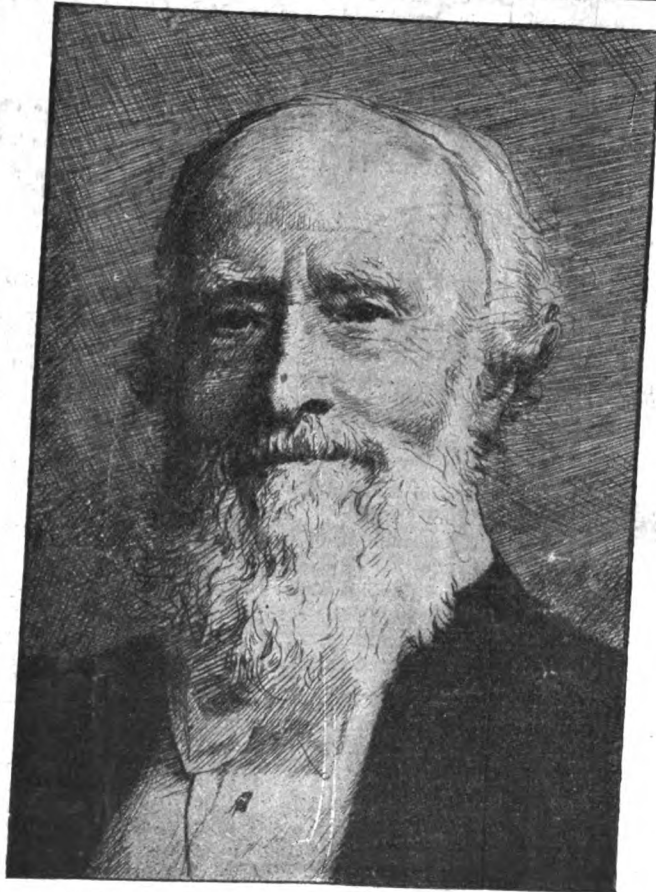


THE NEW-YORK OBSERVER

THURSDAY, FEBRUARY 28, 1907.



GEORGE WILLIAMS
Founder of the Young Men's Christian Association
(See page 277.)

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A SOUL'S TRAGEDY.

By George B. Class, LL.M.

I.

A soul, alone, and a sigh in the night,
A groan, a cry unto God for the right,
For the way has been lonely, long and rough,
And the soul has had bitterness enough.

'Tis the wail of a soul misunderstood,
Who, faithful to ideals lofty and good,
Is "crucified daily," suffering alone,
Thorn-pressed, and spear-thrust, yea, e'en by one's own.

II.

A soul finds a soul. Affinity rare!
The care-worn face is transfixed bright and fair.
As storm-driven birds find at last their nest,
Wearied souls (God-led) through a soul find rest.

'Tis the voice of God through the lips of a friend,
(Thus the love of God and of man sweetly blend
As the morning star's light with its source in the sun,
Slowly waning, is lost as the sun's course is run).

Hear now the love-message: "Come unto Me
Soul, heavy laden, find soul-rest in Me,
I'll share thy burdens, I'll show thee the way
To rest, peace and Heaven, to God's endless day."

A soul sees his Saviour. Holy delight!
Hail sorrow, now, for an eternal weight
Of glory comes through alchemy divine,
The crucible effecting God's design.

III.

Prince of Peace, in the dark Thy voice I would be,
To help men to live with reference to Thee,
That the sting of their sorrows might have an end
In Thee, Mighty Saviour, All-Merciful Friend.

New York.

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The Memoirs of Prince Hohenlohe

I

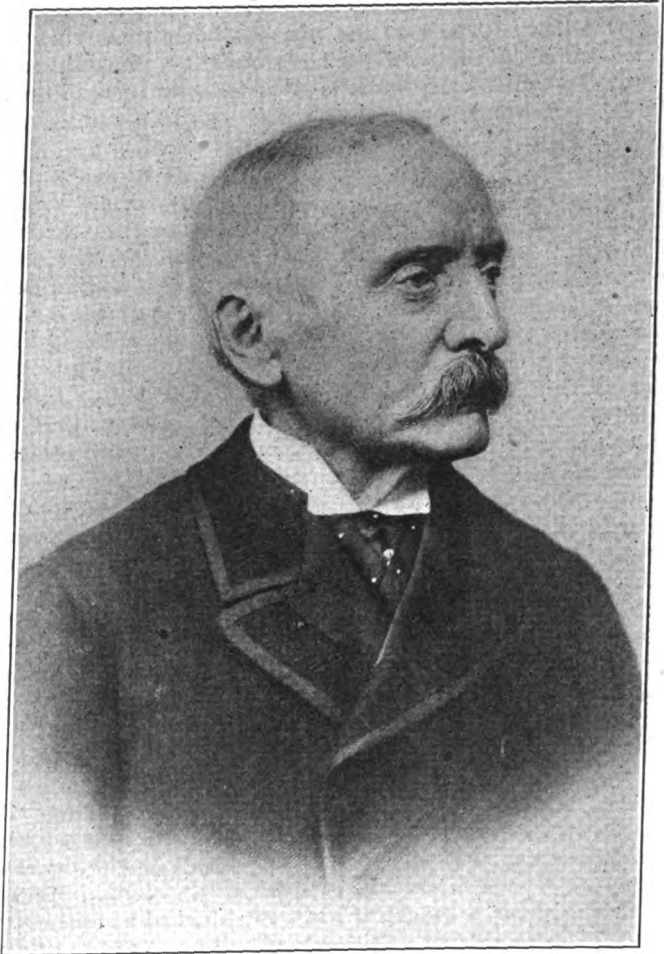
The Years from 1819 to 1866.

ONE of the most interesting books of the past year is the Memoirs of Prince Chlodwig of Hohenlohe Schillingfurst, which has been published in two large octavo volumes by the Macmillan Company. The Prince was born at Rothenburg on the Fulda on March 31, 1819, and was the son of Prince Franz Joseph and Princess Konstanze of Hohenlohe Langenburg. His father had abandoned a military career out of affection for his mother, and found the compensation in love for his wife and devotion to his children. He was a student and a scholar; history and politics interested him keenly. He was free from prejudice and class narrowness, amiable, courteous and universally popular. He cherished his wife with an adoring devotion, and her fidelity, loftiness of soul and strength of character were beyond praise. Their children grew up in an atmosphere of parental love. The Princess was an aristocrat and a Protestant, but withal a woman of sense and tolerance. The Prince was a Roman Catholic of the liberal sort. The daughters were brought up in the faith of their father, the daughters were trained to be Protestants. Religious toleration was for the family the foundation and indispensable condition of domestic happiness, and the dominant motives which guided the political career of Prince Chlodwig as a great statesman for more than half a century can be traced to that early home and were the natural outcome of his tender affection for his father and mother and Protestant sisters. He was always a true Catholic, but an enemy of the Jesuits and tolerant toward those who differed from him both in politics and religion.

The Memoirs are not a biography, though they are compiled and edited by Friedrich Curtins; yet because of the self-effacement of the editor and the almost exclusive use of the journals and letters of the Prince, the book reads like an autobiography written absolutely without egotism. The Prince had intended to prepare his memoirs for publication, and had asked Prof. Curtins to aid him in the task; but he died before making a beginning. Prince Chlodwig's son, Prince Alexan-

der, then authorized Prof. Curtins to carry out his father's wish and plan, and the result has been a deeply interesting and absolutely impartial picture of the great German statesman, who, next to Prince Bismarck and perhaps more wisely even than this great associate, guided and moulded the German peoples and the German Empire during the past half century.

From his earliest years, Prince Hohenlohe had been accustomed to write descriptions of travel and political reflections,



PRINCE HOHENLOHE.

but in the year 1866 he began a continuous record of his experiences and impressions, which he called his "Journal." This journal was accompanied and completed by abstracts and copies of reports, letters and conversations with eminent personages, all of which had been preserved with reference to their use in an autobiography. In his early years the Prince wrote many letters to his mother, when he was away from home, and also to his sister, the Princess Amalie. From these sources it has been possible to present almost in his own words a continuous picture of the Prince from the year 1834, when he, with his brother Victor, was a student at the Erfurt Gymnasium. From Erfurt, where he was "distinguished for moral earnestness and good behavior, eager interest in every subject of instruction and indefatigable industry both in school-work and private study," the Prince went to Gottingen, Bonn and Heidelberg.

His life in these universities was, according to his own account, almost equally divided between study and amusement, the vacations were spent in travel and in studying the French language, which was so useful to him afterward in diplomacy. He writes in French to his sister and says:

"You cannot imagine the pleasure of talking French in

istry of the Rev. Charles Payson Mallery, D.D., and rejoices with him in the manifold blessings of God upon his labors, these being crowned by the erection of the beautiful edifice in which the West Farms Church now worship. The Presbytery also congratulates our brother on the promise of the continued prosperity of this church, and upon the happy relations into which he now enters in such honor, love and peace.

A letter was received from the Presbytery of Syracuse, dismissing to this Presbytery the Rev. E. G. Thurber, D.D. Four members were received: Dr. Harlen G. Mendenhall, Charles Stelzle, M. F. Johnston, and J. G. Hamner. Dr. Mendenhall accepted the pastoral call from the Westminster Church; Mr. Johnston from the Morrisania Church, and the Rev. Maitland V. Bartlett from the West Farms Church. Mr. Stelzle is the superintendent of the Church and Labor Department of the Board of Home Missions, and Mr. Hamner is to assist Dr. Keigwin in the West End Church. Arrangements were made for the installation of Dr. Bartlett on Feb. 14, Dr. Mendenhall on Feb. 28, and Mr. Johnston on March 14. Mr. Frederick A. Booth was elected treasurer of the Presbytery; J. Henry Holloway was licensed as a local evangelist, and Amos I. Durham was ordained as an evangelist. The Rev. J. J. Crowley, a Catholic priest, made a brief address on "The Menace of the Parochial Schools."

* *

BRIGHT ENDEAVORS.

Bangor Seminary recently enjoyed a Christian Endeavor Field Day, a whole day being devoted to the society and its work. Dr. F. E. Clark was the principal speaker, and at the three sessions, morning, afternoon and evening, described the origin and early growth of the society, its fundamental principles and its later development. Students from England, Wales, India, South Africa, as well as Canada and the United States, told of the work of the society in their different countries. The neighboring ministers were also invited and bore their testimony to the work and worth of the society. Bangor Seminary was never more flourishing than to-day under the energetic administration of Dr. David N. Beach. The number of students has doubled in two years, and the three new professors, Lyman, Moulton and Clark, are bringing scholarly attainments and deep, spiritual earnestness to the seminary.

The president of the United Society of Christian Endeavor, Dr. F. E. Clark, asserts that Christian Endeavor has made peculiarly her own, personal evangelism, generous giving, Christian patriotism and world-wide Christian fellowship. Referring to the new secretary of the United Society of Christian Endeavor, William Shaw, President Clark says that "Mrs. Clark was one of his early teachers in Ballardvale, a village of that famous town of schools, Andover, Mass., where he still lived, and she declares that the earnest, honest, faithful boy was father of the man. An affectionate son, who cheered the declining days of his father and mother, who found a haven of refuge in their old age in his own home, a devoted husband, a steadfast friend, a man who is not moved from his allegiance by winds or waves of doubt or unpopularity, above all, an earnest, uncompromising, spiritually minded Christian man. What more can be said of this leader of the Christian Endeavor forces, who takes his place in the goodly succession of secretaries after Ward and Baer and Vogt?"

Sketch of Dr. Theodore L. Cuyler

EIGHTY-FIVE EVENTFUL YEARS, ALL SPENT IN DOING GOOD.

THIS is a fitting time to print a biographical sketch of Dr. Cuyler for information and preservation. If he lives to be a nonagenarian or a centenarian these beginnings will still be useful, and if the Master calls him to his reward sooner they will be at hand for ready reference.

Theodore Ledyard Cuyler, D.D., LL.D., was born in the village of Aurora, Cayuga County, N. Y., Jan. 10, 1822. The Cuylers are an old New York State family dating back to the latter half of the seventeenth century. The first of the name in America was Hendrick Cuyler, who was a settler at Albany, N. Y., as early as 1677, and who, as his name indicates, was of Hollandish birth. A distinct Huguenot strain also appears in the early ancestral antecedents of the family. Both the grandfather and father of Dr. Cuyler were lawyers, prominent at the bar of Cayuga County. His father, B. Ledyard Cuyler, was educated at Hamilton College, where he was a classmate of Gerrit Smith, the famous Abolitionist advocate. He died at the early age of twenty-eight, when the son was but four years old.

Theodore L. Cuyler received his preparatory education in a school at Mendham, N. J., and in his seventeenth year entered Princeton College, where he was graduated in the class of 1841. After leaving college he spent several months in Europe. During his sojourn abroad he had the advantage of personal introductions to Dickens, Wordsworth, Thomas Carlyle, and other celebrated characters. He wrote from Europe a series of letters to American newspapers which may be said to have been the beginning of his exceedingly prolific contributions to the press. Upon his return he decided to fit himself for the ministerial calling—a determination to which he was influenced by his mother's wishes, although it had been the desire of other members of his family that he should follow the footsteps of his father and grandfather in the profession of the law. His own predilections for the ministry were strong from a youthful age, and he entered upon his theological studies with zest.

He was graduated from the Princeton Theological Seminary in May, 1846, was ordained by the presbytery, and soon afterward began to preach as "supply" at Kingston, Pa., a small place opposite Wilkes-Barre. From there he was called, in the autumn of the same year, to the pastorate of the Presbyterian Church at Burlington, N. J., of which he remained in charge until 1849, when he became pastor of the Third Presbyterian Church of Trenton, N. J., then just organized. After a successful ministry of four years at Trenton he accepted a call from the Market Street Reformed Church of New York City. This proved to be the preliminary step toward his distinctive life work as a clergyman. He was then thirty-two years old, and in the full development of his powers, he at once rose to a position of marked usefulness in the Metropolis.

His earnestness, his clear reasoning, his logical arguments, and his brilliant gifts of oratory attracted large audiences, and his work among young men was particularly successful. In the great revival work of 1858 he was one of the most con-

spicuous and effective laborers. Two years subsequently he severed his connection with the Market Street Church and entered upon his prominent career in Brooklyn (April, 1860).

There had recently been organized in the latter city a religious society connected with the Presbyterian denomination, which originally was known as the Park Church, but soon took the name of the Lafayette Avenue Presbyterian Church. Its membership was quite inconsiderable, but its expectations were hopeful, and the brilliant young New York clergyman was invited to become its pastoral head. Dr. Cuyler (who, however, had not at that time obtained his divinity degree) accepted the call on the condition that the congregation should purchase the plot of ground on the corner of Lafayette ave. and Oxford-st., and should erect a church edifice with a seating capacity of two thousand. This condition being agreed to, he at once took charge, and as the result of his energies the cherished object was realized in a surprisingly brief period of time. The ground was purchased for \$12,000, and in March, 1862, a splendid stone structure, costing \$42,000, was completed and dedicated. The progress of the church to a condition of great prosperity and influence was rapid, and for very many years the Lafayette Avenue Church has occupied a foremost place among the churches of the Presbyterian denomination in America. Three other Brooklyn churches owe their organization to initiatives of Dr. Cuyler's congregation. In 1890 the membership of the church had reached nearly 2,400, while its Sunday school had 1,600 members, being the third in rank in the General Assembly. In 1890 Dr. Cuyler, after having been its pastor for thirty years, withdrew from its active charge. He has since devoted himself to a general ministry, to whose labors he still cheerfully gives a share of his time.

It is noteworthy that throughout the fifty-six years of his active ministerial labors Dr. Cuyler has never spent a Sabbath on a sick bed, and on only two occasions was incapacitated by illness from performing his pastoral duties. In that time he delivered to his own people nearly three thousand sermons and more than a thousand addresses. "His force in preaching," says an appreciative writer, "lies in picturesque description and the weaving in of scenes and illustrations from Scripture and from daily life. When he preaches doctrinal sermons he avoids technicalities. His texts are generally short, and his sermons open by some forcible form of illustration and close impressively by forcible appeal. Thus he enlists attention at the outset, and leaves an abiding effect at the conclusion. His style as a preacher is very earnest, and, judged by its results, singularly effective."

Unlike several other noted clergymen of our time, Dr. Cuyler has not been especially conspicuous on the general lecture platform. In early life he frequently accepted lecture engagements, but from a preference for strictly ministerial work he discontinued this practice. On the other hand, he has never failed to give his voice to the public advocacy of movements and causes that appeal to his sym-

pathies, and on very many representative occasions of great public demonstration and reform and other moral agitation, as well as at memorable meetings for commemorative and kindred purposes, he has been an eloquent and impressive speaker.

One of the most powerful pulpit orators of the times, he has also been a writer of ceaseless activity, and the same forcible and engaging characteristics which have distinguished his preaching have marked his published writings. These writings comprehend some four thousand contributions of various kinds to the press, about seventy-five tracts or pamphlets, and a goodly number of volumes. His contributions to the religious press, beginning with *The New York Observer*, have appeared in the columns of the "Christian Intelligencer" and the "Evangelist." Among his published volumes are "Thought Hives," "Stray Arrows," "The Empty Crib," "The Cedar Christian," "Heart Life," "Pointed Papers," "From the Nile to Norway," "God's Light on Dark Clouds," "Way-side Springs," "Newly Enlisted," "How to be a Pastor," "Right to the Point," "The Young Preacher," "Stirring the Eagle's Nest," "Christianity in the Home," and "Beulah Land." Representative selections from his writings have been published in foreign languages, and it is estimated that 200,000,000 copies of his articles have been published in various papers and magazines in this and other countries.

Dr. Cuyler has long held an honored position as a temperance advocate and writer. He became interested in the temperance cause during the earliest days of the total abstinence agitation. While visiting Europe after his graduation from college he attended a meeting in Glasgow which was addressed by Father Theobald Mathew, the noble Irish apostle of temperance, and had the honor of speaking from the same platform by the invitation of the devoted priest, who warmly commended him for his effort. He has ever since been an uncompromising champion of total abstinence for the individual and repressive legislation against the liquor traffic as a matter of State policy. For eight years he held the position of president of the National Temperance Society and Publication House, resigning that office when he retired from his active pastoral duties in 1890. Some of his most successful and admired tracts are on the subject of temperance. One of these, entitled "Somebody's Son," has attained a circulation of over half a million copies.

He has always manifested a hearty interest in public questions and affairs, contributing to their discussion both by voice and pen. From his early training, associations, and reflection he became a warm believer in anti-slavery principles, and upon the formation of the Republican party identified himself with it. In 1856, when the Republicans made their Presidential fight, he was the author of various campaign documents circulated by the Young Men's Republican Union in New York City. During the Civil War his church was a home of loyalty and Republicanism, and at the time of the terrible riots in New York City was guarded by order of the public authorities to protect it from the evil disposed. In many National and State campaigns Dr. Cuyler's voice has been heard from the public platform in advocacy of the principles and candidates of the Republican party; and indeed it has usually been his custom to address his Brooklyn neighbors upon public issues with the recurrence of each important election.

Nevertheless, his political position has at all times been one of perfect personal independence.

Five years ago, upon his eightieth birthday, Jan. 10, 1902, he was the recipient of cordial manifestations of esteem and appreciation from the people of Brooklyn, and from countless friends and admirers throughout this country and the world. This year has been marked by a similar tribute, testifying to his continued popularity, and the peculiar influence and value of his personality and work. The degree of D.D. was conferred upon him by Princeton College in 1866, and that of LL.D. by Princeton University in 1898, at the same time that degree was bestowed by the institution upon ex-President Grover Cleveland.

Dr. Cuyler married, in 1853, Annie E., daughter of Hon. Joshua Mathiot, of Newark, Ohio, a member of Congress, who declined the Governorship of Ohio. They have two living children—Theodore Ledyard Cuyler, treasurer of the Postal Telegraph Company, and Mary, wife of Dr. William S. Cheesman, of Auburn, N. Y.

The following is a copy of the memorial presented to Dr. Cuyler by the officers of the National Temperance Society:

Rev. Theodore L. Cuyler, D.D.

Beloved Father and Friend: As representatives of the National Temperance Society, we delight to join in the congratulations and good wishes which crown your eighty-fifth birthday.

You were one of the honored founders of this society; once its president, and always its best exponent and inspiration. During all your ministry you have been a leader of the temperance host, and your bugle-note has never failed to be true and clear.

Your name and words will be treasured not only in the annals of the National Society, but also in the history of the temperance reform throughout the land.

We are grateful that you have been permitted to see with your own eyes the advancing triumph of the principles you have so long and ardently advocated, and we believe your writings and example will hasten the day of final victory.

Praying that you may still be spared to us in a fruitful and happy old age, we remain, in behalf of the society,

Your admiring followers and fellow-workers,

D. STUART DODGE, D.D.,
WILLIAM T. WARDWELL,
THEOPHILUS A. BROUWER,
DAVID J. BURRELL, D.D.,
JOEL G. VAN CISE,
ALFRED L. MANIERRE,
CLELAND BOYD McAFEE, D.D.,
JOHN W. CUMMINGS,

January 10, 1907.

Committee.

A CLERICAL WIT.

The Grandfather of Modern Missions.

By J. H. Edwards, D.D.

THE Haystack Centennial at Williamstown last fall brought to mind the noted personality of the Rev. Samuel J. Mills, of Torrington, Conn. He was the father of Samuel J. Mills, Jr., whose Christian zeal and missionary fervor were the immense forces that stirred the young men of Haystack celebrity to initiate the movement culminating in organized foreign mission work by the American churches. The father of such a man possessed ministerial ability and devotion in no small measure, but was also known for his irrepressible fund of humor. Samples of his witty sayings are still handed down in Connecticut communities. The family history shows that fun and piety are not at all incompatible. One or two specimens may be relished yet:

"Father Mills" and the Rev. Mr. S., pastor of the neighboring church at Warren

for fifty-seven years, married sisters, and were, therefore, on intimate terms. They often exchanged pulpits. Meeting once on the road when going for this purpose they gave each other the Sabbath notices, and Mr. S. added:

"My wife's mother is dangerously sick and will doubtless request the prayers of the congregation," as the custom was in those days. "When you speak of this, please say that her son joints in the request."

Mr. Mills went into the sick room before the morning service to see the old lady.

"You will wish me to ask prayers of the church that you may recover, I suppose," he said.

"No, no," she replied. "I have lived long enough; I do not want to live any longer. Pray that I may go." The temptation was too great to be resisted, and the visiting pastor prefaced the "long prayer" with these words:

"Mistress W. desires the prayers of the congregation that she may die. Her son, the Rev. P. S., joins in the request." Whether the pews were more shocked or amused history saith not; but, doubtless, as the people all knew the preacher's mental peculiarity, there was much laughter in the horse-sheds that noon.

The Warren minister lived comfortably on a stipend of some four hundred dollars and the proceeds of the farm attached to the parsonage. Working the stony acres with the aid of five stalwart growing sons, he managed to send three of them, one after another, through Yale College. But hard cash was scarce among the farmers who made up the high hill parish. It was almost impossible for the pastor to get needed repairs upon the church. After many fruitless efforts he complained to his Torrington brother about it, particularly concerning the disgraceful condition of the pulpit furniture.

"Leave it to me," said Mr. Mills. "Let us exchange next Sunday and I will think up some way to bring the people to their duty."

Now, the Torrington parson was a man of weight, in flesh as well as in words. Sunday morning he walked up the aisle with great deliberation and dignity to the foot of the stairs leading to the lofty pulpit. Very carefully he planted one large foot on the lowest step, tried it cautiously to see if it would safely bear his avoirdupois, and then tested the next step and the next till he gained the platform, where he stood a moment with an air of relief. Then he curiously inspected the ancient sofa, sat down on it softly, but rose again as though it gave signs of collapse under the heavy burden. When he stood up to begin the exercises he grasped the edges of the desk and shook it to find out if it would bear leaning against. The pulpit Bible was handled with special care lest it come apart; but the old cushion on which it rested was vigorously pounded at emphatic points in the discourse, when the preacher would draw back and look at the dust raised by his orthodox blows. Not a word was said in explanation of the pantomime, but it was effectual. Before another Sunday a work of renovation was set on foot, proof that deeds may speak louder than words.

Brooklyn, New York.

Madison, N. J., Young Men's Christian Association finds that only about one-sixth of the young men in the city between the ages of fifteen and forty-five attend church in this high-grade suburban town. It will co-operate with the churches in getting these men out to Sunday evening services.