

MISCELLANEOUS.

THE REV. JOHN HENRY BARROWS.

We offer to our readers in the frontispiece to the present *Open Court* a portrait of the Rev. John Henry Barrows, President of Oberlin College, one of the largest and oldest educational institutions in the State of Ohio. Dr. Barrows's interest for the readers of *The Open Court* centers in the fact of his having been the chairman of the Parliament of Religions in 1893, where by his tact, courage, and unwearied assiduity he rendered the greatest assistance to the President of the World's Fair Auxiliary Congresses, Mr. Bonney, and made the proceedings of the Religious Parliament in every way a signal and ideal success. The story of this ever-memorable event has been told too often to need repetition in our columns. But the spirit which prevailed at the opening meeting is so characteristic that we may aptly quote Dr. Barrows's own description of it. He says:

"It was a novel sight that orthodox Christians should greet with cordial words the representatives of alien faiths which they were endeavoring to bring into the light of the Christian Gospel; but it was felt to be wise and advantageous that the religions of the world, which are competing at so many points in all the continents, should be brought together, not for contention but for loving conference, in one room. Those who saw the Greek Archbishop Dionysios Latas greeting the Catholic Bishop Keane, with an apostolic kiss on the cheek and words of brotherly love; those who heard Bishop Keane relate how Archbishop Ireland and himself, finding that they were unable to enter the Hall of Columbus on account of the throng, went to the Hall of Washington and presided over the Jewish Conference; those who witnessed the enthusiasm with which Christians greeted a Buddhist's denunciation of false Christianity; and the scores of thousands who beheld day after day the representatives of the great historic religions joining in the Lord's Prayer, felt profoundly that a new era of religious fraternity had dawned."

And again: "A great degree of forbearance and patience was required and illustrated at some moments in the Parliament; but it was one of the wonders of this meeting that its members so generally and generously observed the spirit enjoined by the Chairman in his opening address. The amount of friction was not considerable. The Parliament was a conference which proved the supreme value of courtesy in all theological argument, and showed that the enlightened mind of the nineteenth century looks with scorn upon verbal ruffianism, such as prevailed in the sixteenth. It has been often remarked that this meeting was very generous and indiscriminate in its applause, but it was made up of a vast variety of elements, changing to some extent every day, and sometimes it applauded not so much the

sentiments uttered as the clearness and boldness and aptness with which they were spoken."

The Rev. John Henry Barrows, D. D., was born July 11, 1847, in Medina, Mich. He was graduated from Olivet College in June, 1867, and studied theology at Yale, Union, and Andover Seminaries. While at Union Theological Seminary, he became a member of Plymouth Church, Brooklyn, and was a student of the pulpit oratory of Henry Ward Beecher. After two years and a half of home missionary and educational work in Kansas, he preached for a year in the First Congregational Church of Springfield, Ill. This experience was followed by twelve months of travel in Great Britain, Germany, France, Italy, Greece, Egypt, and the Holy Land. He supplied for a time the American Chapel in Paris. Returning to America, he became the pastor of the Eliot Congregational Church, in Lawrence, Mass. In 1880, he accepted the call of the Maverick Congregational Church in East Boston, which he left in 1881 to become pastor of the First Presbyterian Church, Chicago. He continued his pastorate there for more than fourteen years. In February, 1896, three years after his activity at the Religious Parliament, he resigned in order to give in India the Barrows Lectures on a foundation endowed by Mrs. Caroline E. Haskell, in connexion with the University of Chicago. After eight months of European travel and preparatory study in Germany he gave in India 113 lectures and addresses, and in Japan and Honolulu 23 more.

In addition to his administrative duties as president of Oberlin College, Dr. Barrows is also Lecturer on Comparative Religion and Professor of Christian Ethics.

FRÉNCN WORKS ON PHILOSOPHY.

In the well-known series *Les Grands Philosophes*, M. Ad. Hatzfeld gives us an excellent appreciation of the Great French thinker *Blaise Pascal*,—one of the most remarkable and versatile geniuses of history. The task has been one of love for M. Hatzfeld, who was an eminent writer, a pupil of Cousin, but who unfortunately died before his work saw the light of day. He has given us a portraiture of the man Pascal, a picture of the evolution of his personality, intellect, and beliefs, as distinguished from a bald technical statement of his doctrines. The value of the work has been enhanced by an essay on Pascal's scientific achievements by Lieutenant Perrier, who is now engaged in the measurement of the meridian arc of Peru. (Paris: Félix Alcan, 108, Boulevard St. Germain. Pp. 291. Price, 5 francs.)

M. Charles Renouvier is one of the most distinguished writers and philosophers of France. His earliest works mark a real epoch in the history of French philosophy in the nineteenth century, and his thought, which is akin to that of Hume and Kant, has frequently turned to the consideration of questions of the philosophy of history. We welcome therefore the appearance of the second edition of M. Renouvier's well-known *Uchronie*, the title of which, *Uchronia*, is a play on the word *Utopia* and means "Utopia in history." Its sub-title describes it as an "apocryphal historical sketch of the development of European civilisation, as it has not been, but as it might have become." It purports to have been written by a monk of the sixteenth century, who died a victim of the Inquisition, shortly after Giordano Bruno. Being the fictitious history of Western Europe prospectively and retrospectively, it throws much ingeniously directed light on the growth of our political and social institutions. (Paris: F. Alcan. Pp. 412. Price, 7 fr. 50.)

M. Louis Prat has offered us a modernised Platonic dialogue under the title of *Le mystère de Platon, Aglaophamos*. M. Prat is a disciple of M. Renouvier, who