

and by still more of the Anglican clergy for whom it is especially intended.

The New Board of Direction of the McAll Mission

The Rev. E. G. Thurber, D.D., pastor of the American Chapel in Paris, contributes an interesting article to the last number of the "Evangelist" on the changes in the Board of Direction of the McAll Mission made necessary by the death of Mr. McAll. The new list of officers is as follows: Honorary President, Mr. Louis Sautter; Director and Chairman, the Rev. C. E. Greig, A.M.; Vice-Chairmen, the Rev. Edward G. Thurber, D.D., Pastor Benjamin Couve; Directors, the Rev. H. E. Noyes, D.D., Emile Rouilly, Henry J. Benham, M.D., Jacob DeNeuville, Gustave Monod, Jr., Eugène Reveillaud, Léon Rieder, Pastor Merle d'Aubigne. The Honorary President is a layman of the Reformed Church of France, a man who has received the decoration of the Legion of Honor, and one who enjoys the confidence of Christian people. The Director and Chairman has been connected with the Mission for more than fifteen years, and is fully acquainted with its work. The Vice-Chairman is one of the foremost among the French pastors in Paris. The Financial Secretary has held the same position for many years. Among the other names especially to be noticed is Gustav Monod, Jr., a member of one of the most honored Christian Protestant families in France; Eugène Reveillaud, who is well known in this country as well as in France, and Pastor Merle d'Aubigne, who bears the name of his sainted father, and who is honored for his own worth. Dr. Thurber says that most of these men were friends and associates of Dr. McAll, and men who can be trusted wisely and successfully to carry on the work which he has laid down. It is evident from this article by the pastor of the American Chapel in Paris that the work of the McAll Mission will not be seriously retarded, although it may be momentarily hindered, by the death of its founder.

Wherever the Church of Christ goes it always carries Christian education with it. This is not true of one denomination alone, but of all. Chaplain McCabe is authority for saying that Methodism is growing at the rate of four new churches a day. It is also increasing with almost equal rapidity its facilities for Christian education. The corner-stone of a new college, to be called the "George R. Smith College," was laid in North Sedalia, Mo., June 1. Addresses were given by Mr. F. F. Emerson, an editor of Sedalia, on "The Relation of the Press to Education;" by Dr. J. W. Hamilton and the Rev. F. V. Stevens, in behalf of the ministry and the churches of the place; and by Mr. Laporte, a colored man, who was once a slave. "A very impressive part of the exercises was the reading to the people by Mrs. M. E. Smith, from her carriage, of an address defining the nature and work of the institution, and expressing gratitude to God that she and her sister were able to give this land, which was a portion of their inheritance from their fathers." To those of us who live under the shadow of the great institutions of learning in the East, the founding of such a college may hardly seem worthy of mention in the Religious World, but when its relation to a vast territory with a rapidly growing population is considered, it will be seen that we are chronicling an event of great significance, not only to a locality but also to the Nation.

Gleanings

—The Board of Trustees of Vanderbilt University has elected Dr. James B. Kirkland Chancellor, to succeed Dr. L. G. Garland, whose resignation was placed before the Board two years ago.

—At a meeting of English Churchmen held in Westminster Abbey on June 17 a committee was formed to raise a fund in England for the proposed Phillips Brooks House at Harvard University.

—The third Young Women's Christian Association Summer Bible and Training School meets at Lake Geneva, Wis., July 5-18. Address 1301 Venetian Building, Chicago, for further information.

—Says the New York "Sun": "Although the Boards of Home and Foreign Missions of the Presbyterian Church regard for the present their purchase of a valuable corner on Fifth Avenue as simply an investment, there is small doubt that they will in time

imitate the Methodist Book Concern by building a great business structure on the newly acquired property, or, at least, transforming the large building that already occupies the site."

—The Rev. Edward R. Knowles, LL.D., of Worcester, Mass., announces that he has received a long letter from Père Hyacinthe and Mme. Loyson, which is so explicit as to prove the falsity of the reports now being circulated of Père Hyacinthe's return to the Roman Church.

—The Rev. Dr. A. H. Bradford, of Montclair, N. J., has accepted an invitation to fill the first of the two months' engagements at Westminster Chapel, London, in connection with the Forward Movement of the London Congregational Union, described in our Religious World last week. Dr. Bradford's engagement is for the months of August and September.

—A meeting in commemoration of the eightieth anniversary of the birth of Henry Ward Beecher was held last Sunday evening in the hall of the Young Men's Christian Association, Brooklyn. The Rev. Dr. Charles H. Hall, of Holy Trinity Church, and the Rev. Lyman Abbott made addresses. Several of Mr. Beecher's favorite hymns, such as "Love Divine, All Love Excelling" and the "Portuguese Hymn," were sung by the Plymouth Church choir. The meeting was held under the auspices of the Brooklyn Institute of Arts and Sciences.

—In the special Episcopal Convention for the election of a Bishop of the Diocese of Vermont, held in Burlington on Thursday of last week, the Rev. Dr. Samuel Hart, of Hartford, Conn., was elected on the fourth ballot. Twenty-seven of the twenty-nine clergymen entitled to vote were present, forty-two parishes being represented by eighty-two lay delegates. Ballots were cast for the Revs. W. J. Harris, of Rutland; W. B. Walker, of Bennington; L. A. Arthur, of Detroit; W. H. Davison, Roxbury, Pa.; Thomas Davenport, Memphis; Dr. J. S. Carey, Saratoga; Dr. D. C. Roberts, Concord, N. H.; Dr. G. McC. Fiske, Providence, and Dr. Hart. Dr. Hart received a majority on the fourth ballot, and his election was made unanimous.

—The Salvation Army, true to its assertion that it mainly exists for the purpose of reforming and saving the lowest and worst, a short time since secured a hall right on that more sinful than classical thoroughfare, the Bowery. The object is to reach and bring under the potent influence of the Gospel the "bums" and "rounders" who frequent the neighborhood. The Salvationists find their attractive methods are successful in reaching this class, and results already accomplished are gratifying. The work is rather seriously hampered by lack of funds. Work of this sort can scarcely be self-supporting, and we therefore, with pleasure, commend it to the hearts and pocketbooks of our readers, more particularly those who are specially interested in the amelioration of our social conditions. The Army will leave no stone unturned to accomplish the work. Donations of large or small amount will be gratefully received by Captain John Yorke, 16 Fourth Avenue, New York City.

Ministerial Personals

CONGREGATIONAL

—William F. Furman, of Albany, N. Y., accepts a call from the Olney Street Church of Providence, R. I.

—T. Merrill Edwards, of Park Rapids, resigns and accepts a call to the First Church of Brainerd, Minn.

—E. F. Dinsmore, of Hayward, Cal., declines a call to Santa Barbara.

—Albert Watson, of Hempstead, N. H., accepts a call to the Mystic Side Church of Everett, Mass.

—G. W. Shaw, of Howard, S. D., resigns and accepts a call to the church in Iroquois.

—E. H. Ashmun, of Denver, Colo., is to become the home missionary superintendent for New Mexico and Arizona.

—J. L. Jenkins was installed on June 15 as pastor of the State Street Church of Portland, Me.

—Robert Paton, of the Yale Seminary, accepts a call to Brandon, Wis.

—G. A. Curtis has become pastor of the church in Andover, Conn.

—C. S. Murkland has resigned the pastorate of the Franklin Street Church of Manchester, N. H.

PRESBYTERIAN

—W. W. Thorpe, of Deposit, N. Y., accepts a call to Eagle Mills.

—R. M. Blackburn was installed as pastor of the church in New Scotland, N. Y., on June 13.

—Orr Lawson has become pastor of the church in New London, Ia.

—D. E. Bierce accepts a call to Oxford, O.

—R. A. Davison, of Greenbush, N. Y., accepts a call from St. George's, Delaware.

OTHER CHURCHES

—George C. Cox, of Christ Church of Ridgewood, N. J., has resigned and accepts the rectorship of St. Paul's Church, Poughkeepsie, N. Y.

—Jedediah Winslow (Episcopalian) died in Watertown, N. Y., on June 21, at the age of seventy-four.

—G. E. Magill, of Trinity Church (P. E.), New York City, has received a call from St. Paul's Church, Yonkers, N. Y.

—J. P. Searle, of Somerville, N. J., has been elected by the General Synod of the Reformed Church of America to a professorship in the Theological Seminary at New Brunswick, N. J.

—Robert Bennett has resigned the pastorate of the Baptist Church in Warner N. H.

Books and Authors

Horatian Echoes¹

We know that Virgil was a magician; it is new to learn that Horace was a saint. Mr. Sargent says, in a note: "The Christian scholiasts of the Middle Ages were inclined to regard Horace as a veritable priest, a sort of saint, who, after the apotheosis announced by the seventeenth ode of the second book, exhorted the Roman youth in a series of sermons to renounce mundane desires and lead a pious and regular life." There is something in this. Professor Sel- lar, in his instructive book on the poets of the Augustan age, has dwelt with emphasis on the sober side of Horace. The common idea that the poet was a lyrical Bohemian, a Roman Béranger, does not bear examination. It would be nearer the mark to call him a manlier Pope, with Scott's love for country life, and Dryden's interest in public affairs, and, under all, the abiding melancholy of him who wrote Ecclesiastes. But it is his art, rather than his thinking, that has made Horace the most attractive poet of antiquity. Ten persons read an ode for one who dips into a satire or an epistle. And what do the odes treat of? Trivial things, obvious thoughts, current incidents, for the most part; the commonplaces of every-day life—a freshet in the Tiber, a vagrant wolf, the fall of a tree, a good-by to a friend, a compliment to a patron, an invitation to dinner, a day on the farm, a frolic with a pretty girl, the instability of pleasure, the shadow of death. Tipped and winged by exquisite literary skill, these light shafts have flown over the world and are still in mid-career. There is no more striking example in literature of the preservative power of style.

A good metrical translation is always welcome. The art of turning poetry into prose has recently been applied to Homer and Dante by Professor Palmer and Professor Norton, with results highly interesting to scholars and resolute readers. Perhaps this work has never been better done. We are told that it is the right method. But if books are to be read they must be inviting, and little pleasure is to be got in this way, even by those who know the original. Outside of the Bible, has there ever been a popular prose translation of a poem? We cannot think of one. The difficulty is this: When one sits down to read poetry, either at first or second hand, it is to receive the characteristic mental impression that poetry produces. One who reads the original gets this impression, and does not lose it in the process of literal translation, for he has the original in his eye. But if he reads his translation to a friend, he imparts the characteristic impression due, not to poetry, but to prose. The argument for prose ought to be good as to Homer, if at all. An epic is a grand unit; while a book of odes is a collection of single gems, of different hues, the value of each of which depends greatly on the cutting and setting. But, as was once said by Professor James Hadley, Pope's translation of the Iliad is the only one that has ever been much read, for the sufficient reason that Homer and Pope were both poets, and that the translation suggests the original and is itself poetry. The scholar of the twentieth century will read Professor Palmer's translation with enjoyment. But will the school-boy of the twentieth century learn by heart, with delight and tears, any prose version of the parting of Hector and Andromache? We trow not.

Mr. Sargent was a Harvard valedictorian of the class of 1830, and had three capital qualifications for translating Horace: the culture of a scholar, the experience of a man of affairs, and the habits of a man of society. His work speaks in the easy, pointed terms of to-day, and is wholly free from the Johnsonian pomp which stiffens the fine translation of Francis. Nor is it chargeable with the opposite fault of want of elevation of tone. There is much variety, though not precisely the variety of Horace, and admirable spirit and animation. We sometimes miss the *curiosa felicitas*, or feeling for the right word, and the

rendering is occasionally diffuse. The ideal translator of Horace, like the poet himself, *luxuriantia compescet*. Milton, with austere fidelity, translated the "Ode ad Pyrrham" line for line; in Mr. Sargent's hands the sixteen lines grow to twenty-four, and the twenty lines of the "Ode ad L. Sestium" to thirty-eight. Again, there is rather too much of the galloping, anapestic, Lochinvar measure. Whatever an ode may be, it is not a song and it is not a ballad; still less an expanded epigram or an amplified joke. The temptation to make extracts from this pretty book must be resisted. But we may quote from the stern "Ode ad Romanos" this charming picture of the simple life of an earlier day:

But a brave race and virtuous filled the land,
Husbandmen-soldiers, taught to till the soil
With Sabine plow, and used to manly toil;
Obedient to a mother's stern command,

They bring their fagots home, their work not done,
When mountain shadows lengthen toward the East,
And wearied oxen from the yoke released
Browse in the quiet of the setting sun.



An Interesting Biography¹

To us a good biography is always more interesting than a novel, for the interest in both is life, and a good biography has the added value of truth. Good biographies are rare, especially good religious biographies. This belongs in that class, and takes its place beside the Life and Letters of Horace Bushnell, of Frederick Denison Maurice, of Frederick W. Robertson, and of Canon Kingsley. There is not the same intellectual interest in this volume. Mrs. Porter, though a teacher, was not an intellectual leader. Her life was one of practical service. The interest in the book lies in the record of the development of a human soul from religious conditions which seem to us abnormal and unhealthy to conditions thoroughly full of health. In her earlier life Eliza Chappell kept a journal, and this journal abounds with the conventional expressions of religious experience, borrowed sometimes from other religious biographies, sometimes from the Bible itself. The emotions which she describes are not those which one would wish to see in his own daughter, still less would he wish to see her transcribing them either for her own or for others' eyes. But as soon as she is married, and enters upon her missionary experience in the West, the journal seems to stop. The strong emotional activity which has sought for channels in self-conscious expression makes for itself new channels in practical life. We should like to transfer to our pages the whole chapter on "Green Bay Life;" we must content ourselves with two simple stories of her courage as a mother. We transfer these stories to our pages in the hope that they may send our readers to the volume, to read there the entire record of a life so sacred and so consecrated:

Among Mrs. Porter's marked characteristics were her fearlessness and quiet under the most trying circumstances. An instance or two of this fortitude and calm will show how, as if instinctively, her mind went forward to the thing to be done, and emotion was held in abeyance for action. Soon after their coming to Green Bay, while they were in Mr. Mitchell's large house, the eldest son, not four years old, was seen one day perched on the ridge-pole of the high roof. He had made his way up a long ladder to the eaves, from there to the top, and was in a position of real peril. The mother saw him, hardly dared to look for a moment, realized that no one could reach the child without startling him and increasing his danger. She stopped for an instant of prayer, then spoke in the quiet tone which he was always accustomed to obey. "You have been on the roof long enough, dear; come down to mamma." There was no suggestion of anxiety or fear; it was so simple and matter-of-fact that the baby boy was not disturbed, but, unconscious of danger, made the perilous descent. A friend who was inside the window, and who told the story, said: "I sat and cried, but Mrs. Porter just looked up smiling to encourage the child, and did not go near the ladder until he was within her reach." At another time, one Saturday

¹ *Horatian Echoes*. Translations of the Odes of Horace, by John Osborne Sargent. Houghton, Mifflin & Co., Boston.

¹ *Eliza Chappell Porter*. A Memoir by Mary H. Porter. Fleming H. Revell Company.