

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS - MISSIONARIES

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147

MALLALIEU, BISHOP WILLARD F.

WILLARD F. MALLALIEU was born in Sutton, Mass., Dec. 11, 1828.

He has, therefore, passed his 75th birthday. Graduating from Wesleyan University in 1857, he entered the New England Conference in 1858.

Taking at once high grade in the pastorate, he made an excellent record in the Conference. From 1862 to 1864 he was presiding elder of Boston District. A companion and greatly beloved friend of Bishop Gilbert Haven, he shared heartily in his reformatory work and especially his friendship for, and loyalty to, the negro. When Haven was dying on that memorable day at Malden, he said to Dr. Mallalieu as his parting request and injunction: "Stand by the colored man when I am gone."

At the General Conference of 1864 the eulogy of Bishop Haven was read by Dr. Mallalieu, and was so fitting and expressive that he made a deep and abiding impression upon that body that he should be elected to finish Haven's great work. He was so elected and sent to the South to administer the work of the denomination there. Upon the retirement of Bishop Randolph S. Foster he chose Boston as his residence, purchasing a house in Auburndale. Bishop Mallalieu has been ardently devoted to his church and has been in labors abundant with tongue and pen for its advancement. He has been brotherly and accommodative, always evangelical and evangelistic. A multitude of devoted friends in New England, as elsewhere, keenly regret his retirement. --- Zion's Herald, May 18, 1904.

W. F. MALLALIEU

Bishop W. F. Mallalieu is a New Englander, born in Massachusetts, educated in Connecticut, and a preacher in the New England Conference from 1858 until his election to the Bishopric in 1884. He is now a resident of Auburndale, Mass. His knowledge of Methodist missions has been increased since he became Bishop by episcopal visits to Europe, Mexico, China, Japan, and Korea.

February 14, 1906.

MALFATIEU, Willard Francis, Methodist Episcopal Bishop since 1884.
Born at Sutton, Mass., Dec. 11, 1828; graduated at Wesleyan University,
Connecticut, Aug. 1857; entered the Methodist Episcopal ministry in
New England Conference, April, 1858; held many important pastorates;
member of General Conference, 1872, 1876, 1880 and 1884; presiding
elder Boston District, 1882-4.

WHO'S WHO IN AMERICA

EIGHTY-TWO YEARS YOUNG

ON the 11th of December Bishop Mallalieu will be 82 years old, of which fact we are making in this issue some fitting recognition. To be frank, we must state that neither Bishop Mallalieu nor his wife took kindly to our purpose. We were asked, "as a friend," "not to do anything about his birthday" — some person having felt it his duty to advise the good Bishop of the HERALD'S intention. As, with some hesitation we diagnosed the situation, we inferred that the Bishop objected to the possible inference that, because he was eighty-two, he must be at an age when he was no longer able to do the great work so dear to his soul. Hence we wish, right here, to utterly disabuse the mind of any one who is harboring any such mistaken notion. There is absolutely nothing about him to indicate his age. He is literally and emphatically "eighty-two years young." Indeed, no man, be he layman or minister, of our acquaintance, in young or middle life, is more active and productive in Christian effort than Bishop Mallalieu. His brain was never more fertile, his pen never more alert and pertinent, his power of endurance in preaching, in platform appeal, in travel, and in personal work in the line of reform and connectional enterprises, never stronger or more efficient. He is a spiritual dynamo, touching numberless men, causes and institutions into higher and more constraining power and usefulness. He is not only incessantly busy himself, but he can plan work for a multitude of men and women engaged in ministerial, educational and reformatory effort. Indeed, we have come to say to him, as he frequently enters the editorial sanctum with his "God bless you!" accompanied by a benignant smile, "Well, Bishop, what do you want now?" And in nine cases out of ten he has some new scheme that he wants the HERALD to help on to success. Emphatically he is "eighty-two years young."

His theology keeps him young; he believes that the Bible is a special and unequivocal revelation from God, and that God is revealed in His Son, Jesus Christ, for the salvation of lost men. He has tested this fundamental truth, preached it, and seen multitudes converted under his faithful ministry. We very much doubt if any Bishop of the Methodist Episcopal Church today has so large a constituency of men and women brought into the experience of saving faith in Jesus Christ through the ministrations of his voice and pen. We doubt if any other minister in our church has brought so many into the active ministry of the Gospel as he.

Bishop Mallalieu has been a veritable apostle of reform — throwing himself against all forms of wrong doing, especially the abominable liquor traffic, with all its associated evils. He is one of the most alert, stimulating and active supporters of the Massachusetts Total Abstinence Society — one of the best-managed temperance organizations in the country. He has been, since the death of the unique Bishop Gilbert Haven, the negro's most loyal and brave defender. Nothing could be more fitting and tender than the appreciation of this fact from the

pen of Rev. Dr. William Ingraham Haven on another page. He is a great friend; he believes friendship means something — loyalty to death, through reverse, misapprehension, even shame. We should delight to tell some tales of loyalty to friends which have come to our ears without the Bishop's knowledge, but space will not permit. If a friend has ever been overtaken in a fault and has fallen, the Bishop has clung to him and helped him regain his feet, if possible. His tender and sympathetic love for the superannuate has always been noteworthy. The aged minister, everywhere, loves Bishop Mallalieu.

But it is superfluous to say more when his episcopal colleagues and others are saying so much. He is eighty-two years young — a Methodist to the very centre of his being, true to the genius, inheritance and traditions of the Methodist Episcopal Church. He is genial, gracious, brotherly, with expanding vision and heartened hope. May the good Lord give him a full century to tabernacle here with us, permitting him to continue his incessant activities; and, then, when the time of glorification shall come, send down Elijah's chariot once more and take him home!

Bishop Mallalieu --- Biographical Sketch

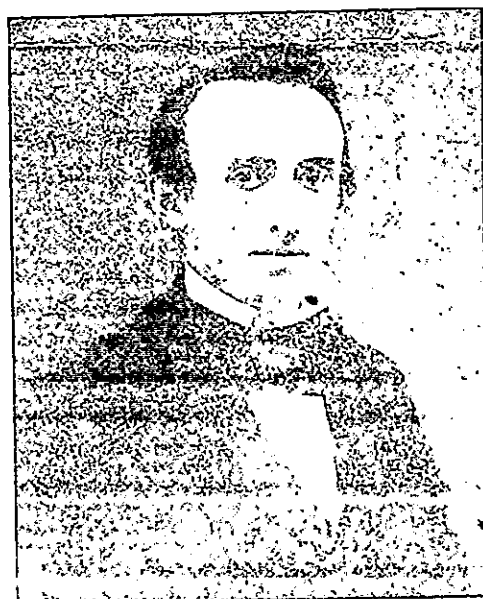
REV. CHARLES E. SPAULDING.

WILLARD FRANCIS MALLALIEU was born in the town of Sutton, Worcester County, Mass., Dec. 11, 1828. He was the seventh of the ten children of John and Lydia (Emerson) Mallalieu. John Mallalieu was a descendant of that Francis Mallalieu, a Huguenot, whom tradition reports as fleeing from France shortly after the massacre of St. Bartholomew, and being one of a company who improved and perfected the earlier woolen industries of Yorkshire. The name is found among the list of Huguenots to whom permission was given to meet in the crypt of Canterbury Cathed-

tact with the institution of learning there and fired an already latent ambition to obtain a higher education. This ambition never flagged until, in 1857, he was graduated from Wesleyan University at Middletown, and elected to Phi Beta Kappa.

Long before he entered college, however, before his memorable conversion in fact, Willard Mallalieu had felt a drawing toward the Christian ministry, and this feeling deepened with every year of his youth. Acting upon the advice of judicious friends, he did not undertake to preach until after his graduation from college. Then, in 1858, he was admitted into the New England Conference and stationed at Grafton, Mass., where there was neither church, Sunday-school, nor congregation. In October of this same year he was married to Miss Eliza F. Atkins, the daughter of Capt. George Atkins, of Sandwich, Mass. And it is easy to believe the opinion then current that the young preacher had married the most beautiful girl in Sandwich.

After two years in Grafton, the Conference appointed the Mallalieux to Mt. Bellingham Church, Chelsea, where they remained two years, the full time then allowed to the stationed preachers. In 1862 they were sent to Lynn Common, considered the best appointment in the Conference, and this was but the third appointment after only four years of ministerial experience. Verily the love of *good* ministers is not a new symptom! It was while at this church that the Bishop's only son, Willard Emerson, was born. In 1861 the appointment was Monument Square, Charlestown, and after a single year there the first pastorate at Bromfield St. began. The changed time limit now permitted reappointment for three years. During this pastorate the Bishop's daughter was born and named for the church, Ellen Bromfield. "Erommie," as she was affectionately called, was a rarely beautiful child, whose life of less than ten years was a peculiar blessing to both parents. In 1868 they went again to Chelsea, this time to Walnut St., and remained the full three years. Just at the beginning of this pastorate, the successful pastor was elected president of the Central Tennessee College at Nashville, Tenn., but he declined the honor, and the three years at Walnut St. were perhaps as abundant in success as any period in the pastoral life of Bishop



WILLARD FRANCIS MALLALIEU
when a student at Wesleyan University

John Mallalieu, the father of the Bishop, himself introduced the manufacture of woolen cloth by machinery into Worcester, Mass., as early as 1812. Within a year after the birth of his son, Willard, John Mallalieu moved from Sutton into the adjoining town of Millbury, and with that town the name of Mallalieu has ever since been associated.

On Sept. 15, 1839, the boy Willard, being then eleven years of age, experienced a conversion of such definiteness and thoroughness that it has influenced profoundly the long and useful career which still continues in unabated zeal, and with increasing tenderness and beauty.

Soon after this event, a visit to the home of a relative who resided in New Haven brought the young man into con-

Mallalieu. In 1871 the appointment was Trinity Worcester, and from 1872 to 1874 it was St. John's, South Boston. In 1875 Dr. Mallalieu went abroad with Rev. Ira Bidwell, remaining six months, and upon his return in October a vacancy existed at Trinity, Springfield, and this vacancy Dr. Mallalieu filled until April, 1876, when he was appointed for the second time to Bromfield St., where he remained three years. Then a second pastorate of three years at Walnut St., Chelsea, was terminated by an appointment to the presiding eldership in 1882.

W. F. Mallalieu was chosen to represent his Conference in the General Conference of 1872, 1880, and 1884. The General Conference of 1884 elected and consecrated him to be a Bishop of the Church. His first episcopal residence was New Orleans from 1884 to 1892. During this residence the Yankee Bishop was distinguished for his untiring zeal for the welfare of the colored people, and he more than any one else was responsible for the establishment of the New Orleans University. In 1892 Bishop Mallalieu's residence was changed to

gelism receive added meaning from his cogent treatment. The causes of "A Sane Fourth of July," the naming of the next new State in the Union in memory of President Lincoln, and the endowment of our secondary schools and academies, all are indebted to the indefatigable persistency of Bishop Mallalieu. He has the statesman's vision, the business man's enterprise, and the prophet's sense of righteousness.

But the finest side of Bishop Mallalieu

is not discoverable in his public activities, nor revealed in the record of his many achievements. It is as a friend and brother, as a neighbor and companion, that he shines most. And all the years have added no tinge of bitterness to a lovable nature; but, meliorated and sweetened by all the experiences of his long life, he stands today a warrior who has not quit the firing-line, a hero tender and undaunted, the true lover of humanity, and the trusting child of God.

Auburndale, Mass.

Bishop Thomas Bowman

I learn, with pleasure, that ZION'S HERALD intends to make its issue of Dec. 7 a special birthday number in honor of Bishop Mallalieu's 82d birthday and am very glad that you have given me the privilege of contributing a brief expression of my appreciation of his beautiful character and splendid service. That God's richest blessing may rest upon him and that he may be spared many years to enjoy the heri-

church, countless hearts would move in kind and grateful feeling towards him. What a multitude would thank God for his helpful ministries and pray for God's blessing upon him! How many who are apprised of this anniversary will, at some hour of the day, be with him in loving thought however widely separated from him! Could these best outgoings of mind and heart be discerned, what a beatific vision would be his! May he, in some good degree, be conscious of these invisible, love-



REV. WILLARD F. MALLALIEU, D. D.



MRS. MALLALIEU

From photographs taken thirty-five years ago

Buffalo, and in June of that year he started upon a round-the-world tour of the mission-field accompanied by his son, Willard Emerson, whose misfortune it was to suffer a severe illness during most of the trip.

In 1896, Bishop Foster having been retired, Bishop Mallalieu became the resident Bishop for New England, and chose the delightful suburb of Auburndale for his home. Here he still lives, honored, beloved, and appreciated by his neighbors and by the great commonwealth in whose important affairs he takes an active and helpful interest. Today, in spite of his more than four-score years, Bishop Mallalieu is a vital, vibrant force in the life of men. The great themes of universal peace, temperance, education, and evan-

gelism receive added meaning from his inspired, and gracious influences.

East Orange, N. J.

Bishop Henry W. Warren

Bishop Mallalieu never shirked what he regarded as his duty. He has been a most helpful friend of the negro in the South, and of education in New England and elsewhere.

May his honored years be crowned with ever more abundant love and honor!

University Park, Cal.

Bishop John M. Walden

Bishop Mallalieu is nearing another anniversary -- the 82d -- of his birthday, the 11th of December. Could this be known as widely as he is known throughout our world-encircling

inspired, and gracious influences.

In 1884 the church placed four of us in her episcopacy -- one born in New England, one in Ohio, one in New York, and one in Canada -- as widely different from each other in personal characteristics as in the places of their nativity, but alike devoted to the great service. Two, Bishops Nide and Fowler, completed their service some years ago, but Bishop Mallalieu and I have served as the Discipline has directed or allowed until this late day. In his case a pastor and a presiding elder, who had been truly evangelistic in both offices, was made a Bishop. It has been of measureless profit to the church that the grave responsibilities of this office did not abate his sane evangelistic spirit. His official residence in the South brought him into personal touch with the work in behalf of the freedmen, in which I had already been privileged to share for a full score of years. No more need be said to

make it clear why and how we have been yoke-fellows, in a marked way, for more than a quarter of a century.

Bishop Mallalieu has done his full share of every form of episcopal work, at home and abroad, and has done it well, and his evangelistic zeal is still a helpful and widely felt force in the church; but that which will reach farthest into the future, and be most permanent in blessed result, is what he has done by wise planning, unstinted toil, and unsparing sacrifice, in behalf of the colored people—that people in our midst whom a now united nation should wisely and generously aid and encourage in their every effort to rise.

Cincinnati, O.

Bishop Earl Cranston

Let no man dare to write Bishop Mallalieu's obituary until he himself gives the signal! He is too conspicuously active to warrant any editorial pigeonholing of final notes in his case. But the church owes him an affectionate salutation as he passes on into the years that may yet await him. His work will not be done until he is crowned, and long beyond his coronation his manifold ministries will be reproducing themselves in the lives and service of hundreds who will owe to him their opportunities, their equipment and inspiration for service. No Bishop of our church has made a better record in unwearying labors for the unfortunate people and neglected regions of our own country, while never for a moment has he abated his zeal for the conversion of the vast populations beyond the seas. No Bishop has more fervently or persistently called our ministers to their work as evangelists, nor sounded more clearly the note of sane and wholesome evangelism. How masterful his faith in God's Word! No mountain is high to his feet, no night black to his eye. He sees the need, heeds the call, and is off to the rescue while scores of younger men are wondering what can be done. Who but such as he could have tackled the traditional heathenism of "our glorious Fourth"—which may he yet live to see redeemed to a rational observance! But others are to salute. I stand uncovered as my patriotically "effective" senior marches by on some fresh errand of grace.

Washington, D. C.

Bishop David H. Moore

Bishop Mallalieu is a radical in religion and in politics. Neutral tints are alien and abhorrent. The reason for the faith that is in him is always ready. His nature abhors a vacuum. Freed from official duties, he has given himself with desperate earnestness to evangelism, and to saving Methodist institutions from financial ruin. His success has been phenomenal.

His winter lingers in the lap of May. His beard is patriarchal, but his heart is untouched by age. May Heaven anoint and bless him!

Cincinnati, O.

Bishop John W. Hamilton

If "Barzillai was a very aged man," what shall we say of Willard Francis Mallalieu? He stands less than twenty five removes in the line of men of his age from the Apostles whom he succeeds. An occasional disturbance along the line of the other twenty two or twenty-three has interrupted, at times, the integrity of the continuous succession, but has not succeeded in removing him from his place in the line. He is a heaven born lineal descendant of the priesthood of the early church. He is in rightful orders an Apostolic Bishop. When all the Acts of the Apostles have been written, the account vindicating his succession will be found in several verses of several chapters.

During forty of the eighty-two years of his pilgrimage I have been a close witness of his proceedings both in America Major and Asia

Minor. We have never had such differences as Paul and Barnabas. When he grows intense, I recall that I saw his name, as one of the Huguenots, in the crypt of the cathedral at Canterbury; when I wax warm, he knows that the same blood cooled among the flocks on the Grampian hills. Neither of us has had "a tame time of it." We have both had our fighting chance. He never could bear to see the negro imposed upon, and I have had something of the same feeling toward the woman. Like Wordsworth's "Farmer of Tilbury,"—

"he's not like an Old Man that leisurely goes About work that he knows, in a track that he knows,"

but his "heart leaps up" with no thought that he ever shall "grow old."

I am going to tell some of the truth about him, which will be repeated in his biography. There

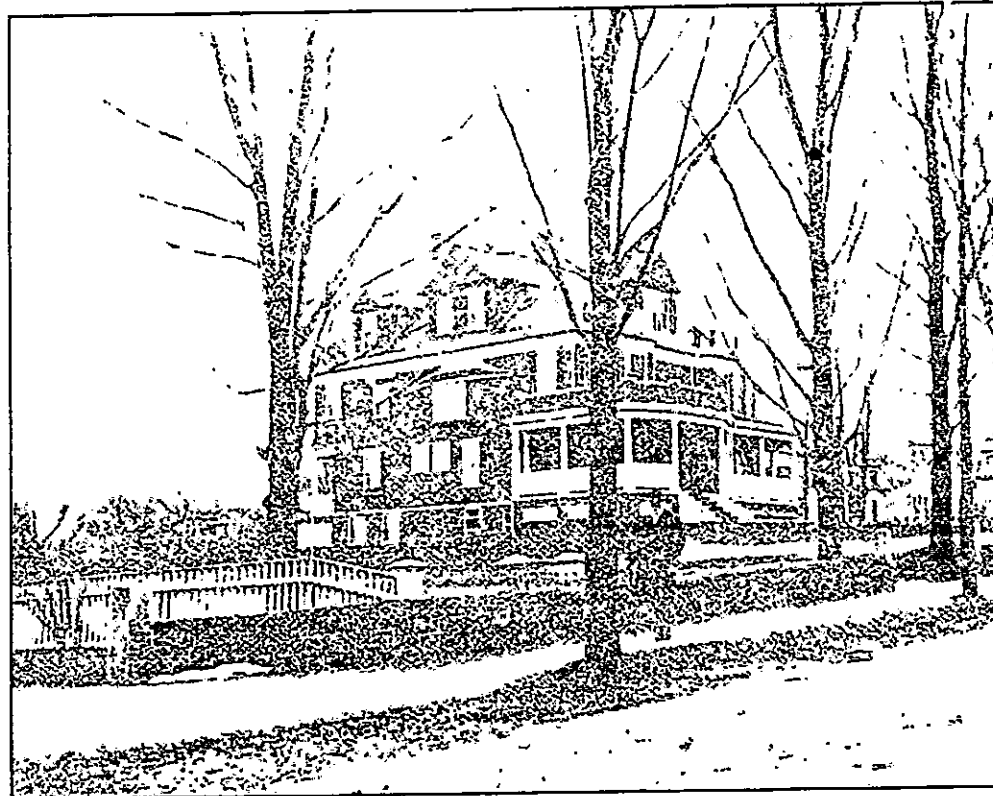
full of labor, and three or four sermons on Sunday. Why shouldn't we congratulate him?

Boston, Mass.

Bishop William Burt

It has been my good fortune to enjoy the friendship of Bishop Mallalieu for nearly forty years. I was a young man studying at Wilbraham, and he was presiding elder. We met at Brookfield in the home of Daniel Wait. But before this time he had been the pastor and trusted friend of Otis Graves, of Lynn, Mrs. Burt's father. Hence, during all these years he has been greatly beloved in our home.

It is almost impossible for us to think of him as an old man. He may be aged, for the chronicles say that he is eighty-two, but he is not



BISHOP MALLALIEU'S RESIDENCE AT AUBURNDALE, MASS.

is no man of fourscore among us, and never has been, who has more of the faculty of initiative about him. He starts as many new things which succeed, and favors as many more which should succeed, as Edison. He keeps us at it as if he were "ten birthdays younger." He has always been determined to win the most and the best. And now

"You would say that each hair of his beard was alive,
And his fingers are busy as bees in a hive."

He is never despondent, and will never die under a juniper tree. He never was against Bulgaria, and now wants a mission in Spain. With defeat in the air, like the farmer again in the midst of a drouth, he

"With a look of such earnestness often will stand,
You might think he'd twelve reapers at work in the Strand."

He reads more books than are published by the Book Concern, and writes more letters than all the Apostles wrote to the churches. If he hasn't always had his way with the school men, he has had with sinners. And many a good man has been made better by his urgency in pointing to the best. He has solicited more money from men of wealth and from the missionary societies for advance movements than many of his best friends thought any of them had to give. And he has given more money himself than he had a right to give. He is now carrying on enough missionary training in Boston University, and missionary work in Porto Rico, Mexico, Italy, Europe, and both Americas, to superannuate some of the rest of us.

By reason of strength his fourscore years are

old, and never will be, since he is partaker of eternal life. He never was more alert than at the recent meetings of the General Committees.

Bishop Mallalieu has stood, and stands today, for a sincere, unqualified faith in the Word of God and in the doctrines and polity of the Methodist Episcopal Church; hence, for a fervent world-wide evangelism. His gaze is not backward, but forward; not down, but up; and he is ever anxious to bring other lands and other peoples under Christ's sceptre. He believes in a prosperous future of the Latin race freed from Romanism.

May he be with us yet many years, and rejoice with us when our church shall be well established in Spain and Portugal, and Christ's kingdom triumphant everywhere. *Tanti saluti ed i migliori auguri!*

Zurich, Switzerland.

Bishop John L. Nuelsen

During the recent Bishops' Conference in Washington, D. C., it was my privilege to be entertained at Rust Hall, together with Bishop Mallalieu. Upon this occasion, as well as whenever I have met the Bishop, I was impressed with his unabated zeal in good works, with the largeness of his vision, the variety of moral and philanthropic interests that claimed his labors, the zest with which he advocated every good cause. He is keenly alive to every important movement in the church, the nation, the world. He is sweet in spirit and abundant in labors. To be associated with Bishop Mallalieu even for a brief space is a benediction.

Omaha, Neb.

Bishop William A. Quayle

For three weeks lately I have been in the company of Bishop Mallalieu daily, have seen his alertness to every matter of church and state, and could not feel and do not feel that he is an old man. If he is eighty, and says so, I suppose that we must take him at his word; we cannot fight against the almanac. But it is nothing less than wonderful to think that this man, with his eagerness, intellectual and spiritual, is an octogenarian and past.

Bishop Mallalieu has had a distinguished career of service for the Methodist Episcopal Church of God. He has loved it with a great love, and has served it with a distinguished service. It is beautiful and pathetic all through the South where our Methodism has habitation to see their love for Willard F. Mallalieu. They name their churches and their children after him. This is particularly so with our black brethren; and it is justly so, for I doubt if any more persistent and consistent friend of the black man has arrived on our American scene than this Methodist Bishop beloved. May he live forever!

Oklahoma City, Okla.

Bishop Charles W. Smith

Bishop Mallalieu will be best known and longest remembered for two things — his clear perception that the supreme need of the church is an intense evangelism, and for his loyal and unswerving devotion to the poor and struggling colored people. In these two fields he has been a leader whose voice has never faltered and whose courage has never failed. In youth and in the strength of his manhood he suffered no one to surpass him, and now in his ripe age he still leads the van. His has been a strong and symmetrical career, a great honor to the church, but in the two things named he has excelled. All honor to this noble hero, and great peace to his remaining years!

Portland, Ore.

Bishop Edwin H. Hughes

Bishop Mallalieu's relation to the work of the church and kingdom seems to me to have been peculiarly effective in three respects:

1. He has gathered funds for good causes and institutions from all honorable and available sources. The sum of his gatherings would amaze the church if the account should be given.

2. He has been the vigorous and effective advocate of reforms. Whether the crusade be against slavery, inequality, intemperance, or war, he has been in the forefront of contest waging his ceaseless battle.

3. He has kept before the church an insistent call to evangelism, pressing the claim that the primary business of minister and layman is to bring men to Christ.

In these main regards he has continued witnessing unto this present time with a surprising energy. With a French temperament, born of a Huguenot ancestry and modified by a New England training, he has held constantly to his tasks; and though his life be like a fire, it glows still steadily.

San Francisco, Cal.

Bishop Robert McIntyre

Who can believe that Bishop Mallalieu is 82 years old? I have never known him more active professionally, more alert mentally, more ardent spiritually. Methodism is rich in grand old men, and in the very forefront marches this warrior of the Lord. More power to him! May his bow abide in strength and his vision be undimmed! I pray that his trumpet blasts may long thrill the church he loves, and that he may return late to heaven.

St Paul, Minn.

Bishop James M. Thoburn

By reason of his spiritual strength Bishop Mallalieu has made his more than fourscore years one long record of unbroken well-doing in his Master's service. Heaven is richer and earth is better because he has lived in it, and has served God faithfully throughout all the years of this long pilgrimage. Many thousands will unite in the prayer that his days may still be prolonged, and that he may realize the fullness of the promise that at evening time it shall be light.

Madison, Pa.

Bishop William F. Oldham

Bishop Mallalieu has for many decades been a powerful influence for godliness. His earnest advocacy of sane revivalism and his splendid fight for prohibition have made him a conspicuous figure in a Board of Bishops where the average height is such as to make it difficult to see one head above others.

Singapore, Straits Settlements.

Bishop Merriman C. Harris

On this 82d anniversary of the birthday of my brother, the Reverend Bishop Mallalieu, I unite with the hosts of Methodists and Christians of other names in congratulations. Though granted retirement in 1904 with honor, he has up to this hour been in labors abundant and efficacious, and until now with eye undimmed and force unabated he undertakes new work and courageously carries it to success. Though fourscore and two years, his strength is not labor and sorrow, but joyous and full of good fruits. Long live this heroic Bishop of the church militant and triumphant!

Seoul, Korea.

VIVE L' EVEQUE!

WILLIAM FAIRFIELD WARREN, LL. D.

"Eighty-two?"
Mallalieu,
L'Eveque!
Yes, today,
So they say —
Then hurrah.
Vive l'Eveque!

Sterling man,
Pu-ri tan,
Huguenot
To a dot,
L'Eveque!
Ring it out
With a shout
All about!
Vive l'Eveque!

All aglow
At the foe,
High or low;
But your friend
To the end,
L'Eveque!
Then with might,
Black and white,
All unite:
Vive l'Eveque!

Faith and love
From above,
Fruits of grace,
Light his face.
As time flows
Younger grows
L'Eveque!
So today
And for aye,
Let us pray:
Vive l'Eveque!

Brookline, Mass., Dec. 11, 1910.

BISHOPS HAVEN AND MALLALIEU

REV. WILLIAM INGRAHAM HAVEN, D. D.

THIS picture of my honored father and his friend, Bishop Mallalieu, brings a thousand memories to my mind. It is difficult for me, however, to think of our active, virile, and beloved Bishop as dating back, for he belongs to the present rather than to the past. What a record he has made of heroic service! Does it not really take more heroism to do the faithful work that he has done in our Southern States and elsewhere in our country than to go to far-away mission-lands? It is not difficult for me to call up the militant company that gathered around my father and loved to acknowledge him as leader and friend — so many have gone out into the world of light, Rice, Newhall, Steele, Knowles, and with them others that abide, Steele and Mallalieu and Hamilton and Warren. The pages of the HERALD would be full if I were to name



BISHOPS MALLALIEU AND HAVEN

Taken at Atlanta, Ga., Feb. 12, 1874

them all. They loved scholarship and rivaled each other in intellectual tasks, but they loved the humanities more, and their Saviour most of all. It is no wonder that Bishop Mallalieu caught the glow of that company of which he was "a peer among his peers," and gave himself with unstinted devotion to the cause of the black man in the South and in the North and everywhere. We have all been proud of him and loved him for his unwearied service in which he carried forward the aims and enthusiasms of his friend. Their names are linked together all over the South. It was only just the other day that I had a letter from one of the leading preachers of our Southern Conferences closing with: "We are all the poorer for the loss of men of the type of Bishop Mallalieu and your sainted father of blessed memory."

In the refusal of the church to elect a Bishop from among our colored ministers it will be most unfortunate if it forget the peculiar burdens which rest upon these brethren and their people who are among the most loyal of the membership of our church. Bishop Mallalieu lived among them, held their Conferences, preached in their churches, and visited in their homes. He knew the privations of the cabins,

December 7, 1910

slept upon the ground, joined in the frugal meals, and is known far and wide in the Southland as "a faithful shepherd and bishop of souls."

While he is with us we should praise him, and no honor will ever come to him greater than that of having been and being still the friend of this people whose problems today are in some respects as serious as ever in our country's history. But he is like his friend with whom he is pictured. His heart was no more in the Southland than everywhere throughout the world where there was a needy cause. Who among us has been more of an apostle of evangelism, which must be the first business of the church? Who has more frequently led the hosts to victory against the liquor traffic? Who is more ardently interested in education, and who is a stancher advocate of foreign missions and of that type of missions which just at the present seems to be somewhat under the ban, namely, missions in papal lands, where there is as dense and dark a heathenism as any that can be found in non-Christian countries?

We love Bishop Mallalieu because he is ready to stand for the cause that is right, whether it be for the time being popular or not. May his bow long abide in strength! I have loved him from boyhood as one of my father's closest friends, and it is a great pleasure to join now in this recognition of another milestone in his noble life.

Bible House, New York.

December 7, 1910

MENT

face, but he responded pleasantly, "As you wish, Mr. Linn," and left the room.

Four weeks later, after crossing a crowded thoroughfare, Graham found himself unexpectedly face to face with Mr. Linn, who responded cordially to his silent salute.

"Good morning, Graham, will you walk along with me?"

"Gladly, Mr. Linn," was his quick reply, and his expression bore out his words.

At the door of the Trust Company's building Mr. Linn said: "Come up to my office, I want to speak with you."

As they passed through the counting-room Graham glanced hastily at his former place and saw his successor busily at work. It was a hard moment, but he quickly steadied himself.

On reaching his private office Mr. Linn speedily divested himself of hat and coat, offered Graham a chair, and asked as he sat down before the table:

"Have you found another place?"

"No, sir, not yet," replied Graham, declining the seat.

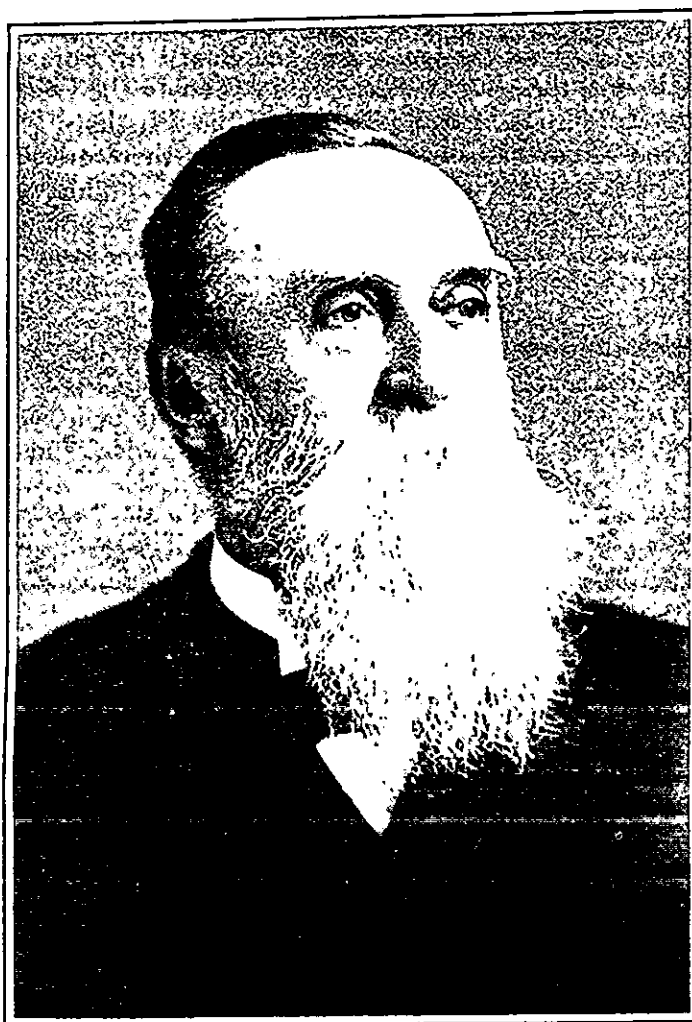
"Have you tried?"

"I have made a systematic search, beginning with all the banking-houses, and then trying for any honest work anywhere."

"... .."

RIPE IN YEARS AND FULL OF SERVICE

Bishop Willard F. Mallalieu, the temperance advocate, apostle of peace, evangelist, philanthropist, founder and promoter of schools, humanitarian, publicist, patriot, and the Negro's true and tried friend, passed his eighty-second mile stone on December 11, with a prophecy of many more years of service. We come to praise him. A companion of Gilbert Haven from whom he inherited his zeal and devotion to the American Negro. Bishop Mallalieu lives today in the hearts of thousands of humble, but warm-hearted folk in all parts of the South. The Negroes are greater lovers—they have the holy heart passion that clings abidingly to those whose souls respond to the call of their souls. Because he came near us without pomp or hesitancy—a Bishop but yet a tender shepherd, a student but yet a teacher of the simple truth—the Negro learned to love Bishop Mallalieu. No, they did not *learn* to love him—they loved on the spot, apparently without an effort. Bishop Mallalieu preached in our humble churches; prayed in our cabins; broke bread at our tables;



BISHOP W. F. MALLALIEU, D. D., LL. D.

agonized at our altars; and built schools to inspire our youth. It is no wonder that Negroes have named their churches for him. There is not a Negro Conference of our common Methodism where there is not one or more churches named for him. Not only so, but various organizations are named for him. There are scores of Negro boys called "Mallalieu" and not to be outdone some parents have named their girls "Mallalieu." With his native New England the Sunny South joins in offering to Bishop

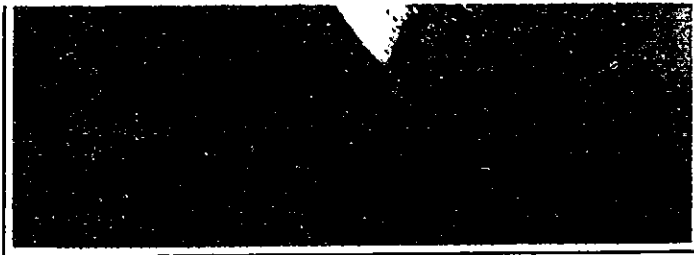
all this and more Bishop Mallalieu comes in for a large share. Even unto this day the Bishop continues to labor for our people. Flint Medical College is very much in need of larger Hospital facilities and equipment. Bishop Mallalieu has taken this on his heart. And on Monday of this week a few of our preachers met in the SOUTHWESTERN office and prayed that the All-Loving and All-Great Father would grant success to the Bishop in this great undertaking.

Zion's Herald recently devoted a larger part of an entire issue in recognition of Bishop Mallalieu's eighty-second birthday. In the editorial which was written in a beautiful spirit and which was a just and appropriate tribute to Bishop Mallalieu *Zion's Herald* says:

"To be frank, we must state that neither Bishop Mallalieu nor his wife took kindly to our purpose. We were asked 'as a friend,' 'not to do anything about his birthday'—some person having felt it his duty to advise the good Bishop of the *Herald's* intention. As, with some hesitation, we diagnosed the situation, we inferred that the Bishop objected to the possible inference that, because he was eighty-two, he must be at an age when he was no longer able to do the great work so dear to his soul. Hence we wish, right here, to utterly disabuse the mind of any one who is harboring any such mistaken notion. There is absolutely nothing about him to indicate his age. He is literally and emphatically 'eighty-two years young.' Indeed, no man, be he layman or minister of our acquaintance, in young or middle life, is more active and productive in Christian effort than Bishop Mallalieu. His brain was never more fertile, his pen never more alert and pertinent, his power of endurance in preaching, in platform appeal, in travel, and in personal work in the line of reform and connectional enterprises, never stronger or more efficient. He is a spiritual dynamo, touching numberless men, causes and institutions into higher and more constraining power and usefulness. He is not only incessantly busy himself, but he can plan work for a multitude of men and women engaged in ministerial, educational and reformatory effort. Indeed, we have come to say to him, as he frequently enters the editorial sanctum with his 'God bless you!' accompanied by a benignant smile, 'Well, Bishop, what do you want now?' And in nine cases out of ten he has some new scheme that he wants the *Herald* to help on to success. Emphatically he is 'eighty-two years young.'"

The Birthday number of the *Herald* contained a Birthday Greetings from a number of our Bishops including Bishop Bowman; a Biographical sketch from the pen of the Rev. Charles E. Splauding, an article under the caption "Bishops Haven and Mallalieu," by Dr. William I. Haven, a poem by Dr. W. F. Warren, a number of illustrations and an appreciation signed by eighteen District Superintendents of New England. The opening paragraph from these leaders of New England Methodism reads:

"Bishop Mallalieu is a man whose election to the episcopacy has made no change in his attitude toward his brethren."



BISHOP W. F. MALLALIEU, D. D., LL. D.

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"May the good Lord give him a full century to tabernacle here with us, permitting him to continue his incessant activities; and, then, when the time of glorification shall come, send down Elijah's chariot once more and take him home!"

Bishop Mallalieu was the resident Bishop in New Orleans from 1884 to 1892. His work abides. New Orleans University is his debtor. Flint Medical College is the result of his interest in the race. Flint's equipment and endowment and the Sarah Goodrich Hospital are the result of Bishop Mallalieu's work. Next to the Baptists our communion is the strongest protestant force in numbers in the city of New Orleans. With our splendid equipment of University, Medical College, Hospital, Nurse Training School, Orphanage, Old Folks Home and fourteen well located churches and official paper we are doing more to mold sentiment in this great city than any other denomination. For

formatory effort. Indeed, we have come to say to him, as he frequently enters the editorial sanctum with his 'God bless you!' accompanied by a benignant smile, 'Well, Bishop, what do you want now?' And in nine cases out of ten he has some new scheme that he wants the *Herald* to help on to success. Emphatically he is 'eighty-two years young.'

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"Bishop Mallalieu is a man whose election to the episcopacy has made no change in his attitude toward his brethren. He is just what he has always been—a great warm-hearted brother giving himself without stint to help every brother in need."

The SOUTHWESTERN CHRISTIAN ADVOCATE extends to Bishop Mallalieu and his devoted companion the hearty congratulations and best wishes of a warm-hearted and grateful people.

This rather imperfect mention of the work of Bishop Mallalieu will be somewhat redeemed by our quoting the beautiful tribute to Bishop Mallalieu written for *Zion's Herald* by Bishop David H. Moore, and published among the Birthday greetings from the Bishops:

"Bishop Mallalieu is a radical in religion and in politics. Neutral tints are alien and abhorrent. The reason for the faith that is in him is always ready. His nature abhors a vacuum. Freed from official duties, he has given himself with desperate earnestness to evangelism, and to saving Methodist institutions from financial ruin. His success has been phenomenal.

"His winter lingers in the lap of May. His beard is patriarchal, but his heart is untouched by age. May Heaven anoint and bless him!"

Korea---Ten Outstanding Facts

The Korea Quarter-Centennial Commission calls the attention of the Church to the remarkable history of our Mission in Korea and the timeliness of the Movement to place our Mission Stations in that country on the basis of immediate efficiency. The following ten outstanding and compelling facts indicate the urgency of this:

Fact One. Korea is to-day one of the very ripest of our Mission fields. A national mass movement into the faith is under way, and, if taken advantage of, promises to result in the speedy evangelization of the people. The total Christian population in Korea in 1910 was approximately two hundred and fifty thousand, being an average of more than one convert an hour for every hour of the day and night since the first missionary set foot on Korean soil twenty-five years ago.

Fact Two. Korea has passed through a remarkable revival resulting in a wonderful deepening of the spiritual life of the Church. Following this revival the Christians during 1910 conducted a great evangelistic campaign which carried the Gospel message to a million Koreans and brought thousands of converts into living relationship with our Lord.

Fact Three. During the month of October, 1910, a determined effort was made to capture Seoul, the capital, a city of 200,000, for Christ. The city was divided into fourteen parishes and a band of fifty volunteer workers in each one of these parishes visited every house, once a day for six days in succession, talking with the people and inviting them to come to Christ. Every theater and public hall was hired for the entire month, thus securing a monopoly of the public meeting facilities of the city. A column a day in each one of the six daily newspapers was secured and filled with information about our Lord and His Kingdom. As a result of this work during the first two weeks of October, 7,000 residents of Seoul gave in their names as desirous of becoming followers of our Lord.

Fact Four. It is proposed to follow this campaign with a thorough canvass of the provinces, strong teams of workers spending two weeks simultaneously in each of the thirteen provincial capitals. This will be followed by the simultaneous campaign in each of the 220 county seats, through which hands

years. There are men in Methodism who could give this \$50,000 and thus be instrumental in not only relieving annually the pain and suffering of a population equal to that of a large city, but be the means of bringing out of the darkness into the light of our Lord multiplied thousands of souls.

Fact Nine. In order to meet the present emergency and provide for the imperative necessary equipment, the Mission calls for a reinforcement of twenty-three new men and for funds to erect buildings for school, medical, evangelistic and residential purposes. Of the ripeness of Korea to be evangelized and the timeliness of movements looking to the placing of all Mission Stations there on the basis of full efficiency competent observers like Dr. John R. Mott, former Vice-President Charles Warren Fairbanks, Dr. J. Wilbur Chapman, Hon. William J. Bryan, Mr. John B. Sleman, founder of the Laymen's Missionary Movement, and Dr. J. F. Goucher, with many others, have borne full and convincing testimony.

Fact Ten. By formal action of the General Conference, the Board of Bishops, the General Committee of Foreign Missions, and the Board of Foreign Missions, the church celebrates in 1910-11 the Quarter-Centennial of the founding of the Mission. The Korea Quarter-Centennial Movement therefore has full official endorsement. The Korea Commission, approved by the Board of Foreign Missions, now issues a call to the churches to contribute the sum of \$300,000 additional to their regular offering for Foreign Missions for the purpose of sending an adequate number of missionaries to gather in the harvest thus providentially before us, of placing our school and hospital work on the basis of efficiency and providing houses in which our missionaries may live.

It is thought that this can be done by finding 100 gifts of \$1,000 each; 1,000 gifts of \$100 each, and 2,000 gifts of \$5 each from individual donors or churches. Larger or smaller gifts than these will be most gratefully received, but it is desired that the canvass shall be so conducted that it will not divert money from the regular collection of the Board.

Send all contributions to Homer Eaton, Treasurer, 150 Fifth Avenue, New York, as a special gift

strong teams of workers spending two weeks simultaneously in each of the thirteen provincial capitals. This will be followed by the simultaneous campaign in each of the 330 county seats, through which bands of workers will spread into all the remaining towns and hamlets of the country, thus by a concerted effort reaching every Korean home in the peninsula.

Fact Five. By agreements with other missions Methodism has now become directly responsible for the evangelization of territory in Korea containing more than three million people, a number almost equal to the entire membership of the Methodist Episcopal Church in America. In this vast parish we now have, including physicians and educators, twenty men at work, being one foreign missionary for 150,000 of the population, which would be equivalent to locating one Christian leader in a city the size of Denver, Colorado.

Fact Six. Within the short period of twenty-five years our Church in Korea has grown to a total of over fifty thousand members, probationers, and seekers. Stations where foreign missionaries reside have been opened at six important centers. An Annual Conference has been organized with thirty-four ministerial members and twenty-one probationers and the Conference includes seven Districts with over four hundred organized congregations and more than one thousand preaching points. The Quarter-Centennial year was signalized by the first appointment to the District Superintendency of a Korean minister and the sending of a Korean missionary, supported by the Korean churches, to work among the Koreans in China.

Fact Seven. In the educational work maintained by our Church in Korea there are 172 schools with 6,083 pupils in attendance. There are 183 theological students receiving systematic training and in connection with the work of the Woman's Foreign Missionary Society there are schools for the training of Bible women, of nurses, and for the education of the blind and of deaf mutes.

Fact Eight. During the past year 30,000 sick and afflicted persons have been cared for by our physicians. Since the opening of the missions over five hundred thousand patients have been treated in our hospitals. It is planned to erect new hospitals at five of our interior mission stations. A sum of \$50,000 will erect all these hospitals and will ensure Christian medical relief to an average of at least fifty thousand Koreans annually for the next thirty

canvass shall be so conducted that it will not divert money from the regular collection of the Board.

Send all contributions to Homer Eaton, Treasurer, 150 Fifth Avenue, New York, as a special gift for the Korea Quarter-Centennial Fund. Proper vouchers will be furnished the pastors for all amounts thus furnished. For further information address the secretaries.

In behalf of the Korea Commission,

~~EATON~~ CRANSTON,
President of the Commission.

M. C. HARRIS,
Bishop of Korea.

A. B. LEONARD,
Corresponding Secretary.

GEORGE HEBER JONES,
150 Fifth Ave., New York,
Executive Secretary.

F. H. SHEETS,
57 Washington St., Chicago,

DILLON BRONSON,
25 Park St., Brookline, Mass.
Secretaries.

Naming the Baby Jesus

BY THE REV. RALPH WELLES KEELER, B.D.

A baby is to be named. How interested everybody is. Grandfather, Aunt Bess, Cousin Harry—everyone wants to give the dear little treasure its name. And each wants it named after him. That is the way we do in this country. Father, grandfather, and the baby may have the very same name.

But in other countries it is different. In Africa, little babies are given such names as "Little-Laughing-Sitting-Down," or when the parents learn English, such queer names as "Soap" or "Box," or "Charley-in-the-Bush." In Korea only the little boys get names. The little girls are called "things." And in China a boy may have several names. There it is impolite to name a baby boy after his father or his grandfather. So when he is very little they call him "Sammuoi," which means "Little sister." In this way they try to fool the devils, and make them think that the boy is a girl, so that they will not steal him. Then when he goes to school he has another name, a school name. This may be "Hingla," which means "Hoping-to-be-very-polite." When he

(Biog.)

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Bishop Mallalieu

On December 11 of last year Bishop MALLALIEU arrived at his eighty-second birthday. On the first day of the present month it was whispered: "He is gone!" Often before had these words been spoken of him when beginning his Episcopal journeys, but from those he returned!

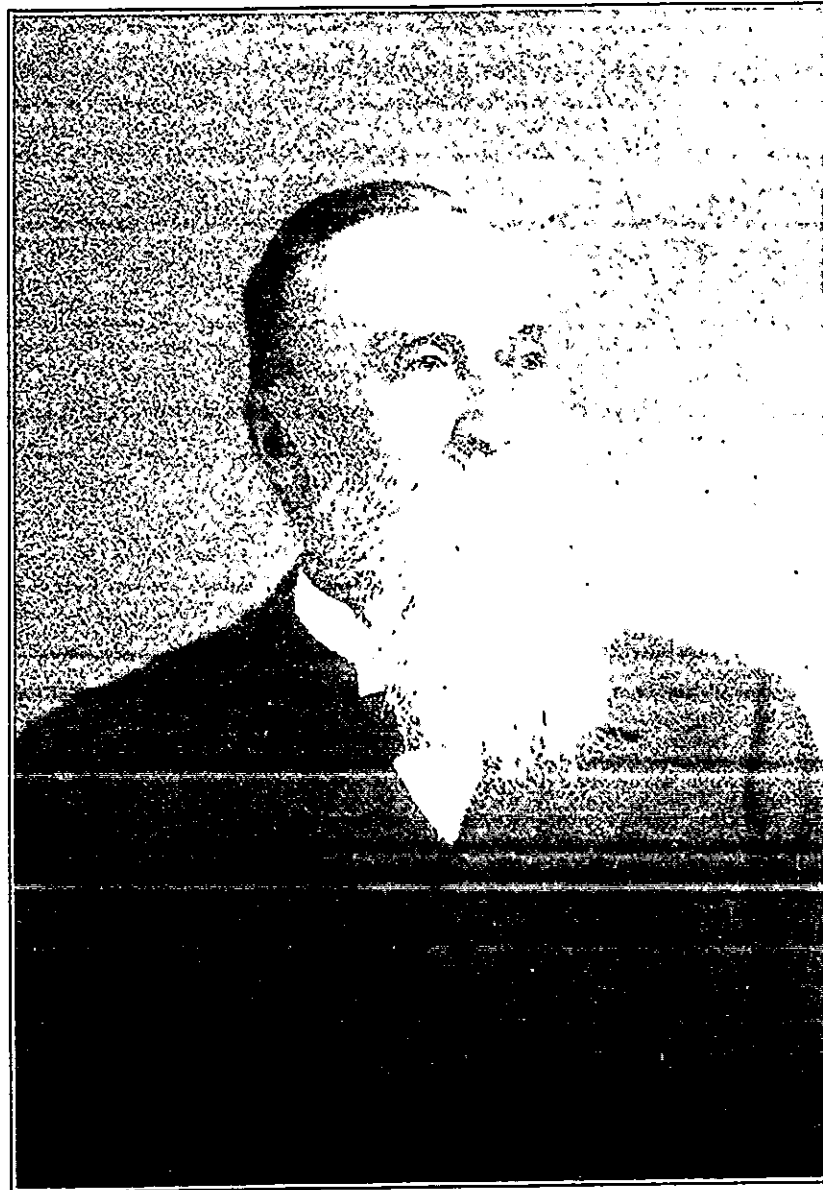
He had been before the public since 1856; for while he was yet a student in college he became favorably known by his campaign speeches for JOHN C. FREEMONT, the first regular Republican candidate for the presidency of the United States. Many eloquent orators of Connecticut, by birth or residence, and many from without, canvassed that State; but whether he appeared before or after a famous orator on the platform, young MALLALIEU held attention. On some occasions his eloquence stirred the assembly to that rapturous excitement born in the hot fires kindled by attrition, when an ancient party struggles to retain supremacy and a rising host filled with young blood attempts to capture the political crown. From then till within a few weeks of his death he had been an active factor in the life of the United States. During this long period no stain, however small, has appeared upon his reputation.

The orthography of his surname suggests in the paternal line a descent foreign to Germany or England.

Bishop MALLALIEU was a descendant of FRANCIS MALLALIEU, a Huguenot. The tradition in the family is that Francis Mallalieu fled from France shortly after the massacre of Saint Bartholomew. The name is found among the catalogue of Huguenots who, soon after that horror, were allowed to meet for religious services in the crypt of the Cathedral of Canterbury.

It is known that a company from France settled in Yorkshire and engaged in the manufacture of woolens. JOHN MALLALIEU, father of WILLARD FRANCIS MALLALIEU, came to this country and settled in the town of Sutton, Worcester County, Massachusetts. He introduced the manufacture of woollen cloth by machinery into Worcester, Mass., as early as 1812. His wife was LYDIA EMERSON. Bishop MALLALIEU was the seventh of their ten children. About a year after his birth the family moved

temperament, or of parental or churchly influence. Many have been the youth for whom their parents prayed that they might become ministers of the gospel; and the knowledge of this fact may cause a well meaning, parent-loving



BISHOP WILLARD FRANCIS MALLALIEU, D.D., D.C.
Born, Sutton, Mass., December 11, 1828. Died, Auburndale,
Mass., August 1, 1911

boy, with a sensitive heart, to believe himself called to the ministry. In such a case it is to be supposed that, though not converted, he would be not far from the kingdom of God." In most instances the drawing *after conversion* is the method of the true call to preach. It is said, in connection with this statement concerning Bishop MALLALIEU, that this calling descended with the call of his

been an active factor in the life of the United States. During this long period no stain, however small, has appeared upon his reputation.

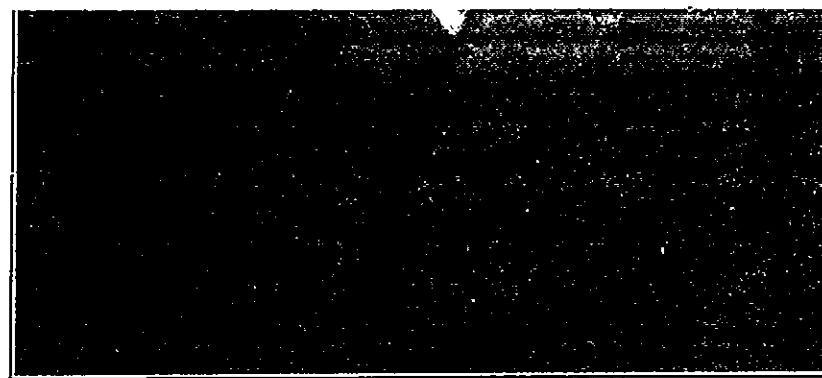
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A few weeks before he reached eleven years of age WILLARD MALLALIEU was "thoroughly converted." He often spoke of that occasion. Though there is no account of his being prone to irreligion or immorality before his spiritual change, he felt that he was not ready for either earth or heaven. He prepared for college in the seminary at East Greenwich, R. I., and at Wilbraham, and entered Wesleyan University in the class of 1837, whence he was duly graduated. At the same time he was elected to Phi Beta Kappa, which was equivalent to an indorsement of his character and acquirements.

The Rev. CHARLES E. SPAULDING, in a biographical sketch, states that *before* his memorable conversion he had "felt a drawing toward the Christian ministry." Instances of this kind occur from time to time, and it is difficult to discriminate whether the drawing was the result of native



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Who can say that he had not been converted before the time at which he supposed it to have taken place?

A suggestion of ancient times appears after he was admitted into the New England Conference in 1858, for he was stationed at Gratton, Mass., where there was no church, Sunday school or congregation.

Two thirds of all the Methodist churches in the United States for the first half century of Methodism were established in that truly apostolic manner. He remained there two years and was courageous enough to marry in October of the first year. The time limit then having disallowed a longer stay, he was transferred to Bellingham Church, Chelsea, and at the end of two years there received an appointment to the church known as Lynn Common—one of the leading charges in the Conference. From Lynn he went to Monument Square, Charlestown.

and thence to Bromfield Street, Boston. Then followed his ministry at Walnut Street Church (Chelsea), and in succession Trinity (Worcester), Broadway (South Boston), Walnut Street (Chelsea) again, Bromfield Street (Boston) again, Walnut Street (Chelsea) a third time. In 1882 he became the Presiding Elder of Boston District, and in that position he remained two years, when he was elected Bishop.

He belonged to that regrettably small number of Bishops transferred to the Episcopacy from the pastorate; or the presiding eldership, which is a modification of the pastorate. In 1868 he was elected president of the Central Tennessee College, at Nashville, Tenn., but declined to accept.

Bishop MALLALIEU was a most intimate friend of GILBERT HAVEN. They were delegates to the General Conference of 1872; and Dr. MALLALIEU, believing that Gilbert Haven would take into the episcopacy brilliancy, honesty, fire and push, and that he would surely increase the leaven of progress, and reflect honor on the New England Conference, did all that he could to insure his election.

Both were ardent friends of the Negroes, slave and free. They believed that if there was opportunity, the Negro race would develop to the height of any other race upon the globe. Many members and ministers of the Methodist Episcopal Church did not go so far. But any new proposition containing anything that could press forward humanity and had no antagonism to true Christianity at once enlisted the intellect and emotion of those friends. Both were uncompromisingly orthodox in their religious faith.

Little did Dr. MALLALIEU imagine that in a short period of eight years his friend would have been borne to his long home, and that he would be called upon to address the General Conference of 1880 at its Memorial Day upon the virtues and achievements of Gilbert Haven. Though a painful duty, it proved an opportunity of showing the Conference how deep and strong his affections were and how clear and natural was his delineation of Bishop Haven. Part of the following passages might be applied to himself:

"Because of his practical sympathy and friendship for the oppressed and downtrodden, he was most bitterly maligned, and yet he prayed for his enemies, but still reached out a hand of love to the victims of injustice, regardless of all consequences to himself. He was pre-eminently a reformer. He was not a revolutionist, never a destructive. He did not wait until the triumph of a good cause before giving it his support. Wit, logic, sarcasm, argument, pathos, denunciation and persuasion, all waited on his will and were ever ready to serve his purpose when he would aid the weak or rebuke the strong, when he would encourage the good or condemn

interested him. Indeed, he seemed to have been inspired with an enthusiasm for humanity. It has been said that "against the hindrances of the world nothing great and good can be carried on without a certain fervor, intensity and vehemence. These, joined with faith, courage and hopefulness, make enthusiasm."

This in general describes Bishop MALLALIEU. He could be worried, occasionally irritated, but when he rose to speak on a special occasion the worryment was either dispelled or its effects were not perceived. Since his retirement in 1904 from the duties of the episcopacy he had been astonishingly active. His discursive faculties gathered numberless thoughts, and now distributed, by voice and pen, many suggestions and experiments which kept him constantly before a varying constituency who wished to see what he would say, how he would say it, and what would be the effect.

If he found it hard to drop altogether the authoritative spirit developed by all trying and responsible executive functions, it signifies only that with all his excellent qualities he was still human.

There are preachers who are almost always great.

There are others who are almost uniformly good, and occasionally great. To this second class Bishop MALLALIEU belonged, for he possessed faculties of mind and body rendering him able at times to preach great sermons.

Of his friend, Bishop Haven, he said: "*As a public speaker he was effective rather than elegant. Men did not so much think of his style as of what he said. He compelled attention.*"

It may be said of Bishop MALLALIEU that as a public speaker he was effective, not especially elegant, but especially oratorical. In his full strength his aspect, voice and gesture attracted the senses of sight and hearing of his audience. The language and pronunciation of New England were at his command; his sentences were often "short, sharp and decisive," occasionally breaking the bands and rising into eloquence. We heard him deliver a sermon before the Detroit Conference worthy of Bishop SIMPSON on any occasion. Having often listened to him before on the rostrum and in the pulpit, we were surprised by the contents, the delivery and the effect of the discourse upon the people.

In the Episcopal work, besides visiting all the States of the Union, he traveled around the world, inspecting the Foreign Missions of the Methodist Episcopal Church.

At the last meeting of the General Committee of Foreign Missions, held in Baltimore, he was present and spoke several times in a calm but intense manner; and just before adjournment he spoke again in a fatherly way that endeared him more warmly to those who had met with him in such meetings so often, but who now felt that the sturdy tree was beginning to bend.

Until within a few days of his last illness he accepted

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It is certain that this address directed many members of the General Conference of 1880 to contemplate him as a suitable successor to the object of his portraiture. In 1881, with NIXON, WARDEN and FOWLER, he was elected Bishop.

Bishop MALLALLET's physical constitution was the foundation of his vast working power. His temperament was such that he could do much work with great spirit. This made him popular in college. His animal spirits were always high, and although he was older than many students when he entered college he was always well liked.

The Arminian theology was imbedded in his brain and heart. Unitarianism, Universalism and high Calvinism he considered erroneous, and used stronger words than that when discussing them.

As a speaker all his faculties moved in unison. He had the quality of becoming enthusiastic on any subject that

his audience. The language and pronunciation of New England were at his command; his sentences were often "short, sharp and decisive," occasionally breaking the bands and rising into eloquence. We heard him deliver a sermon before the Detroit Conference worthy of Bishop SIMPSON on any occasion. Having often listened to him before on the rostrum and in the pulpit, we were surprised by the contents, the delivery and the effect of the discourse upon the people.

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Until within a few days of his last illness he accepted and fulfilled every call to service in the churches of his vicinity. Temperance, evangelism and Christian education were on his heart and mind and his appeals for these causes by pen and press moved others to action after physical infirmity had restricted his movements.

In revivals and camp meetings he was at home, and in the latter he was not averse to the spectacular. His policy was: "Anything not sinful to save souls."

When men grow old without any form of protracted illness there comes a time when one of the great organs essential to life loses its vitality. Sometimes it is the brain; often the heart. It was the latter case with him. There was intense agony for a short period, and then the heart that had been ever warm became cold and still.

The world would not be worth living in if there were not a hope of everlasting life. That hope Bishop MALLALLET cherished as the "apple of his eye."

In his death all true Reformers and Reformers have lost a

August 10, 1911

THE CHRISTIAN

friend, but the remembrance of his love and help is not lost.

Those who are nearest to him may look back with grateful hearts and forward with a blessed expectancy.

Just before making up the paper we received these incidents which throw a beautiful light upon his spirit. During his last illness, while comparatively free from pain, he would sit by the window to watch the children of the neighborhood as they passed, and wave to them a greeting. The afternoon before he died he walked across his room and looking out of the window at the grass, almost dry from long want of rain, said: "It begins to look green and natural again out doors." The friend who writes this truly says that little did the nurses and loved ones, and perhaps Bishop MALLALLET himself, think that before another morning his eyes would look upon the land where the fields "stand dressed in living green."

long home, and that he would be called upon to address the General Conference of 1880 at its Memorial Day upon the virtues and achievements of Gilbert Haven. Though a painful duty, it proved an opportunity of showing the Conference how deep and strong his affections were and how clear and natural was his delineation of Bishop Haven. Part of the following passages might be applied to himself:

"Because of his practical sympathy and friendship for the oppressed and downtrodden, he was most bitterly maligned, and yet he prayed for his enemies, but still reached out a hand of love to the victims of injustice, regardless of all consequences to himself. He was pre-eminently a reformer. He was not a revolutionist, never a destructive. He did not wait until the triumph of a good cause before giving it his support. Wit, logic, sarcasm, argument, pathos, denunciation and persuasion, all waited on his will and were ever ready to serve his purpose when he would aid the weak or rebuke the strong, when he would encourage the good or condemn the evil."

It is certain that this address directed many members of the General Conference of 1880 to contemplate him as a suitable successor to the object of his portraiture. In 1881, with NIXON, WALDEN and FOWLER, he was elected Bishop.

Bishop MALLALIEU'S physical constitution was the foundation of his vast working power. His temperament was such that he could do much work with great spirit. This made him popular in college. His animal spirits were always high, and although he was older than many students when he entered college he was always well liked.

The Arminian theology was imbedded in his brain and heart. Unitarianism, Universalism and high Calvinism he considered erroneous, and used stronger words than that when discussing them.

As a speaker all his faculties moved in unison. He had the quality of becoming enthusiastic on any subject that

his audience. The language and pronunciation of New England were at his command; his sentences were often "short, sharp and decisive," occasionally breaking the bands and rising into eloquence. We heard him deliver a sermon before the Detroit Conference worthy of Bishop SIMPSON on any occasion. Having often listened to him before on the rostrum and in the pulpit, we were surprised by the contents, the delivery and the effect of the discourse upon the people.

In the Episcopal work, besides visiting all the States of the Union, he traveled around the world, inspecting the Foreign Missions of the Methodist Episcopal Church.

At the last meeting of the General Committee of Foreign Missions, held in Baltimore, he was present and spoke several times in a calm but intense manner; and just before adjournment he spoke again in a fatherly way that endeared him more warmly to those who had met with him in such meetings so often, but who now felt that the sturdy tree was beginning to bend.

Until within a few days of his last illness he accepted and fulfilled every call to service in the churches of his vicinity. Temperance, evangelism and Christian education were on his heart and mind and his appeals for these causes by pen and press moved others to action after physical infirmity had restricted his movements.

In revivals and camp meetings he was at home, and in the latter he was not averse to the spectacular. His policy was: "Anything not sinful to save souls."

When men grow old without any form of protracted illness there comes a time when one of the great organs essential to life loses its vitality. Sometimes it is the brain; often the heart. It was the latter case with him. There was intense agony for a short period, and then the heart that had been ever warm became cold and still.

The world would not be worth living in if there were not a hope of everlasting life. That hope Bishop MALLALIEU cherished as the "apple of his eye."

In his death all true Reformers and Reformers have lost a

AN ADVOCATE

August 10, 1911

France was gradually to absorb Morocco and add it to her African empire. The Kaiser rattled his sword, and in 1906 the International Conference and Compromise settled the situation for the time at Algeiras. The compromise expires this year.

Germany wants as compensation for the French advance in Morocco nearly the whole of the French Congo and a reversionary right to all Central Africa. "That is more than France will concede; more than ENGLAND would permit; more than Russia, on paper, would tolerate."

Schools and Colleges

The faces of many earnest men who have borne, are bearing, or are soon to bear the responsibilities of educational leadership in our Church, look out from the pages of this number, which more than any other is de-

ference and is attempting an up to date rural church program at Sprout Brook. Mrs. Mitchell comes from Salt Lake City, and has taught for several years in a Utah village.

— The *Pacific Christian Advocate*, of last week, contained the following interesting item: "Hon. Charles Warren Fairbanks, the Republican candidate for the Vice Presidency of the United States, worshipped with the congregation of our First Church, Seattle, on Sunday morning, Oct. 8. He listened intently as Dr.

J. E. Crowther, the pastor, told of America's new frontier of world neighborhood. At the conclusion of the service the whole congregation sang 'America,' and Mr. Fairbanks received an ovation."

— At the recent session of the Vermont Sunday School Association, Rev. William Shaw, of Trinity Methodist Episcopal Church, Montpelier, was elected president. Among the resolutions passed was one deploring the tendency in some parts of the state to secularize and corner-

(Continued on page 14)

Unveiling of Painting of Bishop Mallalieu

The unveiling of the portrait of the late Bishop Willard F. Mallalieu, painted by that distinguished artist, Wilbur Dean Hamilton, and the address of the bishop's admiring friend, Dr. L. T. Townsend, at the Boston Methodist Preachers' Meeting on Monday morning, Oct. 3, drew a large audience that was unusually impressed by the characterization of the bishop and a study of the remarkable painting. The noted artist, brother of two bishops, is the son of a Methodist preacher and was a student in a Boston school. Graduating from the State Normal Art School of Massachusetts, he was immediately called to an academy of design in Providence and sent by the state of Rhode Island to Europe, where he spent a number of years in study with the best masters, and where his first production was admitted to the Salon. He was called to be a teacher in the school in which he had graduated and where he has now been a prominent teacher for nearly a quarter of a century. He has competed with some of the first artists of the country, winning prizes and medals as honors have been conferred upon him through the various expositions.

His studio is in Trinity Court, Boston. The portrait of Bishop Mallalieu need only be seen to receive from one who knew the bishop the most appreciative commendation.

Dr. Townsend, a lifelong and sympathetic friend, was particularly fitting in his presentation of the bishop and in his characterizations. He was the one best fitted and able to speak the right words on the occasion. It is greatly regretted that the *HERALD* cannot publish the entire address, but so congested is the paper that this is impossible. In place of the entire deliverance, Dr. Townsend has kindly placed his manuscript at our disposal, and we present such selections as we are able to use. Dr. Townsend said, in part:

"My acquaintance with Bishop Mallalieu, if I may be allowed a personal word or two, began during his first pastorate at Bromfield Street, this city. He already had gained a measure of distinction as an earnest preacher and faithful pastor. He was my senior in age by twelve years and had been a member of the New England Conference for six years before my connection with it. Yet he assumed no superiority, though entitled to it, but instead was from the outset an affectionate friend to his younger and almost uninitiated brother. It was during his pastorate at Bromfield Street that mine began in Watertown. We were both at that time opposed to patronizing any public conveyance on the Lord's Day. Neither of us was the owner of a horse; the bicycle was little used by clergymen, and the automobile was unknown. So

that in our exchange of salutes we walked five miles between Boston and Watertown, preached our sermons, and then walked back on the return, making in all a Sabbath Day's journey of ten miles. And as I now look back we both were benefited physically by the exercise and religiously by enjoying the voice of conscience as it then seemed to us.

A fact no one will be disposed to question is

tastes were scholarly and he loved the company of scholarly men.

"As a writer his efforts fell below the highest standards of literature, and yet he had literary tastes and his pen was not inactive. He wrote frequently and ably for the leading magazines and for the secular and religious press, and has given to the church three books that are proving useful to our ministry. They are: 'The Way, the Truth, and the Life of Revivals,' 'The Principles of the Blessing of the Gospel of Christ,' and 'The Office and Work of the Holy Spirit.'

"From his point of view his position in this world was within range of notable attainment, was more to be desired than rulership and leadership in the Methodist Church. He accordingly sought the office of bishop. He was elected to the office of bishop of the New England Conference in 1881. He was elected for it and doubtless prayed for it. He was determined to see that God and he did no Art was ever only be the view one holds as to such matters, no one can say that Bishop Mallalieu did not worthily fill the office to which he aspired.

"Among the subjects especially near his heart and for which from that time he battled manfully was the intemperate cause and the rights of the colored people. His first assignment as bishop, 1881, was at New Orleans, an appointment that was thought at the time to be

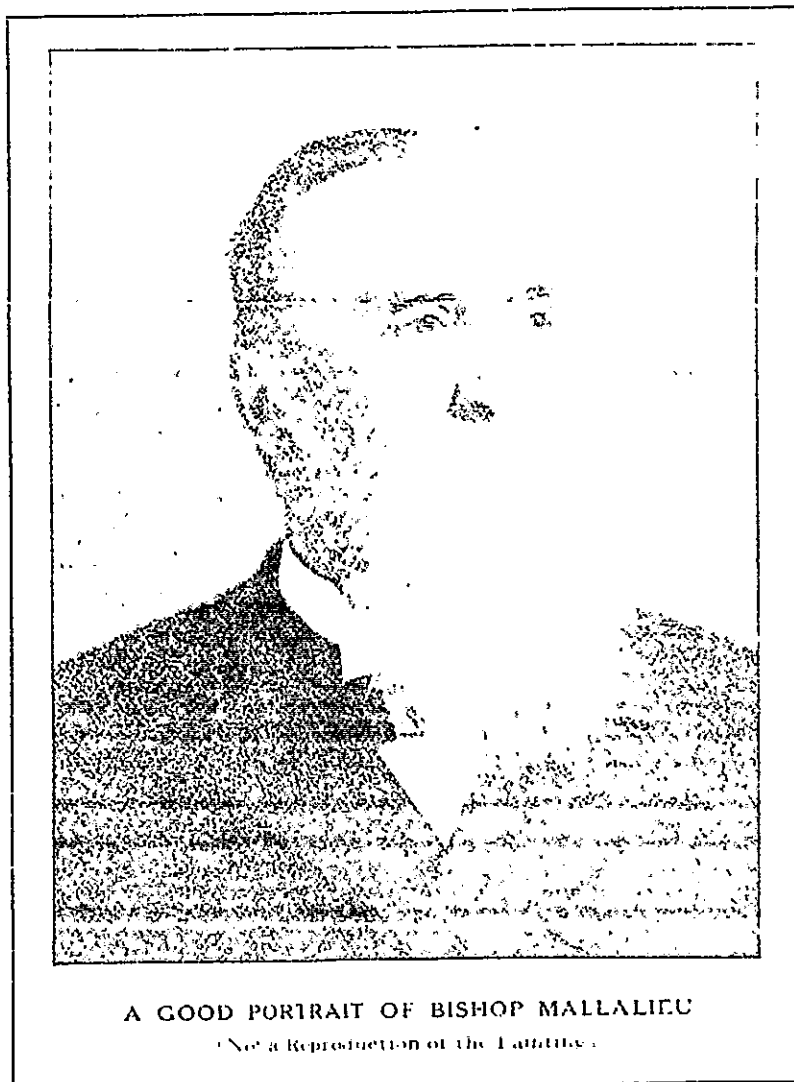
a questionable if not a sort of backhanded reward of merit for his devotion to the freedmen of the South. Such, also, had been the appointment of Bishop Haven to Africa, where he never should have been sent, and where he received his death blow from an attack of African fever. His brilliant talents and his devotion to the church should have been otherwise rewarded.

"I have sometimes wondered how much of Gilbert Haven's courage in his efforts in behalf of the Negro was taken on by Bishop Mallalieu when he went to that Southern field of service. At all events, Haven's mantle fell upon worthy shoulders. The son of Bishop Haven has well and kindly spoken of Bishop Mallalieu in these words: 'It is beautiful and pathetic all through the South where our Methodism has a habitation to witness the love of our black brethren for Willard F. Mallalieu. They name their churches and children after him.'

"Bishop Mallalieu was likewise a born and aggressive evangelist. No one of the bishops of our church, past or present, ever was more intensely so. Nor did any one of the bishops ever stand higher than he as a winner of souls. He was essentially a revivalist. Some of his Conference sermons are said to have led scores of souls to Christ and to a deeper consecration. And no bishop ever urged the members of the

Conferences presided over, to the work of evangelism with an intensity of earnestness that exceeded his. He felt that his work was not merely to preside at Conferences or make the appointments of ministers but was to inspire the preachers with an ambition to make the Methodist Church what it should be, that is, have it governed by the standards of Wesleyan traditions. A testimony from one in the office of the bishop confirms what we are saying. 'I very much doubt if any bishop of the Methodist Episcopal Church today has as large a constituency of men and women brought into the experience of saving faith in Jesus Christ through the ministry of voice and pen.'"

Dr. Townsend closed with tender reference to the bishop's death, and unveiled the masterly painting for the large audience to gaze upon and admire. The painting will be sent to New York to hang in the Bishops' Gallery with others of our crowned leaders.



A GOOD PORTRAIT OF BISHOP MALLALIEU

(Not a reproduction of the painting.)

this, that the men elected to the Methodist episcopacy have not always been her ablest preachers, nor her scholars of the finest and broadest culture nor her most voluminous and best informed and best informing writers. And that many of these preachers, scholars, and writers of superior standing would not have turned a hand for the highest ecclesiastical position offered by the church is a fact easily established. Such men as these have been furnished with the more congenial work to which they have felt that God in His providence had assigned them.

"And now to be more exact in our analysis we may say that Bishop Mallalieu did not take rank among the greatest preachers of the Methodist Church and yet we must add that his sermons were always able, evangelical, and forceful.

"Nor was he noteworthy as a scholar, but his

Prize Editorials on the Presidential Election

WE are publishing with this the two prize winning editorials in the two-thousand-dollar contest conducted by the *Public Ledger* of Philadelphia on the subjects. "Why Woodrow Wilson Should Be Re-elected" and "Why Charles E. Hughes Should Be Elected." The standing of the *Public Ledger* as one of the leading daily newspapers of the country and the importance of the present campaign, perhaps the most critical since the days of Abraham Lincoln, led us to give these editorials to our readers. The first Wilson prize was won by Ernest F. Boddington, a member of the editorial staff of the *Philadelphia North American*, while Robert Webster Jones, chief editorial writer of the *Pittsburgh Chronicle Telegraph*, won the first prize for the Hughes editorial. It is interesting to note that 459 editorials were submitted by men favoring President Wilson and 329 by those who favor Mr. Hughes. In order that the decision might not be influenced by political bias, two staunch supporters of Mr. Wilson, Rabbi Stephen S. Wise, of New York, and Prof. Henry Jones Ford, professor of politics in Princeton University, passed on the Wilson editorials, and Chester S. Lord and John A. Schleicher, New York editors, supporters of Mr. Hughes, passed on the Hughes editorials. These two significant discussions follow:

WHY WOODROW WILSON SHOULD BE RE-ELECTED

ERNEST F. BODDINGTON

Editorial Staff, *Philadelphia North American*

WOODROW WILSON should be re-elected because the people whom he has served owe him re-election. Moreover, they owe it to themselves to see that he is re-elected. Something finer than gratitude, something bigger even than patriotism, demands that they continue the chief among them as their servant.

Four years ago Mr. Wilson personally and through the platform of the Democratic Party made certain promises. He was elected to transmute promises into fulfillment. There is a simple method by which any voter not blinded by partisanship may ascertain whether the mandate given has been executed and whether the accomplishment has been worth while. Study of the speeches of those opposed to Mr. Wilson is all that is necessary. His opponents are careful to avoid even hint of desire to undo any of the progressive legislation which has been enacted in the last four years. They do not attack the extension of the parcel post; they make no mention of their intention to revoke the rural credit act; they express no wish again to enslave the children of the factories, whose emancipation was secured so largely through the persistent activity of the President; rather than discuss the logic of the Tariff Board, which shall assist scientifically in the solution of an intricate problem, they prefer to predict bread lines and soup kitchens to a people preternaturally prosperous.

Unable to dispute the record of a home policy definitely stated and resolutely followed, they focus their fury on the manner in which the foreign affairs of the country have been administered. Discussion, so-called, of the relations of the United States with Germany and with Mexico resolves itself into vituperative attacks on the President; abuse is substituted for argument. Here again, however, a careful reading of the addresses delivered by Mr. Wilson's opponents is enlightening.

According to Colonel Roosevelt, the head of the nation is a "molly-coddle" who "pussyfoots" in addressing foreign powers. According to Colonel Harvey, of *The North American Review*, it is not the President who has kept us out of war with Germany. It is the Kaiser. Mr. Wilson's notes have been truculent enough to make for war over and over again, but Germany has averred conflict at each psychological moment out of consideration for her own welfare, not as a consequence of any of the many things the President has written.

The utmost latitude is permitted if only the voter will cast his ballot against Woodrow Wilson. He may do so because the President "pussyfoots" in his notes to Germany, he is invited, on the other hand, to punish Mr. Wilson because he is too truculent and merely obtains results.

For those who in some measure understand and appreciate the tenacity with which Woodrow Wilson clings to those principles on which this republic was founded, there is satisfaction in the knowledge that during the present campaign considerable attention is to be given to the Mexican situation. The President's conception of our duty toward a neighbor torn by revolution and struggling from the blindness of serfdom to the light of liberty has been plainly stated.

He believes that Mexico has the right to work out its own salvation. He does not forget, as do many of his fellow countrymen, that these United States were born in the agony of revolution. He has little sympathy for the wavers of the bloody shirt who shout that the only good Mexican is a dead Mexican the while the band plays of Yankee Doodle, the tatterdemalion who stuck a feather in his hat and called it macaroni.

The illumination of this attitude toward Mexico, the full meaning of much of the work accomplished at home is revealed. Such an ideal of real Americanism, unashamed, made imperative the fulfillment of promises to those long ignored: to the oppressed consumer, to the derided farmer, to the helpless child.

It may be, as the secretary of commerce declared in a recent speech, that in a few short years the United States, with its material resources, its intelligence and organization, shall become the first among the world's great trading nations. 'Tis a consummation devoutly to be wished if, as Mr. Reedfield was careful to remind his hearers, we remember that commerce is mutual exchange to mutual benefit, and not a species of industrial war. But what shall it profit America if, with material resources, intelligence, and organization, the nation lose its soul

WHY CHARLES E. HUGHES SHOULD BE ELECTED

ROBERT WEBSTER JONES

Chief Editorial Writer, *Pittsburgh Chronicle-Telegraph*

TO say that Charles Evans Hughes should be elected President of the United States because his record as a public servant of extraordinary efficiency, fidelity, and courage has demonstrated his Presidential stature, is an excellent reason so far as it goes, but it is not definitive. Pages can be written concerning his eminently useful career as the people's lawyer, progressive governor, wise and constructive jurist. But the point it is necessary to hammer home is that Mr. Hughes would be a better President than Mr. Wilson. Broad-minded Republicans welcome not merely the opportunity but the logical necessity for a clear-cut comparison of the chief candidates' achievements, their personalities, the politics to which they stand committed and the manner in which they may be expected to put them into effect.

Why do we need a change of Presidents at this time? Because Woodrow Wilson's four years of misrule have brought about a combination of undesirable and even dangerous conditions which nothing but a change of administration will rectify. Here are a few leading counts in the indictment:

Our nation has been humiliated and weakened in the eyes of the world by President Wilson's failure to protect the lives and property of its citizens. Mr. Hughes declares: "I stand for the unflinching maintenance of all the rights of American citizens on land and sea."

Although boasting that it has kept the country out of war, the Administration has burdened it with oppressive and irritating taxes entirely unwarranted in time of peace. Increasing expenditures to an unprecedented extent, it has rejected the logical and least oppressive method of raising the revenue necessitated by its own extravagance, namely, a protective tariff, which would serve as a bulwark against the inevitable assault upon our industries and labor to follow the close of the European war. Mr. Hughes demands a "simple, businesslike budget to avoid financial waste. I believe in a protective tariff. Our severest tests will come after the war. We must make a fair and wise readjustment of the tariff, based on the sound protective principle, to insure our economic independence."

The Administration's vacillating, self-contradictory course toward Mexico has incurred the hatred of its people and the contempt of our own. Vera Cruz, Columbus, Carrizal, are names at which patriotic Americans blush with shame. Mr. Hughes proposed "a new policy, with regard to Mexico of firmness and consistency."

The Administration has flouted the principle of civil service to make places for "deserving Democrats." Efficient, experienced diplomats have been ousted in favor of political appointees. Mr. Hughes says: "I stand for our civil service laws. Nobody has a right to pay political debts with the good name and honor of the United States."

The threat of 100,000 railroad employees to tie up the nation's transportation system caused President Wilson to surrender the principle of arbitration for industrial disputes and dictate rapid-fire legislation by Congress, fixing wages for a special class of workers. He defends his course by calling it eight hour day legislation. Mr. Hughes says: "I stand for the principle of fair, thorough arbitration, and for legislation on facts. I am opposed to being dictated to by any power on earth before the facts are known and in the absence of the facts. The Adamson law fixes wages. It does not fix hours of labor."

Mr. Wilson having been weighed in the balance and found wanting, the independent voter will say: "If Mr. Hughes will fulfil his promises, he should be elected. How do I know he will make good his word?"

There is but one answer: Turn to his record. In public life the name Hughes connotes character. For more than a decade it has been synonymous with an enlightened conscience translated into terms of aggressive action. Hughes brings right things to pass. The nation's pioneer progressive, he received and deserved the title long before it possessed a partizan political significance. The most constructive set of laws put upon the statute books of an American commonwealth within a generation are Hughes-made laws, stamped with the indelible imprint of his originality.

In those days of strenuous discussion, when the country was awakening to a new civic consciousness, to be labeled "a Hughes man" was a

Photographs from this
file have not been
included but are
available upon request.
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