

Gleanings

—The Rev. Dr. William C. Clark, who died last week in Westboro', Mass., at the age of eighty-one years, was widely known as a missionary, teacher, and traveler, and for a time was head of the Institute of Fine Arts in Florence, Italy.

—Switzerland has within a few months lost two of her most eminent theologians, M. Auguste Bonvier, who for many years was at the head of the moderate liberal party in the Geneva University and Church, and M. Augustin Gretillat, who was at Neuchâtel the representative of orthodox evangelical theology.

—The Rev. Ida C. Hultin, who has been called to the Unitarian church in Troy, is the pastor of a flourishing church in Moline, Ill. She has, says the New York "Tribune," preached and spoken several times in New York and Brooklyn during the last three years, and has made a most favorable impression on all who have heard her.

—The Rev. Charles C. Greig, successor to Dr. McAll, of the McAll Mission in France, will address the New York Auxiliary on Friday evening, February 23, at eight o'clock, in the Church of the Incarnation (corner Thirty-fifth Street and Madison Avenue). The Rev. Arthur Brooks, D.D., will preside. All interested in French evangelization are cordially invited.

—A memorial service was held at the First Presbyterian Church of Highland Falls, N. Y., on Sunday of last week for its former pastor, the late E. P. Roe. A bronze tablet, on which he is described as "Author, Pastor, Friend," was unveiled in the vestibule, and the Rev. A. R. Baron preached a memorial sermon. Mr. Roe was pastor of the church from 1866 to 1875, and was mainly instrumental in securing the erection of the present edifice.

—The Rev. Aldin Grout, one of the oldest American missionaries, died in Springfield, Mass., last week, at the age of about ninety and one-half years. Mr. Grout graduated from Amherst College in 1831 and from Andover Seminary in 1834, and soon after being ordained as a minister went to Cape Town, where he engaged in missionary work among the Zulus. To reach his post he went through three hundred miles of absolutely savage country. He remained in Zululand until 1870, assisted by his wife, who survives him. Mr. Grout aided in translating the Bible into the Zulu language.

—A correspondent writes: "With a view to the union of the liberal elements in Iowa, a convention will be held at Des Moines the 21st and 22d of this month. The programme arranged includes prominent workers of the Unitarian and Universalist Churches in Iowa, and the meetings promise to bring these denominations into closer relations and thus aid in the work that is practically mutual. The liberal element is growing in Iowa, and if a union of these Churches can be effected it will do much to centralize the scattered forces, and make them effective in furthering the cause of liberal religion in this section."

—Dr. Horatio Quincy Butterfield, President of Olivet College, Mich., died on February 12, after a short illness. Dr. Butterfield was born in 1822. His grandfather, Jesse Butterfield, was one of the Revolutionary minute-men. He was graduated from Harvard College in 1848. He studied law for a time with Francis Hilliard, of Boston, and then entered the theological seminary at Bangor, Me., and was graduated in 1853. After preaching for twelve years in the East he was made Professor of Ancient Languages in Washburn College, Kansas, and two years later he became President of that College. In 1876 Dr. Butterfield entered upon his duties as President of Olivet College.

—Some years since the Rev. Herbert Whitney found it impossible to fill two Sunday engagements, so induced his wife to try to take his place for one of them. She succeeded far beyond their expectations, and began preaching on her own account, until now she is the pastor of the First Unitarian Church of West Somerville, Mass., while her husband's charge is at South Boston. If any one compliments the Rev. Herbert on his discourses, the reply comes: "Call that a good sermon? You should hear my wife preach!" A similar case is that of Mrs. Amelia A. Frost, wife of the Rev. George A. Frost, of Littleton, Mass. Mrs. Frost was regularly ordained to the Congregational ministry on Wednesday of last week, and will be associate pastor with her husband.

—Plans for a campaign in the city of Rome are being made by the Missionary Society of the Methodist Episcopal Church in America. A lot has just been purchased in the heart of the Italian capital on which it is proposed to erect a large and handsome building to be the headquarters of the mission in Italy. An appeal to the Methodists of the United States for funds with which to build the new mission house has been made. The appeal ends with the statement that the proposed building will cost \$100,000, and characterizes the scheme as one of the most important enterprises ever presented to the Methodist Episcopal

Church. It is signed by the Rev. Drs. C. C. McCabe, J. O. Peck, and A. B. Leonard, Corresponding Secretaries, Mission Rooms, 150 Fifth Avenue.

—The Rev. Dr. Louis Albert Banks, who has been called to the pastorate of the Hanson Place Methodist Church in Brooklyn, the largest church of that denomination in the city, is now the pastor of Grace Methodist Church in Boston. He was born in Oregon in 1858. When sixteen he was licensed to preach by the United Brethren. Soon afterward he became a teacher, and then studied law, and was admitted to the bar when twenty-two. He turned aside from that profession, however, and joined the Oregon Methodist Conference. He came to Boston in 1886. While there he has been active in reforms of many kinds. In particular he devoted himself to the exposure of the sweating system, his sermons on that subject being published with the title "White Slaves." Dr. Banks is a Prohibitionist, and has been the candidate of that party for both Congressman and Governor.

—We are requested to state that the Rev. George D. Herron, D.D., who occupies the Chair of Applied Christianity in Iowa College, will visit New York soon. He will preach in the Church of the Disciples Sunday morning, February 25, and in the evening of the same day he will preach in Plymouth Church, Brooklyn. Monday, the 26th inst., he will address a mass-meeting of ministers of all denominations in the assembly-room of the Book Concern, No. 150 Fifth Avenue, corner of Twentieth Street. His subject will be "The Christian Constitution of Society." He will address the Congregational Club in Brooklyn in the evening of the same day on "The Scientific Basis of Christian Sociology." The evening of February 22, Dr. Herron will give an address in Amity Baptist Church, Fifty-fourth Street, west of Eighth Avenue, on "The Gospel of Jesus to the Poor." He will give an address in Adams Chapel, Union Theological Seminary, Wednesday, February 28, at 2 P.M. Dr. Herron has accepted an invitation to give a course of lectures on sociological questions before the Faculty and students of Princeton College and Seminary during this visit.



Ministerial Personals

CONGREGATIONAL

—Elbridge C. Whiting—not Whiton, as incorrectly stated heretofore—was installed as pastor of the Fifth Avenue Church of Minneapolis, Minn., on January 23 last.

—J. T. Nichols has received a call from the Edgewater Church of Seattle, Wash.

—J. B. Thrall, lately of Salt Lake City, Utah, has received a call from the First Church of Albany, N. Y.

—C. F. Roper accepts a call to West Lebanon, N. H.

—Frank Russell has received a call from the South Church of Bridgeport, Conn.

—A. H. Coolidge has resigned the pastorate of the First Church of Leicester, Mass., after a service of thirty-seven years.

—W. L. Anderson was installed as pastor of the First Church of Exeter, N. H., on February 10.

—S. A. Burnaby was installed as pastor of the church in Southbridge, Mass., on January 30 last.

—A. B. Patten was ordained and installed as pastor of the church in Gorham, N. H., on February 1.

—G. T. Carr, of Danvers, Ill., has resigned.

—C. W. Carroll declines a call to the Hough Avenue Church of Cleveland, O.

PRESBYTERIAN

—W. A. Major, of Linwood, O., was lately installed as pastor of the Second Church of Seattle, Wash.

—H. D. Lindsay, of Jamestown, N. Y., has received a call from the North Church of Allegheny, Pa.

—M. L. Tressler, of Sturgis, Mich., has become pastor of the Third Church in Cincinnati, O.

—W. M. Campbell, lately of Rockford, Ill., has become pastor of the Washington Avenue Church of Saginaw, Mich.

—W. J. Blain, of Esperance, N. Y., died last week, at the age of sixty-nine, after a ministry of forty-five years.

—Theodore Van Norden, of Pittsfield, Mass., has received a call from the church in South Salem, N. Y.

—John Chester has resigned the pastorate of the Metropolitan Church of Washington, D. C.

OTHER CHURCHES

—Bernardus de Bey, who was really the founder of the Dutch Reformed Church in Chicago, died in that city on February 11, at the age of seventy-eight.

—H. L. Ziegenfuss, rector of Christ Church (P. E.), Poughkeepsie, N. Y., and Archdeacon of Dutchess County, died on February 15.

—M. H. Throop has become rector of St. Matthew's Church (P. E.), Jersey City, N. J.

—F. B. Whitcome, of Trinity Church (P. E.), Branford, Conn., has resigned to accept the rectorship of St. Luke's Church, East Greenwich, N. Y.

—K. B. Tupper, of Denver, Colo., has received a call from the Washington Avenue Baptist Church of Brooklyn, N. Y.

—W. T. Dorward has become pastor of the Church of the Redeemer (Baptist), New York City.

—I. P. Quimby, of Winchester, N. H., has received a call from the Broadway Universalist Church of South Boston.

—Augusta J. Chapin has accepted a call from the First Universalist Church of Omaha, Neb.

Books and Authors

Scott's Familiar Letters¹

Perhaps the best answer to those critics who in these later years have minimized the achievements of Walter Scott is to be found in the perennial interest which attaches to everything relating to that large-hearted man and prolific writer. It is more than three-quarters of a century since the Wizard of the North began that astonishing series of romances which captivated his own generation—romances which are still more widely read than almost any other fiction in our language; a body of writing which, whatever its limitations, is sound, wholesome, and virile, and stands above the changes of literary taste. Scott's biographer Lockhart was right in saying that the interest of Sir Walter Scott's history lies peculiarly in its minute details, "especially in the details set down by himself in his letters and diary; and, of course, after a lapse of ten years, more copious use might be made of those materials without offense or indecorum." The world is already in possession of the almost unrivaled biography of the great writer by his son-in-law; it is also in possession of his very interesting Journal published a year ago in this country, and which begins with the year 1825. These two volumes of "Familiar Letters" cover the period between 1797, the year of Scott's marriage, and 1825, the year when he began the keeping of the Journal. They form, therefore, a very interesting and important link in the autobiography of the man; and, entirely aside from the light they throw upon his character and tastes, they must take a very important place in the order of biographic revelation. The letters cover almost the entire period of Scott's literary activity. Previous to 1797 he had made only a few unimportant translations from the German. In 1799 he published his translation of "Götz von Berlichingen," in the period when the influence of Goethe was most strongly upon him. "Border Minstrelsy" appeared in 1802, and the first of the Waverley Novels in 1814. From that time until the close of this correspondence Scott was at work with tireless energy filling out those marvelous improvisations, the spell of whose charm is felt almost as deeply by the readers of to-day as by those who felt it for the first time.

The interest of these letters, however, relates not so much to the literary activity of Scott as to the man himself. The limitations of his literary work stand out with great clearness, and the limitations of the man are equally distinct; but, as in the work, so in the man, there was a sound heart, a generous temper, and a noble spirit. In his life, as in his work, Scott is one of the great moral antiseptics of our race; one of those men whose careers have a tonic quality in them. In an age when disease has so often taken possession of art and made both thought and language persuasive mediums to carry its distorted message, the full, clear, and victorious utterance of a thoroughly sane mind is a thing to be thankful for. Scott made serious mistakes, but they were always mistakes of judgment. There were limitations to his insight and to his interest, but there was no limitation to the integrity of his nature and the warmth of his heart. These "Familiar Letters" confirm an impression which will never be revised or modified, of the essential healthfulness and nobility of the man's nature.

Beginning with the letters to Miss Carpenter, to whom Scott was at that time engaged, the volumes take us into the whole range of his intimate relationships. As a writer of love-letters, the great novelist can hardly be held up as a successful author. There is a certain lack of spontaneity in these letters, as well as in the descriptions of the young lady in other letters, which it is difficult to explain in a writer who disclosed so much freedom and such flexibility in other directions. Very little has been said about Mrs. Scott, and very little is generally known about her, but she appears to have been a young woman of a great deal of

personal charm and no small humor. One element of interest in these books is the light thrown upon Scott's methods of composition, which were largely methods of improvisation rather than of elaborate and methodical work. The great novelist hated details and hated laborious composition. When he had sufficiently absorbed his materials, he wrote with astonishing rapidity, almost every one of his best books having been thrown off at great speed, and, as it were, in a single heat of action. Of course a great deal is said in these letters about the authorship of the Waverley Novels, which, although a very well kept secret so far as the general public was concerned, was shared with a number of intimate friends, and especially with Lady Abercorn. In 1806, while he was very successfully at work writing verse, Scott wrote to Lady Abercorn: "I have a grand work in contemplation, but so distant that the distance between Edinburgh and Stanmore is nothing to it. This is a Highland romance of Love, Magic, and War, founded upon the manners of our mountaineers, with my stories about whom your ladyship was so much interested." Another of Scott's friends to whom the secret was confided was Louisa Stuart, and still another was Robert Morritt. The growth of Abbotsford is also the center of a great deal of interest in this correspondence; and while that great estate proved in the end too heavy a load for even the broad and sturdy shoulders of Scott, it is a question whether it did not pay him more in the satisfaction he got out of it in planning, providing, and building, than it cost him in subsequent disaster. It is a great pleasure to be able to lay down two voluminous volumes like these with the feeling that they have rather increased one's veneration and love for their subject than diminished it.



The Philosophy of Philosophy¹

All forms of human activity and thought are now studied as a growth and a development. Professor Bascom has applied this method in an unusually thorough way to the historical consideration of Philosophy, and the result calls for cordial commendation. At the bottom, Philosophy and Theology are identical, and this the author implicitly acknowledges by the phases of philosophical thought which he takes up for examination. As he sums up the latest conclusions of a millennium of Greek speculation (from Thales of Miletus to the closure of the Neo-Platonic schools by the Emperor Justinian the Great), he pens this suggestive sentence: "Development, growth, a spiritual creation, involve, as a process of revelation, a passage from the less to the greater, from the partial to the more perfect, from comparative darkness into more complete light, and the rapidity of this passage fittingly turns, not on the power of the Infinite Mind who unfolds the truth, but on the power of our minds which receive it. It is because the Divine Life, in its progress, enfolds our lives, that its procedure seems so slow and defective, yet in and by this very fact it is spiritually more perfect than it otherwise would be. . . . We cannot understand the ways of God to man except in the apprehension of both man and God, and the growth of man in God." This result, drawn from a survey of the organic development of thought exercised upon the great and universal problem of the origin and destiny of man, from the "physiologists" of the Ionian school to the mystics of the Alexandrian, illustrates what we mean by calling Dr. Bascom's work a Philosophy of Philosophy. His method is not only historical, it is also genetic. He seizes things with a firm mental grasp, and his generalizations are intuitive as well as inductive.

When from the course of Greek speculation we discover that a movement which began with frank materialism ended with transcendental spiritualism, we have acquired wholesome food for reflection. The direction of this evolution, we should recollect, was, so far as we are aware, uninfluenced, unshaped, by any theological bias external to itself. It is the universal mythos of the quest of the

¹ *Familiar Letters of Sir Walter Scott.* Houghton, Mifflin & Co., Boston. 2 Vols. \$6.

¹ *An Historical Interpretation of Philosophy.* By John Bascom. G. P. Putnam's Sons, New York. \$2.