

as being an "institutional church" in the midst of well-to-do people. The mission work carried on by the Congregationalists under the direction of the Rev. Henry A. Schaffler, D.D., especially among the Bohemians and kindred people, is unsurpassed in the whole country. The leading Methodist Episcopal church in the city is the one in which the Epworth League was organized, and its new church edifice, while architecturally not beautiful, is one of the most complete in its appointments that we have ever seen. In the vitality and power of its Christian life Cleveland seems much like a New England city. Among its most distinguished pastors may be mentioned, in addition to those already named: the Rev. H. C. Haydn, D.D., of the First Presbyterian Church; the Rev. D. O. Mears, D.D., long a Congregationalist, but now pastor of Calvary Presbyterian Church; the Rev. C. S. Pomeroy, D.D., and the Rev. Dr. Applegarth. Western Reserve University is located at Cleveland, and is already taking on new life and vigor under the able management of the Rev. C. F. Thwing, D.D.; while Oberlin, only an hour distant and in constant association with Cleveland, must always be included in any list of the Christian and educational work of that city. By the way, Oberlin is one of the most remarkable places in our country, and ought to be visited by all who are interested in the New Education and in Christian ideals in education. It never did better work than it is doing now under the able leadership of Dr. W. G. Ballentine.

Growth of the Episcopal Church in New York

We have heard much in recent years about the growth of the Episcopal Church in New York, but confess we were hardly prepared for such an array of facts as meets us in an article in "The Churchman" for December 16, by the Rev. Thomas R. Harris, D.D. We present to our readers the following statistics:

The clergy increased from 305 in 1873, to 318 in 1883, and to 366 in 1893; while the number of churches and chapels in which services were maintained rose from 170 in 1873, to 183 in 1883, and to 224 in 1893. Yet these last figures tell only half the story. Look at the list of New York churches. Zion and St. Timothy's, St. Agnes's, All Angels', Christ Church, St. Matthew's, St. Michael's, St. Luke's, St. James's, Redeemer, Archangel, Holy Nativity, St. Andrew's, and Holy Trinity, Harlem, remind us how the needs of the growing portion of the city have been met the last ten years, either by planting new centers of work or by the erection of large and commodious buildings in the place of the smaller ones which had been outgrown. Nor has this gain been purchased at the expense of the older part of the city. From the region below Fourteenth Street but one center of church work has been removed, and in that case the new and better-equipped mission Church of the Holy Cross had been erected only a stone's throw from the old Church of the Nativity. During these twenty years the number of Sunday-school scholars has doubled, that of communicants has more than doubled, while the apparent amount of contributions is three times as much as it was in 1873. The exact figures are as follows: Sunday-school scholars, 1873, 22,473; 1883, 37,032; 1893, 44,465. Communicants, 1873, 26,282; 1883, 38,734; 1893, 57,639. Contributions, 1873, \$949,061; 1883, \$1,135,906; 1893, \$2,868,480. As the population of the diocese has increased only about forty per cent. during this period, these figures are extremely satisfactory.

Causes of this Growth

The above figures are so striking that we are compelled to ask somewhat earnestly for the causes of this most remarkable growth in the metropolis—growth, if we are not mistaken, far exceeding that of any other body of Christians. It cannot be accounted for by any antecedent preferences of the people, for they would clearly be in other directions. We will give what, in our opinion, is to be regarded as the explanation. First and foremost, the vast wealth of Trinity and some other parishes, which makes the work of church extension in New York in a measure independent of individual contributions. Trinity alone is said to administer inherited wealth to the amount of \$150,000,000. That makes it possible for it to secure sites for churches, which would otherwise always be very difficult. The cost of building-sites is a great barrier to church extension in New York. This the Episcopal Church, because of its inherited wealth, feels less than any other denomination. In the next place, the Episcopal Church, more than any other, has given up the one-man ministry, and now all its prominent churches have numerous trained workers. To this fact Dr. Schaffler attributes, more to than any other, the growth of the Episcopal Church. Where, for instance, the Broadway Tabernacle or Fifth Avenue Presbyterian Church has but one pastor, an Episcopal church will have four. In the nature of the case, more and better work is done. In the next place, the system of free pews has been largely adopted; and, theorize about it as we may, the pew-rent system, except in occa-

sional instances, keeps large numbers from attendance upon religious services. Of course more than free pews is needed to induce people to attend church, but given able and spiritual preaching and an inspiring service in two churches, the one with free pews will attract, hold, make generous and liberal more people than the other. Without doubt many go to the Episcopal Church for its service, for the social prestige it is supposed to confer, and for similar reasons, but we believe that the growth of the Church in the metropolitan district is chiefly to be accounted for by the causes we have enumerated.

Mr. Moody and the Anniversary of the Chicago Fire

An account of Mr. Moody's address on the anniversary of the great fire in Chicago has just come to our notice, and is so interesting that we give it a place in these columns. It seems that Mr. Moody was preaching in Farwell Hall in Chicago at the very moment that the fire broke out; that his audience of listeners quickly became a panic-stricken crowd, and in a few hours their homes and the hall in which the service was held were in ruins. In this Columbian year, the year of Chicago's greatest triumph, on the twenty-second anniversary of that terrible day, Mr. Moody announced that he would repeat the sermon which he had delivered twenty-two years before. A great crowd was in attendance, and hundreds were unable to gain admittance. The service was continued without interruption for four hours and a half, and Mr. Moody's sermon was the climax, occupying the last half-hour. One who writes like an eye-witness thus speaks of the scene:

The speaker described with deep emotion the scenes of that long-past night, and then, taking up the subject and text of his former sermon, "What shall I do, then, with Jesus, which is called the Christ?" he reconstructed before them his former sermon, adding from time to time the inevitable and thrilling thoughts suggested by the occasion. The speaker was unable at times, it is said, to control his voice or restrain his tears; while "sobs and applause and moments of sacred awe and solemn hush attested the interest of the great congregation."



Gleanings

—An international Christian Endeavor Convention, to be held in London in 1900, has been suggested.

—The Rev. Charles Hutchinson, D.D., of New Albany, Ind., has completed his fortieth year as pastor of the Third Presbyterian Church of that city.

—We erroneously spoke last week of Dr. R. S. Gregg, lately elected Archbishop of Armagh, Ireland, as having been heretofore the Bishop of York; we should have said, Bishop of Cork.

—The Rev. C. Ernest Wagner, junior pastor of St. John's Church (Reformed), Hagerstown, Md., has been elected Professor of English Literature and Belles-Lettres in Franklin and Marshall College, and has entered upon his duties.

—Messrs. Moody and Sankey will commence their next season's campaign by a series of services at Providence, R. I. The report that they are going to Europe is incorrect. They received an urgent invitation from a large number of English ministers, but decided not to accept it for the present. They may, perhaps, go to England in the fall of next year.

—A visitor in Boston is the Rev. A. Ben-Oliel, a native of Tangiers and a Christian minister, who has done missionary work for forty years among the Jews in Morocco, Algiers, Tunis, Spain, and Palestine. His mission in this country is "to raise an interest in the building of an evangelistic hall in Jerusalem, where all denominations of English-speaking Christians can meet and worship."

—It is announced that the New York City Vigilance League, of which Dr. Charles H. Parkhurst is President, will start a weekly magazine especially devoted to the interests of the society. The magazine will be under the control of an associate board of editors, including Mr. W. H. Tolman, Secretary of the League, Dr. Meyers, and Dr. Parkhurst himself. The name is to be "The Vigilant," and it is to be published by G. P. Putnam's Sons.

—The American Missionary Association, through a committee of nine gentlemen chosen by the Annual Meeting at Elgin, has sent us an appeal for help, which we print in another column. For the first time in several years the Society is in embarrassing debt, in spite of severe retrenchment last year. The hard times tell seriously upon our benevolent societies. The committee ask for a special and generous collection on a special day—viz., February 11, significantly chosen, as they say, "as being the Sunday nearest the birthday of the great emancipator of the

slave, and the Mountain White boy whose feet were ever upon the mountain-tops of our National history."

—The Hospital Saturday and Sunday Association of New York now embraces thirty-four hospitals. On the last Sunday of the year a collection for the Association is taken in the churches, and on the preceding Saturday in the synagogues. During the past year the Associated Hospitals took care of over 20,000 bed patients (of whom 15,000 paid nothing) and of more than 200,000 free dispensary patients.

—The late Bishop Brooks, whose "Sermons Preached in English Churches" is one of his best-known volumes, is to have a memorial in St. Margaret's, Westminster, the official church of the House of Commons. This memorial will very likely take the form of a window, worthy to rank beside the Raleigh and Milton windows, both of which have been erected by Americans. Close to the side of the Abbey is St. Margaret's Church, a little Westminster in itself, so illustrious are the dead who lie buried within the church's venerable walls. The rector of St. Margaret's is Archdeacon Farrar, who was one of the lamented Bishop's most intimate friends.

—The other evening, when Editor Stead, of London, was lecturing in Chicago on the desirability of establishing places of popular entertainment in every ward, Bishop Fallows was able to supplement the editor's appeal with a most encouraging announcement. This was that James M. Banks had given \$10,000 toward building the People's Institute—a club for the people—on the West Side, and that no difficulty was anticipated in raising the rest of the \$50,000 needed. The basement will be devoted to a department for instructing girls in domestic science. The first floor will be given up mainly to an auditorium to seat 2,500, and to hold 1,500 more, the auditorium to be used as a popular assembly and convention hall. Fraternity lodges and small societies will be taken care of on the next floor, where will also be placed a big free reading-room. On the third floor commercial branches will be taught. To carry out the club idea, to make the people feel that it is their club, moderate fees will be charged for everything except the reading-room.

—With a view of furthering Mr. Mozoomdar's work in India, in connection with the Brahmo-Somaj, it is proposed to organize a "Mozoomdar Mission Fund," somewhat on the plan of the Ramabai Association. Mr. Mozoomdar himself needs some regular personal support. He has none now. The ministry of the Brahmo-Somaj is not organized on the business plan which exists in this country, and which assures a certain income to a minister or a missionary. The ministry there exists more on the early Apostolic plan, in which men wrought with their own hands or lived on the casual bounty of the disciples. His work could be greatly extended if he had money to pay traveling expenses, and also to print his message in Bengali, Hindustanee, and English, and such translations as may suit his purpose. Further, much good could be done for the cause of education by establishing scholarships in the college for the education of young girls, and giving some adequate support to journals already existing. The Mozoomdar Association, like the Ramabai, is undenominational. It unites the co-operation of all liberal Christians. Contributions of large or small sums, from churches or from individuals, may be sent to the Treasurer, Mrs. William Howell Reed, 37 Commonwealth Avenue, Boston, Mass.



Ministerial Personals

CONGREGATIONAL

—Henry J. Richardson, pastor for many years of the Lincoln Center Church, Lincoln, Mass., died on December 19.

—F. J. Fairbanks was installed as pastor of the First Church of South Royals-ton, Vt., on December 20.

—E. E. Preston, of Hamilton, Mo., has resigned.

—T. R. Reid has become the assistant pastor of the Tompkins Avenue Church in Brooklyn, N. Y.

—W. S. Woolworth, of Belchertown, Mass., accepts a call to Morrisania, N. Y.

—Stephen Livingston accepts a call to Derby, Conn.

—J. S. Gove was ordained and installed as pastor of the church in Salem, N. H., on December 13.

—Frederick Hassold has become pastor of the church in Winthrop, N. Y.

PRESBYTERIAN

—D. S. Mackay declines his call to the First Church of Albany, N. Y.

—W. E. Donaldson accepts a call to Toledo, O.

—J. J. Crane, of Pleasant Plains, N. Y., has resigned.

—H. H. Stiles, of Pittsburg, Pa., has declined a call from Crafton.

—A. M. Mann has become pastor of the church at Osawatimie, Kan.

OTHER CHURCHES

—J. D. Easter accepts the rectorship of Trinity Church (P. E.), Redlands, Cal.

—J. R. Verbruyck accepts a call from the Gurley Memorial Church (Reformed), Washington, D. C.

—C. S. Witherspoon, rector of St. Paul's Church (P. E.), Patchogue, L. I., died December 24.

Books and Authors

Memoirs of Madame Junot¹

This is an attractive edition of a very entertaining book. As we turn the leaves we renew our interest in the stirring times of the Revolution, the Directory, the Consulate, and the Empire; in the actors, both tragic and comic, who trod that brilliant stage; and, especially, in the great Italian, for such he was, whose terrible and fascinating personality dominates every scene. And, among the subordinate figures, none is more pleasing than the light-hearted, clever, and sensible Duchesse d'Abrantès—or let us call her, rather, Madame Junot, for the French heroes seem somehow more real by the names they were born under than by their honorary titles, torn from the battle-fields of all Europe. "Duchesse d'Abrantès" has an exotic sound, and well it may, for it came from a town in Portugal. But the case might have been worse. What if Napoleon had carried out his purpose to make Junot Duke of Nazareth!

The merit of these memoirs is distinctly feminine. No man could have written them. Madame Junot kept no diary, and does not deal much in letters or other documentary proofs. She must have relied on her memory, with some aid from family tradition in the earlier period, for most of the infinite detail contained in these four goodly volumes, which, roundly speaking, tell with the ease and vivacity of polite conversation the story of the twenty-five years prior to the battle of Waterloo. In her own words, "These memoirs are recollections awakened by recollections. Touch one chord and ten others vibrate." That she is sometimes inaccurate in dealing at second hand with public affairs is likely enough, but no one can read the spirited record of her own observation and experience without feeling that it is true to life. If we must draw a line anywhere, let it be at the conversations. A reader with some experience of the fallibility of human testimony may be pardoned for doubting whether even Madame Junot could remember just what everybody said during a quarter of a century.

The maiden name of Madame Junot was Laura Permon, and the personal history of her parents and of herself and her husband crossed and recrossed that of the Bonapartes like the strands in an irregular web. Her mother, Panoria Comnena, was a Corsican of Greek blood, and a friend from girlhood of Lætitia Ramolino, the mother of Napoleon. Charles Bonaparte, the father of the Emperor, died at Madame Permon's house in Montpellier in 1785, recommending to her his son Napoleon, who had just left Brienne, and who was in his early military life a frequent visitor at her home in Paris, where her husband died in 1795, his death-bed shaken by the artillery which quelled the Sections. General Bonaparte, not long before his marriage to Josephine, astonished the Permon family by proposing a match between his beautiful sister Pauline and young Permon, and another between Laura Permon and Louis or Jerome, and in the same breath offered himself to the handsome widow, who laughingly refused him. Junot was Bonaparte's comrade in arms from the siege of Toulon in 1793, and in their junior days shared with him his own slender income, was passionately in love with the beautiful Pauline before his own marriage to Laura Permon, and after that event succumbed for a time to the fascinations of her sister Caroline, then the wife of Murat. Finally, Madame Junot, besides being the wife of a great officer of state in immediate attendance upon the Emperor, was a member of each of the court circles, different in composition and jealous of one another, which gathered about Josephine and Madame Mère. Surely no one had better opportunity than the daughter of Citizen Permon to observe and understand the Bonaparte family. Napoleon liked her lively ways, called her "Madame Loulou," pinched her ear and twitched her hair, after his boyish fashion, and once, at Malmaison, with his usual selfish-

¹ *The Home and Court Life of the Emperor Napoleon and his Family.* By Madame Junot, Duchesse d'Abrantès. 4 Vols. Charles Scribner's Sons, New York.