the land who in student days had known the hospitality of her home. From that time on, though keeping his home in Meadville, Dr. Barber made extended visits in New England and elsewhere, frequently preaching and speaking at conferences and other meetings.

In the autumn of 1922 he went to Jacksonville, Florida, to spend the winter with his second daughter and her husband, Rev. Albert J. Coleman. There after a brief illness, he died on January 18, 1923, less than a month after his eighty-seventh birthday.

The Meadville Theological School has enjoyed the leadership of many distinguished scholars. Its first three Presidents are commemorated in Volume III—Rufus Phineas Stebbins (1844-1856) on page 353, Oliver Stearns (1856-1862) on page 344, Abiel Abbot Livermore (1862-1890) on page 210. Biographical sketches of Presidents Southworth and Snow are contained in this volume. Among the notable teachers in the School who are held in grateful remembrance were:—

JAMES THOMPSON BIXBY who was born in Barre, Mass., on July 30, 1843, graduated at Harvard in 1864 and from the Divinity School in 1870. He was minister at Watertown for four years, at Belfast, Me., for five

years and then became Professor of Philosophy at Meadville, serving at the same time as minister of the Meadville Church. He was a learned scholar, a wise counselor, a loyal friend. He consecrated voice and pen to vindicating the supremacy of the spirit. Books defining and interpreting the relationship of science and religion came steadily from his study—"The Crisis in Morals," "The Ethics of Evolution," "Religion and Science as Allies," "The New World and the New Thought," "The Open Secret." The compact reasoning of these essays was matched by their theoretical power. On leaving Meadville he served for sixteen years and until increasing blindness necessitated his retirement, as minister of the church in Yonkers, N. Y. He died at Yonkers on Dec. 26, 1921.

CLAYTON RAYMOND BOWEN was born in Wellsboro, Pa., on November 25, 1877. He graduated at Franklin College in 1898 and from Meadville in 1901. As a Perkins Fellow he studied for two years at the Universities of Berlin and Marburg and then for a year at the Harvard Divinity School. For two years he ministered at Charlestown, N. H., and in 1905 was called to Meadville as Instructor in New Testament Interpretation. He was promoted to Assistant Professor in 1907 and to full Professor in 1911. He ranked as an outstanding interpreter of the New Testament and was a frequent contributor to theological journals. His critical and constructive scholarship was united with religious ardor and his buoyant vivacity and gift of humor won many devoted friends. His books, "The Gospel of Jesus," and "The Resurrection in the New Testament," were authoritative utterances in the field of Biblical scholarship. Dr. Bowen married Margaret, the daughter of Dr. Barber, and their home in Meadville was a happy center of social life for the school and the community until her health failed. When the Meadville School moved to Chicago in 1927 Dr. Bowen was welcomed as a stimulating teacher and an eminent New Testament scholar. He was chosen President of the Chicago Society of Biblical Research and of the New Testament Club. In 1934 Dr. Bowen went to Europe as a delegate to an International Convention at Prague and he died in London on October 17, 1934.

FRANCIS ALBERT CHRISTIE was born at Lowell, Mass., in 1858 and died there on August 3, 1938. He graduated at Amherst College in 1881 and then studied for two years at Johns Hopkins and at German universities and after a period of teaching at the Roxbury Latin School became an Instructor at the Harvard Divinity School. In 1893 he went to Meadville as Professor of Church History and served for thirty happy and fruitful years, an erudite scholar, a convincing teacher and to many students a lifelong friend. In 1909 Amherst made him a Doctor of Divinity. His contributions to the periodicals in his field established his own standing in the profession and added to the prestige of the Meadville School. He wrote fifteen biographies for the "Dictionary of Biography" and contributed many articles to the *American Historical Review* and the "Dictionary



of Religion and Ethics." In 1926 he retired from teaching and became Professor Emeritus. Dr. Christie never married. His students and his friends and associates made a family for him.

FRANK CARLETON DOAN was born of Quaker stock at Nelsonville, Ohio, in February 23, 1877. He was a graduate of the Ohio State University in 1898 and then pursued advanced studies at Harvard taking the degrees of A.M. and Ph.D. In 1900 he became Professor of Psychology at the Ohio State University and four years later was called to Meadville as Professor of the Philosophy of Religion. After nine years of animating work in study and classroom he decided to become a minister and was ordained at Summit, N. J., in 1914, serving there for six years. There followed brief pastorates at Iowa City, Iowa, and Rochester, N. Y., when baffling illness, borne with cheerful fortitude, brought his active ministry to a close. He was the author of a book called "Religion and the Modern Mind" and of a book of devotional readings and meditations which was issued after his death under the title "The Eternal Spirit and the Daily Round." Dr. Doan died on May 14, 1927.

GEORGE RUDOLPH FREEMAN was born at Hunterstown, Pa., on September 20, 1850. He graduated at Pennsylvania College in 1876. For several years he taught school at Gettysburg and Bethlehem, Pa.; then he betook himself to the Yale Divinity School where he won the Hooker Fellowship and graduated in 1885. He remained studying at New Haven for another year and then married and with his wife went to the University of Berlin. For two years he gave himself to studies in the Bible literature. In the spring of 1888 he returned to America and soon enrolled at the Harvard Divinity School. He was made a Williams Fellow and for a time, in addition to his studies, was pastor of the Unitarian Church in Wayland, Mass. He took the Harvard degree of S.T.B. and in 1890, after this prolonged preparation, was called to Meadville to teach the Old Testament. Soon he was promoted to the Wilder Professorship, adding to his courses in the Bible a leadership in the field of Comparative Religion. It was a tragic loss to American scholarship when he died suddenly on April 10, 1898. His teacher at Harvard, Professor Toy, wrote of his "happy combination of traits not often found together—large intelligence, unfeigned modesty and critical acumen . . . He was clearheaded, impartial and impersonal." His students found in him a sure guide and a sympathetic understanding of their needs which simplified and animated his vast learning.

NICHOLAS PAINE GILMAN was born at Quincy, Ill., December 21, 1849, and graduated at the Harvard Divinity School in 1871. He was minister for four years at Bolton, Mass., and then took to teaching and editing. For three years he was Professor of Ethics and English Literature at Antioch College and then, after a short pastorate at Wayland, Mass., became editor of the *Literary World* and later of the *New World*. In

1895 he became Professor of Sociology at Meadville and served until his death on January 23, 1912. He was the author of many books of outstanding merit; among the titles should be mentioned "Profit Sharing" (1889), "Conduct as a Fine Art" (1891), "Socialism and the American Spirit" (1893), "A Dividend to Labor" (1899), and "Methods of Industrial Peace" (1904).

ROBERT JAMES HUTCHEON was born in Seymour, Ontario, on October 22, 1869. He graduated at Queen's University in 1892 and from its Theological School in 1895. He was then ordained in the ministry of the Presbyterian Church and for six years served Presbyterian Churches in Canada. Then he became a Unitarian, studied for a year at the Harvard Divinity School and was minister of the Unitarian Churches in Ottawa (1902-1905) and at Toronto (1906-1913). In 1913 Dr. Hutcheon joined the Meadville Faculty, succeeding Professor Gilman in the Department of Sociology and Ethics. After twenty-seven years of successful teaching, molding the thought of a generation of Unitarian ministers, he retired and went to Florida where he had charge of the church at Orlando until his death on December 18, 1940.

ABRAHAM WILLARD JACKSON was born at Portland, Me., on April 7, 1852. He entered Colby College but almost at once enlisted in the army and in the service rose to be a Captain in Col. T. W. Higginson's Colored Regiment. Returning to Colby he graduated in 1869 and from the Harvard Divinity School in 1872. In the same year he married Caroline Bigelow of Livermore, Me., and three children blessed their union. Mr. Jackson served pastorates of eight years each at Peterborough, N. H., and Santa Barbara, California, and in 1894 became Professor of Philosophy at Meadville. Increasing deafness obliged him to withdraw from active service and he lived at Concord, Mass., engaged in literary work. His books, "James Martineau, a Biography," "The Immanent God and Other Sermons," and "Deafness and Cheerfulness" bear witness to his thorough scholarship and buoyant spirit. Colby gave him his doctorate in 1901. He died on April 24, 1911.

These teachers and scholars transmitted to succeeding generations the gifts of intellectual freedom and in their devout and serviceable lives they illustrated the higher uses of that freedom.

## WILLIAM SULLIVAN BARNES

1841-1912

It is given to few men, by the unconscious force of personal character, to attain the influence in a community which was gained by the Rev. William Sullivan Barnes during his thirty unbroken years as minister of the Church of the Messiah in Montreal.

Mr. Barnes was called to the church in 1879, at the age of thirty-eight, as colleague of the Rev. John Corder,\* the first minister, whose period of service had covered more than thirty-five years. Dr. Corder, an Irishman of high intellectual gifts and great dignity of character, had built up a strong Unitarian Church. The institution was respected because of the quality of the membership, but was nevertheless looked at askance by the great orthodox churches of the city. It was Dr. Barnes' work not only to conserve and extend the church's influence among a growing body of adherents, but to win for it a genuine recognition as a Christian force in the community at large.

His previous experience, during which he had thought himself away from an orthodox background, particularly fitted him for this task of winning a place for liberal religious thought in a city dominated by both Roman Catholic and Protestant conservatism. He was born and trained in the Baptist fold, ordained as a Baptist minister, and served for three years (1864-67) a Baptist congregation in Melrose, Mass. From this church he was asked by the older members to resign, because of his giving an open invitation to communion. The younger people, however, supported him; and for a year, unwilling to desert them, he carried on services in a hall, where the high qualities of his preaching soon attracted the attention of Unitarians. As a result of their interest, and because he felt that his work ought to be linked up with an organization, he accepted a call to the Unitarian Church in Woburn, Mass., from which, after ten years of a highly successful pastorate, he went to Montreal. His withdrawal from the Baptist Church caused no little stir in that

\* See Volume III, p. 75.

body and old friends and even relatives turned against him. He acted, however, in accordance with two dominant traits of his character—courage, which enabled him, although of unusually sensitive disposition, to stand firm against adverse criticism; and sincerity, which made right thinking, whatever the consequences to himself or his position, a necessity of action.

His long ministry in Montreal was marked by two outstanding features, his preaching and his personality. His preaching, in a city which has always been notable for its preachers, commanding the services of able men from England and Scotland in both the Anglican and Presbyterian Churches, was early recognized as of exceptional quality. He had the natural gifts of a good preacher. To a studious habit and wide reading he added ordered thought and unusual beauty of diction. Under the stimulus of his preaching not only did his congregation grow, but many from other churches, especially when he announced a series of Sunday evening discourses, came to hear him. During the height of his intellectual activity many of the members of the faculty of McGill University were regular or occasional attendants; and many students at that institution found in his preaching a bridge from the old conceptions of Christianity to the new. His great service to the community was recognized by the University at the close of his ministry, by the conferment of the honorary degree of LL.D.

Dr. Barnes was early interested in scientific thought, and was among the first to accept and interpret the doctrine of evolution in its bearing on theology. In his later preaching, however, Dr. Barnes laid greater emphasis on the poetic and mystical aspects of religion. He was dismayed at the hard rationalism of some scientific thought, and at the materialism of the age; against these he emphasized the beauty and the poetry of life. These two aspects of his thinking are reflected in the careers of his sons—that of the elder, as a distinguished investigator in physics on the faculty of McGill University; that of the younger, as a painter and teacher of art in Montreal.

As a background to Dr. Barnes's preaching was his personality. In addition to his gifts of mind, he had a nature of especial gentleness and charm. Every good man has a hero whom he rev-

ferences and tries to follow. Dr. Barnes's hero was the highest, for he found in Jesus his pattern and exemplar; and so successfully did he mold his life on that example that "Christlike" is the word oftenest used to describe his spirit and character. This impression was made not only upon those of his own family and church, but upon those outside this intimate circle as well. It is said that Father McShane, Priest of the largest English-speaking Roman Catholic Church of the city, always greeted him with lifted hat, as "my Christian brother."

Besides these impressions in the hearts of those who knew him, Dr. Barnes left an enduring monument of his spirit in the present building of the Church of the Messiah. When he first went to Montreal his ideas as to public worship were puritanical, with the main emphasis on the sermon. One of his first acts in the old church was to have the pulpit removed in order that he might have a platform from which to preach. During his years in Montreal, however, he modified these views. He made frequent visits to Europe, and there specialized in the study of art and architecture. These studies bore their fruit in the beautiful church whose building was the crowning achievement of his ministry. Through his efforts the building is adorned with carved woodwork and windows of stained glass (the windows being accounted among the best in America), memorials to some of those who founded and sustained the church. The large window in one of the transepts is a memorial to Dr. Barnes himself, placed there after his death by a grateful congregation; and very appropriately it pictures the nativity and some of the incidents in the life of Christ.

In order that exact data may be found in this little memoir, the following record is appended. Dr. Barnes was born in Boston, June 16, 1841, the son of the Rev. William H. Barnes of that city and Lydia Ann Yeaton of Durham, N. H. His middle name was given in honor of the connection through his mother's family with General John Sullivan of Revolutionary fame. He was educated in Boston and was married there in 1864 to Mary Alice Turner. He was ordained to the ministry during the same year in Melrose, and after serving there and in Woburn,

went to the Church of the Messiah, Montreal, in 1879. He was retired as pastor emeritus in 1909, and died in Montreal, April 3, 1912.

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## SAMUEL JUNE BARROWS

1845-1909

A remarkable diversity of gifts and occupations marked the character and career of Samuel J. Barrows. He was minister, journalist, author, Member of Congress, penologist, musician, social reformer—and in all these fields of service he was a leader. "Few men have known so many things worth knowing and have done so many things worth doing." His versatility was marvelous. He was equally at home in the editor's chair, in the pulpit, in the halls of legislation, at the Peace Congress arguing for international arbitration, at Lake Mohonk pleading for the rights of the Indian, singing in oratorio, making expert stenographic reports, writing hymns or composing music. He was an interpreter of Greek art and poetry. His book entitled "The Isles and Shrines of Greece," with illustrations reproduced from photographs taken with his own camera, is in some respects a unique volume as he was the only American who accompanied Dr. Dörpfeld in his successful explorations and excavations at Troy in 1893. His beautiful illustrated volume, published by the United States Treasury Department, giving a very full record of the journey of the Interparliamentary Union through the East, South, and West, when its members were the guests of the Nation, is also a remarkable book.

He was born in New York on May 26, 1845, and was reared in the faith and fellowship of the Baptists. The story of his religious evolution he later told in a little book, "A Baptist Meeting-house: The Stairway to the Old Faith; the Open Door to the New." The spirit of that book might be defined in the words of Paul, "If that which was done away was glorious, even more that which remaineth is glorious." He had hard work

in gaining an education, and he was twenty-seven years old when he finally entered the Harvard Divinity School, where he graduated in 1875.

Meanwhile, he had served for a time in Washington as Secretary to the Hon. William H. Seward, Secretary of State, and in 1867 he married Isabel Hayes Chapin, who to a marked degree matched him in ability and versatility and became herself a notable speaker, writer, and executive manager. In the School he supported himself by writing and reporting for newspapers and learned as much about contemporary journalism as he did about ancient Scriptures. His vacations were spent as a correspondent of the *New York Tribune*, one with General Stanley in the Yellowstone region, and one with General Custer in the Black Hills. On November 2, 1876, he was ordained minister of the old First Parish of Dorchester and held that honorable post for five fruitful years. Until he went to New York in 1900, Dorchester remained his home. For sixteen years he was the Editor of the *Christian Register*, then a weekly journal with a large circulation. In 1897 he was elected a Member of Congress from the Tenth Massachusetts District, and though he at once proved himself a man of influence, he did not care to be re-elected but in 1900 accepted appointment as Executive Secretary of the Prison Association of New York. In that office he labored, in season and out of season, for the reform of our penal laws and became an authority in penology. He was the President of the International Prison Congress, and he was chosen by Congress a Commissioner to represent the United States at the meetings of that Association in foreign countries. For such work he was well fitted for, among his other accomplishments, he was a remarkable linguist speaking and writing five languages. On several occasions he delivered extemporaneously two addresses in one day in different languages on dissimilar subjects.

Dr. Barrows—Harvard University gave him the doctorate in 1897—was an uncompromising advocate of civic righteousness. He championed many a good cause and exemplified his belief in the Brotherhood of Man by espousing the cause of unpopular

or oppressed minorities. In every relation of life he was courageous, humane, and faithful. He died in New York on April 21, 1909.

Associated with Dr. Barrows in the work of Prison Reform was WILLIAM HENRY SPENCER, who was born in Wisconsin while it was still a territory, and graduated from the University of Wisconsin in 1866, and from Harvard Divinity School in 1869. He served in the Civil War in the 40th Wisconsin Regiment, enlisting while a student in college. He was settled over the Unitarian parish at Haverhill, Mass., for ten years. In 1878 he married Anna Garlin (see page 58), and together they served many good causes. Mr. Spencer's other pastorates were at Troy, N. Y., at Florence, Norwell, and South Scituate, Mass., and at South Providence, R. I. Then he joined Dr. Barrows in the work of the New York Prison Association, which he served as Chief Parole Officer. He died in New York, August 22, 1923.

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## GEORGE MURILLO BARTOL

1820-1906

George Murillo Bartol, son of George and Anna (Given) Bartol, was born at Freeport, Maine, September 18, 1820, and he died at Lancaster, Massachusetts, June 20, 1906. An older brother, Dr. Cyrus Augustus Bartol,\* was for many years minister of the West Church in Boston. The family removed to Portland, Maine, in 1824, where the father was a merchant and an honored member of the First Parish Church.

Mr. Bartol prepared for college at Phillips Exeter Academy, graduated from Brown University in 1842, and from the Harvard Divinity School in 1845. Brown University honored him in 1892 with the degree of Doctor of Divinity. He was ordained and installed, August 4, 1847, as minister of the First Church in Lancaster, Massachusetts. Here he ministered to the church and community, preaching in the beautiful Bulfinch meeting house, for fifty-nine years—a distinguished pastorate terminated only by his death at the age of eighty-five.

\* See Volume III, p. 17.



Lancaster is a community embodying some of the best traditions of New England history. It is lovely in its location; the merits and attainments of its citizens have been equally conspicuous. The Lancaster church, gathered in 1653, the first to be established in Worcester County, has held a leading place among the churches of the region.

Dr. Bartol exemplified the usefulness and worth of a long ministry such as, in former days, was not unusual in New England. Frequent opportunities, including urgent calls to several important city parishes, were firmly declined because he felt that the Lancaster parish was worthy of a lifetime of devoted service. A modest man, he persistently refused to publish his sermons which were of a high order, always interesting, and productive of a fine type of character among his hearers. But he believed, no doubt, that "of the making of books there is no end," that a prodigious amount of such material already existed, and he forbore to increase it.

Dr. Bartol became identified with the town, a friend and promoter of its highest welfare. Sympathetic and unselfish in spirit, his sermons disclosed a thoughtful and cultured mind, and they dwelt for the most part on the practical and constructive themes of religion. Though strong in personal convictions, Dr. Bartol ever sought to increase fraternity among all faiths. Like a true shepherd of his flock, his desire was to lead by affection, by sway of character, by service. Considerate in judgment, he was always congenial with younger clergymen. He was wise in experience; increase of years found him beloved alike by old and young. "He was a supporter of public improvements, a wise counselor, a steadfast honor to the town." He had originality of thought and expression, made honorable and successful use of life's opportunities, and was the acknowledged and revered dean of the ministers of Worcester County.

In 1862, Dr. Bartol founded the Lancaster Town Library and was chairman of the Board of Trustees until his death, a period of forty-four years, and for the same period was chairman of the Cemetery Committee. He served on the Lancaster School Committee for twenty-four years. He was moderator

of the Worcester Association of Ministers for thirty-three years. He was long a member of the Society for Promoting Theological Education in Harvard University; president of the Massachusetts Evangelical Missionary, 1894-1906; and president of the Society for Ministerial Relief, 1897-1904.

Dr. Bartol was married in June, 1856, to Elizabeth Kimball, daughter of John Marshall and Harriet Webster (Kimball) Washburn, and sister of the gallant Civil War soldiers, General Francis Washburn and Captain Edward Washburn, who died in the service of their country. Mrs. Bartol had the respect and affection of the whole town, and her part of the parish work was done in the same quiet, friendly way as that of her husband. Continuously, by unanimous choice of the members for a hundred years, Mrs. Bartol, her mother, two of her daughters and a granddaughter have been the presidents of the Lancaster Female Charitable Society.

At a time when the majority of the members wished to divide the church auditorium into two floors, Dr. Bartol threatened to resign if that were done. It was due to him that the church in Lancaster has retained its original beauty and dignity. The twenty-fifth, fortieth and fiftieth anniversaries of his settlement, his silver and golden wedding anniversaries, and the 250th anniversary of the church gave opportunity for his parishioners and neighbors to demonstrate their appreciation of his character and service. A parishioner wrote of him: "His was a useful and beautiful lifetime spent in the service of one New England village. Without doubt he was the most loved man in town. If a man continues to be loved, increasingly, for over fifty years, what more need be said?"

The love of Christ, with his apostles twelve,  
He taught, but first he practiced it himself.

The church in Lancaster has a remarkable record for long pastorates. John Prentice was minister for forty-three years (1705-1748), Timothy Harrington for forty-seven years (1748-1795) and Nathaniel Thayer for forty-seven years (1793-1840) but Dr. Bartol's fifty-nine years surpassed all of them. For other pastorates exceeding forty years see the memoirs in this volume of:—

S. R. Calthrop	Forty-nine years at Syracuse, N. Y.	Page 69
J. W. Chadwick	Forty years at Brooklyn, N. Y.	Page 75
W. L. Chaffin	Fifty years at North Easton, Mass.	Page 82
J. De Normandie	Forty-one years at Roxbury, Mass.	Page 111
C. F. Dole	Fifty-two years at Jamaica Plain, Mass.	Page 116
J. L. Douthit	Fifty-four years at Shelbyville, Ill.	Page 120
H. G. Eisenlohr	Fifty-four years at Cincinnati, Ohio	Page 124
T. L. Eliot	Sixty-eight years at Portland, Ore.	Page 125
A. Gooding	Fifty years at Portsmouth, N. H.	Page 113
E. E. Hale	Fifty-three years at Boston, Mass.	Page 150
J. May	Forty-two years at Philadelphia, Pa.	Page 186
F. G. Peabody	Fifty-five years at Harvard Divinity School	Page 195
W. T. Phelan	Forty-two years at Portland, Me.	Page 261
U. G. B. Pierce	Forty-two years at Washington, D. C.	Page 201
C. R. Weld	Forty-five years at Baltimore, Md.	Page 242
S. H. Winkley	Sixty-five years at Boston, Mass.	Page 257
G. C. Wright	Forty-four years at Lowell, Mass.	Page 261
J. E. Wright	Forty years at Montpelier, Vt.	Page 263

In addition there follow here notes on other holders of pastorates of long duration and faithful service.

GEORGE SUMNER BALL was minister for forty years at West Upton and for ten years more a notable citizen of the town. He was born at Leominster, Mass., May 22, 1822. He was educated in the schools of that town and at an early age began teaching in the district schools of the neighborhood. At the age of twenty-two he entered Meadville Theological School and graduated with its second class in 1847. He was ordained at Ware, Mass., and remained there for exactly two years. Then he accepted the call to Upton and, save for two short periods, stayed there for the rest of his life. For two years (1855-57) he served as colleague to Dr. Kendall in the old First Parish in Plymouth and in 1861-62 he was chaplain of the 21st Massachusetts Regiment, seeing service at the front in the battles of Chantilly, Second Bull Run, South Mountain, Antietam and Fredericksburg. Upon his return from these duties he was chosen Chaplain of the Massachusetts House of Representatives. Besides his ministerial duties Mr. Ball was for many years a member of the School Committee and in 1853 he was a delegate to the Massachusetts Constitutional Convention. He served four years in the General Court, two in the House and two in the Senate. Being a minister meant to him taking every opportunity of serving the public good. He was a strong, helpful, uplifting influence. He died on September 6, 1902.

CHESTER COVELL was for forty-five years minister at Buda, Illinois. He was born at Ogden, N. Y., on June 18, 1817, and died at Buda, August 5, 1903. He began to preach when he was twenty-three years old

in the Freewill Baptist Church and for twelve years was an evangelist in New York State. In 1851 he married Harriet Hilton Morrison who was his comrade for nearly fifty years. Finding himself more and more in sympathy with Unitarian principles, he moved to Illinois and in 1858 took charge of the little church in Buda. As he grew old he was generally known as Father Covell. He was in many ways a remarkable man, physically large and impressive, fine in head and features, brave, kindly, and with a rare power and grace of utterance. All the region round about Buda felt his influence and recognized his leadership.

HENRY CLAY DE LONG was for forty-five years minister of the First Parish of Medford, Mass. He was born at Binghamton, N. Y., and died at Medford, January 10, 1916. He was the son of a Universalist minister and educated at St. Lawrence University. His first charges were in the Universalist churches at Weston, N. Y., and Danvers, Mass. In 1869 he was installed at Medford and remained there for the rest of his life.

JAMES CAMERON DUNCAN was born in Rothes, Morayshire, Scotland, on July 8, 1860. He came to America in 1879 and soon after began to study at Meadville where he graduated in 1885. He took one year of study at the Harvard Divinity School and then was installed minister of the church in Clinton, Mass., where he remained until his death on February 8, 1938, a pastorate of fifty-two years. In 1928 Meadville gave him his Doctorate of Divinity. For thirty years Mr. Duncan was the diligent and trusted secretary of the Worcester County Conference, a sort of unmitred bishop for all central Massachusetts. For four years he was a member of the Board of Directors of the American Unitarian Association and for a longer period he administered with rare sympathy and skill the distribution of aid to poor or invalid ministers. Dr. Duncan was a genial and canny Scot who assimilated the shrewd humor and practical common sense of his Yankee associates. In all the relations of life he rang true.

MILTON JENNINGS MILLER was born at Springfield, Ohio, on December 28, 1831, and died at Geneseo, Ill., on September 10, 1919. He graduated from Antioch College in 1859 and from the Harvard Divinity School in 1863. He married Hannah Dean Allen of Scituate and was ordained in the Christian Connection at Troy, Ohio, on February 12, 1864. Within a few months he was commissioned Chaplain in the 110th Ohio Regiment, saw service with Sheridan's corps in the campaign in the Shenandoah Valley and was present at the surrender of General Lee. Upon discharge he returned to the Troy pastorate but, finding himself out of place in a conservative church, in 1868 he accepted a call to the newly organized Unitarian Church in Geneseo, Ill., and there for fifty-one years he and his gifted wife were leaders in all the humanitarian and patriotic and religious activities of the community.

JOSEPH NELSON PARDEE was born at Oriskany Falls, N. Y., October 4, 1847, and died at Bolton, Mass., on January 2, 1944, in his ninety-

seventh year. He graduated at the Harvard Divinity School in 1872 and was ordained at Dubuque, Iowa, on Jan. 4, 1873, so that at the time of his death he had been a minister for 71 years lacking one day. For eight years he served as a missionary preacher in Illinois and Michigan and then had brief pastorates at Medfield, Mass., and Laconia, N. H. In 1887, because of poor health, he bought a farm at Billerica, Mass., and worked it for twelve years. He took charge of the First Parish in Bolton in 1901 and remained there, first as active minister and then as minister emeritus for forty-two years. For many years he was also Chaplain of the State Industrial School for Girls. Mr. Pardee was the leader in many endeavors for the welfare of the town. He was foremost in securing the introduction first of a telephone system and then in getting the town supplied with electric light and power. During his pastorate two tragedies occurred. The first was the burning of his parsonage with everything in it. Fourteen years later the meeting house, built in 1790, burned to the ground. Four days after the fire, under Mr. Pardee's inspiring leadership, the Parish voted to rebuild. Again he was instrumental in persuading the three Protestant churches of the town to unite and form one Federated Church. In his study he became the recognized authority on the intricate legal relationships of parish and church in Massachusetts and his publications are still the last word on that subject. For forty-three years Mr. Pardee was a beloved member of the Worcester Association of Ministers, becoming, after Dr. Bartol's death, the "grand old man" of that body. In his character Mr. Pardee united a genuine humility with a bold self-confidence tempered with a shrewd sense of humor.

GEORGE STETSON SHAW came of a good Cape Cod family stock and was born on April 8, 1837. At an early age he went to work in his father's shipyard at New Bedford. He was twenty-one years old before he could give much attention to an education and then by four years of hard study he put himself through Meadville Theological School, graduating in 1862. He was Chaplain of the 135th Colored Troops and then served a brief pastorate at Sheboygan, Wis. On July 18, 1868, he preached at Ashby, Mass., and there, without any formal installation, he stayed for the rest of his life. In 1870 he married Mary Gates, a daughter of one of the leading families of the town. He started the Town Library, served for many years on the School Committee and took an active part in all community interests—a long, faithful and honorable ministry. He died at Ashby on February 1, 1909.

SAMUEL BARRETT STEWART was born in Farmington, Me., on June 9, 1839, and died at Schenectady on February 13, 1927. He graduated at Bowdoin College in 1857 at the age of eighteen. For two years he taught at Francestown Academy in New Hampshire and then entered the Harvard Divinity School, graduating in 1862. His first settlement was in Nashua, N. H. (1863-1865) and while there he married Annie O. Bixby

of Francestown. In 1865 he was called to the church in Lynn, Mass., and there he served for sixty-two years, forty years in active charge of the church and twenty-two years as minister emeritus. He was for many years a trustee of the Public Library, a member of the School Committee and a leader in all community activities, a vigorous and scholarly preacher and a good citizen and neighbor.

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## GEORGE BATCHELOR

1836-1923

George Batchelor was born in Southbury, Conn., on July 3, 1836. He was the son of a very orthodox Baptist minister and was reared in an atmosphere of fervent evangelical faith tinged with the belief that the end of the world was close at hand. When he came to maturity, he rejected the "Millerite" ideas with which he had been indoctrinated and with them the whole plan of salvation with which they were connected. He became a pronounced liberal though he retained a devout spirit. He betook himself to the Meadville Theological School, earned his way through the school, and graduated in 1863. He then joined the staff of the U. S. Sanitary Commission and served until the end of the Civil War. Desiring further education, he was admitted to the Senior Class in Harvard College and graduated with the Class of 1866, being then thirty years old. On October 3, 1866, he was ordained as Minister of the Barton Square Church in Salem, Mass., and had there an eminently successful ministry of sixteen years. In 1865, under the inspiring leadership of Henry W. Bellows,\* there had been organized the National Conference of Unitarian and Other Christian Churches. Mr. Batchelor was soon chosen Executive Secretary of the Conference, and to its work he gave many years of diligent service. It was his function to promote an efficient unity of the spirit among the liberal churches of the United States, to upbuild cooperative goodwill, and to give larger scope to a movement of religious thought and action that had been largely centered in

\* See Volume III, p. 23.

eastern Massachusetts. For this service he was admirably fitted for in his own personality there were united spiritual fervor and intellectual freedom. He was a preacher of more than average ability, a counselor whose advice was in rare degree wise and dispassionate, a man of perfect integrity and personal charm.

It has been said that institutions of human devising have their beginners, their continuers and their destroyers. The founders and the despoilers seem to make the most stir in the world but progress depends on the patient continuers. Mr. Batchelor was neither a reactionary nor a radical. He was pre-eminently a reconciler. He believed in liberty *and* union, "one and inseparable." He affirmed that individual independence is the best basis for hearty co-operation. He brought together conservatives and reformers in the service of the ideals they all held in common. He was never impatient or irritable or hasty. He steadfastly emphasized the things that unite. He guarded the freedom of individual thought and expression but insisted upon fellowship and togetherness. He was the man to whom his associates turned whenever people got disputatious or contentious and he always found a way to compose differences and harmonize disagreements. There is great work to be done by beginners. There is an equally great work to be done by continuers. George Batchelor was the sort of continuer who began where his predecessors had stopped.

In 1882 Mr. Batchelor was called to Unity Church in Chicago, but, after three years of faithful service, ill health obliged him to relinquish that difficult post of service. From 1889 to 1895 he had a happy and successful pastorate at Lowell, Mass. He was elected to the Board of Directors of the American Unitarian Association and took an increasingly active part in its proceedings so that in 1894 he was chosen to be Secretary of the Association. He guided denominational affairs for four years and relinquished his office to become in 1898 the editor of the *Christian Register*. He retired from active service on his seventy-fifth birthday, July 3, 1911, and died at his home in Cambridge on June 21, 1923.

Mr. Batchelor was succeeded in the Secretaryship of the Association first by the Rev. Samuel A. Eliot, who served for two years and then was President of the Association for twenty-seven years, and in 1900 by CHARLES ELLIOTT ST. JOHN, who filled this important position from May, 1900, until September, 1907. He was the son of the Rev. Thomas E. St. John, a Universalist, later a Unitarian, minister, and he was born at Prairie du Chien, Wisconsin, December 19, 1856. He prepared for college at the Worcester High School and graduated at Harvard with the class of 1879.

In April, 1882, he wrote in his class report: "My record for the last three years will be a short one. Ill health forced me to postpone, for a year, my entrance into professional studies, and I found an opportunity to go to Colorado and 'rough it.' I engaged myself as a day laborer in a saw mill near Boulder, Colo., and for three months and a half I earned my 'dollar a day and board.' Late in January I went to Jamestown, and worked with pick and shovel in a gold mine. I saw a good deal of rough life, but it restored my health and gave me some invaluable lessons. I entered the Harvard Divinity School in the fall, with my health fully restored."

Three years later he wrote: "I graduated from the Divinity School in 1883, after an uneventful course. During the last vacation I went to North Woodstock, N. H., as a missionary. I preached there three months in a vacant Baptist meetinghouse with decidedly forlorn results. In October, 1883, I received and accepted a call to become the pastor of the Second Congregational (Unitarian) Society of Northampton, Massachusetts, and I was ordained and installed November 1. Since that date the usual duties of a 'country parson' have fallen upon me. I have found my parish a very pleasant one. It is not large, and my audiences are not overwhelming in size, but the people receive kindly what I say to them, and have not yet asked for my resignation." He was married June 26, 1888, to Martha Elizabeth Everett, a graduate of Smith College.

In September of 1891 he was invited to undertake the work of building up a new church in Pittsburgh, Pennsylvania, and he was installed as pastor of the First Unitarian Church October 6, 1891. The society, which had been in existence a little over a year, was worshipping in a public hall in the crowded business section of the city. A new church building was dedicated in October, 1893, on the second anniversary of his settlement. He had done all of the executive work, having been financial manager and chairman of the building committee.

Mr. St. John became increasingly active in the denominational interests, speaking often at conferences and similar gatherings. He served on committees of both The National Conference and The Middle States Conference, was from 1895 to 1898 a Director of the Unitarian Sunday School Society, and a Trustee of the Meadville Theological School. At the an-



nual meeting of the American Unitarian Association, held May 22, 1900, he was elected to be its Secretary, and moved to Boston. He soon won the respect and confidence of ministers and laymen and his forceful utterances carried conviction to the minds and hearts of his audiences all over the country. They knew him to be sincere, loyal to his ideals and thoroughly practical in his work as an executive officer. The following quotation from his second annual report may serve to show the extent of his work:

"I have during the year visited ninety-five churches scattered over this country and Canada. I have preached *seventy-four times*, delivered *forty-eight* other addresses, taken part in *six installation services*, *two church dedications*, *ten conferences*, and *seventy-four meetings of boards, committees, and other special meetings.*"

The task was, however, too strenuous and, needing a prolonged rest, he went abroad accompanied by his wife in July of 1905 and in August took part at Geneva in the meetings of the International Council of Religious Liberals. He also officially visited the Unitarian churches in Hungary and was made an honorary member of the chief consistory. Concluding at last that a change of occupation was absolutely necessary, he resigned and accepted a call to the First Unitarian Church of Philadelphia, where he had a successful pastorate of eight years. In 1910 he went again to Europe with his family, taking part in the International Council of Religious Liberals at Berlin and going to Kolozsvar and Deva to join in the celebration of the four-hundredth anniversary of the birth of Francis David, the Founder of Unitarianism in Hungary. He died in Philadelphia, February 25, 1916.

After his death Mrs. St. John gathered selections from his writings for each day of the year and published them under the appropriate title, "Living in Earnest." A translation of his earlier book, "The Religion of the Dawn," was published in the Hungarian language.

Mr. St. John was succeeded in the Secretaryship by LEWIS GILBERT WILSON, who was born in Southboro, Mass., on February 19, 1858. He was the descendant of early New England Puritans as well as of Plymouth Pilgrims. He graduated from the Southboro High School and attended Chauncy Hall School in Boston and Worcester Academy. He entered Dartmouth but was forced to leave for lack of funds. Later he attended classes at Harvard University. He then went to Meadville Theological School and in 1883 was ordained and installed minister of the church in Leicester, Massachusetts. In the same year he married his boyhood sweetheart, Janet Maria Cook, a direct descendant of Elder Brewster of Plymouth. Mr. and Mrs. Wilson had five children, two of whom lived to maturity.

In 1885 they went to Hopedale, where Mr. Wilson became minister of the Unitarian Church. Adin Ballou, the Christian Socialist and founder of the Hopedale Community, was then a very old man. He had been the

family pastor of the Cook family and had married Mr. and Mrs. Wilson as well as her parents. Lewis Wilson had a share in an extensive correspondence between Mr. Ballou and Leo Tolstoi. It was during Mr. Wilson's incumbency that the beautiful memorial church was built at Hopedale.

In 1901 the first of the severe attacks of nervous prostration came upon Mr. Wilson and forced him to retire to the farm in Mendon upon which his wife had been born. In 1901, and in the succeeding years, he bought land and built cottages at Ocean Point, Boothbay, Maine, and until his death in 1928 he never passed a year without spending some vacation time there.

But his eager spirit could not brook retirement. After a brief recuperation he started across the continent as Billings Lecturer of the American Unitarian Association, and in 1907 he succeeded Mr. St. John as secretary. He continued in this office until 1915 when, after the sudden death of Mrs. Wilson at Ocean Point, he gave up the Secretaryship and became Editorial Secretary of the Association. That meant supervising the editorial work, reading manuscripts for publication, editing the Year Book, presiding at all meetings of standing committees, writing reports and keeping up an extensive correspondence, preaching on Sundays and going on long journeys for conferences and the settlement of local parish difficulties. A weak heart sometimes prostrated him, but, though never sure of seeing tomorrow's sunrise, he cheerfully put his hand to the day's work with a strong will, a resolute purpose, in the spirit of his fine hymn,

O God, our dwelling place,  
Our times are thine.

Then the Westboro Society needed him, and from 1920 to 1924 he did a constructive work, reorganizing, revising methods, remodeling the meetinghouse, stimulating the morale and retiring at last with the honorary title of minister emeritus.

Henceforth, life meant living quietly, in touch with old associates, enjoying sea breezes in the summertime, Florida sunshine through the winters, with spring and autumn at home among friendly neighbors, under the careful supervision of his second wife, the former Miss Sarah Wonson of Gloucester, until the heart that had beaten fitfully for seventy years ceased to beat in 1928.

The last decade of his life was far from idle, however. Poems, hymns, prayers came from his pen. The beautiful chapel at Ocean Point, built by him as a memorial to the first Mrs. Wilson, was erected under his loving care and shows his practical judgment and artistic taste. Mr. Wilson was an artist. When the tired heart demanded rest, the brush and palette gave peace to his spirit.

He was, as a lifelong associate testified, a "preacher that congregations

of all kinds liked to hear, a writer that all were pleased to read, a poet of spiritual feeling." "The Voice of the Spirit," "The Uplifted Hands," "Glimpses of a Better Life," "One Hundred Minute Sermons," and three fine hymns complete the list of his publications.

The memoir of Mr. Batchelor was compiled by the editor, who succeeded him in the Secretaryship of the American Unitarian Association, partly from his own recollections and partly from a memorial sermon preached by Dr. Samuel M. Crothers. The Note on Mr. St. John was contributed by his classmate, Prescott Keyes, and the Note on Mr. Wilson by his son, the Rev. John Henry Wilson.

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## SETH CURTIS BEACH

1837-1932

Seth Curtis Beach was born on a farm about five miles from the village of Marion, in Wayne County, New York, on August 8, 1837. His father had migrated into western New York from New Ashford, Mass., in 1821. He bought fifty acres of primeval forest, cleared it for a farm, and built a log cabin, in which his children were born. Of this log cabin Dr. Beach wrote, many years later:—

"It was 20 by 26 feet, I believe, and all in one room. The family regularly consisted of my father and mother, my two sisters and myself. In one corner was my father's and mother's bed, and under it was mine, a trundle bed on wheels. There was often another bed in the opposite corner, a spare bed for company. The beds were separated from each other and the rest of the house by 'valances.' A third corner was occupied by a ladder to a chamber, curtained off in cold weather by a bed quilt, where my sisters slept, close against the roof. . . . Outside the house was a framed barn, with half a dozen cows, a pair of horses, and to me, innumerable sheep, hogs, hens and geese."

Although the boy had farm chores to do at an early age, by the time he was sixteen he had shown that his chief interest was to get an education.

"It was much more to my taste to read a newspaper when I could get hold of one than to pull weeds, pick stones, or hoe corn,

especially alone. The *Christian Messenger*, printed at Albany, was my weekly resource. My sister Julia, who taught school summers, bought me Robbin's 'Ancient and Modern History,' out of which I got most of the history I know. I also had a small volume of Locke 'On the Conduct of the Understanding,' with Bacon's 'Essays,' which I fear I may be said to have stolen from the School Library in the 'Simmon's' District. It probably was not felt as a loss to the Library, and why it should have attracted me at that age I cannot say, but I read it and read it."

To further his desire for an education, his mother (his father died in 1845) gave up her home, auctioned off her belongings, and moved to Palmyra, a larger community than Marion, where Seth attended the Palmyra Union School, preparatory to going to college. The illness and death of his sister Mary deferred this project for five years. His mother returned to Marion. Seth went to school for two years, and then taught school for three years.

At this time he "experienced religion" in a great "revival," a series of meetings held every day at the Baptist Church in Marion. It was not his first experience with religious revivals, for as a boy of twelve or thirteen he had attended a series of similar meetings conducted by a revivalist called Brother Galloway, who was

". . . a famous singer in those days, and had the rare gift of talking and weeping all together, which made his exercises very effective, especially upon the more susceptible of his audience. I was one of them. . . .

"It so happened that my first attendance upon the meetings in 1856-7 was one Saturday afternoon when I had no school to teach. . . . At the end of the sermon a hymn was sung, during which a call was made for those to come forward who wanted prayers. I was looking about with the rest to see who the 'inquirers' or 'anxious' or 'candidates' might be. At that moment the old evangelist, 'Brother Galloway,' with whom I had had experience as a boy, whom I had not observed before, but who was seated in the row of seats behind me, threw his arms around me and began to sob. I was shattered in a moment.

All the old magic which he had been wont to exercise over me returned. . . . I had just will enough to disengage myself and go out through the crowd of sobbing spectators. Once in the open air the spell was broken.

"After this beginning I attended revival meetings with a good deal of regularity, and tried to profit by them. I was prayed for often till near midnight. I tried hard to give myself away, but I could neither feel as I supposed I ought to feel about my sins, nor experience the sense of a 'change' which I was taught to expect. . . .

"Notwithstanding this discouragement I continued to attend prayer meetings, in which I spoke and prayed, and I read religious books in which replies to infidels preponderated. . . . I remember I thought the infidels had the best of it."

In the fall of 1859, Mr. Beach entered Antioch College at Yellow Springs, Ohio, made famous by the presidency of Horace Mann. There he remained until the fall of 1862, when he transferred to Union College at Schenectady, N. Y., where he graduated in 1863 and was elected to give the commencement oration. Fifty years later, Union gave him the honorary degree of D.D.

At Antioch Unitarianism was in the air, while Union was Presbyterian. This conflict in religious views further stimulated his interest in theology, and led him to enter the Harvard Divinity School. He must have approved himself there, for in 1865 he was chosen by vote of the two higher classes, as the custom was, to preach the Christmas sermon in Divinity Chapel. In the "Order of Exercises at the Fiftieth Annual Visitation of the Divinity School, July 17, 1866," which were his graduation exercises, appears his hymn "Mysterious Presence! Source of all," and the title of his "part," a paper on "Christ's Conception of the Kingdom of God."

Mr. Beach preached here and there without receiving a call until March 31, 1867, when he preached for the first time in Augusta, Me. He records that the people "took to me with surprising kindness and favor." That became his first parish, and there he met his future wife, Frances Hall Judd, a daughter of a former minister of the church there, Rev. Sylvester

Judd.\* But in 1869, ill health forced him to resign. He went to Minnesota, where Miss Judd's brother-in-law, Henry Hall, had a farm in which he bought a share and where he speedily regained health and weight. He returned to Boston, married Miss Judd in the old Tremont House on November 17, 1869, and took his young bride to Minnesota. He bought 140 acres of wild prairie and undertook to farm for himself, building a stable which they first used as a dwelling. But the life of a pioneer farmer's wife was too severe for his wife, and a six weeks' illness left her in poor health. Accordingly, he sold the farm and returned East.

In 1873 he was called to the First Parish in Norton, Mass. There he determined to try the "old method of instituted religion" and he was installed "in the ancient and accepted way." He "talked church" to his young people and had a service of admission into membership in the church which had a notable success. This was followed by a communion service, a service which "in my youth had affected me like a funeral," but which he now looked upon as something which "the church could do together as a sign of their fellowship."

In 1875 he left Norton and went to Dedham, Mass. Highlight of that pastorate was a temperance sermon, preached in 1876 from the text, "The Son of Man came eating and drinking," in which he "gave great offense to the radical Total Abstinence men and women of the town." He became secretary of the Ministerial Union and a member, the first in Dedham, of the Civil Service Reform Association, and started an agitation for a "working conference of churches in the State under an able, well-paid leader."

From 1889 until 1891, Dr. Beach was Superintendent of Missionary Work for Northern New England and was active in organizing new churches, but in 1891 he was called simultaneously to Lawrence, Mass., and to Bangor, Me., and he chose the latter parish.

"I went to Bangor with my head teeming with plans for the organization of the parish and for pushing it to the fore. I

\* See Volume II, p. 301.

would make the Sunday School over new, would baptize and confirm all the children as I had done in Dedham, would organize a young people's society and a men's club, and would fill all the church windows with memorials and hang pictures on the walls. Of all this, and much more of which I fondly dreamed, it has to be said that very little was accomplished, except to leave the Sunday School somewhat better than I found it."

It may have been Mrs. Beach who developed the rule not to stay in a parish longer than ten years. At any rate, that was his practice. He believed that within that period he could accomplish all that lay within his power and that he could leave with the genuine regret of his parishioners. Of his work in Bangor he afterward wrote:

"As I review my work in Bangor, I see that much of my sermonizing had been giving reasons for the faith that was in me. Why do we say God, and what do we mean by the word? Why do right, or what is the basis of morality? The value of ideals and their meaning, and the persuasions to belief in immortality. Besides these recurring topics—God, duty, immortality—I considered myself a missionary to the unbelieving upon independence in politics, the iniquity of a protective tariff (upon which I never directly preached, but which I often hit), the proved absurdity of prohibition as a temperance measure, and, when it came, the wickedness of the war with Spain. I fought the war until it was declared and then I let it alone."

He left Bangor in 1901 with retirement in view, but time hung heavily on his hands, and after a year in Cambridge he became minister of the old First Parish in Wayland, Mass. There he remained very happily for nearly ten years, when he really retired in 1911, nearly seventy-five years of age. The remaining twenty years of his life were spent in Watertown, where he died on January 30, 1932. At the time of his death, nearly ninety-five years of age, he was the oldest living Unitarian minister, and the oldest graduate of the Harvard Divinity School. A son, Reuel W. Beach, and a grandson, Curtis Beach, both became Unitarian ministers.

## SAMUEL COLLINS BEANE

1835-1916

It was a magnetic, optimistic, missionary spirit behind the spoken word which accounted for an uninterrupted ministry of fifty-four years of more than average influence.

Samuel Collins Beane first saw sunlight on a bitterly cold day December 19, 1835, at Beane's Island in the town of Candia, New Hampshire. His early religious instruction from pulpit and book, and by no means contradicted by family teaching, was entirely in accordance with the orthodox system, the fall of man, the sinfulness of human nature, the doom of every human creature to punishment, and one's exceptional release from that doom on condition that when one came to "the years of understanding" one should become "converted."

When about fifteen years old, he heard his brother Joseph and a hired man in the hayfield talking on religious matters. The latter was saying that he was a Unitarian, and in a simple and ungrammatical way he was telling his brother what Unitarians believed. Samuel caught at his words. They were a godsend to him. He said to himself, "This orthodoxy, which is such a burden and nightmare to me, may not be true. At all events I will, as soon as opportunity offers, examine into this new faith that seems so reasonable and see what it is."

The opportunity came the following year, when he was sixteen, and from that time he became an unwavering, happy, and thankful Unitarian. The world was a different world to him, life became richer, the skies were brighter, man became nobler, heaven was nearer and more homelike. It was in the Unitarian Church at Concord, New Hampshire, that he heard the good news and destiny decreed that in the same church he was, in future years, to achieve the greatest success of his own ministry.

The District School, Pembroke Academy, Yale, Dartmouth College, and the Harvard Divinity School were the scenes of his mental and spiritual training. Later he was the first Uni-



tarian to be honored with the degree of Doctor of Divinity by Dartmouth College.

Mr. Beane was ordained at Chicopee, Massachusetts, January 15, 1862, the sermon being preached by Edward Everett Hale. George Dexter Robinson, then principal of the town High School, and later a member of Congress and Governor of Massachusetts, was one of his parishioners, and George M. Stearns, the ablest lawyer in western Massachusetts, another of his congregation.

Three years later, on New Year's Sunday, 1865, Mr. Beane was settled over the Second, or East, Church in Salem, Massachusetts. This was a very interesting and stimulating congregation for the young minister, there being thirty-five sea captains in the parish. These shipmaster parishioners were men of experience and ability. Each was in most respects unlike all the rest, though they resembled each other in personal independence and power of command. They were men of wide outlooks, generous and public spirited.

Dexter Clapp was Mr. Beane's predecessor in the East Church pulpit and he lived about two years to be a friend and helper. The traditions of his predecessor and senior colleague, Dr. James Flint, were still fresh and Dr. Flint's wife and three daughters were still members of the parish. But the most numerous and luxuriant traditions pertained to Dr. William Bentley,\* Dr. Flint's predecessor—the philosopher, scholar, historian, and pioneer of liberal thought. Mr. Beane was minister of the Second Church just thirteen years, but in a sense his Salem ministry was never completed until the end of his life, as he was repeatedly called back to the old parish on various missions.

In January, 1878, Dr. Beane began what proved to be the most notable work of his career at Concord, New Hampshire. No other congregation in the city contained so many of Concord's distinguished citizens or leaders in the legislature as it met at the state capital. The congregations steadily increased and a beautiful chapel or Parish House was added to the church building. The minister was prominent and influential in all civic

\* See Volume I, p. 149.

and state assemblies, preaching the sermon at a union service at the time of the death of President Garfield and active in prison reform and in the cause of suffrage for women.

Dr. Beane was instrumental in having the New Hampshire Unitarian Association incorporated and was one of two persons, Rev. Enoch Powell being the other, who instituted the Summer Grove Meetings at the Weirs that were popular and effective for more than twenty years. Dr. Beane started the project of having a Unitarian School in New Hampshire and was very influential in the upbuilding of Proctor Academy at Andover. For some years he preached as Chaplain on Sunday afternoons at the State Asylum for the Insane, besides officiating at two services in the Unitarian Church and leading the Sunday School.

After an attack of nervous prostration, and resignation from the Concord Church, three years and four months were spent as Superintendent of the American Unitarian Association for Maine, New Hampshire, and Vermont. A goodly number of old parishes were restored to life during this period and several new churches were organized. Many individuals in Northern New England were won to the liberal cause through the straightforward and winsome preaching of this apostle of the faith.

A Newburyport pastorate, over the First Religious Society, began in the spring of 1888, and continued for seventeen years. The large number of weddings and funerals and public addresses again testify to the popularity and usefulness of his ministry. Four years at Lawrence, Massachusetts, and six at Grafton, Massachusetts, rounded out the fifty-four years of active ministry without a day or gap between settlements. Quietly and naturally his earthly life came to an end on May 16, 1916.

Dr. Beane was survived by two children, Elizabeth S. Beane, of Concord, Massachusetts, and the Rev. Samuel C. Beane, Jr. It is to the mother of these children that Dr. Beane owed much of his success. No minister's wife was ever more democratic or beloved than Harriet Cook Gray, his co-worker and inspiration during the days of his chief success.

One of Dr. Beane's latest utterances was, "I have been happy, have worked with all the strength and talent there was in me,

have credited myself with little wisdom and little virtue, have cast my efforts into the treasury, and leave divine law and providence to make out of it what they can. If I were to choose a profession again, it would be the same one."

ENOCH POWELL was born in Birmingham, England, on February 18, 1844. Early apprenticed to an upholsterer, he had few educational advantages. Fortune-hunting, he drifted to Australia and there made acquaintance with the liberal interpretations of Christianity. He came to America in 1866 and, supporting himself by his trade, studied so hard and successfully that he gained admission to the Harvard Divinity School and graduated in 1871. He was ordained, married, and at the end buried at Valparaiso, Ind. He served brief pastorates at Monroe, Wis., and LaPorte, Ind. Then, for twelve years he was employed as a minister-at-large in Kansas and Nebraska, establishing churches and preaching stations and invigorating conferences. Then followed a seven years' settlement at Nashua, N. H., and his final work was at Ord, Neb. He died on November 6, 1904. Mr. Powell was a man of big, sturdy frame, strong, homely and rugged in speech, earnest and sincere. Often he worked with his own hands on the buildings for the churches he helped to create. He was ever a faithful and convincing advocate of a liberal faith.

At Newburyport, Dr. Beane succeeded DANIEL WEBSTER MOREHOUSE, who was born February 4, 1844, Knowlesville, Orleans County, N. Y. He was the youngest child of Daniel and Polly Jane Morehouse. The parents settled when this son was one year old upon a farm near Westport, and remained there until the boy was fifteen years of age. Here he attended the common school. The family next removed to Niagara County, N. Y. This gave the boy better opportunities for education at the Lockport Union School, and he later graduated from Eastman's Business College at Poughkeepsie, N. Y.

His father had meantime become a manufacturer of wagons and carriages, and the son worked with him at this occupation for ten years. But in 1877 Mr. Morehouse was able to enter upon a preparation for the the ministry, which he had long desired to make his lifework. He entered the Meadville Theological School and graduated in 1880. He always maintained his interest in Meadville and was for several years a member of the Board of Trustees.

He was called to the ministry of the First Religious Society in Newburyport, Mass., in 1881, and he spent six happy and useful years with this church. In 1887 he began the work for which he is best remembered, as secretary of the Conference of the Middle States and Canada, and representative in that territory of the American Unitarian Association. To this work Mr. Morehouse brought not only religious devotion but gifts

of a high order as an administrator and adviser of the churches. His early training gave him habits of accuracy and order in administering the financial side of his work, and his business sagacity made him a good adviser of the ministers and trustees both of the established churches and those which owed their existence to his initiative. His tact and Christian kindness smoothed away difficulties, and in the sixteen years during which Mr. Morehouse was secretary of the Conference many new churches came into being. For ten of these years he also served as secretary of the National Conference.

Mr. Morehouse was a modest pioneer whose effectiveness was out of all proportion to his own estimate of his powers. His industry was unabated, his stores of knowledge were always at command, his single-hearted devotion elevated duty to an enthusiasm, and his power of clear statement gave to each community to which he addressed himself a just and persuasive exposition of the liberal faith.

In 1903 Mr. Morehouse resigned, and he died at West Springfield, Mass., on October 3, 1904.

At Concord Dr. Beane was succeeded by BRADLEY GILMAN, who was born in Boston, January 22, 1857. He graduated at Harvard in 1880 and from the Divinity School in 1885. He was ordained at Belmont, Mass., October 25, 1884, and there followed six years at Concord, N. H., twelve years at Springfield, Mass., and twelve years at Canton, Mass.—all fruitful and successful pastorates. His last charge was at Palo Alto, Cal. (1917–1919), where he also served as Chaplain at Camp Fremont. Mr. Gilman was a man of refined tastes, broad culture, and marked literary gifts. He wrote many books and articles in periodicals and newspapers. He was twice interim editor of the *Christian Register* and a frequent contributor to the *Boston Journal* and the *Transcript*. He published biographies of Robert E. Lee and of his classmate Theodore Roosevelt. His children's stories were issued under the pseudonym of Walter Wentworth. He died in Boston, June 19, 1932.

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## ANTOINETTE BROWN BLACKWELL

1825–1921

Antoinette Brown came of New England stock, sturdy and long-lived pioneers in Connecticut. Her grandfather, Joseph Brown of Thompson, Conn., served in the army all through the Revolutionary War and her father, another Joseph Brown, was in the War of 1812. Antoinette was a typical daughter of the

line, energetic, resourceful and thrifty, with a keen sense of humor and a capacity to shoulder responsibility. The family moved in a wagon from the Connecticut farm to Henrietta, near Rochester, N. Y., and there Antoinette was born in a log cabin on May 20, 1825. She was one of ten children and the seventh child of a seventh son of a seventh son. The surroundings of her childhood were those of many another pioneer family. There were no stoves, lamps or matches. Fire was kindled from a tinder-box, candles were "dipped" in the home kitchen, baking was done in the great oven and meat roasted on the spit. Wool was sheared, spun, woven and made into garments by the industrious household. When she was nine years old Antoinette joined the Congregational Church, speaking of her religion with such eloquence that one of the deacons rose and said, "Out of the mouths of babes and sucklings the Lord hath perfected his praise."

At an early age, too, Antoinette began to teach school, being determined to get an education and become a minister. She paid her own way to and through Oberlin, then the only college open to women. There she formed a lifelong friendship with Lucy Stone and later they married brothers, Henry and Samuel Blackwell. She graduated in 1847 and went on to study at the Theological School, graduating there in 1850. With Lucy Stone she attended and spoke at the first National Woman's Rights Convention at Worcester, Mass., and she also plunged into work for temperance and for the antislavery cause. In a letter to Lucy Stone she wrote, "I believe there is soon to be a new era in woman's history and the means to effect this must be truth wielded in firmness, gentleness, and forbearance."

In 1856, after some experience as a lecturer and evangelist, she was ordained and installed in the Congregational Church in South Butler, N. Y., the first woman in America to be regularly ordained and the first to perform a marriage ceremony. In the same year she was herself married to Samuel C. Blackwell, another pioneer abolitionist and suffragist. Their married life extended through forty-five years and they taught and worked together in complete harmony. All the Blackwells were advocates of progressive causes. Henry Blackwell, who married

Lucy Stone, had another working partnership with his wife, and a sister, Elizabeth Blackwell, was the first American woman to graduate in medicine and she was followed five years later by her sister Emily. The pioneer spirit continued also in the Brown family. Antoinette's brother, William Brown, was the minister of the Congregational Church in Newark, N. J. He married Charlotte Emerson and she originated the idea of a General Federation of Woman's Clubs and was the first president of that organization.

It is not surprising that with all these associations with progressive causes the Blackwells found themselves outgrowing the theological orthodoxy of their youth. After a few years Mrs. Blackwell resigned from her church and she and her husband entered the Unitarian fellowship. They became social workers in New York City, lecturing, preaching, organizing and writing for newspapers and periodicals. They lived successively in several New Jersey towns and finally settled in Somerville. Six children, all girls, were born to them. Much of their time was given to the "Association for the Advancement of Women." Mrs. Blackwell wrote nine books, among them "The Philosophy of Individuality," "The Social Side of Mind and Action," and a novel called "The Island Neighbors" and a poem called "Sea-Drift." She was keenly interested in the World's Parliament of Religions held in Chicago in 1893 and spoke there on "Women in the Pulpit." In the eighteen seventies the Blackwells established a summer home on Martha's Vineyard and there Mrs. Blackwell planted trees and was as busy with hoe and rake as with voice and pen. After her husband's death in 1901 she took up residence in Elizabeth, N. J. There, being, as was written of her, still "full of spice and vigor," she organized and ministered to "All Souls Unitarian Church." She gave the land for the church building and a study for her was attached to it where she gathered her books and memorabilia. Her own college, Oberlin, gave her the degree of Doctor of Divinity. She enjoyed life to the last, preached her last sermon on Easter Sunday when she was ninety years old and she died on November 5th, 1921, in her ninety-sixth year.

Mrs. Blackwell was the first American woman to be ordained to the Christian ministry but the first woman to be ordained in a Unitarian Church was:—

CELIA BURLEIGH (Mrs. William H. Burleigh) who was an active member of the Second Unitarian Society in Brooklyn, N. Y. She was a leader in many forms of community service, President of the Brooklyn Woman's Club and President of the Woman's Suffrage Association. She was ordained and installed at Brooklyn, Conn., on October 5, 1871, her minister, Mr. Chadwick, preaching the sermon and Mrs. Julia Ward Howe giving the charge to the people. Mrs. Burleigh preached the Channing Conference sermon at Fairhaven on April 29, 1872, the first woman to have that distinction. Her career was, however, unfortunately brief for she died at Syracuse, N. Y., on July 25, 1875.

She handed on her torch to MARY HANNAH GRAVES who was ordained at Mansfield, Mass., on December 14, 1871, Rev. Warren Cudworth preaching the sermon and Mrs. Burleigh giving the right hand of fellowship, and served there for two years. Her physical strength proved insufficient for a minister's tasks but through a long life—she died at 91—she was busy with literary work and in genealogical researches.

In the succeeding sixty years some threescore consecrated women entered the Unitarian ministry. Their records have been compiled by the Rev. Clara C. Helvie and the following notes have been chiefly derived from her manuscript volume in the Historical Library. Twenty of these women married ministers, sometimes men who had been their fellow students, and they worked in partnership. Several married outside of the profession and disappeared from ministerial ranks. Others found the going hard, for comparatively few churches were ready to welcome women to their pulpits, and withdrew. A goodly number persevered and rendered a rich service. Eight of them were found worthy to be included in "Who's Who in America" and of the forty-five women ministers in the "Women's Who's Who" of 1915, fifteen, or one-third of the entire number, were Unitarians. Among those worthy of remembrance and grateful praise were:—

MARY AUGUSTA SAFFORD, who was born at Quincy, Ill., December 23, 1851. She was ordained at Humboldt, Iowa, in 1880 and served there and at Algona until 1885 when she was succeeded by Marion Murdoch. Then came fourteen productive and successful years at Sioux City where she was assisted for seven years by Eleanor Gordon and for two years by Marie Jenney (Howe) who went on to take charge of the church at Des Moines. Miss Safford succeeded her there in 1899 and served for eleven years, and again Miss Gordon was her associate for part of the time. As Secretary of the Iowa Association Miss Safford exercised a stimulating influence in all the churches of the state and was especially instrumental in organizing the church at Iowa City. She also served as a member of

the Board of Directors of the American Unitarian Association. In 1910 she retired and bought a house at Orlando, Florida, where she took part with Miss Gordon in the organization of the Unitarian Church. She died at Orlando, October 25, 1927. Miss Safford combined to a remarkable degree personal charm, pulpit ability, enthusiasm and practical common sense.

It was under the inspiration of Miss Safford's example and persuasion that a number of able women enlisted in the Unitarian ministry and most of them worked under her supervision in Iowa and the adjoining states.

MARION MURDOCH was born at Garnavillo, Iowa, October 9, 1855. She studied at Boston University and graduated at Meadville in 1885. On September 1 of that year she was ordained at Humboldt, Iowa, succeeding Miss Safford. She ministered for a year (1890-91) at Kalamazoo, Mich., where she followed Caroline Bartlett Crane, and then returned to Meadville for a graduate course of study. In association with Florence Buck she served the Church of the Unity in Cleveland for six prosperous years (1893-1899) and then, save for one year at Geneva, Ill., retired, making her home first in Boston and then in California. She died at Santa Monica on January 28, 1943, in her ninety-fifth year.

CAROLINE BARTLETT CRANE was born in Hudson, Wis., in 1858. After graduating at Carthage College in Illinois she took up teaching and newspaper work, becoming city editor of the paper in Oshkosh, Wis. Coming under the influence of Miss Safford she was ordained in 1886 as the first minister of the church in Sioux Falls, N. D., and on October 18, 1889, she was installed at Kalamazoo, Mich. Save for a year of study at the University of Chicago she remained at Kalamazoo for the rest of her life. On December 31, 1896, she was married to Dr. Augustus W. Crane. In 1899 she relinquished charge of the church and devoted herself to social service, becoming an expert in the problems of housing and sanitation. Under the auspices of State Boards of Health she made health surveys of sixty cities in fourteen states and became widely known as the "municipal house cleaner." Several colleges gave her honorary degrees and in 1934 she was voted to be "Kalamazoo's first woman citizen." She was active in the American Civic Association, the Municipal League and similar organizations. Her books, "Everyman's House" and "U. S. Inspected and Passed," had the authority of experience, sound judgment and constructive suggestion. She died at Kalamazoo on March 24, 1935.

IDA C. HULTIN was another of the pioneer group of women ministers who organized and served Unitarian churches in Iowa under Miss Safford's direction. She was a graduate of the University of Michigan. In 1884 she relieved Miss Safford of the charge of the church in Algona, Iowa, and two years later she was ordained and installed in Des Moines where she served for five years. Her later pastorates were at Moline, Ill. (1891-1900), Allston, Mass. (1900-1903), and then for thirteen years at the



First Parish in Sudbury, Mass. In 1916 she retired and died at Lincoln, Mass., on December 27, 1938.

HELEN GRACE PUTNAM was born in Dorchester, Mass., May 20, 1840. She entered the ministry in middle life, studied for two years at Meadville and was ordained at Luverne, Minn., on October 18, 1889, and later served missionary posts at Huron, Jamestown, and Fargo, N. D. She died at Fargo, November 28, 1895.

ELEANOR ELIZABETH GORDON was born at Hamilton, Ill., Oct. 1, 1852. She studied at the University of Iowa and at Cornell. She became a teacher and was ordained at Sioux City on May 8, 1889. There she was associated with Miss Safford and the partnership was later continued at Des Moines. For six years (1896-1902) she was minister at Iowa City, and for two years at Fargo, N. D. In 1912 she joined Miss Safford at Orlando, Florida, and she organized and led the Unitarian Church there. She retired in 1918 and died at Keokuk, Iowa, on January 6, 1942, in her ninetieth year.

ELIZA TUPPER WILKES began work in the Universalist fellowship and was ordained at Sioux Falls, N. D., on May 2, 1871, thus antedating by six months the Unitarian ordination of Mrs. Burleigh. She ministered to the Unitarian churches in Luverne and Adrian, Minnesota, and for two years at Santa Ana, Calif. In 1895 she was assistant to Dr. Wendte at Oakland, Calif.

MARY LEGGETT COOKE was born in Moravia, N. Y., in 1856 and studied at Cornell. She was ordained in 1888 and for three years served the church in Beatrice, Neb. She then went east and had pastorates at Green Harbor, Mass. (1891-1894), and Dighton (1894-1897). She then enlisted in Settlement House work, including a residence at Hull House in Chicago. Later pastorates were at Wolfeboro, N. H., Ord, Neb., and Revere, Mass. On April 12, 1922, she was married to the Rev. George Willis Cooke, eminent as an author, biographer, and historian. She died at Brookline, August 4, 1938.

MARTHA CHAPMAN AITKIN was born near Montpelier, Vt., on March 25, 1843, and died at Wollaston, Mass., on January 15, 1913. She studied for three years at Meadville and then did missionary work in Wisconsin and Iowa, serving especially a church in Cedar Falls. Later she was minister in the First Parish in Pembroke, Mass. A unique event in her experience was her officiating at the marriage of her daughter to the Rev. Carl G. Horst (February 18, 1896), probably the only instance when a mother was the minister at a daughter's wedding.

The youngest of this noteworthy Iowa band was:

MARIE JENNEY HOWE. A native of Syracuse, N. Y., she graduated at Meadville in 1897. She was ordained in her home church at Syracuse on June 28, 1898, and went to Iowa where for two years she was assistant to Miss Safford at Sioux City and then for four years was minister at Des

Moines. She there married Frederick C. Howe, a distinguished author, reformer and Commissioner of Immigration, and was associated with him in social work and in the preparation of his books.

In addition to the members of the Iowa Band several other women rendered notable service in the ministry.

FLORENCE BUCK was born at Battle Creek, Mich., July 19, 1860, and graduated at Meadville in 1894. She was ordained in All Souls Church, Chicago, and in association with Marion Murdoch served the church in Cleveland for six fruitful years. There followed brief pastorates at Manistee, Mich., Kenosha, Wis., and Alameda, Calif., and then, having achieved remarkable success as an organizer and director of Sunday Schools, she became Associate Director of the Department of Religious Education of the American Unitarian Association. In that capacity she wrote or edited manuals and textbooks of enduring value and traveled far and wide organizing and vitalizing the Church Schools. She compiled and edited the "Beacon Hymnal" and in 1919 published "Religious Education for Democracy." In 1920 Meadville gave her the degree of Doctor of Divinity. She died at Boston on October 12, 1925.

ANNA GARLIN SPENCER was born at Attleboro, Mass., on April 17, 1851, and died at New York on February 12, 1931. She married the Rev. William H. Spencer and worked with him in his parishes at Haverhill and Florence, Mass., and Troy, N. Y. She was ordained in the Bell Street Chapel in Providence on April 19, 1889, and became a noted teacher, preacher, and author. She gave courses of lectures at the University of Wisconsin, at the Meadville Theological School, and at the Teachers College of Columbia University. She was a delegate and speaker at many conventions, at home and abroad, in the interest of social reform and religious progress. Her books, "The Social Ideals of a Free Church," "Woman's Share in Social Culture," "The Family and Its Members," had a wide circulation. In all she was one of the outstanding American women of her generation.

MARY TRAFFERN WHITNEY was born at Alder Creek, N. Y., February 28, 1852, and died at Weare, N. H., on March 8, 1942. In 1872 she graduated at St. Lawrence University. The next year she married the Rev. Herbert Whitney and served with him in several Universalist and then in Unitarian pulpits. Her independent pastorates were at Millbury (1889-1892), West Somerville (1892-1896), Green Harbor (1899-1906) and, with her husband, at Bernardston (1912-1916). Mrs. Whitney was much interested in social reforms and was in demand as a speaker for temperance and woman's suffrage. Later she was a pioneer in the cause of planned parenthood and in the principles of eugenics.

CELIA PARKER WOOLLEY was born at Toledo, Ohio, June 14, 1848, but her girlhood was spent in Coldwater, Mich. There, on December 29, 1868, she was married to Dr. J. H. Woolley. Eight years later they moved

to Chicago and Mrs. Woolley soon became active in the civic and literary life of the city. She became a member of the Chicago Woman's Club and was soon its president. In 1884 she became a member of the editorial staff of *Unity* and maintained connection with the paper, in one office or another, for thirty-four years. On October 21, 1894, she was ordained minister of the church in Geneva, Ill., and served for three years. In 1904 she and her husband organized the Frederick Douglass Centre, a Settlement House serving the colored people in South Chicago. There she died on March 9, 1918.

Besides their pioneer and constructive work and their interest in social reforms, two things are notable about these women ministers. A considerable proportion of them entered the ministry in middle life. Mrs. Aitkin was 51 when she was ordained, Mrs. Spencer was 38, Mrs. Woolley was 46, Mrs. Whitney was 42. They were also exceptionally long-lived. Mrs. Blackwell died at 96, Miss Murdoch at 95, Miss Graves at 91, Mrs. Whitney and Miss Gordon at 90, Mrs. Cooke at 82, Mrs. Spencer at 80, Mrs. Crane at 77, Miss Safford at 76. It is evident that the interest of women in the ministry was highest in the years between 1880 and 1900, and there was an obvious connection between the agitation for woman suffrage and the entrance of women into the ministry. When the suffrage was won, the profession did not have the same appeal for women of talent. In the Unitarian Year Book of 1900 there were enrolled the names of twenty-nine women ministers. In the Year Book of 1948 twelve were listed. Of these, two were in active and independent charge of churches, one was associated with her husband in a joint pastorate, six had retired, and three were engaged in social work or secular pursuits.

These pioneer preachers established the right of women to be ministers. They encountered criticism from conservative observers and the admonition of St. Paul about women keeping silence and wearing hats in church was frequently hurled at them. They met such taunts with calm reasonableness or lively humor. They proved that a woman's insight and sympathetic understanding are as needed in the pulpit as in the home and in social relations.

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## HENRY FREDERICK BOND

1820-1907

Abundant testimony is offered in the biographical sketches in this book, and in the earlier volumes, to the interest and activity of Unitarians in many forms of humanitarian service and in so-

cial reforms. The intelligent application of Christian principles to community life has been an outstanding contribution of Unitarians throughout the progress of the movement. What the Unitarians did for the antislavery cause, for temperance, for woman's suffrage, for education, for the care of the insane, for civil service reform, for peace and for international good will is written large in the nation's history. There is, however, one of these humane endeavors that had but little dramatic appeal and that has been too soon forgotten. That was the modest contribution made to the education of the American Indians and the help given to them on their arduous way out of barbarism into self-respect and self-support. That work finds illustration in the career of Henry Frederick Bond who was born in Boston on May 12, 1820. His father was a prosperous commission merchant. Henry had a healthy social environment, the best academic training and every advantage that an honorable family connection could give him. He graduated at Harvard in 1840 and was long the popular secretary of his class. Then he went on his travels seeking both health and wider acquaintance with other lands and peoples. His voyaging took him as far as India and gave him firsthand acquaintance with people living under very different climatic and cultural conditions. In 1845 he graduated at the Harvard Divinity School. He was ordained at Barre, Mass., on January 6, 1846, and served the First Parish for four years. Then followed brief pastorates at Dover, N. H., and Sudbury, Mass., and in 1869 he went as a pioneer minister to Omaha, Nebraska, then still a frontier but fast-growing community. There, besides ministering to the newly organized Unitarian Church, and securing the erection of its first church building, he learned something about the condition and need of the remnants of the Indian tribes still living or wandering in the Missouri Valley and became deeply interested in the problems connected with their adaptation to civilized life. In 1874 he accepted appointment as United States Indian Agent among the Utes at Los Pinos agency in Colorado. He threw himself ardently into the work of improving the condition of his charges, building schools, breaking out farms, constructing irri-

gation ditches, adjusting quarrels, preaching morality and the simplest forms of Christianity. It was tough pioneer labor without much response or co-operation from a rather sullen band of Indians just emerging from barbarism and without much help or recognition from the Indian Office in Washington. Two years of such labor was all that his always frail body could stand and he returned to Massachusetts and to quiet pastorates at Northboro and Nantucket.

In 1886 his compassion and zeal for the Indians flamed up again. The American Unitarian Association undertook to construct and open a Mission School on the Crow Reservation in Montana and Mr. Bond, then in his sixty-seventh year, eagerly accepted the superintendency. With his devoted wife he went out to Montana, rallied a small company of teachers and carpenters and farmers and, on a hillside overlooking the bleak prairie and not very far from where the disastrous battle of the Big Horn had taken place only a few years before, built a log schoolhouse and some rude dwellings. In a springless wagon and with only an Indian boy as companion he drove far and wide over the great Reservation making friends with the Indians and enlisting pupils for his school. It was a strange adventure for a man of gentle breeding and delicate constitution but the rugged winters of the comfortless northland could not chill his enthusiasm. He was a born mechanic, and devised, and with his own hands contrived a number of tools and gadgets that made life on the Reservation more endurable. The cream-separator and the hay-tedder he invented came into wide use. The Montana Industrial School filled up with eager pupils and, though in plant and equipment it was very plain and bare, it soon was setting a standard in its teaching and its adaptation to the needs of the people for the Indian schools in other parts of the country. The eastern Unitarians gave it steady and reliable support and the Boston office under the direction of Rev. Alfred Manchester saw to it that everything possible was done to uphold the Superintendent's hands. All friends of the Indians honored Mr. Bond's practical ability, sound common sense, and zeal for justice for the original Americans. Finally the Government took

over the operation and administration of the School and Mr. Bond retired to spend a genial old age in the comfortable house he bought in West Newton. He died at Bethlehem, N. H., August 22, 1907, in his eighty-eighth year.

ALFRED MANCHESTER was born at Portsmouth, R. I., November 16, 1849. He graduated at the Harvard Divinity School in 1872 and was ordained at Fairhaven, Mass., on January 9, 1873. His later pastorates were at Providence, R. I. (1878-1893), and at the Second Church in Salem from 1893 until his death on June 13, 1926—completing fifty-three years of uninterrupted service in the ministry—ever a diligent pastor, a wise administrator and a sincere and cheerful friend. Besides conducting the home office of the Indian School he was for twenty-five years the tactful and sympathetic Secretary of the Committee of Pulpit Supply.

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## HOWARD NICHOLSON BROWN

1849-1932

Dr. Brown was born in Columbia, New York, on May 11, 1849, the son of a Baptist minister, Rev. M. C. Brown, and Sarah A. (Nicholson) Brown. His father came to hold liberal Christian views, was subjected to a heresy trial, and became a Unitarian. Without a college training young Brown entered the Harvard Divinity School, class of 1871, remaining a year and a half. He was then ordained in Ilion, New York, on May 8, 1872; and in the same year he married Inez A. Wicks of Trenton, now Barneveld, New York. There were three children, Mary Louise, Sarah Nicholson, Howard W. Brown. A year later he was called to the First Parish in Brookline, Massachusetts, was installed in September, 1873, as the successor to Dr. Frederic Hedge \* and had there a markedly successful and happy pastorate for twenty-five years. In 1895, King's Chapel in Boston called him and on September 10 installed him as the minister of that ancient church. There he had another successful pastorate that ended with his death on December 16, 1932,

\* See Volume III, p. 158.

having been minister emeritus after 1923. In 1913 the Meadville Theological School gave him the honorary degree of Doctor of Sacred Theology.

At Brookline Dr. Brown entered intimately into the town life. Many of the people of his church were the descendants of the founders of the town or members of kindred families who had moved out of Boston. Dr. Brown's story of his pastorate, "The Brookline First Parish in My Time," is a striking document of pastoral sympathy and personal insight.

As his pupil in the Divinity School and as his successor in the Brookline parish, Dr. Brown was deeply influenced by the intellect and character of Dr. Hedge. With his tutor, George Bancroft, Dr. Hedge had spent five years in German schools. To Harvard, as teacher of Ecclesiastical History and as Professor of German from 1872-1881, he brought a new method of historical instruction, and an idealistic philosophy; and, as some believe, his was the original inspiration of the "Transcendental" movement. All these traits of Dr. Hedge were cherished by the young minister, who once wrote: "I entered into the inheritance of his wise and fruitful labors and his example was to me a model, which I strove to imitate, so far as my feeble powers would permit."

In 1886 the American Unitarian Association, hitherto a society of public-spirited individuals, first invited delegates from the churches to their counsels and a "tendency to adopt a more social and a more aesthetic form of worship began to assert itself." In this movement Dr. Brown was one of the leaders. In 1891 the American Unitarian Association published a small volume of services, largely the work of Dr. Brown, with the intention of unifying and also making more dignified and more devotional the worship of the Unitarian churches. He became the foremost student of liturgical forms of worship among his fellow ministers.

After coming to Boston Dr. Brown became one of the marked personalities of the city, where he was often seen walking slowly over Beacon Hill from his church to his home, or with arms full of books from the Athenaeum. Old books he read again and

again; and the hazard of new books with novel ideas and theories had for him a constant fascination.

Dr. Brown served long and faithfully as a Director of the American Unitarian Association and on many denominational committees. He was for many years on the Board of the *Christian Register*. His interest in the Unitarian students in the Harvard Divinity School was keen and for several years the desire of many students was to be ordained in King's Chapel as if, perchance, some virtue of his ministry might pass over to them.

In November 18, 1923; a service was held in King's Chapel under the auspices of the First Parish of Brookline and of King's Chapel. It commemorated "Fifty Years in Two Parishes," twenty-two in one and twenty-eight in the other. Devotional services were conducted by the ministers, Dr. Abbot Peterson of Brookline and Dr. H. E. B. Speight of Boston. Addresses followed by Dr. George A. Gordon of the Old South Church, and Dr. Francis G. Peabody of the Harvard Divinity School. Dr. Brown then spoke of his two parishes thus:—

"At Brookline the congregation was largely composed of old families, which had been in possession of wealth and culture for many generations. . . . When I came to King's Chapel it was a transfer to exactly the same mental and social atmosphere. The two churches were tied together by many bonds of kindred. In Brookline the chairman of the Parish Committee was Judge John Lowell; at King's Chapel Mr. Arthur T. Lyman, his brother-in-law, was Senior Warden."

Dr. Brown was endowed with a profoundly spiritual nature. He had a mind strikingly balanced between the religious treasures of the past and the ever fresh promises of progress. His studies in liturgical literature led to the rediscovery and preservation of much that possessed universal and permanent worth for Christian worship. He was a preacher of conspicuous power and beauty. In form and substance his many printed sermons add much to the interpretation of Christian doctrine and the art of preaching, and the titles of the books he published indicate their purport and significance—"The Spiritual Life," "Freedom and Truth," "Words in Season," and a "Life of Jesus for Young



People." "I believe," he once said, "for the church the life of Christ is its one jewel of great price, which it might sell all other possessions to retain. It is the deep well out of which its inspiration and its wisdom are chiefly drawn. It is the bond of its organization and its power, without which religious institutions have no continuance or strength."

At Brookline Dr. Brown was succeeded by WILLIAM H. LYON who was of Scotch descent, his first American ancestor being a Royalist who took refuge in the colonies during the troublous times of the seventeenth century. He was born December 23, 1846, in Fall River, Mass., the son of Henry and Julia Ann (Wilbur) Lyon. His family were Unitarians and his father, an engraver in the American Print Works, was a trustee for many years of the Fall River Public Library. After his graduation from high school in 1864, he entered Brown University, where for a year he was president of his class. At the Commencement exercises on his graduation in 1868, he was Valedictorian.

Desiring to earn enough money for his professional training, Lyon spent the next two years in teaching, first as principal of the high school in Holliston, Mass., and later as assistant to his old master, C. B. Goff, in Providence, R. I. In the fall of 1870 he entered the Harvard Divinity School, and having completed his course in February of his senior year, used the remaining months before graduation for a voyage to the West Indies. Receiving his degree of B.D. in September, 1873, he was immediately called to the Unitarian Church in Ellsworth, Maine, where he was ordained the following month. This pastorate lasted until November 1878, and, in May 1879, Lyon, accompanied by John Graham Brooks, sailed for Europe, where fifteen months' wanderings took him as far afield as Constantinople.

On his return in 1880, he was invited to become minister of Mt. Pleasant Church, Roxbury, and was installed November 20th, 1881. In 1887, owing to the gradual change in population in the Mt. Pleasant section, it was proposed to build a new church in the Elm Hill district of Roxbury. On the occupation of this new building in October 1889, the society changed its name to All Souls Unitarian Church. This busy and fruitful pastorate lasted sixteen years.

On April 5th, 1893, Mr. Lyon married Louise Dennison of Boston. Their three children were a son, William Dennison, Ensign U. S. Navy, accidentally killed at New London, Conn., May 21st, 1918, while on duty as Executive Officer of Scout Cruiser 320, and two daughters, Ruth and Mary.

In 1896, Mr. Lyon was called to the First Parish in Brookline, as the successor of Dr. Brown, where he remained until his death on December

20th, 1915. While a student in the Divinity School, he had been superintendent of the Brookline Sunday School, and at his installation he was welcomed by many old friends, as well as by former parishioners who had moved to Brookline from Roxbury. In July 1896 he received the honorary degree of D.D. from Brown University.

Dr. Lyon's public and denominational offices were many and varied. He was a councilor of the Hungarian Unitarian Synod, president of the Unitarian Sunday School Society and secretary of the National Conference, president of the Brookline Education Society, member of the Brookline School Board, and trustee of the Brookline Public Library. Besides many published sermons and tracts, he wrote "A Study of the Sects," "Early Old Testament Narratives," and "Later Old Testament Narratives."

Dr. Lyon's personality was many-sided. He was that very rare combination—a minister who was a genuinely spiritual leader of his people and at the same time an extraordinarily good businessman. He could not only preach eloquently, but also administer the affairs of a large parish capably, raise money successfully, and plan and carry out wise expansion of church activities. He was an accomplished musician and occasionally composed for his own pleasure.

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## ELLERY CHANNING BUTLER

1842-1912

Those who knew Mr. Butler recall a genial presence and a stimulating influence. His personal attachments were strong and he fitted equally the pulpit and the pastoral requirements of his calling; but it was easy for him to enjoy the occasions of relaxation and he seldom missed a chance for the exercise of a rare gift of humor. His wit was a significant element in a ministry of over forty years. He lightened the trying routine and the serious experiences of life with the good spirit of laughter.

Ellery Channing Butler was born in Otego, N. Y., November 4, 1842, and died in Quincy, Mass., May 10, 1912. His parents were of the Baptist connection but it may be inferred that they had leanings towards the liberal interpretations of Christianity because they named their boy Ellery Channing, and later they sent him for his education to Antioch College. Either while there or a little later he came under the influence of Sam-

uel J. May, and that was a deciding influence in his career for it led him to the Meadville Theological School and to his entrance into the Unitarian ministry.

Mr. Butler had three pastorates, all in eastern Massachusetts. The first, at Fairhaven, Mass., was comparatively brief but his ministry at Beverly covered over twenty-two years; and the closing pastorate at Quincy attained the span of eighteen years. Mr. Butler was married to Mary Adelaide Cary, a sister of Professor Cary of the Meadville Theological School, whose English ancestor, John Cary, came to Plymouth in 1634. To them came one child, born during the Beverly pastorate. The son grew up to be a youth of exceptional talents and charm but he died just before the time of his expected graduation at Harvard. This loss was a great blow to Mr. and Mrs. Butler and their work during the closing years at Quincy lost something of its buoyancy.

Mr. Butler's long ministry in Beverly led to many strong and enduring friendships. His sermons were very human in their quality and delivered with vivacity. His style of preaching was direct, colorful and personal. He was not a radical searching for some new way of utterance but rather a minister who accepted life in all heartiness and found the preponderating concerns of his life in the twofold office of preaching the word in season and in sharing joys and sorrows and extending a natural good fellowship among all types of people. He had a taste for outdoor recreations and for camping; and his office as Chaplain of the Salem Cadets and the occasion of the annual muster found him ready to enjoy that special opportunity for human intercourse.

The Quincy pastorate was one that brought him honor as the minister of a church which had known the two Presidents of the Adams name, and of other persons of high import in the annals of state and nation. Mr. Butler was appreciative of these honorable associations and inheritances. He was beloved in his parish and popular with his fellow ministers and was often called upon for denominational service, notably as a member of the Board of Directors of the American Unitarian Association.

In a sermon which was preached at Quincy, October 30, 1901, and which was printed with the title "Go Quickly," he said—and it was his characteristic utterance—"There is no time like the present, for no one can tell what the future will be. Now is the only time for anything. Take the next thing, the duty that lies near at hand, 'go quickly to its performance and stay not upon the order of thy going.' Only so will thy accomplishment be rich and various."

At Beverly Mr. Butler succeeded JOHN C. KIMBALL who was born at Ipswich, Mass., May 23, 1832, and died at Greenfield, February 16, 1910. He graduated at Amherst in 1854 and from the Harvard Divinity School in 1859. He was ordained and installed at Beverly December 29, 1859, and worked there for eleven years, a service interrupted by a year in the army as Chaplain of the Eighth Massachusetts Regiment. His later pastorates were at Newport, R. I. (1873-1878), Hartford, Conn. (1878-1888), and Sharon, Mass. (1900-1904). Mr. Kimball was a vigorous and trenchant preacher and an untiring pleader for social justice. His aversion to Calvinism was indicated when he secured the permission of the Court to drop his middle name, Calvin, and use just the initial C. He was an early and ardent exponent of the doctrine of evolution and was keenly interested in all reforms, speaking his mind freely and forcibly and without fear of the consequences. He enjoyed a good fight and finished his course with joy. His books, "The Romance of Evolution" and "The Ethical Values of Evolution," have an enduring efficacy.

At Quincy Mr. Butler succeeded DANIEL MUNRO WILSON who was born in Paisley, Scotland, April 24, 1848. He graduated at the Harvard Divinity School in 1872 and was ordained at Melrose, Mass., on November 15th in that year. He served there and at Malden for seven years and at Quincy from 1880 to 1892 when he became the New England Superintendent of the work of the American Unitarian Association. His later pastorates were at Brooklyn, N. Y. (Third Church), 1898-1904, Northfield, Mass., 1904-1909, Kennebunk, Me., 1909-1915, Dover, Mass., 1916 until his death on October 10, 1936. He wrote two books, a "Life of John Quincy" and a history of the city of Quincy published under the title "Where American History Began."

## SAMUEL R. CALTHROP

1829-1917

Samuel R. Calthrop was one of the most unique and vital personalities in the Unitarian Fellowship during the latter half of the nineteenth and the first years of the twentieth centuries. He was born on October 9, 1829, at Swineshead Abbey, Lincolnshire, the family home of the Calthrops for many generations. He came of sturdy English stock, and was nurtured amid all that is finest and best in English rural life.

He received his early education at home, chiefly under the guidance of his elder sister Elizabeth, of whom he always spoke with loving gratitude. "I was about eight years old when I began Latin," he wrote; and from that time his mind was steeped in classic literature. It became as familiar to him as his native tongue. When he was nine years old he entered St. Paul's School, London, and there his gift for thorough scholarship had a broad and deep foundation. He was a natural-born student and took high rank, becoming at last "Captain" of the school, a position of honor and responsibility. Yet with it all he was no mere grind. He was as good on the playing fields as in the classroom. Once, with indignant fists, he taught a salutary lesson to the bully of the school. He was always an expert boxer and once in his old age knocked down an insolent fellow on the city street.

At nineteen he entered Trinity College, Cambridge, as "Pauline Exhibitioner." He had early in life felt the call to preach and he hoped to prepare himself for the ministry of the Church of England. But this was not to be. He completed the five years' course in Trinity College with honors and prizes; but refused to graduate. At that time no degrees were given at Cambridge unless the recipient signed the Thirty-nine Articles of the Church of England. He could not conscientiously sign them, and gave up his cherished ambition. Of this incident he said later in life, "It seems hardly possible that such folly could have been in full power within the span of one man's life when contrasted with the freedom of today. Sometimes I think I will go back

and get my degree." Then came the crisis of his spiritual life. "When I was twenty-two," he wrote, "I went through a very searching religious experience. It was no sense of my own sin that led to this. It was a deep sense of the exceeding sinfulness of a bad God." He won his way out of that darkness into the light of the Unitarian faith. It brought him peace and a great assurance. Henceforth his faith never wavered. But he was alone. "My little church had only one member, myself."

He came to America in 1853, landing in New York. While he was in the very act of delivering a letter of introduction to a family friend there, word was received that a church in the town of Southold, Long Island, was without a preacher for the next Sunday. Would he go? He most certainly would. He preached in Southold the following Sunday and the church asked him to remain. He agreed to do so for a while, on the one condition that the church pay his board, three dollars a week. He preached in Southold for three months. "And that," he was wont to say, "was the cheapest preaching that ever was preached."

Obviously preaching was to be his vocation. He must tell the good news of the love of God manifested throughout the universe. But he felt that he could not preach effectively to Americans until he knew them better. And it seemed to him that the best way to understand "big" Americans, as he called them, was to understand "little" Americans. Many parents had already noted his unusual gifts as a teacher, and at their solicitation, and in order to know Americans better, he opened a boys' school at Bridgeport, Connecticut. He understood boys. He lived with them, shared their sports and their enthusiasms, refereed their fights, gave them of his rare scholarship, and nurtured their finest ambitions. Many a man who has made his mark in American life got his unforgettable training and inspiration in that unique school in Bridgeport.

In 1857 he married Elizabeth Primrose, whom he had met in Canada, and who, for more than fifty years, was his loyal and loving companion and helpmeet. Three daughters and two sons were added to a cheerful and hospitable family circle.

After teaching American boys for six years, he felt that he was prepared to gratify his ambition to preach to American men

and women. He was ordained to the Unitarian ministry in 1860; and accepted a call to the church in Marblehead, Mass. In 1868 he was called to succeed Samuel J. May in the Unitarian Church of Syracuse, N. Y. He was installed on April 29, 1868; and for forty-three years was the active minister of the church.

It was the time of the bitter theological controversies following on the publication of Darwin's "Origin of Species" and "Descent of Man." Dr. Calthrop was a leader among the Unitarian ministers who accepted the newly discovered truth gladly; and showed that so far from destroying religion it deepened and broadened religion and gave it firmer foundations. It was intimated to him that it would be expedient if he did not lay so much stress on this new theory of evolution. But he declared that he must speak the truth as God gave it him to speak.

Technically he was minister of May Memorial Church, but actually the whole community was his parish. He became an institution of the city. In his old age he was known as "The Grand Old Man of Syracuse." His home on Primrose Hill, named after his beloved wife, and overlooking the beautiful valley of the Onondaga, became the intellectual and spiritual center of the city. It was a home of generous, open-hearted hospitality. There the children and young folks loved to go and play all sorts of games with him, who was always young. And there he would give freely to groups of eager listeners of his wisdom and his knowledge of men and things, brightened by touches of kindly humor and flashes of sparkling wit.

All the interests of the city were his interests. He organized and fostered the Syracuse Boys' Club, now housed in a splendid building, fit monument to his love for boys. He was instrumental in establishing the first playgrounds of the city. In 1900 Syracuse University conferred on him the degree of L.H.D. On January 1st, 1911, he became pastor emeritus of the church; and on May 11th, 1917, he quietly died. Many of his sermons and articles on religious and scientific subjects were published during his life; and he wrote three books of enduring value: "God and His World," "The Supreme Reality," and a little volume of poems revealing his love for nature and the beauty of his religious faith.

Dr. Calthrop was an impressive figure of a man, over six feet tall, broad-shouldered and with vigor written in every line of his figure. He wore a square-cut beard and had a mass of curly hair. His keen eyes twinkled behind gold-rimmed glasses. He was amazingly many-sided. Nothing of human concern was foreign to him. His fund of general information was inexhaustible and there was nothing about which he had not some interesting and stimulating comment. He was a great preacher and, perhaps, even a greater teacher. He was a profound classical scholar and a scientist deeply versed in geology, botany and astronomy. He needed no text when teaching Homer and Virgil for he knew almost all of the Iliad and the Aeneid by heart. For years he was the chess champion of the State of New York, the sort of player who could be blindfolded and then successfully carry on half a dozen games at one time. He was a skillful player of whist and billiards and all his life a master at tennis. He once coached a discouraged crew to victory and many were the stories told of his prowess as a fisherman. Though a very outspoken Unitarian he was welcome in all churches and in many college pulpits. At a Catholic fair he was voted the most popular man in the city and when the Jews had some special celebration it was to Calthrop they turned for a speaker.

All of these manifold abilities and interests found their focus, however, in his passion to "preach the truth as God gives it to me to preach" and in his determination to practice the presence of God.

This sketch was contributed by Dr. Calthrop's successor at Syracuse, the Rev. John H. Applebee, supplemented from the reminiscences of one of his grateful pupils, Dr. William Sydney Thayer.

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## NORBERT FABIAN CAPEK

1870-1942

Norbert Fabian Capek was one of the martyrs of the free faith. Because he was an uncompromising foe of tyranny and a dauntless champion of freedom, he had to die. The Third Reich saw



to that, for he and his religion were too dangerous to be tolerated. The method of extinction was bacteriological murder. His last six months were spent in the infamous concentration camp at Dachau—that, superimposed on a year of imprisonment in Prague, Budejovice, and Dresden. The judges at his trial dismissed the charge of high treason and imposed a sentence of one year for listening to the radio—a sentence already expiated by the thirteen months he had been in custody. Instead of being set free, however, he was sent, on the personal order of a Gestapo chief, to Dachau, with a note marked “return unwanted.”

It would be easy to dwell on his sufferings, to tell of the horrors to which he was subjected. The writer has visited the rooms where he was first questioned and seen the diabolical instruments that were used without mercy, and he has been in barracks and dungeons similar to those where he drew his last breath, and they were veritable hells on earth. But no good purpose would be served by concentrating on his closing days. For if life brings to our ears “the still, sad music of humanity,” it also brings a music that is neither still nor sad, but active and exultant. And that is thrillingly heard through Dr. Capek’s whole life, and particularly in the last months.

Dr. Capek was born in Radomysl, Czechoslovakia, in 1870. It is not without significance that one of his ancestors was Colonel Capek of the Hussite movement, who wrote the famous marching song, “The Lord’s Warriors.” The fierce blood of liberators flowed in his veins and caused him to set himself against the enemies of man’s spirit—not only the physical, visible foes, but those unseen adversaries—superstition and ignorance. He was a valiant soldier of liberty who marched under the banner of truth. Cradled in Catholicism, he quested for a larger and wider truth, and for a while he discovered that in Orthodox Protestantism. While working with his uncle in Vienna, he later said, “there were two possibilities open before me, for I met two young men there. One wanted me to go with him to a tavern, the other to a Baptist meeting. I chose the latter way and never regretted it, for my eyes and heart were opened

at that meeting." He studied for the ministry in the Baptist College and Divinity School in Hamburg, was ordained in 1895, and held pastorates in Saxony and Moravia for nineteen years.

Then, in 1910, he had a long conversation with Professor Thomas G. Masaryk, who was later to become the President of Czechoslovakia, and after listening to his views and beliefs, the great liberal thinker and statesman said to him, "You are a Unitarian." In 1911 Dr. Capek and his wife came to America and served a Baptist church in Newark, N. J., and for a time edited a Slovak paper in New York. During the first World War when he and his family were living in Orange, N. J., Dr. Capek discovered through personal contact with Unitarianism how true Masaryk's words were. Here was the gospel for which he had been searching. So, in 1921, he returned to Prague with a commission from the American Unitarian Association, and, with a glowing fervor that carried conviction, proclaimed his good news. He drew great congregations and soon established a church of 2,800 members, with eight mission stations in other towns and cities. He had a sturdy body, an alert appreciation, a well-stored mind, a vehement eloquence. Dr. Capek and his people were powers to be reckoned with in the life of the brave little republic. They supplied the basic spiritual foundations of democracy. That is why they were "a danger to the Third Reich."

His work was not over when the prison doors closed on him. Like the alchemists of ancient Prague who sought to turn base metals into gold, so he took pain, frustration and defeat and fashioned out of them a shining glory. From his pen came mighty hymns of freedom—the bulk of them, it is true, destroyed by the Nazis, but some ten preserved, and sung with a fervor such as Americans give to "The Battle Hymn of the Republic." Nor was his tongue silent. Surviving fellow prisoners tell in glowing words of the magnificence of his witness to the truths he proclaimed. By what he said and what he was he fortified and uplifted those among whom he dwelt. As one Catholic priest who was with him bore witness, "He achieved his great-

est ministry there—among the despairing, who lived in the very shadow of death. Without him, we could not have endured.” He was put to death early in November, 1942.

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## JOHN WHITE CHADWICK

1840-1914

Where did he get the sturdy truthfulness, the brave and loyal will, the tender reverential heart, the laughing, lyric quality of his mind? The rocks and sea winds of his birthplace had somewhat to do with it. He dearly loved all things in Marblehead. The lichened ledges, the beach, the harbor lights, the gulls, the barnacles, the sliding dories, the storms and sea-toss, the sunlit peace of summer seas, all lie mirrored in his verse. But more, no doubt, it came as a birthright from the plain-featured and plain-mannered parents, both of them compact of honesties and self-forgettings and the silent sort of tenderness. In the quiet of the old town they lived the humble epic which their boy translated afterwards to rhythmic sermon-ethics in a city pulpit. She was of the kind that “mothers” anyone in need—he a “captain courageous” on the Grand Bank of Newfoundland. In the wintertime, between fares, he made shoes. By dint of the codfish and the “ankle-ties” he brought up their little family of three, two girls and John. In later years he kept a tiny grocery—his heart scarce licensing him to take advantage of a rising market when he happened to have stock on hand, and in “crash” times obliging him to trust poor neighbors out of work till he lost full half his modest substance. “A man of most incorrigible and losing honesty,” wrote his son, “it was inconceivable that he could do any deliberate wrong or vary by a hair’s breadth from the line of perfect honesty and truth.” As others hang a father’s sword, he hung his father’s quadrant, “homesick” for the sea, in the hallway of his city home.

Nobly born, then, was John Chadwick, at Marblehead on Oc-

tober 19, 1840. Well-trained, too, by hardships and economies. At thirteen he was leaving school to sell buttons in a drygoods store. Then he learned shoemaking. Things were still primitive in that art, and little shoeshops, antedating factories, perched everywhere among the village rocks. And then a great hope kindled. Some older townsboy whom he knew had escaped into the outside world and come home with a trailing glory of books and education. Why should not another boy of Marblehead aspire and do as well? Somehow it was managed—"Sister Jennie" being urgent for it, and helping from her pittance of \$150 a year for teaching school. First he went to the Bridgewater Normal School for two years; then to Phillips Exeter Academy a little while; and then—no possibility of college opening between—pressed on into the Divinity School at Harvard, attaining it in the fall of 1861. This time the new hope kindled from a falling spark. While at the Normal School a sermon with which Samuel Longfellow\* had just dedicated the "New Chapel" in Brooklyn, N. Y., chanced into Chadwick's hands. That sermon gave the boy a vision of all that a religious society might be. As he read, the thought burned in him, "I will be a minister!" And a strange dream drifted after, "What if, some day, I were to be minister of that very society!"

And the dream came true; but only by incessant overwork and a meager diet, doubly necessitated by the struggle of a moneyless youth for an education and by his passion for the ownership of books. They were glowing years, however, for his mind, the diet royal and eagerly assimilated. His exceptional powers were quickly recognized and his wide reading and brilliant written work brought him high reputation in the little cloister-world of the School. Besides his theological comrades several of Agassiz's students roomed in Divinity Hall and high debate about "Darwinism" was always going on. "I was an early convert to that hypothesis," wrote Chadwick at a later date.

It was Dr. Hedge who suggested him to the Brooklyn people as their prophet who might be. "Give him a three-months' trial," was his wise counsel to ears wise enough to take it. Sam-

\* See Volume III, p. 216.

uel Longfellow had withdrawn; "his ministry by our contemporary standards of numbers, bigness, and shouting, of but small account—tried by the highest standards, a success but seldom paralleled in the religious life of nineteenth-century communities." And Nahor Staples had flamed out in two swift years his ardent soul. It was a church without a creed; with a pledge to Truth-seeking, instead. Over the door of the quaint, low-roofed structure Samuel Longfellow had inscribed in golden letters, "The Truth Shall Make You Free." The constitution read, "No subscription or assent to any formula of faith shall be required as a qualification for church membership." The congregation was small but of shining quality, bound together by strong ties of affection and common, dearly-loved ideals, with—this, of course a record later earned—"never one parish quarrel in all its fifty years." In the great "City of Churches," "New Chapel" was as a little child set in the midst; a child with a strange light in its eyes, hearing and asking questions.

Chadwick was ordained at Brooklyn on December 21, 1864. Robert Collyer's sermon showed by "Enoch's walk with God" that religion is as ancient as the soul of man. Samuel Longfellow charged him to make his message "the gospel of the immediateness of the spirit" and Octavius Frothingham offered the ordaining prayer. Soon, too, another dream came to blessed fulfillment; for when June roses next were red he married Annie Hathaway of Marblehead and she it was who, for forty years brightened his home, guarded his working hours and shared his hopes. Three children were born to them and in due time, besides the parsonage in Brooklyn, there was a summer home on a western Massachusetts hilltop.

Happy the Unitarian minister whose service synchronized with the last third of the nineteenth century.

Bliss was it in that dawn to be alive,  
But to be young was very heaven!

Chadwick in 1864 was all three, very much alive, and young, and eager for the things of morn. In the early century science had been vastly widening man's ideas of Time and Space, and

revealing Law as regnant everywhere in Nature; in its noon, the vision of the "forces" correlating with each other had given to the terms "Unity" and "Universe" intensity of mystic meaning; and now the theory of Evolution was making the heavens, the earth, and everything within them, the long history of man, the very atoms, one great Growth, one Life. As a result of science so transformed, everything connected with religion—philosophy, ethics, psychology, theology, Bible criticism—was showing signs of April change. In such a period, to a minister able to divine and to reveal the religious bearings of the new thought is assigned a lofty function. Not quite Prophet, but Interpreter, his name. To this function Chadwick's nature seemed to summon him. "To reconceive the Bible, to reconceive the life and character of Jesus, to reconceive the universe and man and God, not with my own poor strength, but with the help of all the deepest, highest, noblest philosophical and critical and scientific thinking of the time—these are the tasks," he wrote, "which I have laid upon myself, and they have been worthy of my utmost consecration."

It was, indeed, a time when thoughtful men were struggling with what seemed to be the materialistic complications of science. That gave Chadwick constant opportunity to "translate Darwin, Huxley and Spencer into the language of religion," and, an early and confident herald, to set forth "the essential piety of modern science." This last phase was the title of his noble sermon before the National Unitarian Conference in 1876. Piety he there defined as "man's sense of relation to the Universal Life, the infinite, informing Life of everything that is, for which we have, and need to have, no better name than 'God'"; and he showed how under the greatening revelations of the age this sense was growing to be an ever deeper awe and thankfulness and trust, a more humble and delighted loyalty. Another time: "I have valued science most for its aid to worship, for those wonders of the Known it has revealed to us, that make the great Unknown kindle for our imagination with splendors of incalculable good." However recondite the sermon the poet in Chadwick guaranteed that there would be no lack of emphasis on worship.

His prayers were tender, instinctive and unforced and the sermons always flowered into psalms.

His ardent faith and constant theme might well be defined as Cosmic Theism. It is best set forth in his book, "The Faith of Reason," which was published in 1879. Then, with more and more distinctness Jesus took his place "within the human order and with a great access of delight in him and love for him as very man of very man." Witness to this his volume, "The Man Jesus," printed in 1881. With growing confirmation from his studies of the great religions of the world he set forth the value of the Bible. The "higher criticism" was the joy of his most studious hours, and in sermon, lecture, book, he hastened to condense its most significant results from the language of the specialists into that of the plain man. Few preachers in America were earlier, bolder, gladder, so prophetic and so useful, in this fundamental work; the witness here, his "Bible of To-day," printed as early as 1878. And finally, the dignity of human nature, at first apparently so challenged by the theory of Darwin, he soon came to see, stood not in any method of its origin but in its reach and measure of attainment; man's slow process of development attesting the greatness of his worth, and "the long way he has come a longer way to go." A longer way to go upon the earth—and *off* of it. Like preachers all, Chadwick returned often to the major themes; but, to judge from printed sermons, it would seem as if no word of his, except that which affirmed the Life of God, was quite so reiterant with him as that with which he faced the mystery of the Future Life.

For forty years John Chadwick preached this glowing faith amid his people. He knew well his limitations as their minister. He was "no organizer" and he seldom ventured to offer pulpit counsel on the social problems of the day. There were two exceptions to this abstinence, however. Against the evils of the "spoils" system and of partisanship in politics he let loose his utmost soul; and if his people did not know his politics, it was because they were not in their pews on Sunday mornings. Between minister and people the Chapel grew somewhat distinguished for its contribution to the cause of righteousness and

for other betterments in Brooklyn life; several of the city's helpful institutions, kindergartens, the Flower Mission, Boys' Guilds, were born and cradled in the Chapel precincts, and then "colonized" abroad. In all such betterments its minister rejoiced, but his part was that of inspiration rather than administration.

In a way the very excellence of his thought and statement limited his popular success. He seldom trusted himself to spontaneous speech, but read his careful sermon—read it too with a certain monotony of style and voice. He was an artist bringing in his hand a sensitively wrought picture from his studio or a scholar thinking thoughts aloud. The texture of his thought was delicate and there was a rich broidery of literary allusion. So his regular congregation was small but all were closely united in mutual confidence and goodwill and most of all in pride and joy in their preacher. "I am only a writer of sermons," he wrote in one of his anniversary discourses, "which I hardly preach to you at all, but READ in a monotonous and sometimes abominable manner. . . . But of one thing I am sure—that I have had a conscience for the Word preached. Good, bad or indifferent, it has been as good as I could make it from week to week, from month to month, from year to year. I have permitted nothing to interfere with it, no pleasure, and no other work. I have given to it ample time and preparation, writing much more slowly and carefully than is the average custom of my ministerial brethren, reserving for the writing of each sermon three days of perfect disengagement from all meaner things; doing everything I could to enrich my sermons with the spoils of science, literature and art, asking first, last, and always, how I might make them helpful to your thought and life; and to the end that I might bring them home to your experience, drawing them forth out of my own, and preaching to myself much more directly and more consciously than to any one of you."

After a few years his people bethought themselves to share their feast with others, and began (1875) to print one of his sermons monthly, eight a year. Thenceforth he had two congregations, his little one at home, the other far larger and scattered in many lands. This Church Invisible, whose gratitude reached



him in letters by the hundred, was a great delight. It gave him a sense of "mission" and cooperation. From Australia, New Zealand, India, from all parts of the United States, he heard that his word was light to men—men often that had broken with the popular theology and reacted so far as to distrust all religion. To such minds he made it clear that the science which had undermined the popular theology had made religion a more vital substance, a more living joy, than ever. Two hundred and forty sermons were thus published in his thirty-pamphlet series.

His sermons (the last one numbered 1249) with their interpretation of the Living God within the freshening Universe, their glow of reverent joy, their many-colored illustrations from science, history, poetry, and life—these sermons were his chief deliverance of himself to men. But they were but one of the four or five staples in his harvest. Book reviews were another. It seems incredible but "nearly two thousand" was his count of these for his first twenty years of ministry! In 1895 he wrote two hundred and fifty-eight reviews for the *New York Evening Post*, the *New York Times*, the *Brooklyn Eagle*, the *Christian Register*, and *Unity*. Men heard his frank opinion, wincing sometimes, at other times admiring his gentle stroke of death; but they learned to trust his summaries and welcome the sure-footed guide. Add to these his longer magazine articles, many in the course of forty years, and his books, not less than twenty-eight. Thirteen of these, to be sure, are but the monthly sermons under various titles. Of the four upon theology, three have been already named, the other will be. There were five biographies—"Nahor Staples"; a short sketch of his noble friend, "George William Custis"; "Sallie Holley's Life for Liberty"; and his two best, and each perhaps the best about its subject, "Theodore Parker, Preacher and Reformer," and "William Ellery Channing, Minister of Religion." Two books of poems, and three more of his "collecting," with his wife for comrade in the search—"The Two Voices," poems of the mountain and the sea; "Out of the Heart," for lovers young and old; "Through Love to Light," songs of good courage. Now add to these his

letters—"two to three thousand every year," and we have the picture of a modern minister, busy all his days, abounding in his harvest—yet one who made few parish calls and organized no charities! Verily there are "diversities of gifts, differences of ministration, but—the selfsame Spirit."

Throughout his life Chadwick was a steadfast and consistent Unitarian but he emphasized not so much the changing elements of doctrine as the essential and abiding principles—Freedom the method in religion; Character its test; Service its expression. These were the things supreme, ever to be cherished and guarded. He set forth these principles explicitly in his book, "Old and New Unitarian Belief," which he published at the time of the thirtieth anniversary of his ordination. It is, too, a careful history of the evolution of thought in the Free Churches concerning Man, God, Jesus and the Future Life.

The angel of death came to him suddenly and just before the church service of December 11, 1914.

JAMES VILA BLAKE was active in the ministry for fifty years and the writer of a number of good hymns. He was born in Brooklyn, N. Y., January 21, 1842, graduated at Harvard in 1862 and from the Divinity School in 1866. He was minister at Haverhill, Mass., at Quincy, Ill., and for fifteen years at the Third Unitarian Church in Chicago. While in Chicago, he established a preaching station at Evanston, organized a church, built a chapel, and then for twenty-five years served as its minister. He wrote and published nearly twenty volumes of essays, poetry and drama. He died in Chicago, April 27, 1925.

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## WILLIAM LADD CHAFFIN

1837-1923

Mr. Chaffin's life was at once rich and uneventful. Its influence was pervasive and cumulative through fifty-five years in one community. The power of the man was not in what he said or did, but in what he was. It was the man behind the sermon or the pastoral call that gave both their peculiar value. He

was not only the minister of his church but for a long period of years minister-at-large for the whole countryside. The fact that he was as much respected and loved by Catholics as by Protestants, by foreign-born as by American-born, testifies to his quality. Here again, however, many of his most revealing acts and words were of so intimate and personal a nature that they cannot be recorded here. Gentle as he was, he was at the same time upright and downright. When asked on behalf of a committee to send an unpleasant notification to a neighbor, he refused to do it by mail, but went in person. He hated meanness and cruelty, and here his indignation was quickly kindled. It is significant that while children loved him and high-minded men and women honored him, the selfish and egotistical avoided him.

This record of his life will fail if it does not disclose as well how many-sided was his nature. No one could tell a story better than he, especially when it was at his own expense. He had a keen sense of humor. When he fell into the town reservoir in the month of February and was pulled out by an attendant, he said, "Hold on, while I go back and get my hat." An Irish friend, hearing of the mishap, said, "We won't have to send to the Pope of Rome any more for holy water, for now we have it on tap." As a youth he excelled in outdoor sports and in later years he was an expert chess player, and only one billiard player in town could cope with him. It was characteristic of the man that whatever he attempted, he did thoroughly and well. He was always trying to improve a sermon up to the moment of its delivery. His other literary work, his "History of Easton" and his genealogies, disclose the same painstaking habit.

Chaffin was born on August 16, 1837, in Oxford, Maine. He was named William after his father, but his middle name, Ladd, came to him in this fashion. William Ladd, "the Apostle of Peace," had lectured in Oxford the evening before the baby was born. The baby's aunt, Phebe Shattuck, suggested that he be named after this man, and so it was. William's father died when the boy was eight months old. His mother was a helpless

invalid, and he was cared for at Oxford by his aunt Phebe until he was two years old, when he was taken to Concord, N. H., to the home of Mrs. Nancy Fessenden, his father's sister, who adopted the boy and brought him up with her own son of about the same age. He graduated from the high school at sixteen, and was intending to enter Dartmouth College. This, however, became impossible when the Fessenden home and shop were destroyed by fire. Instead he went to work in his father Fessenden's trunk and harness shop, which had been set up in another place.

When William was nearly nineteen, he became a clerk in the office of The Northern Railroad. Later he was promoted to be an assistant paymaster. In the meantime he was a regular attendant at the Unitarian Church. He was fascinated by the eloquent preaching of Rev. Augustus Woodbury \* and never missed a sermon of his. Thus were his thoughts turned toward the ministry and in 1857 at the age of twenty he made his decision. However, he had no money. Seven men in the Concord Church promised to contribute each fifty-five dollars a year for three years to enable young Chaffin to go to Meadville. He secured passes by rail most of the way, and one day arrived in Meadville and was directed to what the lady he enquired of described as "Huidekoper's Mill." Young Chaffin was soon singing bass in the choir of the Meadville Church where Miss Rebecca H. Bagley, who later became Mrs. Chaffin, was organist. He was also made sexton of the church and superintendent of the Sunday School. He graduated in June, 1861.

After graduating, Chaffin preached for a month at Detroit and once in Chicago, where he stayed with Robert Collyer. In the autumn he returned to New England "by way of Meadville, of course, to see Rebecca." After preaching in several places, he was engaged to supply the church in Manchester, N. H., during the absence of its minister who was a chaplain in the army. After several months, Chaffin accepted a call to the Spring Garden Society in Philadelphia and there he was ordained on October 17, 1862. In the meantime, on August 12, he had married

\* See Volume III, p. 387.

Rebecca Bagley at Meadville, thus acquiring a mate who was to be his strength and stay through sixty years.

The work in Philadelphia was attended with many difficulties. The Civil War absorbed the thoughts and energies of everyone. An effort to raise money to build a church proved unsuccessful. Twice Mr. Chaffin recommended that the enterprise be abandoned, and finally in October 1865 the Society acquiesced in his recommendation and disbanded. Chaffin returned to New England and was soon called to the Unitarian Church in Fitchburg, his engagement to begin on January 1, 1866. He rented a house and had his books and furniture sent on from Philadelphia. He began his ministry in the Fitchburg Church on January 7, 1866, preaching at two services, but was almost immediately prostrated by a serious illness which frustrated all his plans. The Fitchburg Church waited for six months and then at last accepted his withdrawal. The Chaffins spent a year at his old home in Concord, N. H., and then—but let him tell it in his own words:

“I was one day in the A. U. A. rooms, when Rev. Rush R. Shippen, then the Secretary of the Association, said to me, ‘Do you not feel sufficiently recovered to settle over a small church in the country where you would have but one service a Sunday and not many people to visit?’ I answered that I would like to try it, but said, ‘Where is there such a church?’ He replied, ‘North Easton.’ I went down a Sunday in October and preached in the little church, so small that a classmate in describing it afterwards said the minister in the pulpit could shake hands with the chorister at the other end of the church.”

After preaching several Sundays, he accepted a call to settle as minister at a salary at \$1,200 with house rent. So on January 1, 1868, began a ministry which was destined to last until his death on January 7, 1923.

The story of these fifty-five years reveals the cumulative value of unselfish service in a small community through a long period of years. First of all, he gathered the people of the village about him in the work and worship of the little church. In 1874, Oliver Ames, the second of that name, began the erec-

tion of a beautiful stone church, and it is no exaggeration to speak of it as a memorial to Mr. Chaffin inasmuch as it was his successful ministry that made a larger church necessary, and the confidence and affection he inspired that prompted the generosity of Mr. Ames. This church was dedicated on August 26, 1875, Rev. Rush R. Shippen preaching the sermon. Every sitting in the church was immediately taken. Mr. Chaffin during his long ministry saw many memorials placed in this building, including two La Farge windows. Later Mr. Ames bequeathed money for the erection of a parsonage which was completed in 1878 and stands beside the church.

In 1869 Mr. Chaffin was chosen a member of the Easton School Committee and served continuously thereafter for twenty-eight years. For most of this time he was secretary of the Committee and wrote the annual reports. As the other members were generally businessmen, most of the work fell on him and he was really superintendent of schools until 1885, when that office was created and filled for the first time. A recent superintendent of schools has summarized Mr. Chaffin's accomplishments for the public schools as follows: "Easton can thank him for his pioneer work in building up a high school, enriching its course of study, employing trained teachers in the grades, visiting the schools regularly and procuring the first superintendent of schools—truly an admirable record in the interest of education."

Another service Mr. Chaffin rendered his town was the writing of a "History of Easton." He spent altogether between five and six years in gathering material and writing the book, which was published in 1886. Rev. James De Normandie said, "You have written the best town history that has appeared in this country."

While working on the "History of Easton," he became interested in genealogy, and having gathered much material he wrote the "Biographical History of Robert Randall and his Descendants," of which there were many in Easton. Still later he wrote "The Chaffins in America."

Active as he was in his church and in town affairs, Mr. Chaffin still found time for wider interests. In 1881 he was elected a

trustee of the Meadville Theological School and served in this capacity until 1908. During this time he visited Meadville every year. He also served as secretary of the committee that raised \$50,000 to establish the James Freeman Clarke Professorship. In 1892 the Meadville Alumni Association was formed and Mr. Chaffin was chosen as its first secretary and treasurer. He at once began to gather information about the alumni of the School, and thus laid the foundation for the first general catalogue, which was published in 1910.

Mr. Chaffin always labored under the physical handicap of an unsound heart. Several times he was obliged to go away for complete rest. At last in 1905, he felt that he "must be relieved of the strain of work and responsibility of the active ministry" and he presented his resignation. The church voted unanimously "that the resignation be not accepted, that Mr. Chaffin be retained as Senior Minister of the Society and retain and occupy the parsonage during his senior pastorate." His salary was continued as before and an Associate Minister chosen to carry the burden of the church work.

In May, 1915, Meadville Theological School conferred upon Mr. Chaffin the degree of Doctor of Divinity. This he at first declined on the ground that he had rendered no service adequate to such an honor. However, the Meadville alumni were unanimous and insistent that he should accept. One said this was the first thing Mr. Chaffin had done in fifty years of which he disapproved. Thus persuaded, he went to Meadville and received the degree, which was conferred in the following words: "William Ladd Chaffin: alumnus of the School of fifty-four years' standing; accurate and painstaking historian; devoted to the interests of the School as student, secretary of the Alumni Association, lecturer, and trustee; surpassing all your contemporaries in length of continuous active service to a single parish; loved as few men have been loved by your fellow ministers and the people of your church."

## GEORGE LEONARD CHANEY

1836-1922

George Leonard Chaney, son of James and Harriet (Webb) Chaney, was born in Salem, Massachusetts, on December 24, 1836, the descendant of family stocks long settled in Essex County. He was educated at the Salem High and Latin Schools and at Harvard College, from which he received his bachelor's degree in 1859. He belonged to a number of college societies, including the Phi Beta Kappa Fraternity. After graduation he went to Meadville, Pennsylvania, as a tutor in the family of Mr. Edward Huidekoper and, a little later, he entered Meadville Theological School, from which he graduated in 1862. On October 5 of the same year he was settled as minister of the Hollis Street Church in Boston, the successor in that pulpit of Starr King,\* who had resigned nearly two years before to go to San Francisco.

The position was a difficult one for a young and inexperienced minister. Starr King had been a notable preacher and man of letters, and it was no easy task to stand in his place. The church had an honorable history covering nearly a century and a half, but it was in a part of Boston where the population was changing rapidly and from which a large proportion of the parishioners had already removed. While the Civil War lasted, Mr. Chaney preached frequently upon national and political issues, and after the Battle of Fredericksburg he served for a while in the army hospitals there. After the War he took a keen interest in the Freedman's Aid Society; was one of the earliest supporters of Hampton Institute; and visited and spoke on behalf of other educational enterprises in the South. Under his leadership his own church was active in various social service activities in Boston. He helped to establish the Associated Charities. He was for twelve years a member of the Boston School Committee, and was instrumental in introducing manual training into the public schools, for that sort of training in Bos-

\* See Volume III, p. 191.



ton was the outgrowth of work started by Mr. Chaney in the "Hollis Street Whittling School" connected with his church.

In 1877 he resigned the Hollis Street pastorate, spent a year in Hawaii and California, traveled widely, and wrote two popular books for boys. In 1884 he went to Atlanta, Georgia, where, in the face of great discouragements, he succeeded in establishing a Unitarian congregation in a church built and paid for in two years' time. He there applied the same educational methods which he had used in Boston and began an "Artisans' Institute" in connection with his church. This was the seed from which sprung the Georgia School of Technology in Atlanta. He was also a director and, for a time, president of the Young Men's Library, which was later merged in the Carnegie Library. He was a trustee of Atlanta University, and for about twenty years a trustee of Tuskegee Institute, serving for some time as president of the board. He dedicated the first building of the Institute, and was a wise adviser in the development of Booker Washington's plans for that great school.

In 1890 he became Southern Superintendent for the American Unitarian Association, residing in Richmond, Virginia, from 1893 to 1896. He traveled widely in the southern states, gathering societies at Chattanooga, Richmond, Memphis, and other centers, and inaugurating circuit preaching in northern Florida and eastern North Carolina. Two books containing his sermon-essays were published, and from 1893 to 1895 he edited the *Southern Unitarian*. He resigned from active service in 1896 on reaching the age of sixty. His work, and that of his wife, is commemorated in the Founders' Window in the present building of the Unitarian Church in Atlanta.

After his retirement from active service he lived for the most part in Salem, although he commonly spent a part of each winter in Florida or Jamaica, and his summers at Leominster, Massachusetts, on the farm which belonged to his wife, the former Caroline Carter. He died in Salem in his eighty-sixth year, on April 19, 1922, in the house in which he had been brought up.

His career as a minister was marked by self-sacrificing devotion to professional tasks of an exceptionally difficult character,

and by a keen sense of the obligations of the church to serve the community in the development of a better social order. But he never forgot his primary duty as preacher and leader in worship. His literary gift was considerable, showing itself not only in his sermons and books but, most of all, in the exceptional charm of his letters. That charm was but the expression of his whole personality, compounded of warm affections, humane interests, self-effacing devotion and farsighted wisdom, making him a delightful companion and a beloved minister.

Associated with Mr. Chaney in educational work in the South was AMORY D. MAYO, son of Amory and Sophronia (Cobb) Mayo, who was born January 31, 1823, in Warwick, Mass., and at the age of eighty-four died suddenly April 8, 1907, in Washington, D. C.

Educated at the Deerfield Academy, he taught country district school from the age of sixteen to twenty. After one year at Amherst College he studied for the ministry under Dr. Hosea Ballou, having Thomas Starr King as companion and for many years his most intimate friend. In later days Amherst honored him with the degree of A.M., and Berea College with LL.D.

In July, 1846, ordained to the ministry in School Street Universalist Church, Boston, he settled in Gloucester, Mass. In the first month of his ministry he married Sarah Carter Edgerton, who lived but two years. Before leaving Gloucester, in June, 1853, he married Lucy Caroline Clarke, and their wedded life lasted for fifty-four years.

After eight years in Gloucester (1846 to 1854), Mr. Mayo was settled as minister in Cleveland (1854 to 1856); in Albany (1856 to 1863); in Cincinnati (1863 to 1872); in Springfield, Mass. (1872 to 1880). These five successive pastorates cover thirty-four years of continuous, active, and successful ministerial service in important cities.

During this period Mr. Mayo was for twenty years a nonresident professor in the Meadville Theological School, making annual visits and giving courses of lectures on Ecclesiastical Polity and Church Organization. From the time of the Presidential campaign in 1856 he became a frequent writer and lecturer upon political, social, and educational questions. In Cincinnati and Springfield he was an active and deeply interested member of the School Boards, always a loyal advocate and defender of the American common school system.

As his interest in education grew warmer, in 1880 he left the Springfield church, and devoted himself wholly to this cause, fitly called his ministry of education. For five years he was associate editor of the *New England Journal of Education*, writing its editorials. Under the auspices of the

National Bureau of Education, and supported by the American Unitarian Association, he made annual missionary tours through the South, his field extending from the Ohio River to the Gulf and from the Atlantic into Texas. Favored by friendly commendation of President Hayes and the Commissioners of Education, he found ready access to schools, academies, colleges, conventions, and even to State legislatures, cooperating with leading educators for all people, white and colored. In this service he is reported to have traveled two hundred thousand miles. As an able and interesting speaker, with hearty love and warm enthusiasm for his work and amply equipped for it, he was ever welcome on platforms and in many pulpits.

He printed many sermons and addresses, especially many pamphlets on education, issued by the National Bureau. Invited by Commissioner Harris in 1893, his later years were devoted to preparing a full and complete history of the Public Schools.

Another leader of educational work in the South was PITT DILLINGHAM, who was born at Norridgewock, Maine, on October 16, 1852. He graduated at Dartmouth in 1873 and from the Harvard Divinity School in 1876. He was ordained in the Harvard Church in Charlestown on October 4, 1876, and served there for twelve years. Then followed brief pastorates at Buffalo, N. Y., and at Uxbridge and Brockton, Mass. His interest turned more and more to the work of educational and social reform. His sister had been one of the founders of the Calhoun Colored School in Alabama, and in 1895 Mr. Dillingham went thither to become the principal and chaplain of the school. He was also soon the director of social settlement work in Lowndes County and there established a number of self-supporting Negro colonies. This was a pioneer work of educational and industrial significance. In 1909 Mr. Dillingham returned to Boston but continued to be active in the education of the colored people and in the work of the Robert Gould Shaw House. He was a member of the Massachusetts Child Labor Committee and for thirteen years he was secretary of the Harvard Divinity School Alumni Association. He died in Boston, April 2, 1926.

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## ELIJAH ALFRED COIL

1858-1918

Elijah Alfred Coil, son of Jesse and Margaret (Berry) Coil, was born on a farm near Spencerville, Allen County, Ohio, May 2, 1858. This territory, which was called the "Black

Swamp," was the last section of Ohio to be settled. From the rugged home life of his progenitors he inherited the true pioneer spirit. He remained on the farm until he was twenty-one years of age, and then, responding to an early desire to enter the ministry, he enrolled at Union Christian College in Indianapolis. Later he went to Antioch College at Yellow Springs, Ohio, and having identified himself with the Christian Disciples, on September 1, 1885, he took charge of the Disciples Church at that place.

Here he served as pastor until 1887 when, finding himself unable, conscientiously, to promote the theological tenets of his Church, he entered the Unitarian fellowship, and on September 15 of that year accepted the pastorate of the First Congregational (Unitarian) Society of Westborough, Massachusetts, where he served until September 1, 1891, when he returned to Ohio in answer to a call from Unity Church in Cincinnati. While there his health failed and he removed to Marietta with the idea of remaining there a year or two to recuperate. His association with the Unitarian Church of that city, however, proved so satisfactory that he was prevailed upon to assume the pastorate, and at the time of his death was in his twenty-third year of service.

Several small Universalist churches were scattered over the county, and most of the time these churches were without leadership, so it often fell to Mr. Coil to preach in their pulpits and serve them as pastor. Thus gradually he became the religious instructor, counsellor and friend of a large and scattered parish. By his broad sympathies, ready wit, and fine tact, Mr. Coil was soon recognized as the leader of the liberal cause in the southern part of Ohio.

A few years after taking up his residence in Marietta he allied himself with the Knights of Pythias. His ability as a promoter of fraternalism was soon recognized, and he was inducted into the office of Grand Chancellor of the Grand Domain of Ohio. He became sponsor of the principle that the fraternal orders have a unique opportunity to advance the religious life of humanity, regardless of creedal distinctions. In his journeys

about the State he always laid the emphasis on the higher phases of fraternity in their relation to life and to the fundamental principles of the liberal faith. Thus he was able to carry the cause which he had most at heart to the thousands of men with whom his State work brought him in contact. His address on "Secret and Fraternal Orders as Constructive Religious Agencies" had a wide circulation.

Later, a sermon before the Masonic body, of which he was also a member, was printed and not only received commendations from all parts of the country, but from India, Italy and France. An address before the Meadville Conference on "The Relation of Liberal Religion to the Fraternal Orders" so deeply impressed the Conference that it became one of the publications of the American Unitarian Association.

As an interpreter of Liberalism Mr. Coil had few equals. He always regarded himself as a convert to Unitarianism through the teachings of Minot J. Savage, calling himself one of "Savage's boys." However, Mr. Coil always spoke with great affection of his former connection with the Christian Disciples and, while his interpretations of the liberal faith were fearless and consistent throughout, he always referred to the more conservative forms of Christianity with respect.

His power as a preacher and as a genuine Herald of the Liberal Faith also grew out of his understanding of and sympathy with the people of his native state to whom his message was given. With rare facility he translated the common experiences of life into the language of religion. Anecdote, reminiscence, and vivid illustrations drawn from the incidents of the street, the farm, the home and the market place, made him an exceptionally acceptable and effective preacher. He died at Athens, Ohio, on January 14, 1918.

## ROBERT COLLYER

1823-1912

Robert Collyer was born December 8, 1823, in Keighley, England. His father, Samuel, was an orphan who had been snatched out of an asylum in the south of England in the days before the Factory Acts, and set to work as a mere lad in a mill in the town of Fewston in Yorkshire; his mother, Harriet, was an orphan child from Norwich, brought north in the same way and set to work in the same mill. Here the two children grew up side by side, and "it came to pass in due time that they fell in love with each other." On a winter day in January, 1823, when the snow lay so heavy upon the ground that they had to walk a part of the way on the top of the stone walls, the lad and the lassie trudged two miles to the Parish Church and were married. A few days later the newly wedded pair removed to Keighley, where the husband had found work in a machine shop. In the case neither of his father nor of his mother was Robert Collyer able to trace his family line beyond a grandfather, and so, as he put it in his charming autobiography, "we have no family tree to speak of, only this low bush."

Yet he was "well-born," as he always insisted. His father was a strong, hard-working, God-fearing man—a blacksmith by trade, of whom it was said throughout the countryside that if there was anything to be done with iron, he was the man to do it. He had little education, but was able to read from the Bible and the Psalm Book. Collyer's mother could hardly read or write. In the parish church where Collyer was christened, the parish register bears her "mark" in place of her name. But "she was a woman of such faculty," wrote her son in later years, "that I believe if she had been ordered to take charge of a seventy-gun ship and carry it through a battle, she would have done it. She had in her also wells of poesy, and laughter so shaking that the tears would stream down her face, and a deep abiding tenderness like that of the saints." Many of Dr.

Collyer's strongest qualities and all of his loveliest ones came from this woman.

The home was a poor one—Samuel Collyer earned only four dollars and a half a week, even when business was at its best. The house was a two-room cottage with a low attic or loft overhead. In front was a stretch of greensward, with a great rose-bush in the center. Life was spent pretty much in the open air, where the boy could race and romp over the nearby moors.

During his early years at home Collyer received all the education he ever had—a few months at a dame's school in the village, a few months more at a master's school a half-mile away, and a little while with a Master Hardie two miles over the moor, who was remembered as "a good teacher." This was scanty training but it was enough to open the boy's heart to that love of books which remained throughout his long life a perpetual source of delight and inspiration. There is a familiar story, which Dr. Collyer always loved to tell, which illustrates perfectly his early predilection for reading. One happy day, "some good soul" had given the little boy "a big George the Third penny," and he must needs go and spend it forthwith for a stick of candy at the store. There the sticks were, in a beautiful glass jar in the window; but right close to the jar, as he now discovered, was a tiny book, with the fascinating inscription, "The History of Whittington and His Cat, William Walker, Printer. Price, One Penny." Instantly the choice was made, and it was not the candy for which the big penny was exchanged! "I gave up the candy," he tells us, "and bought the book . . . and in that purchase lay the spark of a fire which has not yet gone down to white ashes—the passion which grew with my growth, to read all the books in my early years I could lay my hands on." The only books in the home were "Pilgrim's Progress," "Robinson Crusoe," Goldsmith's "England," and a great Bible illustrated with pictures, and a few others not recorded. Robert's father was an observing man who appreciated his son's love of reading, and every now and then he managed to borrow a book or two for the boy; and memorable were the days when in this way the poems of Burns and the plays of Shakespeare first came into his

hands. So Collyer read—read by the fading sunlight on the moors; read, as Abraham Lincoln used to read, by the light of the hearth fire on winter nights; read as he walked to his work on winter mornings, and again as he trudged home in the late evenings.

At eight years of age Collyer went to the mills as a child laborer. Here he remained until his fourteenth year. There was nothing else to do, for his father's small earnings were insufficient to sustain the growing family. The hours of work were from six in the morning until eight in the evening, on Saturday from six to six, with an hour off for dinner. The children were not allowed to sit down at their work, and if they were caught resting themselves for a moment on a stray box or barrel, they were brought to their feet by the whip of the overseer. "Each night," Collyer tells us, "I was tired beyond all telling and thought the bell would never ring to let us out and home at last and to bed. And it seemed as if I only just got to sleep when it rang again to call me to work." Collyer was rescued at last from this slavery by the necessity of learning a trade. Both parents were insistent that their eldest son must at least hold the rank of the father as a smith. So on a very memorable day the boy was apprenticed to a blacksmith in the town of Ilkley, six miles across the moors. Here he remained during the next twelve years of his life. He declares that he was never much of an artisan, but he must have been something more than an ordinary worker for when the master died he became master of the forge, and was soon earning the munificent sum of a pound a week. This was enough to maintain a home, so the day came thus early when he claimed the lassie who had won his loyal heart and, all youthful as he was, made her his wife.

Then came the first great sorrow of Dr. Collyer's life. In a little over a year, the wife died in childbirth and was laid away in the graveyard upon the hill, with her babe upon her breast. For the first time in Collyer's experience, beauty vanished from the world and joy from his heart. His hammer rang dull and lifeless on the anvil. Even his beloved books failed to hold his mind. His friends were shut out of his life. "I did not con-



sult with flesh and blood," he writes in his autobiography. "The secret lay between God and my own soul, and in God I must find help."

It was this experience which first turned his thoughts seriously to religion. One day, seeking solace in his sorrow, he went to a meeting of his Methodist neighbors and friends in a little chapel on the outskirts of the town and there was moved to bear testimony "how it was with him." Before long he became a full-fledged member of the Methodist Church. With this came the epoch-making discovery of his life—that he was one dowered with the gift of speech. Going night after night to the prayer meetings, he became accustomed to standing upon his feet and bearing witness to his spiritual experience. Little by little he found that his neighbors heard him gladly and were moved by his fervent words. Pretty soon nothing would satisfy these people but that he must be a lay preacher, and go out "on the Sunday" to near-by villages and talk to other Methodists as he talked to those at home. Every Sunday, therefore, when the forge was still, the young blacksmith went striding across the moors or over the hills to meet some little group of worshipers and speak to them of the deep things of the spirit. Sometimes he talked in chapels, more often in kitchens or taprooms, once in a while out under the open skies by some crossroads or in the fields. Gradually, under the influence of these experiences, the young man found beauty in the world again, and peace and joy creeping back into his heart.

But he could not settle down. Something had happened which could not be repaired. So in 1849 he made up his mind to emigrate to America. His father and mother had had this idea before him, and no doubt he had heard it discussed in the home; but they had never been able to make the venture, and had given it up before Robert went to Ilkley. On a fair day in mid-April in 1850, he married the noble woman who remained his wife and helpmeet for more than forty years, and on the next day the two sailed from Liverpool in the steerage of the steamer *Roscius*.

The two voyagers landed in New York and two days later they

went to Philadelphia, which had been the original destination in their minds on leaving England. The young blacksmith was so fortunate as to find employment at a forge in Shoemakertown, seven miles out in the country. Here he remained nine years at the work of making claw hammers. This, as he tells us, "was a new craft"; but he was a skilled workman, and before long was able to turn out no less than twelve dozen claw hammers in a single day. Now and then, to be sure, there were hard times. For a few weeks in one summer he tossed hay in the meadows and then he helped to gather the crops. For a full week in this period he worked as a hod carrier for a group of bricklayers. Later, in 1857, at the time of the panic, the anvil was again silent. The husband was now the father of little children and work had to be had at any cost. For a while he dug a well for a neighbor; then he worked upon the turnpike. By hook or crook the little home was kept together and the children fed and clothed.

Soon after his arrival in Pennsylvania, Collyer presented his letter of transfer to the nearest Methodist Church, and was received with open arms. His speech was raw and unfamiliar, the broad Yorkshire dialect was like a foreign language to the Philadelphia brethren, but Collyer soon conquered "the new tongue in some measure." So he became a preacher here, as he had been in the old country; and every Sunday he was off bright and early to some little hamlet on the circuit in which he lived. He preached his sermon morning and afternoon, and then trudged home again in the evening to his well-earned rest. He was not paid even so much as to make good the wear and tear on his shoe leather, but he had his reward. Everywhere he found friends. Now and then he picked up a book, or discovered a library. Best of all, he had the inestimable joy of pouring out his heart to ears that heard him gladly. These were sunny days but they ended in clouds and storm.

The troubles of the blacksmith-preacher had their origin in the fact that he was unable to preach the doctrines of his church. "I never cared," he tells us, "for what we call dogma." He was interested not in theology, but in the moral and spiritual aspects of everyday life. By and by it began to be whispered

that the Yorkshireman "did not believe any more in the accepted doctrines." He had not denied them, but he had not supported them.

These troubles were aggravated by the fact that Collyer was an abolitionist. On one ever-memorable day Collyer had heard Lucretia Mott speak on slavery, "as one who was moved by the Holy Ghost." Instantly the young man sought her out, and their interview was the beginning of a lifelong friendship. From that time Collyer was an ardent abolitionist, as most of the Methodists of the neighborhood were not. It was because of his association with these reformers that a change came into his life. By Lucretia Mott, Collyer was introduced to Dr. Furness,\* minister of the First Unitarian Church in Philadelphia, and a leader in the abolitionist group. This man no sooner looked upon Robert Collyer than he loved him, and a friendship was formed which lasted through more than half a century. One Sunday Dr. Furness invited his Methodist comrade to preach for him in his pulpit. Collyer accepted and instantly the storm which had long been brewing broke upon his head. He was summoned to appear for trial before the presiding elder of his district, was asked certain pointed questions which he could not answer, and then voluntarily presented his resignation, which was accepted. He was not deprived of his membership in the church; but his work as a Methodist was over. Where was he to go and what was he to do? It was when the prospect seemed darkest that the way was suddenly open. The Unitarian Church in Chicago, which supported a mission for the poor, wanted a "minister-at-large." News of this fact came to Dr. Furness in Philadelphia, who recommended the young blacksmith. The call came promptly, was passed on to Collyer, and was instantly accepted. In a few weeks the preacher and his family were in Chicago, a city as strange to them as Peking itself.

This event, in January, 1859, marks the beginning of the great and famous period of Robert Collyer's career. So notable was his success in his work among the poor, not only as a pastor but also as a preacher, that it was not surprising when the people

\* See Volume III, p. 133.

of the new Unitarian church on the North Side found themselves ready to settle a minister, that they turned instinctively to the eloquent Yorkshireman and invited him to their pulpit. The proposal seemed impossible at first, and it was only by dint of much argument that he could be persuaded to accept. Finally, in fear and trembling of spirit, he gave his consent and his long ministry at Unity Church began. Year after year the fame of the "blacksmith-preacher," as he now came to be called, spread abroad, and people came from far and near to hear him. In ten years he was the best-known preacher in the Middle West. This made inevitable his entrance upon the Lyceum Platform of that time, and for many years, in conjunction with such men as Henry Ward Beecher, Wendell Phillips, and John B. Gough, he addressed great multitudes in all parts of the country as one of the most popular lecturers of the period.

Two events stand out from among all others in the story of this time. One, of course, is the Civil War. The moment this conflict broke out Collyer was all aflame. Not satisfied with preaching in support of the Union cause, he went to the front in the fall of 1861 in the service of the United States Sanitary Commission, serving first in the Army camps around Washington. He was later sent to Missouri to the army of General Frémont. Winter found him in Chicago at his church, but in February, 1862, he was summoned to the field of Fort Donelson, which brought him his first close-range experience of battle. His work was of a grim character, but he was full of courage and fine vitality. Other experiences, including one at Pittsburg Landing, followed. In the intervals of his service at the front, Collyer was in Chicago, intently engaged at anything to which he could turn his hand. His labor for the care of prisoners at Camp Douglas were constant and untiring for a long period of time. Then during these long months and years there was the preaching which was of such vision and power that many of his sermons were carried in pamphlet form to the remote corners of the Northern States.

The second great event of the Chicago period was the Chicago fire. In 1869, just ten years after his arrival in the city, Collyer

completed and dedicated a new church building which was one of the largest and most elaborate in the Middle West. Two years later, on the evening of Sunday, October 8, 1871, as he was leaving this church after the regular service, his eyes caught sight of a glow of light in the dark sky to the Southeast. This was the beginning of the great conflagration which in a few hours devoured the city. Collyer's glorious new church was laid in ashes the next morning. With this went his home, his library, and everything that he owned in the world. Driven to the outskirts of the city by the racing flames, he found himself at night, homeless, and penniless, with his parishioners scattered to unknown places and the work of a decade, as it seemed, completely wiped out. What wonder that the strong man broke down completely and cried like a child "for the pity of it and the pain." With the morning light, however, he was himself again. Instantly he placed himself at the service of the city and became one of the leaders in the work of relief. On the Sunday following the fire he summoned his people about him on the ashes of the destroyed church, and there, amid the still-smoking embers, conducted a service and preached a sermon, the news of which went round the world. This scene marked the supreme moment of Collyer's career. Rising above the ashes of his own life, he lifted with him the city and the nation. The following years were devoted to the work of rehabilitation. A new church, built by the devotion of himself and his people, and the gifts of Unitarians in other parts of the country, was dedicated on December 3, 1873, an occasion marked by the first use of his glorious hymn, "Unto thy temple, Lord, we come." A series of lecture trips brought money for a new home. The Chicago ministry was again strongly under way.

On September 21, 1874, a call came to him from the Church of the Messiah in New York. This invitation was a complete surprise and was very tempting. On the one hand the burden of the Chicago situation seemed to be weighing him down beyond his strength. On the other hand was the attraction of New York, with its swarming crowds, its wide publicity, and its unparalleled possibilities for influence. The Chicago people, however, would

not let him go, and took this occasion to pour out such love and devotion upon their pastor as few men have ever received. Nor could Collyer convince himself that at such a time he should desert his post! So he declined this invitation, but when it was renewed on June 9, 1879, he accepted. He had completed the restoration of the Chicago church and the work there was prospering. But somehow or other the work had never been the same since the great fire—nor had he been the same man! Something had snapped within him, and the old peace and joy were gone. It was not strange that he welcomed new scenes and a fresh opportunity. The call to New York opened the door to the first city in the country, to a beautiful church in an unexcelled location, to a people of tried devotion and fine enthusiasm. On Sunday, September 21, 1879, Robert Collyer preached his last sermon as minister of Unity Church, Chicago. On the following Sunday, September 28, he appeared in the pulpit of the Church of the Messiah. He preached from the text, "I was glad when they said unto me, let us come into the house of the Lord."

This marked the beginning of another long and prosperous ministry. For years Collyer preached morning and evening to thronging congregations, and was a welcome figure at public dinners, public meetings, colleges and universities. In the early 1890's, as he approached the Psalmist's span of years, he began to think of retirement, but his people refused to listen. Not until 1896 could he persuade them to lift the burden of labor and responsibility. Then in that year he was given an associate in the person of Dr. Minot J. Savage, who took over the parish leadership. In 1903, on his own insistence upon retirement, he was made pastor emeritus. Three years later, upon Dr. Savage's sudden illness, he was summoned back, without warning, to resume the leadership of the church. For a year he carried on with marvelous vigor and courage. At last, in February, 1907, he was relieved, when John Haynes Holmes became minister of the church. The following summer he made his eighth visit to Europe, and was crowned with the degree of Doctor of Literature by Victoria University, Leeds. In 1911 he was given the

degree of Doctor of Divinity by the Meadville Theological School. In the eighty-ninth year of his age he died, after a month's illness, on November 30, 1912.

Dr. Collyer was a man of striking appearance. In the full vigor of his manhood he stood tall, with shoulders and arms made of heroic proportions by the long years of labor at the anvil. His literary style both in speaking and writing was unique for its utter Anglo-Saxon purity. To hear or read him was to be carried back to the pages of "Pilgrim's Progress" or the King James Bible. His understanding of the human heart was as a shining light through all his speech, and his simple love of men was a benediction. As age developed, he became one of the handsomest and most venerable of old men. His great frame, his snow-white hair, his benignant features, his clear voice, tended to make him a person never to be forgotten.

Dr. Collyer's writings were numerous, and his books enjoyed wide popularity. He published five volumes of sermons: "Nature and Life" (1867), "The Life that Now Is" (1871), "The Simple Truth" (1878), "Things New and Old" (1893), and "Where the Light Dwelleth" (1908). He wrote a biography of A. H. Conant, called "A Man in Earnest," and in 1906 published a biographical sketch of the famous Father Taylor of Boston. In 1885 he wrote a large volume about his old home in England, called "Ilkley, Ancient and Modern." In 1883 appeared his "Talks to Young Men," and in 1905 his brief autobiography, "Some Memories." In 1911 a volume of selections from his writings was published under the title of "Thoughts for Daily Living." Shortly after his death a collection of lectures and poems, called "Clear Grit," was published. "The Life and Letters of Robert Collyer," by John Haynes Holmes, appeared in 1917, and this biographical sketch has been condensed from that book.

## MONCURE DANIEL CONWAY

1832-1907

The Heralds of a Liberal Faith have been from time to time reinforced by recruits from unexpected sources and origins. Most of the men commemorated in this volume came from New England backgrounds and from families of the Puritan stock. Occasionally, however, there flashed across their skies a meteoric visitor from a very different heritage and endowed with a sparkling brilliancy. Moncure Conway was a Virginian. His father was a respected magistrate and a leader in the State Legislature. His mother was of the Daniel family prominent in the social and journalistic life of Richmond. All his associations and inheritances were conservative. Nothing in his surroundings and upbringing suggested change or novelty. He was born on the Middleton Estate in Stafford County on March 17, 1832. His early education was at Fredericksburg Academy, and from that school he went to Dickinson College, where he graduated in 1849. He started to study law at Warrenton, Virginia, and became a writer for the *Richmond Examiner* of which his cousin, John Daniel, was the editor. These writings avowed intense Southern sympathies and opinions, States' rights, slavery, an established church, and all the rest. Then came the first of the sudden shifts that marked his subsequent career. He abandoned the law and enlisted in the Methodist ministry, a move which astonished his family and friends. He was promptly approbated and for two years served as an evangelist, first in the Rockville and then in the Frederick circuit in Maryland.

Then came another revolutionary change. He discovered that he was no longer in sympathy with the doctrines and disciplines of the Methodist Church. Breaking also from his Southern sympathies and associations, he betook himself to what for him was the almost foreign land of Massachusetts and enrolled as a student in the Harvard Divinity School. There he proved himself to be a brilliant scholar and an impassioned preacher. He not only assimilated progressive theological ideas but actually



became an abolitionist. He graduated in 1854 and returned to Virginia hoping for a chance to preach his new-found gospel in his native state. He was met by an unbreakable hostility. His very life was threatened when it was revealed that in Boston he had befriended Antony Burns, a fugitive slave. He fled as far as Washington, where his exceptional gifts of animating speech were discovered by the people of the Unitarian Church. He was ordained as their minister on February 28, 1855. His stay, however, was short. He was too radical in his opinions and too vehement in the expression of them for that rather sedate congregation which included the families of some Southern Senators and Representatives. His impetuous sermon after the assault on his parishioner, Senator Sumner, was more than they could stand, and the connection of minister and parish was dissolved. Then a call came to him from the church in Cincinnati, and he had there a somewhat tumultuous but on the whole successful ministry of six years. His house and church became stations on the underground railway and he was instrumental in settling a colony of fugitive slaves, some of them from his own father's plantation, at Yellow Springs, Ohio. There, too, he won fame as a lecturer and author. To have and hear a Virginian ardently advocating the Northern cause was exceptional and aside from the zeal of the speaker, had something dramatic about it. He wrote articles for papers and periodicals and published pamphlets and tracts which had wide circulation. In 1862 he resigned his charge and gave his whole time and strength to the antislavery cause. For a while he was back in Massachusetts, editing *The Commonwealth* and meeting speaking appointments every evening. Then he must needs go to England to explain what the North was fighting for and to enlist the sympathy and support of British public opinion. Soon he was invited to become the minister of the South Place Society in London, and there his restless spirit found stability and harmony. He stayed for twenty years, preaching to enraptured congregations and was a frequent contributor to the newspapers and the major magazines in both England and America. He started many insurrections in complacent minds. He was forever championing

unpopular causes and never quite content if he found himself in a majority. A succession of books, too, came from his study table, travelogues full of keen observations and enlivened by a rather caustic wit; acute analyses of social and religious movements and trends; critical dissertations on current political issues; a biography of Thomas Carlyle and a "Sacred Anthology," a collection of the sayings of the seers of all races and ages. A few of the titles will indicate the diversity of his interests: "South Coast Saunterings in England," "Testimonies Concerning Slavery," "Republican Superstitions," "Demonology and Devil Lore," "A Necklace of Stories," "The Wandering Jew and the Pound of Flesh." In 1884 he returned for a while to America, but he now felt more at home in England and went back to London for another term of service at the South Place Chapel. In 1904 he completed and published his two-volume "Autobiography; Memories and Experiences," the record of a singularly varied and vivid career.

Moncure Conway possessed what has been justly called "a soul of flame." His discovery of a liberal interpretation of religion transformed and transfigured him. Wherever there was a fight for freedom or against oppressions and tyrannies he wanted to be in it. He refused to accept or tolerate any doctrine that was repulsive to his moral sense or which seemed to him artificial or mechanical. He stood in the procession of the prophets in their passion for justice and righteousness. He seldom practiced self-control when confronted with men whose beliefs and methods he disliked. His preaching was provocative, the style as biting and incisive as the thought. He had no use for the conventional rhetoric of the pulpit or for a pious vocabulary. He did not argue, he proclaimed. He was no trimmer, anxious to offend no one. He often incurred the wrath of organized iniquity and was the target for virulent abuse. Like all such vivid natures he was subject to occasional moods of depression, but for the most part he radiated force and fire.

Conway died in Paris on November 15, 1907.

## SAMUEL McCHORD CROTHERS

1857-1927

Samuel McChord Crothers was born in Oswego, Illinois, on June 7, 1857, and died in Cambridge, Massachusetts, on November 9, 1927. He came of vigorous Scottish Presbyterian stock, from Northern Ireland; and his mind was never more alert and active than when it was exploring areas of thought where his spiritual heritage might find expression in new and fruitful forms. One of his grandfathers, Dr. Samuel Crothers, founded in 1808 one of the first Presbyterian churches in the Territory of Illinois; and another of his kin, Dr. James McChord, the first president of Center College in Kentucky, taught a doctrine of mental and religious unfolding and expansion that anticipated by many years the discoveries and teachings of evolution.

After graduating at the age of sixteen from Wittenberg College, Springfield, Ohio, Crothers went for a year of further study to Princeton where in 1874 he received his A.B. degree—the youngest student to be graduated from Princeton College up to that time, with the single exception of Aaron Burr. He spent the next three years at Union Theological Seminary from which he graduated in 1877, and in that same year was ordained to the Presbyterian ministry in Springfield, Ohio. He served for two years in a mission field in Nevada, at Eureka and Gold Hill; and then, in 1879, went to the Presbyterian church in Santa Barbara, California, where, in 1882, he married Louise M. Bronson. Rarely has a minister found so perfect a helpmeet.

The ministry in Santa Barbara was happy in its development of his power as a preacher and a parish minister, but it was also a period of revolutionary experience for the young minister. Neither he nor his people knew what was happening, for there were no sharp breaks in his thinking and no conflicts within his soul. When finally challenged with the fact that he was no longer preaching sound Presbyterian doctrine he replied, probably with the same gentle playfulness that marked his whole life, that he was preaching, not the doctrines peculiar to Presbyteri-

anism but the doctrines wherein Presbyterianism was in accord with Christianity. When he discovered that he had really become a Unitarian, he quietly withdrew and his people let him go with affectionate but understanding reluctance. It remained one of the finest traits of his mind and temper that this transition left in him no sense of resentment or revolt. The essential faith of his fathers remained dear to him, and the fundamental truths of the Westminster Catechism, detached from their metaphysical elaborations, were repeatedly the theme of his Unitarian sermons. To an extraordinary degree he combined the moral passion and sinewy intellectual fibre of Calvinism with the adventurous spirit of the prophet and pioneer.

As a Unitarian minister, Mr. Crothers served for four years (1882-1886) in Brattleboro, Vt., seven (1886-1894) in Saint Paul, Minn., and thirty-three (1894-1927) in Cambridge; and up to the very end his ministry was an uninterrupted growth in spiritual power. His sermons and his prayers brought encouragement and healing to an unnumbered multitude. Never stooping to the adroit arts of the "popular" preacher, never tempering his moral judgments to the prejudices of his hearers, he preached without partiality and without hypocrisy; but it was the preaching of a spacious mind always at home in God's great house, always eager to share with others the happy and surprising discoveries of new light and truth.

His ministry, however, was not restricted to the Sunday services and the pastoral relations of his successive churches. He became widely known as a lecturer, and his many trips across the continent gave him not only a national reputation but also an extraordinary breadth of vision and insight. In particular, he was in constant demand as a preacher at colleges and universities—for lectures on literary and historical subjects, or for the sheer delight of the gentle humor that played revealingly upon contemporary events and tendencies. He was always the interpreter, the reconciler, the friend alike of the humble and the great, and the encourager of youth. Young people turned to Dr. Crothers as a teacher who knew how to bring his wisdom to their capacity without a touch of superiority in tone of voice

or turn of phrase. They knew that they could count upon his sympathy, his keen criticism of some of their revolutionary ideas, his faith in their ability to make their lives count.

Dr. Crothers early won fame as an author. His delightful essays were marked by penetrating insight, discriminating comment on current events, homely common sense and quiet humor. Sweetness and light streamed from him because they were in him. He was sometimes described as another Charles Lamb or Oliver Wendell Holmes, but the kinship was closer with Emerson. He was not a rebuker of sinners; he was not an orator for the masses; he was not given to denunciation or even to exhortation. "His mind," said Dr. Peabody, "dwelt in the higher regions of thought and character. He was the friend and helper of those who would walk in the spirit and even if they could not rise up with him as eagles, they were taught at least how to run and not be weary, how to walk and not faint."

Dr. Crothers was so temperamentally shy and so modest and so almost aloof in social relations that people were sometimes blind to the fact that he was one of the shrewdest observers of practical concerns and occurrences. That endowment was not indeed derived from much contact with worldly affairs but rather from observation of such affairs and experiences with the detachment of a seer. It was "the wisdom which is from above"—direct, discerning, penetrating. Doubtless his exceptional capacity to see the humorous side of things was no small element both in his judgment of men and events. He had a detective eye for humbug and could pierce pretension or pedantry with a rapier thrust of wit. But it was a wit that charmed more often than it wounded. One never saw a spark of malice in his eye or heard a word of envy from his lips. He never seemed to be in a hurry and never showed signs of being anxious or depressed.

Recognition came to him in generous measure. He received the honorary degree of D.D. from Harvard in 1899, and of Litt.D. from St. Lawrence in 1904, from Princeton in 1909, and from Western Reserve in 1923. When Theodore Roosevelt came to Cambridge as President of the United States, to celebrate the twenty-fifth anniversary of his graduation, it was the

minister of the First Parish Church whom he invited to be his single guest at breakfast—to the consternation of the “important people” who couldn’t quite see why the author of “The Gentle Reader” should have been chosen for this honor by the evangelist of “The Strenuous Life.” But it was characteristic of both men, and the table talk that morning must have been worth-while.

While never in the least arrogant or arbitrary and always open-minded, Dr. Crothers had the complete courage of his own convictions. He was therefore a remarkable convincing advocate of many good enterprises and equally fearless defender of unpopular causes. Nothing helps a cause more effectively than to find it consistent with such gentleness, sanity and interpretive good will.

Here was a man who “practiced the presence of God” in the affairs and among the needs of men. A glad, free spirit of joy touched all his writings with a buoyant optimism, threw its light on the darkest clouds of experience, and undergirded all his doings with fearlessness and serenity.

The writer of this memoir was at one time Dr. Crothers’ associate in the charge of the First Parish in Cambridge. To his manuscript the editor, who was Dr. Crothers’ parishioner for twenty-seven years, has added some sentences from his own commemorative address and some quotations from the memorial address of Dr. Francis G. Peabody.

At Cambridge Dr. Crothers succeeded EDWARD HENRY HALL who was born in Cincinnati, Ohio, April 16, 1831. He entered Harvard College at the age of sixteen, and took the degree of A.B. in 1851. He died at his home in Cambridge on February 22, 1912. He graduated from the Harvard Divinity School in 1855, and was ordained at Plymouth, Mass., on January 25, 1859, where he remained until July, 1867. During that time he served one year as Chaplain of the 44th Regiment, Massachusetts Volunteers. On February 10, 1869, he was settled at Worcester over the Second Congregational (Unitarian) Church. In 1882 he was called to the First Parish of Cambridge, Mass., and served that church until 1893. He received the degree of S.T.D. from Harvard University in 1892. He was lecturer on the History of Christian Doctrine at the Harvard Divinity School from 1889 to 1900. He was the author of “Orthodoxy and Heresy in the Christian Church,” “Lessons on the Life of St. Paul,” “Papias and His Contemporaries,” and “Paul: the Apostle.” He was a trustworthy scholar, a veracious interpreter, a forcible preacher. His sermons kindled the imaginations and gave definite impulse to the wills of his hearers. A

manly bearing, a splendid head set on broad shoulders, a ringing voice, an utter sincerity of speech gave power to his words. He never trimmed or posed. He was not a weather vane but a guidepost. His sturdy independence stood foursquare.

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## JAMES DE NORMANDIE

1836-1924

Born of Huguenot stock in Newport, Pa., on June 9, 1836, James De Normandie received his A.B. from Antioch College in 1858 and his A.M. in 1861, and graduated from the Harvard Divinity School in 1862. In 1898 Harvard University conferred on him the honorary degree of S.T.D. Ordained in the South Church in Portsmouth, N. H., on October 1, 1862, he was settled over the South Parish till 1883, when he was called to the First Church in Roxbury, Mass. Installed there on March 14, 1883, he served that ancient parish, the church of John Eliot, the Apostle to the Indians, till April 15, 1917, when he was made minister emeritus. When he died, at Brookline, Mass., on October 6, 1924, he had therefore spent sixty-two years in his profession—twenty-one years in Portsmouth and forty-one in Roxbury.

There are three outstanding characteristics of Dr. De Normandie's life and work, and the first of these is energy. He was a living dynamo. His output of physical and intellectual and moral and spiritual energy was tremendous. Every waking hour he filled with action, action of the mind or the will. He never refused a call for service, no matter how far he might have to travel or how exhausting the journey to body and spirit. With him the whole man functioned: he never held anything back. He gave himself, all that he had and was, to his work, whether as minister of the church or editor of the *Unitarian Review* or chairman of the Board of Trustees of the Roxbury Latin School and of the Boston Public Library.

He loved service, the more compelling in its demands the better. Life, more life, and fuller—that was his quest. An

immense driving energy possessed his very being. Perhaps it would have been easier if he had rested more, but it was not in him to rest. He came to fourscore in the full tide of energy, and if the later years were years of difficulty and trial it was because he could not walk and work at the same high speed.

The second quality which distinguished Dr. De Normandie's personality was sympathy. He was overflowing with it. And it was not put on for occasions—it was natural to him. It proceeded from a great heart. He felt the sufferings and sorrows of others as if they were his own. Every soul passing through deep waters found in him an understanding friend. He knew what it was to bear a heavy cross, and out of his own pain and grief he could minister to other spirits. No one in need of spiritual help ever went to him in vain. Always there was the life-giving, light-giving word. In much humility and with great courage he was wrestling with his own spiritual problems, and out of that struggle came the power which healed wounded souls and comforted burdened spirits. His cheerfulness was not assumed; it came from a heart and mind at peace with itself through struggle and victory.

Nor was his sympathy for individuals alone. It went out to every despised race, every oppressed people, every persecuted faith. As to the Latin poet, nothing human was foreign to him. His voice was always uplifted for suffering humanity, wherever found, in the Black Belt, in the Far West, in the Near East. His hand was ever ready to give material help, spiritual fellowship. For he breathed out sympathy as he breathed in life.

The third characteristic of Dr. De Normandie's life was vision. He saw what was in men, the good and evil, but he always looked for the good. He saw into the depths of eternity, but the mystery of being was for him surcharged with light, shot through with spiritual purpose. His was the vision of the pure in heart: he saw God in his own aspirations after fellowship with the Eternal; in the agelong struggle of humanity to know the truth which makes men free; in the courage and hope and faith and love and loyalty which mark the man seeking God and the good of the world; in the Christ who is the Way, the Truth, and the



Life, and in Christly souls who have redeemed mankind from sin and evil; in the beauty and glory of the outward world and in the splendor and majesty of the inward world. Such a seer was this leader of the sons of God—clear-sighted intellectually, morally, spiritually.

And as Emerson says, "Always the seer is a sayer." He must put into words that which he has seen and felt. His words were wingèd words because he knew God and saw God. Out of a deep spiritual experience he spoke to the hearts and minds of men, and they went away enamored of the beauty of holiness.

Dr. De Normandie was a prolific writer and a frequent contributor to magazines. His best-known books are "The Beauty of Wisdom" and the biography of Harriet Albee. In 1864 Dr. De Normandie married Emily F. Jones of Portsmouth and four sons survived their parents.

Dr. De Normandie was succeeded at Portsmouth by ALFRED GOODING, who was born in Brookline, Mass., May 10, 1856. He came of a substantial family stock and graduated at Harvard in 1877. He then spent two years studying at Bonn and Gottingen in Germany and returned to graduate at the Harvard Divinity School in 1881. After a brief ministry at Brunswick, Me., he was installed in the South Parish of Portsmouth on October 15, 1884, and there completed a ministry of exactly fifty years. He was a man of intellectual and spiritual refinement and at the same time, in the best sense, a friendly man of the world, widely read, broadly traveled, a loyal friend, a charming comrade. He both gave and expected courtesy and good will. People came to him from all over southeastern New Hampshire for weddings and funerals. For forty-three years he was a member of the Board of Education of the city, an active though unseen authority in directing and actuating the life of the city schools. For almost an equal length of time he was president of the Portsmouth Athenaeum and a trustee of the Portsmouth Public Library and thus guided the reading habits of thousands of people who never stopped to think how the books they read were selected and made available. He was both assiduous and generous in the work of preserving and opening to visitors the fine old mansions of Portsmouth and in gathering the legendary lore of the old seaport. He died at Portsmouth on October 17, 1934.

At Roxbury Dr. De Normandie succeeded JOHN GRAHAM BROOKS, who was born in Acworth, N. H., July 19, 1846, and died at his home in Cambridge, Mass., on February 8, 1938. He graduated at the Harvard Divinity School in 1875. He was ordained at Roxbury, as the colleague

of Dr. George Putnam, on October 10, 1875, and soon succeeded to full responsibility in charge of the parish. From 1885 to 1891 he served the Unitarian Church in Brockton, Mass., and then went abroad for three years of study at Berlin, Jena and Freiburg. Returning, he took up his residence in Cambridge and became eminent as an author and teacher. He conducted courses in political economy and civics at Harvard, at the Universities of Chicago and California and other schools and colleges. He served as President of the American Social Science Association and of the National Consumers League and was a stimulating and well-beloved member of a number of learned societies. Among his best-known books are "The Social Unrest," "As Others See Us," and "An American Citizen," the biography of William H. Baldwin, Jr.

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## GEORGE ROWLAND DODSON

1865-1939

He could be learned without being dull. He could be a profound philosopher without being pedantic. He combined reason and reverence. In him deep religious feeling was joined to sound common sense.

George Rowland Dodson was humbly born at Jacksonville, Mo., August 20, 1865. From earliest youth he was eager for knowledge and read everything he could lay hands on. By hard work he earned his way through the University of Missouri and graduated there in 1887. Already he had determined to become a minister, and before he graduated he was ordained minister of the Disciples Church in Mexico, Missouri, August 29, 1886. He served Disciples Churches in Santa Clara, California, and Fulton, Missouri, for two years and during that time read himself out of his inherited church allegiance. Apparently he had no contact during that time with liberal churches or ministers. His progress was under his own initiative and was shared by his alert and devoted wife. In 1891 he became minister of the Unitarian Church in Alameda, California, and remained there for ten years. He then sought further education and enrolled at the Harvard Divinity School, taking his master's degree in 1902 and his doctor's degree in 1903. In the latter year he became minister

of the Church of the Unity in St. Louis, Missouri, and had there a fruitful ministry of thirty-four years. He died at St. Louis, November 13, 1939.

During most of this pastorate Dr. Dodson was also professor of philosophy at Washington University. Plato was his first master, and later he was a disciple of the French philosopher Bergson and his interpreter to American readers. For him philosophy was an adventure, and the chance to interpret life in the light of modern scientific knowledge gave him unfailing delight. He was a preacher to thoughtful people and many leaders of the intellectual and civic life of St. Louis were included in his congregation. He wrote innumerable articles and book reviews and two excellent books: one, "Bergson and the Modern Spirit," summarizes his philosophical teaching; the other, "The Sympathy of Religions," condenses his studies in comparative religion. He was active too in civic affairs and, among other interests, was the founder and president of the Missouri Association for Social Hygiene. His conduct of worship had a friendly informality and he had a rare gift of inspiring clear thinking and resolute action. His was a ministry characterized by intellectual virility, lucidity of statement and emphasis on the spiritual values. He had for himself, and largely by himself, discovered a satisfactory system of rational theology, optimistic and constructive, and he visibly rejoiced in every opportunity of communicating his thoughts and his ideals to others. He sought to convict men of goodness rather than of sin and to make explicit and dominant the good that lies latent in every life. People were won to him not only as an intellectual guide but by his genius for friendship. He had a modest, self-effacing personality, but it was easy to catch the contagion of his glowing spirit. He lived beloved and died lamented.

## CHARLES FLETCHER DOLE

1845-1927

Charles Fletcher Dole was minister of the Unitarian Church in Jamaica Plain, Massachusetts, for forty years, from 1876 to 1916, and minister emeritus from the latter date until his death in 1927.

Dr. Dole was born May 17, 1845, in Brewer, Maine, the son of a Congregational minister. In 1855 his father died of tuberculosis, and the mother with her two sons, Charles and Nathan, returned to her girlhood home in Norridgewock, Maine. There Charles attended grammar school, went to Sunday services in the big Congregational meetinghouse, swam in the Kennebec River during the summertime, and skated on its surface in the winter, did his share of the family chores, and grew up under the social and moral influences of a village still predominantly Calvinistic in its outlook. His mother was religiously orthodox; but, during her childhood, Charles' grandfather had belonged to a group of persons who read Dr. Channing's works and held Unitarian meetings whenever they could secure a minister.

When he was 15, Charles entered the Lewiston Falls Academy, but eye trouble forced him to leave at the end of the first term and to discontinue his studies for two years. Doing odd jobs for neighbors and on farms, and working for a time at his uncle's flour store in Boston, he found his eyesight strengthened so that he could enter the Chelsea High School in 1862. While preparing to take college entrance examinations, Charles served for some months as a member of the Massachusetts militia, doing guard duty at New Bedford. Confederate privateers were at large, and not even New England harbors were considered immune to possible attack. A Thayer scholarship and a Massachusetts state scholarship enabled the young man to enter Harvard in 1864, and four years later he was graduated *summa cum laude*, the second honor man in his class. For a year he tried teaching at the Noble School for boys in Boston; he then made his decision to enter the ministry, attended Andover Semi-

nary from 1869 to 1872, taught Greek for a year at the University of Vermont, and, in 1873, though the Council even then found him "unsound in doctrine," became minister of the Plymouth Congregational Church, Portland, Maine. It was to a more congenial atmosphere that he went, three years later, to become associate minister with Dr. James Thompson in the Unitarian Church in Jamaica Plain.

Jamaica Plain was becoming at that time one of the most desirable residential suburbs of Boston, and the First Congregational Society, organized in 1770 and for sixty years the only church of its community, was a strong, family parish. It had become Unitarian without controversy earlier in the century. Upon Dr. Thompson's death in 1881, Mr. Dole became sole minister. He had already discovered that the parish included a large number of unusually able and socially minded individuals; indeed, he once wrote that "there might have been selected out of that single community (of Jamaica Plain) . . . a wiser Cabinet than ever has sat in Washington." However, the parish was conservative in its ways, and when Mr. Dole proposed that the church organization should be democratized by doing away with the system of owned and rented pews, his suggestion was vigorously opposed and overwhelmingly defeated.

Mr. Dole early became known, in Unitarian circles and beyond, as a minister keenly interested in the wider applications of Christian idealism. A firm believer in God, and in immortality (his Ingersoll Lecture, entitled "The Hope of Immortality," remains one of the more notable addresses of that distinguished Harvard series), he was by no means unaware of men's capacities for irrational and irresponsible conduct. But he had unshakable confidence in the power of good will; this was the theme which, as he himself said, marked all his thinking and preaching as a golden thread running through an otherwise ever-changing pattern. This belief was the basis of his pacifism, which antedated the Spanish-American War. In spite of his outspoken opposition to American participation, he held the respect of all who knew him well even through the angry days of the First World War.

It was his interest in the connection between religion and good citizenship which led Dr. Dole into his first major venture as an author. In 1891, he wrote "The American Citizen" for use in schools; it had the somewhat amazing sale of more than one hundred thousand copies. For the general public, "The Coming People," 1897, went into several editions. Others of his better-known books were "The Theology of Civilization," "The Religion of a Gentleman," "The Smoke and the Flame," "The Spirit of Democracy," "The Ethics of Progress," "The Burden of Poverty," and "A Religion for the New Day." He contributed to several publications, including the *Hibbert Journal*, and was, for years, on the editorial staffs of the *Christian Register* and *Unity*.

Out of meetings together as early as 1893, a group of public-spirited Massachusetts liberals organized "The Twentieth Century Club," giving distinguished visitors to Boston an audience at once sympathetic and critical. Dr. Dole followed Edwin D. Mead as president of this club, a position which he filled with rare skill and fairness to all.

Another of Dr. Dole's interests was the promotion of Negro education. On his first Boston visit, Booker T. Washington dined with the Doles and spoke in the Jamaica Plain Church. At Dr. Washington's request, Dr. Dole accepted appointment as a trustee of Tuskegee Institute, and he followed with enthusiasm the progress of other Southern schools for members of the minority race.

On March 4, 1873, Dr. Dole married Frances Drummond, who, like him, had entered upon life in a Congregational parsonage. A woman of wide curiosity, independent judgment, and remarkable spiritual vigor, Mrs. Dole exerted a quiet but notable influence. She was never willing to acknowledge herself a Unitarian, but was active in the church in the local Women's Alliance, and in the life of the community. The Doles early made their summer home at Southwest Harbor, Maine, and were leaders in all good works in that community. A son, James Drummond, became well-known as a developer of the business of canning and shipping pineapples from the Hawaiian Islands. A daughter,

Winifred, married Horace Mann of Richmond, Mass. One son, Richard, died at sea at the age of sixteen while on a first voyage as an apprentice seaman. Dr. Dole's brother, Nathan Haskell Dole, became widely known as an author and translator.

In the earnestness and obvious honesty of his thought, the remarkable fidelity with which he put his religion to work, and the power he possessed to impart moral encouragement to others, Dr. Dole had a touch of the saint about him. He was utterly consecrated. He was not always, however, a typical or convincing churchman, being much more interested in ideas than in institutions. His pastoral effectiveness was somewhat lessened by his fear lest people substitute church loyalty for a more demanding and whole-hearted religion. However, he himself was faithful at the services of the church even when not preaching, and gave loyal support to the younger men who followed him in the ministry at Jamaica Plain.

Charles F. Dole was a man who made the most of his powers. Never rugged in physique, he kept himself in health and at work through eight strenuous decades. To the same degree he disciplined and developed his mind. He refused to trifle with ideas and events, and insisted upon thinking every matter through until he had achieved his own conviction on the subject. But out of his honesty and power of concentration came a remarkable objectivity in dealing with events and persons. In his autobiography, "My Eighty Years," he assesses, with cool detachment, the virtues and failings of a number of the men and women who were his Jamaica Plain parishioners. But, as one of those who knew him well said, "We do not mind, because he was quite as exacting in his judgment of himself."

## JASPER LEWIS DOUTHIT

1834-1927

The Unitarian habit of mind is generally supposed to be adapted only to people of academic training and inheritances of culture. It is associated with Harvard College and the neighborhood of Boston. Its typical representatives are men like Channing, Ware, Bellows, Frothingham, Hale and Peabody. The Unitarian churches are predominantly urban. But the Unitarian movement has also enjoyed the allegiance of a number of devoted adherents who had no such background and whose fields of service were not in New England or in cities, but in country districts in the West and South. Douthit in Illinois, Peebles in Colorado and Oregon, Owen in Wisconsin, Gibson in Georgia and Florida, Cowan in North Carolina, are outstanding representatives of this group. Their work was very personal and did not always survive in enduring institutions, but it demonstrated the adaptation of liberal Christianity to all sorts and conditions of people. Outstanding among these Home Missionaries was Jasper L. Douthit, who was born in a log cabin a few miles east of Shelbyville, Ill., October 10, 1834, the eldest son of Andrew E. and Mary Ann (Jordan) Douthit. On November 2, 1857, he married Emily Lovell of East Abington, Mass., who became his ardent fellow worker. Four children were born to them, one of whom was Robert Collyer Douthit who became an effective and well-beloved Unitarian minister. Another was Winifred Douthit who with indomitable devotion carried on her father's work.

With the exception of short periods of time—eighteen months in Texas as a lad; part of a year at Wabash College; three years at the Meadville Theological School; a year as Superintendent of Schools at Hillsboro, Ill.—Douthit was a rural liberal evangelist in Southern Illinois, a horse-and-buggy missionary preacher in a region where a rugged Calvinism prevailed. He built several simple chapels in rural communities in Shelby County and a brick church in Shelbyville and he received more than a



thousand people into church membership. His records show that he conducted four hundred marriages and nearly a thousand funerals. He encouraged a number of young men to enter the liberal ministry. Because of his labors Shelby County is different from the rest of "Egypt," as that part of Illinois is sometimes called. The roads and fences are in better repair, its schools are more efficient, the farms are more productive, people are more concerned for the public good. Finally he settled in his native town of Shelbyville and for fifty-one years he served the Unitarian Church he had founded in the town and the Jordan Church which he started in the village nearest to his birthplace. Upon his ninetieth birthday the entire community rose to do him honor in a series of celebrations. At his death he was the senior minister of the Unitarian fellowship.

He was an early abolitionist when his part of Illinois was sympathetic with slavery and was in daily danger of his life because of his activity. He was equally ardent in his support of woman suffrage and prohibition. In 1891 he and his gentle but indomitable wife founded the Lithia Springs Chautauqua and carried it on for twenty years. For thirty years he edited and published a monthly periodical, *Our Best Words*. He early espoused "My Lady Poverty" and his whole career was a battle for all sorts of enterprises for the public welfare, waged with complete forgetfulness of self and with unflinching courage and patience. His temperament was intense and insufficiently relieved by any sense of humor. His life had many anxieties and cares but his heroic persistency overcame all obstacles. The romantic story of his life is told in "Jasper Douthit's Story," an autobiography. He died at Shelbyville, June 11, 1927, in his ninety-third year.

Another of these homespun preachers was STEPHEN PEBBLES, who was born in Morgan County, Ohio, September 11, 1844, and died at his home in Grand Junction, Col., on July 29, 1926, at the age of eighty-two years.

His educational opportunities were meager, and he was brought up to work with his hands on the farm. In early manhood, after his marriage to Diana McClanathan, he went to Colorado and took up a pioneer claim in the mountains at Satank, where he broke a farm out of the wilderness and built a simple ranch house. He was an omnivorous reader, an inde-

pendent thinker and a man of real spiritual insight. He early came into contact with the writings of Theodore Parker, and the interpretations of Christianity familiar to Unitarians more and more aroused his enthusiasm and devotion. He began to gather some of his neighbors in the school-house of the scattered community in which he lived, and there would read on Sundays the sermons of Theodore Parker or of James Freeman Clarke or of Robert Collyer or of other ministers that he admired. Now and then he ventured to read something of his own composition. Then he began to print leaflets and to circulate them among the ranchmen. Finally, in the spring of 1890, he journeyed to Denver and made himself known to the minister of Unity Church. Here he found a congenial church home. He was encouraged to extend his missionary labors and at the same time was guided in his reading and study.

In 1892, at a meeting of the Rocky Mountain Conference in Denver, Mr. Peebles was ordained to the ministry. Though without theological training, he had given ample proof of his calling and his heart and soul were in the mission work. He was a minister after the order of Robert Collyer and Charles G. Ames, who stepped, the one from the anvil and the other from the printer's case, to the pulpit.

He continued for some years to serve with courage and persistent devotion as a missionary-at-large in Colorado, and then followed his children to Oregon. He began preaching at Eugene and, as the result of his work, the Unitarian Church at that University center was organized. Mr. Peebles also served for a time as acting pastor at Boise, Idaho, and at Salt Lake City, and then retired to a farm not far from Eugene and accepted appointment as minister emeritus of the church in Eugene. After Mrs. Peebles' death in 1918, he returned to Colorado.

He was a man of gentle demeanor, considerate manners, and deep appreciation of the good things in literature—a singular outcome of a rough environment and a life of hard manual labor. The story is told of a country-bred boy who was taken for his first visit to a city. Seeing the sights there meant, among other things, going into a certain famous church where there were some glorious stained-glass windows representing the Twelve Apostles. Later, back at home, the boy was asked one day to define a saint. "A saint," he said, "is a man that the light can shine through." Stephen Peebles was that sort of a saint.

Engaged in the same sort of labor was THOMAS GRAFTON OWEN, who was born in Ohio in 1830 and died at Trempealeau, Wis., April 26, 1912. He was the son of a Baptist preacher of the old border type, who moved from Ohio to Indiana, then to Illinois, and finally to Missouri. At an early age, Owen began to preach in the Methodist churches in the southwestern part of Missouri, a region where the people had strong anti-abolitionist sentiments. His sympathy for the Negroes brought him into suspicion, and he was compelled to fly with his young wife to the North.

For some time he lectured in Michigan, Ohio, and Illinois on "The Moral Conditions of the Border." After the war Mr. Owen preached for some years in the Congregational Church in Peoria, Ill. In 1876 he settled in Trempealeau, Wis., and served for eight years as a Congregational pastor. In 1884 he removed to Arcadia, Wis., and started a People's Church. He there came under the influence of Dr. Joseph H. Crooker and became a Unitarian missionary-at-large in Wisconsin, continuing to make his home at Arcadia. He served a far-flung circuit of rural communities and, as years advanced, became "Father Owen" to hundreds of young people he had christened and married. He lived both frugally and fruitfully.

Enlisted in a similar sort of service but in a very different environment was JONATHAN CHRISTOPHER GIBSON, who was born on a plantation near Moulton, Lawrence County, Alabama, January 9, 1843. His father owned a number of slaves and carried on his plantation with their labor. Gibson studied at the district school and afterwards at the village schools at Oakville and Danville. Here he was prepared for college, but he was but a boy of eighteen when he volunteered as a private in the Confederate Army, and was engaged in many battles or skirmishes in Georgia, Tennessee, and Carolina. After the war had ended, he went to Florida and became a teacher. He was a member of the First Baptist Church, and decided to become a Baptist minister; but through the influence of the Rev. George L. Chaney he became a Unitarian and gathered a little congregation at Bristol, Fla. For over twenty years he preached liberal religion in country places in Georgia and Florida. He died on January 11, 1913.

Succeeding Mr. Gibson in his circuit was FRANCIS M. MCHALE, who was born December 19, 1858, at Bellamy, Ontario, Canada, son of John McHale and the youngest of seven brothers. His parents were natives of Ireland. Going to Illinois as a young man, he taught school for several terms and studied law. Subsequently he removed to Denver, where he was interested in the law and real estate. In 1897 Mr. McHale gave up the practice of law and devoted his time to the ministry. He served Baptist churches in Kansas, Wisconsin, Tennessee, and Texas. He became interested in the more liberal interpretations of religion and followed Gibson as circuit minister for Southern Georgia and Western Florida, employed jointly by the American Unitarian Association and the Women's Alliance. His regular pastorates were at Bristol and Rock Bluffs, Florida. He organized, too, a society at Mt. Pleasant, Florida, and built there an attractive little church. He died on September 4, 1916.

Another of these "homespun missionaries" was WILLIAM H. COWAN, who was born on a farm in eastern North Carolina in 1844. All his life he earned his living and brought up a large family on a farm in Burgaw, N. C. In middle life he took up the work of an itinerant preacher in the eastern counties of his native State. He never had a "call" to any established church, though he preached with some regularity in the Chapel main-

tained by the Women's Alliance at Shelter Neck, N. C. He was accustomed to drive on Sundays many miles over sandy roads and preached in schoolhouses, tents and dwellings. "The common people heard him gladly." He died at Burgaw, November 4, 1922.

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## HUGO GOTTFRIED EISENLOHR

1860-1940

For forty-seven years Hugo Gottfried Eisenlohr served as minister of the church now known as St. John's Unitarian Church of Cincinnati. To this record he added nine years of continuous residence in Cincinnati as minister emeritus, with occasional service to the church. It was in 1841 that the Rev. August Kroell became the minister of the German St. John's Church, which had been incorporated in 1839, though founded in 1814. It was he who held theological views and religious attitudes akin to those of Unitarians and he fearlessly preached them to his congregation from 1841 to 1874. One of his collaborators was the Rev. Gustav William Eisenlohr, minister of the German St. Paul's Church of Cincinnati. Together they published a liberal religious weekly in German, *Protestantische Zeitblätter*. Hugo, the son of Gustav William Eisenlohr, was born in the home of the minister, an apartment in the church building, March 1, 1860. When his father removed to New Braunfels, Texas, Hugo went with the family, and there grew to maturity. Being disposed to enter the ministry, Hugo Eisenlohr followed the advice of his father and enrolled at Meadville Theological School, from which he graduated in 1883. After his graduation he served for a while as assistant to Dr. Christian Heddaeus, of the Independent Protestant Church of Columbus. While there he met Miss Jennie Lesquereux, who later became his wife. Then followed a short pastorate at Wheeling, W. Va., after which he was called to St. John's Church in Cincinnati to revive the liberal tradition of the church established by Dr. Kroell. This was not easy because of the orthodox condemnation of his views and the considerable minority within the church who had been added

during the period of the orthodox predecessor in the pulpit. But since he was a native Cincinnatian and had known since boyhood many of his contemporaries in the church and community, this task was somewhat lightened. His friendly temperament and his fluent command of both German and English, which he used skilfully to persuade men to liberal religion, won him the affection and loyalty of his congregation. His fearless espousal of Unitarian opinions and his fraternization with the Unitarians won him the respect of many, including his severest critics. The chief achievements of his ministry in the church are the furthering of the transformation of a German-speaking congregation into an English-speaking one, and the affiliation of the church with the American Unitarian Association in 1924. His outstanding service in the ministry was recognized by Meadville Theological School in 1925 by the granting to him of the degree of Doctor of Divinity. His long and active service in many offices in the Masonic Fraternity led to his being elevated to the thirty-third degree in Scottish Rite Freemasonry. Along with a prodigious record of funeral, wedding, and christening services to the people, Dr. Eisenlohr also rendered significant service in the governing board of several Community Chest agencies, as a member of the Board of Education and as a trustee of the Deaconess Hospital. On his eightieth birthday the church and the city honored the fifty-six years of his devoted service and leadership. He died on September 2, 1940.

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## THOMAS LAMB ELIOT

1841-1936

Thomas Lamb Eliot was born in St. Louis, Missouri, on October 13, 1841, and died in Portland, Oregon, on April 28, 1936, at the age of ninety-four and after sixty-eight years "of selfless service for the public weal." He was descended from old Massachusetts family stocks which for nearly three hundred years have transmitted through successive generations a distinc-

tive type of high intellectual and moral leadership. He was the eldest son of Rev. William G. Eliot,\* D.D., the organizer and for thirty-nine years the minister of the Church of the Messiah in St. Louis, and a leader in educational and philanthropic enterprises. Thomas Eliot was a member of the first class (1862) to graduate from Washington University (St. Louis), which his father organized and administered. His college course had been interrupted by an injury to his eyes and in 1860 he had taken the long voyage round Cape Horn to California, hoping for an improvement in their condition. While he was in California, Starr King prophetically said to him, "The Pacific Coast claims everyone who has ever seen it—there's Oregon!"

After graduation he enlisted in the Union Home Guards of Missouri, but saw no active service beyond the state boundaries. Then for two years he had charge of a Mission House connected with his father's church, working among the poor of St. Louis, and meanwhile preparing for the ministry under his father's guidance. He next entered the Harvard Divinity School and graduated in 1865, doing two years' work in one, in spite of such defective eyesight that it was often necessary to have his books read to him. The next year he took the degree of Master of Arts from Washington University. He preached for a time in Louisville, Kentucky, and supplied the Church of the Messiah in New Orleans for two periods of several weeks each. On November 28, 1865, he married Henrietta Robins Mack of St. Louis, who was also descended from the finest New England stock. This fortunate and happy union was unbroken for sixty-seven years, and Mrs. Eliot always actively shared her husband's work.

Meanwhile plans were on foot for the establishment of a Unitarian Church in Portland, Oregon. In July, 1862, Starr King had preached there the first liberal sermon in the Northwest. In December, 1865, a group of women formed a "Ladies Sewing Society" to earn money for a church. Their first thirty dollars they sent to Rev. Horatio Stebbins,† Starr King's successor who had recently arrived in San Francisco, to buy a communion serv-

\* See Volume III, p. 90.

† See Volume III, p. 348.

ice. The San Francisco church lent Horatio Stebbins to Portland for three weeks in April, 1866; a society was organized, subscriptions were started, and a lot of land, between the town and forest, was bought for \$2,000. Then, in the summer of 1867, a little chapel was built. Finally, through the agency of Rev. Charles Lowe of the American Unitarian Association, an invitation was sent to Thomas Eliot to be their minister.

The letter reached him in the same mail with one from Portland, Maine, which was in effect a call to the First Parish of that city, which Horatio Stebbins had left to go to San Francisco. And almost immediately came an invitation to settle in New Orleans. Characteristically Mr. Eliot followed his father's example and of the three opportunities chose the call to the frontier post which seemingly had least to offer. He went with his young wife and baby by way of Panama to San Francisco, and thence by steamer to Portland, arriving at his new home on the morning of December 24, 1867. The baby slept that night, and for some months thereafter, in a leather trunk. The following Sunday, December 29, 1867, the new chapel was dedicated and the young minister began his work.

Portland at that time was a remote, pioneer town of some six thousand inhabitants. The streets were deep in mud or dust, according to the weather, and without lights or sidewalks. No railroad had as yet reached the town. Travelers came by an overland coach which continued up the Coast from California, or by one of the steamers which arrived two or three times a month. Letters by "pony express" to the Eliot home in St. Louis were two months on the way. But the men and women who had settled Portland were an exceptionally vigorous and capable pioneer group and they were prepared to build one of the most stable and orderly communities on the Coast.

Thomas Eliot was promptly dubbed "the boy preacher" because of his youthful appearance. He at once began to build up his church, which soon became and has always remained strong and influential. He preached as opportunity offered at the County Farm, the County Jail and the Insane Asylum, his early training having made him a friend to the wretched and

distressed. He also worked for legislation to establish a State Board of Charities and Correction, and it was said of him that for years he was almost the only person in Oregon interested in prison reform. From 1872 to 1875 he was County Superintendent of Education, having been nominated by both political parties. The post involved much travel under arduous conditions, but he turned into the church treasury the salary which he received for his services.

By 1875 the church had so increased that a larger building was needed, and a fund was started and plans were secured from the Boston architects, Peabody and Stearns. Thomas Eliot, although he came of long-lived stock, was never physically vigorous, and after the injury to his eyes he could not read or write for more than a quarter of an hour without pain. For years Mrs. Eliot served as his amanuensis to whom he dictated his sermons, a fact which gave rise to the legend that she wrote his sermons for him. In 1875 he was worn and weary from his pioneer labors. So he resigned. But the church refused to accept his resignation, granting him instead a year's leave of absence to be spent in Europe which he accepted, recalling his father's advice, "Do not change; stick to your post and let your influence become cumulative." He carried with him an appointment as Commissioner of Prisons for Oregon, to facilitate his study of European prison methods.

He returned much improved in health, and not long afterwards the money needed for the new church building was in hand, and it was dedicated in July, 1879. It was "Victorian Gothic" in style, and adjoined the original chapel. It served the parish until 1923, when the site which had cost \$2,000 in 1867 was sold for \$200,000 and the present noble church was built not many blocks away.

Dr. Eliot continued as active minister of the church until 1893, though after 1890 Rev. Earl M. Wilbur, who married Dr. Eliot's eldest daughter, Dorothea, and who was later president of the Pacific Unitarian School for the Ministry, was his associate. During his active ministry, until the coming of his associate, he preached twice each Sunday, and he was an assidu-



ous pastor. Nevertheless, although he said, "I am jealous of the time I have to give to tasks other than church tasks," his activities were always overflowing into numerous other channels of community service. Indeed, for fifty years there was hardly a movement for civic betterment in which he did not take a leading part. He was president of the Children's Home from 1875-1919; of the Oregon Humane Society from 1882-1900; of the Oregon Conference of Charities and Correction from 1902-1912; trustee of the Boys' and Girls' Aid Society from 1885-1921; and of the Portland Associated Charities from 1905 to 1908. He was a vice-president and director of the Art Association from 1882-1917, and of the Library Association from 1897-1907, and he served on the Park Commission from 1900-1906. His church was a fountain of influence and of money for constructive enterprises, and from two of its members—husband and wife—came the endowment of Reed Institute and the establishment of Reed College, which Dr. Eliot organized and, at the request of the founders, served as the president of the Board of Trustees from 1904 to 1920. In this, as in many other lines, to an extraordinary degree he reproduced in Portland the earlier work of his distinguished father in St. Louis. He was also a member of the board of directors of the American Unitarian Association from 1894-1900; Commissioner to Japan from the Association in 1903; and a trustee of the Pacific Unitarian School at Berkeley from 1907 to 1918.

Few ministers have had so long, so happy and so honorable a career. He was, in truth, "a citizen minister." He saw the city of his adoption grow from a small frontier town to a handsome, well-ordered city of more than three hundred thousand people, and no other single individual contributed so much as he to the higher life of the community, and perhaps none loved it more. And he loved not only the city, but the glorious land in which it is set. He early built a summer home at Hood River, and witnessed the transformation of that noble valley from a forest wilderness to a vast apple orchard. The Eliot glacier on Mt. Hood is named for him.

In person Dr. Eliot was a man of exceptional charm and of

winning courtesy, of scholarly tastes and poetic temperament, modest and retiring but sturdy and courageous in his convictions, a lover of mankind. While he was still a young man Dr. Horatio Stebbins said he was the wisest man he knew. In 1889 Harvard gave him the honorary degree of Doctor of Divinity in absentia; in 1912 Washington University made him an honorary Doctor of Laws; and in 1915 Reed College conferred on him the degree of Doctor of Letters.

Eight children were born to Dr. and Mrs. Eliot. His eldest son, Rev. William G. Eliot, Jr., succeeded to his father's pulpit in 1906, when Dr. Eliot became minister emeritus. In 1934 the son in turn became minister emeritus. The Portland church is probably unique in having both a father and a son carried on its rolls as living pastors emeriti.

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## WILLIAM WALLACE FENN

1862-1932

William Wallace Fenn was born in Boston on February 12, 1862. He was the only child of William Wallace and Hannah (Osgood) Fenn, who had but recently married and moved to Boston to make a hazard of new fortunes. The father had secured a position as clerk in the store of Cobb, Bates & Yerxa, but died seven weeks after the birth of his son. The mother might have found a home for herself and her child with her people in New Hampshire, and was urged to do so, but she harbored certain ambitions for her little son, and decided to stay in Boston and give the boy the advantage of its schools and colleges. She opened a boarding house on Shawmut Avenue, and by dint of hard work, planning and pinching, managed to support herself and her boy until he was able to assume the duties of the breadwinner. The experience threw mother and son very closely together. Friends were scarce, but were little missed. Each had the other, and that was enough. All the mother's hope and pride were centered on her son; all the son's dependence and

gratitude were concentrated on his brave mother. Her task was to make the living; his task was to apply himself to his books. Neither failed the other. He stood at the head of every class he entered, with the exception of the Harvard class, and he was second in that. This close bond with his mother was perhaps the most cogent of all the facts of his experience, and had its lasting effect on his religious life. He was one of those relentless observers who are never satisfied to "take life as it comes," and think no more about it. He must submit each fact to a thorough scrutiny, discover its meaning, and learn what it had to teach. This habit of translating experience into religious terms gave his religion a peculiar authenticity: it was always something more than an inheritance. It was an original discovery; something that had come alive in his own soul, and hence personally valid and authoritative. Such things as loyalty, gratitude, fidelity to duty and to principle were for him always more than mere pragmatic earth-bound graces. They were eternal values. He had discovered their validity for himself.

Fenn prepared for college in the Boston Latin School, and entered Harvard with the class of '84. He majored in Greek and Latin, and gave himself an excellent knowledge of Hebrew. At graduation he was the class orator. The higher criticism of the Bible had a powerful fascination for him. He entered the Harvard Divinity School, and found his chief interest in New Testament exegesis. One of his most rewarding activities in the Divinity School was helping Professor Thayer in the preparation of the "Greek New Testament Lexicon," a task for which he was well-fitted by his skill in the classics. It was during the years in the Divinity School that he made the change in his denominational preference which brought him to the Unitarian Fellowship. His mother's people were Seventh-Day Baptists; his father's were Trinitarian Congregationalists. His interest in the higher criticism of the Bible coupled with his proficiency in the original languages enabled him to make his own discoveries and draw his own conclusions. The Old Testament became for him a thoroughly human and an exceedingly vivacious book, full of fleeting shades of meaning, covert allusions, plays upon

words, whimsies, humor, pathos and sarcasm. All this is lost to most of us in the English translation, but it waits to reward the enlightened reader with surprise and delight. Reading the Synoptic Gospels with the same skill and open-mindedness, he made the same discovery. The figure of Jesus of Nazareth emerged from the page, a rich, forceful, lovable personality, with a vivid God-consciousness, a passion of human sympathy, a boundless generosity, a rare depth and clarity of thought, a concept of God as a God of Purpose and of man as God's son and fellow-laborer, a conviction that love is the law of life and the condition of survival. Here was a gloriously real figure, a man with a message for his times and all times. That message became in the young student's eyes the authentic Christian religion; and the Unitarians with their avowal that "practical religion, as summed up in the words of Jesus, consists in love to God and love to man," were the only fellowship with which he could affiliate himself without prejudice to his intellectual integrity.

Far from regretting his orthodox upbringing, he was grateful for it to the very end. He felt that it had nurtured in him a spiritual hunger and a moral passion which the less emotional Unitarian frame of mind might never have taught him. In many ways it was an ideal equipment for a parish minister and preacher. His mind was perfectly free to observe, cogitate, and judge, without prejudice or restraint. At the same time, he never lost that habit which many orthodox cults engender of dramatizing his religious convictions into a vivid urgent personal faith, a warm personal relationship to God, a bond of personal intimacy and understanding with Jesus, an earnestness in prayer, an active conscience, and a peremptory sense of moral values. Almost at once he revealed himself a preacher of exceptional power. For all pulpit arts and graces he had nothing but contempt. His sermons were always a thought in motion, each step clearly defined, and the conclusion forcibly driven home. He preached not the comforts but the duties of religion. He was exacting both with himself and his listeners. A certain robustness of mind and temperament was essential for anyone who proposed to hear him, for there was nothing soothing or relax-

ing in the atmosphere when he was in the pulpit. He was a deep, hard, honest, fearless thinker, a singularly strong personality; and very much in earnest. One would never think of him as a "beautiful" preacher; but he was always forceful, often uncomfortable, sometimes magnificent. He had a way of saying unforgettable things, and making lasting impressions.

He graduated from the Harvard Divinity School in 1887, and was promptly ordained and installed as minister of Unity Church, Pittsfield, Massachusetts. Three years was as long as he was permitted to stay in this first parish. In 1890 he was called to the First Unitarian Society of Chicago. Here he served eleven years, and in 1901 was invited to become the Bussey Professor of Theology in the Harvard Divinity School. This position he held for the remainder of his life. For seventeen years he was Dean of the School, following Rev. Francis G. Peabody in that office. He was far too conscientious a man to assume new burdens easily, and each of these changes meant for him a busy period of preparation and readjustment. His appointment to the Bussey Professorship obliged him to turn his attention from New Testament exegesis to the philosophers and theologians. These subjects he handled in no slavish fashion but always as a critic, and in a way to arouse an attitude of personal appraisal and judgment in his students. As he gained confidence in lecturing he never became perfunctory, but broadened his scope and lengthened his stride. He found a great fascination in the dialectics of Edwards and Hopkins, and offered a profitable course in the New England Theology. Towards the end of his life his hobby was reading all the literature of Puritanism he could lay hands on.

His chief contribution to the religious thinking of his times was his idea of Jesus of Nazareth. He presented Jesus as a completely human figure, a sample of humanity at its best, whose every power, quality and spiritual achievement was within the category of things human and hence just as possible for other human creatures as for Jesus. To him, Jesus was not only the Revealer of God to Man, but the Revealer of Man to himself. To look upon Jesus as a glorified scapegoat who bears the bur-

den of man's sins and atones, by his innocent death, for man's guilt, was for Fenn not only utterly false but also utterly craven. Jesus was not a convenient means of escape from the Divine retribution, but an inconvenient standard of manhood and character for each man to accept and follow as best he could. In Jesus man can discover his own potentials. From Jesus man can learn to think of God as infinitely understanding, forgiving, patient, and loving. Most of all, from Jesus man can learn to see life as a unity of purpose; that God has a design for this world—there is an objective, life has a meaning, there is a Kingdom of Heaven to build on earth, and God is waiting for man to reach spiritual maturity and recognize himself as a son of the Most High and enter that bond of loving and eager co-operation with God which was all-compelling in the case of Jesus himself.

Dean Fenn was at his best as a friend and counselor of young men. He could teach them certain valuable qualities: religious faith, true devoutness, intellectual honesty, an objective in life. They learned from him that no man can worship God with a lie on his lips; that not all men can do great things, but that there is greatness in little things faithfully done. He did not turn them all into scholars, but he gave them an idea of what scholarship is. He never talked about money or fame, but he taught them to cultivate character, self-respect, the satisfactions of a conscience at peace with itself, and that a man's greatest effectiveness lies not in what he says or does, but in what he is. Hundreds of grateful young men will carry to their graves the influence of his personality.

In 1890 he married Faith Huntington Fisher. There were five children, one of whom, Dan Huntington Fenn, became a Unitarian minister. His family life was exceedingly happy. He died March 6, 1932, and his body lies buried among his kinsmen in the little graveyard in Weston, Vermont.

At Chicago Mr. Fenn succeeded DAVID UTTER, a well-beloved minister of wide and varied experience. He was born a farmer's son, in Vernon, Ind., on March 21, 1844. Eager for an education, he earned his way through Butler College at Indianapolis and graduated in 1867. Thence he betook himself to the Harvard Divinity School and graduated there in

1871. He was ordained minister of the First Church in Belfast, Me., on October 31, 1871. There he served for three years and there he married the daughter of his predecessor, Rev. Cazneau Palfrey. The young wife was soon to win renown as the authoress of poems that still find place in the anthologies of American verse. In 1875 the young couple enlisted for missionary work and went to what was then Washington Territory. For five years Mr. Utter was a minister-at-large in the Puget Sound region, making his headquarters at Olympia where he organized a church. Then followed three years at Kansas City, eight years at Chicago, three years at Salt Lake City where he was the first minister of the newly organized church, and finally twenty-one years at Denver. He was minister emeritus after 1917 and he died in 1925. Harvard made him a Doctor of Divinity in 1906. He was a man of indomitable energy, a natural leader in social and educational reforms, unflinching in kindness and good will.

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## ELMER SEVERANCE FORBES

1860-1933

Elmer Severance Forbes was born at Westboro, Mass., on September 12, 1860, of an old New England stock that had been eminently serviceable in Massachusetts for ten generations. He graduated at Amherst College in 1881, and entered the ministry of the Protestant Episcopal Church, becoming one of the staff and later the rector of St. John's Church in Jersey City. It was a large parish in a location where many and diverse social problems had to be met and the young clergyman was soon absorbed in matters of poor relief, of housing and hygiene, of the adjustments of family life, and of the care of the delinquent and defective. He was a diligent and cheerful worker in both church and community, but gradually he found himself becoming more interested in the social applications of religion than in the theologies and rituals of the church. When he realized that he no longer believed the creeds, he honorably withdrew from the Episcopalian communion and sought admission to the Unitarian ministry. He quickly won the confidence and affection of his new associates while retaining the good will of many of his former comrades. His rare gifts of mind and heart together with his successful

experience both as a parish minister and as an expert in social work, all pointed to him as the right man to inaugurate the work of the new Department of Community Service of the American Unitarian Association. For twenty-one years, until his retirement in 1929, he administered that department with diligence and fidelity, efficiently representing the interest of Unitarians in social reforms. It was at first a pioneer service, for the Unitarian communion was the earliest of the Protestant churches to initiate such an enterprise and many people had to be persuaded of its importance. Mr. Forbes traveled far and wide and increasingly convinced ministers and people not only that a collective endeavor for social reforms was possible and practical, but also that there was an essential unity of purpose in the Unitarian churches in regard to the application of religious principles to social problems. He organized and addressed many Conferences, gathered and edited the forty or fifty influential and widely distributed pamphlets published as the "Social Service Bulletins"; prepared the volume on the "Social Ideals of a Free Church," counseled with many ministers and committees in regard to their social agencies and activities, represented the Unitarian Fellowship at interdenominational conferences at home and abroad and served on many administrative boards and committees—always judicious, persuasive, attractive. He was not a violent or aggressive reformer, but gentle of speech, courteous and considerate in manner, fraternal in spirit. His judgments were deliberate but no plan for human welfare failed to secure his study and interest, and, if found worthy, his resolute advocacy. He fought error and evil, but always chivalrously.

Elmer Forbes was a man of true spiritual refinement, and at the same time and in the best sense a sensible and practical man of the world. He was eager to apply religious faiths and truths to healthy uses. He was always ready with wise counsel and self-denying service, bold in pleading for unfamiliar reforms and in denouncing popular mistakes and injustices. Kindly and tolerant, he was a charming companion and loyal friend. He died at Plattsburg, N. Y., July 2, 1933.



## JOHN PERKINS FORBES

1855-1910

John Perkins Forbes was born in Middleboro, Massachusetts, March 25, 1855. He attended the public schools of Middleboro, and was, for a time, a pupil in Middleboro Academy. Later the family moved to Westboro, Massachusetts, and there he began the study of law. He soon found that he was not happy in this work, and in 1875 he entered the Harvard Divinity School. When he returned to live in Westboro it was as the chosen minister of the Unitarian Church and there he was ordained in 1878 and there he married the wife who was his loved companion and ardent fellow worker all his life. Five years of happy ministry in the First Parish of Arlington, Massachusetts, followed his three years of service in Westboro, and then in 1887 he was called to the old First Parish in Taunton, Massachusetts. There his powers rapidly developed and in 1898 he was invited to serve the Church of the Saviour in Brooklyn, N. Y. All his experience thus far had been in old New England parishes, but leading this influential church was a challenge which he knew he must accept. He went to Brooklyn in the fall of 1898 and was the minister of the church until his death in the prime of life on April 16, 1910.

John Forbes was a well-read man and had a well-stocked library but he was not a learned scholar. He wrote no books and made no special mark by any epoch-making address or famous deed. He was a friend, a comrade, a fellow worker who could always be trusted for sane counsel and self-denying labor, a man of wholesome, erect, magnanimous nature who rang true in every relation of life. By the brave old wisdom of sincerity, by unaffected good will, by stainless life and public usefulness he won the confidence and affection of the communities in which he successively lived. His was a well-balanced personality, genuinely self-forgetting but, for a cause in which he believed, self-assertive, wide open to enjoyment yet always quick in sympathy for sorrow, responsive to the charm of beauty in nature and art and

literature but with a business sense that shirked no drudgery of detail, a spirit emancipated from dogmatism and pietism but possessed of a natural and healthy reverence. Into the varied activities of his time and place he threw the influence of the sober, righteous and godly life.

John Forbes gave himself, that is, unreservedly to the day-by-day work of a Christian minister. He could say, "This one thing I do." He had an admirable equipment for preaching power. His presence was manly and dignified. He was six feet tall and broad-shouldered. His voice was rich and musical and his gestures varied and graceful. He made the most thorough preparation for every duty, public and private. The conduct of public worship was to him a fine art. Hymns, readings, anthems were all selected with painstaking care. Everything was purposeful, orderly and pertinent. The sermons were direct appeals to conscience and heart. There were no obscurities or subtleties, no technical or professional vocabulary, no mystic raptures, no attempts to solve world problems—everything was lucid, coherent, reasonable. He spoke directly and unaffectedly about the abounding joys and the grateful duties of the Christian life. In person, in discourse, in spirit, he illustrated the excellence of his favorite theme, "the grace of Jesus Christ."

Here was a true leader in the things of the spirit and at the same time and in the best sense a man of the world. He had marked executive ability and could be relied on for good judgment, sagacious planning and discerning foresight. His mind was open and alert but he was temperamentally conservative, equally removed from tame attachment to mere traditionary thoughts and ways and from the mood of reckless innovation. He served efficiently as an officer or director in a number of civic organizations, and he was a diligent and reliable member of the Board of Directors of the American Unitarian Association. His decisions were fair and impartial, his speech good-tempered, his unflinching courtesy not an outward show but a real attribute of spirit. He did not like controversy but had a genius for pointing out the comprehensive and healing principles that reconciled

disputants in one wider view. Nothing was ever said in intolerance or pettiness and he never sharpened an argument with a taunt. He did not fight error and evil with scornful and contemptuous words but he knew how to overcome evil with good.

His gift of influence appeared conspicuously in his capacity to inspire high-minded young men to wish to be what he was and to serve as he served. By mere force of persuasive example he led a number of men to choose the ministry for a life work. He revered his own calling and delighted in its opportunities. He was zealous for the honor of his church and his communion. His only son, Roger Forbes, followed him into the ministry and was the much beloved minister of the churches in Dorchester, Mass., and Germantown, Pa. They were more like brothers than father and son. Both had the genuine modesty of men who live in the presence of aims greater than they can achieve, and thus delicacy of feeling and disinterested good will marked all their intercourse with their fellow men. By genial friendliness and appreciative sympathy and sagacious counsel they turned the dry deserts of experience into verdure and fruitfulness and in the valleys of despondency they opened springs of living water.

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## PAUL REVERE FROTHINGHAM

1864-1926

Dr. Frothingham inherited the best traditions of New England thought and life. His forebears were ministers, teachers, and public leaders back to Elder William Brewster of the Plymouth Company, and he had no less than four ancestors who came over in the *Mayflower*. Dr. Nathaniel Langdon Frothingham, for thirty-five years minister of the First Church in Boston, was his grandfather, and on his mother's side his grandfather was Dr. William P. Lunt, minister of the First Parish in Quincy. He was born in Jamaica Plain, July 6, 1864, graduated at Harvard in 1886 and from the Divinity School in 1889. In Octo-

ber of that year he was ordained as assistant to the Rev. William J. Potter \* of the First Congregational Church in New Bedford and soon succeeded to the pastorate of that church. In 1900 he became minister of the famous Arlington Street Church in Boston, and there he labored with ever-increasing power and influence until his sudden death on November 27, 1926.

It was singularly appropriate that he should serve for twenty-six years in the church renowned by the ministries of Channing and Gannett, Ware and Herford. There his congregations were substantial and included many people of influence in the community—governors, mayors, judges, teachers, and men of large affairs. By natural inheritance Frothingham accepted and avowed Channing's principles and ideals though not his precise opinions. He built on sound and unshaken foundations. At the time he had the complete courage of his own convictions, neither accepting old ideas for the sake of conformity nor advocating new ideas for love of novelty.

Dr. Frothingham was fortunate not only in his inheritances but in all the conditions of his life. While still a young man, he won high reputation and recognition in his profession. He was happy in his home. He lived among admiring friends. He had in eminent degree the kindly common sense and generous heart that Americans demand in their trusted leaders. Simplicity, sincerity, fearlessness, and reverence were the traits that made his distinctive personality.

Frothingham had, by inheritance, by temperament, and training, the instincts and habits of a gentleman and a scholar. His family background, his education, his native tastes and aptitudes, his wide reading, his acquaintance with the scenes and peoples of many lands, all contributed to make him a highly cultivated man, appreciative, versatile, and resourceful. In him virility was joined with refinement, geniality linked with self-respect, contempt for hypocrisy and meanness interwoven with quick human sympathies and love of the beautiful and true.

Frothingham took life in a large way and gave guidance to a variety of good enterprises. He belonged to many clubs and

\* See Volume III, p. 303.

societies, served for two terms as an Overseer of Harvard, and was for many years a member of the Board of Preachers. He was an influential member of the Board of Directors of the American Unitarian Association and a trusted officer in the educational and philanthropic institutions of his city. He was the author of several noteworthy volumes of sermons and wrote an admirable biography of his great-uncle, Edward Everett. With Mrs. Frothingham he often spent his summer vacations in Europe where he made many friends. He was always an ardent internationalist and an eager advocate of democratic principles. He was continually seeking and commending, in straightforward and farseeing fashion, intelligent and profitable ways of dealing with contemporary problems in both church and state. One could always look to him for good counsel and effective co-operation.

He was a man whose speech and influence were eminently cleansing and stimulating. There was reasoned judgment united with a love of the beautiful and at times with passionate ardor for a cause in which he believed. He rejoiced to live in a creative and prophetic time, and in manly, rational, wholesome fashion he dedicated his life to certain compelling ideals. In his whole make-up he was the highbred radical, "a silver weapon with an edge of steel." There was about him a bracing sense of reliability and sanity and preparedness. He could be learned without being dull; he could be zealous without being fanatical; he could be both accurate and ardent. His sermons were polished, graceful, graphic, oftèn picturesque in imagery. He had a kind of instinct for essential truth and a power to discriminate between the fitful and the permanent. He was never tempted to court a showy eloquence and there were no loose ends in his thinking. No one ever accused him of moral timidity. The character of the man multiplied and projected the ideas. The refinement and precision of his thought proceeded from the discipline and elevation of his nature. He incarnated the good sense, the public spirit, the practical idealism of the community he loved. The man was the embodiment of the message.

One can say of Frothingham, as he said of his great predeces-

sor, Channing, "The love of order was mingled in him with the craving for progress. Justice and liberty entered into the very fibre of his being."

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## WILLIAM CHANNING GANNETT

1840-1923

William Channing Gannett, born in Boston on March 13, 1840, was named after, and christened by, William Ellery Channing, the "founder of American Unitarianism." His father, Ezra Stiles Gannett,\* had gone from the Harvard Divinity School to be Dr. Channing's associate, and in 1842 became his successor at the old Federal Street Church (now the Arlington Street Church) in Boston. Ezra Stiles Gannett was one of the founders of the American Unitarian Association, its first secretary, and later its president. Thus William Channing Gannett grew up in the temple of Boston Unitarianism. His grandfather Caleb had also been a New England minister, and through Caleb's wife the clerical heritage went back three more generations. Boston was also the home of William Channing Gannett's mother, Anna Linzee Tilden, who died in 1846, too soon to influence her son's life, except that he must have owed to her his strains of poetry and humor.

After graduation from Harvard College in 1860, he taught school for a year in Newport, R. I. His letters of the period betray both his indecision and the New England conscience which beset him all his life. He thought he was a poor teacher and unfit for either business or the law. He doubted his worthiness for the ministry. Nevertheless he entered the Harvard Divinity School in the following year—then left it in mid-term to join the first party sent by the New England Freedmen's Society to the sea islands of South Carolina. There several thousand freed slaves were half-starving; it was the New Englanders' task to feed and clothe them, get them to work, market their product,

\* See Volume III, p. 138.

open schools—to demonstrate that illiterate black freedmen would work without the incentive of the lash. It was a tough pioneer job; many left it after a few months. Young Gannett managed several plantations and organized a school. Despite bouts of malaria he made good, and stayed four years. It was the richest experience of his life, he felt, and he planned to devote his life to the freedmen. But his father's ill health brought him back to Boston.

He accompanied his father to Europe in 1865, remaining for a year of study. Slowly he made up his mind for the ministry. Graduating from the Divinity School in 1868, he at once faced West. His first parish was at Milwaukee, then a Western town of muddy streets and wooden sidewalks where a minister rode horseback to make his parish calls. In 1871 he returned East to be near his father (who died that year), taking a parish in East Lexington, and he subsequently devoted several years to writing "Ezra Stiles Gannett," a biography which includes chapters that are still a classic history of the evolution of American Unitarianism. That filial task completed, Gannett again turned to the West. He was minister of Unity Church in St. Paul from 1877 to 1883, then for four years served as a sort of minister-at-large for the Western Unitarian Conference, beside writing Sunday-school lessons and study outlines. Upon his marriage in 1887 (to Mary Thorn Lewis, a birthright Quaker from Philadelphia, who became a kind of associate pastor with him), he settled in the Hinsdale, Ill., parish. In 1889 he moved to Rochester, N. Y., and lived there, as pastor until 1908, and as pastor emeritus until his death in December, 1923.

William Channing Gannett could not, of course, remember his godfather, Dr. Channing, who had died when he was two years old, but he had grown up in Channing's living memory. Emerson he met face to face, and in college days he often walked in to Boston to hear Theodore Parker preach. These three were his major prophets all his life, topics for his sermons and study classes, inspiration of his thought. Like Channing, he was all his life a rationalist-mystic. He early accepted Emerson's transcendentalist doctrine of the immanence of God in the blowing

clover and in the soul of every man. To him, as to Emerson, Jesus was "one man true to what is in you and me." He had, with Theodore Parker, an historical awareness that the heresies of one age become the orthodoxies of the next, and at moments he was, like Parker, a passionate reformer.

His father had not been an abolitionist; he was. All his life any challenge to the Negro's dignity as a human being aroused him. Even in his Milwaukee days he was a strong woman suffragist. In Rochester Susan B. Anthony was a member of his congregation, and an intimate friend. With her he worked for years to have women admitted to the then exclusively male University of Rochester; she pledged her life insurance, he and his wife their house, to complete the necessary fund.

But he was primarily a parish minister. He was never a dramatic preacher, though some of his thoughtful sermons were reprinted, in America and abroad, in English and in German, in many tens of thousands. He was a born teacher, with a rare capacity to draw his listeners into personal expression. The ever-inquiring clarity of his own mind and the shining integrity of his character left a profound impression on all his parishioners.

Three Unitarian ministers were his lifelong friends and co-workers. To John White Chadwick of Brooklyn many of his poems were dedicated. With Jenkin Lloyd Jones of Chicago he published in 1877 a collection of sermons, "The Faith That Makes Faithful," and, with Jones in 1882, he founded *Unity* as an organ of Western religious "radicalism." With Frederick Lucian Hosmer he published three series of poems—"The Thought of God"—the first series in 1885, a second in 1894 and a third in 1918. With Hosmer also he edited "Unity Hymns and Chorals" (1880; revised edition, 1911; James Vila Blake was a coeditor of the first edition), in which, after the manner of Samuel Longfellow, they adapted and rewrote orthodox hymns and lay poems for the liberal churches, thereby offending some who believed in sticking to the original texts.

Jenkin Lloyd Jones was also his ally in the "Western Issue" which once caused some commotion among American Unitarians. At the Cincinnati meeting of the Western Unitarian Conference



in 1886, Mr. Gannett proposed the resolution that "the Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and righteousness and love in the world." The fact that no mention was made of the Christian heritage or allegiance annoyed some conservative Unitarians. But with passing years such things are forgotten and the summary of "Things commonly believed among us," which, when Mr. Gannett proposed it at Cincinnati had seemed dangerously radical, was later circulated with approval by the Unitarian Association. The words are still familiar: "Freedom, the method in religion, in place of Authority; Fellowship, the spirit in religion, in place of Sectarianism; Character, the test in religion, in place of Ritual or Creed; Service, or Salvation of Others, the aim in religion, in place of Salvation of Self." This was the free goal of his Channing-Emerson-Parker background.

It was characteristic of Mr. Gannett that when the Ministerial Alliance in Rochester, after considerable debate, voted to admit the Universalist and Unitarian ministers to its ranks, he could not feel free to do so unless the Alliance would also welcome Rabbi Max Landsberg of the Temple Berith Kodesh. (The Temple and the Unitarian Church had shared joint Thanksgiving services even before Mr. Gannett went to Rochester. In his days their members organized together the Boys' Evening Home, a newsboys' settlement in the building since enlarged and christened Gannett House.) To Mr. Gannett the "fundamental" in the Unitarian tradition in which he lived was always its constantly expanding horizon.

His hymns long ago crossed denominational lines in the hymn-books. "Bring O morn thy music," modern words to replace the evangelical text set to "Nicaea," is probably the most widely sung today; "The Stream of Faith," beginning, "From heart to heart, from creed to creed, The hidden river runs," may be most characteristic. Of his sermons, "Blessed Be Drudgery" (a product of his first year in the pulpit) was most widely reprinted; "The House Beautiful" (whose inspiration is still recognized by the popular magazine which uses its title) perhaps has most contemporary life. His Sunday-school lessons, analyzing the

evolution of religion and of Bible literature, were widely used and so were his outlines for study classes in Emerson, Browning, Dante, Wordsworth and the elder New England poets. His scholarly studies of Unitarianism, beginning in the biography of his father and culminating in his book on "Francis David: Founder and Martyr of Unitarianism in Hungary" (1914) still have value.

He was a rarely modest man, friendly if somewhat shy (possibly his lifelong deafness contributed to that), with, especially in his later years, when his full beard was snowy white and his old-fashioned ear trumpet was ever in hand, an impressive, radiant personality. Dr. Crothers, who succeeded him in St. Paul, called him a "poet-preacher," and remarked that a quarter century after Gannett had given up his six years' charge, the St. Paul parish was still known as "Mr. Gannett's church." His Rochester colleague, Rabbi Landsberg, called him the greatest teacher of practical religion he had ever met, adding "Dr. Gannett could teach by his very presence. He was a man of power who spoke with authority." Harvard gave him the honorary degree of S.T.D. in 1908, in the last group of honorary degrees conferred by President Eliot.

At Rochester Dr. Gannett succeeded NEWTON MANN who was born at Cazenovia, N. Y., January 16, 1836, the son of Darwin H. and Cordelia (Newton) Mann. He was the descendant of sturdy New England ancestors who had settled in Massachusetts before 1644. When he was twelve years of age the death of his father thrust heavy responsibilities upon him, but in spite of his burdens he persevered in his studies, graduated from Cazenovia Academy and ultimately become a thorough scholar. At the outbreak of the Civil War he was appointed head of the Western Sanitary Commission, with which he served until the end of the war. He then entered the Unitarian ministry, and in 1865 organized the Unitarian Church in Kenosha, Wis., where he was ordained and where he served for three years. Then followed a pastorate of two years in Troy, N. Y., and in 1870 he accepted a call to Rochester, where he remained eighteen years. His last charge was at Omaha, Neb., where for twenty years he ministered to a substantial congregation. Mr. Mann lived in the stirring times when evolution was a subject of keen discussion in the churches and for years his sermons were printed in the public press. He was also a trenchant writer and among other books published in 1905 the "Evolution of a Great Lit-

erature," one of the best books setting forth the results of the higher criticism of the Bible. It provided for the general reader the conclusions of the students of the Bible about the dates, authorship, composition and purposes of the books. It traced "the growth of a people's literature and its gradual elevation in spirituality and power." In 1912 Mr. Mann married the Rev. Rowena Morse and moved to Chicago where she was and continued to be the minister of the Third Unitarian Church. He lived to be ninety, pursuing his studies and enjoying the friends who appreciated his gifts of mind and heart. He died at Chicago July 25, 1926.

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## AUSTIN SAMUEL GARVER

1849-1918

Austin Samuel Garver was born in Scotland, Pennsylvania, on December 12, 1849, and died in Worcester, Massachusetts, on June 20, 1918. He graduated from the Andover Theological School in 1871, and in the following year was ordained to the Congregational ministry. For eight years he remained in that communion and then, desiring a larger freedom, he transferred his allegiance to the Unitarian fellowship. For five years he served the church in Hopedale, Massachusetts, whence he was called to the Second Parish (First Unitarian Church) in Worcester. For twenty-five years he labored there with un-failing fidelity, and upon retiring from the active ministry he was made pastor emeritus. To the day of his death he continued to serve both the church and the city that he loved. In 1881 he married Sarah C. Brackett, of Braintree, who contributed much to the charm and hospitality of his home.

A perusal of the bulky scrapbooks containing extracts from his sermons, programs of Conferences and other gatherings, and letters which he had received during the twenty-five years of his ministry in Worcester, reveals something of the esteem in which he was held not only by the men, women and children of his parish, but by his brethren in the ministry and multitudes of his fellow citizens. That his ability was widely recognized is established by the fact that he was sought after for such important positions as Secretary of the American Unitarian Association, as

colleague to Edward Everett Hale, and as President of the Meadville Theological School. But his heart was in Worcester and nothing could induce him to leave the Second Parish.

No one who ever heard Mr. Garver preach or read the all too few of his printed sermons can fail to be impressed by their lucidity and sincerity. While the manner of his preaching was quiet, it was a quietness charged with passion. Without a particle of sensationalism he was a fearless and forceful preacher. In uprooting things that are bad he was a radical; in preserving things that are good he was a conservative.

Next to Mr. Garver's passion for the truth was his love of the beautiful. To him art was the handmaiden of religion and the holiness of beauty was as sacred as the beauty of holiness. He was one of the first, if not the very first, to introduce the use of pictures in the Church School. He traveled widely and made the acquaintance of the art treasures of the world. Through his love of beauty he became interested in the Art Museum of the city of Worcester, and in due time was chosen its President. He served also as President of the Worcester Art Society and as a member of the Public School Art League.

Next to his influence in the religious and artistic interests of the community was his concern for education. Early in his ministry in Worcester he became conspicuous because of some trenchant criticisms of the administration of the Public Schools. He was soon called upon to lend a hand in reforming the school system. He was elected to the School Committee and for thirteen years in that capacity rendered invaluable service to the children of the city. His wisdom and experience were also availed of by his election to be a trustee of Clark University, of the Worcester Polytechnic Institute and of Leicester Academy. His interest in historical research is attested by his membership in the American Antiquarian Society.

Nor was Mr. Garver's interest confined to the church he served for a quarter of a century, to the schools or the Art Museum. One cannot peruse the multitude of letters he received without realizing the large-heartedness and wide-spreading sympathies of the man. In the words of one of his associates: "He was

a lovable man and endeared himself to everyone with whom he came in contact. . . . He loved children and his fellowmen; he was a friend of everyone and everyone was his friend." Especially his brethren in the ministry had reason to feel his friendly spirit. Scarcely a year passed that the Worcester Association of Ministers was not invited to his hospitable home and delightfully entertained. Moreover, he was ever ready to listen to a comrade's troubles and give him comfort and courage. Many times throughout his ministry was the worth of Mr. Garver's service recognized by his friends and parishioners. But the climax of their esteem was expressed, after he had served the Second Parish in Worcester for a period of twenty years, in a letter which was handed to him in behalf of the Church by his parishioner and friend Stephen Salisbury, and which reads in part as follows:

"Your entire parish, one and all, send you most sincere and affectionate greetings upon the twentieth anniversary of your connection with our church. From the moment that you assumed the responsibilities of your difficult office, we became aware of the beautiful qualities of mind and heart that you possess, the sincerity, truthfulness, and disinterestedness of your character, the refinement of your cultivated intellect, and your persistent devotion to what you deemed right and best for our true interest and for the good of the community.

"We regard with great satisfaction the love of art and poetry that has manifested itself so noticeably in your connection with our civic and social life. Your efforts to create and encourage a correct taste for the beautiful and true in literature and art, and your careful preparation as a leader in art studies, has made you an authority in these matters, and has helped very much to promote an interest in the whole domain of art in our city.

"The high quality of your discourses and their application to the individual needs of your parishioners, and the beautiful diction and finish of all your public utterances, have created in us great admiration for your acknowledged influence among men of every variety of belief, as well as in the councils of the liberal faith."

For the last eight years of his life, though relieved of parish responsibilities, he continued, like his Master, going about doing good. On the day that he died he had conducted the funeral service for a venerable friend in a neighboring town and was on his way to the graduating exercises of Clark University. Wrote President G. Stanley Hall, "I believe I was the last person to speak to him on that fatal Commencement Day. I had scarcely turned away from him when he fell."

Associated with Mr. Garver in Worcester was CALVIN STEBBINS who was born in South Wilbraham, now Hampden, Mass., April 22, 1837. Brought up on a farm, he had a farmer boy's knowledge and skill, and wherever he lived, his garden, tilled, planted, and tended by himself, was always one of his great satisfactions. He attended Phillips Exeter Academy, graduated from Amherst College in 1862, and studied at the Harvard Divinity School. He left the Divinity School before graduation, and on April 2, 1865, he was ordained as an evangelist at the South Congregational Church in Boston, of which Edward Everett Hale was the minister. He went immediately to Charleston, S. C., and during the first months of the reconstruction period he was the minister of the Unitarian church in that city. Settlements followed in Chicopee and Marlboro, Mass., Detroit, Mich., Andover and Lebanon, N. H., Worcester, Mass., and finally Framingham, where he died on December 30, 1921.

His most rewarding pastorate was during the twelve years (1886-1898) that he served the Church of the Unity in Worcester, but he habitually left his successive charges stronger than he found them. He had a stalwart figure, a virile personality, and was a powerful preacher of spiritual religion. He was a great student of history, and his sermons were almost always illuminated by some dramatic event in history told in such a way as to hold attention and never to be forgotten.

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## EDWARD EVERETT HALE

1822-1909

No one who ever saw Edward Everett Hale could possibly forget him. No one who knew him could fail to be impressed by his personality. Physically he was a big man. He was built on generous lines and his head was Homeric. He was large, too, in his grasp of things. In all his outlooks he enjoyed a

wide horizon. It was written of him that "Probably no man in America aroused and stimulated so many minds as Hale, and his personal popularity was unbounded."

Edward Everett Hale was born in Boston on April 3, 1822, and through a long line of distinguished ancestors he inherited the finest qualities of the New England character. Nathan Hale, the patriot who died regretting only that "he had but one life to give for his country," was his great-uncle. His mother, Sarah Prescott Everett, was the daughter of the Rev. Oliver Everett and the sister of Edward Everett for whom her son was named. At nine years of age he entered the Boston Latin School, and at thirteen he entered Harvard College. He was the youngest member of the Class of 1839, and he outlived all his classmates.

One of the controlling influences in his career is to be found in the fact that his father was the editor of a newspaper, and Dr. Hale once said of himself that he was "cradled in the sheets of the *Boston Daily Advertiser*." He began to work for the paper in his boyhood, both gathering news and setting type. Journalism requires haste in preparation rather than careful statement or precision of detail. Partly because of his early journalistic training, Dr. Hale was always ready to write upon a great variety of subjects and he was always reporting, editing and publishing. All his life he contributed timely and cogent articles on every sort of subject to the periodicals of his day—the *North American Review*, the *Atlantic Monthly*, the *Christian Register*, the *Outlook*, and many more. He was for several years editor of the *Christian Examiner* and for its entire lifetime editor of *Old and New*, a magazine that he created and sustained. Every public occasion called for his presence and his kindling words. Although he was always a temperance advocate, few public dinners were complete without the wine of his discourse. His speech had a ready conversational flow, but often rose into impassioned eloquence.

In college Hale found his place naturally in the literary set, won two Bowdoin prizes, graduated second in his class, and was the Class Poet. He did not go to the Divinity School but pre-

pared for the ministry by teaching in the Boston Latin School and by reading and studying under the direction of his minister, Dr. Lothrop, and the Rev. John G. Palfrey.

His passion to be helpful appeared early, for in his junior year at college his diary has this entry: "I went to the Poor House to see our old Goody who has had a stroke of palsy." One wonders how many of his classmates rooming in that college building went to see the paralyzed old woman who had made their beds and swept their rooms. For more than seventy years after that little considerate act, Hale was consistently going to all sorts of out-of-the-way places and wherever people needed help and cheer.

Hale was licensed to preach by the Boston Association of Ministers and in 1846 was settled in the Church of the Unity in Worcester. There began his long and fruitful intimacy with Senator George F. Hoar. Ten years later he took charge of the South Congregational Church in Boston and remained the minister, and minister emeritus, for fifty-three years. Early in his ministry a new church was built, and his congregation was one of the largest in Boston.

Dr. Hale was equally a prophet of pure Christianity, a social reformer and a man of letters. He was inherently versatile, unceasingly active, and instinctively disposed to acts of helpfulness. It was as natural to him to want to help a fellow creature as it was to write a story or preach a sermon. He did all three things with spontaneous ease, and he did them all three at the same time.

In 1852 Mr. Hale married Emily Perkins, a granddaughter of Lyman Beecher, and they had a large family of brilliant children. The hospitable house was open to all sorts and conditions of people, regardless of race or color.

Needless to say that Dr. Hale possessed exceptional physical vigor. He never had any limitations of weakness or illness. His intellectual energy too was ceaseless and ran riot through every realm. In spite of his incessant service in the ministry, Dr. Hale was constantly busy as an author. Pens and paper were his playthings. The little book "A Man Without a Coun-



try," made his literary reputation and still continues the most popular and famous story that he ever wrote. So vivid is the imaginary tale that it was generally accepted as historic. In his own opinion the best of his stories was "In His Name." It tells, as no formal sermon can tell, how the Christian persuasions re-enforce the natural promptings of men's hearts. The story "Ten Times One Is Ten" resulted in the formation of scores of "Harry Wadsworth Clubs" and "Look-up Legions" and his motto for them has an enduring imperative: "Look up and not down; Look out and not in; Look forward and not back: and Lend a Hand." His historical writings were animated and picturesque, but he cared more for the general sweep of events than for accuracy in detail. He made history interesting but not always precise as to facts. He believed in original sources, but he was in too much of a hurry to seek for them. In his later years he loved to remember and record the memories of his youth, and to write biographies of the people he had loved.

But to many people Dr. Hale was more than minister or man of letters. He was first and foremost a philanthropist. He championed all sorts of reform movements; every sphere of human welfare knew his leadership; and in all his plans he was constructive and optimistic. He believed that a Christian minister's first function was to engage in Christian work. He was not a violent or critical censor of wrong but a day-by-day worker for the right. He was a general practitioner rather than a specialist—a friend of all good movements. He was "not an abolitionist, nor a prohibitionist, nor a socialist, nor was he enrolled in the ranks of their opponents." He did not belong to any organized body of reformers except the Christian Church.

There was one conspicuous exception to this rule. As early as 1871 he published in *Old and New* an article on "The United States of Europe," and in 1885 he began to preach about the need for a Supreme Court of the Nations. In 1889 in the course of a sermon called "The Twentieth Century" he went into the details of his proposal for a permanent International Tribunal. This plan and prophecy he repeated frequently, and

he got people all over the country familiar with the thought and the principle. He started a little paper, *The Peace Crusade*, and he sent monthly broadsides to hundreds of newspaper offices all advocating the "Confederacy of the World." He was thirty years ahead of his time and did not live to see his prophecy fulfilled. The international court was finally organized in the centennial year of its prophet.

Many were the public duties entrusted to Dr. Hale. He served two terms as an Overseer of Harvard College and was a member of the first Board of Preachers to the University. Honorary degrees came to him from many colleges. In 1903 he was appointed Chaplain to the United States Senate and spent the winters of his latter years in Washington. In his hands the office of Chaplain took on a dignity and significance it never had before. The prayers were unconventional, familiar and impressive. He was always an outspoken Unitarian and he had an intense loyalty to the Congregational tradition. The Pilgrim Covenant was his sufficient creed.

Dr. Hale continued in unabated vigor of body, mind and spirit until his death, sitting in his library at his home in Roxbury, on June 10, 1909.

EDWARD HALE was ordained Associate Minister with Dr. Edward Everett Hale by the South Congregational (Unitarian) Church, Boston, on October 14, 1886. Mr. Hale was born in Northampton, Massachusetts, on February 22, 1858, the son of William Bainbridge and Amelia Porter Hale. He prepared for college at Phillips Exeter Academy, New Hampshire, and received his A.B. from Harvard with the Class of 1879. After two years in Italy and after early study in architecture he entered the Harvard Divinity School, receiving the degree of S.T.B. in 1886. On April 2, 1891, he became the first minister of the First Unitarian Church of Essex County, in Orange, New Jersey, where he remained until July 1, 1897. From October 3, 1897, until his death, March 27, 1918, he was minister of the First Church in Chestnut Hill, Massachusetts. In Orange he was the architect of the first church building; and in Chestnut Hill he worked closely with the architect of a new church. In 1888, while in Orange, he became Assistant and later Assistant Professor of Homiletics in the Harvard Divinity School, teaching there until 1906. On June 19, 1889, he married Emily Jose Milliken of Boston; there were two children, Emily Hale and William Peabody Hale.

Mr. Hale had a clear, orderly, scholarly mind, which led to the offer of Principalship of his own preparatory school in Exeter; and to the Presidency of the Meadville Theological School. He was endowed with a devout spiritual nature and the instinct of true pastoral care for the churches he served; a gift which was transmitted to and most gratefully recognized by the many students who came under his homiletical inspiration.

Dr. Charles Carroll Everett was Professor of Theology in the Harvard Divinity School from 1869 and Dean from 1878 to 1900, where his lectures marked a definite epoch in the theological life of the School. Unfortunately he never left manuscripts of his lectures. To Mr. Hale was given the task of preserving and editing the work of Dr. Everett. The first book was published by Harvard College with the title, "The Psychological Elements of Religious Faith" (Macmillan, 1902). A much fuller course was also published by the college, "Theism and the Christian Faith" (Macmillan, 1909), comprising some ninety lectures whose treatment had varied from year to year. All this material had to be collected from students' notes, from memory and brief records. To this work Mr. Hale brought understanding, judgment and consecrated labor.

EDWARD CUMMINGS was the son of Edward Norris and Lucretia Frances (Merrill) Cummings and was born at Colebrook, N. H., April 20, 1861. He received his A.B. at Harvard in 1883 and A.M. in 1885. Then followed three years of sociological study in Europe as the first incumbent of the Robert Treat Paine Fellowship in Social Science. The most significant episode in his study of European economic conditions and philanthropic agencies was his year's residence at Toynbee Hall in East London, where Canon Barnett was doing his brave pioneering work. He came home to take up teaching at Harvard, first as instructor in economics and then (1893-1900) as Assistant Professor of sociology. During this period he was one of the editors of the *Quarterly Journal of Economics*.

He had long been attracted to the ministry and in 1900 he was ordained and became the assistant of Dr. Hale. The relations of the older and the younger man were most cordial and co-operative and when Dr. Hale died Mr. Cummings became his successor. In 1925 the church was merged with the historic First Church and Mr. Cummings became minister emeritus.

He was a lifelong servant of good causes, a lover of justice, of his country, and of mankind. He died on November 2, 1926.

## BROOKE HERFORD

1830-1903

Brooke Herford was unique in the following that he won, and the service that he rendered both in England and in the United States. Born in 1830 in the town of Altrincham, England, he filled seventy-three years with a zest for living, blessed many people with his spiritual insight and practical common sense, lent his organizing genius to many worthy causes, secular and religious, and left behind him countless admirers who remembered him as a beloved friend and a heartening preacher.

Brooke was the eighth child and youngest son of John and Sarah Herford. His mother died when he was only about two years old. She had already exercised a wide influence as a teacher and endowed her children with many fine qualities and talents. She was the daughter of Edward Smith of Birmingham, who was a member of the Unitarian church where Dr. Joseph Priestley ministered, and from which he was driven by a riotous mob in 1791. The father, John Herford, was a merchant, vigorous and enterprising. Brooke received his earliest education in Manchester at the school of an eminent scholar and Unitarian minister, the Rev. John Rely Beard. At fourteen he left school and went into his father's countinghouse, where he remained for four years. He always claimed that this experience in business did more to make a man of him, "a man as the foundation of a minister, than all the special training of the Divinity course at College." Soon he was busy in the Sunday School, and also at Mosley Street Mission School, and his first profoundly influential friendship had been formed, that with Philip Carpenter, then minister at Warrington. Carpenter discussed everything with him and got him to thinking about becoming a minister. His father gave him no encouragement at first, and rather ridiculed the whole idea. He did not make the break right away, but continuing in the countinghouse, spent his spare hours diligently trying to prepare himself for college. Presently he met two more people, destined to influence his life

very greatly. The first was Travers Madge, who had come to assume general direction of the Mosley Street School and who shared his most intimate thoughts with young Herford. Madge's piety and unselfishness made a deep impression upon Brooke and confirmed his desire to enter the ministry.

At eighteen he entered Manchester New College, now at Oxford but then at Manchester, where he found a truly liberal spirit. He lived a frugal life, and perseveringly prepared himself for preaching and the parish ministry, feeling particularly blessed by the presence of such men as James Martineau and Francis William Newman. At twenty-one he started preaching regularly at Todmorden in Yorkshire and, as the college authorities could not sanction this arrangement, he decided to withdraw from the college and become the settled minister of the church. He came into close contact with the working people, and befriended their interests, but he was also courageous and quick to rebuke the labor organizers when they resorted to violence.

The second person who, after Travers Madge, influenced Brooke Herford's life profoundly was Hannah Hankinson. They were married in 1852—after he had been six months at Todmorden—and she became his true helpmate, sharing with him both his struggles and his triumphs. They were both strong personalities, but they enjoyed a perfectly harmonious relationship with each other, and provided a happy home for nine children. Sometimes when he could not give as much help financially as he wished to to chapels and societies that were soliciting aid, he would say, "I have contributed nine little Unitarians to the cause, and I can't afford much more." As it turned out, that was a very substantial contribution.

Together Mr. and Mrs. Herford wrought at Todmorden for five years, with a salary probably equivalent to about a thousand dollars a year. Their next charge was at the Upper Chapel, in the busy manufacturing city of Sheffield, a parish deservedly proud of its history, and of its social standing in the community. Here Mr. Herford developed into the powerful personality for which he was later known, and here he preached as good sermons, it is said, as were ever put out in his maturer years. He

became active in denominational as well as community affairs, but never neglected his very careful pulpit preparation. While in Sheffield he carried on missionary work extensively in the nearby Yorkshire villages, and organized a band of lay preachers to help him. Some of these laymen later became ministers themselves; they were but the first of many young men whom he started, steered, or quickened in this direction.

After a pastorate of nine years—he held the conviction that no minister ought to remain in any parish more than ten years—he resigned a pastorate in which he had been eminently successful and moved to a parish where he would receive a smaller salary than he had been getting at Sheffield, though probably a larger field of service. The new parish was the Strangeways Free Church in Manchester. There he spent eleven fruitful years. He was engrossed in his immediate tasks, but also was tutor at the Home Missionary College, a champion of social justice in the community, and editor by conscription of a history of Lancashire, while the frugal little home continued to overflow with hospitality. Toward the end of these eleven years his health began to break. Then it was upon the advice of a Yorkshireman, Robert Collyer, then minister of Unity Church in Chicago, that the congregation of the Church of the Messiah asked Brooke Herford to come across the sea. It was a painful and somewhat hazardous move but Brooke Herford soon took delight in the vigor and vitality of Chicago and in the enterprise and breezy frankness of the people. He enjoyed his ministry there and was vastly successful in the task of presenting the truths and principles of religion to a mixed and migratory congregation bent largely upon worldly success. He had been there almost seven years when he received a call from the Arlington Street Church in Boston. It offered him a somewhat more comfortable life, which he did not want but which would do him no harm, and to enter into the tradition of Channing and Gannett was an invitation he could not refuse. The settlement was fortunate for Boston also. Two blocks from Arlington Street, Phillips Brooks was at the zenith of his power and fame at Trinity Church. Equally near by was George A. Gordon at

the new Old South Church. Brooke Herford was a worthy member of this trio and they worked intimately and happily together.

Herford preached twice every Sunday with the large auditorium of the Church often so full that people were sitting on the pulpit stairs. Occasionally, to be sure, some of the people at the Vesper Service would get up to leave as the musical program ended, and just before the sermon began. Once, as this happened, Mr. Herford said from the pulpit, "Let us suspend our Service for a moment, until those children who cannot sit for an hour have left the Church." He preached also upon innumerable special occasions, and was in wide demand. He was one of the original members of the Board of Preachers at Harvard University, and the university awarded him an honorary degree of Doctor of Divinity. He served as a member of the Board of Directors of the American Unitarian Association, and as an officer of the old National Conference of Unitarian and Other Christian Churches, and he originated the exceedingly useful Church Building Loan Fund. He never disguised his Unitarianism, but he always stood in sympathetic relations with liberal orthodoxy. He was particularly concerned with bringing the right and left wings of Congregationalism closer together.

During his Boston pastorate he had long summer vacations. He and his family, when they did not go abroad, went out to Wayland where they had acquired a home. Here, "far from the madding crowd," they were refreshed and reinvigorated. They began each day in the cozy breakfast room, with vines and flowers hanging outside the windows, by meeting together, parents and children in prayer, so devout and tender that a stranger could hardly listen to it without tears. But the days were filled with gayety as well as with reverence; the children had their charades—there were poets, actors, and philosophers among them—and their music and their merriment. One parishioner sent Dr. Herford a cow for the summer, and another a horse. He was proud of his garden and his orchard, and worked well with his hands on any practical project. Friends, in the city and in the country, were always pouring in and out.

His Boston pastorate was the longest that he held except for Manchester, though a few months short of ten years' duration. In spite of the comforts that he enjoyed, the weight of the burdens began to tell on his health. It was evident that both he and Mrs. Herford were beginning to grow old. Perhaps it was time to go back to England. He had a call from Rosslyn-Hill Chapel, Hampstead, London. The question of going or staying was freely discussed. Ties in Boston with his own parishioners and with his brother ministers were very strong, as were ties now throughout the country, but a deep sense of duty made it obvious to his friends that he would return to England.

At Hampstead honors were heaped upon him. He was the same Brooke Herford that they had known before in England, only mellowed and deepened, and with the added prestige of his American ministry. He took up his duties with a fresh enthusiasm. He was elected president of the British and Foreign Unitarian Association, and doubled the income of that organization. He was elected to the committee of Manchester New College. In 1897 he represented the Unitarians at Queen Victoria's Diamond Jubilee. Once he returned to America for a brief visit, giving the famous Dudleian Lecture at Harvard and preaching at Arlington Street Church.

Dr. Herford retired from the active ministry after fifty years of strenuous and noble service. Shortly after, he had a stroke, and then, grateful for all that life had given him and confident of the future, he listened on Sunday evening, December 21, 1903, to the old familiar hymns sung by his dear ones, as they had been sung so often at the close of the Sabbath day, and then said good-bye. The funeral was held in Rosslyn-Hill Chapel, Hampstead, and was conducted by his ministerial friends. The ashes were buried beside those of his wife by the little chapel at Hale, Cheshire, where, fifty-one years before, they had pledged their marriage vows.

Herford was a great preacher, a great organizer, and a great friend. His books—"A Protestant Poor Friar: The Life-Story of Travers Madge," "The Story of Religion in England," "Sermons of Courage and Cheer," "The Small End of Great Prob-



lems," "Anchors of the Soul"—though carefully and systematically organized, were the natural fruit of his life, rather than the product of research. He knew humble folk, and loved them, and he knew people of affluence and loved them. With St. Paul he could say, "I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." But whether he was filled or hungry, his character remained the same. Herford was, in the best sense, a man of the world. He knew, that is, what human nature is like and what it is capable of. He knew life's temptations and follies and also its raptures and heroisms. He was, as one friend remarked, "a preacher who was both a poet and a good man of business." His enthusiasms were eminently contagious, his kindly humor was penetrating. He was open-handed and open-hearted and all that he said and did was animated by a vital sincerity. Inter-course with him was always invigorating. "His devoutness," according to his English colleague, Philip Wicksteed, "was never a plant that needed a sheltered atmosphere, and the protection of hallowed associations. It was a primal emotion, robust and rejoicing in the open air." His religion was not otherworldly, but it raised this world to ever higher levels, and made it seem a more heavenly place.

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## FREDERICK LUCIAN HOSMER

1840-1929

Many people think of the Unitarian movement as primarily a theological revolt, as "intellectual" rather than spiritual, as "moral" rather than religious. But the remarkable stream of noble religious poetry that has flowed from writers bred in the rational piety of the Unitarians discloses and proclaims that Unitarianism is primarily the utterance of a spiritual idealism. It has been justly said that "beneath the vigorous rationalism of the Unitarians there is a deeper movement of religious life, a

consciousness of God that none but a poet can utter, a spiritual lineage that unites these modern minds to the great company of witnesses of the real presence, the fellowship of the Church of the Spirit.”

The hymns of the Unitarian “Heralds” are sung in the churches of all denominations, even where membership would be denied to the writers. Of the major American poets, Bryant, Emerson, Holmes, Longfellow, and Lowell were Unitarians. Poet-preachers like Bulfinch, Clarke, Foote, Frothingham, Furness, Hedge, Johnson, Livermore, S. Longfellow, Norton, Parker, Pierpont, Sears, and Ware are commemorated in Volume III. Sketches of their noteworthy successors in this field of service—Beach, Blake, Chadwick, Collyer, Gannett, Savage, Wendte, Williams, and Wilson—are contained in this volume.\* Outstanding in this remarkable company was Frederick Lucian Hosmer, who was born in Framingham, Mass., on October 16, 1840, the son of Charles and Susan Hosmer. He graduated from Harvard College in 1862 and from the Harvard Divinity School in 1869. On October 26 of the latter year, he was ordained minister of the First Congregational Church (Unitarian) of Northborough, Mass., where he remained for three years. Thereafter he was minister of the First Unitarian Church of Cleveland, Ohio, 1878–1892; of the Church of the Unity, St. Louis, Missouri, 1894–1899; and of the First Unitarian Church of Berkeley, California, 1900–1915, and minister emeritus until his death at Berkeley on June 7, 1929.

In the Divinity School he attached himself to a group of progressive fellow students, among whom was William C. Gannett, who became his intimate and lifelong friend. In their views of religion, in their abilities as the writers of hymns, and as the editors of a hymnbook which should give adequate utterance in song to their views, these two friends offer a striking parallel to that other pair of young radicals, Samuel Johnson and Samuel

\* In the Hymns of the Spirit published in 1937, the hymn writers of whom biographical sketches appear in this book are represented as follows—Beach by one hymn, Blake by two, Chadwick by ten, Collyer by one, Gannett by seven, Hosmer by thirty-five, Savage by four, Mrs. Spencer by one, Wendte by one, Williams by eleven, Wilson by one.

Longfellow, who had graduated from the Divinity School some twenty years earlier. And as Samuel Longfellow was the foremost American hymn writer of the middle of the nineteenth century, so Frederick Hosmer became outstanding in its closing decades.

It was not until he approached middle life that he began to write hymns. In his earlier years he was known as a beloved pastor and an acceptable preacher, his most successful pastorate being that in Cleveland, where he built up a strong and influential church. Buchtel College made him a Doctor of Divinity in 1887.

In 1880 Hosmer, Gannett and James Vila Blake compiled and edited "Unity Hymns and Chorals," a hymnbook which had a considerable circulation in its day and of which a revised edition was brought out in 1911. In 1886 Hosmer and Gannett published "The Thought of God in Hymns and Poems," a book which contained fifty-six pieces by Hosmer. These two books are the source books for his and Gannett's hymns, but their habit of revising their hymns, even after publication, often resulted in a final form different from that in which they originally appeared. Hosmer, especially, was no facile versemaker but a poet intent on making his hymns as perfect an expression of his thought as possible. He had a wide knowledge of hymnody and sound theories of hymn construction which he expounded in lectures at the Harvard Divinity School in 1908. His hymns are the expression of a cheerful faith and are carefully wrought out in simple and facile forms which do not disclose the labor and care which went into their making.

They began to find their way into hymnbooks before 1900. "The New Hymn and Tune Book" (1914) contains thirty-three by him; "Hymns of the Spirit" (1937) contains thirty-five, more than by any other author. "The English Songs of Praise," edited by the Anglican Canon Dearmer, contains seven. Canon Dearmer, the foremost English authority on hymnology, calls Hosmer's hymn—

O Thou in all thy might so far,

“this flawless poem, one of the completest expressions of religious faith,” and his hymn

Thy kingdom come — on bended knee  
The passing ages pray,

(written for the 1891 Commencement of the Meadville Theological School), “one of the noblest hymns in the language.”

Hosmer was felicitous in writing for special occasions, the most notable instance being his great hymn

O prophet souls of all the years,

written for the Parliament of Religions held in Chicago in 1893, a perfect expression of the spirit of that meeting. But he wrote in no less moving verse of his deep faith in God, and of the confident trust with which he faced death.

Frederick Hosmer was a man of highest ethical standards and keen religious insight. He was never married, but he was a beloved friend and a delightful companion who could entertain with witty impromptu verse as well as illuminate conversation with profound thought. Esteemed as he was as a parish minister, his hymns were the great and lasting contribution which he made to the religious life of his time. He stands with Samuel Longfellow as the greatest of American hymn writers in the high quality of his verse and the thought it enshrines.

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## JENKIN LLOYD JONES

1843-1918

Nine months after the Sixth Wisconsin Light Artillery had gone to the front in '61 a group of new recruits was called for. Among them was a boy too young to go out when the battery was first mustered. It had been his hope after finishing at the Spring Green Academy to go to the youthful college forty miles away. But war prevented. One day in August 1862 he dropped the oat bundles he was binding and enlisted. For three days

this boy soldier slept and drilled at Camp Randall, then a pleasant pasture, now the athletic stadium of the University of Wisconsin. That was as near that great university as Private Jenk Jones ever got until forty-seven years later when the university honored itself and him by conferring upon him its highest degree.

As the soldier boy marched across the embryo metropolis of the West to take his train for the battlefields, the wonder of Chicago played upon his imaginative mind. Through three years of war that picture of a growing city focused into the resolve that some day he would be a preacher there.

Twenty years before this preacher-minded boy faced his first battle in the marshlands of Mississippi, two middle-aged Welshmen might have been seen of a summer evening smoking their pipes before the door of a stone cottage on the rounded pastured hills at Blaencatla in Cardiganshire. These two brothers, Richard Lloyd Jones, the father of the soldier-preacher, and his bachelor brother, Jenkin, for whom the boy was named, talked often, long and late about the larger land of opportunity. Richard and Jenkin were religious liberals in an atmosphere so thick with Presbyterian orthodoxy that "you could cut it out of the air in square chunks with a knife." It was less of a risk for the unburdened brother to move than for the father of a growing family. So first "Uncle Jenkin" came as pathfinder to America. One year later, with their six children, Richard and Mary Lloyd Jones came, the baby one year old on November 14, 1844, the day they landed at Castle Garden. America was Jenkin Lloyd Jones' first birthday present.

A Hudson River steamboat carried the immigrant group to Albany. On the chill November ride up river, the Welsh peasant mother huddled her brood of six close to the side of the smokestack on deck, the warmest place she could find. Three times a uniformed officer of the boat took the bewildered little woman back to what was to her a cabin too gorgeous for humble hill folk. She could not realize that the circling staircases, paneled mirrors, carpets and cushioned seats symbolized America.

On Christmas Day near Utica they laid away in the new-found land the little three-year sister Nannie, who had sickened of

diphtheria, and then went on westward. Near the little town of Ixonia, Wisconsin, the pilot brother Jenkin died. There was no preacher of their liberal faith to speak at the bier of this simple pioneer. In the clearing of a virgin forest brother Richard raised his voice in reverent hymn and bowed his head in prayer.

Further west the family pressed and finally settled on the banks of the Wisconsin River. It was near there that the preacher-minded boy taught country school before he went to war. In that war, fighting for what seemed to him a holy cause, he was engaged in eleven battles of first rank, including the Siege of Vicksburg, Corinth, Holly Springs, Lookout Mountain and Missionary Ridge. At the last he received the injury that caused him always to carry a cane. It was during his three years' soldiery, a service that was a never-ending source of inspiration to him, that he became a great Lincoln lover, finding in the spirit of the martyred President the tender strength and the breadth of sympathy that to him were righteousness.

Returning from war, he again made the march from station to station through the streets of growing Chicago. It was then he riveted down the resolve of three years before. At Madison the battery was drawn up at parade rest in front of the little station from which was soon to depart the train that was to carry them the last lap of their return. These returning soldiers were waiting for their discharge papers. There was delay. The train waited—an hour, two hours—and still the papers did not come. The conductor decided he could hold the train no longer, eager though he was to accommodate the boys in blue. He shouted, "All aboard." The whistle blew. There was no command. That train was going home. Instinctively the boys broke ranks and ran for the cars. The captain saw his well-drilled battery break in disorder. Then he too swung onto the last platform of the departing train. Some two weeks later they went back to the capital to be mustered out. But the boys got home on the evening of the third of July. Next day, Jenkin Lloyd Jones made his first public appearance, reading the Declaration of Independence at a Fourth of July celebration. During

his three years at war he had received \$604.97 in army pay. Of this, he had sent home \$445. A little over a hundred dollars in cash he brought with him. Also during his years of service this boy did the unusual thing of keeping in his knapsack a diary in which, with almost unfailing regularity, he wrote daily. Years later the Wisconsin Historical Society issued in book form this remarkable and simple war record of a private.

One day of that home-coming summer Jenk threw down his rake in the field, walked in to the humble farm home and told his mother that he had been corresponding with a school in Meadville, Pennsylvania. He was going there to learn to be a preacher. The pioneer farmer was too encumbered with the bread and butter problem of a family of ten children to be able to promise any financial help, but the returned soldier reminded them of his hundred dollar war savings. It would take him to Meadville and start him. There he'd find a way.

And he found the way. He became janitor of the school building. He waited on table. He split wood and was the cook's assistant. He set for himself a rigid schedule. Nothing ever broke it. So he went through four years. The school made a good job of it. It turned out a preacher. It was at Meadville, too, that he met Susan Barber, who was the private secretary of Professor Frederic Huidekoper. They were married the day after he graduated and they spent their honeymoon at their first Unitarian conference.

Already he had attracted the attention of substantial churches and had received three calls. One was a church in the suburbs of Boston, one at Keokuk, Iowa, and one from Winnetka, the lake shore suburb north of Chicago. That was the least in parish enrollment and much the least in salary. But it was near the city of the soldier's dream. Chicago was his goal. To Winnetka he went, but within a year a call came from All Souls Church at Janesville, Wisconsin. Janesville was just over the Illinois state line, so it was not too far from Chicago, and it was nearer the fading mother and the spirit of the stalwart father on the Wisconsin farm. It was in Janesville that the trained hand of the Meadville girl who had been schooled in an atmos-

phere of culture began to show in his work. She was more than a painstaking mother and homemaker. She was the efficient parish assistant and the wisest counselor he ever had. She was a good carpenter. She built his first desk. She remade and made over again her dresses. Every dollar that could be saved went into books. She read many of the books for him. She was his amanuensis. She made his sermon manuscripts from his dictation. In Janesville and in later years in Chicago she sometimes occupied his pulpit, preaching her own sermons.

There were changes in Unitarian pulpits in Chicago during the nine years, but the Janesville preacher had not been called there. The soldier resolution was strong—so strong, he did only what a fool or a man who knows not how to fail would do. 'Mid a tearful farewell, his friends saw him take his little family with scarcely money enough for railroad fare and a month's board, and move to Chicago, determined to strike out for himself. He said to the wife who was overflowing with faith and faithfulness, "We will build a church here in Chicago." And they did! They picked their vicinity—on the south side of the city—and on a November Sunday in 1882 he hired a little hall over some stores at the intersection of 35th street and Cottage Grove avenue. Not counting his own family, he had a congregation of just twelve the first Sunday. Before the benediction was spoken he announced that he would preach in the same place the next Sunday. He hoped those present would come again and bring their friends.

The next Sunday his congregation numbered thirty-three. The next Sunday he had sixty-six. It was that Sunday that he preached his famous sermon, "All Souls Are Mine." That sermon was his prophecy and his program. To the sixty-six he said, "With your help and co-operation, we will start here a new church, to be the Church of All Souls. I shall ask no church subscriptions of you until the worth of the church shall be proved to you. I shall invite you to give as your impulse directs to the Sunday collection basket. Out of that I shall pay all the church bills, and if there be money left I shall accept it as my salary." On that basis he made a go of it, and when he died



he was the oldest settled minister of any denomination in Chicago.

Pioneering a liberal faith, Jenkin Lloyd Jones became not only one of the great pulpit orators of Chicago, joining in interdenominational fellowship with Robert Collyer, David Swing, Rabbi Hirsh, Hiram W. Thomas and Dr. Gunsaulus, but he became the outstanding prophet of liberal religion in the north Mississippi valley. For eleven years he served as Secretary of the Western Unitarian Conference, and the office at 175 Dearborn street was a lyceum bureau, dispensing preachers to platforms where eager audiences waited. It was a publication office. The Unity Publishing Company was issuing *Unity* with Jones as editor, and publishing and distributing sermons and tracts and leaflet literature relating to liberal religious activities. It was beginning to publish an increasingly pretentious list of books. It was in those days that Jones, in collaboration with his friend, Gannett, got the Western Unitarian Conference to accept the principle that there should be no doctrinal test of Unitarian fellowship. No matter how liberal might be its phraseology, there should be no semblance of a creed. Western Unitarianism should stand for Freedom, Fellowship and Character in Religion and should welcome into its fold all who wished to join it to help establish Truth, Righteousness and Love Among Men.

In Chicago the Vincennes Hall movement soon moved to a nearby skating rink. In two years more it found its home in the unique architectural conception that placed church and parsonage in an edifice that resembled a clubhouse more than a cathedral. A flagstaff took the place of spire. It was a seven-day church. It was a church home, a school, a club and a shrine. It was a strong church because it was a church of courage and conviction.

All Souls Church was a home. The first words that faced you as you entered were, "Here Let No Man Be Stranger." Jones was a great fellow for church socials and church suppers. He loved the get-togethers. Every November brought a great Thanksgiving dinner for all who were homeless. Many of the people gave up their own dinners to be part of the great church home dinner. After the feast there was festival. All Souls

Church danced. It was waltz and two-step until close to eleven o'clock which was the uncompromising closing time. Then came the Virginia reel because that was "the only dance that Mr. Jones could do."

All Souls Church was a school. In the basement of that church building where every square inch was utilized, there were boys' classes in drawing and manual training and girls' classes in domestic arts. In the auditorium there were Friday afternoon lectures which filled the church to capacity with the children of the neighborhood. David Starr Jordan came to tell how he climbed the Matterhorn. Men of national note who could talk well to adults on philosophy or sociology simplified their messages but never lessened the inspiration for the young. Among these courses the minister gave six talks on "The Story of a Private." It was so popular the children spread reports of it and he was called upon to repeat it in other sections of the city. Five nights in the week, school was in session. Mr. Jones led the classes in philosophy and literature, studying Emerson, Darwin, Spencer and interpreting the other master minds in sociology and literature and science. Then there were the great novels and poets to be read and discussed. Browning was too full of interpretive lines for an evening class alone. The day class came as an overflow. The University of Chicago made him lecturer on English literature.

In spite of all these multiplied activities and expended energies, all the interruptions of out-of-town lecture dates and the annual March lecture tour in the South, Jenkin Lloyd Jones loved and had his recreation. Every afternoon, rain or shine, he kept his five-o'clock appointment with his horse. Saddled at the stable a block away it would canter, riderless, to the study door, stand as if hitched until mounted. And despite the ankle broken at Missionary Ridge and which was never rightly mended, the artilleryman was again on the gallop for a round of the park, invariably taking the hurdles along the bridle path. His love for the saddle led to long vacation cross-country rides that ripened into his wayside sermon books, "Jess" and "A Dinner of Herbs."

Jenkin Lloyd Jones could not be the lover of good literature, the student of dramatic poetry and not be susceptible to good dramatic reading and the actor's art. Great players were his friends. He loved a good comedy. He enjoyed jokes. He laughed heartily. Just as he was moved by mirth, so was he moved by tenderness. Deep sympathies laid hold on his heart. His strong preaching was always filled with sentiment but never with sentimentalism. He was dynamic. It was nothing uncommon for his congregation to break out in applause. More than once the people were moved to a standing cheer while his hands would be raised in protest. Except in most unseasonable weather, through many years his church was filled to standing room only and at times hundreds had to turn away.

He was a civic leader no less than a pulpit power. At municipal mass meetings at the auditorium and at old Battery D armory there would be noisy demonstrations just because "the lion-headed preacher" stepped onto the platform. A group of leading Chicagoans once rented Central Music Hall for a series of Sunday nights, that Jenkin Lloyd Jones might bring a message to the downtown citizens and the transients who do not get out Sunday morning into the residence sections. Those sermons were published under the title, "Practical Piety." His "Word of the Spirit," a book of sermons on the citizen's duty to church, state and nation was like a bugle call to duty.

In the late 'eighties, two brother ministers joined him in a rash financial venture. They bought sixty scenic acres on the Wisconsin River that were worthless for cultivation. There they started a summer camp. Cottages were built, an Emerson pavilion or lecture hall was set up, and the Tower Hill Summer School was started. This camp was but three miles from the old homestead about which his brothers and sisters had taken up adjoining farms. In the old home valley Jones built a Unity Chapel which became a family home of worship. Through his planning the old homestead was converted into the Hillside Home School conducted by his two teacher sisters. Through his friends and influence this school came into prompt and full patronage and continued its good work until closed by the death

of the sisters. The Tower Hill land, which the three preachers had bought, was, pursuant to their wishes, finally given to Wisconsin as a state park and is now so held.

Mr. Jones never lost interest in the Meadville Theological School. He kept in close touch with its students and graduates. His home might well have been called "Preachers' Tavern," for there were fed and bedded every aspirant to a liberal pulpit that wandered into town. More than that, it was the rendezvous of practically all the men and women of light and leading who came to Chicago.

In 1893 the World's Fair brought to Chicago a gathering that gave a world-wide perspective to the Jenkin Lloyd Jones inclusive creed, "All Souls Are Mine." A commission was appointed to actualize the dream of gathering into friendly conference the representatives not only of the clashing sects of Christianity but also of all great religions of the earth. Dr. Barrows, Chicago's leading Presbyterian minister, was made president of this enterprise and Jenkin Lloyd Jones its general secretary, and—if the term were truly stated—its general manager. It was when this great enterprise, the Parliament of Religions, seemed on the verge of collapse and its promoters about ready to concede the undertaking too gigantic to realize, that Jenkin Lloyd Jones preached his famous seventeen sermons on the "Glory of the Parliament" and roused the religious people of Chicago to enthusiastic action. Large sums of money were raised by Chicago's businessmen. Priests, preachers and apostles were brought from the far ends of the earth and were surprised to find how wide was their common ground. Jenkin Lloyd Jones compiled the great common denominator of that congress into book form, "A Chorus of Faith," and that was followed by his "Seven Great Religious Teachers," and his "Seven Years Course in Religion."

Meanwhile, the institutional church so benignantly busy needed more elbow room. In 1905, across the street from "All Souls" of many rich memories, there was built a seven-story structure called Lincoln Centre. In this civic centre All Souls Church found a new home.

The minister gloried in being a Lincoln soldier. It was the

militant preacher who for years crowded his church beyond its seating capacity. It was the fighter for civic righteousness who brought great mass meetings in downtown halls to their feet at the mere sight of the preacher-prophet. But the Parliament of Religions, which had so fired his imagination and appealed to his heart, diverted his lines of study and thinking. More and more he became the research student seeking the ancient sources of religious inspiration, finding the common grounds and seeking to tear down the fences that divide. This took him away from his intimate contact with men and with the immediate civic problems. He became a student in the abstract rather than the concrete. When the World War came, he saw it from a religious rather than a practical point of view. He became an outspoken pacifist. Many of his oldest and most devoted parishioners felt impelled to part from the church. It was a heartbreaking separation. More and more he drew into the cloistered life of his study and his life closed in many disappointments. He died on September 12, 1918.

Jenkin Lloyd Jones was a man of the Pauline type, great-hearted, tender, tolerant, a born helper of souls. His values were spiritual. For this reason he often ignored physical facts. He was human, sensitive to hurt, at times susceptible to designing flattery that defeated his better ends. He was sometimes too ready to trust. He was capable of mistake. But he always had the courage of his convictions. "We should be where the stones fly," he used to say. He was always ready to take the risk of ridicule. He fought for FREEDOM. He was the spirit of FELLOWSHIP. He exemplified CHARACTER. His life was the RELIGION he professed.

## ARTHUR MARKLEY JUDY

1854-1922

Among the potent forces for the liberal cause in the Middle West in the latter part of the nineteenth century and the earlier years of the present century was Arthur M. Judy, for nearly twenty-six years the minister of the Unitarian Church of Davenport, Iowa, and one of that city's leading citizens. He was a minister who took both his profession and his citizenship seriously.

He was born in Plattsburgh, Ohio, in 1854. His parents were Swiss (the family name was Tschudy, a spelling which his brother, H. B. Tschudy, Curator of the Brooklyn Public Museum, preserved). A graduate of Antioch College at Yellow Springs with the class of 1877, and of the Harvard Divinity School in 1881, he went to Davenport in the year of his graduation to begin his only pastorate. He served the church until March, 1909, when failing health compelled his resignation. He retired to a farm a few miles from Davenport, where he happily spent the remaining fifteen years of his life.

Mr. Judy lived for his church and its people and for his city. His slight form and bearded face were seen wherever projects of educational, social or religious nature were being advanced. He was a popular leader to whom people listened gladly and in whom they trusted. The Unitarian Church grew in numbers and influence under his leadership. A quiet but forceful preacher in whom there was no guile, and an indefatigable parish worker, he built up a famous organization. It was a period when the struggle between the old theology and the new science was vocal; Mr. Judy's clear thinking and candid speech helped to resolve that controversy. His gospel was that of "salvation by character," for he had no faith in complex ideologies and "isms." In the noble potencies of human nature he believed with a steadfast faith; and his exhortation to men and women was to develop the best things in themselves, so that their inherent nobility might become a contribution and influence in the social structure.

The years of his pastorate in Davenport were years of activity

and growth of the Western Unitarian Conference and of the Iowa Unitarian Association, in both of which Mr. Judy was a powerful influence. For many years he edited *Old and New*, the journal of the Iowa Association. He had an immense faith in the good tidings he was preaching, and he expended his vitality gladly and without hindrance.

Finally, in 1907, his slight body and limited strength began to give way. He left the pulpit and devoted his remaining years to his next great interest, scientific agriculture. While he was still active in the ministry, he wrote papers on the conservation of the soil, its fertility and its products, and the miracle of growing things aroused his wondering interest. His final years were devoted to the pursuit of this interest; but he still devoted part of his time and effort to his Unitarian loyalties. He was a beloved guide and mentor among his Unitarian friends and their associations, until the year before his death, January 2, 1922.

Arthur Judy was a warmhearted, lovable man, intensely honest in act and thought, a noble preacher, a wise guide, rich in the wisdom of human nature.

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## THOMAS KERR

1824-1904

Dr. Kerr was born in Aberdeen, Scotland, May 24, 1824. He studied at Gordon College and the University of Aberdeen. He landed in New York in the twenty-first year of his age, attended scientific lectures at Columbia, pushed westward, took a course in medicine at the Iowa State University, graduating in 1850, and at once took up the practice of medicine in Elgin, Ill. Seven years of successful practice in this field made him the beloved "country doctor." But by nature he was a minister. In 1857 he was ordained into the Baptist ministry, and in June, 1860, he accepted a call to the Baptist Church at Rockford, Ill., preaching his first sermon the Sunday after the fall of Fort Sumter. This was the beginning of a noncommissioned chap-

laincy which continued throughout the war. Whether at the front, in the home pulpit, or in the field, he was always the inspiration of the soldier and of the Sanitary and Christian Commissions. After the war he passed to a larger pastorate in Hannibal, Mo., but at the end of three years he was back again in his beloved Rockford with enlarging thought and disturbing ideas. In October, 1870, there was an amicable accounting. The minister must speak his whole mind; and he and forty-eight of his members withdrew from the Baptist church and organized the Church of the Christian Union, with and for which Dr. Kerr labored to the end of his life, giving it more than thirty-three years of loyal service.

Dr. Kerr was always an independent. His Scotch mind and scientific training gave him a relish for the metaphysical side of religion, but he was also a man of great geniality, devoutness of heart, and practical sagacity. He was a man of stately bearing, of wide and accurate information, intimately identified with the civic life of his community. His theological break with orthodoxy was decisive, but the spirit of schism never entered his soul. He loved the Unitarian fellowship, but he continued to love the brethren in all communities. Some weeks before his death, a neighboring Congregational minister, anticipating the end, preached a sermon on "Our Brother in Christ, Thomas Kerr," taking for his text, "He shall feed his flock like a shepherd."

Dr. Kerr was a careful reader and a skillful commentator, but his pre-eminent strength lay in his citizenship. He was interested in his church, but more in his city. His consciousness was more than national; it was international. When he went abroad, he went with open eyes, and brought home much wealth for his people. Dr. Kerr died on January 4, 1904.



## ARTHUR MAY KNAPP

1841-1921

It was the happy lot of Arthur May Knapp to be the pioneer leader of a unique missionary adventure. He was born in Charlestown, Mass., on May 29, 1841, and prepared for college at the famous Allen School in West Newton. He entered Harvard as a sophomore and graduated in the Class of 1860. Then, perhaps for health reasons or perhaps just for adventure, he went to sea and made a voyage round Cape Horn in the ship *Crusader*, a name prophetic of his later career. He got back to Boston in time to enlist as a private in the Forty-fourth Massachusetts Regiment. When his military service was over, he entered the Harvard Divinity School and graduated in 1867. His good looks, his family background, his genial personality, commended him at once to the favor of several churches. He accepted the call of the First Congregational Church in Providence, R. I., and was ordained there on January 8, 1868, and had a brief but developing pastorate of three years. Then he took charge of the Independent Congregational Church in Bangor, Me. (1871-1879), where he was abundantly happy and popular. He was eminently companionable, progressive in thought, gay of heart, buoyant in spirit. In 1879 he was called to the First Parish Church in Watertown, Mass., and served there for seven fruitful and contentful years. Then came the exceptional opportunity that gave unique distinction to the career of one whose life had thus far been that of a parish minister of excellent repute.

In the last half of the nineteenth century, the empire of Japan had emerged from its long isolation and was rapidly entering into relations with the western nations. Commercial and political contacts led on to cultural connections. The Japanese were in the mood to adopt European and American methods in business and education and military preparedness. The door was opened too for Christian missionary efforts and most of the occidental churches, both Catholic and Protestant, sent their representatives to Japan and founded schools and gathered churches.

Certain of the intellectual leaders of the country, including a number of young men who had studied in Europe or America, were, however, eager to discover some more appropriate and adequate spiritual impulse and motive. They found the dogmatic interpretations of Christianity no more satisfying than their own Confucian or Shintoist or Buddhist inheritances. They had come to believe that back of the power and prosperity of the western nations there must be some special inspiration or driving force and felt that that impulse must be somehow derived from the Christian religion. On the other hand the irrational assertions and the supernatural claims of orthodox Christianity left them cold. The leader of this group of intellectual and spiritual adventurers was Yukichi Fukuzawa, one of the most influential and public-spirited citizens of Japan and the founder of the Keio University. Around him gathered a considerable number of scholars and progressive publicists and in 1886 there joined them a diplomat just returned from England, Mr. Yano Fumio. In a series of articles in a leading Japanese journal, the *Hochi Shimbun*, he declared that he had found in England a practical and spiritual interpretation of Christianity free of superstition and unreasonable dogmas and well adapted to the needs of the Japanese people. It was called Unitarianism. Whereupon the group, to which had been added a recent graduate of Harvard, the Baron Kaneko, addressed a communication to the American Unitarian Association suggesting that the Association send to Japan a representative who would be commissioned to explain and elucidate the Unitarian habit of mind and principles of conduct.

This invitation was cordially received by the Directors of the Association, and in 1888 Mr. Knapp was commissioned to go to Japan "to meet with, to encourage, and to co-operate with any individuals or groups of persons in Japan who might wish to know the more advanced thought of Christendom about the spiritual problems and interests of man." In fulfilling this commission Mr. Knapp enjoyed a year full of exhilarating experiences, and he brought back such glowing reports that the Directors of the Association acted promptly and vigorously. A band

of six preachers and teachers was recruited and in 1889 Mr. Knapp returned to Tokyo accompanied by the Rev. Clay MacCauley as his colleague, by Mr. Saichiro Kanda, who had been studying at the Meadville Theological School and who was to serve as secretary of the mission, and by three young professors who were to divide their time between the mission and teaching in the Keio University. The mission was further reinforced by the Rev. H. W. Hawkes, who represented the British Unitarians. "Receive us," wrote Mr. Knapp to his Japanese friends, "not as theological propagandists, but as messengers of the gospel of human brotherhood in the religious life of mankind." The mission was established, so runs the record, "to express the sympathy of the Unitarians of America for progressive religious movements in Japan" and Mr. Knapp and his companions were commissioned "not to convert, but to confer." They said to their Japanese hosts, "Here is what we have discovered about the mysteries of life and death. Now tell us what you have discovered from your different point of view and out of your study and experience." They sought to work not so much *for* their Japanese associates as *with* them in the discernment of truth and the promotion of brotherhood and good will.

The mission was received with great cordiality. Large audiences listened to lectures and sermons in the chief cities. A magazine, *Rikugo Zasshi* (Cosmos), was started and soon acclaimed as the best religious paper in Japan. A noteworthy series of tracts was published and a school for the training of leaders was opened with seven teachers and a diligent band of pupils. Close relations were established with the faculties and students of the Doshisha, Waseda, Keio, and Imperial Universities. Finally, a Japanese Unitarian Association was organized and in 1894 Unity Hall in the Mita District of Tokyo was built to house all its activities.

After getting things well started Mr. Knapp handed over the direction of the mission to his colleague, Dr. MacCauley, and to a new associate, Rev. William I. Lawrance, and returned to the United States. For seven years he was the minister of the Unitarian Church in Fall River, Mass., but he kept in correspond-

ence with friends in Japan and in 1900 went back to Tokyo, not to resume charge of the mission but to be the proprietor and editor of a newspaper of growing influence, the *Japan Advertiser*. He also wrote a book, "Feudal and Modern Japan," an authoritative account of the social and political development of the Empire.

In 1910 Mr. Knapp finally returned to America and made his home at West Newton, Mass., amid the scenes and people familiar in his youth. But his closing years were sad. Both his wife and his son, their only child, died, and he was himself afflicted with crippling disease. His release from prolonged illness came on January 29, 1921.

The Unitarian mission in Japan was unique in more than one respect. It was exceptional in its origin because it was undertaken at the invitation and upon the initiative of Japanese citizens. It was unique in its design which was not to put over a foreign form of faith but to meet Japanese scholars and religious leaders on common grounds. It had a profound influence not only on the religious life of Japan but also in modifying the methods and animating the spirit of the older Christian missions. Finally it was unique in its fulfillments. The administrators of the Japanese Unitarian Association rapidly proved themselves to be competent and faithful, and in 1900 the direction of the mission, the care of the property, and the advancement of the cause was entrusted entirely to them. Dr. MacCauley, to be sure, kept in touch by occasional visits and in 1909 he again took up residence at Unity Hall and for eleven years lived there, in no sense as director but as "guide, philosopher, and friend." No other mission, though much longer established, had found it possible to relinquish foreign control. After only twelve years the Japanese Unitarians proved themselves qualified to carry on the enterprise with efficiency and largely, though not wholly, on their own resources.

CLAY MACCAULEY had an exceptionally varied career rich in contacts with all sorts of people in Europe, Asia, and America. He was soldier, traveler, linguist, lecturer, author, and administrator. He was born on May 3, 1843, at Chambersburg, Pa., a community settled and ruled by

people of Scotch-Irish descent. He was bred in the strictest kind of Calvinism and early determined to be a Presbyterian minister. He was the only child of his parents and they guarded and guided his education with scrupulous care. Because it would not take him far from home, he was enrolled at Dickinson College, but after a while he began to assert himself and transferred to Princeton, where he proved himself a diligent student and a natural leader. When the Civil War broke out, he was one of the first to enlist, but his father hastened to headquarters and had the enlistment canceled. When he became of age, he again asserted himself and enlisted in the 126th Pennsylvania Regiment. He was soon made Ordnance Sergeant of the Second Division of the Ninth Corps and in that capacity had a thrilling experience at the Battle of Antietam. Sent back to Washington for ammunition, he broke all rules, got his carts loaded, and returned to the front just in time to save his regiment from being overwhelmed. The ammunition he brought turned the tide of battle. He was promoted to a lieutenancy and went through the Fredericksburg campaign. At Chancellorsville his division, stationed at the right of the Federal line, was caught unawares by the rush of Confederate troops, and he and most of his company were taken prisoners. The captives suffered all sorts of hardship but were finally delivered to Libby Prison in Richmond. He survived the experiences of that place and, partly by luck and partly by his own audacity, he was finally included in a squad called out to be exchanged, and he got back to Pennsylvania just in time to be discharged with his regiment. He returned to Princeton and graduated in 1864. His father's house, and most of Chambersburg, was burned when the Confederates invaded Pennsylvania, and the family was reunited in Chicago, where the son entered the Old School Presbyterian Seminary, later the McCormick Theological Seminary. In April, 1866, he was commissioned "A Probationer for the Holy Ministry" and went to take charge for six months of a little Presbyterian Church in Depere, Wisconsin. There two things happened that changed the course of his thought and life. By some chance, he picked up Dr. Horace Bushnell's book on "The Atonement" and found its arguments disturbing and convincing. He went on to read avidly in the hitherto unknown writings of the New England Congregationalists with the result that he entered on a period of great mental unrest. In that same summer there came to visit friends in Depere a girl whose home was in Bangor, Maine, and the young minister fell in love with her. Later in the course of his wooing he must needs go East. Her people attended the Independent Church in Bangor of which Charles Carroll Everett\* was the minister. In him young MacCauley found a wise and gentle counselor. So it came about that after his marriage in 1867 MacCauley felt obliged, to the distress of his family and associates, to relinquish his Presbyterian

\* See Volume III, p. 105.

commission and accept the charge of a Congregational Church in Morrison, Ill. When, however, the time came for his ordination, the Council, called to approve the new minister, found him upon examination to be more heretical than was anticipated and finally voted not to proceed with the ordination. The Morrison Church renewed its call, but MacCauley felt it best to decline.

He sought the counsel of Robert Collyer in Chicago and received a hearty welcome. Probably at Mr. Collyer's suggestion he got an invitation to supply the pulpit of the Unitarian Church in Rochester, New York. There he set forth, as he wrote later, "The earnest utterance of an emancipated brain and heart, rejoicing in the liberty of brightening truth, exhilarated by the free study of the spiritual relationship of God and man." He did not, however, remain long at Rochester. He yearned for closer relationship with the old established Free Churches in New England; so when a call came from the First Parish Church in Waltham, Mass., he gladly accepted and was there installed on December 29, 1869, Dr. Everett preaching the sermon. There followed a happy ministry of three years. His controversial mood was outgrown, and he gave himself to wholly constructive preaching and work. Then a generous parishioner offered to pay all the expenses of a sojourn at European universities, and he spent the years 1873 and 1874 attending lectures chiefly at Heidelberg and Leipzig and reading extensively in the history of philosophy and in the new science of comparative religion.

On his return to America he was engaged to preach for the Unitarian Church in Washington, D. C., which was just then planning to remove from its old building at 6th and D Streets to a new site at 14th and L Streets. There on June 27, 1877, the cornerstone of the new church building was laid, and on January 29, 1878, All Souls Church was dedicated, Dr. Bellows preaching the dedication sermon. Three days later Mr. MacCauley was installed as minister.

His health, however, soon became impaired, and in 1880 he was constrained to resign and seek a much-needed rest. For a while he entered the service of the Bureau of Ethnology of the Smithsonian Institution and then had a traveling commission to visit and report upon the condition of the Menominee Indians in Wisconsin and the Seminoles in Florida. Still seeking health, he spent a winter in Italy and then sought out-of-door life in Montana and Minnesota. During the year 1885-1886 he occupied the pulpit of Unity Church in St. Paul and then for a while was editor of the *Commercial Bulletin* in Minneapolis, and lectured on "The Fundamental Truths in Philosophy" at the University of Minnesota. In 1889 he was appointed to be the colleague of Mr. Knapp in charge of the mission in Japan. On Mr. Knapp's withdrawal, he became the head of the mission. He conducted the Normal School, edited the magazine, preached and lectured in many communities. With the exception of occasional visits to

Boston to report on the work and enjoy a brief period of rest, he remained for twenty-one years the friend and counselor of the Japanese liberals. After 1909 he lived at Unity Hall and was what the Japanese called their "Elder Statesman." He belonged to many learned societies, wrote many articles and editorials for the press, and was the confidant of educational leaders and progressive statesmen. In 1914 he wrote and published his "Memories and Memorials," a book which is practically an autobiography and which contains some of his more important essays and lectures. He also published an English-Japanese grammar which proved very useful. He died at Berkeley, California, November 15, 1925.

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## AUGUSTUS MENDON LORD

1861-1941

To have served for more than half a century as the distinguished and beloved minister of a famous church in a great city is a rare achievement. Dr. Lord, though born in San Francisco on February 7, 1861, was of New England stock. His roots were in the State of Maine, and wherever he might work or wander he was most at home in Kennebunk. He graduated at Harvard in the Class of 1883—he was the Class Poet—and from the Harvard Divinity School in 1887—an outstanding scholar and a good comrade. He was ordained minister of the First Congregational (Unitarian) Church in Arlington, Mass., on September 22, 1887, served there for three happy and fruitful years, and in 1890 was called to the old First Congregational (Unitarian) Church in Providence, R. I. There he served as minister for forty years and then for ten years as minister emeritus. In 1892 he married a distant cousin, Frances Lord of Kennebunk. Brown University gave him the degree of Doctor of Divinity in 1906. He died at his home in Providence on September 14, 1941.

Dr. Lord was a natural leader in many walks of life, a wise counselor, a sympathetic friend, a sure-footed guide in life's perplexities and troubles. He loved poetry and wrote good verse himself. Two small volumes of his poetry were published

and so was a book of delightful "Little Stories of Great People." His readings from the poets were immensely popular, for he had a rich voice, a discerning spirit, and an exceptional gift of interpretation. His sermons had intellectual substance and polished felicity of phrase. His physical presence inspired confidence, for he was tall and erect, dignified in manner, and obviously a real person, candid and sincere in speech, both trustworthy and self-reliant. He was always a good neighbor and citizen. Strength and beauty were united in his character, mercy and truth were met together.

Dr. Lord served for many years, and with great enjoyment, as a Trustee of the Providence Public Library; and he maintained close relations with the affairs, the faculty and students of Brown University, which is distant only a block from his church. He was a member of the Board of Visitors and frequently a leader of the Chapel services. The Brown Class of 1883 made him an honorary member. He particularly enjoyed the Brown Commencements because of the grateful greetings of the many graduates he had known and helped in their student days.

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## LOAMMI WALTER MASON

1861-1929

Loammi Walter Mason was born November 24, 1861, on a farm at Jackson, near Franklin, Pa., the son of Joseph and Eugenia (Anderson) Mason. His father's family was of Scotch-Irish pioneer stock and his great grandfather was the first schoolmaster in Franklin. On his mother's side there was a strain of Quaker blood. Dr. Mason as a young man taught in the traditional one-room country schoolhouse, and there he introduced the then novel method of teaching by pictures and symbols as well as textbooks.

No part of our country is more beautiful than the hills of Pennsylvania among which he lived his boyhood and youth. In



such an ideal environment he heard the call to the ministry. Beginning his theological studies in a Methodist school, he changed before graduation to the Meadville Theological School, graduating in 1886. He was ordained June 17, the day he was graduated, and at the same time was installed in the Mission Society which he himself had organized in Union City, Pa. Shortly afterwards he married Caroline Wilkins, a young woman in whose veins ran the blood of such ancestors as William Shirley, Colonial Governor of Massachusetts, and of Deacon Samuel Chapin, founder of Springfield, Mass. Five children were born to them, of whom three survived their father.

After serving the young Society in Union City faithfully for several years, he accepted a call to Brookfield, Mass., where he reorganized and upbuilt the church. After four years of a successful and happy ministry there, he accepted a call to the First Parish in Gloucester, Mass. His strong community-minded philosophy made it natural for him to be the founder of the Gloucester Associated Charities, and he took his share in the other community interests of the city.

In the year 1900, Dr. Mason was called to the pastorate of the First Unitarian Church of Pittsburgh, succeeding Dr. Charles E. St. John. The city of Pittsburgh had been settled by Scotch-Irish Presbyterians, representing a powerful influence that remains to this day. Naturally, therefore, Pittsburgh was a conservative city which was not friendly to the Unitarian movement. This fact served as a challenge to Dr. Mason who willingly accepted it, and for twenty-eight years as the minister of the First Church carried out an aggressive and effective ministry, not only in his own church but in the whole city, at the same time retaining his gentle and saintly spirit.

During his ministry in the First Church, a beautiful stone structure was built and the congregation was increased and strongly organized. Beyond his faithful duties in his own church, he was active in many civic affairs. He became one of the strongest forces in the establishing of the Juvenile Court. He was likewise of great service to the Children's Service Bureau and gave invaluable aid in the organization of the Associated

Charities. He has been properly called the father of the Pittsburgh playgrounds. Kingsley House, a social settlement of far-reaching helpfulness, commanded his loyal support. So did the Milk and Ice Association, the Election Reform Bureau, and the University Extension Society. He served on the Board of Trustees of the Meadville Theological School for many years, and a number of young men found their way into the ministry through his example and leadership. His guiding hand helped men trained in other denominations to enter the Unitarian Fellowship. Among them was the writer of this sketch, who also had the privilege of serving with him as an associate for a year and a half before Dr. Mason's death and then succeeded him.

In June, 1908, Dr. Mason was given the degree of Doctor of Divinity by Buchtel College.

At the all-too-early age of 67, Dr. Mason passed away January 1, 1929. He was mourned not only by his congregation, but the whole city of Pittsburgh paid its tribute as well. Indeed it could be said of him as it was said of Lincoln:

And when he fell in whirlwind,  
He went down as when a lordly cedar, green with bows,  
Goes down with a great shout upon the hills,  
And leaves a lonesome place against the sky.

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## JOSEPH MAY

1836-1918

Joseph May was the son of Samuel Joseph May \* and Lucretia Flagge Coffin. His paternal grandfather was Colonel Joseph May, for over forty years a warden of King's Chapel in Boston. His paternal grandmother was Dorothy Sewall (niece of Dorothy Quincy), a descendant of the first and sister of the second Chief Justice, Samuel Sewall. His maternal grandfather was Peter Coffin, a member of King's Chapel, who was descended from Tristram Coffin, one of the first settlers of Nantucket,

\* See Volume III, p. 235.

driven thither in search of a freer religious atmosphere. Joseph May was born in Boston, January 21, 1836, and spent his childhood and youth in Brooklyn, Connecticut, in Scituate, Massachusetts, and Syracuse, New York, where his eminent father had pastorates in Unitarian churches. In Syracuse, one of his schoolmates and chums was Andrew D. White, later the President of Cornell University. The friendship of these two continued throughout their long years and was full of sympathy and understanding. He entered Harvard College with well-developed intellectual interests, the fruit perhaps of his mother's influence. Mother and son were particularly congenial, and as she was fond of poetry and the languages, reading her New Testament in French and knowing Italian, she quickened kindred interests in her son. While in college his health failed, a nervous breakdown resulting from too close application to his studies, but he was called the first scholar of his class, sharing this distinction with Solomon Lincoln and John D. Long. He received his A.B. from Harvard in 1857. After several years partly spent in Europe, he entered the Harvard Divinity School, from which he graduated in 1865. Following his graduation he became the pastor of the First Unitarian Congregational Church of Yonkers, New York, where he served for two years, so winning the affection of the parishioners that he kept it throughout their lives. While in Yonkers, he married Miss Harriet C. Johnson, sister of the artist, Eastman Johnson. They had four children. Then followed seven happy and productive years as pastor of the First Religious Society of Newburyport, Massachusetts. In January, 1876, he became the pastor of the First Unitarian Church of Philadelphia, succeeding Dr. William Henry Furness.\* Dr. Furness had been the minister of the church for fifty years and continued for twenty-one years as pastor emeritus, thus completing seventy-one years in a single church. Dr. Furness often preached for Dr. May, being as he said, "ready to respond with an hour or two of notice." Dr. Furness was theologically conservative while Dr. May was the representative of a more progressive school of thought. Together they furnished an illustration of what

\* See Volume III, p. 133.

is meant by a free pulpit. Each respected and loved the other, and both were given sympathetic hearings by the congregation.

Dr. May served the Philadelphia church for twenty-five years and upon his retirement became pastor emeritus, but throughout all the years he was the pastor beloved, honored, respected. In 1887 Jefferson College honored him with the degree of LL.D. and in 1914 he received the degree of D.D. from Meadville Theological School. Throughout his life he was a student, pursuing his studies more from sheer interest and delight than for their utilitarian value. He was an ardent classicist, his special copy of Horace having been bound and rebound several times. He knew Greek and was proficient in French, Italian and Spanish. His published works were few, being limited to a volume on "The Miracles and Myths of the New Testament," two volumes of "The Life and Letters of Samuel Longfellow," and a considerable number of pamphlet sermons. He was a student of art and history, as well as of language.

Although his active ministry came before the general interest in the social gospel, he was convinced, and gave long and persuasive expression of his conviction, that religion has its public as well as its personal application. He was a member of the "Law and Order Society." He felt keenly the need of Negro education and was a pioneer in the development of substitutes for the saloon. Henry C. Lea, a generous and loyal parishioner, said of Dr. May that his sermons on civic righteousness definitely influenced the elections and were a potent factor in the life of the city. A firm believer in the saying, "Be not overcome of evil but overcome evil with good," he was a leader in establishing what was then rare, a community home to compete with the saloon, the streets and the public halls. His faith in the enterprise bore fruit, and for many years "The Evening Home and Library Association" exerted a positive influence in the city.

Although always the courteous and tolerant gentleman, he was the outspoken and fearless preacher of free Christianity. His sermons covered a wide range of interests and yet the pastoral spirit in him led him most frequently to sermons of personal life. During his Philadelphia pastorate he inspired and led the con-

gregation in the erection of a new and larger church building in a much better location. He was so successful that the new church at 21st and Chestnut Streets was dedicated free of debt.

Scholarly, dignified, cultivated, he was yet of a tender and bountiful nature. He was loved because he gave so much that inspired love. He lifted men to their higher selves by sheer force of his personality. It was said by one of his parishioners, as was said of Emerson, that leaving him one felt that something beautiful had passed that way. When he died, there had been passed on to hundreds of the generation to whom he ministered the larger life and the larger hope which are found only in the things of the spirit.

Soon after his settlement in Philadelphia, his wife died, and sixteen years later he married Miss Elizabeth Bacon Justice. Retiring from the active pastorate in 1901, he spent his remaining years in travel and in quiet living in Philadelphia. He died January 9, 1918.

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## JOEL HASTINGS METCALF

1866-1925

Joel Hastings Metcalf, clergyman-astronomer, lover of nature and of humanity, was born at Meadville, Pa., on January 4, 1866, and died at Portland, Maine, February 21, 1925. Following his graduation in 1890 from the Meadville Theological School, he took postgraduate work at the Harvard Divinity School and in that year he married Elizabeth Lockman of Cambridge. In 1892 he received the degree of Ph.D. from Allegheny College. In 1903 he continued graduate work at Oxford University. He received a Doctorate in Divinity from the Meadville Theological School in 1920. He was for a few years the minister of the Roslindale Unitarian Society, and then held pastorates at Burlington, Vt. (1893-1903), Taunton, Mass. (1904-1910), Winchester, Mass. (1911-1920), and at Portland, Maine (1920-1925).

Throughout his ministry he showed a very high ability, a wide tolerance and vivid faith. Outwardly simple and wholly unpretentious in manner, he met each man on his own plane, and took him at his best. His eagerness to serve his fellow men was demonstrated in World War I when, in 1918, he obtained leave of absence from his parish and went overseas as a Y.M.C.A. secretary attached to the Third Division, with which he served at the front. He showed remarkable courage and ingenuity and a self-sacrificing devotion to the welfare of the men under his care. For getting food and supplies to men in exposed positions at Chateau-Thierry, he received a citation for special bravery. Offered a United States chaplaincy with the rank of captain, he declined believing that he was better able to help as a Y.M.C.A. worker.

As a devoted Unitarian, he was deeply concerned over the postwar condition of Transylvania, the birthplace of modern Unitarianism, and gladly accepted a commission from the American Unitarian Association to enter that shattered country to bring aid and encouragement to the Unitarian churches. In this labor he was a tower of strength. On one occasion he made a daring trip from Bucharest to Cluj with about \$10,000 in currency. As a result of his visits throughout the province, he left a host of friends and admirers.

Dr. Metcalf was no stranger to Europe. For many years, during his summer vacations, he had conducted tourist parties to England and the Continent. Although these tours were primarily for sight-seeing, he was keenly alive to European politics and social movements as well as to cultural values, a knowledge of which he skillfully imparted to his fellow travelers.

Dr. Metcalf was not only an able minister, but a noted amateur astronomer. In spite of a busy life, he was able to serve a great scientific interest which stemmed from a boyhood fascination with the stars. When he was fourteen years old, he took from a Sunday-school library a book called "Other Worlds Than Ours," by Richard Proctor. This book became an open door through which he caught glimpses of the Universe.

His first real telescope, purchased for \$500, was delivered

perilously across the ice of Lake Champlain and set up near the parsonage in Burlington. During the years that followed, Dr. Metcalf discovered six comets, forty-one asteroids, and several variable stars. The comets bear his name as a perpetual memorial to their discoverer. He was awarded five medals by foreign astronomical associations, and was made a Fellow of the American Academy of Arts and Sciences, and of the American Astronomical Society. For a time he was chairman of the Visiting Committee of the Harvard Observatory.

He also excelled in applied optics, computing lens curves and grinding lenses. He made a special telescope for Harvard Observatory used by that institution for stellar photography. At his death, he left a half-finished lens which was later completed and used in the discovery of the ninth planet, Pluto.

Dr. Metcalf lived through a period of controversy between science and religion. His sermons bear witness to his intense interest in the subject and to his knowledge of its implications. Intellectually fearless and spiritually devout, he made it his business to cast down the barriers which threatened to separate the two fields of human thought and endeavor. For him there was no necessary division between them. He lived in the happy consciousness of a vast life, wherein the probings of the mind were to be completely free and unimpeded. With Kepler he could say "the undevout astronomer is mad."

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## AMANDUS NORMAN

1865-1931

Amandus Norman served as the minister of the Norwegian liberal Christian congregation called the Nora Free Christian Church, at Hanska, Minnesota, from the time he had completed his theological training in 1893 until the time of his death in 1931. This service was continuous with the exception of two years, 1896-1898, when he was coeditor of a newspaper in

Grand Forks, North Dakota, and Fargo, Minnesota. The length of time in which he served one church was matched by the quality of his leadership and its self-sacrificing spirit.

Norman was born at Stange, Hedemarken, Norway, June 8, 1865, and came as a lad of seventeen with his father to Clay County, Minnesota, where his father had taken homestead. Here he spent his formative years being employed in various enterprises while at the same time ceaselessly working towards an understanding of his adopted country, its history, its institutions, and its customs. In Norway he had known Kristofer Janson, the famous poet-preacher who had come to the United States in 1881 under the auspices of the American Unitarian Association to work as a missionary among the Scandinavians. Janson saw in the youth a man of real promise and induced him to study for the liberal ministry. He entered the Meadville Theological School, graduated in 1892 and in the following year took a graduate course at the Harvard Divinity School.

In the first years of his ministry, he served the Nazareth Church at Minneapolis in conjunction with his congregation at Hanska. In 1906 he concentrated his work and energy at Hanska where he built himself into the church and the community by his inexhaustible spirit of service. He was a firm believer in the cause of liberal religion, but he was conservative in the best sense of the word. Steadily and step by step he led his people to a broader understanding of religion, to a more tolerant attitude towards those with whom they differed, and to a deeper insight into the principles of Christianity. When we consider that he and they inherited a tradition and a religious environment established on the static qualities of Lutheran orthodoxy, we realize the wisdom and patience required for this leadership.

One underlying thought permeated his life philosophy—the innate goodness of man. This confident belief was not so much the result of reflective thinking as an instinctive feeling, which found its expression in an abounding good will. It is not too much to say that he lived his religion completely and devotedly. Behind his somewhat stern exterior, there was a spirit of mag-



nanimity, an understanding and forgiving soul. He always stressed character, and he exemplified it to a marked degree. The development of character constituted a continuous process, not to be rebuffed by speculative theological trends, nor by personal discouragements.

He was not conspicuous as an orator and he was too modest about his capacity as a public speaker. But one need only to read some of his many sermons and lectures to realize that sound sense and substance characterized them. Each address shows careful preparation. He believed in a scholarly ministry, read and studied many books in different languages and in a great variety of topics. While he had little sympathy with modern efficiency methods, he was by no means destitute of organizational skill. What was accomplished during his ministry at Hanska shows practical achievement of enduring significance.

As a pioneer minister Dr. Norman found opportunity to express his creative power in many fields. For eighteen years he edited *Mere Lys*, a quarterly publication in the Norwegian language which was distinguished by the content and diversity of the articles. Through his persistent effort, a community hall was built in the village of Hanska, containing a library and a recreational center for the community. He also published a hymnbook in the Norwegian language, containing many Unitarian hymns which he had translated from the English originals. He was a guide and leader in many forms of pihlanthropic work, and outstanding service for the needy in Europe was done by his congregation during and after the first World War. Meadville Theological School conferred the Doctor of Divinity degree on him in the year 1922. He died on November 14, 1931.

Contemporary with the work among the Americans of Norwegian origin by Dr. Norman, similar enterprises were developed in the Icelandic colonies in Manitoba, with the Dutch settlers in Michigan and the Finns in Minnesota. Among the leaders of these undertakings was RÖGNVALDUR PÉTURSSON, who was born in Ripur, Iceland, in 1877. He studied at the University of Manitoba, graduated from the Meadville Theological School in 1902, and took postgraduate work at the Harvard Divinity School in 1903. In 1929 Meadville conferred on him the degree of Doctor of Divinity. A year later the University of Iceland made him a Doctor of Philosophy,

conferring on him, as is their custom, both a diploma and a ring. In 1903 he was ordained to the ministry and became pastor of the First Icelandic Church of Winnipeg, which he served for two periods—1903 to 1909, and 1915 to 1922. Between these periods he acted as Field Secretary for the Canadian Icelandic Churches, and continued this work during his second pastorate and until the time of his death. When the thousandth anniversary of the Icelandic Free Parliament was celebrated, he was recalled to Iceland and took a prominent part in carrying out the program he had helped to create. He was founder and President of the Icelandic National League, and editor of *The Icelandic National Magazine*. Dr. Pétursson died at his home in Winnipeg on February 15, 1941.

Associated with Dr. Pétursson was MAGNUS J. SKAPTASON, who was born in Iceland, February 4, 1850. He was a graduate of the Reykjavik College and Divinity School. He was ordained in 1875, and served for twelve years as minister in the State Church of Iceland. In 1887, accompanied by his wife and children, he came to Manitoba, where he carried on a successful ministry in the Gimli district for a number of years. During this time he experienced a change in theological views, and withdrew from the Lutheran Synod. He became minister of the Icelandic Unitarian Church in Gimli, Man., and from 1893 to 1901 he was minister of the church in Winnipeg. In 1901 he was one of the organizers of the Icelandic Unitarian Conference and became its missionary, serving chiefly in the Icelandic communities about Lake Winnipeg. He died at Winnipeg on March 8, 1932.

Another leader of the Icelandic churches was GUDMUNDUR ARNASON, who was born in Borgarfjordur, Iceland, in 1881 and died in Lundar, Manitoba, on February 24, 1943. He studied at the University of Berlin and then came to America and entered the Meadville Theological School, where he graduated in 1908. He then had a further year of study in Europe as the Cruft Fellow. He was ordained the minister of the Icelandic Church in Winnipeg, Canada, on September 19, 1909, and for more than thirty years he was a devoted evangelist and servant of the cause of liberal religion among the Icelandic people in Western Canada. At the time of his death, he was Regional Director and President of the United Conference of Icelandic Churches in North America.

The outstanding liberal leader among the Hollanders was FREDERICK WILLIAM NICOLAAS HUGENHOLTZ, who was born in Rotterdam, Netherlands, August 1, 1839, and graduated at the University of Leyden in 1863. He was ordained in the ministry of the Remonstrant Church and served parishes at Delden for five years, Tisvikzee for six years, and at Zandport for eleven years, and he was the editor of the paper representing liberal Christianity in Holland. In 1885 he came to America and took charge of a group of liberal churches in Michigan, making his headquarters at the town called Holland. He was a man of wide-spreading influence among

the Dutch-speaking people in central Michigan, and he died at Grand Rapids on February 17, 1900.

The Unitarian pioneer among the Americans of Finnish descent was RISTO LAPPALA. Born and educated in Finland and thoroughly acquainted with Finnish literature and history, he also spoke English with fluency. He came to the United States in 1904, and for a time wrote for various newspapers and served as a college instructor. With these advantages of experience Mr. Lappala combined an extraordinary attractive personality. He won the confidence of plain people by his generous spirit and quick interest, and commanded the respect of intellectual leaders by his gifts of mind and heart.

Born into the Lutheran Church, in America Mr. Lappala entered the Congregational Ministry, and, after studying in Boston, served for five years at the Finnish church in Ashtabula, Ohio. When his thinking became more liberal he transferred to the Unitarian fellowship, always continuing, however, his personal friendship with many of the Congregational leaders.

As a Unitarian pioneer Mr. Lappala entered the mining town of Virginia, Minn., as a stranger and boldly set out to establish a liberal church. For some time he worked in the mines during the day and preached in the evenings. Very soon, however, he gathered a permanent congregation, the Free Christian Church of Virginia. Other flourishing societies were started by him at Angora and Idington.

While in Boston Mr. Lappala met and married a fellow student, Miss Milma Sophie Tikkanen, who co-operated ably with her husband. A few years later she also was ordained and served as minister of the church in Angora, and after her husband's death at Virginia.

Courageous in thought and in action, warmly generous and hospitable, Mr. Lappala possessed a convincing faith in the truths of liberal Christianity. He died on February 26, 1923.

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## FRANCIS GREENWOOD PEABODY

1847-1936

Francis Greenwood Peabody was one of the most widely known and honored of Unitarian ministers. He was born in Boston on December 4, 1847, the youngest child of the Rev. Ephraim Peabody,\* the minister of King's Chapel, and his wife, Mary Jane Derby. Late in life Professor Peabody wrote with loving care

\* See Volume III, p. 297.

a charming account of his parents in his little book "A New England Romance."

He entered Harvard with the class of 1869, and took a happy part in college activities. In 1868, when a junior, he was first baseman in the first Harvard nine to play against Yale. From college he went to the Harvard Divinity School, graduating in 1872 with the degrees of A.M. and S.T.B. The same spring he married Miss Cora Weld of Boston. A year and a half of travel in Europe followed, the greater part of which was spent at the University of Halle in Germany, where he worked under Tholuck, and laid the foundation of an acquaintance with German scholarship which became a permanent influence in his career.

When he returned home early in 1874 he accepted a call to the First Parish in Cambridge, and was ordained minister of that church on March 31, 1874. He served the church for five years, resigning in 1879 on account of ill-health. His appointment to the Divinity School was the result of a request addressed to him by Dean Everett who asked him, after his resignation from his parish, to lecture on homiletics. President Eliot, whose first wife was Peabody's eldest sister, opposed the appointment on the ground that it was unsuitable for him to give his own brother-in-law a place on the faculty. President Eliot's scruples were eventually overcome and Mr. Peabody was appointed lecturer on ethics and homiletics for the year 1880-81, and Parkman Professor of Theology the next year. In 1886 he became Plummer Professor of Christian Morals, with charge of the college chapel, filling the position which Dr. Andrew P. Peabody \* had held up to 1881. In this office he remained until January, 1913, when he became professor emeritus. He also was Acting Dean of the Divinity School on two occasions during the absence of Dean Everett, and was Dean from 1901 to 1905. In all these fields of work, as preacher, teacher, author, administrator, he was a master, and most of all in the art of contentful and beneficent living.

Professor Peabody, in addition to occasional brief vacation

\* See Volume III, p. 288.

journeys to study methods of social amelioration, used his recurring sabbatical leaves of absence as opportunities for travel. In 1891-92 he spent most of the winter with his family in Germany, going to Palestine and Italy in the spring. In 1898-99 he was again in Germany and Italy, and during his absence wrote his "Jesus Christ and the Social Question," which was published the following year. In 1905-06 he went to Berlin as the first exchange professor from America at the University of Berlin. Again President Eliot, on account of the family connection, was reluctant to nominate him. His selection was due, no doubt, in part to Professor Francke's recommendation, in part to the special invitation of the Emperor Wilhelm, and in part to the novelty of his teaching in social ethics, a field of study which was without counterpart in European universities. After his resignation in 1913, Professor Peabody also visited Japan, as Commissioner for the American Unitarian Association.

Professor Peabody's service at the Divinity School was distinguished both for his skill as a teacher of homiletics, and for his development of the department of social ethics. The students who studied pastoral care and the art of preaching under his guidance found in him a keen but sympathetic critic who was himself a thorough master of the art which he taught. No divinity student who took "Hom. 2" under him ever forgot the experience.

Dr. Peabody early established a reputation as a singularly felicitous and persuasive preacher. He developed with great skill the art of making brief addresses at morning prayers in Appleton Chapel, a task which many visiting preachers found a difficult one. Two volumes of these sermonettes appeared, called "Mornings in the College Chapel," the first in 1896, the second in 1907. These addresses reveal how much it is possible to say, and to say well, in the space of six minutes. Dr. Peabody also published two volumes of longer sermons, "Afternoons in the College Chapel" (1898) and "Evenings in the College Chapel" (1911). These chapel addresses represent the highest level of college preaching.

The felicity of the literary style remains on the printed page,

but the cold type cannot convey the grace of the clear and persuasive utterance and the quiet dignity of the speaker. He was in no sense a "fiery orator, or a cyclonic master of assemblies." He searched hearts, but with a healing, not a scorching, touch. There was no showy rhetoric but an abundance of epigrams that clung to a hearer's memory. There was balance in the sentences and a revelation of the beauty and music and cogency of the English tongue. He was fond of paradoxes and contrasting phrases and his illustrations were wonderfully apt and graphic. He was a preacher of power because of the sanity and vitality of his ideas, the clarity of his vision, the beauty and symmetry of the form in which the ideas were expressed, and above all because of the high and tender humanity of the man himself. He was at once the scholar in thought and the artist in words.

He was always approachable and hospitable. He had none of the scholar's aloofness. He was entirely free from insularity. He was unconscious of intellectual or racial barriers. He was equally at home in the fisherman's cottage or the king's palace. He could preach with the same finish and poignancy in the country schoolhouse or the great cathedral. Anyone could go to him with a personal problem or difficulty, sure of his understanding sympathy and confident of wise counsel. He knew his St. Thomas Aquinas and also his "Alice in Wonderland." He was an astute teacher of the philosophy of religion and at the same time had a firm hand on the tiller of his boat and a quick eye for the trim of a sail.

In another field of service Dr. Peabody played an unforgettable part. From their founding all the endowed American colleges had required the attendance of undergraduates at daily morning prayers and at Sunday Services. In 1880 Harvard pioneered the change from the compulsory system of religious instruction to a voluntary system. The experiment was denounced by many graduates and parents. The president of another college wrote that "the abandonment of a custom so salutary as well as time-honored would be fraught with most serious consequences to the whole fabric of our civilization." It fell to Dr. Peabody, as the administrator of the College Chapel and Chairman of the newly

established Board of Preachers, to put the optional system into operation, and he did so with such success that the critics were gradually disarmed and the new system confirmed in the confidence and adopted in the practice of many academic communities.

A yet wider reputation, however, came to him from his work in social ethics. In 1881–82 he lectured in the Divinity School on “The History of Ethics,” and also, once a week, on “Practical Ethics.” The latter was a course on the application of Christian principles to social problems, and never before, save for an isolated and unrepeatable course of lectures given at Andover a year earlier, had instruction of this particular type been offered in any American theological school. In 1883–84 he first offered a course in “Ethical Theories and Social Problems: a practical examination of the questions of charity, temperance, labor, prisons, divorce, etc.” This was open to college undergraduates—among whom it became popularly known as “Peabo’s drainage, drunkenness and divorce”—and it contributed much to open the eyes of young men at Harvard to the existence of grave social problems. Such was his purpose, for he particularly sought to encourage young men, for the most part from sheltered and favored homes, to take an active part in the promotion of the social welfare of the less fortunate. He stimulated scores to activity along these lines, and contributed much to the development of social service as a profession. For divinity students there were advanced courses which supplied a solid foundation for the awakening interest of the churches in the “social gospel.” Teachers of the older academic disciplines sometimes looked askance on the new subject as something not quite within the range of scholarship, but Professor Peabody viewed it as an opportunity for a great contribution to life and thought, and made himself a master of the subject. Before he resigned he had secured from his friend, Mr. Alfred T. White of Brooklyn, an endowment for the department of social ethics, gathered a first-rate library on the subject, and so enlarged the field of instruction that ten courses or half-courses were offered by three other lecturers besides himself. The substance of his teaching eventually appeared in a series of volumes, “Jesus Christ and the

Social Question" (1900), "Jesus Christ and Christian Character" (1904), "The Approach to the Social Question" (1909) and "The Christian Life in the Modern World" (1914). These books brought Professor Peabody wide recognition in this country and Europe.

His writings, however, were not limited to the field of social ethics and to sermons. In 1903 he translated Professor Hilty's "Happiness," and the same year wrote "The Religion of an Educated Man." His literary work went steadily on after his retirement from active teaching. In 1918 he published "Education for Life," a deeply interesting and accurate record of the development of Hampton Institute, and an important source book in the history of Negro education in this country. Professor Peabody's connection with Hampton was long and intimate, for he was a trustee of the Institute for forty years, and none of his activities brought him greater pleasure than this association with one of the noblest and most successful enterprises for the advancement of the American Negro. His "New England Romance," already referred to, appeared in 1920, and his "The Apostle Paul and the Modern World" in 1923. His book, "The Church of the Spirit" (1925), is worthy to be classed with Sabatier's "Religion of the Spirit" as a noble interpretation of pure Christianity and its practice in serviceable living. In 1927 he published a delightful collection of biographical sketches of fifteen personal friends, under the title "Reminiscences of Present-Day Saints." In 1830 came a little collection of "Prayers for Various Occasions and Needs," and in 1931 he printed privately and sent to his friends at Christmastide, just after his eighty-fourth birthday, a charming and cheerful essay on old age. He himself gave his friends a beautiful example of the serenity of old age, filled with high interests and fruitful labors. Increasing deafness shut him off from much of the social intercourse he had enjoyed but he retained keen interest in persons and events, his genial humor and his capacity to speak the seasonable and satisfying word.

Professor Peabody's life was an exceptionally well-rounded one. He was a lover of books and of travel, of the sea and of



the ships that sail thereon, a man of many and varied friendships. From his earliest childhood he was bred in the finest tradition of New England Unitarianism, and to its principles he always remained deeply attached. But his wide culture and experience of life also bred in him a catholicity of spirit. His friends were all of religious communions—and of none. His position at Harvard brought to him many sympathetic contacts with the leaders of other denominations, and in their eyes he was an outstanding interpreter of the best thought and tradition of Unitarian Christianity. The secret of his activity and his influence was in his firm assurance of the life of God in the soul of man. What he said of another may be repeated of him: "The supreme lesson of his beautiful life was that of worldly wisdom derived from unworldly consecration. It was the wisdom which is from above, full of mercy and good fruits. Behind the kindness which made him a delightful companion were the firmness and serenity derived from an uncomplicated and undisturbed religious life. It was the habit of faith which led him to works of love."

He was given an honorary D.D. by Yale in 1887; the degree of LL.D. by Western Reserve in 1907; and the degree of S.T.D. by Harvard in 1909. Mrs. Peabody died in September, 1914. Of their four children one died in Italy as a youth, and a second, the distinguished physician Dr. Francis W. Peabody, died in middle life. Dr. Peabody died December 28, 1936, in his ninetyeth year.

In the biographical sketch prepared by Dr. Foote, the editor, who was Dr. Peabody's nephew, has inserted sundry phrases from his own memorial addresses.

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ULYSSES GRANT BAKER PIERCE

1865-1943

To have preached for forty-two years from one of the most conspicuous pulpits in America and efficiently administered the affairs of a great church at the Nation's capital is a supreme test of a man's character and ability. Dr. Pierce met that test with

unfailing competency and nobly represented the best traditions and practices of the Unitarian ministry. His Christian name reveals the time of his birth, July 17, 1865, when General Grant was the national hero. He came of a good family stock in Providence, R. I., and was bred in the customs and convictions of the Baptist communion. From the Public Schools he went to Hillsdale College to prepare for the ministry and took his degree there in 1890. He must already have found himself inclined to more liberal interpretations of religion, for he then elected to go to the Harvard Divinity School, and he studied there under great teachers like Everett, Peabody, Thayer, and Toy, but he did not stay long enough to graduate. He was eager for active service and did not disdain a modest beginning. On August 30, 1891, he was ordained minister of a newly organized little church in Decorah, Iowa. After two years there he pushed further west and for four years served another small Unitarian Church in Pomona, California. There his exceptional gifts of mind and heart were manifested, and in 1898 he returned to the East and took charge of the church in Ithaca, N. Y., where his congregation was largely recruited from the faculty and students of Cornell University. Then came the call to Washington where he was installed minister of All Souls Church in April, 1901, and there he remained until his sudden death on Sunday, October 10, 1943, shortly after he had conducted the morning service, preached a fine sermon, and christened a child.

His was a supremely happy and fruitful life. His administrative capacity was soon discovered. For twelve years he served on the Board of Directors of the American Unitarian Association and, as one of the Foreign Relations Committee, made several trips to Europe helping to organize and animate the liberal forces. He was the preacher of the Association's Anniversary Sermon in 1916. In Washington he was active and influential in the management of the city's charitable and educational institutions—a trustee of Gallaudet College and of Howard University, Secretary of the Columbia Institution for the Deaf, and President of the Board of Visitors of St. Elizabeth's Hospital. For four years (1909–1913) he was Chaplain

of the United States Senate, succeeding in that office the revered Dr. Edward Everett Hale. It was said of him, "His prayers were marked by deep religious feeling, coupled with the broadest tolerance and an understanding of religion in the deepest sense. Both in his prayers and in his sermons he always contributed to the clear thinking of those who listened to him and to their faith in the Fatherhood of God and the Brotherhood of Man."

In 1907 he compiled and published "The Soul of the Bible," being selections from the Bible arranged in synthetic readings. The book has gone through many editions and continues to be widely used both in families and in the Scripture readings from the pulpits of all the Protestant denominations. Another book, "The Creed of Epictetus," did not have so large a circulation but is valued by many readers. In 1909 both Hillsdale College and George Washington University gave him the degree of Doctor of Divinity.

But Dr. Pierce's energies were chiefly devoted to All Souls Church. He found the society worshiping in a convenient but rather commonplace building at 14th and L Streets. As the congregation grew in numbers and resources, a new building became increasingly necessary, and in 1924 the splendid great church at 16th and Harvard Streets was dedicated. The beauty and fitness of the building owe much to Dr. Pierce's foresight and skill as well as to his capacity for business. Worship, study, work and social gatherings were all amply provided for, and the building became a truly national church for liberals from all parts of the country. Dr. Pierce's influence was thus diffused far beyond merely parochial borders.

In his pulpit Dr. Pierce made his church a beacon light of the liberal faith. He was a great preacher, wise, penetrating, eloquent. He was a master in the art and use of words. Many a flaming phrase of his has been for other preachers a veritable sword of the spirit. He read widely in the great literatures and especially in poetry and philosophy. He had unsurpassed knowledge of the needs of the human heart and was always a good neighbor and understanding friend, quick in sympathy and ready with the right words on both merry and sad occasions.

He sparkled with whimsical humor and was always kindly and generous. His zest and joy in life were eminently contagious. All who met him or heard him discovered what it means to be intensely and fruitfully alive. The diversities of liberal faith and practice found in him and through him the deeper unity of the spirit. He was a liberal Christian in the perfect meaning of that definition. Dr. Pierce married Florence Lonsbury, who also had been educated for the ministry and who was always his able and loyal fellow worker.

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## CHARLES FRANK RUSSELL

1848-1921

Charles Frank Russell was born in 1848 in the little village of Parish, N. Y., where his father was a prosperous country merchant. He died in Boston, November 10, 1921. As a boy he went to the village schools and for some years to a boarding school. Before he was twenty, however, he had entered business and for several years was engaged in various commercial pursuits. He was in business in Chicago in the early '70's, a married man with two little sons. It was at the time when Robert Collyer was at the height of his power as the minister of Unity Church. Russell's religious thought had been slowly crystallizing into liberal forms. A sermon of Collyer's, "How Enoch Walked with God," made a particularly deep impression on him and he joined Unity Church. His work, as one of the interested young men in the church, his services with the relief activities after the great fire and the strong personal influence of Collyer, all tended to increase his interest in the Unitarian movement and at last brought him to a sense of his vocation in the ministry.

Although he was now a man of thirty, with family responsibilities, he entered the Meadville Theological School. After one year there he presented himself at the Harvard Divinity School, where it was made possible for him to take courses in Harvard College as well.

During one year at the School he acted as minister of the church in Bedford, Mass., and on November 16, 1882, he was ordained minister of the First Parish in Weston. With his family he occupied the parsonage, but continued his work at the Divinity School, receiving his degree of S.T.B. in June, 1884. Until April, 1916, a period of nearly thirty-four years, he was the devoted and well-beloved minister of the Weston Parish.

For many years he was prominent in denominational affairs, being at different times a director of the American Unitarian Association and interested in a number of other denominational organizations. Twice he received calls to other fields of service: once to be associate with his friend, Theodore Williams, at the Church of All Souls in New York, and again to become the Field Agent for the Association in New England, but each time the Weston people rose in their loyalty and affection and persuaded him to stay with them. In the winter of 1917-18 he was a teacher in the Pacific Unitarian School for the Ministry at Berkeley, Calif.; and in the winter of 1918-19, just when he was settling down for some months of rest in Boston, being asked to serve the church in Richmond, Va., whose minister was overseas, he went there at once, and entered into the work with enthusiasm.

Mr. Russell's interests were extraordinarily varied. Literature, art, music, nature—what might be called the "humanities"—in these his soul took delight. He was not a student in the strict sense of that word, but a reader who was on intimate terms with the best in literature. One of his intellectual achievements was the preparation of the Biographical Index for the University Hymnbook, prepared for use in the chapel of Harvard University, in 1895. In this work Mr. Russell assisted Dr. Francis G. Peabody and Mr. Warren A. Locke, the University Choirmaster, his special task being to ascertain the original readings of each hymn and to get accurate facts regarding authors, composers, and dates. In this work Mr. Russell spent a long period of study and the result may fairly be called a truly scholarly attainment in the field of hymnology. With the consent of the University and in conjunction with Dr. Samuel A. Eliot, he also prepared an edition of the Hymnbook for use in churches.

His aesthetic sense was strongly developed, as could be inferred from the beautiful church built under his leadership in Weston, from the deep love that he had for music, and from the joy that he found in gardening, which for many years was his principal avocation. Always the first interest of his life, however, was the ministry of religion. Through the years of his work in Weston he developed a standard of worshipfulness, of friendliness, and of true religion which gave to the Weston Church an atmosphere of its own. The plans and work of younger comrades in the ministry were always dear to his heart. Within a few hours of his death he was talking with some of these younger men and expressing his faith in them and in the future of their work and finally said, "I feel that I may say, 'Lord, now lettest thou thy servant depart in peace.'" His death came swiftly and peacefully as he sat with his wife. (After his first wife's death he had married in 1898 Miss Mary Otis Rogers, and she was his companion of twenty-three years.)

Mr. Russell's life was not eventful in the sense of great achievements on the surface. Who shall say that it was not eventful in its influence upon other lives touched by his devotion, his sincerity and his faith? No man can minister to one community for nearly forty years without producing results in human character. As Mr. Russell cultivated his garden and made it bring forth beauty, so he cultivated his parish and the fruits of beauty and truth and love are evident in the life of the town of Weston.

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## MINOT JUDSON SAVAGE

1841-1918

Dr. Savage was first and foremost among American ministers to affirm the religious interpretation of the new-found truths of Evolution. In the last two decades of the nineteenth century his words, both spoken and printed, were a godsend to thousands of people troubled and confused in their religious thinking by the discoveries of science.

In 1883 Herbert Spencer wrote to him, "I have read with

much interest your clearly reasoned and eloquent exposition of the religious and ethical bearings of the Evolution doctrine. I rejoice to see that these aspects of it are coming to the front. It is high time that something should be done toward making people see that there remains for them not a mere negation of their previous ethical and religious beliefs, as they had supposed, but contrariwise, beliefs which, as you say, have a definite and unshakable foundation. . . . I hope that your teachings will initiate something like a body of definite adherents. I have been long looking forward to the time when something of this kind might be done and it seems to me that you are the man to do it."

On a knoll above the Kennebec River near Norridgewock, Maine, there still stands a small farmhouse. There Minot Savage was born on June 10, 1841. His father, high-principled, austere, Calvinistic, his mother, blessed with an understanding heart and a joyous sense of humor, were of English stock transplanted to America in the late sixteen hundreds. The times were hard and the little farm was poor. The house was lighted by tallow candles and cooking was done over the open fire. Education was limited to the meager resources of the local schools. Religion was a severe discipline; Bible memory work a weekly task; church and Sunday School attendance strictly required. College was out of the question, but the boy worked on farms and at all sorts of odd jobs. When he was thirteen years old he joined the Congregational Church and he early determined to become a minister. The help of a generous benefactor, who remained anonymous, enabled him to enroll at the Bangor Theological Seminary, his "theological West Point," as he later called it. There he quickly made up some of the deficiencies in his schooling and there he nurtured a love of poetry. All his life the poets were his favorite authors and he wrote a good deal of verse himself.

He served for a year with the Christian Commission in the South and, returning to Bangor, graduated from the Seminary in 1864. Thereupon, he married Ella Godfrey Dodge, daughter of the Rev. John S. and Ann S. Dodge, was ordained at Bangor and commissioned by the Home Missionary Society to go to Cali-

fornia. The young couple traveled by sea to Panama, crossed the Isthmus and again by ship to San Francisco. His first appointment was to the mission at San Mateo and later he worked at Grass Valley. After a three-years' service he realized that his parents were growing old and needed him, and so, by way of Nicaragua, he returned east and accepted the charge of the Congregational Church at Framingham, Mass. There he first came into contact with more liberal habits of mind than those in which he had been bred and there he began to read scientific books, especially the works of Darwin, Wallace and Spencer, and reached the conclusion that "a Ptolemaic theology cannot live in a Copernican universe."

Hoping to find a freer atmosphere in the West, he removed in 1869 to Hannibal, Missouri, and served the Congregational Church there. His preaching became more and more unorthodox until at last he was, as he wrote, "born into the glorious liberty of the sons of God." In 1872 he resigned and joined the Unitarian fellowship. It was while he was in Hannibal that he published his first book, "Christianity the Science of Manhood," and it is interesting to note that the first two editions were hailed with enthusiasm by the orthodox press. The third edition, published unchanged after he had become a Unitarian, was condemned with equal heartiness by the very same papers.

His first Unitarian pastorate was in the Third Unitarian Church in Chicago and there began his lifelong devotion to Robert Collyer who was at the height of his fame. The younger preacher soon won wide acclaim as a bold thinker and a forceful speaker, and in 1874 he was called to the Church of the Unity in Boston. There followed a fruitful ministry of twenty-two years. He preached to thronging congregations and his sermons were printed every week and circulated in thousands all over the world. He soon, too, was in great demand in the lecture field and traveled from coast to coast describing and extolling what he called "the greatest revolution in religion and theology since the birth of Christianity." He spoke habitually without notes but only after the most arduous preparation. So clear, lucid and well-constructed were his "extemporaneous" sermons that



they were printed just as they were taken down by the reporters almost without revision. Books, too, came steadily from the publishers, sometimes collections of sermons already printed, sometimes original studies in the subjects where he had made himself a master—"The Religion of Evolution," "The Morals of Evolution," "Belief in God," "Beliefs about Man," "Religion for Today," "Jesus and Modern Life," "The Evolution of Christianity," "Religious Reconstruction," and many more.

Dr. Savage became a leader in denominational affairs. He served on the Council of the National Conference and was an influential member of the Board of Directors of the American Unitarian Association. He it was who proposed at the meeting of the National Conference at Saratoga in 1894 the amendment to the Constitution which became the approved declaration of the Unitarian churches and which reads, "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love of God and love to man." Two years later, when Harvard gave him a Doctorate of Divinity, President Eliot summed up the man and his work in these words: "Minot Judson Savage, truth seeker, proving all things, holding fast that which is good; orator vehement, persuasive, eloquent."

It was in the same year, 1896, that Robert Collyer persuaded Savage to leave Boston and become the associate minister of the Church of the Messiah in New York. Collyer's popularity was still great but he was getting on in years and craved the cooperation and support of his younger and equally famous friend. The two were like an older and younger brother, bound closely together in admiration and love. Their congregations crowded the great church at 34th Street and Park Avenue, and the weekly sermons continued to be printed in pamphlet form, "Messiah Pulpit," taking over the wide circulation of "Unity Pulpit" of the Boston years. Savage's reputation was now widespread and he went almost every year to Europe as well as continuing his lectures in America. On one of his European journeys, serving as a delegate of the American Unitarian Association to the meeting of the International Council of Unitarians and Other Liberal

Religious Thinkers and Workers, he preached the Conference Sermon from the pulpit in Geneva from which John Calvin had condemned Servetus three hundred years before.

It was in these years that he developed a keen interest in psychical research. His approach to the subject was characteristic. At first he was inclined to believe that spiritualistic manifestations were largely fraudulent and he rather scoffed at the whole subject. Then he reflected that he had no right to ridicule until he looked into the subject carefully and open-mindedly. He entered into correspondence with accredited leaders in the research field and began separating the wheat from the chaff. When he was satisfied that wheat existed he did not hesitate to state his convictions. His book, "Life after Death," records his conclusions and is especially noteworthy for the wonderful tribute to his son, Philip Savage, a young poet and scholar of great promise who died in 1899.

But the years of strenuous labor began to tell upon him. Disabling attacks of vertigo became frequent and Dr. Collyer always carried a sermon to church so that, if necessary, he could substitute in the pulpit. In 1906 prolonged illness forced his resignation. His last years, with both physical and mental infirmity increasing upon him, were spent for the most part in the home of his daughter and son-in-law, the Rev. Minot Simons, in Cleveland, Ohio. He died suddenly in Boston while in attendance on the Unitarian meetings in May, 1918.

Naturally, because of his radical thinking and forthright speech, Dr. Savage provoked the censure of more conservative Christians. Some of his critics were peculiarly scathing and captious. He was always ready for a good intellectual battle but he was never vituperative or acrimonious. He respected his opponents' sincere convictions and fought fair. His friendships with his fellow workers were firm and lasting and he abounded in little kindnesses. He was always ready to give of his precious time and energy to any and all who came to him with problems great or small. He found his greatest happiness in his home. He was a great pioneer of thought and action but not less a great personality, kindly, considerate, beloved.

## RUSH RHEES SHIPPEN

1828-1911

Rush Rhees Shippen, son of Judge Henry Shippen, of an old Philadelphia family, and Elizabeth Wallis Evans, of Welsh ancestry, was born in Meadville, Pa., January 18, 1828. When twelve years of age he entered Allegheny College, where for three years he was the youngest student, leaving at fifteen in his junior year to teach in a Meadville district school. In 1844 he became a member of the first class to be enrolled in the Meadville Theological School.

Family associations seemed to destine him for the Unitarian ministry. His father, as early as 1812, had been a subscriber to the First Unitarian Church of Philadelphia and his mother was a devoted friend and correspondent of the Rev. Ephraim Peabody.\* His oldest sister, Frances, had married Edgar Huidekoper, son of Harm Jan Huidekoper, founder of the Meadville Theological School; and later his sister Sarah married Thomas J. Mumford,† who was editor of the *Christian Register* in the 1870's. Taking a year off to tutor in the family of a Southern planter, he graduated from the Meadville School in 1849. On the recommendation of Rev. William G. Eliot ‡ of St. Louis, he went to Chicago as minister of the First Unitarian Society, the town then having a population of 23,000. Soon it was necessary to enlarge the church building to provide for the growing congregation.

In 1855 Mr. Shippen married "the beautiful Zoë Rodman," as she was known, a music teacher from Utica, N. Y. Of this happy union, lasting for more than half a century, four children were born, two of them surviving the parents.

In 1859 Mr. Shippen succeeded Edward Everett Hale as minister at the Church of the Unity, Worcester, Mass., a society many years later incorporated into the Second Parish. As a member of the School Committee, chaplain of the county prison, and active in causes dear to him—anti-slavery, Negro education,

\* See Volume III, p. 297. † See Volume III, p. 263. ‡ See Volume III, p. 90.

and "women's rights"—he stood out as a leader. Again his church building had to be enlarged. During the Civil War he had a memorable interview with President Lincoln, the conversation a tradition in his family. One winter, for reasons of health, his generous congregation, led by Senator George F. Hoar, sent him abroad, an experience profoundly affecting his cultural interests and leading him in later years to make many European trips.

In 1871 Mr. Shippen became Secretary of the American Unitarian Association. In his gaslit Boston office at 7 Tremont Place, lacking the facilities of modern business, with an office staff of two, he conducted the affairs of the Association. His duties involved much traveling and frequent preaching. Though the Chicago fire of 1871, the Boston fire of 1872, and the panic of 1873 taxed the resources of the denomination, during his ten years in office a considerable number of Unitarian churches were organized in the United States. In 1877 he found time to revise the "Livermore" Hymn and Tune Book, and to publish what was virtually a new hymnbook which served the denomination for a generation. To this useful book Mr. Shippen, with characteristic modesty, did not attach his name as editor. In addition, he compiled a book of devotional readings, "Daily Praise and Prayer," and wrote for Harper's New Religious Encyclopaedia the article, "Unitarianism," later published as a tract.

In 1881 Mr. Shippen became minister of All Souls' Church, Washington, D. C., following the resignation of Rev. Clay MacCauley. During his fourteen years in the capital he took an active part in civic affairs, notably as trustee of Howard University, and as one of the founders of the Red Cross under Clara Barton. In the course of frequent exchanges with Rev. Minot J. Savage of Boston, many of his sermons were printed in Dr. Savage's "Unity Pulpit" series. His pastoral duties under the exacting conditions of Washington were lightened by Mrs. Shippen whose graciousness and sympathetic understanding endeared her to all.

In 1895, with advancing years, seeking a smaller parish and one nearer his children, he accepted a call to Unity Church,

Brockton, Mass., succeeding the Rev. John Graham Brooks. During this his final ministry covering ten years, he was dean of Brockton's clergy and for five terms president of the Public Library. In 1911 the Meadville Theological School conferred upon him, along with his old-time friend, Robert Collyer, the degree of Doctor of Divinity, the first honorary degree given by the school. A few months later, June 18, 1911, he died, never having fully recovered from Mrs. Shippen's death in 1910.

Dr. Shippen—as he was known to a generation of Unitarians—had the initial advantage of stature, a robust frame, and a rich, resonant voice. He had two sides, both Yorkshire and Wales mingling in his blood. An excellent chess player, an architect in all but profession, and an efficient administrator, he was also a man of feeling, with a buoyant temperament, unusual social gifts, and a love of poetry and music. Music, indeed, was his chief avocation. A skillful flutist from his youth, he often delighted parish gatherings with operatic arias. In later years he became a Wagner lover, making several pilgrimages to Bayreuth. As to his faith, in common with many a contemporary he had no taste for “theological hairsplitting,” as he called it, satisfied with a simple creed, the Fatherhood of God and the Brotherhood of Man. His sermons, enriched by historical illustrations and personal experiences, always stressed Christian character. Lectures given from time to time at the Meadville Theological School bore testimony to his interest in history and biography.

Conservative in theology but tolerant, a stout advocate of social reforms but not of the radical type, and a confirmed optimist, he was everywhere a welcome preacher, always facing full congregations. The text of one of his most popular sermons, taken from Dickens, “Think of me at my best,” represented his characteristic attitude toward the world and his fellowmen. Here, in a word, was a happy warrior in the cause of a cheerful faith.

## HENRY MARTYN SIMMONS

1841-1905

Henry Martyn Simmons was born in 1841, at Paris Hill, a village in Oneida County, New York. Although numbering among his ancestors John and Priscilla Alden, his line seems to have lost touch with its Congregational antecedents, and it was a Presbyterian environment in which he grew up. He graduated at Hamilton College, Clinton, New York, in 1864, with the highest honors, having as a competitor for the first place a no less formidable rival than Elihu Root.

Simmons studied for the Presbyterian ministry at the Auburn Theological Seminary and started preaching at Salina, near Syracuse. He found himself, however, unable to subscribe to the literal terms of the Westminster Confession of Faith and so was denied ordination. He served for a while in two small churches in Ilion and Herkimer and then, coming under the influence of the Unitarian minister at Syracuse, Samuel J. May,\* he discovered himself to be a Unitarian and accepted a call to the church in Kenosha, Wisconsin. There he worked for eight years, serving also for a while as the Superintendent of Schools. Then followed three happy years as minister of the Unitarian Church in Madison and close association with such congenial spirits as Jenkin Lloyd Jones, William C. Gannett, and Robert Collyer, who recognized in him a man of their own kind. In 1881 the new Unitarian Society at Minneapolis invited Mr. Simmons to become its pastor and a connection was formed which lasted twenty-four years, ending only with the death of the minister in 1905.

It was outwardly an uneventful life but a life full of service unobtrusively but effectively rendered. He was attacked with deafness in his early manhood, and it finally became almost complete. Emerson would have us believe that in the balance of things every handicap has its compensation, and the thought has

\* See Volume III, p. 235.

a fit illustration in the case of Mr. Simmons. In the long silence to which he was doomed, seclusion became inevitable, and the resource through which he mitigated his enforced solitude was found in books. He studied widely and profoundly in all the great literatures. He knew Greek almost as if it were his vernacular. He read Homer every year, and he was equally versed in Greek drama, history, and philosophy. The great Latin authors were no less at his command. He had mastered modern tongues as well. In particular, he was widely read in French, which he found more to his taste than German, where obscure speculations and a labored style offended his clear and direct habit of mind and speech. In English and American literature he knew and cherished all that was best. His proficiency in science was also unusual. He was an excellent botanist, and he studied with great zest astronomy, geology, and biology. The calamity which consigned him to silence gave opportunity for the development of a culture broad, refined, profound. He was of necessity a recluse; "the place that did contain his books was to him a glorious court, where daily he conversed with noble poets and philosophers."

Simmons was a fearless thinker and he early adopted and proclaimed the new revelations of science in their relation to religious thought. His criticism of the doctrines that seemed to him out-of-date were often sharp and his candid declaration of his convictions in regard to political or economic affairs sometimes alienated some of his followers. Though radical in both theological and political thinking he was never destructive. The discreet reformer was for him the true conservative. A lively wit irradiated his utterances and he never failed to give the impression of a reverent, listening soul, seeking always to be "in tune with the infinite." His sermon style was crystalline in clearness and in arrangement. The sermons abounded in a wealth of illustration drawn from his extensive reading and invariably rose to a climax of spiritual affirmation. His thought centered about the conception of the Divine Unity and the world to him was "the perennial miracle wherein the soul lives and works." He loved nature with the heart of a poet but most of

all he loved human nature, and even through the limitations of his intercourse with neighbors and friends shone an eager appreciation and a generous judgment of his fellowmen. He was wholly modest about himself and skeptical about the praise that was offered him. His two published volumes, "The Unending Genesis" and "New Tables of Stone," contain his essential message.

As a pastor Mr. Simmons could do but little. He rather avoided social contacts in the feeling that those who tried to talk to him must suffer some annoyance or embarrassment. The pulpit was his throne. His physical presence was impressive. He was of medium stature and compact build. His face beneath a shock of black hair was strong and kindly and his eyes were shrewd and flashing. His congregations were not large but the choicer spirits of the city—teachers, judges, civic workers, the more thoughtful youth of the University and public-spirited citizens of all sorts—hung upon his words. Conservatives sat with radicals, employers with employes, united in the consciousness that they were listening to a man of exceptional learning and rare discernment. Few were the auditors whose preconceived opinions did not now and then receive a jolt. Believers in America's "Manifest Destiny" writhed under the preacher's denunciations of imperialism. Standpatters winced when the preacher scored the follies of stagnant policies and immovable habits. Republican toes were trodden upon when he exposed the iniquities of high tariffs and Democratic toes suffered when he arraigned the cruelties of race prejudice in the South. However the hearers might differ, they knew that, though they themselves were unconvinced, they were listening to a sincere and manful advocate of justice and righteousness and they came again for more of the strong medicine. Always, too, the sermons ended on the note of a constructive optimism. His people could all say, "Here was a scholar of wondrous vision, therefore we bless him and give thanks for him." Of him his successor wrote, "The charm of his personality, the artistry of his expression, the incisiveness and inclusiveness of his intellectual comprehensiveness could not be imitated or transmitted."



At Madison Mr. Simmons was succeeded by JOSEPH HENRY CROOKER, who was born in Foxcroft, Maine, December 8, 1850, and died at Kansas City, Missouri, May 29, 1931. He was ordained in the ministry of the Baptist Church in 1873, but five years later entered the Unitarian fellowship and became minister of the Unitarian Church at La Porte, Indiana. His most rewarding pastorates were at Madison, Wisconsin, 1881-1891, and at Ann Arbor, Michigan, 1898-1905. These are churches at University centers and Mr. Crooker proved himself an intellectual and moral leader of far-reaching influence. Between these pastorates he was the first minister of the Unitarian Church in Helena, Montana. There, he was the outstanding minister of the State, Chaplain of the State Senate and active in educational and philanthropic work. He secured the passage of the statute creating a State Board of Charities, of which he was the first President.

After leaving Ann Arbor he served acceptably at Roslindale and Amherst, Mass., and was widely known as a preacher and lecturer. In 1903 he preached the sermon at the meeting of the British Unitarian Association in London. After his retirement he lived in Elgin, Illinois, and later in Kansas City. He was twice married, his second wife being the Rev. Florence Kollock Crooker, a well-known Universalist minister.

Dr. Crooker was the author of many books and a constant contributor to the *Christian Register*, the *Universalist Leader*, the *Hibbert Journal* and other periodicals. Among his best-known books were "Problems in American Society," 1889; "The New Bible and Its Uses," 1903; "Religious Freedom in American Education," 1903. His "The Church of Today" was published simultaneously by the Congregationalists, the Unitarians, and the Universalists in 1908 and was followed by "The Church of Tomorrow" in 1911. His tracts written for the Unitarian Association had wide circulation and one of them, "The Unitarian Church," was reprinted in England and translated into many languages. St. Lawrence University and the University of Nashville made him a Doctor of Divinity.

Dr. Crooker was a man of remarkable gifts of mind and heart. He had a splendid bodily presence, an impressive manner, a clear and forcible style. He was pre-eminently a preacher to men and to university professors and students, but he was also a leader in scholarship and in philanthropic and educational reforms.

Another leader of the church in Madison was FRANK ALBERT GILMORE, who was born in Belfast, Maine, on December 27, 1864. His father, a successful sea captain for many years, gave up the sea shortly after Frank's birth and went into business. His death while his son was a very young man threw the responsibility for the family on Frank, who carried on the business for his mother for several years. He was prepared for college at the Maine Central Institute at Pittsfield, graduated at Colby College in 1890 and at the Harvard Divinity School in 1894.

His education, however, was not confined to the academic course. The lure of the sea was in his blood, and after finishing his course at the high school, Frank made a voyage as common sailor on a three-masted schooner. He worked his way through college and gained the strength and determination which come from that experience. Fond of athletics and proud of every laurel which came to his Alma Mater in the contests between the Maine colleges, he helped to gain many a victory for her on the baseball diamond: for three years as first baseman and one year as catcher of the college nine. In his last year, Colby won the championship of the Maine College League.

He was married in 1892 to Marion Gatchell of Winthrop, and to them four children were born.

When he was ready for the work of the ministry, his desire turned toward his native state. At Presque Isle, he found the kind of people whom he both understood and loved. Then other and larger churches beckoned to him, and for six years he served successfully the church at Haverhill, Mass. In the spring of 1900 he was called to the important college pulpit of Madison, Wisconsin, and there spent seventeen years of his prime. There his children grew to manhood and womanhood, and there he had the satisfaction of impressing himself on the young men and women of the University of Wisconsin who came in their formative college years under his deeply thoughtful and spiritual influence. He was a good citizen and took his part in the life of the town and university. He was the author of the excellent guidebook to Madison and vicinity which is still in use. As a missionary of liberal Christianity, he became well-known throughout central Wisconsin and he served for many years as Secretary of the State Conference.

He resigned his Madison pastorate in 1917 to become the Field Agent of the American Unitarian Association for the district of the Middle States and Canada with headquarters in New York City. To this work, while of a different kind from that of the intimate pastorate, he brought the same gifts of mind and heart and leadership which always characterized him. As secretary of the Fellowship Committee he found a special opportunity to impress upon the applicants for the ministry its real worth and importance. His visits to the churches under his supervision were always welcomed, and to the ministers he was a trusted counselor and friend.

Those were the years of the great war. His two older sons enlisted, one in the army and the other in the navy. Albert died in France, a commissioned officer in the Aviation Corps; Robert died at the Pelham Naval Station. As these blows fell upon him, his strength seemed to give way and the buoyancy of life, so characteristic of him, seemed to be gone.

In May, 1919, he accepted a call to the charge of the Unitarian churches in Aroostook County, Maine, the scene of his first pastorate. His health,

however, was broken and he died on August 17, 1919, at Grand Manan, where he had gone hoping that he might recover in some measure the strength of body and spirit which grief for the loss of his two noble sons had so seriously impaired.

Frank Gilmore had a rare power of sympathy for all sorts and conditions of men, a broad and deep appreciation of human nature and a genius for friendship. He loved to have his friends about him and knew how to entertain them with story and anecdote and how to enliven the conversation with a genial wit. He believed greatly in God and in immortality. The liberal gospel of Channing, Martineau, and Everett was the sustenance of his inner life and formed the substance of his sermons.

Another noteworthy preacher in a College Town Pulpit was JABEZ T. SUNDERLAND, who was born on February 11, 1842, in Yorkshire, England, but who was brought to this country when only two years old. He was educated at the University of Chicago, where he received an A.B. degree in 1867 and an A.M. degree in 1869, and at the Baptist Union Theological Seminary, in Chicago, where he received his B.D. degree in 1870. Tufts College conferred upon him the degree of Doctor of Divinity in 1914.

Dr. Sunderland began his ministry as pastor of a Baptist Church in Milwaukee, Wis., but he soon grew restless under the restrictions of the doctrinal systems in which he had been trained. Uniting with the Unitarian fellowship, he entered upon a series of fruitful pastorates—at Northfield, Mass., 1872-1875; Chicago, Ill., 1876-1878; Ann Arbor, Mich., 1878-1898; Oakland, Calif., 1898-1899; Toronto and Ottawa, Canada, 1900-1906; Hartford, Conn., 1906-1911; and Poughkeepsie, N. Y., 1912-1920. To him Christianity meant a realization of the Fatherhood of God and the practice of brotherhood among men. He was a prolific author of books and tracts, his most famous work being "The Origin and Character of the Bible," which is still widely read. He started and for many years edited a monthly magazine, *The Unitarian*, and his sermons during the twenty years at Ann Arbor were published monthly in a series known as "A College Town Pulpit." He also gathered an anthology of religious verse published with the title "One Upward Look Each Day."

In his last years, Dr. Sunderland's primary interest was in the liberation of the people of India. He first went to India on a commission from the British and Foreign Unitarian Association. In 1913-14 he was again sent to India and the Far East by the American Unitarian Association, and he lectured widely on educational and religious subjects. He returned to America to give the remainder of his life to the cause of independence for India. Dr. Sunderland died on August 13, 1936, at the home of his son in Ann Arbor, Michigan. His was a wide-extended influence—New England, Canada, the Middle West, California, India. His books and tracts circulated wherever English is read. His preaching

lacked kindling and magnetic power but he was the embodiment of intellectual and spiritual sanity. He had a gift of perceiving and interpreting the needs of his generation. He was an observant traveler, an accurate reporter, a vigilant and ingenious editor.

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## FRANKLIN CHESTER SOUTHWORTH

1863-1944

From the beginnings of the liberal movement in America the preparation and training of ministers has been a matter of grave concern. In the early days Harvard College was itself primarily a theological seminary. Its founders in 1636 had declared it to be their purpose to train ministers, "dreading," as they said, "to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Most of the ministers of the New England churches in the seventeenth and eighteenth centuries either were trained at Harvard, or read and worked with some older minister of good repute before taking charge of a parish. By a natural evolution Harvard became more and more associated with the liberal movement in the Massachusetts churches, and that identification was made manifest in 1805 by the election of Henry Ware,\* an avowed Unitarian, to the Hollis Professorship of Divinity. Thereafter the oldest of American colleges was to be counted on the side of intellectual progress and religious liberty.

The differentiation of the Divinity School from the College was very gradual. The General Catalogue of the School begins the list of its graduates with the Class of 1812, but the Quinquennial Catalogue of the College dates the origin of the School in 1816. The first "Public Exercises" of the School took place on December 17, 1817, and it was not until 1819 that a Faculty of Theology was definitely organized. The School was pledged to "The serious, impartial, and unbiased investigation of Christian truth." Since that time it has been the pioneer of unsec-

\* See Volume II, p. 40.

tarian theological education and the fostering mother of sound learning and generous public spirit.

The Meadville Theological School, where were trained many of the ministers commemorated in this book, was established in 1844 at Meadville, Pennsylvania, by the farseeing wisdom and generous gifts of Harm Jan Huidekoper and his son Frederic.\* On pages 23-26, following the memoir of Professor Barber, will be found the biographical sketches of the outstanding members of the faculty of the Meadville School. The successive presidents have been Rufus P. Stebbins,† 1845-1856; Oliver Stearns,‡ 1856-1863; Abiel Abbott Livermore,§ 1863-1890; George L. Cary, 1890-1902, a scholarly layman. All of these leaders, except Dr. Cary, were graduates of the Harvard Divinity School and Dr. Cary was a graduate of Harvard College. He was succeeded at Meadville by Franklin Chester Southworth, who was born at Fort Collins, New York, October 15, 1863, and died at Little Compton, Rhode Island, May 21, 1944. He graduated at Harvard in 1887 and from the Divinity School in 1892. He was ordained minister of the Unitarian Church in Duluth, Minnesota, on November 29, 1892, with Dr. Crothers, then at St. Paul, and Mr. Fenn, then at Chicago, taking part in the service. He served at Duluth for five years, for two years was minister of the Third Unitarian Church in Chicago, and for three years, 1899-1902, the Secretary and Executive Officer of the Western Unitarian Conference. In 1902 he was chosen to be President of the Meadville School and continued in that important post of service (emeritus after 1928) until his death. Buchtel College made him a Doctor of Divinity in 1915, and in the same year Allegheny College made him a Doctor of Laws.

In 1928-29 Dr. and Mrs. Southworth visited Japan and India as the official representative of the Free Churches of America to confer with the Japanese Unitarian Association and the Brahmo Samaj of India. Dr. Southworth addressed great gatherings in Tokyo, Kyoto, Singapore, and Rangoon, and even larger meetings in Calcutta, Lucknow, Lahore, Madras, Karachi,

\* See Volume III, p. 180.

† See Volume III, p. 344.

‡ See Volume III, p. 344.

§ See Volume III, p. 210.

and Bombay. The assembly at Lucknow was a veritable parliament of religions with representatives of Hinduism, Islam, Sikhism, and Christianity.

In the nineteenth century it had been the habit to establish theological seminaries in small towns and quiet neighborhoods where students could work in academic seclusion and far from the distractions of great cities. Gradually it became evident that men training for a ministry that was something more and different from the discharge of purely priestly functions needed contact with the resources of the great universities and with the social and religious agencies that could be found only in large cities. Dr. Southworth was one of the first of seminary presidents to realize this need. Patiently and persuasively he labored to bring about the removal of the Meadville School from a small city in western Pennsylvania to Chicago and with close relations with the fast-growing University of Chicago. The buildings and surroundings at Meadville had endeared themselves to fifty classes of students, and the proposed removal seemed an act of ingratitude to the Huidekoper family, whose nourishing care had continuously fostered the institution. Slowly the trustees were persuaded that the move was wise and practical. A compromise provided that the school should remain a Pennsylvania corporation while carrying on its work at Chicago. The sale of the Meadville properties and the generous gifts of friends in Chicago sufficed to build on three corners of 57th Street and Woodlawn Avenue a fine academic and library building, two residence halls, and a President's house, while the fourth corner was already occupied by the beautiful building of the First Unitarian Church.

Dr. Southworth was not a systematic theologian but a man who thought independently, spoke his mind fearlessly, and respected the dignity and worth of his fellow men. His preaching had the qualities of directness, sincerity, and immediacy. There was no florid oratory, but everything was clear-cut and forthright. He had something worthwhile to say, and he said it simply and clearly. Though the head of a theological school, there was never anything pedantic about him. As a personal

counselor, he was understanding and compassionate. As an administrator, he had both initiative and tenacity.

Dr. Southworth was succeeded as President by SYDNEY BRUCE SNOW, who was born in Winchester, Massachusetts, March 19, 1878. His father was a descendant of early Cape Cod settlers. His mother, Helen Florence Winde, was of Danish ancestry. The family was associated with the Congregational Church in Winchester. Upon graduation from Harvard College in 1900, his literary bent led him into the field of journalism and he went to work on the *Boston Transcript*. On Christmas 1901, he married Margrette Kennedy of Cambridge at the summer home of the Kennedy family in Windsor, Vermont. This beautiful estate in Vermont, which ultimately became the property of the Snows, played an important part in Sydney Snow's life. It was there that he spent his summers whenever he was not abroad, delighting in the care of the forests, tramping in the hills, riding horseback and especially entertaining his friends and acquaintances.

While engaged in newspaper work, he became interested in the Unitarian Church and his deeply religious nature moved him to enter the Harvard Divinity School. On graduation in 1906, he, his wife and two small sons moved to Palo Alto, California, where he was ordained and took up the work of the recently organized church. The handsome young minister with his great gift for friendship at once won the hearts of his parish and of the community. A little chapel of unusually imaginative character was built, which fitted the quality and character of the worship. From the beginning, Sydney Snow's gift for expressing the aspirations of his people in prayer was evident. To him, prayer was the heart of a service and throughout his life he devoted much thought to the preparation of the words by which he strove to lift worshippers into communion with God.

His three years in Palo Alto were followed by three years as minister in Concord, New Hampshire, and in 1912 he was called to be the associate of Dr. Howard N. Brown at King's Chapel in Boston. A bond of affection tied the younger man and the older man together and these years were happy ones, until America entered the first World War. Sydney Snow was a convinced pacifist and he was unable to support the war enterprise to the satisfaction of some of the members of the Church. It should be added that at the outbreak of the second World War the Nazi threat to civilization obliged him to abandon the pacifist position.

In his summer vacation in 1917, he gave his services to the Red Cross in the Third Naval District. The following year he went to Germany to serve with the Army Educational Corps of the A.E.F. In March 1920, King's Chapel again granted him leave of absence to go as chairman of a commission sent by the American Unitarian Association to in-

investigate the condition of the Unitarian Churches in Transylvania. The plight of the churches under the new Rumanian rule stimulated the sister churches of the faith in America to render aid. The commission rendered a priceless service of relief and encouragement and Sydney Snow brought back with him not only an honorary membership in the Chief Consistory of the Unitarian Churches of Transylvania but friendships which were to be kept alive throughout his life.

On his return, he accepted a call to the Church of the Messiah in Montreal where he remained until 1926. Again he established a place for himself in the affections and admiration of his people and his Montreal days were forever afterward a fond memory.

Then in 1928, came the call to the presidency of the Meadville Theological School in Chicago, where he served until his death in April 1944. Both as an able administrator and as teacher of Practical Theology, he maintained high standards for his students and exerted an influence much wider than his formal duties would suggest. It was under his leadership that the Meadville School became one of the four theological schools that were united in the Federated Theological Faculty of the University of Chicago. As for the students who came and went during these years, the memory of the late afternoon hour, when his home was always open for informal conversation, is indelible.

Sydney Snow was a frequent visitor to Europe, climbing in the High Tatras in Slovakia, canoeing down the Thames, or preaching in English churches. He was made an honorary member of the British Assembly of Unitarian Churches. The degree of D.D. was conferred on him by Meadville in 1923 and the degree of Ph.D. by the Royal Hungarian Francis Joseph University in Szeged in 1938.

Of fine physical appearance and personal charm, with a tender strength that made his presence felt, of a simplicity of nature that made him always open and frank, Sydney Snow was a delightfully companionable man. His devotion to the Unitarian cause was such that no tax upon him was too great and no occasion too insignificant for him to give himself. His influence was primarily through personal contact and many were the persons whose lives were "touched to a finer end" by association with him.



## HENRY GEORGE SPAULDING

1837-1920

Henry George Spaulding was born in Spencer, Massachusetts, May 28, 1837. His father was Reuben Spaulding, an eminent physician, holding degrees from Harvard, Dartmouth and Middlebury Colleges. He was a classical scholar and began his son's lessons in Latin so early that Henry, by the time he was eleven years old, had translated the whole of the *The Aeneid*. He read the Latin and Greek classics throughout life with ease and delight, and was equally fond of the best works of modern writers. His mastery of pure English was frequently commented upon. These advantages he always credited to his father's influence and effort.

Mr. Spaulding's mother had also a fine taste in literature, but her especial interest was music. She was the only teacher in music he ever had—a striking testimonial to her skill when it is remembered that he sang in a choir at the age of eight, was playing a church organ at twelve—though too small in stature to reach the pedals from the organ seat—and at fourteen was a teacher of music. In later life he was for many years the precen-tor at Harvard Commencements, and he exerted a wide influence upon public taste through the introduction of the best music to common use.

Mr. Spaulding's early life was spent in Brattleboro, Vt., his mother's native town, to which the family removed while he was still a child. After going through the Brattleboro schools he was sent to Phillips Andover Academy, and in 1856 he entered Harvard.

He earned his way through college by playing a church organ, now and then securing a scholarship or prize for excellence in class or for a brilliant essay. Among his classmates were William Channing Gannett, Arthur May Knapp, and Charles A. Humphreys. They became attached friends. All four entered the Unitarian ministry, and they kept their little circle complete

until they celebrated the sixtieth anniversary of their graduation, in 1920.

Mr. Spaulding took rank as a "first scholar" in his class. For a time he was editor of the *Harvard Magazine*, and delivered several addresses on literary and political subjects that made him known as "the most promising young man of his day." When Charles Sumner died, Mr. Spaulding's sermon on his life was pronounced by the statesman's daughter to be the best account of her father's life that had appeared.

Soon after his graduation in 1860, the Civil War broke out. Mr. Spaulding tried to enlist, but was rejected on account of defective eyesight. He then offered himself to Dr. Bellows as a worker in the Sanitary Commission and in that work saw something of the war. With a singular felicity in getting into things, he stood within twenty feet of Abraham Lincoln as he delivered his Second Inaugural.

The war over, Mr. Spaulding entered the Harvard Divinity School, and graduated in 1866. His first pastorate was at Framingham, Mass., where he was installed as minister on February 9, 1868. The sermon was preached by Dr. Hedge, Dr. Furness wrote the Installation Hymn, and Dr. Hale, Francis Tiffany, Joshua Young, his brother-in-law, and his classmate, Charles A. Humphreys, took part in the service. During this pastorate he made a visit to Europe, where he became especially interested in archaeology. On his return he gave lectures on pagan and Christian Rome, illustrated by diagrams, which pointed toward his pre-eminence in this field a few years later.

From Framingham, Mr. Spaulding was called, in 1873, to the Third Religious Society in Dorchester. During his four years of service in this church he secured a branch of the Boston Public Library for the people of that community, organized and trained choirs of young people and children, teaching them to sing effectively music usually regarded as too difficult for any but practiced singers.

Mr. Spaulding was among those who first realized the refining influence of classical art upon all sorts and conditions of men, and he dedicated the next five years of his life to bringing

to people the best that painting and sculpture have wrought. He made repeated trips to Europe, mainly to see and secure copies of the treasures in the great art galleries. These copies he converted into stereopticon slides, accompanying them with a lecture at once descriptive and appreciative. It is said that he was the first person thus to combine pictures with spoken discourse. He was justly called "the father of the illustrated lecture."

In 1874, and again in 1876, he gave courses before the Lowell Institute, in Boston, and he lectured in many American cities and before universities, art associations, and other educational bodies. Charles Dudley Warner was doubtless correct when he said of Mr. Spaulding, "His successes are due to his knowing how to put his scholarship into a form that can be popularly apprehended."

Mr. Spaulding was elected Secretary of the Unitarian Sunday School Society in 1883, and for a period of nine years gave his attention to the development of agencies for the religious guidance of the young. From the beginning of his ministry he had taken an active interest in this work. In his Framingham Church he prepared lessons for all classes in his school, anticipating an enterprise later taken up by the national society. In Dorchester, where he had the devoted and efficient co-operation of Elizabeth P. Channing, he did notable work in the same field. When, therefore, he became executive officer of the Unitarian Sunday School Society, he brought to that responsible post both zeal and experience of a high order. Mr. Spaulding's administration fell in a period when the purposes and methods of religious education were undergoing progressive changes. Instruction in Sunday Schools had long been traditional. It was concentrated on the Bible, the Catechism and whatever indoctrination was deemed essential for a child's conversion and salvation. In the last quarter of the nineteenth century the emphasis was increasingly upon character building. Memory work was going out of favor. The Bible was still the basis of most of the instruction, but it was taught with due regard to the conclusions of modern scholars about the dates and authorship and contents

of the Bible books. The Church Schools needed textbooks and these Mr. Spaulding at once set about providing, writing a considerable number of them himself. "The Teachings of Jesus," "Lessons on the Gospel of Luke," "Hebrew Prophets and Kings," and "Later Heroes of Israel" followed from his pen in rapid succession. His "Lessons on Forty Hymns" opened a new field for the teaching of religion, and his "Sunday School Service Book and Hymnal" set a new and high standard in books of worship for young people. He resigned from the Secretaryship of the Society in 1892 and retired.

In 1867 Mr. Spaulding married Lucy Warland, daughter of Dr. Sylvanus and Mrs. Mary (Bell) Plympton, of Cambridge. A son and a daughter were born to them. Mrs. Spaulding died in 1910. Later, Mr. Spaulding married Jane, daughter of Hon. Nathan H. and Mrs. Ann E. (Carr) Langworthy, of Westerly, R. I.

The closing years of this eventful life were given to quiet study, occasional preaching and lecturing, and the enjoyment of a home rich in treasures of art and literature, as well as happy and hallowed memories. He died in Brookline, September 13, 1920, in his eighty-fourth year.

In developing and broadening the process of Religious Education, Mr. Spaulding was succeeded by EDWARD AUGUSTUS HORTON, who was born of an old New England stock in Springfield, Mass., on September 28, 1843. He was still in school when the Civil War broke out, but he at once enlisted in the Navy. After his discharge he betook himself to the University of Chicago and thence to the Meadville Theological School, where he graduated in 1868. He was minister at Leominster, Mass., 1868-1875; First Parish of Hingham, 1877-1880; Second Church in Boston, 1880-1892. His demonstrated ability as the administrator of the Church Schools led to his election in 1882 to the Presidency of the Unitarian Sunday School Society, and ten years later he took over the entire charge of the work of the Society. There for eighteen years he enlarged the efforts of Mr. Spaulding and their labors were continued by their successors, Dr. Wm. I. Lawrance and Dr. Florence Buck. Under their direction the teaching in the Church Schools became child-centered and life-centered rather than book-centered. For them the test of religion was not just in right opinions but in character. Their endeavor was to instill principles of good conduct and to guide children into the ways of

happy and serviceable living. By simple forms of worship, by precept and example, they sought to create in the Church Schools an atmosphere wherein faith and hope and love could find good opportunities for growth. They gave the religious life of children a chance to develop in healthy, natural ways. The methods they advocated and the textbooks they wrote, or caused to be written, profoundly influenced the customs not only of the churches of their own fellowship, but also of the more conventional Sunday Schools. They were pioneers of a new spirit and method in Religious Education.

For twenty-five years (1903-1928) and under many different administrations, Mr. Horton was the duly elected Chaplain of the Massachusetts Senate, and finally, by a unanimous vote, became the first and only Chaplain Emeritus in the history of the Commonwealth. He was always a popular preacher, facile and glowing in his style of speaking, graphic in his choice of words, and not unaware of the value of dramatic effects. He died at the home of his daughter in Toronto on April 15, 1931.

Dr. Horton's successor in the field of Religious Education was WILLIAM IRVIN LAWRENCE, who was born at Winchester, Ohio, on March 3, 1853. The family belonged in the Christian connection and it was in the schools of that communion that Mr. Lawrence prepared for the ministry. He was ordained at Yellow Springs, Ohio, on May 5, 1875, and for the next five years he served in small country churches in Ohio and then as Chaplain of the Reform School at Lancaster. Feeling no longer at home in the church of his inheritance, in 1882 he enrolled in the Harvard Divinity School and graduated in 1885. For the next six years he was the minister of the Third Religious Society in Dorchester, Mass., and then accepted appointment to the staff of the Unitarian Mission in Japan. His service there was constructive and he won the respect and affection of his Japanese fellow workers. Returning to America in 1894, he was minister of the Church in Meadville, Pa., 1895-1899, and at Winchester, Mass., 1899-1910. In these parishes he proved himself a highly successful leader in the organization and administration of the Church Schools, and in 1910 he was elected President of the Unitarian Sunday School Society, and two years later appointed Director of the Department of Religious Education of the American Unitarian Association. He wrote textbooks of enduring value and traveled widely, energizing the Church Schools. Meadville gave him the Doctorate in Theology in 1917. In 1925 he retired and spent his later years in California. He died at Berkeley, Calif., on October 18, 1935.

## CARLTON ALBERT STAPLES

1827-1904

Faithful pastor and earnest preacher, Rev. Carlton A. Staples had a ministry of fifty years without a break and his life was one of health and sanity, usefulness and devotion. He was born March 30, 1827, in Mendon, Mass. He came of vigorous farmer stock on both sides, the son of Jason and Phila Taft Staples, and his forebears had broken the wilderness and toiled on its rocky hill slopes from the settlement of the place in 1663. Carlton Staples was of large frame, broad-shouldered, with vigorous voice and open, kindly countenance. He belonged among that race of well-proportioned men who dominated the New England pulpits in the middle nineteenth century. His presence was impressive, his manner genial, his laugh hearty and his smile winning.

In his father's family five children lived to grow up of whom he was the eldest. A younger brother, Nahor Augustus Staples, was also a Unitarian minister,\* whose life of brilliant promise was suddenly ended in the service of the Second Society of Brooklyn in 1864 at the age of thirty-three. Reared in the hard labor and discipline of the farm, Carlton was of a serious temperament and early developed a strong ambition for thoughtful pursuits. Despite scanty means and meager opportunities he found his way to Uxbridge and Worcester Academies and then to the Bridgewater Normal School where he was among the early graduates in 1847. He became a successful and inspiring public-school teacher, in Mendon, Watertown, and Medfield, passing thence into the Meadville Theological School and graduating with his brother in 1854. He was at once called to the Independent Congregational Church in Meadville, its first settled pastor. Here he was ordained, and on July 4 of the same year he married Priscilla, daughter of Charles and Martha Eddowes Shippen of Stapely Furnace, Pa. Her grandfather, Ralph Eddowes of Chester, England, a pupil of Joseph Priestley, emi-

\* See Volume III, p. 221.

grated to Philadelphia in 1796 and was instrumental in founding the First Unitarian Society there. Mrs. Staples was a woman of rare qualities, gentle character and high conscientiousness. She survived her husband and passed away in 1913 at the age of nearly ninety-four years. They had one child, Charles Jason, born in Meadville in 1856, who, in his turn, became a Unitarian minister.

In 1858 Mr. Staples became the colleague of Dr. William G. Eliot of St. Louis, Mo. It was a large and influential church and Mr. Staples was busy for three years with its charities and services. Following his Northern principles, Mr. Staples, in 1861, accepted appointment as Chaplain in an Engineer Regiment of Missouri Volunteers. The regiment, after wintering in the State, participated in the operations of 1862 at Island No. 10 and at Memphis and Corinth. The regiment was then widely scattered and few were left for his ministrations. So he resigned and was at once invited to succeed his gifted brother Nahor in the church at Milwaukee, Wis. Here he remained for six years, active in the work of Soldiers' Relief, maintaining the prosperity of the parish, and giving much of his time to promoting liberal religion throughout the State. In 1868 he was appointed as Western Secretary of the American Unitarian Association and showed himself well-adapted to this difficult field by his tolerant interest in men of many minds and his virile presentation of simple undogmatic faith. This position brought about his removal to Chicago and the establishment of an office and bookroom. On the west side of Chicago he found the opportunity of starting a new liberal movement which became the Third Unitarian Church, and whose leadership he zealously undertook. A fine structure was nearly completed through his efforts when the great fire of 1871 interrupted all plans and the future of the society seemed uncertain. For a year he struggled on and had finished the church when he received an unexpected call from Providence, R. I.

It was a great change from a city of shifting population and quiet winds of doctrine to the old, large and well-equipped First Congregational Society of Providence. He was then in

his prime and for nine years, 1872 to 1881, he labored devotedly, giving of his best in study, pulpit, and parish. Here as elsewhere, he won many warm and faithful friends and served many outside causes, on the Providence School Committee and in the city's charities and missions. His memorial in the church is its beautiful Stone Chapel, built largely through his enthusiasm and persistence.

But his last parish called forth his mellowest powers. In Lexington, Mass., where his brother, Nahor, had begun his ministry, he found a place and a people that best fitted his qualities of mind and heart. He delighted in the traditions of town and parish. He lived in, and loved, Lexington's early history. He was foremost in urging and carrying through the marking of memorable scenes in Lexington's great day, April 19, 1775. He rescued the old Parsonage from destruction. He brought the "Old Belfry," which had rung the Alarm of 1775, back from its hiding place on a secluded farm to its former association with the Church and Common. He was a leader in the establishment of the Historical Society, which has become the custodian and the center of the town's pride in its past and present. He served steadily and earnestly on the School and Library Committees throughout his pastorate of twenty-three years. Ever mindful of his church and ministry he endeared himself to a whole generation by his warm spiritual sympathy. His prayers were a genuine uplifting of the heart and conscience. His words in bereavement were ever tender and helpful. His sermons were always carefully written, plain, practical, full of reverence for the character of Christ, firm with faith in God. His spirit was constantly hopeful, looking forward, ready to receive whatever new truth or practice seemed to him sound and good.

In his last years his frame was still stalwart and his voice resonant. He became a familiar figure on Lexington Green, telling its historic story to ever-increasing numbers of visitors. His days were like an ideal autumn. No good cause ever missed his moral support. The garden, the lovely highways around Lexington, the Massachusetts hills, were his pleasure and recreation. Grandsons and granddaughter grew up around him.



So his release from earthly service was not a break but, as Robert Collyer called it, "a consummation." He was present at the fiftieth anniversary of his Meadville class. He visited the Isles of Shoals meetings, giving a benediction to the Chapel service not soon forgotten. Spontaneous recognition, by church and friends, of his uninterrupted ministry of fifty years gave him a joy granted to but few. There was warm response at his golden wedding, a restful summer, a bit of preaching on Boston Common the last Sunday. Then, after a morning in the orchard, August 30, 1904, his heart failed and he had entered the Unseen Life. He had been an honest "workman, needing not to be ashamed, rightly sharing his word of truth."

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## REED STUART

1845-1910

Reed Stuart was born in the Shenandoah Valley in Virginia, October 21, 1845. The community was solidly Presbyterian and, as he once said, the staple fireside conversation was on Jacksonian Democratic politics and Calvinistic theology. The family moved to Illinois, where his father died in Mr. Stuart's boyhood. The family continued on the farm on which they lived, and he led the life of a farmer's boy until he was old enough to enlist in the army in the latter part of the Civil War. His military experience gave color and background to an ardent patriotism, and induced in him a profound and abiding abhorrence of war.

He graduated from Monmouth College in 1870, and took his theological course in the Presbyterian Theological Seminary in Chicago. In 1872 he married and became pastor of the First Presbyterian Church at Oneida, Ill. Five years later he went to the First Congregational-Presbyterian Church of Battle Creek, Mich., where he remained for ten years. Midway in this pastorate, by his own reading and study, having grown out of the old theology, he resigned his pastorate; but the Church preferred the

minister to the creed, refused to accept the resignation, and became an Independent Congregational Church. Mr. Stuart remained in charge of it until he was called to the Unitarian Church in Detroit in 1886.

The boyhood experiences of the farm, the early impressions produced by the bleak austerities of the old theology, the incidents of march and camp and skirmish, the struggles between ancestral creed and individual conviction, were common to him with thousands of others; but it was given to him to see more clearly and feel more deeply the significance of it all, because he was, in the old Greek sense, a poet.

Partly, it is to be supposed, from temperament, partly as the result of the arduous and painful struggle through which he passed out of the old faith, Mr. Stuart was rather a lonely man, and he could not take much interest in the administrative side of religious organization. He led no party and founded no school. His exclusion from clerical associations did not disturb him and he needed no applause to sustain him. Truth was not something he could pick up by intercourse with other people. It was something that he and God had to settle between them. He took nothing for granted. He was always a radical, going, that is, to the roots of things. Necessity was laid upon him to rationalize and justify any doctrine or custom. To him religion was a personal thing, and he spoke with the spiritual authority of a prophet of the good news of God. Although he was a learned man and widely read, and though his sermons gave abundant evidence of his knowledge and of his reading, he used the language of everyday life, and his sermons were vivid and pictorial. He did not contemplate truth through the long vistas of religious history or indulge in elaborate formal argumentation. His perception of truth was direct and immediate.

He died at Princeton, N. J., February 7, 1910.

## WILLIAM LAURENCE SULLIVAN

1872-1935

William Sullivan was born on November 15, 1872, at East Braintree, Massachusetts, far from the lovely Irish town of Bandon from which Patrick and Joanna Sullivan had come to America only the year before. Neither he nor she dreamed that they were welcoming a son whose gifts of mind and heart were to win for him a place among the intellectual and spiritual leaders of his time.

The boy showed early a love for books, and at the age of five read the "Lives of the Saints" and was so filled with fervor that he then chose the name of the martyr Laurence as the name that should become his at confirmation. His father was a man full of impetuous enthusiasms, but he died when the boy was only fourteen and the lad grew into manhood under the guidance of his gentle mother.

The family had moved to Quincy in William's infancy, and it was in the public schools there that he began his student life. He made rapid progress in his studies and excelled in athletics, especially baseball. From the Quincy High School he went to Boston College and thence to St. John's Seminary in Brighton. He was distinguished in English studies and the classics, and in his second year at the Seminary won the coveted Fulton medal for excellence in public debate. Two years later, in 1896, he received the degree of Ph.B. and in 1899 and 1900 the degrees of S.T.B. and S.T.L. from the Catholic University of America. To these, Meadville Theological School added a D.D. in 1917, and Temple University of Philadelphia an LL.D. in 1934.

Following his decision made in boyhood, he was ordained to the Catholic priesthood in 1899 and became a member of the Paulist community. For several years he was Professor of Sacred Scripture and Theology at St. Thomas's College. While teaching there he became interested in the Modernist movement then gathering strength among the Catholic clergy of both Europe and America. Despite valiant efforts to retain his belief

in the dogmas of his inherited faith, he was constrained by the strength of his convictions to withdraw from the Catholic Church two years before Pope Pius X issued the encyclical against Modernism. At the time of his retirement he was the priest of a Paulist church near the University of Texas in Austin.

His mother, whom he deeply loved, had died just before his ordination and he had no strong family ties. For two years he lived in Kansas City, Missouri, in great loneliness and considerable privation. In the autumn of 1910 he moved to Cleveland, Ohio, where he engaged in tutoring for several months, and while there found his way to the Unitarian Church, then under the ministry of Minot Simons. His stay in Cleveland was brief, however, as he accepted an invitation to teach English and history in the Ethical Culture School of New York City. But as his whole soul was centered in religious matters he could not long remain satisfied in other work. Accordingly, in October, 1912, he entered the Unitarian ministry, and was installed as minister of the newly organized Church of All Souls in Schenectady, New York.

It was not long before his brilliant preaching and consecrated personality attracted wide attention. As a result he was called to the associate pastorate of the Church of All Souls, New York City. He accepted the call on the condition that he might carry on for at least a year the work in Schenectady. During this double ministry he gave many lectures and addresses, so many indeed that his health, never robust, necessitated a leave of absence for several months in 1915. But the next year saw him on a mission for the American Unitarian Association to the Pacific Coast, where in the month of September he preached more than forty sermons. In 1917 he was the Dudleian lecturer at Harvard.

By 1922 the Church of All Souls, of which Dr. Sullivan had become minister upon the death of Dr. Slicer in 1916, celebrated the hundredth anniversary of its founding, and he felt free to accept the urgent invitation of the Unitarian Laymen's League to become its Mission preacher. The two years spent in this work were exhausting but fruitful.

The Church of the Messiah, St. Louis, Missouri, was in need

of a pastor and Dr. Sullivan took charge there in 1925, expecting to remain for three months. He stayed, however, for three years. During the summer of his first year in St. Louis he taught in the Meadville Theological School and during his entire stay in the West he gave an incredible number of lectures and addresses. Had he been obliged to write his addresses he could not have made half of them, but from a well-stored mind he drew a wealth of wisdom and he spoke extemporaneously with an English diction not often equaled.

In 1928 he withdrew to Mt. Gretna, Pennsylvania, hoping to devote himself to writing, but after a year and a half he accepted the unanimous call of the Unitarian Society of Germantown, Pennsylvania. In December 1929 he took up his ministry there, and remained in the happiest association with that congregation until his death, October 6, 1935.

Dr. Sullivan had a creative mind of a high order. His sermons belonged to the "literature of power"; a rhythmic style of utterance was natural to him. Some of his paragraphs read like chants. The sermons were majestic in diction, commanding in moral imperatives, profound in spiritual insight. They combined the reasonable, the dutiful and the devout.

It is not surprising that in a life so filled with speaking and traveling Dr. Sullivan should have had little time for writing. But he did publish "Letters to His Holiness, Pius X," 1910; "The Priest," 1912; "From the Gospels to the Creeds," 1919; "Readings for Meditation: First Series," 1922, "Second Series," 1935. Two articles of his in the *Atlantic Monthly*: "Our Spiritual Destitution," March 1929, and "The Anti-Religious Front," January 1930, were widely read and quoted. For six years he reviewed books for the *New York Herald Tribune*. In addition to his published work he left an autobiography, published later under the title "Under Orders," and a collection of "Epigrams and Criticisms in Miniature."

One of the extraordinary features of Dr. Sullivan's relation with other denominations than the Unitarian may be mentioned—they called on him to speak, to preach, to conduct retreats for their ministers, even for their theological students, as if he be-

longed to all of them. In fact, the last service he rendered outside his own church was giving a retreat for Congregational ministers in September 1935.

His brilliant mind, his devout spiritual nature, his keen sense of humor, his fervent eloquence, his charity toward all in thought and deed, and his modest opinion of his own attainments endeared him to all with whom he came in contact. The old found him tender and full of courtesy, the young were sure of his understanding sympathy and yielded him a pure devotion.

At Schenectady Dr. Sullivan was succeeded by ADDISON MOORE, who was born in Dutchess County, N. Y., in 1870. He graduated at Columbia University in 1892 and then studied at both Oxford and Cambridge in England. On his return he was ordained to the Baptist ministry in New Haven, Conn. He quickly gave demonstration of his ability and had a distinguished ministry at the Fifth Avenue Baptist Church in New York City. It was evidence of his sincerity and courage that he withdrew from that conspicuous pulpit and in 1914 entered the Unitarian fellowship. The change from the great metropolitan church to the small Unitarian Church in Schenectady proved his sincerity, but he greatly enjoyed the freedom of his new fellowship. To him, religion was just a way to more abundant living; it was a radiant experience, touched with laughter, companioned with good fellowship and challenged by the quest for unconquered worlds.

After five years of service at Schenectady, he was for eleven years in the church at Chestnut Hill, Mass., and his love of beauty is exemplified in the interior of the church there. It is also illustrated in the liturgical services which he arranged for his congregation. Always a pioneer and never concerned about personal advantages, he left Chestnut Hill to take charge of a small church in Richmond, Va., and had there a highly successful ministry until his death on October 28, 1936.

At the Church of All Souls Dr. Sullivan was succeeded by MINOT SIMONS who was born at Manchester, New Hampshire, on September 24, 1868, the son of Langdon Simons and Sarah Frances Fifield. He died in New York City on May 25, 1941.

The Simons family came to this country early in its history. As far back as 1635 the records show that one of Dr. Simons' ancestors, William Simons, ran the ferry and did various other things in the town of Ipswich, Mass. When Minot was sixteen years of age his father, who was a jeweller, died. Thereafter he lived in the home of his paternal grandfather. He attended the Manchester High School and then for a year he was a student of Phillips Exeter Academy. That single year endeared the school

to him; and in later life he served it as a member of its Board of Trustees and frequently as a preacher.

In the autumn of 1887 Simons entered Harvard. Then and there began an association that all his life meant more to him than anything else except his family and his church. He loved the very sound of the name Harvard and could not bear to think of missing any reunion of his class or other gathering of Harvard men. Upon graduation in 1891, his classmates made him a member of their permanent Class Committee and treasurer of the Class for life. His last report as treasurer was made less than a month before he died. For many years he was also Class Agent of the Harvard Fund. At one time or another Simons was secretary and president of the Harvard Club of Cleveland, secretary and then president of the Associated Harvard Clubs (the only minister ever to hold that office), vice-president and director of the Harvard Alumni Association, a member of the Harvard Board of Preachers, a member of the Board of Overseers. He spoke the invocation on Alumni Day at the tercentenary celebration in September, 1936. In New York he was a member of the Board of Managers of the Harvard Club from 1925 to 1928 and was re-elected to this Board for another term in January of the year of his death.

Simons graduated at the Harvard Divinity School in 1894. Later in his life, in 1921, the Meadville Theological School conferred on him the honorary degree of Doctor of Divinity. On 18 December, 1894, at Boston, he married Helen Louise Savage, the daughter of Dr. Minot J. Savage. One son, Langdon Savage Simons, was born of this marriage.

On January 1, 1895, he was ordained minister of the old First Parish Church in Billerica, Mass., and there he remained for five years. In 1900 he accepted a call to the First Unitarian Church of Cleveland, Ohio, and had there a notable ministry of nineteen years. He found there a church which was located in what had become a downtown section from which most of the parishioners had moved. His first business was to build a new church in a residential area. He set himself immediately to the task and in a few years there was erected on Euclid Avenue a beautiful and fully adequate church building.

In the realm of community service while in Cleveland, he was for seventeen years a member of the Board of Preachers of Western Reserve University, president of the Saturday Night Club (for social workers of Cleveland), president of the Drama League, president of the Cleveland Peace Society, vice-president of the Samuel Gridley Howe Society (for publishing books for the blind), chairman of the Citizens Advisory Committee of the City Hospital, secretary of the Executive Committee of the Associated Charities, member of the Social Service Committee of the Federated Churches, member of the Executive Committee of the Society for Advancing the Interests of Colored People, chaplain of the New England Society, chaplain of the Sons of the American Revolution, president of the

Sociological Council, president of the Men's League for Equal Suffrage, president of the Philosophical Club, director of the Cleveland Chamber of Commerce, director of the University Club of Cleveland, member of the Mayor's Committee on Unemployment. He frequently served as mediator in labor disputes after both sides had appealed to him out of respect for his fairness and broad-mindedness, and in this way he settled at least five strikes in the Cleveland district.

From 1919 to 1923 Simons served as Secretary of the Department of Church Extension of the American Unitarian Association. His headquarters were in Boston and his journeyings were constant and took him to almost every part of the country.

Upon coming to New York in 1923, he found a condition not unlike that which had confronted him when he first went to Cleveland. The Church of All Souls was located at 20th Street and Fourth Avenue, a district from which nearly all of its parishioners had moved away. From the beginning of his ministry there he had in mind the relocation of the Church farther uptown. In spite of many difficulties he accomplished his purpose, and in 1932 the building at 80th Street and Lexington Avenue was dedicated for public worship.

Minot Simons was a builder. He built the beautiful church in New York; he built the lovely house of worship in Cleveland; and scattered all over the country are churches started by his initiative and made strong by his energy. But most of all he built character. To an extraordinary degree he had the ability to win the confidence and affection of men and women, young and old, and to implant in them the desire for the good life. Himself full of the joy of life and possessing a consciousness of his own sonship to God, he gave to others a realization of the beauty and dignity of right living.

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## FRANCIS TIFFANY

1827-1908

Francis Tiffany was born at Baltimore, Md., February 16, 1827. He early manifested a student's zeal, a love for literature, and a keen interest in human welfare, so he turned to the work of the ministry. He graduated from Harvard in 1847 and from the Divinity School in 1852. He was ordained at the Church of the Unity in Springfield, Mass., December 30, 1852, and remained the minister of that church, which rapidly in-



creased in numbers and influence, until 1864. During that exciting period of our history he was a prominent and forcible speaker upon every question which concerned true liberty and an undivided country.

For a brief period he was Professor of English literature and rhetoric at Antioch College; but in 1866 he returned to the settled ministry at West Newton, where, with a brief interruption he remained until 1883, when he resigned and gave himself more exclusively to literary pursuits.

His preaching had great charm of literary style. He thoroughly enjoyed setting forth his ideas in incisive and sometimes dramatic forms of speech. There was a stimulating pungency and prophetic element in all his utterances. The keenness of his criticism and the strength of his reasoning appeared in two essays on "The Fourth Gospel" and the "Theory of Evolution." Two of his books, "The Life of Dorothea Lynde Dix" and "The Life of Charles Francis Barnard," are among the best examples of American biography.

There was always something boyish in the twinkle in his eyes and the play of his thought. His humor was both keen and kindly, and he had no capacity for enmity or envy. He died at Cambridge on September 3, 1908.

Mr. Tiffany was succeeded at West Newton by JULIAN CLIFFORD JAYNES, who was born in Springvale, Va., January 18, 1854, the son of Charles L. and Martha Jaynes. The Civil War caused his parents to remove to the State of Wisconsin, where the boy was educated, graduating from the University of Wisconsin in the class of 1875. He was then accepted as master of the high school in Virginia City, Nev., where he spent several years. In 1880 he entered the Harvard Divinity School and upon graduation cast his lot with the society in West Newton and served there for thirty-eight years. It was his only parish.

His personality was unique. His charm was great and there was something about him which claimed a quick and permanent attraction for those who came in contact with him. It was a ministry which was rich in accomplishment and far-reaching in effect. He died on June 7, 1923, just at the end of the journey to his summer home on Prince Edward Island. A volume of his sermons was published under the title, "Magic Wells."

## CHARLES RICHMOND WELD

1849-1918

Charles Richmond Weld's inheritance was such as was bound to produce the liberal spirit. He came from a long line of distinguished ancestors, seven of whom were clergymen. The first of the Welds coming to America was the Rev. Dr. Thomas Weld, deposed rector of Terling Church, Essex County, England. He settled in Roxbury, Massachusetts, in 1632, becoming minister of the First Parish. In 1636 he became one of the original members of the Board of Overseers of Harvard College, and at the same time was a contributor to the famous Bay Psalm Book. In 1641 he, together with the Rev. Hugh Peters, was sent to England by the colonists to represent them and he died in England in 1661.

Dr. Weld was born at Cazenovia, New York, in May 1849, and died in Norwich, England, September 11, 1918. After attending Antioch College he entered the Harvard Divinity School, graduating in 1872. On January 2, 1873, he was ordained and installed as minister of the First Independent Church of Baltimore City, where he remained for twenty-five years, becoming minister emeritus on November 15, 1898. In 1897 Berea College conferred upon him an LL.D. Less than a month before he resigned, he married Miss Frances Eaton of Baltimore, in New York City, where the ceremony was performed by Dr. Minot J. Savage.

His ministry in Baltimore, his only pastorate, was marked by resolute and aggressive leadership. He found the church burdened with debt, and still suffering from the dissensions caused by the Civil War. Being a man of strong physique, vigorous personality, and ardent social passion, he soon made his church the center of many vital social activities. Successively he organized a Christian Union for children where "morality, ethics and good manners" were taught. In turn there followed the organization of Christian educational classes, the Loyalty League for citizenship training, the Industrial School for boys, and the

Household School for girls, a Guild for workers, a Post Office Mission and a Flower Guild. At the same time he crusaded for woman's suffrage, the abolition of war, a humane treatment of the insane, and he helped to organize the Prisoner's Aid Congress.

Temperamentally Dr. Weld was a consistent high churchman. He held to the priestly rather than the prophetic conception of the ministry. His sermons were an eloquent combination of thought and feeling; yet with him the sermon was at no time the chief part of the service. He was pre-eminently an apostle of beauty in the sanctuary. A natural ritualist, almost a medievalist, he aimed to make all worship beautiful and satisfying, not only to the minds and hearts but also to the eyes and ears of the worshippers. He sought and used a sacramental approach to the social expression of religion. His achievements in this field offer convincing proof of the truth that, without compromise or concessions of any sort, congregational worship can be enriched and its influence thereby increased.

Preaching with him was no easy work. There was no un-studied or unbalanced freak of thought, no hasty, ill-digested and easily changed opinions, but patient study, careful reflection, settled convictions. There was nothing startling or sensational in his manner or words. All was quiet, dignified and wonderfully appealing.

Though he wrote no books, and only a few articles written for religious journals survive, yet the record of his work and ministry is eloquent testimony of his catholic spirit and magnanimous heart. He was content to offer up his gifts upon the altar of the common good diffused, "whose music is the gladness of the world."

## CHARLES WILLIAM WENDTE

1844-1931

Some ministers excel as parish priests, some as powerful preachers, some as leaders in education or in social reforms. Dr. Wendte was distinguished as a pioneer in the field of international and interdenominational good will. He was born in Boston on June 11, 1844, and died in San Francisco, September 9, 1931. His travels took him to every part of Europe and some parts of Asia, and he had friends and correspondents in all lands. He had command of several languages and spoke and wrote fluently in both German and French. He was of German parentage and his father and mother were among the liberals who had found refuge in America from the agitations and reactionary tyrannies that disturbed their native land in the 1840's. The father died young and the heroic little mother supported her family by teaching German in Boston households. Then a chance came to remove to California and, at the age of fourteen, Charles went to work in a store and later in a bank in San Francisco, gaining an experience in business which helped him in later years.

In 1860 Thomas Starr King\* arrived in San Francisco to become minister of the Unitarian Church and young Wendte soon felt his inspiring influence. He too must give whatever strength and capacity he possessed to the ministry of a free church. So in 1866 he headed east and, though without collegiate training, gave such evidence of his ability that he was admitted to the Harvard Divinity School and graduated there in 1869. In the same year he was ordained minister of the Fourth Unitarian Society of Chicago and soon demonstrated his versatility and his capacity for vivid and animating speech. In 1876 he accepted a call to the older and larger First Unitarian Church of Cincinnati. There he quickly identified himself with many of the literary and philanthropic activities of the city, and his congregation included many families prominent in the social and

\* See Volume III, p. 191.

cultural life of the community. He worked so persistently that his health was threatened and in 1882 he accepted a call to a less exacting charge and became minister of the Channing Church in Newport, R. I. There, with his customary elasticity, health was soon restored and his boundless vivacity renewed.

In 1885 Wendte was appointed superintendent of the Church Extension work of the American Unitarian Association in the Pacific Coast States and for the next twelve years he traveled up and down the coast preaching, lecturing, organizing. He planted a number of new churches. Not all of them survived for he was too much in a hurry to see that they got well-rooted. He was forever hastening on to some other inviting field of opportunity or rushing east to secure ministers with a pioneer spirit and ready to nourish and nurture the young societies. His intellectual processes and the habits of his life were as mobile as quicksilver. He made his headquarters in Oakland, and he is counted as the founder and first minister of the church there. For a year he supplied the pulpit of the church in Los Angeles and his name is carried on the list of its ministers. Everywhere he went he was a vivifying though somewhat evanescent influence.

Then came his great opportunity—a challenge that he met with unconquerable zeal and matchless efficiency. In May of 1900 the American Unitarian Association, in celebrating the seventy-fifth anniversary of its organization, invited to its meeting in Boston a number of the outstanding representatives of liberal religion in different parts of the world. Men of light and leading came from Britain, France, Belgium, Holland, Norway, Germany, Switzerland, Hungary, India, and Japan. They found themselves in rather unexpected accord and proceeded to band themselves together as the "International Council of Unitarian and Other Liberal Religious Thinkers and Workers." They declared their purpose to be "to open communication with those in all lands who are striving to unite pure religion and perfect liberty and to increase fellowship and co-operation among them." Dr. J. Estlin Carpenter of England was elected President and Charles W. Wendte, Executive Secretary. To this task Wendte

brought a buoyant optimism, an exhaustless enthusiasm, ingenuity, resourcefulness and fertilizing imagination. He derived his support partly from his appointment as Secretary for Foreign Relations of the American Unitarian Association and partly by taking charge successively of churches in the neighborhood of Boston—Newton Center (where he made his home), the Parker Memorial in Boston, and the First Parish of Brighton. He was a hard man to keep up with for he was forever on the move. He spent part of every year in Europe, visiting, encouraging, organizing, discovering liberal Christians in all sorts of unexpected places. Often volcanic in speech he proved to be granitic in purpose and persistence. He never indulged in understatements. He always commended patience but was more inclined to precipitancy. Under his enlivening guidance great biennial meetings of the Council were held and attended by statesmen, scholars, teachers, preachers and men of large affairs. The first meeting was held in London in May, 1901, with an attendance running up to two thousand representing fifteen different nations and twenty-one different church fellowships. There followed Congresses in Amsterdam in 1903 where Dutch, English, French and German were the official languages and translations of the addresses were furnished to the delegates. In August, 1905, the Council met in Geneva in the Cathedral of St. Peter and in the halls of the University. In 1907 the Council returned to Boston. Nearly three thousand persons registered as members and visitors, representing sixteen nationalities and thirty church communions. One hundred and twenty-two delegates came from Great Britain and representative religious leaders were present from Australia, Bohemia, Canada, Denmark, France, Germany, Holland, Hungary, India, Italy, Japan, New Zealand, Sweden, and Switzerland. The 1910 Congress met in Berlin and the 1913 meeting was in Paris, again with large attendance and notable addresses. The proceedings of all these Congresses were gathered in massive volumes and published usually in three languages—English, French, and German. Dr. Wendte—he received his doctorate from the University of Geneva in 1909—had a very active part in compiling and editing these books

and he often had a hand in the translations. At the Berlin Congress in 1910 the official name was changed, in the English form, to "International Congress of Free Christians and Other Religious Liberals." The first World War interrupted all these activities and after the war the official leadership passed into European hands and the Secretaryship was filled by the election first of a genial and scholarly Englishman and then of an earnest and devoted Hollander.

Meanwhile Dr. Wendte's nervous energy was hunting for new adventures. His unresting mind and organizing ability soon launched another significant enterprise, the "National Federation of Religious Liberals." This again was a successful endeavor to unify and concentrate the forces which make for religious freedom, sincerity, and tolerance in the United States. In a sense the Federation was the offspring of the International Council and it met in the alternate years. It sought to foster a co-operative good will, both religious and racial, and to promote a fellowship of the spirit based on character and conduct rather than on creed and traditional rites. The Federation was organized, at Dr. Wendte's incentive, in 1908 and held its first meeting at Philadelphia in April, 1909. Of course Dr. Wendte was the manager and Executive Secretary. More than a thousand members registered, not only from the avowedly liberal fellowships—Unitarians, Universalists, Friends, and Reformed Jews—but also Baptists, Congregationalists, Episcopalians, Methodists, and Swedenborgians. At the closing symposium the speakers belonged to fourteen different denominations. Again the proceedings were edited by Dr. Wendte and published under the title "The Unity of the Spirit." Subsequent meetings, largely attended and harmonious in spirit, were held in New York City (1911) and in Rochester, N. Y. (1912). Again war interfered and meetings had to be discontinued. The Federation survived for a while under the name of "The Free Church Fellowship" but, without Dr. Wendte's invigorating direction, it dwindled into comparative insignificance.

The disruptions of the War, the breaking of so many ties of friendship, the ruin of his valiant hopes of a United Free Church,

broke Dr. Wendte's heart. He did not resume his endeavors for the great causes he had served so diligently and effectively. For a year or two he acted as President of the Free Religious Association, and in 1915 he was President of the Unitarian Ministerial Union. His election to these offices gave evidence of the confidence and affection of his fellow workers, but he soon withdrew, returned to California, and made his home there for the remaining years of his life. There he interested himself chiefly in the affairs of the Pacific Unitarian School for the Ministry—now known as the "Starr King School"—an institution which he had helped to found.

During his long and fruitful life Dr. Wendte published many books and sermons and wrote many magazine articles on an extraordinary variety of subjects. He wrote acceptable verse and many hymns. For his hymns he often composed the tunes, for, among his many accomplishments, he was a competent musician. In his days of missionary preaching he would often speak or read from the pulpit and then spring to the organ console and lead the singing with voice and instrument. He would give a learned lecture on Bach, perhaps in German, and with illustrations on more than one instrument—and then jump to a children's party and get everybody singing nursery songs. In 1900 he compiled and published a hymnbook for young people, "Jubilate Deo," and it had a wide circulation. He never blunted or concealed his own religious convictions, but his genuine understanding of other people's ideas and usages, his sincere appreciation of other people's ways of looking at things, his respect for the integrity of people who did not share his liberal views, combined to make him a welcomed friend and fellow worker in all lands. His genius was diffusive and his energies required scope and range. He was a good deal of a visionary, but he made his dreams come true. He combined German diligence, California optimism and New England idealism. Always a loyal and outspoken Unitarian, he was gladly received in the churches of many communions. Always an ardent and patriotic American, he was, in the best sense, a citizen of the world. He widened the horizons of men's thoughts and hopes.



At Cincinnati Dr. Wendte was succeeded by his Divinity School classmate, GEORGE AUGUSTINE THAYER, who was born in Randolph, Mass., December 6, 1839. He was educated in the public schools of Randolph and Braintree and, at the age of eighteen, began teaching at Westminster, Vt. While there he became interested in the Unitarian Church across the river at Walpole, N. H., and relinquished his membership in the Baptist Church in which he had been reared. At the outbreak of the Civil War he enlisted, served through the war, and came out a captain. All his life he liked best to be addressed as "Captain." He entered the Harvard Divinity School and graduated in 1869. While a student he was one of the nine men who gathered at the house of Dr. Cyrus Bartol and formed the "Free Religious Association." He was ordained minister of the Hawes Church in South Boston on September 9, 1869, James Freeman Clarke preaching the sermon. He worked there for thirteen years and was active in the administration of a number of the city's institutions, notably as a member of the Boston School Committee. He also became a trustee of Thayer Academy at Braintree, a place he held for fifty years, the last twenty-five as President of the Board. In 1882 he accepted the call to Cincinnati and there he labored for forty-three years, thirty-four as active minister and nine as pastor emeritus. Antioch gave him his doctorate in 1886, but to most people he was still "Captain" rather than "Doctor." He was always a valiant citizen, soldierly in bearing, uncompromising in his liberalism, alert to serve many good causes. He died on October 3, 1925.

Dr. Wendte was succeeded at Oakland by CLARENCE REED, who was born in Jerseyville, Ill., on September 16, 1871. He graduated at DePauw University in 1892 and was ordained into the Methodist ministry. Later he studied at Harvard and at the University of Chicago and gradually read himself out of his inherited Methodism. He entered the Unitarian fellowship in 1906 and soon became an outstanding leader in the whole San Francisco Bay area, serving the Unitarian churches in Alameda, Palo Alto and Oakland. He made himself an expert in his knowledge of art and literature and went often to Europe, collecting material for lectures. His knowledge of the Dutch and Flemish paintings was unsurpassed and his book review evenings attracted large audiences. He founded and fostered the Oakland Book Lovers' Club, led the Oakland Forum, and was a member of the Commonwealth Club of San Francisco. He also served as a trustee of the Starr King School and as director of the American Unitarian Association. He died at Oakland on January 19, 1945.

## EDWIN MILLER WHEELOCK

1829-1901

Edwin Miller Wheelock was born in New York City August 30, 1829, graduated at Harvard Law School in 1853, and from the Divinity School in 1856—facts which indicate some interesting mental history. He was settled in Dover, N. H., in 1857. In the second year of his settlement occurred the eventful raid of Captain John Brown into Virginia, followed by his arrest and execution. The same natural and uninstructed conscience that prompted John Brown to take justice into his own hands led Mr. Wheelock to become his enthusiastic champion. His sermon on the subject made a great stir. It was repeated before Theodore Parker's congregation in Music Hall, Boston, was quoted widely by the newspapers, North and South, and Mr. Wheelock had a price set upon his head by the State of Virginia, a reward of \$1,500 offered for his capture, alive or dead.

Mr. Wheelock was a fearless man and held positive convictions, not only about slavery but also about the liquor traffic and about social injustices of all kinds. Most of the members of his parish were conservative and the usual difficulties arose. Mr. Wheelock stuck to his post but the parish found it increasingly difficult to raise his salary.

In 1862 he enlisted as a private in a New Hampshire regiment. He was soon appointed chaplain of the regiment, and accompanied the expedition of General Banks in the Southwest. Transferred to the Freedmen's Bureau he did good service in Louisiana and Texas during the latter part of the war and as long as the bureau existed, being specially commended by Generals Banks and Canby. After the war Mr. Wheelock held a position in the customhouse at San Antonio. Then in San Antonio and in Austin he edited newspapers, classed as Republican in the South, but not so recognized in the North. He served in Texas as State Superintendent of Schools, and for several years as reporter of the Supreme Court.

In 1887 he resumed the thread of his profession, and organized the Unitarian Society in Spokane, Washington. At the end of two successful years he was obliged to return to the South on account of the health of Mrs. Wheelock. In Austin he organized a Unitarian Church and for eight years he preached to an attentive and progressive congregation. He was a man of quiet manners and attractive personality but one who had the courage of his convictions and never hesitated to express them, however unpopular they might be. It was said of him that he "was better fitted by nature for the bar than for the pulpit," but in all his varied occupations he was a forceful and versatile leader of men.

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## WILLIAM ORNE WHITE

1821-1911

William Orne White was born in Salem, Massachusetts, on February 12, 1821, the son of Daniel Appleton White, judge of the Probate Court. He was educated at Phillips Exeter Academy, Harvard College, and the Harvard Divinity School. At the time of his death, he was the last survivor of the Class of 1840 of Harvard College, and also the last survivor of the Class of 1844 of the Divinity School. His first parish was in Eastport, Maine, where he preached for five months; and during the year 1846-1847 he supplied the pulpit of the Church of the Messiah, St. Louis, while the minister of that church was in Europe. On September 25, 1848, he married Margaret Eliot Harding, daughter of the well-known portrait-painter, Chester Harding.

He was ordained minister of the church in West Newton, Mass., on November 22, 1848, and remained for two years in that parish. From 1851 to 1878, he was minister of the Unitarian church in Keene, New Hampshire. He then removed to Brookline, Mass., where he spent the rest of his life. After supplying the pulpit in Sharon, Mass., for two seasons, he defi-

nitely retired from the active ministry. On February 17, 1911, five days after completing his ninetieth year, he died at the home which he deeply loved.

The long pastorate in Keene was happy and fruitful, though unmarked by events of picturesque character. The chronicle of these years is a record of quiet service in a well-ordered parish. Primarily ministering to individual lives, he yet found time for a multitude of public and semipublic activities of the kind that build up the spiritual life of a community.

With the outbreak of the Civil War, Mr. White's leadership in his own parish and in the community was tested and not found wanting. He spoke from the pulpit with courage and candor, and when one of his parishioners got up and left the church in the middle of a patriotic sermon, the preacher was sorry but kept straight on. The fact that two of Mrs. White's brothers were in the Northern army and two in the Southern must have given them both many hours of anguish, but there was no wavering of their loyalty or of their clear conviction as to the rights of the struggle. The church became a center for all kinds of war work, soldiers off for the front received from their minister the fitting words of encouragement and benediction, and in a hundred different ways the morale of the people at home was sustained and strengthened. One sentence from a Thanksgiving Day sermon will illustrate the quality of his leadership: "When we grow too much absorbed in buying and selling and getting gain, then the memory of their valor, their unselfish offering of their very lives for truth, honor, justice and liberty, will fill us with scorn of ourselves, if we do not wisely and generously devote the lives made worth the living only through their sacrifice, to ends akin to those great objects for which they poured out their blood."

After the close of the Civil War, Mr. White remained for twelve years in Keene, building up his parish so that a new church had to be constructed to take the place of the earlier one which had been outgrown. He preached the liberal gospel with persuasive power yet retained the cordial friendship of his orthodox brethren. He did his share in various denominational enterprises, and maintained his strong interest in the intellectual

movements of America and Europe. In particular, a friendship with Dr. James Martineau, which began with correspondence about a hymnbook, ripened into a happy and lifelong fellowship which served as one of the links binding American Unitarianism to the great leader of British liberalism. When, in 1878, he finally resigned from the church which he had served for nearly thirty years, Mr. White discovered the full strength of the ties which bound him not only to his own parish but to the entire community.

In her charming "Life" of her father, Miss Eliza Orne White has printed many of the letters which he wrote to her when she was a child, and these letters reveal the secret of his power over young lives. Mr. White was one of those rare men who never cease being boys. In one sense, he never grew up. And then, too, as his daughter points out, he had the endearing habit of closing his eyes to the faults of children and young people. This did not blind him to their good points or their possibilities, and many a man has testified to the influence upon his life which Mr. White's expression of confidence once had. He possessed an unbounding faith in human nature, of every age, and this was perhaps the chief reason for his success as a preacher and pastor. Once, when he was on the School Committee in Keene, he went to call on a young woman who was to begin teaching the next day and dreaded lest she should prove a failure. "Stop right there," he said to her; "you never will succeed if you let yourself feel like that." And years afterward she told him how great a difference his words had made in her life.

This strong faith in human nature was what lay behind his own serene and beautiful old age. Those who knew him only in the later years, in the lovely Brookline home, where he was the center of a wide circle of affection, may sometimes have wished that they might have known him in the days of his greater physical vigor; but in truth he was always the same man, and to have known him at any one period in his life was to have known him, in a sense, at all. The courage which took him out for his daily walk after dark even after he had been attacked one evening by a "thug," the humor which never failed, the happy spirit that

made each succeeding year seem the best yet, the simple joy in being alive in God's world—these characteristics of his last years were in reality lifelong qualities of his soul.

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## THEODORE CHICKERING WILLIAMS

1855-1915

Theodore Chickering Williams distinguished himself as a persuasive young preacher in a metropolitan pulpit, as the first headmaster and the builder of Hackley School, as the author of several dear and familiar hymns and as the expert translator of the Latin poets. Though his life was divided into fragments by periods of delicate health, it was harmonized and unified by a deeply religious spirit and purpose.

He was born in Brookline, Mass., on July 2, 1855. Well-grounded in the fundamentals of a classical education at the ancient Roxbury Latin School, he entered Harvard College with the Class of 1876. At College, in the free atmosphere of the newly established elective system, his inborn scholarly instincts and taste for literature and the fine arts had full scope. Throughout his course he held high rank in scholarship, was a member of Phi Beta Kappa, and was chosen to be the Class Day orator. Deeply studious and industrious, he was also a genial comrade, popular and beloved among his classmates. After a year of school teaching, he returned to Cambridge to study for the ministry at the Harvard Divinity School. There also he made his mark as a brilliant student and leader of his fellows. His first charge was in the Unitarian Church in Winchester, where he was ordained in 1882. This happy pastorate lasted but a year, for in 1883 the Church of 'All Souls in New York City discovered the exceptional promise of the twenty-eight-year-old minister and installed him as successor to Dr. Henry W. Bellows,\* one of the most notable preachers and leaders in the history of liberal Christianity. Here was indeed a trial of youthful strength.

\* See Volume III, p. 23.

For thirteen years, Theodore Williams met the challenge with all the winning and magnetic qualities of his spirit. Having the simplicity of a poet and the depths of a philosopher, his preaching made a lasting impression not only upon his congregation, but upon the larger life of the great city. He took with him to New York his bride, Velma Curtis Wright of Boston, in whom throughout his life he found the rest and strength of a perfect companionship. Together they compiled a hymnbook, "Amore Dei," which found acceptance in many churches. Mrs. Williams, who survived him for twenty-five years, carried on a vital kind of ministry herself and has left a memorial in Senexet House, established by her untiring efforts as a place for spiritual refreshment and the deepening of religious life.

The ministry at the Church of All Souls ended in 1896 when Mr. Williams resigned because of ill-health and went for two years of rest and recuperation to Europe. Upon his return, he spent a year in Oakland, California, supplying the pulpit of the Unitarian Church there. Just at this time, plans were being formulated for the foundation of Hackley School at Tarrytown, N. Y., to fulfill the generous purposes of Mrs. Caleb B. Hackley. Theodore Williams responded enthusiastically to the invitation to become the first headmaster. His scholarly interests and his appealing personality were natural qualifications for the post. Moreover, during the five years at Hackley he showed remarkable ability in the tasks of organization and building. Hackley School today owes much of the beauty of its setting and equipment, as well as its traditions of scholarship and character, to the personal influence of its first headmaster. His delicate organism, however, at the end of five years succumbed again to fatigue, and he resigned to seek once more refreshment and renewal in Europe. Upon his return in 1907 he resumed educational work for a brief two years as the headmaster of the Roxbury Latin School. This was an agreeable occupation but arduous for him, and ill-health again made his withdrawal necessary. After three years of enforced idleness, he renewed a happy ministerial experience amid the beauties of Santa Barbara, California, where he supplied the Unitarian pulpit for a year.

The flame of vitality was flickering, however, and after his return to Boston he died on May 6, 1915.

Williams was a preacher, a minister and a schoolmaster, but in all these callings—and first of all—he was an artist. His poetic gift found expression in a notable translation of Virgil and in noble and well-loved hymns, among them the familiar “When thy heart with joy o’erflowing.” More than this, he touched everything—his work, his play, and his human relationships—with a creative hand and heart, so that he is remembered and honored as one who made of life itself a fine art.

Mr. Williams was succeeded at the Church of All Souls in New York by THOMAS ROBERTS SLICER, who was born April 16, 1847, in Washington, D. C., the son of Henry Slicer, a distinguished Methodist preacher, a presiding elder, and for eight years Chaplain of the United States Senate. He was educated at the Baltimore schools, at the Baltimore City College, and took the degree of A.M. at Dickinson College, Carlisle, Pa. Later, Brown University made him a Doctor of Divinity. He began preaching as a Methodist before he was twenty-one and was ordained in 1869. Gradually his religious convictions changed and in 1880, in order to be honest with himself, he withdrew from the Methodist ministry and enrolled with the Unitarians. He served effectively in the First Church in Providence from 1881 to 1890. Then he had a rich and fruitful pastorate in the Unitarian Church in Buffalo, N. Y., 1890–1897, and in 1897 he was called to the Church of All Souls in New York. Dr. Slicer was a virile preacher, a loyal friend, a citizen identified with many civic and political reforms. Because of his humor, his never-failing supply of pertinent anecdotes and his gift of penetrating speech, he was much in demand as a spokesman at all sorts of civic occasions, and he was constantly in battle against social and industrial wrongdoing. He thoroughly enjoyed stirring up the decorous dullness of an audience, rousing quiescent imaginations, putting some yeast into the solid cake of custom, lifting people out of the ruts of habit. A certain sinewy and sturdy manliness characterized all that he said and did. He made goodness exciting and religion the most interesting thing in all the world. He had, too, a way of puncturing shams and bubbles that made some people a bit afraid of him. In Buffalo he was in the thick of the fight for the reform of the city government. In New York he was again fighting political corruption with voice and pen, and as a trustee of the City Club. He was also chairman of the National Commission on Prison Labor, a member of the Council of the Immigration League, a trustee of the People’s Institute and of the Hackley School.



Dr. Slicer enjoyed the hurly-burly of debate. He never failed to see the humorous side of things and had an almost impish audacity of wit. He did not disdain the spotlight which was frequently directed at him and he had no inclination to make of life "a solitary pilgrimage of pain." Sturdy of body, alert and supple in mind, epigrammatic in speech, he preached and lived a gospel of good cheer and joyous fellowship. He was the spokesman of a city's conscience and his summons to the duties of citizenship had the call of trumpets and the roll of drums. Above all, he was an expectant believer in the goodness of God and in the possibilities and dignity of humanity. His books had a large reading: "The Great Affirmations of Religion" (1898), "The Power and Promise of the Liberal Faith" (1900), "The Foundations of Religion" (1902), "The Way to Happiness" (1907). A collection of his "Meditations" was posthumously published in 1919. He died in Washington, May 29, 1916.

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## SAMUEL HOBART WINKLEY

1819-1911

Samuel Hobart Winkley was born in Portsmouth, N. H., on April 5, 1819, and died in Dublin, N. H., on August 1, 1911. His life was devoted to what was known as the "ministry-at-large," founded by Joseph Tuckerman in 1826 in Boston, to minister to the unchurched, the unfortunate, and all in need of friendly aid.

Mr. Winkley came of a sturdy New England family. His father, "Captain John," commanded the privateer Fox in the War of 1812; and his great-great-grandfather, "Captain Francis," served at the capture of Louisburg. The first of his family in America was Samuel Winkley, from Clitheroe, Lancashire, who settled in Portsmouth in 1680. On his mother's side he was descended from Samuel Hobart of Exeter, N. H., distinguished as a patriot, soldier and statesman. From such an ancestry he inherited not only "a sound mind in a healthy body," but qualities and virtues which made him, too, a worthy soldier of the Lord and a brave "Captain" for righteousness and peace.

Religiously, the family was orthodox and Samuel, at the early age of seven, used to attend prayer meetings and distribute tracts.

At twelve he tried his best to be converted in the orthodox fashion and attended a great revival for the purpose. But he found it of no use and finally gave it up.

Then followed nine years of business in dry goods stores in Boston and Providence, during which time he was reading and thinking and working in church and Sunday School. His study of the New Testament made him a Unitarian. He was largely instrumental in establishing a mission Sunday School in Providence, and when in Boston he had a class in the Howard Sunday School, at Pitt's Street Chapel. His heart was already enlisted in the kind of work which later became his for life. In 1843 he entered the Harvard Divinity School and graduated in 1846, in the same class with Octavius B. Frothingham, Samuel Johnson and Samuel Longfellow. In 1865 he received the honorary degree of Master of Arts.

Immediately after graduation he accepted a call to the ministry-at-large, and he was ordained at the Pitt's Street Chapel on October 11, 1846. In 1869 Bulfinch Place Chapel was built, largely due to Mr. Winkley's efforts, and there his ministry continued, covering in all a period of sixty-five years. Mr. Winkley was married twice; in 1840 to Clarinda Richmond Andrews of Providence, and in 1849 to Martha Wellington Parker of Boston. He had seven children, three of whom survived him.

Mr. Winkley was quite unlike the conventional ministers of his generation. He was eminently human and companionable. People quickly learned to love him. He surprised them by the directness of his appeal and the frankness of his advice. He was a lover, but also a leader, of his flock, and they followed gladly, recognizing his sincerity and wisdom.

He knew no dividing lines between rich and poor, learned and ignorant, good and bad. All were children of God, and wherever there was need he would go. His was the spirit of a pure democracy, the spirit of brotherly interest and good will. No wonder the church and Sunday School flourished. No wonder he became the unmitered "Bishop" of a parish covering not only the West End of Boston, but reaching out into twenty-eight surrounding towns—a ministry-at-large indeed! There was a time

when the Sunday School numbered three hundred and fifty, with fifty or sixty teachers drawn from the other Unitarian churches. His activities were incessant, including teachers' meetings, classes for Bible study, natural history, sewing, gymnastics, and especially for the development of what he called "the higher life."

One of Mr. Winkley's special gifts was that of training and inspiring his teachers. He was himself a master in the art of teaching. His method was that of asking questions. He was known among his brother ministers as the "interrogator." He would analyze a subject and teach it by questions, thus stimulating the pupil's own thought. He would argue not by taking sides, not by direct statements, but by drawing out his opponent's answers in such a way as to make him see the truth and acknowledge it.

Mr. Winkley rendered notable service by the preparation of a series of lesson-books upon the Bible and practical religion, or, as he liked better to say, practical piety. Several of these were published, in many editions, by the Sunday School Society. The best known were "The Son of Man," "A Man's True Life," and "The Higher Life." These filled an important place for many years and were supplemented later by a question-book for normal classes and by four characteristic "Lecture-Talks" delivered in 1887 in Boston for the Sunday School Society.

Mr. Winkley was also a teacher of ministers. He gave a course of lectures on the ministry at the Harvard Divinity School in 1869-70, and at Meadville in 1872. But his chief work was that of a pastor. He was interested in community problems, but his genius lay in reaching and influencing individuals. His Sunday School pupils were his children; his congregation was his family; his parishioners, far and wide, his best friends. Successful in the pulpit, where his sermons were often like heart-to-heart talks, he believed that his best work was in the homes of his people or in the little "bandbox" of a study, where by appointment he would meet them individually and talk face to face. Sometimes it would be like a confessional, that little room; sometimes a council chamber for conference; and many times a "Holy

of Holies" where visions of God and duty and Heaven would be revealed.

Mr. Winkley's home was for many years in Louisburg Square, not far from the spot on which the first settler of Boston, William Blackstone, had his rose garden and orchard. This was typical of Mr. Winkley's joy in life; but when pain or sorrow came he would exclaim, "I suppose some people would think the good Father ought to manage things differently, but I know that he has other ways of teaching us lessons than by joy. Some of the best lessons have come to me by experiences I thought mighty hard."

The charm of his character was its overflowing geniality and good cheer; and the secret of his happiness, in youth as in old age, was his entire submission, in strength or weakness, to the Father's will. It was the child relationship that touched him most deeply. "Father," he would say, "what wouldst Thou have me to do today?"

Mr. Winkley's associate and successor at Bulfinch Place was CHRISTOPHER RHODES ELIOT. He bore an honorable name and was born into a goodly heritage. He was the youngest son of Dr. William G. Eliot,\* for fifty years the minister of the Church of the Messiah in St. Louis and founder and President of Washington University. He was named for Christopher Rhodes, an outstanding citizen and devoted member of his father's church. Two of Dr. Eliot's sons entered the ministry, the elder going west to be for sixty-eight years the best beloved citizen of Portland, Oregon, and minister of the Unitarian Church there, the younger going east to be for fifty-one years the minister-at-large in Boston. Their sons, in their turn, became distinguished Unitarian ministers.

Christopher was born in St. Louis on January 20, 1856. He graduated at Washington University in 1876 and from the Harvard Divinity School in 1881. He was ordained minister of the First Parish in Dorchester on February 2, 1882, and had there a happy pastorate of nine years. In 1894 he became Dr. Winkley's colleague and then successor in the ministry-at-large with special charge of the Bulfinch Place Church. There he continued until his death at his home in Cambridge on June 20, 1945, being in his ninetieth year. Punctually and effectively he served a great variety of good causes. He was president of the Unitarian Temperance Society and of the Unitarian Historical Society and moderator of the Boston Association of Ministers. He was president of the Lend-a-hand So-

\* See Volume III, p. 90.

ciety for forty years and one of the founders of the Boston Federation of Churches, now the Boston Area Council. He was its first secretary and for many years a director and vice-president. He was the longtime secretary of the Massachusetts Convention of Congregational Ministers and of the Alumni Association of the Harvard Divinity School. Everywhere people looked to him for good counsel and for self-forgetting service. His time seemed to be always elastic and stretched to each new demand. He was gentle in speech and unassuming in demeanor but his outgoing friendliness and all embracing good will endeared him to his fellow workers. He could not forgive his enemies, for it is impossible to believe that he ever had any. A serviceable body enabled him to keep on working and helping far beyond the usual span of life. A good understanding made him wise both in the things of the spirit and in the affairs of a workaday world. A devout heart gave him assurance of unseen allies. In all relations he was "zealous, beneficent, firm."

The "ministry-at-large" has been the field of service for a number of Unitarian ministers. Notable among them was GEORGE C. WRIGHT, who was born in New York City in 1849 and moved at an early age to Alabama where he received his early education. He graduated from what is now the College of Physicians and Surgeons in New York, but then decided for the ministry, entered the Meadville Theological School and graduated in 1884. His first parish was the Unitarian Church in Northfield, Mass., and in 1886 he became minister-at-large in Lowell and served there for forty-four years. For this office he was exceptionally qualified. As pastor of the Free Church he discharged all the duties of a parish minister; as a missionary to the needy he exercised tact, patience, judgment, sympathy. He was a good man of business and rendered strict account of all relief extended and all money disbursed. He was a trusted leader in every form of social service, and in 1894 was trustee and distributor of the emergency relief fund raised after a disastrous explosion in South Lowell. He was for many years Chaplain of Pentucket Lodge of Masons and Chaplain at the State Infirmary at Tewksbury. He died at Concord, Mass., December 20, 1930.

Another outstanding "minister-at-large" was WILLIAM TAIT PHELAN, who was born in Shemogue, New Brunswick, July 30, 1832, the third of ten children. His father came from north of Ireland ancestry and his mother was born in the lowlands of Scotland.

The family got their living from a farm situated in a rather sparsely settled district of the province. There were few advantages for growing children, religious, educational, or social. Working on his father's farm and attending school as he could, William Phelan arrived at the age of fifteen years. Then he determined to go out into the world and strike out for himself. In this state of mind he sought work in Sackville, N. B., and became apprenticed to a carpenter there. Upon the termination of his

apprenticeship and accompanied by an elder brother, he went to Chelsea, Mass., where he worked at his trade for three years. While taking pleasure in making things with his hands, he continued to feel the urgent desire for more education. Applying for admission to Wilbraham Academy, he was accepted by that institution. He had been brought up a Methodist and so naturally went to a school of that denomination, for his purpose was to fit himself to be a Methodist preacher.

Upon graduating at Wilbraham Academy after the regular course of four years, during which he supported himself mainly by working at his trade Saturdays and in vacations, he went to Sterling, Mass., to teach school, but his mind was constantly on the Christian ministry as his life's work. For some years his mind had been hospitable to liberal ideas in religion and, in Sterling, he made the decision to study for the Unitarian ministry. He therefore entered the Meadville Theological School, joining the class of 1862. It was during his course at the school that the Civil War broke out. He applied for admission into the army, where two of his brothers were serving, but on account of physical incapacity was not accepted. Failing in this ambition to serve his adopted country, he strove the more ardently to fit himself thoroughly for his coming life work, and after leaving Meadville he attended lectures for several months at the Divinity School of Harvard University.

At the close of the school year in 1863, when he was thirty-one years old, he accepted a call to the First Parish Church in Mendon, Mass. Here was the consummation of his years of earnest striving, self-sacrifice, and devotion. Here was the chance he had been fitting himself for—to help bring in the Kingdom of God among men. While at Mendon he married Miss Ellen C. Childs of Leyden, Mass. Mrs. Phelan was devoted to the professional interests of her husband and was a tower of strength to him all his life.

After three years in the Mendon church, he accepted a call to the Unitarian church in Ashby, Mass. After an uneventful pastorate of two years, he received a call from the trustees of the ministry-at-large in Portland, Maine, to take up work in that city. This type of Christian service appealed to him very strongly and in January, 1869, he took up the work at what was popularly known as Preble Chapel. For nearly thirty-six years he performed the functions of pastor of that church—preaching the liberal gospel, directing the activities of a large Sunday School, conferring daily with people about their material and spiritual troubles, supplying their physical needs, offering himself as their “friend, philosopher, and guide,” and in every way trying to increase their temporal and spiritual welfare. Through the long years of his service he saw ever-increasing results in people regenerated, dismal homes made attractive, and the hold of his gentle and friendly personality upon the respect and affection of all classes rendered firm and enduring. In 1904 he resigned his charge, but was im-

mediately appointed pastor emeritus by the trustees. He died at his home June 5, 1910.

During his active years in Portland, Mr. Phelan was closely connected with many reformatory, philanthropic, and other social welfare organizations. He was one of the founders and the secretary for many years of the Fraternity Club. He was a vice-president of the Associated Charities for a long time; agent of the Portland Provident Association for twenty-five years; chaplain at the City Home for nineteen years; and a member and director of other benevolent bodies. To help people in lowly station to a better life was his consuming ambition. His efforts in this direction were more than palliative, they were constructive.

Another devoted and efficient "minister-at-large" was ARTHUR GOODING PETTENGILL who was born in Brewer, Maine, on October 30, 1858, and died in Portland, as he was delivering a Thanksgiving sermon, on November 24, 1935. He was a graduate of Bowdoin College and studied for the Congregational ministry at the Yale Divinity School. He was for several years minister of the Congregational Church in Warren, Maine, and then sought fellowship with the Unitarians. He served brief pastorates at Yarmouth, Maine, and Hyde Park, Mass., and then found the perfect place for the exercise of his gifts of mind and heart at the Preble Chapel and the ministry-at-large in Portland in succession to Mr. Phelan. For thirty-one years he worked among and for the neglected people of the city, bringing good cheer as well as material relief into many homes.

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## JAMES EDWARD WRIGHT

1839-1914

"The Little Bishop of Northern Vermont"—such was the sincere, affectionate title given to Dr. Wright by hundreds of people who recognized his ministry to be something larger and more inclusive than the charge of a single church. It was an honorable distinction, all unconsciously achieved, modestly accepted, and well-deserved.

James Edward Wright was born in Montpelier, Vt., July 9, 1839, and died there on September 15, 1914. His early education was in a local Academy until his family removed to Boston where he entered the Boston Latin School. He won the Benjamin Franklin medal and many prizes for declamation. He graduated from Harvard with the Class of 1861. Having chosen the ministry as a desired calling he went immediately to

the Theological Seminary in Andover, Mass. After one year of study there he made a difficult decision but one wholly consistent with his active, courageous spirit. He dropped theology and took up arms in the cause of human freedom. From August, 1862, to June, 1863, he served in Co. F, 44th Massachusetts, first as a private and later as a sergeant, and took part in many engagements. In September, 1863, he returned to Andover and resumed his training for the ministry. Never able to accept some of the leading doctrines of the popular theology, although surrounded by orthodox influences from childhood (his grandfather, Rev. Chester Wright, was pastor of the [Trinitarian] Congregational Church in Montpelier for twenty-two years), he was still less in accord with his inherited orthodoxy when he graduated from Andover in 1865. He served as acting pastor of a Christian church in Eastport, Maine, for six months but declined an invitation to remain for he had heard the siren call of "the West," and he traveled through several of the Western States until he was ordained, "a minister of Jesus Christ," in Henry, Marshall County, Illinois, and became the pastor of a Christian church newly organized in Jacksonville. In the summer of 1869 he returned to visit his family in his native Montpelier and preached in the Unitarian church which bears the name, The Church of the Messiah. The minister had gone on a vacation in Europe and when he learned that the young preacher had met with approval he resigned and Wright was invited to become his successor. He accepted November 14, 1870, and remained with the church for forty-five years. At the Harvard Commencement in 1901 he was honored with the degree of Doctor of Divinity. His son Chester received an A.M. on the same day. President Charles W. Eliot, in awarding the degree, made the following citation:

His service was not only vast, varied, efficient, highly intelligent, but it was marvellously personal. For thirty years the counselor and comforter of three generations, in the fair country round about his church—to be this involved the strength of a giant, the mind of a statesman, the heart of the Christ. Such a man cannot, even if he would, do other than live on endlessly in the hearts and lives of those he has redeemed, transformed, counseled, inspired, cheered and blessed.



To the end of Dr. Wright's life he gave to the Unitarian church in Montpelier and to the Unitarian cause a devoted service. He extended his parish in all directions from his church. So energetic and vital was his character that he gave to his native city and state a service of patriotism and leadership which was widely recognized by all as a high and shining example of what a devoted and highly trained minister can contribute for the general well-being.

Dr. Wright married Julia A. Whitney, of Cambridge, Mass., in 1876. They had three children, Chester Whitney, Rebecca Whitney, and Sibyl, all born in Montpelier, Vt.

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## MERLE ST. CROIX WRIGHT

1859-1925

There never was another American minister like him, nor will one such ever happen again. In appearance he resembled the bearded Robert Browning he so much admired, and he wrote poetry of the same involute pattern. He was a stocky man with very broad shoulders, muscular but supple and surprisingly agile. In his Harvard days he starred in lacrosse and, in summertime, he was an expert yachtsman. He was seldom still, and radiated an unbounded vitality of body and mind.

Dr. Wright preached fluently and powerfully, lectured eloquently, and conversed best of all. To hear him for the first time was rather a startling experience. His address was sure to be rich with surprises, with pertinent allusions and with quotations in several languages, all uttered with an almost explosive vehemence. On the title page of his book of poems, so aptly named "Ignis Ardens," he describes himself well:

I am as Hercules upon his pyre,  
A phoenix from the cinders of its sire:  
I burn—I am consumed—and I aspire.

Wright was born in East Boston in 1859 to Judge E. W. Wright, a prominent Mason, and the former Helen Maria Curtis, of a family of clipper shipbuilders. He came of good stock

and had every advantage of birth and education. He graduated from Harvard in the Class of 1881, and taught at St. Mark's School for three years before continuing his studies at the Harvard Divinity School.

Meanwhile, in the then fashionable Harlem section of New York City, Mr. and Mrs. Thomas Wilson and their friends were gathering in a hall on East 129th Street a group of liberals who did not care to travel all the way downtown to All Souls' at 20th Street, or to The Church of the Messiah at 34th Street. In 1887 they called young Wright to be their minister. Under his vigorous leadership they soon raised the money to build a church at Lenox Avenue and 120th Street, and in 1895 the minister married the Wilsons' daughter, Louisa. In that Lenox Avenue Church he preached until 1919. It was his first, last, and only church; for, though often invited elsewhere, he refused to take another charge. In one of his last addresses he could say, "I came to New York to found a church on the basis of ethical theism. I have kept the faith." His congregations were severely selective but they included many thoughtful and scholarly people, and his hearers were always stimulated and enriched.

Dr. Wright was without doubt one of the most remarkable extemporaneous speakers America has ever known. He had an adventurous mind and it was stored with the best literature of the world. His intellectual appetite was insatiable. He read continuously and voluminously and he had a retentive memory. He could discourse at a moment's notice on almost any subject in the fields of art, music, literature (especially poetry), history, and philosophy. In only one field of human thought was he an indifferent observer. He was suspicious of psychology, particularly of psychoanalysis, which he considered a newfangled fad.

This attitude apparently stemmed from two sources. He had little interest in or understanding of individual human beings. He held aloof from them and their problems. He did not always appreciate that other men did not possess his exceptional physical capacity and mental grasp, so that people sometimes found him brusque and a bit disdainful. It is said that he was never known to make a pastoral call. He gave as his whimsical

excuse, that he couldn't abide "golden oak" furniture. The other reason for his dislike of psychology was apparently that he was really afraid of what was in his own deeper self. He confessed as much in one of his verses:

And blank I gaze  
Into the fire,  
In dumb amaze,  
And never tire . . .  
Nor close inquire,  
Lest I see,  
In habit checked, in instinct free,  
The whole inhibited hidden Me,  
Mind's Freudian menagerie!

It is a great loss that Dr. Wright did not leave behind in printed form some of his brilliant addresses. Besides the hundred and one short poems published posthumously in "Ignis Ardens," he left only a translation of José Maria de Heredia's French sonnets. Out of a ministry of thirty years one would expect at least one volume of sermons. But none remains. He never wrote his sermons. He might take a few brief notes into the pulpit but he neglected them to launch immediately into a brilliant sermon which would hold his audience, mostly men, enthralled for an hour or more. There was always fecundity in his utterances and his congregations enjoyed the fruits of his vast reading, his keen critical sense and his broad outlooks. His rapid delivery was the despair of the stenographers occasionally employed by parishioners to preserve some of his sermons. Indeed, no printed page could carry the impression made by his vitalizing personality.

His reputation as an accomplished linguist was established to scholars by his faithful translation of Heredia's sonnets, and to the general public on the occasion when Maurice Maeterlinck caused consternation in crowded Carnegie Hall by unexpectedly lecturing in French. Dr. Wright rose dramatically from the audience and translated the address immediately into vibrant English.

St. Lawrence gave him the degree of Doctor of Divinity in 1909, and he died in New York on April 26, 1925.

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