

its work must be largely sociological. The Y. M. C. A. of New Jersey is a very vigorous organization, and was not the least of the forces which contributed to bring about the revolution in behalf of good morals and right government which swept over the State at the last election. In common with the Association in other States, it is coming to recognize, as Dr. Faunce well said that it should, that its mission is not altogether or chiefly in being practically a church, but rather a helper of all the churches. If its best work is done in the future, we are inclined to think that its secretaries will have to be men with a thorough sociological training, as well as with spiritual gifts. "Applied Christianity" is the phrase which should characterize the Association in the immediate future.

A New Baptist Association in New Jersey The rapid growth in population of eastern and northern New Jersey has necessitated a division of the old North Baptist Association, which has occupied a section of this territory since 1833. The Association, as originally formed, consisted of four churches, with a constituency of 548 members. At its annual meeting in Paterson, in October last, sixty-two churches reported a combined membership of 9,470. It was the unanimous sentiment that more effective work could be prosecuted by two bodies than by one. Accordingly, twenty-one churches, mainly in Morris and Essex Counties, withdrew. These churches represent forty-three per cent. of the membership and fifty per cent. of the wealth of the old Association. Pursuant to a call from a central committee, a convention composed of thirty-five delegates, representing eighteen of the twenty-one churches withdrawing, assembled at Montclair, on February 6, to organize a new body. The Rev. James T. Dickinson, of Orange, was elected Moderator; Mr. William A. May, of Montclair, Clerk; and Dr. Norman Fox, of Morristown, Treasurer. Addresses were made by Mr. Samuel Colgate, of Orange, the Moderator, and others. The new Association enters with vigor upon its work. A great opportunity opens before it. This rich suburban district of New York is building up with the best culture and citizenship from the neighboring centers of population. New denominational interests will receive sympathy and aid; feeble churches now existing will be supplied with the Gospel; while the compactness of the field to be cultivated warrants a closer touch of the churches of the Association with one another—a vital force in itself in a denomination holding to the Congregational polity.

Dr. Johnston, of Belfast Among those who have recently died in Great Britain is the Rev. Dr. Johnston, of Belfast, who, according to the "British Weekly," for many years occupied what might fairly be called the leading place in the Presbyterian Church of Ireland. He was a man of uncommon ability, and one who had, by the greatness of his personality rather than the greatness of his genius, won a large place in the hearts of his people. "He was especially famous as a pastor, for his care of the sick, for his personal knowledge of every member, and for his watchfulness over the tempted and tried." Few men win such wide recognition because of pastoral work. Perhaps his greatest achievement was in connection with the Presbyterian Orphan Society. In the course of his ministry he became convinced that the Church suffered great loss because the children of the poor passed out of the care of the Church. In 1866 he founded the Presbyterian Orphan Society, and with his wife bore the chief burden of the enterprise for twenty-six years. At the time of his death it had an invested capital of £45,000, and an annual income of over £1,200. Dr. John Hall, in his "Lectures on Preaching," uses Dr. Johnston as a shining example of what may be accomplished by pastoral fidelity. The Presbyterian Church is very strong in Ireland, and the passing away of a man of the prominence of Dr. Johnston is an event of more than local importance.

—The Rev. Lyman Abbott will spend the first two weeks in March on a lecture tour in the West and Northwest, going as far as the twin cities of Minneapolis and St. Paul.

Gleanings

—It is rumored that the American Board will be invited to hold its annual meeting in Brooklyn in 1895.

—Presbyterian churches in Detroit have received over five hundred members this year as the result of revival efforts.

—Dr. Talmage starts about April 1 for a tour around the world. The Tabernacle will be sold to pay the debts upon it.

—The Rev. Dr. J. B. Newton, of Richmond, Va., has been elected coadjutor to Bishop Whittle, of the Episcopal Diocese of Virginia.

—The upper House of Convocation of the Church of England forbids evening communion service; which, says an exchange, is very strange, considering it is called a Supper in the Scriptures.

—The First Congregational Church of Pittsfield, Mass., observed its one hundred and thirtieth anniversary on Wednesday of last week, and on the same day the Rev. W. V. W. Davis was installed as pastor over the church. The installation sermon was preached by the Rev. Dr. Munger, of New Haven.

—The Book of Common Prayer, as revised by the General Convention at Baltimore in 1892, has appeared in a cheap edition sold at fifteen cents, the lowest price heretofore being twenty-five cents. The Convention refused either to copyright the book or put any royalty on it, that nothing might augment the cost of production or prevent its widest dissemination.

—Intelligence has been received of the death of the Rev. Charles Edward Ingham, who was attached to the American Baptist Mission on the Lower Congo. Mr. Ingham was formerly in the Coldstream Guards, and was one of a band of soldiers belonging to the Guards who, fifteen years ago, conducted evangelistic services in various parts of London. It is stated that he was an excellent shot, and during his twelve years' labors on the Congo he shot nearly one hundred elephants.

—Cable dispatches say that the Pope will soon publish an encyclical on the union of the Western and Eastern Churches. The Pope, it is said, traces the attempts that have been made to effect a union of the Churches since the schism, and shows the endeavors of the Papacy to bring about a union. The encyclical indicates the political and theological obstacles in the way of effecting the desired end, and enumerates the advantages that would ensue to the Eastern Church through a union with the Western. The Pope declares that he is strongly in favor of keeping unchanged the rites, prerogatives, autonomy, and discipline of the Eastern Church, for the Papacy, though universal, is not Latin.



Ministerial Personals

CONGREGATIONAL

—J. Jones Vaughan, of the Yale Seminary, was ordained on February 2 at Roxbury, Conn.

—George D. Black accepts a call to the Park Avenue Church of Minneapolis, Minn.

—J. W. Heyward declines a call to Fergus Falls, Minn.

—J. B. Saer, of Brookline, Mass., has received a call to Cornish, Me.

—A. H. Coolidge has resigned the pastorate of the First Church of Leicester, Mass.

—C. K. McKinley, of the Andover Seminary, has received a call from the First Church of Yarmouth, Me.

—J. Barnard Thrall, of Salt Lake City, Utah, has received a call from Washington, Conn.

—W. E. Lamphear has become pastor of the church in Masonville, Ia.

—A. S. Henderson accepts a call to Wellington, Kan.

—F. I. Wheat has become pastor of the church in Woodhaven, N. Y.

—H. C. Scottford, of Loda, Ill., has resigned.

—W. H. Holman declines a call to the College Street Church of Burlington, Vt.

—Samuel Eaton accepts a call to Hillsboro' Center, N. H.

PRESBYTERIAN

—W. Y. Brown was installed as pastor of the church in Narberth, Pa., on February 1.

—C. D. Jeffries, of Alliance, O., has resigned.

—W. W. Casselbury, of Princeton, N. J., has received a call from Haddonfield.

OTHER CHURCHES

—W. G. McCready has become rector of St. Paul's Church (P. E.), Newport, Ky.

—T. J. Garland, of All Saints' Church (P. E.), Johnstown, Pa., has accepted the rectorship of the Church of the Trinity, Coatesville.

—C. L. Short has resigned the rectorship of St. Andrew's Church (P. E.), Newcastle, Me., to become assistant at All Saints' Church, Worcester, Mass.

—S. M. Crothers has resigned the pastorate of Unity Church (Unitarian), St. Paul, Minn., and will go to Cambridge, Mass.

—John Crooks has become pastor of the Baptist church in St. Cloud, Minn.

—F. R. Millsbaugh has been chosen Dean of the Protestant Episcopal cathedral at Topeka, Kan.

—G. E. Leighton accepts a call from the Universalist church at Westbrook, Me.

—A. W. Smith, of Providence, R. I., has received a call from the Baptist church in Sheldon, Conn.

—Henry Dorr, pastor of the Methodist Episcopal church in East Saugus, Mass., died suddenly recently.

Books and Authors

Some Literary Reminiscences¹

When the late Mr. William Wordsworth tells us that he never garnished his fireside conversation with talk about people, we suspect that the worthy laureate is showing a side of his character unmistakably priggish. There is a sort of gossip about people that is not only blameless but edifying to a degree. If we never talked of persons, it would be, as if one painted landscapes without anything animate, or any sign of a human presence. The human creature is the only thing that gives interest to the rest of the world. The two volumes before us are a hoard of stories, clean, clever, and new, about people famous in one or another way, but chiefly in the literary world. Mr. Espinasse's earliest recollection of a literary celebrity is of a gentlewoman whom Robert Burns celebrated as "Clarinda" and "Nancy." This reminiscence stands at the start of his Boswellian career. He once breakfasted with the great and terrible Jeffrey, of whom he says: "Whatever he may have been in criticism, Lord Jeffrey was in private life one of the most amiable of men. What struck me most in Lord Jeffrey's physiognomy was the piercing brilliancy of his eyes, which I have never since seen equaled." On one occasion, as the author tells us, he walked sixteen miles to call upon the poet Wordsworth, who advised him to go into anything but literature. The massiveness of the poet's nose deeply impressed him, and his appearance—more like that of "a prosperous Lowland farmer" than of a delicate child of the muses. It was as an employee of the British Museum Library that Carlyle first ran across our hero. The patience of the panegyrist of Cromwell was not equal to the complexities of Panizzi's catalogue, and Mr. Espinasse helped out the testy teacher of golden silence. Already in his student days had our author put forth all his efforts to have Carlyle elected to a professorship of history, which, as it was unendowed, Carlyle would not accept. During his first call upon Carlyle the latter expressed himself freely concerning people and things; not giving in to the popular worship of Wordsworth, whom he called "a dignified preacher and teacher," though he did "coquet with the Church;" Southey's prose was "watery;" and as to Coleridge, he quoted Hazlitt, "No premises, sir, and no conclusions." At another time Carlyle remarked, "Literature written out of London has a provincial look." Carlyle's mother had failed to appreciate his "Sartor Resartus" and his "French Revolution," but the Cromwell book was her delight. Of Milnes (Lord Houghton) Carlyle said, "He takes mildly to his conservatism," and he liked Milnes's "sunny humanities" and enjoyment of a "saloon celebrity" as a poet. In a word he described Milnes's attitude—"He looks at you out of the boxes." The following pen-sketch of Carlyle by our author is good: "I can see him now, in an old brown dressing-gown, seated on a footstool on the hearth-rug, close to the fireplace in the little parlor, sending most deftly up the chimney whiffs from a long clay pipe, so that the room might not be odorous of tobacco-smoke. I can hear him between the whiffs, which served as commas and colons, etc."

Of the Ashburton affair, Mr. Espinasse is clearly of the opinion that Lady Ashburton was "no lady," and that Carlyle was to be blamed in siding with her ladyship against his own wife, who, by the way, did not show good judgment in appealing to Mazzini. "Years afterwards I overheard Carlyle say, 'When I first met Mazzini, I thought him the most beautiful creature I had ever seen—but entirely impractical;' Mrs. Carlyle, by this time a little disenchanted, quietly adding, 'He twaddled.'" Carlyle's brother, Dr. John, the translator of Dante's "Inferno," furnished the model for Teufelsdröckh in "Sartor Resartus." At first Carlyle did not like John Forster, and adopted for him Lady Bulwer's nickname, Fuzboz, short-

ening it to "Fuz" in his letters. Mr. Espinasse adds that a correspondence with Forster covering forty years lies in the Kensington Museum, and was not consulted by Mr. Froude. Carlyle's advice to would-be authors is worth quoting: "In literature a man can do nothing until he has killed his vanity." "Avoid hypochondria, pride, and gloom; they are a waste of faculty." "That seraphic man," as Carlyle termed Emerson, rarely opened his mouth when visiting the Carlyles, and Carlyle said that his ethic consisted chiefly of "prohibitions," and that Emerson's London lectures were "moonshine." Mr. Espinasse thinks that Carlyle's dislike of Panizzi, the keeper of printed books of the British Museum, prevented the Chelsea historian from writing a history of England.

Of Mr. Gladstone Carlyle said, "He has no convictions, but he is a long-headed fellow." Carlyle's religious opinions are represented as so chaotic that we cannot reproduce them. We incline to accept Mrs. Carlyle's remark that her husband was not one man, but many men. Carlyle himself spoke of his mother as "the last of the Christians." Tennyson he liked because he found "Alfred" "an intelligent listener." He tried his hand at a novel without success. To write a novel, he said, was, "on the whole, to screw one's self up with one's big toe"—a not very lucid simile. Dickens he liked, and declared to be the only man of the time in whose writings genuine cheerfulness was to be found. Thackeray, he thought, had "no convictions," and Trollope's novels were mere "dish-washings." Hallam was "Dryasdust," and Macaulay "entirely commonplace." Froude's history he pronounced "meritorious, but too much raw material." Mill's "Political Economy" he compared to extracting the cube root in Roman numerals: "It could be done, but it was not worth doing." With Mill he agreed in one opinion; that was that if the Bible could be buried for a generation and then dug up again, it would, in that case, be rightly enjoyed. "Kant," Carlyle told Mr. Espinasse, "taught me that I had a soul as well as a body." Of Charles Darwin Carlyle would never read a word, and he read but few French books, and despised French literature. His wife and Miss Jewsbury admired George Sand, which occasioned many scornful remarks from him.

Although Carlyle was an enormous reader, he spent extremely little time over the newspapers. Current literature, also, he eschewed. Milnes's "Life of Keats" he characterized as a "fricassee of a dead dog;" and of De Quincey he said, "He sees into the fibers of things." George Henry Lewes, whom the Carlyles called "the ape;" George Eliot, James Hannay, Leigh Hunt, Edwin Waugh, and Lord Beaconsfield, come in for an extended account, and thus this highly diverting volume closes.

We have left ourselves scant space to do justice to Mrs. Crosland's memoirs. They cover a larger variety of personages than Mr. Espinasse's, and they particularize less. But there are points of interest. She does not believe that Horatia Nelson Thompson was the child of "the blond Lady Hamilton or of the fair-haired Nelson." Edmund Kean she thinks "more of a momentarily inspired actor than the patient, accomplished artist." An interesting visit she made to the Chamberses in Edinburgh, and for supper they had strawberries in a soup-tureen, served out with a ladle in soup-plates, a big jug of cream in the middle of the table. Chorley told her that once when he went to see Miss Landon he found L. E. L. at the street door taking in the milk. Lady Blessington she knew intimately and describes graphically, giving a little peep into the sad history of that life. Dinah Muloch's "steadfastness of purpose" she noted, and Leigh Hunt's "self-satisfied, arrogant vulgarity" she detested. The Brownings it took her a long time to know, but, when once acquainted, she and Mrs. Browning sympathized in the matter of Spiritualism, which deeply annoyed Mr. Browning. Margaret Fuller was to the English woman a curiosity, and Mrs. Crosland permits herself to say: "Had she been brought early into contact with great minds, she must have placed her own intellect in comparison with them, instead of measuring it by mediocrities, and consequently arriving at a point of self-esteem which was sometimes rather harshly judged. It is in the nature of a

¹ *Literary Recollections and Sketches.* By Francis Espinasse. Dodd, Mead & Co., New York. \$4.
Landmarks of a Literary Life, 1820-1892. By Mrs. Newton Crosland (Camilla Toulmin). Charles Scribner's Sons, New York. \$2.