

States, under the wise leadership of Dr. Strong, had done nothing except to teach the privilege of denominational co-operation, it would have accomplished a great result. The publication of Dr. Strong's new book, "The New Era," will do something to hasten this desirable end. We earnestly urge local churches, conferences, and various religious organizations to send delegates to this International Christian Conference.

**Lucerne Reunion Conference** The Reunion Conferences are getting to be regarded with almost as much interest in England as are the Chautauqua Assemblies in this country. At first they were held at Grindelwald, but the burning of the famous Hotel Bauer last year has led to a change, and this year they will be held at Lucerne. The originator of this scheme is the Rev. Dr. Lunn, the general editor of the "Review of the Churches." As the name indicates, the object of the Conferences is the cultivation of a sentiment looking toward Christian unity. The days are spent in recreation among the mountains, and no arrangements are made for any Conference until eight o'clock in the evening. There are almost continuous meetings from June to September. Among the speakers advertised for the present year we notice the Archbishop of Dublin, the Lord Bishop of Worcester, Canon Fremantle, of Canterbury, and the Rev. J. J. Lias, of the Church of England; Père Hyacinthe and Theodore Monod, of France; the Rev Mark Guy Pearse; the Rev. John Hunter, of Glasgow; Charles Merle d'Aubigne, of Belgium; Pasteur Appia, of Turin; and the Revs. J. Reid Howatt, Hugh Price Hughes, C. A. Berry, A. Mackennal, D.D., Professor A. B. Bruce, Bishop J. H. Vincent, of the United States; Mrs. Josephine Butler, and many others equally prominent. We can conceive of no more delightful way of spending a vacation than to tramp among the Alps during the daytime, and in the evening to listen to some of the master thinkers discourse concerning the great spiritual and social problems of our time. All this programme, with passage from London to Lucerne and return, and first-class accommodations at Lucerne during the term of the meetings, is offered at the astonishingly low figure of eight guineas, or a little over \$40 of our American money.

Among the best denominational papers which come to our table is the "Independent" of London, of which the Rev. D. Burford Hooke is the editor. The English religious press differs from that of America in many important respects. It does not aim to make a family paper, and is chiefly occupied with what concerns the Christian life in the Church and the world. The "Independent" has had a somewhat checkered existence, owing in part, perhaps, to the great ability with which the "Christian World" and the "British Weekly" are conducted, for the desire of most Nonconformists to take one or the other of those papers has diminished the demand for a denominational paper. The old "Nonconformist and Independent" a few years ago was merged in the "Independent," under the editorship of the Rev. F. Herbert Stead. In its editorial department few papers in England were abler than that, under Mr. Stead's editorship, but somehow it failed to meet the people. Less than a year ago the paper changed hands, and the Rev. D. Burford Hooke became its editor. Few men know the English Independent churches better than Mr. Hooke. His long experience as Assistant Secretary of the Congregational Union has given him a knowledge of the Church in which is his constituency such as few editors possess. We do not know how the paper is received by the people there, but we do know that it gives to those of us who receive it on this side of the sea an admirable résumé of the current history of the churches of which it is the organ. Its editors and publishers are to be congratulated on their success. In the meantime the "Christian World" and the "British Weekly" retain the leadership among undenominational religious newspapers, and in the peculiar work which they undertake to do are unsurpassed in the world.

—General Booth, of the Salvation Army, is expecting to visit America in the autumn. On his arrival he will hold a special meeting in the Madison Square Garden.

## Gleanings

—The Farm School at Asheville, N. C., recently established by the Presbyterian Home Missions Board, for the education of the mountain boys, is to have a new farm-house and dormitory, to cost about \$15,000. The farm has about four hundred acres, and is near the Presbyterian schools at Asheville.

—The Belmont Presbyterian Church, Glasgow, has cleared off a debt of \$10,000 by the issue of debenture bonds, each of £25 face value. Interest on these is to be a first charge on the funds of the church. The debentures have all been taken up by members of the congregation, and will be redeemed from the surplus funds.

—Secretary Gresham, writing to the Presbyterian Foreign Missions Board concerning the situation in Siam, says: "I am informed by the Secretary of the Navy that there is not at present on the Asiatic station any vessel capable of entering Siamese waters. Missionaries should communicate with the legation at Bangkok for the usual diplomatic protection."

—A newspaper dispatch from Plattsburg, N. Y., says that the sessions of the Catholic Summer School are exciting deep interest. It is worth noting that Dr. Zahm, one of the lecturers, is regarded as having "startling theories regarding evolution" because he holds that nothing has yet been discovered that in the slightest degree conflicts with the teachings of Scriptural chronology regarding the age of our race.

—The Year-Book of the Congregational Church for 1893, just issued, shows that there are in this country 5,140 churches, with a total membership of 542,725 persons—a gain in parishes of 155 and in membership of 17,628 over the previous year. Massachusetts leads the list with 579 churches. The ministers in the Congregational Church number 5,003. On the rolls of the Sunday-schools there are 694,053 names. The contributions to benevolent objects for the last year have amounted to \$2,651,892. The total valuation of property belonging to the Church is \$43,335,437.

—The model Sunday-school building, which the Sunday-schools of the country have erected just outside the World's Fair grounds at a cost of \$20,000, is one of the most complete buildings of the kind ever erected, and, besides illustrating the equipment by which this work is carried on, will be used for active religious work. Evangelistic services under the direction of Mr. Moody will be held every evening except Saturday. On Sunday services will be held from seven in the morning until ten in the evening. In the line of an "exhibit" the building contains charts, maps, plats, books, and papers showing the condition of Sunday-school work in different parts of the world.



## Ministerial Personals

### CONGREGATIONAL

- Alfred E. Stembridge has become pastor of the First Church of Springfield, Ill.
- John Ellis resigns the pastorate of the church in Maywood, Chicago, Ill.
- W. A. Estabrook accepts a call to Wilmington, Vt.
- W. F. Arms, of Terryville, Conn., accepts a call to Essex.
- H. N. Kinney, of Winsted, Conn., has received a call from Syracuse.
- J. G. Wilson has resigned the pastorate of the Fourth Church of Portland, Me., on account of ill health.
- Thomas Bickford has become pastor of the church in Springfield, Vt.
- James Turner, of Vanderbilt, Mich., accepts a call to Ashley.
- J. J. Wilson accepts a call to Wheaton, Kan.

### PRESBYTERIAN

- Nathan D. Hynson was installed as pastor of the First Church of Manassas, N. J., on June 29.
- John Allison, a well-known preacher, died suddenly in Minneapolis, Minn., on July 19.
- C. R. Bruce, of Hull, Ia., has resigned.
- G. H. Lee, of Springfield, Mass., has accepted the presidency of the French Protestant College of that city.
- V. F. Brown was installed as pastor of the church in Hopkins, Minn., on July 6.
- M. A. Brownson, of the First Church of Detroit, Mich., has declined his call from the First Church of Pittsburg, Pa.
- W. W. Knox, of Bayonne, N. J., accepts a call from the First Church of New Brunswick.
- William Bryan, of Marshalltown, Ia., accepts a call from Mount Clemens, Mich.
- C. W. Hodder has resigned the pastorate of St. John's Church (P. E.), Breckenridge, Colo.
- W. H. G. Lewis is to become assistant minister of Trinity Church (P. E.), Toledo, O.
- B. L. Ferris has taken charge of the Episcopal parishes of St. Matthew's Church, Horseheads, N. Y., and St. John's Church, Big Flats, N. Y.
- John Leyburn, pastor emeritus of the Associate Reformed Church of Baltimore, Md., died on July 13 at Waynesboro', Va., at the age of seventy-six.
- Stephen H. Camp, of the Unity Unitarian Church of Brooklyn, N. Y., has received a call from Passaic, N. J.

### OTHER CHURCHES

- J. R. Stubbert has resigned the pastorate of the Park Street Baptist Church of South Framingham, Mass.
- F. D. Penny accepts a call to the First Baptist Church at North Adams, Mass.

## Books and Authors

### The Supernatural<sup>1</sup>

Did primitive man view the world as a congeries of chances? This is the question which Mr. King has asked himself, and has answered in the affirmative. The idea of luck he believes to be the starting-point of religion. From the idea of luck mankind advances to the notion of lucky things and fortunate days. The next step is to charms, and then to a special class of persons, wise in knowledge and in the possession of charms. This is the germ of sacerdotalism. Through dreams and nervous excitement men gained the idea of the spirit or ghost of man. By combination of this concept of ghosts with that of lucky things, men arrived at the use of charms, amulets, and magic. Through a development of the ghost theory arose the notion of devils and gods, and as man advanced in social organization from isolated savage individualism to imperial autocracy the concept of divine nature evolved from gods many to one supreme god, and then to one only God. This, in brief, is Mr. King's theory; but, admirable as it is, plausible as it seems, true as it might be, we cannot see that the author is able to support it with facts. The data which he crowds into these two volumes are mainly busy begging the question. When the Arab affixes to his house the sign of the bloody hand, when the Shaman shakes the magic Yulo bone, when the red Indian daubs a rock with paint and prays to it, they have no idea, says Mr. King, of a spirit related to this object. They have not arrived at so advanced a stage of civilization. But this is just what Mr. King is to prove. It is not enough for him to assert that his interpretation of the customs of the lowest forms of human religious concept is the correct one. There are too many evidences to another theory of folk-faith in the pages of Spencer, Tylor, Hillebrandt, Grimm, Rhydberg, Renan, Smith, Naville, Creuzer, Kuhn, Wellhausen, Frazer, and other students, new and old, of comparative religion.

We may say, in passing, that Mr. King appears to have approached a task so important, so solemn, and so fraught with largest consequences with an inadequate equipment. We cannot from his pages discover that he has studied the German, French, or American writers in the field. The subject seems to us too serious to be approached in a careless way. It is also singular that in Mr. King's survey of religions he has overlooked the Christian theology. Would it be credited that, in a book with the pretensions to learning of this, one should find that the author supposes that the dogma of the "Immaculate Conception" affirms that Jesus was not born of illicit love! Such a blunder is without excuse. In his study of the evolution of Hindu religion it does not appear that the author has read Hillebrandt, Monier-Williams's "Brahminism and Buddhism," or any other thorough work. In his examination of the Egyptian religion he shows a lamentable lack of knowledge, which a perusal of Naville's "Book of the Dead," and of the "Records of the Past" of Brugsch and Lepsius, to mention no more, might have healed. It is likewise distressing that an author should be so careless as to write "the mind can only arrive;" "once a year was shown the very early gods;" "there are a large class;" "marry a rich lady;" "prestiges of uncanny influences;" "the dead man . . . laying in his coffin." For errors like this there is no excuse in days of free schools, and we have little patience with a half-educated man of limited information undertaking to deal with a subject of so tremendous importance as religion. Those parts of Mr. King's book which deal with the evolution of the ghost-world, of totemism and fetichism, and of the relation of neurotic conditions of man to the development of custom and myth, have all been very carefully and extensively treated by other authors, such as Tylor, Frazer, Hecker, Du Prel, and the like. The original part of Mr. King's work is the first point of his theory, that the earliest concept of the

world is one of chance. This is offered in the place of the theory of animism, *i. e.*, that to infant man and mankind the whole world seems alive. Mr. King's point is worthy of careful consideration—in fact, of a consideration more careful than he himself gives it.



### Mr. Schouler's Jefferson<sup>2</sup>

There is no feature of Mr. Schouler's "History of the United States under the Constitution" more valuable or interesting than his portraits of public men. His characterizations are notable, not only for thoroughness of knowledge and dispassionateness of temper, but for vividness of portraiture. He succeeds in bringing before the mind with great distinctness the men who were associated with the making of the Government. He was, therefore, specially well equipped for the task of writing the life of Jefferson for the "Makers of America" series, and he has performed that task in the spirit of an artist. He writes of a period which he has treated already at great length, and of a man whose career and opinions he had most carefully and sympathetically studied. It was the good or ill fortune of Jefferson, by reason of his radical democracy, to suffer alike at the hands of friends and foes. By his friends he was idolized; by his foes he was hated. No man was ever more lauded and none ever more misrepresented by his own contemporaries than the third President of the United States. His heterodoxy in matters of religious opinion brought down on him the wrath and condemnation of a large part of the New England clergy to a degree which seems in these times almost incredible; while his entire confidence in popular government, and his willingness to commit all the affairs of state to the decision of a popular vote, seemed to the more conservative men of his time almost anarchistic. Mr. Schouler's life has the great merit of presenting Jefferson's career very compactly, but with singular clearness and vividness. He writes in a sympathetic but not in an uncritical spirit, and his book is the more significant because, in the presentation of the views of Jefferson, it conveys also a clear impression of one of the two great tendencies by the mutual adjustment of which the Government of the United States received its original form.

No one can read this book without recognizing the fact that to Jefferson, more than to any other single statesman, belongs the distinction of having given the Government of the United States its popular tendency and direction. He was the first great Democrat; a man who believed implicitly that safety lay, not in hedging about the action of the people at large, but in giving it the utmost scope and freedom. It is in the direction of Jefferson's genius, rather than of Hamilton's, that the country has moved forward since that day. Mr. Schouler has succeeded in conveying a clear impression of the somewhat elusive qualities of Jefferson, which baffled the men of his own time, and which frequently exposed him to criticism and misapprehension. He disliked open conflict, he detested arbitrary proceedings, he was a lover of peace and gentleness and diplomacy. To many men with whom he was associated he seemed at times Jesuitical; his conduct was not without a certain element of dissimulation; but no man ever relied for his success more completely on the great principles in which he believed. Mr. Schouler gives his readers a clear account of the personal history of Jefferson, brings out the tenderness and consistency which he manifested in his domestic relation, clears his reputation entirely from the reports of profligacy, enumerates his remarkable services to his own State before he became President, brings out very forcibly the clearness with which he saw the new time, and the skill and courage with which he directed legislation toward breadth, tolerance, and the democratic ideal. In securing religious freedom, reforming the law in the direction of simplicity and the recognition of individual right, in reorganizing education and giving it a freedom and breadth and variety which the experiments of our leading schools in

<sup>1</sup> *The Supernatural: Its Origin, Nature, and Evolution.* By John H. King. 2 Vols. G. P. Putnam's Sons, New York.

<sup>2</sup> *Thomas Jefferson, Third President of the United States.* By James Schouler. Dodd, Mead & Co., New York.