

and growing movement on the part of another class. The young men in colleges and seminaries were never more enthusiastically giving themselves for the foreign service than now. The ninth annual Convention of the Inter-Seminary Alliance (Central District), held in Hartford from February 27 to March 1, is an illustration in point. The meeting was held in the chapel of Hartford Theological Seminary. Dr. Webb, of Boston, spoke on "The Condition of Non-Christian Peoples according to the New Testament." Dr. Henry, of China, spoke on the work in that empire; Dr. Browne, of Harpoot, spoke on the work in Turkey; the Rev. Mr. Bates on the work in East Africa; the Rev. Charles W. Shelton on "Home Missionary Problems of To-Day," and Dr. Schauffler, of New York, on "City Mission Work: Cheap or Dear?" About ninety men were present, and large delegations came from Yale, Union, and Princeton. The meeting was full of inspiration, and a sure indication that, however it may be in some quarters, the young men of the churches realize the privilege of following Christ where the work is hardest and the danger greatest. Perhaps one of the most suggestive of the addresses was that of President Hartranft on "The Seminary as a Center of Missionary Work." He said that the theological seminary ought to take the lead in the higher life of the community in which it is placed, whether it exists as a separate institution in a city or as part of a large university. That thought ought to be remembered and emphasized.

The Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, has occupied a prominent place before the American public for many years. He died at the archiepiscopal residence in that city on the afternoon of March 4. He was born in 1806 in Dublin, Ireland. He was ordained as a priest in 1832; was consecrated as Coadjutor of St. Louis in 1841; in 1843 succeeded to the office of Bishop, and in 1847 was made Metropolitan of the new archiepiscopal see of St. Louis. During the Civil War he was very active in behalf of the Union cause. His Golden Jubilee was celebrated in 1891. In 1893 trouble arose over his will. He held in his own name all the property of the Church in his province, valued at millions of dollars. He refused to draw a new will, and last May was deposed from the Archbishopric by the Pope, the cause assigned being advanced years and increasing infirmities. The Bishop was a peculiarly independent man; for instance, he refused to promulgate in his province the Baltimore decree seeking to enlarge the influence and powers of diocesan priests; and in 1870 he strenuously opposed the doctrine of Papal Infallibility. He was one of two prelates who voted against it, there being 636 votes in its favor. The troubles of his later life were probably the result of his years and physical weakness. It is said that had he been less independent he would have been elevated to the position of Cardinal. In the fullness of his powers he was one of the strongest men of his Church in this country.

The Church and Social Reform Under the auspices of the Social Reform Club of this city, on the evening of March 5, a meeting was held in the large hall of Cooper Union to consider "The Relation of the Church to Social Reform." The audience was a representative one; a large percentage were workmen. The President of the Social Reform Club, Mr. Ernest Crosby, in his opening address said that it was frequently stated that the workmen of this country did not believe in Christ. Such was not the fact. The workman believed in Christ, but not in the Church. This declaration was met with enthusiastic applause. Dr. Briggs followed with a speech pointing out the limitations of the Church in social reform. He was followed by Professor George D. Herron, who held his audience through an inspiring address. Christ was presented as the friend of the poor man; the teacher who made his followers understand the fatherhood of God and the brotherhood of man; the citizen, teaching men their duty; the political leader, who dared to enter the Temple and drive from it those who were sheltered by the politicians; the man who was righteousness, justice, and who knew no fear; the crucified, not because he healed the sick, gave sight to the blind, and caused the lame to walk, but because he defied the rulers, condemned the politicians, and became a menace to the existing order of things. Father Ducey, of St. Leo's Roman Catholic Church, followed in a brief speech indorsing Professor Herron, but pointing out that the Church could be no more courageous, pure, unselfish, honest, truthful, or just than the men who made her ranks. She was weak as they were weak; failed of her opportunities as they lacked courage; lacked in power as they failed to follow the teachings of Christ in their daily lives. Men made the Church. She was what they made her.

The Missionary Societies The "Independent" of March 5 gave facts as to the present condition of the various missionary societies. The Baptist Foreign Missionary Society is not far from \$190,000 in debt, and its Home Missionary Society about \$100,000. In some respects the outlook is encouraging, for the total receipts for the year 1895

were the largest in ten years. The Congregationalists have just subscribed the whole amount of the debt of the American Board of Foreign Missions, while the debt of the Home Missionary Society is also practically provided for. The American Missionary Association, however, is about \$100,000 in debt. The Disciples of Christ report a debt of \$9,500 for foreign work, and about \$11,000 for home work. The Lutheran Board of Foreign Missions, which has been in existence about nineteen years, has had no debt, but each year had a balance in the treasury. In the last eighteen years the receipts have increased 207 per cent., and during the last ten years 64 per cent. It should be said, however, that the gifts of this denomination for home and foreign missions are not large in proportion to other churches. The Missionary Society of the Methodist Church, including both home and foreign work, has a debt of about \$240,000; the M. E. Church, South, one of about \$110,000. The Presbyterian Church, North, for its foreign work, will close the year with a debt of about \$74,000, while the debt on its home work reaches the sum of \$232,000. It is hard to account for the falling off of receipts in the home work, unless it may possibly be due to theological controversies in the Church. In spite of this large indebtedness the outlook is regarded as encouraging. The Presbyterian Church, South, reports no debt on either its foreign or home work. The Reformed Dutch Church will close its fiscal year with a debt of about \$12,000 for foreign missions; for home missions there is no debt. These are a few of the figures presented in the article to which we have referred. At first sight they seem to be discouraging, but a careful study shows another side. Several societies are entirely out of debt; some that have been burdened during the past year are now free; others report an increase in contributions, even though there is a decrease in legacies. One thing is apparent: Our missionary societies must learn the lesson that work must not be increased unless its support for the future is secured. The moral effect of such large debts on givers is injurious. To have the appeal year after year for funds to meet old obligations, in addition to the appeal for current work, goes largely toward neutralizing the sympathy of the great mass of the people for the cause of missions. We hope that at least one effect of the period through which we are now passing will be to teach those who manage the affairs of the missionary societies that they must take counsel of wisdom as well as of enthusiasm in making their plans.

The Growth of Methodism One of the bishops of the Methodist Episcopal Church is reported to have said recently that Chicago is the only city in the Union in which Methodism is keeping pace with the population. This remark has been called in question by Dr. John Mitchell, presiding elder of the Cleveland district, North Ohio Conference. The "Christian Advocate" presents the figures of Dr. Mitchell, in which he shows that the ratio of gain in population and the growth of Methodism in eight cities for the decade 1884 to 1894, instead of being discouraging, is full of encouragement. His figures are as follows:

City.	Gain in Population.	Growth of Methodism.
Allegheny, Pa.....	33.81 per cent.	82.43 per cent.
Buffalo, N. Y.....	64.80 "	137.40 "
Cincinnati, O.....	16.37 "	27.85 "
Cleveland, O.....	63.20 "	91.16 "
Columbus, O.....	70.68 "	93.34 "
Detroit, Mich.....	76.46 "	90.66 "
Indianapolis, Ind.....	40.48 "	65.52 "
Toledo, O.....	62.42 "	104.09 "

We are inclined to believe that what is true in those cities is true in all the country. In certain respects we believe that Methodism loses by the itineracy; in other respects it gains. It loses in the sustained power of individual men; it gains by keeping its ministry more universally at work, by seldom if ever having vacant churches, and by a kind of enthusiasm which comes with new conditions. There can be little doubt that Methodism is growing quite as rapidly in this country as is any other religious denomination.

Brief Mention

A notable series of evangelistic meetings was recently held in the Church of the Holy Trinity, Chihuahua, Mexico, of which the Rev. James D. Eaton, of the American Board, is pastor. The church is Congregational. The evangelist was the Rev. Arcadio Morales, of Mexico City, a Presbyterian pastor. The Methodist churches of the city united in the services, and about thirty-five persons are believed to have become earnest Christians as the result of the meetings.

The American Board is not the only Missionary Society that is rejoicing during the March days. The Congregational Home Missionary Society is also happy over the decision in the case of the will of Mr. Stickney, of Baltimore, which secures to it, we believe, about one hundred and fifty thousand dollars. That money ought to be used for the creation of an emergency fund, while the General Howard Roll of Honor should be lengthened until all the debt is paid without touching the Stickney legacy.

The Young Women's Christian Association of New York will celebrate its twenty-fifth anniversary in Carnegie Music Hall on Monday evening, March 16. Among the speakers announced are Hamilton W. Mabie, the Rev. Drs. Hall, Greer, Faunce, Burrill, Longacre, Mr. B. Cornell, General Wager Swayne, and Colonel Waring. Tickets may be had free of charge at the Association Building, 7 East Fifteenth Street. A few reserved seats are for sale at one dollar each to meet the expenses of the hall.

Books and Authors

Dr. Tiffany's History of the Episcopal Church¹

If there be anything that the Episcopal Church distinctively stands for among the churches, it is historic organization. Concerning Apostolic Succession there have always been various opinions in that Church, and no formulary has decided the matter; but about Historic Continuity there is, in the Church, no serious question. The Episcopal Church in this country is the lineal descendant of the Church of England, and has long suffered among Americans from the disabilities adhering to such a lineage. During the colonial times English politics were hostile to its proper advancement and administration. After the Revolution, American hatred of things British retarded its growth for fifty years. At the present day its liturgical service repels not a few, and its spirit, adverse to individualism, repels many who admire its comprehensiveness and general humanitarianism. It has room for the high sacramentarian and the ritualist, as well as for higher criticism, the philosophic thought of the Broad Churchman, and the fervor and pietism of the Evangelical. The Catholicity of the Episcopal Church is not one of a narrow traditional orthodoxy, but of a genial comprehensiveness, and this is the earliest meaning of the term Catholic. The first service of the Episcopal or Anglican Church held on the continent of North America was, says Dr. Tiffany, by Drake and his company in 1579, and the largest cross in the world now marks the spot where the service was held. The first Indian convert baptized into the English Church was Manateo, in 1587. The first record of a service in the English tongue in New England was that of solemn service conducted by the Rev. Sir Richard Seymour, at the mouth of the Kennebec River. *Origines* of this nature have been carefully sought out and substantiated by Dr. Tiffany.

Proceeding with his narrative, the author gives a careful and full account of the manner of the founding of the Church in each one of the colonies. He possesses the spirit and manner of an annalist. The difficulties that arose from the provision that the stipends of the clergy should be in part paid in tobacco would serve as an amusing illustration of the mistake in choosing for currency or money any material that is generally used as a commodity. It is also notable that the Church in those colonies where it was endowed with glebes and the like suffered most in the earliest days from unworthy ministers, in the Revolutionary days from spoliation and hatred, and then for long afterwards from a general unpopularity. Virginia, as an English colony and settled by gentlefolk, was at the first the most prosperous of the Episcopal churches in the colonies. Dr. Blair, the Commissioner of the Bishop of London, seeing the chief difficulty, a difficulty that later led to the rise of Methodism, founded the College of William and Mary in Williamsburg, in order to educate ministers. Next to Harvard this is the oldest college in America. Its existence is now scarcely more than a name. Yet some of the foremost actors in the early history of this Nation there received their education. It is indeed a pity that something is not done to resuscitate this venerable institution.

In 1740, Whitefield, the famous preacher, was in Virginia as a clergyman of the Church of England. He visited Williamsburg, and at Blair's request preached before the College. Dr. Tiffany traces the causes of the decline of the Episcopal Church in Virginia, even before the rupture of the colonies with England. So great was the feeling of hostility that after the Revolution Baptists and Presbyterians, says our author, circulated memorials requesting the Legislature to repeal the act incorporating the Protestant Episcopal Church in Virginia, and to dispose of its property "for public good." At this day it is difficult to believe that such an action could be possible, but the memorials were listened to and their request complied with. Although the first Lord Baltimore of Maryland was a Roman Catholic, and the colony had been founded on the principle of religious toleration, it was not an age when most men could appreciate this principle. Before long, laws were enacted with penalties against any who should "speak reproachfully against the Blessed Virgin." Later, Claybourne's people declared a decree of general religious toleration, "provided such liberty was not extended to popery or *prelacy*." In 1720 Charles Calvert restored the colony to a condition of real religious toleration; but before this the Calvert family had returned to the Church of England. In Massachusetts the Episcopal Church for a long time was not tolerated; in Connecticut it received a tremendous impetus in 1722, when the President and Faculty of Yale College, with five eminent Congregational ministers, declared their conviction that the Episcopal Church conferred valid ordination. Perhaps in

these days not so great amazement and distress would arise if President Eliot and the Faculty of Harvard College should all join the Church of Rome. It is striking how many of the best clergy of the Episcopal Church in New England during these early days were graduates of Harvard. The best and the distinctive part of Dr. Tiffany's work is in the chapters on the Episcopal Church in the colonies. The second period, when this body was all but dormant, and recovering from the disasters of its early life in America, from the unpopularity that had adhered to it by reason of its lineage, is recounted with less detail. The effort made by Dr. Coke in behalf of the Methodists, and also the advances made by the Lutherans to receive Holy Orders from the bishops of the Episcopal Church, are mentioned. Bishop White was a cautious man—nowadays we are tempted to think that sometimes he was too cautious—but perhaps no one so well as he could have united the conflicting tempers and interests of the several dioceses. By the by, Dr. Tiffany makes the same assertion for which Bishop Coleman has been severely censured—namely, that the South Carolina churches consented to enter into the General Convention only upon the express condition that they should have no bishop.

The period of the history of the Episcopal Church from the death of Bishop White to the present could not be treated satisfactorily by any one man. Dr. Tiffany has done as well as possible. He has discussed matters and men, the issues and the parties, in a broad and genial spirit, though it is plain to be seen where his own sympathies lie. We do not think that he makes quite clear the Carey-Anthon-Ives affair, but perhaps it was not worth the space. Also the ultimate justification of Bishop Onderdonk, of New York, is not distinctly stated. We understand that the chief witness against the Bishop declared before death that the testimony given on the trial was erroneous. What the future of this Church in its relation to the other Churches may be Dr. Tiffany does not prophesy. He is an Episcopalian, and consequently regards the Chicago-Lambeth Quadrilateral as the most excellent basis for the organic unity of Christendom. There are many not in the Episcopal Church who agree with him. The "Historic Episcopate" is really the distinctive feature of the Episcopal Church: by all means let the Episcopalians hold to that. It seems to be the one point upon which the various parties (though with different interpretations) can agree.



An admirable addition has been made to the interesting series of "American Men of Letters" by Mr. Albert S. Smyth, in his well-proportioned, judicious, and appreciative biography of *Bayard Taylor*. This life does not aim in any way to take the place of the larger work edited by Mrs. Taylor and by Mr. Scudder, but it puts into briefer compass the facts of a literary career of great interest and the characterization of a man of singular force and attractiveness. It is a life well worth writing, and after reading it one cannot fail to understand the extraordinary enthusiasm and love which Bayard Taylor always awakened in his friends and their deep faith in his artistic power. A more independent and aspiring life has perhaps never been lived on this continent; certainly no man of letters has ever more faithfully illustrated in his own life the fact that this country is, for all classes, a great opportunity. There is something inspiring in the heroic effort by which the obscure boy raised himself into a position of great prominence, and accomplished a self-education remarkable alike for its extent and the ease and skill with which its resources were used. It was Bayard Taylor's misfortune to commit himself to a way of living which was highly creditable to his generosity, but which, by its demands upon his time and strength, not only limited his creative power but in the end exhausted his well-nigh inexhaustible working force. It is painful to read the story of his tremendous effort. It deepens the tragedy of the unfulfilled purpose which was to be the culmination of his career, and which seemed within his grasp at the moment of his death. It is impossible to reconcile one's self to the loss of that Life of Goethe for which Taylor had made such long preparations and to the writing of which he would have brought such a mastery of his subject, such sympathy with it, such insight and enthusiasm. Mr. Smyth has not, in his loyalty to his theme, exaggerated the importance of Taylor's work, nor has he overestimated his power. He has done full justice to his immense industry, his marvelous facility, and to that steady process of education, both of aim and of instrument, which gave Taylor's work greater dignity and power every year of his life. How far he might have gone under the most favorable circumstances, and if his life had been prolonged, it is idle to speculate. He did not realize his own highest hopes, nor did he fulfill entirely the expectations of his friends. His work hints at something greater than itself, as the man seemed always to suggest to those who knew him a power which he had not fully revealed. Of his tenderness, his devotion, and his essential goodness this biography is a beautiful witness. (Houghton, Mifflin & Co., Boston.)

The Growth of British Policy, by Sir J. R. Seeley, was completed during the author's last illness. It has been seen through the press by G. W. Prothero, who has prefixed an excellent memoir. Although death came upon Professor Seeley before he was able to revise this book as he wished, it shows little if any diminution of that literary power which has given so much popularity to his "Ecce Homo," his "Life of Stein," and his "Life of Napoleon the First." "In its clear-

¹ *A History of the Protestant Episcopal Church in the United States of America*. By Charles C. Tiffany, D.D., Archdeacon of New York. Christian Literature Company, New York. \$3.