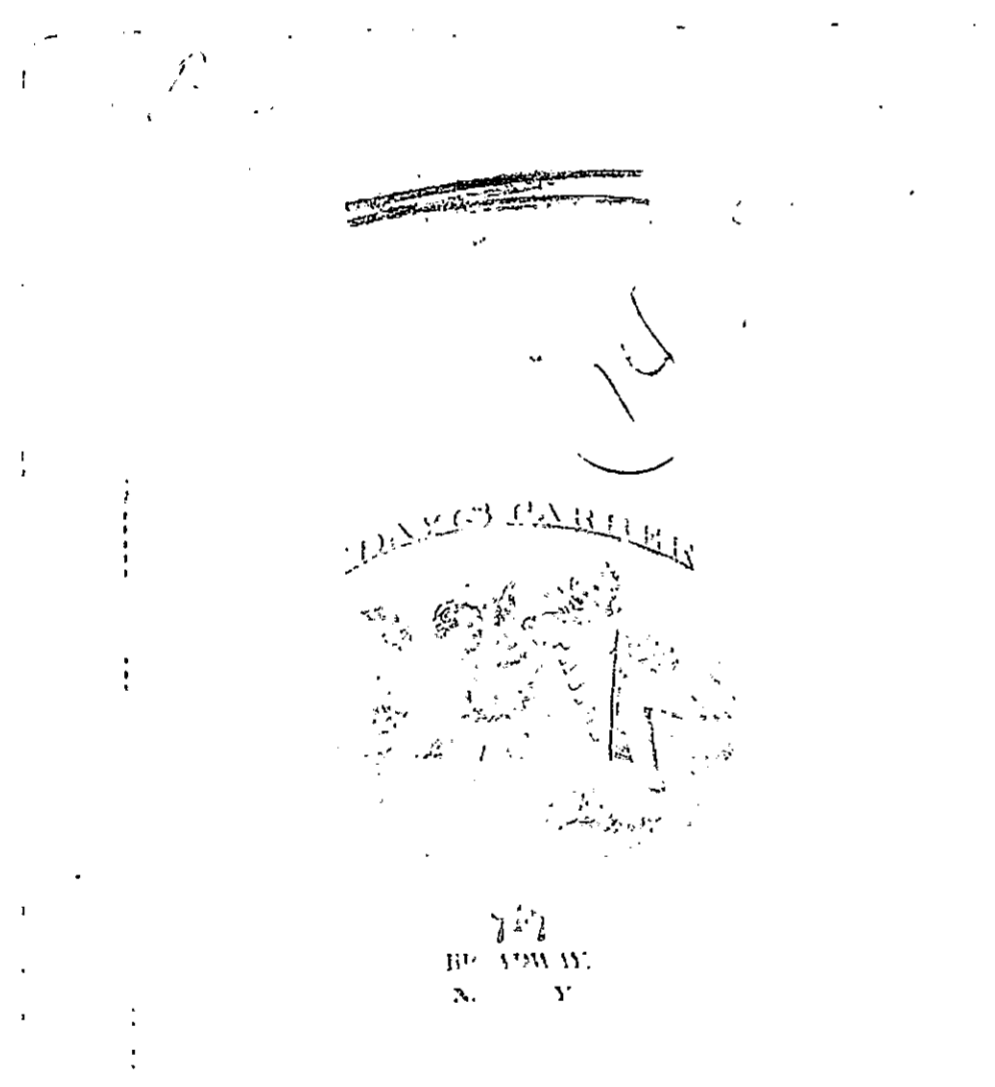


**FOWLER, BISHOP CHAS, AND
MRS. FOWLER**

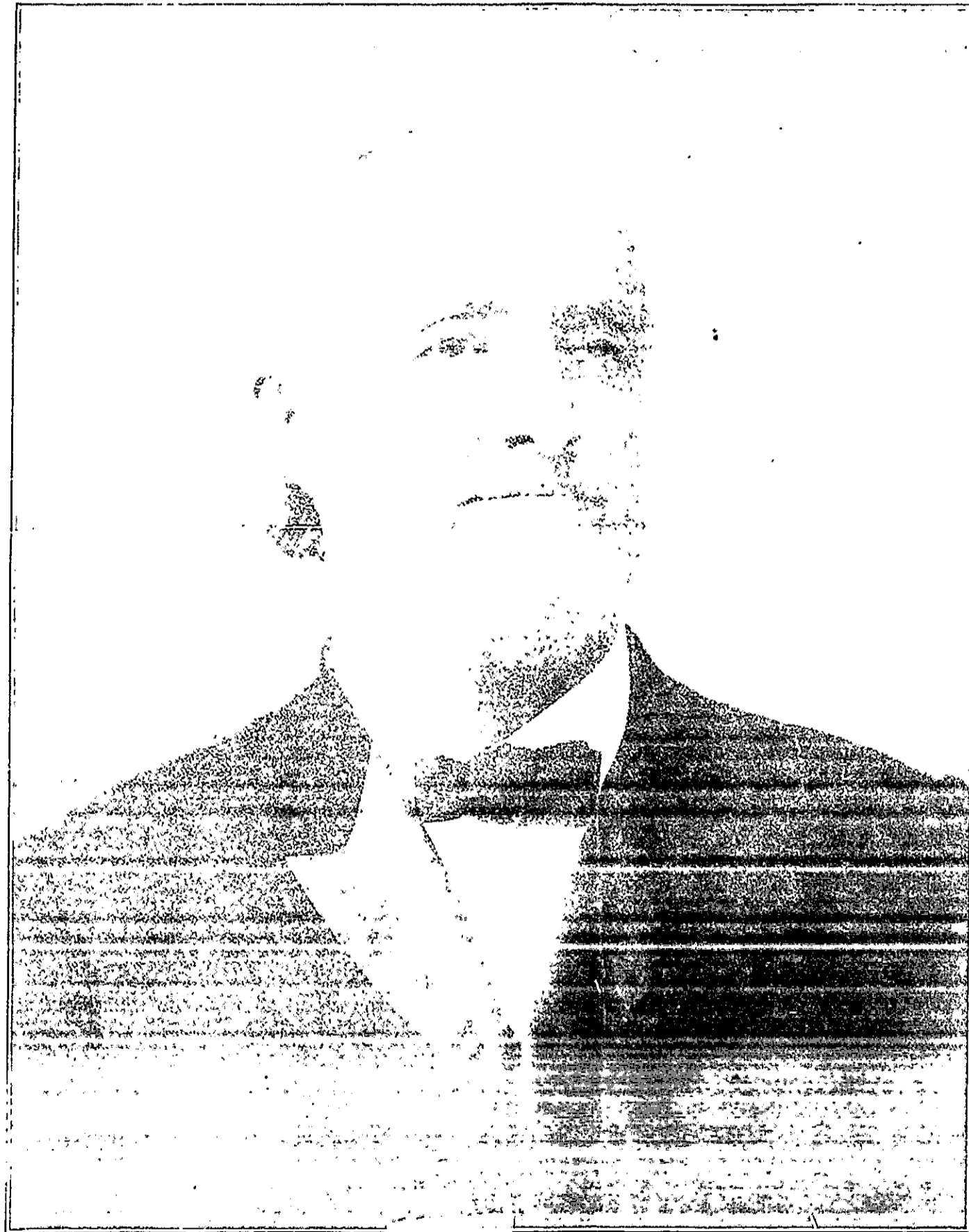


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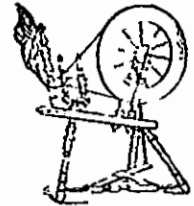
The Christian Advocate

New York, Thursday, March 26, 1908



CHARLES H.
Fowler,
Bishop of the Meth-
odist Episcopal
Church, New York.

D. D. FOWLER, D.D., LL.D.
Bishop of the Meth-
odist Episcopal Church, 1881-1908
CANADA, AUGUST 11, 1837
RICHMOND, VA., 1908



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Coast. A third system is that of the Massie Wireless Telegraph Company. This also has stations on the Pacific Coast and Long Island Sound. In a few years the world will be encircled with them. Already they are in Alaska, India, Japan, China, Australia. Newfoundland has five stations, and the Canadian government fifteen. The Marconi Company of Canada sends its messages straight across the Atlantic from Cape Breton to Clifden, Ireland. The ship on which was Bishop Wilson stranded off Jones Beach, twelve miles west of Fire Island. The skipper did not worry, the ship being in no immediate danger and fitted with the wireless apparatus; he sent to New York, which almost instantly pulsated the wires at No. 12 Broadway, and in a comparatively short time the agents sent assistance. Since that one of the great steamers of the Fall River line got on fire. It was equipped with wireless apparatus and in the darkest fog it communicated with another boat that was so equipped, and assistance was promptly given. Most of the facts that are given here are taken from an article occupying a third of one of the Evening Post's large pages.

We term Wireless Telegraphy a miracle in the sense of a wonder. Soon it will cease to excite wonder; for all will understand that it is but another illustration of "cause and effect."

Bishop Fowler

For more than two years Bishop CHARLES HENRY FOWLER had set his hitherto indomitable will against the forces of decay. He knew that "it is appointed unto man once to die," but a youthful experience of pulmonary consumption taught him that "the will to be well" is more than half the battle, and when others succumbed he strode forth more vigorous than before. And in this last and fatal emergency he thought the victory might be gained; never did man wish more earnestly and strive more constantly than he to prolong the happy days of his home and the activities of his responsible post. It is with sorrow that we must write of him as one whose earthly life is ended.

BIRTH AND EARLY CAREER

This man of unusual gifts was born in 1837, seventy years ago last August. He was the child of HORATIO FOWLER and HARRIET RYAN. Bishop Fowler's father belonged to the yeomanry and spent most of his life in farming. Harriet Ryan was the daughter of HENRY RYAN, a most energetic pioneer preacher of American Methodism. Mr. Ryan entered the ministry of the Methodist Episcopal Church in 1800, and after traveling in this country as a preacher until 1805, he devoted himself entirely to the spread of Methodism in Canada. He was there during the War of 1812. He was of striking presence and of an indomitable energy of character. The times were rugged, but he also was rugged. Noted for firmness to the point of obstinacy, for vigor and fervor, he was ready to contend against those who misrepresented Methodism and to drive back by physical force those who disturbed the meetings; and it is recorded that he not only could but did throw offensive intruders over inclosures five feet in height. From this sturdy blood on his mother's side came certain qualities traceable in the history of both the grandson and the grandson.

Bishop Fowler was brought up on a farm and accustomed to every form of labor. In securing his education he endured great hardships. In one period he supported himself in college at a cost of seventeen cents per day, and during those years worked at intervals in the fields to obtain funds to pay for his frugal meals, his dress, and all the expenses of his education. He was graduated from the Genesee College, at Lima, N. Y. The annals of the college for 1856 record that in the second sophomore exhibition CHARLES HENRY FOW-

LER spoke upon "National Morality"; that in 1857, in the second prize contest, he declaimed a famous oration on WASHINGTON; and in 1859, at the commencement, he was graduated at the head of his class and delivered the valedictory address.

In college he excelled in mathematics. This was his pride and joy. In the whole four years of his course he did not fail to answer a single question propounded in his class, in that abstruse science. In the time required by the average student to work one example on the blackboard he did several. Furthermore he committed to memory the table of logarithms and could recite it as others recite the multiplication table. Some years later Genesee College was practically transferred and merged with the project of Syracuse University. This institution opened in 1871, and on December 5 of that year the alumni of Genesee College were admitted to identical relations with those of Syracuse University. This explains why Bishop Fowler is spoken of by some as an alumnus of Genesee College and by others as an alumnus of Syracuse University.

His conversion was not of a convulsive kind, but was attended by deep feeling, and involved a demonstration satisfactory to himself of a spiritual change.

He had previously given attention to the study of law, but having become convinced that it was the Divine will that he should enter the ministry, he matriculated in Garrett Biblical Institute and was graduated from that institution in 1861, at the head of his class. For the ensuing twelve years he was pastor of the following churches, all in Chicago: Jefferson Street, Clarke Street, Centenary, Wabash Avenue, and again Centenary.

His fame as a pulpit orator and a most energetic personality spread widely and rapidly until in 1873 he was elected president of Northwestern University, in succession to Dr. E. O. HAVEN.

In addition to being president he was Professor of Mental and Moral Philosophy, and was one of the first to further the transformation of Northwestern from a College to a University. It was his plan to establish a college of technology and a law school. Under his administration Woman's College became a part of the University and, owing to the insistence of President Fowler, came under the faculty of the College of Liberal Arts. The Preparatory School was founded at this time.

In 1873 the contract was executed establishing relations with the Union College of Law, now the Northwestern University Law School.

Beginnings were also made in graduate work in the College of Liberal Arts, courses for the degree of Doctor of Philosophy were first outlined, modern languages were introduced, and the institution broadened in every way. The administration was marked by a notable increase in the number of students.

As his mind easily moved mathematically, his early sermons were almost wholly logical. Some faithful friend expostulated with him for practicing on an extreme, declaring that people had imaginations and they had hearts. He set out systematically to acquire a picturesque style, and he used to say that this could be acquired by anyone who would use appropriate means and give the necessary application.

Dr. Fowler was elected to the General Conference of 1872. During its session he was nominated for the editorship of THE CHRISTIAN ADVOCATE, being then but thirty five years of age. The whole number of votes cast was 385. DYNIEL CURRY, the incumbent, received 177; CHARLES H. FOWLER, 112; A. C. GEORGE, 62; and there were 34 scattering votes. On a second ballot Dr. Curry received 201 and was elected. The vote of Dr. Fowler rose to 162.

Four years later, at the General Conference meeting in Baltimore, Dr. Fowler was elected on the first ballot Editor of THE CHRISTIAN ADVOCATE. This position he

filled with characteristic energy, traveling through the entire Church, everywhere making friends by remarkable sermons, popular lectures, and universal cordiality. During that time the subscription list of THE CHRISTIAN ADVOCATE greatly increased, reaching a number which still remains unsurpassed. In 1880 he was elected Corresponding Secretary of the Missionary Society by 220 votes; and a fortunate selection it was. The times were unpropitious. Two of the three Corresponding Secretaries elected in 1872 had died. The senior Secretary, Dr. JOHN M. RIND, valuable in many respects, was inadequate to arouse the Church to the necessity of tremendous efforts to furnish the necessary means to carry on the work of the society.

In this office Dr. FOWLER demonstrated the combination in himself of high oratorical endowment and competent business capacity. Also he developed the greatest enthusiasm in the work of the society.

In 1872 on the first ballot he had eighty-four votes for the Episcopacy; and in 1880 for the same office he received a considerable number of votes, but not sufficient to elect.

THE BISHOP AND HIS CHARACTERISTICS

As his acquaintance with the whole Church was rapidly enlarged and his transcendent abilities were universally recognized, he was elected Bishop by the General Conference of 1884. His travels subsequently are recorded in the Minutes of the Conferences. Frequently accompanied by Mrs. FOWLER, he was everywhere received, lecturing and preaching and making himself useful or attractive to every class and making himself useful or attractive to every class and making himself useful or attractive to every class and making himself useful or attractive to every class. The large majority of all whom he met subsequently thought of him, not as the Bishop but as the friend. He could make himself agreeable to the most cultivated and to the uncultivated. His early experience in Canada and in Illinois had thrown him with every class, with the immigrants going West and with those settling in his own neighborhood. As he once remarked, "The stream going West, Southwest and Northwest passed by me and I had great difficulty to resist the pressure of the streams." It is said that disasters of great communities frequently are of benefit to individuals. Certainly the great fire in Chicago in 1871 was the cause of a wide extension of his personal acquaintance, influence and fame. Among all who went out from Chicago to awaken the sympathy and direct the beneficence of the communities visited, none surpassed, if any equaled, his vividness of description and strength of emphasis concerning the need. It was our fortune to see him in action in all the capacities herein described. General BOOTH had no more endurance or ubiquity. Night travel was as easy for him as the quiet of his home. Among Methodist secretaries and Bishops only one could equal him in rapid transit and number of public addresses. His colleague in the Missionary Society, the late Bishop McCUM, they seemed to live by motion, in motion, and everywhere they put others in motion.

The personality of Bishop FOWLER was unique. President MCKENZIE compared him in some particulars to LEXINGTON, he was a lion war, and like him would see any form of speech as a blow or other violation. The great power of his mind and his recall, his memory, retention of facts, and his presentation by his picturesque characteristics or portrayals.

Born in a passionate period and environment, he carried down to the last years of his life the savings and twists of speech that were common to his youth. On the background of his sublimest passages and many of his passages were subtle, he was liable to send up a rocket of wit that would explode in an assembly but invariably throw light on the question. In all things he aimed at the target and invariably struck it. His composition was picturesque, and if it be proper to speak of a Miltonian style of prose, it

is equally so to say that the style of our, now silent, friend was Fowlerian. It was compounded of irregular measures of the colloquial, the scholastic, and the strictly didactic. His memory was prodigious. For many years he wrote and committed his sermons and lectures. He labored over their composition until satisfied with them. Such was his truly great lecture on Lincoln. We heard the lecture more than once; sometimes it would be nearly three hours in length, and at others not more than an hour and a half. It was always the same—except that he had the power of leaving out whole blocks when he did not wish to speak at too great length. He explained to us that for the first delivery it was very difficult to commit so long a lecture to memory; that for the first few times it exhausted him to deliver the Lincoln lecture and the lecture on the Great Deeds of Great Men; but on being expostulated with for such a tremendous output of energy night after night, he replied that after becoming familiar with them the delivery of those lectures exhausted his nerve force no more than gymnastic exercises for the same time. Each sentence took its place like a well-trained soldier.

In view of the great labor of composition and memorizing that this entailed, we asked why he did so, and received the surprising answer that by nature his flow of language was small and therefore he was compelled to compose slowly and commit to memory. After he became a bishop and was required to speak on many occasions without preparation he determined if possible to master free speech. In this he certainly made great progress, availing himself (as did Dr. RICHARD S. STORMS, who pursued the same course late in his life) of the training and of the vocabulary which he had accumulated by writing and pruning. It is not known to all who heard him but once or twice that he was deeply sympathetic. When the General Conference met in Brooklyn the pastor of the Summerfield Church selected eight of the most distinguished of the members to preach in that church. At that time (the surroundings favoring) the congregation included a large number of college men and several distinguished lawyers. Two of these allied with other communions had pews in the church. Dr. FOWLER'S discourse admitted of pictures of the human life—of trial, temptation, and sorrow—of such a nature that none that heard could fail to be touched. A few years ago when he preached the sermon on Ascension Day in a church in Pennsylvania his own feelings overcame him, and he, who some supposed was made of iron, seemed to have a heart as responsive to spiritual truth and human sympathy as that of a mother attempting to comfort her child.

Bishop FOWLER, once seen, could never be forgotten, especially if he was seen first on the public platform. In beginning, his voice if not ingratiating—was not repellent, as have been the voices of some of the greatest orators. That he systematically overworked it by the general stress upon every word and sentence, and by the length of his addresses, cannot be denied. But under the circumstances his organs of speech rendered most faithful service. His voice was audible, and capable of expressing feeling as well as exposition. At times it was the vehicle of unexpressible tenderness.

His gestation was a part of his rhythm, and in part of his energy, which had no other outlet. Such was the power of his personality that all over the United States there are men who unconsciously imitated him, and others, as is often the case with great men, consciously imitated, not the qualities or acts which gave him his ascendancy, but the most conspicuous of his personal movements and outward expression.

As a presiding officer he attended strictly to business, emanating his decisions with wit. He was a good parliamentarian, but preferred to exercise a flexible superintendency rather than an imperious Episcopal authority.

Nevertheless, if any mistook his cordiality for indifference or weakness, a change short, sharp and decisive was at once apparent.

In the debates of the various boards to which he belonged he did not often arouse himself. He was colloquial rather than demonstrative until, as he said of himself, he got "mad through and through," but it was not the madness of malice, but the madness of rhetorical opposition. Sometimes he would say, "It is a great mistake. It ought not to have been done." But he would proceed cheerfully with the business as if nothing had happened.

As a Bishop his popularity throughout the country was unusual. It was said of him that when his coming was announced "something was expected," and it may also be said that something out of the common course took place.

At the Genesee Conference of 1906 (he being unwell), at a time of particular trouble and difficulty, he endeared himself to the members of that large body by his wisdom, his manner, and his spirit.

The relation of Bishop Fowler to politics was peculiar. He began his career as a minister in the midst of the civil war and all his sympathies were aroused. He was captain of the Students' Home Guards in 1861, and made many speeches in support of the administration of President Lincoln. He defended the government with the greatest zeal, and his addresses aroused waves of enthusiasm that made *soldiers*—waves on which men who never imagined they would enlist were borne along until they found themselves face to face with the enemy. In all campaigns of the party with which he affiliated he was ready to ascend the rostrum when the issues were such as to stir him. Like HENRY WARD BEECHER, when on the stump he talked for votes. On one such occasion the former went a little too far and made an apologetic explanation to his people. So Bishop Fowler, when thoroughly aroused, drove straight against the enemy with all the weapons he could find. Once when a person mildly referred to some of his expressions, he said, "Were you there?" The answer was, "No." "Well, if you had been there and you had been as warm as the rest of us were, you would think what I said pretty cool."

He was born to be a stalwart in religion, in politics, and in every form of conflict in which he might engage. When aggressively opposed he was aroused to intense feeling. Until his strength began to fail he seemed a battery of almost limitless force.

His courage was indomitable. Congress has a bill before it authorizing the Secretary of the Treasury to bestow life-saving medals upon EDWARD SPENCER, CHARLES H. FOWLER, and JOSEPH C. HARTZELL. The heroism of Spencer and Fowler was shown in saving the lives of those wrecked on the Lady Elgin. Bishop Hartzell assisted in this, but his most striking evidence of merit was in connection with the wreck of the schooner Storm. The Lady Elgin was sunk September 8, 1860, in Lake Michigan, on the shore of which are Garrett Biblical Institute and Northwestern University. These men were strong swimmers, constantly practicing and competing and ready and willing for any emergency.

A remarkable quality of Bishop Fowler was a species of prophetic instinct. This could be effectively illustrated by comparing various speeches and addresses with what subsequently took place.

As prophets not inspired by infallible wisdom are liable to mistake, in some instances his forecast was not fulfilled, but frequently it was. His mingled reflection and rapid intuition made everything he had to say as to tendencies worthy of consideration, and many times he enlivened the dullest of discussions by a single remark which freshened the atmosphere and hastened a conclusion.

His great force, imagination, mathematical power, memory, will power, friendship and great deeds make a great man. Bishop Fowler must be adjudged a place

among the number who rise high above the mass of mankind.

BISHOP FOWLER'S VIEW OF THE GOSPEL

While demanding liberty to hold independent opinions upon many religious subjects, Bishop Fowler's view of salvation rested firmly on the evangelical interpretation of the plan of atonement, and all through his ministry he stood for that. He abhorred the destruction of the simplicity of the gospel as it was taught by the apostles and by Christ Himself.

In Los Angeles during the last General Conference he delivered a sermon principally upon sin, its subtlety, its tyranny, its all pervasive nature. Of those who heard it many trembled, for they knew, as he did, that "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; "If we say that we have not sinned, we make him a liar, and his word is not in us." But he demonstrated that at the last analysis the hope of man is in the proclamation that "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." With that sermon imbedded in his brain, and depending wholly upon the Advocate with the Father, he departed this life.

For Mrs. Fowler and their son and Mrs. JENNIE FOWLER WILLING, the sister of the Bishop, and other relatives, the Church uplifts its prayers and breathes forth its sympathies. Long will Bishop Fowler's name be remembered, and when years have gone no history of Methodism can be written without it, and his influence in this and other countries will never cease.

At end of Love, at end of Life,
At end of Hope, at end of Strife,
At end of all we cling to so—
The sun is setting—must we go?

At dawn of Love, at dawn of Life,
At dawn of Peace that follows Strife,
At dawn of all we long for so—
The sun is rising—let us go.

A Strange Merger

From the point of view of the origin of Andover Theological Seminary it may be said to have had an ignominious end, for arrangements have been concluded for its being united with the Harvard Divinity School. Andover Theological Seminary was established for the express purpose of counteracting the heretical notions of which Harvard became the center.

The faculty and organization of Andover will continue uninterrupted. All trusts of the institution will be executed as at present and the degree of Doctor of Divinity shall be given by the Seminary. Andover Theological Seminary is heavily endowed and owns thirty acres of land at Andover. On this are situated five buildings: library, chapel, lecture hall and two dormitories. In its best days it was an noble institution. When Professors PARK and SHROD and PHILLIPS were in their glory and nearly one hundred students thronged the halls; in the days when WILLIAM FAIRFIELD WARREN and LEWIS T. TOWNSEND were students in that institution it was a great power. But later several of its professors began to diverge from the accepted beliefs of Congregationalism. A long series of conflicts was precipitated, and many persons believed that the civil law was employed to perpetuate heresy. Some of the Associations refused to admit the members graduated from that institution, or harassed them, and gradually the number of students grew less and less. On account of the large financial help that the institution was able to afford, divers students of other denominations went there, and some of them became Congregational ministers. The difficulties at Andover did not begin with biblical criticism, but related chiefly to ideas of the future state.

Congregationalism has need of an inventory of its doctrinal and spiritual assets. Indeed all Denominations might be the better for taking account of stock.



Contributions



A Living Fount

(The Twenty-third Psalm)

By Llewellyn A. Morrison

As one, who by some limpid pool
(All crystal in its clearness,
Kept in the shadow, calm and cool,
By the great mountain's nearness),
All baffled in life's baneful way—
Crush'd, comfortless, forsaken—
Bows by the brink at death of day
His desert thirst to slake.

So kneel I, from the toil and strife
Where pain and peril grieve me,
By this pure fount of perfect life
Till fear and famine leave me.

Here, falling prone, 'tis very sweet
To quench the fever burning,
And lip to lip my spirit meet
From the white wave returning.

Safe, all night long I lie secure,
While restful balms restore me—
My Shepherd's watchful solace sure,
I feel Him bending o'er me.
I wake, new-born, with morning beams
His winsomeness translating,
And pass with Him by purling streams
Unto the fold awaiting.
NEW YORK CITY.

When "the Tumult and the Shouting Dies"

By Bishop John W. Hamilton, D.D., of San Francisco

There are tourists who, like the flotsam and jetsam, only touch on foreign shores and visit pagan peoples with the ebb and flow of the tide. It is not misleading that the only information relating to foreign missions they pick up is that "one lady missionary put in a bill against the Sultan's government for eighteen pairs of shoes, eighteen parasols, and a wardrobe equal to that of a queen."

But what kind of an observer was the Methodist preacher who could come from the East to San Francisco and return home to write the secretaries of the Boards of Home Missions and Church Extension, to tell them they, doubtless, think it all right to call for help for San Francisco—that, of course, it is their business, being secretaries, to do so—but that he has been out here and *knows* there is less need here than in many places nearer home? It would improve the brother's method of seeing things if he would read something like this, by Ruskin, before he starts: "No man has any data for estimating, far less right of judging the results of a life of resolute self-denial, until he has had the courage to try it himself." He might have said, with as much reason, that some of us who were not here, when our families were, during that "end of the world," really suffered nothing to speak of, but, in the language of a somewhat prevalent theory now, only *imagined* we did. But he must not think our imaginations were confined to the pockets of charity, and helped to swell them when they stood in line, ready to have their bread broken.

Let me rehearse the things that lay upon our mind, and with special reference to our churches. The Boston, Chicago and Philadelphia churches taken together, could neither in territory burned over, nor volume of losses, the San Francisco disaster. We suffered by the destruction of church property, alone the loss of \$750,000. Many churches were shaken to the ground and many more were totally burned. The business of the people who supported them was all gone. On my return home after an absence and illness of fifteen months,

the direct result of the California troubles, I found thousands of people still living in the camps, and one Methodist preacher with most of his people. He had no building of any kind up to that time in which to worship. None of our "large churches" have yet been rebuilt, and more than a dozen congregations within the earthquake belt are worshipping in temporary or partially constructed buildings.

Our worst troubles came after "the fire." Sympathy forsook us almost entirely, because of our municipal reputation. It was told all over that our city government was stealing right and left, and from the "relief fund" too. Then after many weeks of no saloons, and, therefore, no crime, the authorities, accepting bribes, opened wide the doors of "the dives" again and

Plunged in a gulf of dark despair
We watched sinners by

But "the nerves, they are the man." Why not publish to the world some account of the struggle back to recovery and let it be known that it is yet *possible*?

No one doubts the stealing, but there was not enough relief money stolen to feed the hungry with a single meal.

But what next? The "Spartans" * * * have, by their own wit and might, extricated themselves and made man victoriously." The Aryan slaves have had a cyclone blow through them, and they would have been crushed had it not been for the "Spartans." The "Spartans" are the people who have not lost a penny since education, their means have been taken away every day, but they have not lost a penny and children, and no perceptible share in the cost of the trouble follows.

We have completed 6,000 permanent buildings since the fire. We have 1,000,000

in course of construction and the estimated value of buildings for which permits have been asked is \$100,000,000. We have paid in cash for all kinds of improvement \$136,000,000. But this heroism was in the face of such prices for labor as honest men could not long continue to pay without coming to grief. They had some help—and heaven only can know their gratitude—not more than \$7,000,000 or \$8,000,000 from over the earth; but great as that amount would have been anywhere else, it was scarcely five barley loaves and two small fishes among the 250,000 people who were burned out of their homes, bedding, food, clothes, business, schools, churches and all public improvements. They had insurance—yes, thank their stars—but of the \$235,000,000 they only received \$190,000,000, much of which went for bread, meat, new business, or carfares to get away—we lost 100,000 people—and the balance into rebuilding.

The banks loaned, and loaned, and loaned again, until they saw the mortgages on buildings that cost for carpenters six and eight dollars for eight hours, masons eight dollars, and plasterers and plumbers ten and twelve dollars, would ruin them. Not a savings bank in San Francisco has loaned a dollar for nearly a year. Then big builders went East to borrow. One of the biggest was compelled to borrow from an Eastern insurance company \$2,000,000, secured by a mortgage on a single iron building. Many others were compelled to create syndicates to carry up their great hotels and business blocks again. The value of the buildings for which permits were issued in January of this year is \$1,397,958, and the real estate sales for the same month amounted to \$1,400,000. Only thirty-seven "class A buildings" survived the fire. So great is the demand for the best buildings, that the Western Methodist Book Concern is offered, if the new building is erected at once, good paying rent for five years for every available room in it. The hotels thus far built and rebuilt can accommodate 30,000 guests. Through all our troubles, San Francisco has held up to her accustomed place in the clearing house business as the seventh in the list of the great cities of the country, and for customs dues the fourth.

Let me say a few words to the workers in the city. We have now 1,000,000 people in the city and 750,000 in the four bay cities. If the tourist preacher did not tell of the tourist preacher to think and say to the secretaries at Philadelphia that San Francisco was no longer in need, all the workers probably would have compassed the preacher, as a superficial observer, to tell us to visit our countrymen that were worshipping in tents, or in the open air, or standing in the ashes of the great city.

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9 A. M., Business Session; 7:45 P. M., Temperance Anniversary, address by Dr. P. A. Baker.

Tuesday, 8:30 A. M., Devotional Services; 9 A. M., Business Session.

LAYMEN'S MEETINGS

Friday, in First Baptist Church, 10 A. M., Lay Electoral Conference; 12:30 P. M., Luncheon to Lay Delegates; 1:30 P. M., Lay Electoral Conference continued. At the adjournment of the Lay Conference the annual meeting of the Laymen's Association, 4 P. M., Address by Dr. Charles B. Mitchell, of Cleveland, O., on "The Mission of a Methodist."

General Conference Boxes

All parties desiring boxes or seats at the General Conference should write at once for diagrams and information.

Boxes will be so arranged April 9 at 3 P. M., and seats will be assigned by lot on April 10, so that everyone far or near, is on an equal footing.

Write at once to

C. W. BARRETT, Chairman
35 Madison Bldg., Baltimore, Md.



Dr. W. J. Dawson is commencement preacher and Professor C. F. Smith, of the University of Wisconsin, the baccalaureate orator at Vanderbilt University next June.

The Rev. Orville Van Keuren, for thirty-seven years in the active work of New York Conference, died in the parsonage at Gaylordsville, Conn., March 13, of cerebral hemorrhage.

Harry Whitcomb is one of the tithees who have led the First Church of Shelbyville, Ind., to the first rank in its gifts. He has written a leaflet on "Tithing, a Religious Duty," which explains a good many things.

The Rev. James A. Geissinger, of El Paso, Texas, has been transferred to California Conference and appointed to Phoenix, Ariz. The Rev. C. O. Beckman goes from Grants Pass, Ore., to First Church, El Paso.

Mrs. Birdella Sprague Lepley, wife of the Rev. Martin O. Lepley, pastor of Saint Paul's Methodist Episcopal Church, Waterburg, Conn., died of pneumonia February 4. The church has lost in her an efficient and spiritual worker.

The serious illness of Dr. Thomas Bowman Stephenson is reported. He is one of the most distinguished members of the Wesleyan Conference and has done a great service to our own Church by his luminous letters on English topics of public interest.

About twenty former students of Upper Iowa University dined together at Murray's Restaurant in this city last week Wednesday evening, and rejoiced to hear President Shanklin tell of the recent progress and highly encouraging outlook for the institution at Fayette, Ia.

Announcement is made of the marriage of Francis E. Trowbridge, son of the late Rev. Otis Trowbridge, of Central New York Conference, to Miss Minnie L. Hackett, daughter of the late Recorder Hackett, of this city. The ceremony took place in Saint Thomas's Protestant Episcopal Church, this city, December 23, 1907.

Bishop Hartzell is announced to preach at Cornell University April 19 and 26. He is due in New York March 27 by steamer leaving Liverpool March 21. When last heard from he was at his residence, Hotel El Madaba, Havana, and was being forwarded with great interest and faith to his next camp, 1200 American missionaries he believed at sea.

The Rev. Titus Lowe, of Bengal Conference, arrived in Vancouver, British Columbia, March 2. He reached Pittsburg in time for the International Young People's Missionary Movement Convention. During the four years of his stay in India, Mr. Lowe has been stationed at Tholarn Memorial Church, Calcutta. His wife was compelled by illness to leave this field in March, 1907. Their present address is Liberty, Ind.

The plans of many friends to celebrate

adequately the golden wedding anniversary of Dr. and Mrs. J. T. Gracey on March 10 were frustrated by Mrs. Gracey's death, but the gift of \$1,000, which had been collected, was presented to Dr. Gracey on that day. At the funeral Dr. Don S. Colt said of her: "Mrs. Gracey belonged to the Christian Church throughout the world; she belonged to that noble band of women who, many years ago, founded an organization that, under God, has done as great a work as any since the Christian era—the Woman's Foreign Missionary Society. She was one of the formulators of the constitution of that society, and, when its work has been counted up, I have no doubt that the work of these noble women, of whom she was one of the first, will be of greater importance than that of Magna Charta or the Constitution of the United States." And Dr. C. E. Hamilton added: "She was for twenty-three years the recording secretary of the Woman's Foreign Missionary Society. For twenty-five years she was the editor of all the publications of that great organization. She was the organizer and first secretary of the Philadelphia Branch. For twenty-one years she was corresponding secretary of Genesee Conference of the Woman's Foreign Missionary Society. This is as the world knew her. It is not as we think of her only. We recognize that what seemed to many people as all of her life was just an index. Her leadership was unbounded, but we should think of her as a queen in the home. When, as a pastor, I was permitted to go into the sacred precincts of the home, I found this woman, who was so strong to do and to suffer for God, as gentle and tender a woman as one could ever find. None of us who knew her life to any degree failed to be impressed with its many-sidedness. By many Mrs. Gracey was held among the five or six great women of Methodism in the last century."

New York East Conference

RAILROAD NOTICE

To all persons who attend the sessions of Conference, traveling by the New York, New Haven and Hartford Railroad, a reduced fare has been granted of one and one-half fare for the round trip; tickets to be bought at this rate at all stations on said railroad east of and including Mount Vernon. The round-trip ticket is not valid unless accompanied by a return ticket. The rate is valid only at all stations in our territory from Mount Vernon eastward to New York City, from March 24 to April 7. Return coupons good until midnight April 8. Buy round-trip special tickets when starting for New York, being return the portion of it to be for signature as soon as possible at a convenient station. No special rates on Long Island Railroad. Will agents please inquire at nearest railroad station if *round-trip special tickets* are on hand to supply all who will attend Conference.

Henry Brantley, Railroad Secretary
New York East Conference



Church News



The Funeral of Bishop Fowler

At one o'clock on Monday, March 23, a brief service of prayer for the family and a few intimate friends was held at the bishop's late residence, 338 West Seventy-second Street. It was conducted by the Rev. Wallace MacMullen, D.D., of Madison Avenue Church, the pastor of the family.

Before two o'clock the large auditorium of Madison Avenue Church was thronged for the public service. The pews on both sides of the center aisle were occupied by ministers and by representatives of the Foreign Missionary Society, the trustees of Drew Theological Seminary and other Boards to which Bishop Fowler belonged. In the northeast corner of the church were the deaconesses from the New York Deaconess Home, in which he was greatly interested. The chancel of the church was decorated with palms and many elaborate floral offerings. The casket was covered with black cloth, with heavy mountings of silver, and upon it were a massive cross of violets and a great wreath of callas, tuberose and smilax. The wreath was sent from Washington and was a token of esteem from President Roosevelt.

Dr. Homer Eaton read the ritual, walking with Dr. MacMullen, at the head of the funeral procession. Behind them walked Bishops Moore, Burt, Wilson, Spellmeyer, Secretary A. B. Leonard, President H. A. Buttz, Dr. W. V. Kelley, Dr. G. P. Eckman, Dr. P. M. Watters, Dr. R. J. Cooke, Dr. C. L. Goodell, Dr. C. E. Locke, Dr. J. S. Chadwick, Dr. J. E. Price, Dr. J. W. Hill, and Dr. J. M. Buckley.

The honorary pall-bearers were John E. Andrus, James B. Bradshaw, D. H. Bates, J. M. Cornell, A. Carmichael, A. H. De Haven, John Farson, J. Edgar Leaycraft, Edgar McDonald, Willis McDonald, J. D. Slayback, Leslie M. Shaw, Melville E. Stone and Frederick E. Tasker.

Dr. MacMullen offered the invocation, pleading that those who mourned might have a holy triumph and that comfort might come to the stricken lovers and to the great Church from which a leader had gone forth. The Scripture lessons were read by Dr. Leonard, Dr. Chadwick (who was a classmate of Bishop Fowler at Garrett Biblical Institute), and Dr. Watters, Presiding Elder of the New York District.

The hymns, which were favorites of the deceased, were printed for the use of the people and were sung by the congregation. The first, "Lead Kindly Light" was read by Dr. Eckman, pastor of Saint Paul's Church, New York City.

Prayer was offered by Dr. Kelley. It was a petition for pity upon those who were in need, a cry for help for the home, with the wife and son, for the many friends, ministers and laymen whom the bishop had bound to him by his gifts for winning love, for the Church, that it might wisely fill the places of "those wise men who had been going from us right rapidly of late."

The hymn, "Abide with me," was read

by Dr. R. J. Cooke, and sung by the congregation.

Bishop Burt was the first speaker. He described with graphic simplicity Bishop Fowler's missionary visitation to Italy in 1889, and how from his constructive mind had come the vision and realization of Methodist work in Rome. He praised the fidelity of the bishop's friendship and declared that though a prince in Israel had fallen he could almost hear him shouting back, "Weep not, close the ranks, fight for conquest. Some glad day we shall strike hands in the presence of the King."

Bishop Wilson began his address by saying: "Yes, Bishop Fowler was a mighty thinker and leader, but I think of him today as a great lover. He loved his kindred, his Church, the masses of the people, both here and in heathendom; he loved the neediest the most; he loved the gospel; its thought-plan and love-plan; most of all he loved the Man who died for him. It was a love-word that was last upon his lips. He was also a great believer. His was a faith that sees visions. When the hand of Jesus gently led out of the ranks this great man of action, he was still humble and submissive. O man of God, greatly beloved, we shall see thee again where the King is and with those who have been redeemed!"

Dr. H. K. Carroll read the resolutions passed by the Board of Foreign Missions.

The hymn, "Jesus, Lover of my soul," was sung, having been announced by Dr. Goodell.

President Buttz found in Bishop Fowler's character the characteristics of a good shepherd. He had known the flock of God, protected and defended it, fed it with the word of truth, and finally laid down his life in the service of the Church he loved. Dr. Buttz spoke of the bishop's deep interest in the training of young ministers, and of his presence at the last meeting of the Drew Alumni Association. In conclusion he transferred the thoughts of his hearers from this mourning assembly to the serene heights:

A land upon whose blissful shore
There rests no shadow, falls no stain,
There those who meet shall part no more
And those long parted meet again.

The next speaker was Dr. J. M. Buckley.

Dr. J. W. Hill, pastor of the Metropolitan Temple, made the last address. "If love may speak," he said, "I am ready. If love is genius, I lay claim to priority. He gave a loving analysis of the character of his deceased friend; spoke of him as one who did not know how to toy with trifles, better liked to bend the bow of Ulysses; he was a student of events; a prophet, a statesman, and on easy terms with the great thinkers and men of action." "Bishop Fowler had meekness without stupidity, caution without fear, piety without pretence, reason without rationalism, faith without superstition." The bishop was a sympathetic friend, a full partner in the sufferings of those he loved. "Home was

to him the vestibule of heaven. He was a peerless preacher of the gospel, simple and direct." His sermons were a combination of scripture, history, and rhetoric, full of pent up emotion, deeply spiritual, and rushing forward with a tide of mighty power. He was a great organizer and administrator, a kind, gentle, simple Christian, supremely loyal to the Word of God. "He approached death with the tread of a conqueror. He was calm and firm in the gathering shadows. Though much in pain, he rarely referred to his physical ills, for he looked on the grave not as a blind alley, but as a gateway through which he caught vistas of glory. Would that we might catch something of his point of view to dry our tears and change this hour to one of gladness. As sometimes when one's friends leave the house we stay behind to close the windows and lock the doors before following them, we lose them for a moment from view, but presently overtake and greet them, just around the corner, so we will not say farewell to this friend who has gone on a little way before, leaving us for a moment; rather we will say, 'Good morning,' presently—almost immediately, 'Good morning!'"

Dr. J. E. Price announced the hymn, "Nearer, my God, to Thee," and after it was sung Bishop Moore led in the recital of the Apostles' Creed, and Dr. Charles E. Locke led the congregation in the Lord's Prayer, concluding with the Benediction.

The remains were placed in the receiving vault at Woodlawn Cemetery.

NEW YORK PREACHERS' MEETING.—Monday, March 30, address by Dr. Newell Dwight Hillis, of Brooklyn.

ERWIN MEMORIAL CHURCH, SYRACUSE, N. Y.—The evangelistic campaign which closed March 5 brought converts to the altar nearly every night. The largest class of probationers ever received at "Erwin" were given the "right hand of fellowship" by the pastor, the Rev. Almon E. Smith, at the close of the meetings. It was truly inspiring, night after night, to see the "official board" standing ready to usher the people as they crowded into the church through all kinds of weather, and to listen to the singing led by the evangelist, T. H. Osborn, and a chorus choir that filled the large platform. The new church enterprise has received an impetus during these meetings that we believe will aid materially in consummating that work.

PROSPECT AVENUE CHURCH, NEW YORK CITY.—When this church was built, at the corner of East 158th Street, those princely laymen, Messrs. Samuel W. Bowne and John S. Huyler, agreed to give \$5,000 each, provided the local church would contribute a like amount. The past week the success of Dr. Phillips' fund-raising campaign—was privileged to pay to Mr. J. Edgar Leaycraft, treasurer of the New York City Church Extension Society, the balance of the \$5,000 and considerable more, which will now make \$10,000 available for this church, the completion of which is very much needed in this growing community. The people are cheerfully proceeding with the payment of the \$6,000 and are especially to be commended for raising the last \$500 in the pinch of the panic the past six weeks.

But the loss to capital and labor does not end with the payment of enormous sums by taxation for the arrest, trial, conviction, imprisonment and support of criminal victims of the liquor traffic. For their physical good and to decrease the cost of their support, the labor of convicts is utilized by leasing it to private contractors, or in other ways, and whatever plan is adopted, convict labor so enters into competition with free labor, as in nearly every instance to reduce the wages of law-abiding workmen in the same industry and seriously to injure both capital and labor. The employment of convict labor is at present a most serious problem; but the solution of the liquor problem will solve it by so reducing the number of convicts that there will be practically none to compete with free labor.

The solution of the liquor problem is largely in the power of the workmen of the country. That they will solve it by their votes as they solved the slavery question, there can be no doubt.

* * *

The nation has spent not less than ten billion dollars to overthrow human slavery. It can easily do without the millions of blood money from the liquor traffic, especially as the people will save each year several times the amount received from the tax on liquors.

Notes of the Day.

The House of Representatives last week voted 258 to 5 in favor of the bill to restore the motto "In God We Trust" on United States coins.

* *

An English firm has been granted a contract for lighting the sanctuary of the Prophet Mahomet at Medina. A few years ago it was as much as his life was worth for an Englishman to enter the sacred city.

* *

The host of friends of Bishop J. M. Thoburn will be pleased to know that his health is better than it was a year ago, and very much better than it was when he returned from his recent trip around the world.

* *

A very serious error crept into the interview of Bishop Warne as printed in the *NORTHWESTERN* last week. Bishop Warne is reported to have said that the British government gave £50,000 to aid in the relief of the people during the recent great famine in India. The figures should have been £50,000,000 sterling.

* *

The *Champion of Fair Play*, the liquor organ in Chicago, devotes a column to an account of a rich man who "won't live in a prohibition town." We know of an editor of a liquor paper and a brewer who, for the comfort and peace of their families, moved to a prohibition town. They were wiser than the man who moved away from a prohibition town.

* *

Another jury last week failed to convict a Chicago saloon keeper of the violation of the Sunday closing law. Mr. John J. Healy, states attorney of Cook County, deserves great credit for the moral courage he displays in the persistent prosecution of these violators of the law. He has been ably represented in several cases by Assistant State's Attorneys Mr. James J. Barbour and Mr. John E. Northrup.

* *

Judge Dunne of San Francisco, in dismissing four extortion indictments against Abe Ruef, the political boss of San Francisco, said: "Ruef I regard as the greatest criminal that has ever appeared before the bar of this court to escape his just deserts. All persons, no matter how high their station, who have assisted Ruef in some shabby business, should be punished. It is no bed that criminals like Ruef, who deserve the severest punishment for corrupting public life, are usually able to escape punishment even when they are caught."

* *

An attempt is being made in certain quarters in Chicago to make it appear that Rev. Morton C. Hartzell, pastor of South Park Avenue Methodist Church, employed detectives to snoop by any means, lawful or unlawful, information that would reflect upon certain officials in this city. Mr. Hartzell with other ministers did employ detectives, who proved to be unworthy of the confidence reposed in them. The law is being flagrantly violated by a large number of disreputable resorts which have gradually crowded into the section of the city where Mr. Hartzell's Church

is located together with Churches of other denominations. These resorts would not be there if the laws were enforced. Anxious to protect the community, Mr. Hartzell and other ministers sought to secure evidence that would show who were protecting these resorts; but no person who would wish others to have respect for his judgment will believe that he asked detectives or would ask anyone else to furnish evidence that was not true to the facts.

* *

The *New York Sun* prints the following dispatch, dated Mexico City, March 11: "A dispatch from Guadalajara says that a secret underground chamber was uncovered while excavations were being made in the ancient Universidad Church at that place. In the chamber were found many human skeletons. It is believed that they were the remains of victims of the Spanish Inquisition. The skeletons occupied all kinds of positions, some of them standing upright, others leaning against the walls, and others lying prostrate. The present Church authorities had no knowledge of the existence of the chamber."

* *

A number of students in Garrett Biblical Institute, while pursuing their theological studies, also serve as pastors of Churches. During the past few months revivals conducted by these students in their Churches have resulted, since October 1, in 794 conversions. This does not include those who came to the altar as seekers but gave no outward manifestation of conversion. Such were not counted. During the revival in one Church 153 seekers bowed at the altar, of whom ninety professed conversion and united with the Church. This is certainly good evidence of the evangelistic labors of these student pastors.

* *

March 29 is Temperance Sunday. It will be more widely observed than ever before. In view of this fact and in anticipation of the approaching elections on the saloon issue in Illinois, and especially because of the efforts being made by the Model License League and other friends of the saloon to use Abraham Lincoln's great name in behalf of the lawless saloon, we print in this issue some facts concerning Mr. Lincoln's real attitude on the temperance question. From boyhood to his death he was an advocate of total abstinence and of the cause of temperance. If he were living to-day he would no doubt vote in favor of antisaloon territory and to outlaw and destroy the saloon.

* *

Colonel Henry Watterson, the distinguished editor of the Louisville *Courier-Journal*, says in an editorial: "The fight is on, and it will be a fight to a finish. Believing as it does, the *Courier-Journal* will support no man for office who equivocates upon a principle which ought to be as dear to many hearts as the Constitution of the United States itself, as the Christian religion itself—but it will oppose him relentlessly wherever he appears and by whatever name he calls himself—its one purpose being to rescue Kentucky from the rule and reign of perfidy and phylloxera and to save it from the fate of Maine, Kansas, and Georgia, a trilogy of states in which scoundrelism masquerades as a statesman, and the devil stalks abroad at high noon incarnate and unresisted." It is assuring to know that Colonel Watterson realizes that on the saloon question "the fight is on, and it will be a fight to a finish." He is certainly correct in that statement. The end of the fight will be the finish of the saloon. We presume, however, he will in the end respect the antisaloon statesmen whom he now denounces, as he now eulogizes Abraham Lincoln, whom before and during the war he doubtless severely criticised.

* *

Some weeks ago a number of daily papers published the statement that the Marquise des Monstiers de Meriville, foundress of the Roman Catholic University at Washington, D. C., who renounced the Roman Catholic Church several years ago, intended to return to the Roman Church. In a letter to her friend, Professor T. Augustine Dwyer, the marquise writes:

DEAR PROFESSOR DWYER:

I wish to say in respect that I intend to return to the Roman Church. I have read the reports of your conversion. I made to Bishop O'Connell of the Roman Catholic University, D. C., which was a private gift to an old friend on the occasion of his elevation to the episcopacy. The only capital should be made of it discredits me greatly. I have left the Roman Church forever and shall never change my mind again.

MARQUISE DES MONSTIERS DE MERIVILLE.

The foregoing letter speaks for itself. The marquise will be best remembered by the American public as the wealthy Miss Gwendoline Caldwell of Kentucky who gave a large sum for the establishment of the Catholic University at Washington.



BISHOP CHARLES H. FOWLER.



A PREACHER OF RARE GIFTS.

BISHOP JOHN H. VINCENT.

Bishop Fowler was a man of great force of character and a preacher of rare rhetorical gifts. In the judgment of people who knew him most intimately he was accounted a strong, brilliant, and attractive personality; and certainly he was one of the most gifted and effective preachers in the American pulpit.

* * *

ONE OF THE TALLEST MEN.

BISHOP J. F. BERRY.

One of the tallest men who ever stood in a pulpit has fallen. He was an intellectual and oratorical giant. In Buffalo, where he lived eight years, he was universally respected.

* * *

MARVELOUS POWERS.

BISHOP F. W. WARNE.

In common with others I greatly admired Bishop Fowler's marvelous intellectual and oratorical powers, and consider his lecture on Lincoln, delivered during the Cleveland General Conference, the greatest oration I ever heard, or ever expect to hear, from the lips of man.

To illustrate the other side of his great life, I may relate an occurrence I witnessed on my first attendance at the bishops' meeting during the Chicago General Conference. The question before the bishops was the confirming or forbidding the appointment of a theological professor who had been accused of heresy. There was a feeling among them that no matter which alternate they took they would split the Church. No one of them was more solicitous that the wisest solution should be reached than Bishop Fowler. I there saw the heart thought of his great life, and ever since have thought of him, not only as peculiarly endowed, but as having a great love for the welfare of the Church, and as one of the greatest bishops and truest leaders our Church has ever had. His sermons and lectures were greatly enjoyed in Indig. Truly a "prince in Israel" and a great bishop and man has fallen.

* * *

BISHOP CHARLES H. FOWLER.

REV. CHARLES J. LITTLE, PRESIDENT GARRETT BIBLICAL INSTITUTE.

Charles H. Fowler came to Philadelphia soon after the Chicago fire to obtain help for afflicted Methodism in that hour of dire calamity. Bishop Simpson and his family, who had moved to the Quaker City from Evanston, knew him very well; so did a few others; but he was to most in the city an utter stranger. He came, he preached, he conquered. His mission proved of immense value to Chicago and Evanston. It was then that I first met him. The stories told me of his eloquence, his originality, his striking personality, and irrepressible humor had excited my attention. I was eager to form my own opinion of him.

It required neither time nor perspicacity to recognize the man of startling mental energy and aggressive will, independent, fearless, ambitious, self-reliant, the man of large horizon, of bold enterprises, whose speech broke often into mild audacities, and extravagant humor. Yet beneath this exuberance of intellectual activity it was easy to discern an intense devotion to his beliefs, and a complete subordination of himself to the work and purpose of his life. It was not long that his personal acquaintance was established and further strengthened. I had my first association with him, indeed when I learned of his death, the most of our private intercourse than of his public efforts. At my rate he seemed to me a far greater man, compelled to defend his propositions than when he uttered them in public with such marvelous energy of utterance and illustration. He disliked facts of any kind to modify a statement seemed to him to take away its pith. He preached and lectured always in the indicative mood, sweeping along triumphantly with argument and anecdote and example and illustration, sweeping his audience with him easily.

His speech reached the law: *Momentum equals the mass multiplied by the velocity.* The energy of the orator entered into the listening crowd and all moved on together.

But Bishop Fowler was more than an orator. The day that he was elected to the episcopacy Bishop Simpson said to me: "He

has youth, energy, a large and powerful mind, great devotion to the Church, and knowledge of its needs. He will make an efficient superintendent." The prediction came true. For Bishop Fowler had a constructive spirit, and his achievements will loom larger as the years go by.

Although he impressed his image upon the Churches that he served, upon Northwestern University, and the *Christian Advocate*, and upon the missions of the Church, and finally as bishop upon the entire connection; and although he will be remembered chiefly as a preacher and a public speaker, it seems to me a matter of regret that he gave himself so unreservedly to the pulpit and the platform. For he had in him the making of a great statesman and the qualities that he might have developed into splendid efficiency were qualities urgently demanded for our present age. Methodism has fine talkers enough, but she sorely needs an ecclesiastical statesman. In more than one conversation with Bishop Fowler these qualities shone conspicuous; but statesmanship requires more than flashes of insight and foresight, more even than genius. It requires patience of mind, a vision at once comprehensive and minutely accurate, a will not merely swift and strong, but steady, and purposes carefully selected for their accordance with the unfolding plans of God in contemporaneous events.

Bishop Fowler in his addresses often gave forth gleams of the statesman's genius; but these might have been kindled to a permanent radiance that would have illuminated the entire horizon of Christian activity. Eloquent, large-minded, suggestive, exciting, these addresses were, always. Sometimes even majestic in their scope. Yet in the quiet of my library in Syracuse he talked one afternoon more wisely and with a firmer grasp of the actual world than I had ever heard him talk in public.

It was not that he lacked independence; never a man more independent. But the platform is a siren. To be effective immediately is the chief temptation. And such effectiveness is often paid for by a great price.

Tenacious of his opinions, a conservative by nature in spite of his audacity of speech (or because of it perhaps) he was not intolerant. He had an open respect for intellect wherever he found it, and a noble sympathy for men of different views in whose competency and integrity he believed. The last time we talked together seriously, he spoke of Horace Bushnell, whose "Vicarious Sacrifice" he had criticised severely in his youth, speaking of him with reverent appreciation of his intellectual power and spiritual dignity. Gradually the conversation drifted to the religious teachers of all time and of all peoples. He talked with touching sympathy of one and another. And when we parted my heart burned within me; he had opened for me a secret inner chamber; the orator had been swallowed up in the serious thinker who felt himself akin to every seeker after God.

* * *

BISHOP C. H. FOWLER—MY RECOLLECTIONS.

REV. R. H. POOLEY, D.D.

Bishop Fowler was the first great preacher I ever heard, and from him came the pronounced inspiration of my life as a farm boy to leave home at once and attend school with a view to completing a college course.

On the Sunday I heard him preach a sermon on "Moses" at Shullsburg, Wis. This was when he was president of Northwestern University and in his prime as an orator. I never shall forget the impression it made upon my young mind, for as a boy I loved oratory, but I had never heard so great an orator and did not think it possible for anyone to exert so wonderful effect upon an audience.

When I entered school at Evanston I was not president, such to my regret, for I had not the usual preparation, being merely a farm boy, who had had a small amount of Latin where a self-made boy might rely and count—a man to whom another might venture to throw open his soul case in a lifetime and not regret it. In later life I found my early apprehensions well taken, for, if Bishop Fowler possessed a far power of intellect, he also evinced a rich power of sympathy. His sympathies were as profound as his remarkable memory was acute. Men there were who either feared or loved him, and those who did neither admired his mental powers—manifested in his tremendous public speeches, which had a peculiar power over vast assemblies. His was not just the win-oneness of Simpson, or magnetism of Durbin, but combined with something of their effect, there

was the crushing logic of Webster, together with the lively interest of Wendell Phillips. It seemed to me he possessed the sympathies of Beecher, with the majesty of William Pitt and the tonnage of Edmund Burke. I mean, for a great speech and a great occasion Bishop Fowler had no superior for great oratorical effect on an audience—in either the long past or the brilliant present. He was a perfect master of the platform, who delighted in great sermons or speeches, carefully prepared and perfectly committed. His comprehensive grasp of a subject, and generalizing of truths in the strongest phrases and most ponderous sentences were not more apparent than his phenomenal memory and the physical and moral command of himself on these occasions.

During my college days in Evanston, when he was under not a little criticism from his friends, he was to give his new lecture in the basement of First Church on "The Battle of Waterloo." The house was filled with no ordinary listeners. The lecturer was twenty minutes late; he came in the door deliberately, robed in a long fur overcoat which he did not remove till he stepped on the platform. He marched across the stage with the stride of a Mirabeau and the cool confidence of Bonaparte, unloaded his heavy coat on a corner of the platform, and marched directly to the front and without introduction or introductory words pitched directly into his subject. He meant to fight the battle over again in lifelike panorama, and do it in the fighting spirit of Napoleon, only with none of his defeat. It was marvelous how he resurrected that battlefield. To see and hear the orator was next to witnessing the battle itself. Every acre of the field was traveled and poured with fresh blood. The French generals were there; the English generals there; they all lived and warred again. The grape and canister bellowed, and the cannon were incarnated in the speaker's voice and gesture until the cold chills were chasing themselves up and down our backs, and some of us were perceptibly clutching onto our chairs lest the roar of the French cannon overset us, or the plunging of the Scotch Greys turned in our direction. The effect was indescribable, and when the speaker sat down the audience was heard to breathe loudly—the breaths which they had partly held back for an hour. This was the only time I ever heard of his giving this lecture, but for oratory it was never excelled either by his "Great Deeds of Great Men," or his recent lecture on "Lincoln" that climaxed his last great years on the platform.

Beecher could preach much better than he could lecture, but Fowler could do both equally well. He was not properly an essayist, but he knew how to build a great speech, and equally well how to deliver it. His own enjoyment on the platform must have been immeasurable, because his efforts were cause for such unbounded satisfaction and admiration on the part of his auditors. He read books and digested them well. But the bishop was more than an orator; his courage was great, his thought was swift, and he had great reserve of strength. He was a keen executive officer, alert, easy, astute, powerful. I have seen him repeatedly before some tangle of the General Conference, with the self-confidence and apparent unconcern of a teacher in classroom, keen, ready, witty, with the play of humor on his wide-set mouth, and his eagle eye, that made the brother before him either tremble or gather himself up with double inspiration at that glance—for to whom he was a friend he was a friend unflinching, everywhere alike.

He could be called a lover of men, and though many aspirants felt his power and mastery, he himself always seemed to me to know no fear, either of man or anything else. And this must have given him great public advantage. When he wanted to he could write an editorial worthy of himself. And though more of a speaker than a writer—with the same power of language, grasp of ideas, and breadth of comprehension—he would put a volume into a few sentences, an event into a gripping word, and intensity it by four or five pounding adjectives that would live as kind of scintillations of his own soul for a decade.

Bishop Fowler was a tremendous orator. In the midst of one of his overwhelming climaxes his was a figure never to forget. He made the longest speeches, and with the most cumulative power of my own I can recall on other occasions. His physical strength was great, his endurance was vast, his ability to think and speak with precision his was one of the greatest masterpieces of the platform.

INSPIRATION TO ONE BOY.

REV. J. T. LADD, D.D.

An unsophisticated, half-grown country boy went to Chicago and attended Centenary Church on Sunday morning, 1867. Dr. Fowler was pastor. With unprepared wonder he listened to such a sermon as he had never heard before. As he was leaving the building a father in Israel got hold of him and insisted on introducing him to the great preacher. Dr. Fowler took the boy by the hand, looked him in the eye, and said: "Are you going to college?" The boy had scarcely ever dared dream of college,

so could give but a doubtful reply. The doctor said: "You may use a spade or a sword just as you choose." That remark had not a little influence in sending that boy through one of our great universities.

One day, while Dr. Fowler was president of the Northwestern University, in a chapel address, with proper argumentation and rhetorical setting, he said, with a thrilling power: "Young men, work for the second ten thousand years ahead." That was about a third of a century ago, but those words still echo in the heads and hearts of some who were stirred by them.

In his office were gathered the members of a committee of students. Important matters were being considered. Dr. Fowler was speaking on how sometimes God asks very great sacrifices. Pointing to the zinc on which the stove stood, he said: "If God wanted me to I would curl up on the corner of that piece of zinc and die within two minutes." Those who heard him believed he had will power to do what he said.

* * *

BISHOP CHARLES H. FOWLER.

MR. JAMES S. HARVEY.

Charles H. Fowler graduated from Garrett Biblical Institute in 1861, joined the Rock River Conference and was appointed to Jefferson-street Church, Chicago, as his first charge. After filling a full term he became pastor of First Church. He filled both pulpits with conspicuous ability which foreshadowed for him a brilliant career.

At this time he was of spare build, his face lean and thin, his gray eyes sharp and keen, and a bulging forehead overhung them like a beetling eave. It was a face to command attention.

During those dark days of the war, many public meetings were held to encourage enlistment and support of the government. Copperheadism was rife and often showed its ugly head in our city.

Bryan Hall was the favorite place for the union gatherings, and speakers were sent here from all parts of the country to arouse enthusiasm for the union cause. These speakers were many times a disappointment, and it was a common thing, when one or more of them had failed to catch the crowd, for a hundred voices to shout: "Fowler, Fowler, Fowler!" until the chairman of the meeting either brought him forward or assured them he should be heard later.

No meeting was a great success without his presence. His incisive clear statement of national questions, his unbounded faith in the success of the union cause, and his masterful way of putting things never failed to capture his audience.

In 1866 he was returned to Jefferson-street Church. Business was driving the membership West and crowding the church building. It was decided that a new church should be built, and, with the aid of A. E. Bishop, E. H. Gammon, and George I. Foster, and others like them, the young pastor undertook the building of Centenary Church.

The first service in the basement of the new building was held in the spring of 1867. The room was at once found inadequate for the crowds which came, and all speed was made in finishing the audience room. In the fall of 1867 Dr. Hatfield's three years at Wabash-avenue expired, and, it being desired that he should remain in the city, it was arranged that he and Dr. Fowler should exchange pulpits. In 1870, for the third time, Dr. Fowler was appointed to Centenary Church. During this pastorate he was at the height of his powers. Crowds filled the large auditorium. On ordinary occasions the aisles and altar were frequently filled with chairs, two hundred often being brought up from the room below.

After the great fire of 1871 Dr. Fowler was sent to Philadelphia to raise funds for rebuilding the Methodist Churches destroyed and reestablishing Methodist interests. His success was marked and immediate, \$10,000 being raised in Philadelphia alone.

In 1872 he was elected president of Northwestern University, and his pastorate came to an end.

His sermons were alike and bold as to which I have heard. He seemed to have a certain mastery of English, and to be almost embarrassed with his vocabulary. He gave his sermons in a plain, but powerful, and direct way, and Dr. Fowler's sermons gave them to us but from the end he in his own, but at a certain and ready for each mind to seize and stamp.

I shall never forget a sermon he preached on Moses thirty years ago. After portraying his character, tracing it through all its wonderful development in his own mind, he led him out from the camp in sight of all Israel up to the top of Ache and left him alone with God.

I have heard many of the great speakers of our country and found few who could equal him in mastery of the subjects treated or in control of an audience, and none who could compare with him in ruggedness of intellect, in grand conception, and in power to instruct. His sermons went to the very meat and marrow of their subjects and were great character builders.

At his death a great light goes out, a royal soul steps through the veil.

* * *

A LAYMAN'S ESTIMATE OF BISHOP FOWLER.

I. N. DANFORTH, D.D.

Among the great preachers of the American pulpit, Charles H. Fowler must ever stand in the foremost rank, and if he had given his time, energy, and colossal intellect to preaching or sermon making, he would undoubtedly have stood without a peer. His method was all his own; he copied nobody, and nobody could copy him, although there have been plenty of puerile attempts to "imitate Fowler." His scholarship was not particularly broad or deep, but his general knowledge of matters and things—and especially of live questions—was almost exhaustive, and his wonderful power of memory made his knowledge a living asset, always at instant command. His studied sermons—those upon which he spent days and nights of study and thought—were incomparable examples of forensic and intellectual grandeur. They were not models of oratory, like the sermons of the late William Morley Punshon; they were not models of faultless diction, like the sermons of our Bishop Newman. But Fowler's absolute unlikeness to either Punshon or Newman—or anybody else for that matter—renders a comparison not only worthless but impossible.

There are two of Bishop Fowler's sermons—both, I think, written before he became bishop—which will never pass from the memory of those of us who had the good fortune to hear them. I allude to the sermon on "Moses," and the sermon on the "Exaltation of Christ." I have heard many so-called great preachers, but I have never heard from anyone else such colossal sermons as the two just mentioned. There was an entire absence

of florid or turgid eloquence; there was no attempt at sophomorical displays of literary or classical erudition. In truth, in either of these characters Fowler would have been a flat failure. But in both sermons it was at once apparent that a master mind was handling a great theme, that the preacher had mastered his subject, and that his subject had mastered him. The preacher disappeared, but Moses and Christ stood forth, each in his peculiar personality, and each a living, glowing presence. These two sermons cannot be described; indeed I do not think they could be printed and read with any great amount of profit; but as they came hot from the brain of the peerless preacher they awakened a response from his audiences rarely seen in these days of "scholarly preaching."

A marked peculiarity of Fowler's preaching was the simplicity, directness, and terseness of his language. However great or little may have been his knowledge of the ancient languages and literature, his Anglo-Saxon vocabulary was wonderfully rich, and his use of old Saxon words was wonderfully effective. Short words, taken from our colloquial English; short sentences, pithy and sententious; few propositions, and those clearly stated and demonstrated to a finish, and the rare but invaluable gift of knowing when to stop—these were characteristics of which Bishop Fowler seemed to have a kind of monopoly. And pity 'tis that he could not have left them, one and all, to some of our really promising but rather verbose young preachers.

Bishop Fowler's greatest sermons were always the product of long and intense study and thought. Such masterpieces are never gotten up spontaneously or "offhand." It is, I think, generally agreed that he did his best work in the pulpit before his elevation (?) to the episcopacy. Many of us who knew him in days of yore cannot help regretting that he was ever called away from his throne of power, the Methodist pulpit.

THE SUNDAY SCHOOL IN THE COMBINATION.

Rev. S. W. Trousdale, D.D., Madison, Wis.

It seems to me in the new arrangement of the benevolences of the Church the Sunday School has been a great loser. It is tacked on at the end of an already unwieldy combination of interests that do not correlate. It is not befitting to put one of the very largest interests of the Church at the foot of all our connectional enterprises. The Sunday School has the greatest possibilities and the most poorly worked of all our Church activities. Too many of the Sunday Schools we already have are very inefficient. We are not doing what needs to be done in establishing new schools. I know we are making progress as a Church, but in my opinion we could make much more rapid progress if we worked the Sunday School idea more vigorously. I have no hesitancy in saying the American Sunday School Union has a wiser and better policy than our own Sunday School Union. In the summer time the American Sunday School Union has missionaries out organizing Sunday Schools, and in the winter time they conduct revival services in these schools. Some of these develop into Churches. We have nothing of that kind. We are expecting our pastors to do this work of organizing new Sunday Schools in new places. They are not doing it and cannot do it. In the cities they may do this to some extent. The city pastor's Sunday afternoons are usually free so far as his own Church work is concerned, and if he has a missionary spirit he may get out in some needy place and organize a Sunday School. But our country pastors cannot do it. Nearly all of them preach three times on Sunday and ride from ten to thirty miles. They are too busy attending to their *regular* work to take up this *extra* service. If it could be done on a week day they might do it. But a Sunday School must be organized and conducted on Sunday.

Our Sunday School Union should have been left to itself and a vigorous campaign inaugurated to secure more funds and put out Sunday School missionaries in every state and as far as possible in every country. Only a short time ago a Congregationalist and Unitarian stated that in Wisconsin seventy per cent of the new Congregational Churches had grown out of Sunday Schools organized by Sunday School missionaries, and in the United States seventy-five per cent of the new Churches had sprung up in that way. In fifteen years the Presbyterian Church in Wisconsin through its Sunday School missionaries built fifty churches or churches. During the same period that denomination created 900 churches in the United States, and four hundred other Churches of sister denominations developed out of their Sunday School work. The Presbyterian Church has four Sunday School missionaries working in Wisconsin and one hundred in the United States. We have just one in the whole country—the colored brother in the South. I knew we have outgrown these sister Churches. But they have outdone us in the efficiency of their

Sunday Schools from a missionary standpoint. Had we kept pace with them in this we might have done better.

The method pursued by our Sunday School Union in making such a weak effort for funds and spending what was received in *giving* supplies to Sunday Schools that could just as well have bought them as not has not been the wisest policy. For one I am sorry to see what might be a great work tacked onto the end of Education and Freedmen's Aid. This policy has not worked satisfactorily the past year and a half. We hope the next General Conference will undo its former folly. We would then like to see an organizer placed at the head of our Sunday School work and a more vigorous campaign instituted in collecting funds, and these funds spent in employing missionaries who would devote their energies to organizing Sunday Schools in the summer and in evangelistic effort in them in the winter. No kind of missionary is so cheap, and no kind could spread out his energies efficiently over a greater territory and really develop things religiously as this Sunday School missionary with an organizing and evangelizing gift.

We ought to have a Sunday School missionary in every conference. I believe the Sunday Schools would support him if they were only given a fair chance to know the need. What more appropriate for our Sunday Schools to do than to organize more Sunday Schools!

* * *

THE SECRET OF PERSEVERANCE.

REV. J. G. TRAIN HALL.

The figure of the shepherd helps us here. "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." No doubt, but the shepherd's voice is a voice of command. "Come ye," but we do not always respond to this, and we wander through the wilderness. We think when we do not respond to the voice of the Shepherd, that we are not following him. We have only made a bad thing worse. We are not only sinners saved, we are disciples in the making. The thought is unspeakably helpful and encouraging. When we have "come" we are often sorely exercised as to our perseverance. "Can we hold out?" "Can we hold on?" These are the questions that trouble us. But in asking them we are sorely ungrateful that he who has said "Come!" has also said "Follow!" He has welcomed us that he may "bring us in." He has "brought us to himself" that he may "bring us in" to his inheritance, and ours in him. The perseverance of the saints is absolutely dependent on the faithfulness of the Lord. "But the Lord is faithful"—*From "The Four Words of the Great Minister"*

Coast. A third system is that of the Massie Wireless Telegraph Company. This also has stations on the Pacific Coast and Long Island Sound. In a few years the world will be encircled with them. Already they are in Alaska, India, Japan, China, Australia. Newfoundland has five stations, and the Canadian government fifteen. The Marconi Company of Canada sends its messages straight across the Atlantic from Cape Breton to Clifden, Ireland. The ship on which was Bishop Wilson stranded off Jones Beach, twelve miles west of Fire Island. The skipper did not worry, the ship being in no immediate danger and fitted with the wireless apparatus; he sent to New York, which almost instantly pulsated the wires at No. 42 Broadway, and in a comparatively short time the agents sent assistance. Since that one of the great steamers of the Fall River line got on fire. It was equipped with wireless apparatus and in the darkest fog it communicated with another boat that was so equipped, and assistance was promptly given. Most of the facts that are given here are taken from an article occupying a third of one of the Evening Post's large pages.

We term Wireless Telegraphy a miracle in the sense of a wonder. Soon it will cease to excite wonder; for all will understand that it is but another illustration of "cause and effect."

Bishop Fowler

For more than two years Bishop CHARLES HENRY FOWLER had set his hitherto indomitable will against the forces of decay. He knew that "it is appointed unto man once to die," but a youthful experience of pulmonary consumption taught him that "the will to be well" is more than half the battle, and when others succumbed he strode forth more vigorous than before. And in this last and fatal emergency he thought the victory might be gained; never did man wish more earnestly and strive more constantly than he to prolong the happy days of his home and the activities of his responsible post. It is with sorrow that we must write of him as one whose earthly life is ended.

BIRTH AND EARLY CAREER

This man of unusual gifts was born in 1837, seventy years ago last August. He was the child of HORATIO FOWLER and HARRIET RYAN. Bishop Fowler's father belonged to the yeomanry and spent most of his life in farming. Harriet Ryan was the daughter of HENRY RYAN, a most energetic pioneer preacher of American Methodism. Mr. Ryan entered the ministry of the Methodist Episcopal Church in 1800, and after traveling in this country as a preacher until 1805, he devoted himself entirely to the spread of Methodism in Canada. He was there during the War of 1812. He was of striking presence and of an indomitable energy of character. The times were rugged, but he also was rugged. Noted for firmness to the point of obstinacy, for vigor and fervor, he was ready to contend against those who misrepresented Methodism and to drive back by physical force those who disturbed the meetings; and it is recorded that he not only could but did throw offensive intruders over inclosures five feet in height. From this sturdy blood on his mother's side came certain qualities traceable in the history of both the grandchild and the grandson.

Bishop Fowler was brought up on a farm and accustomed to every form of labor. In securing his education he endured great hardships. In one period he supported himself in college at a cost of seventeen cents per day, and during those years worked at intervals in the fields to obtain funds to pay for his frugal meals, his dress, and all the expenses of his education. He was graduated from the Genesee College, at Lima, N. Y. The annals of the college for 1856 record that in the second sophomore exhibition CHARLES HENRY FOW-

LER spoke upon "National Morality"; that in 1857, in the second prize contest, he declaimed a famous oration on WASHINGTON; and in 1859, at the commencement, he was graduated at the head of his class and delivered the valedictory address.

In college he excelled in mathematics. This was his pride and joy. In the whole four years of his course he did not fail to answer a single question propounded in his class, in that abstruse science. In the time required by the average student to work one example on the blackboard he did several. Furthermore he committed to memory the table of logarithms and could recite it as others recite the multiplication table. Some years later Genesee College was practically transferred and merged with the project of Syracuse University. This institution opened in 1871, and on December 5 of that year the alumni of Genesee College were admitted to identical relations with those of Syracuse University. This explains why Bishop Fowler is spoken of by some as an alumnus of Genesee College and by others as an alumnus of Syracuse University.

His conversion was not of a convulsive kind, but was attended by deep feeling, and involved a demonstration satisfactory to himself of a spiritual change.

He had previously given attention to the study of law, but having become convinced that it was the Divine will that he should enter the ministry, he matriculated in Garrett Biblical Institute and was graduated from that institution in 1861, at the head of his class. For the ensuing twelve years he was pastor of the following churches, all in Chicago: Jefferson Street, Clarke Street, Centenary, Wabash Avenue, and again Centenary.

His fame as a pulpit orator and a most energetic personality spread widely and rapidly until in 1873 he was elected president of Northwestern University, in succession to Dr. E. O. HAVEN.

In addition to being president he was Professor of Mental and Moral Philosophy, and was one of the first to further the transformation of Northwestern from a College to a University. It was his plan to establish a college of technology and a law school. Under his administration Woman's College became a part of the University and, owing to the insistence of President Fowler, came under the faculty of the College of Liberal Arts. The Preparatory School was founded at this time.

In 1873 the contract was executed establishing relations with the Union College of Law, now the Northwestern University Law School.

Beginnings were also made in graduate work in the College of Liberal Arts, courses for the degree of Doctor of Philosophy were first outlined, modern languages were introduced, and the institution broadened in every way. The administration was marked by a notable increase in the number of students.

As his mind easily moved mathematically, his early sermons were almost wholly logical. Some faithful friend expostulated with him for practicing on an extreme, declaring that people had imaginations and they had hearts. He set out systematically to acquire a picturesque style, and he used to say that this could be acquired by anyone who would use appropriate means and give the necessary application.

Dr. Fowler was elected to the General Conference of 1872. During its session he was nominated for the editorship of THE CHRISTIAN ADVOCATE, being then but thirty-five years of age. The whole number of votes cast was 385. DANIEL CURRY, the incumbent, received 177; CHARLES H. FOWLER, 112; A. C. GEORGE, 62; and there were 34 scattering votes. On a second ballot Dr. Curry received 201 and was elected. The vote of Dr. Fowler rose to 162.

Four years later, at the General Conference meeting in Baltimore, Dr. Fowler was elected on the first ballot Editor of THE CHRISTIAN ADVOCATE. This position he

filled with characteristic energy, traveling through the entire Church, everywhere making friends by remarkable sermons, popular lectures, and universal cordiality. During that time the subscription list of *The Christian Advocate* greatly increased, reaching a number which still remains unsurpassed. In 1880 he was elected Corresponding Secretary of the Missionary Society by 220 votes; and a fortunate selection it was. The times were unpropitious. Two of the three Corresponding Secretaries elected in 1872 had died. The senior Secretary, Dr. JOHN M. RINE, valuable in many respects, was inadequate to arouse the Church to the necessity of tremendous efforts to furnish the necessary means to carry on the work of the society.

In this office Dr. FOWLER demonstrated the combination in himself of high oratorical endowment and competent business capacity. Also he developed the greatest enthusiasm in the work of the society.

In 1872 on the first ballot he had eighty-four votes for the Episcopacy; and in 1880 for the same office he received a considerable number of votes, but not sufficient to elect.

THE BISHOP AND HIS CHARACTERISTICS

As his acquaintance with the whole Church was rapidly enlarged and his transcendent abilities were universally recognized, he was elected Bishop by the General Conference of 1884. His travels subsequently are recorded in the Minutes of the Conferences. Frequently accompanied by Mrs. FOWLER, he was everywhere received, lecturing and preaching and making himself useful or attractive to every class and condition. The large majority of all whom he met subsequently thought of him, not as the Bishop but as the friend. He could make himself agreeable to the most cultivated and to the uncultivated. His early experience in Canada and in Illinois had thrown him with every class, with the immigrants going West and with those settling in his own neighborhood. As he once remarked, "The stream going West, Southwest and Northwest passed by me and I had great difficulty to resist the pressure of the streams." It is said that disasters of great communities frequently are of benefit to individuals. Certainly the great fire in Chicago in 1871 was the cause of a wide extension of his personal acquaintance, influence and fame. Among all who went out from Chicago to awaken the sympathy and direct the beneficence of the communities visited, none surpassed, if any equaled, his vividness of description and strength of emphasis concerning the need. It was our fortune to see him in action in all the capacities herein described. General Booth had no more endurance or ubiquity. Night travel was as easy for him as the quiet of his home. Among Methodist secretaries and Bishops only one could equal him in rapid transit and number of public addresses—his colleague in the Missionary Society, the late Bishop McCUMB. They seemed to live by motion, in motion, and everywhere they put others in motion.

The personality of Bishop FOWLER was unique. President McKENZIE compared him in some particulars to LINCOLN; he was a born wit, and, like him would seize any form of speech as a vehicle for either wit or humor. The gestures, the appearance, the force of his mind, his memory, reason and feeling were all represented in his picturesque character and in his oratory.

Born in a primitive, poor and hard environment, he carried down to the last many of the sayings and twists of speech that were common to his youth. On the background of his sublimest passages and many of his passages were sublime—he was liable to send up a rocket of wit that would convulse an assembly but invariably throw light on the question. In all things he aimed at the target and invariably struck it. His composition was picturesque and if it be proper to speak of a Miltonian style of prose, it

is equally so to say that the style of our, now silent, friend was Fowlerian. It was compounded of irregular measures of the colloquial, the scholastic, and the strictly didactic. His memory was prodigious. For many years he wrote and committed his sermons and lectures. He labored over their composition until satisfied with them. Such was his truly great lecture on Lincoln. We heard the lecture more than once; sometimes it would be nearly three hours in length, and at others not more than an hour and a half. It was always the same—except that he had the power of leaving out whole blocks when he did not wish to speak at too great length. He explained to us that for the first delivery it was very difficult to commit so long a lecture to memory; that for the first few times it exhausted him to deliver the Lincoln lecture and the lecture on the Great Deeds of Great Men; but on being expostulated with for such a tremendous output of energy night after night, he replied that after becoming familiar with them the delivery of those lectures exhausted his nerve force no more than gymnastic exercises for the same time. Each sentence took its place like a well-trained soldier.

In view of the great labor of composition and memorizing that this entailed, we asked why he did so, and received the surprising answer that by nature his flow of language was small and therefore he was compelled to compose slowly and commit to memory. After he became a bishop and was required to speak on many occasions without preparation he determined if possible to master free speech. In this he certainly made great progress, availing himself (as did Dr. RICHARD S. STORRS, who pursued the same course late in his life) of the training and of the vocabulary which he had accumulated by writing and printing. It is not known to all who heard him but once or twice that he was deeply sympathetic. When the General Conference met in Brooklyn the pastor of the Summerfield Church selected eight of the most distinguished of the members to preach in that church. At that time (the surroundings favoring) the congregation included a large number of college men and several distinguished lawyers. Two of these allied with other communions had pews in the church. Dr. FOWLER'S discourse admitted of pictures of human life—of trial, temptation, and sorrow—of such a nature that none that heard could fail to be touched. A few years ago when he preached the sermon on Ascension Day in a church in Pennsylvania his own feelings overcame him, and he, who some supposed was made of iron, seemed to have a heart as responsive to spiritual truth and human sympathy as that of a mother attempting to comfort her child.

Bishop FOWLER, once seen, could never be forgotten, especially if he was seen first on the public platform. In beginning, his voice—if not ingratiating—was not repellent, as have been the voices of some of the greatest orators. That he systematically overworked it by the general stress upon every word and sentence, and by the length of his addresses, cannot be denied. But under the circumstances his organs of speech rendered most faithful service. His voice was audible, and capable of expressing feeling as well as exposition. At times it was the vehicle of inexpressible tenderness.

His gesticulation was a part of his rhythm, and in part the reflux of engendered energy which had no other outlet. Such was the power of his personality that all over the United States there are men who unconsciously imitated him, and others, as is often the case with great men, consciously imitated, not the qualities or acts which gave him his ascendancy, but the most conspicuous of his personal movements and outward expression.

As a presiding officer he attended strictly to business, irradiating his decisions with wit. He was a good parliamentarian, but preferred to exercise a flexible superintendency rather than an imperious Episcopal authority.

Nevertheless, if any mistook his cordiality for indifference or weakness, a change short, sharp and decisive was at once apparent.

In the debates of the various boards to which he belonged he did not often arouse himself. He was colloquial rather than demonstrative until, as he said of himself, he got "mad through and through," but it was not the madness of malice, but the madness of rhetorical opposition. Sometimes he would say, "It is a great mistake. It ought not to have been done." But he would proceed cheerfully with the business as if nothing had happened.

As a Bishop his popularity throughout the country was unusual. It was said of him that when his coming was announced "something was expected," and it may also be said that something out of the common course took place.

At the Genesee Conference of 1906 (he being unwell), at a time of particular trouble and difficulty, he endeared himself to the members of that large body by his wisdom, his manner, and his spirit.

The relation of Bishop FOWLER to politics was peculiar. He began his career as a minister in the midst of the civil war and all his sympathies were aroused. He was captain of the Students' Home Guards in 1861, and made many speeches in support of the administration of President LINCOLN. He defended the government with the greatest zeal, and his addresses aroused waves of enthusiasm that made *soldiers*—waves on which men who never imagined they would enlist were borne along until they found themselves face to face with the enemy. In all campaigns of the party with which he affiliated he was ready to ascend the rostrum when the issues were such as to stir him. Like HENRY WARD BEECHER, when on the stump he talked for votes. On one such occasion the former went a little too far and made an apologetic explanation to his people. So Bishop FOWLER, when thoroughly aroused, drove straight against the enemy with all the weapons he could find. Once when a person mildly referred to some of his expressions, he said, "Were you there?" The answer was, "No." "Well, if you had been there and you had been as warm as the rest of us were, you would think what I said pretty cool."

He was born to be a stalwart in religion, in politics, and in every form of conflict in which he might engage. When aggressively opposed he was aroused to intense feeling. Until his strength began to fail he seemed a battery of almost limitless force.

His courage was indomitable. Congress has a bill before it authorizing the Secretary of the Treasury to bestow life-saving medals upon EDWARD SPENCER, CHARLES H. FOWLER, and JOSEPH C. HARTZELL. The heroism of Spencer and FOWLER was shown in saving the lives of those wrecked on the Lady Elgin. Bishop Hartzell assisted in this, but his most striking evidence of merit was in connection with the wreck of the schooner Storm. The Lady Elgin was sunk September 8, 1860, in Lake Michigan, on the shore of which are Garrett Biblical Institute and Northwestern University. These men were strong swimmers, constantly practicing and competing and ready and willing for any emergency.

A remarkable quality of Bishop FOWLER was a species of prophetic instinct. This could be effectively illustrated by comparing various speeches and addresses with what subsequently took place.

As prophets not inspired by infallible wisdom are liable to mistake, in some instances his forecast was not fulfilled, but frequently it was. His mingled reflection and rapid intuition made everything he had to say as to tendencies worthy of consideration, and many times he enlivened the dullest of discussions by a single remark which freshened the atmosphere and hastened a conclusion.

If great force, imagination, mathematical power, memory, will power, friendship and great deeds make a great man, Bishop FOWLER must be adjudged a place

among the number who rise high above the mass of mankind.

BISHOP FOWLER'S VIEW OF THE GOSPEL

While demanding liberty to hold independent opinions upon many religious subjects, Bishop FOWLER'S view of salvation rested firmly on the evangelical interpretation of the plan of atonement, and all through his ministry he stood for that. He abhorred the destruction of the simplicity of the gospel as it was taught by the apostles and by CHRIST HIMSELF.

In Los Angeles during the last General Conference he delivered a sermon principally upon sin, its subtlety, its tyranny, its all pervasive nature. Of those who heard it many trembled, for they knew, as he did, that "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; "If we say that we have not sinned, we make him a liar, and his word is not in us." But he demonstrated that at the last analysis the hope of man is in the proclamation that "If any man sin, we have an advocate with the Father, JESUS CHRIST the righteous." With that sermon imbedded in his brain, and depending wholly upon the Advocate with the Father, he departed this life.

For Mrs. Fowler and their son and Mrs. JENNIE FOWLER WILLING, the sister of the Bishop, and other relatives, the Church uplifts its prayers and breathes forth its sympathies. Long will Bishop FOWLER'S name be remembered, and when years have gone no history of Methodism can be written without it, and his influence in this and other countries will never cease.

At end of Love, at end of Life,
At end of Hope, at end of Strife,
At end of all we cling to so—
The sun is setting—must we go?

At dawn of Love, at dawn of Life,
At dawn of Peace that follows Strife,
At dawn of all we long for so—
The sun is rising—let us go.

Contributions

A Living Fount

(The Twenty-third Psalm)

By Llewellyn A. Morrison

As one, who by some limpid pool
 (All crystal in its clearness,
 Kept in the shadow, calm and cool,
 By the great mountain's nearness),
 All baffled in life's baneful way—
 Crush'd, comfortless, forsaken—
 Bows by the brink at death of day
 His desert thirst to slaken,

So kneel I, from the moil and strife
 Where pain and peril grieve me,
 By this pure fount of perfect life
 Till fear and famine leave me.

Here, falling prone, 'tis very sweet
 To quench the fever burning,
 And lip to lip my spirit meet
 From the white wave returning.

Safe, all night long I lie secure,
 While restful balms restore me—
 My Shepherd's watchful solace sure,
 I feel Him bending o'er me.
 I wake, new-born, with morning beams
 His winsomeness translating,
 And pass with Him by purling streams
 Unto the fold awaiting.

NEW YORK CITY.

When "the Tumult and the Shouting Dies"

By Bishop John W. Hamilton, D.D., of San Francisco

There are tourists who, like the flotsam and jetsam, only touch on foreign shores and visit pagan peoples with the ebb and flow of the tide. It is not misleading that the only information relating to foreign missions they pick up is that "one lady missionary put in a bill against the Sultan's government for eighteen pairs of shoes, eighteen parasols, and a wardrobe equal to that of a queen."

But what kind of an observer was the

the direct result of the California troubles, I found thousands of people still living in the camps, and one Methodist preacher with most of his people. He had no building of any kind up to that time in which to worship. None of our "large churches" have yet been rebuilt, and more than a dozen congregations within the earthquake belt are worshipping in temporary or partially constructed buildings.

came after "the fire." s almost entirely, be- d reputation. It was r city government was ft, and from the "re- r after many weeks of refore, no crime, the g bribes, opened wide es" again and

of dark despair anets lay.

they are the man," he would some account to recovery and let - yet *struggle?*

ing, but there was ay stolen to feed the meal.

The "Spartans * * * in and might, extri- de man victori- eds have had a cy- the and the horses

away. You

to help

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in course of construction and the estimated value of buildings for which permits have been asked is \$100,000,000. We have paid in cash for all kinds of improvement \$136,000,000. But this heroism was in the face of such prices for labor as honest men could not long continue to pay without coming to grief. They had some help—and heaven only can know their gratitude—not more than \$7,000,000 or \$8,000,000 from over the earth; but great as that amount would have been anywhere else, it was scarcely five barley loaves and two small fishes among the 250,000 people who were burned out of their homes, bedding, food, clothes, business, schools, churches and all public improvements. They had insurance—yes, thank their stars—but of the \$235,000,000 they only received \$190,000,000, much of which went for bread, meat, new business, or carfares to get away—we lost 100,000 people—and the bal- ance into rebuilding.

The banks loaned, and loaned, and loaned again, until they saw the mort- gages on buildings that cost for carpenters six and eight dollars for eight hours, masons eight dollars, and plasterers and plumbers ten and twelve dollars, would ruin them. Not a savings bank in San Francisco has loaned a dollar for nearly a year. Then big builders went East to bor- row. One of the biggest was compelled to borrow from an Eastern insurance com- pany \$2,000,000, secured by a mortgage on a single iron building. Many others were compelled to create syndicates to carry up their great hotels and business blocks again. The value of the buildings for which permits were issued in January of this year is \$1,397,958, and the real estate sales for the same month amounted to \$1,400,000. Only thirty-seven "class A buildings" survived the fire. So great is the demand for the best buildings, that the Western Methodist Book Concern is offered, if the new building is erected at once, good paying rent for five years for every available room in it. The hotels thus far built and rebuilt can accommo- date 30,000 guests. Through all our troubles, San Francisco has held up to her accustomed place in the clearing house business as the seventh in the list of the great cities of the country, and for customs dues the fourth.

The extravagant wages paid workmen brought mechanics with their families from all parts of the world to both San Francisco and Los Angeles. The wages paid in the city and 750000 in the four bay cities. If the forest of buildings did not lead the tourist preacher to think and say to the secretaries of Philad. that San Francisco was no longer in need, all these facts probably would have emphasized his thought, as a superficial observer. He did not visit our congregations that were wor- shipping in tents or in the open air, or standing in the ashes of the great city.

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W. V. G. ...

... Bishop ...

...

REV. CYRUS J.

Charles Henry Fowler. M. D. bishop: born Hurford, Ont. † Aug. 11, 1837, of English-Scotch ancestry; graduated (valedictorian) Genesee College 1859; Garrett Biblical Institute 1861; (D. D. Garrett Biblical Inst.: LL. D. Syracuse Univ. and Wesleyan Univ.); studied law, Chicago, 1859, but never practiced; married 1868 Myra A., daughter of Rev. Luke Hitchcock, D. D., of Chicago. Pastor 11 years in Chicago; President Northwestern Univ. 1872-6; sent to General Conference 1872, 1873, 1880, 1884. Presented to Rock River Conf. plan to pool interests of churches after Chicago fire 1871; appointed by Governor of Illinois to deliver oration at Centennial Exposition, Philadelphia, 1876; elected editor New York Christian Advocate 1876; elected corresponding Secretary Miss. Society 1880; elected Bishop May 1881; visited South America 1885; resumed work in U. S. 1886; visited Japan, Korea and China 1888; organized Felix University, 1891, and Jenkin University, General China; organized Ist. M. Church, St. Petersburg, Russia; made trip around the world visiting missions in Malaya and India. He held in conferences in Europe; worked 2 1/2 years on Pacific coast; presided over the College of Preachers in New York; published 1897-1900 The Christian's Home. He died at Hurford, Ont., Aug. 11, 1901.

BISHOP C. H. FOWLER, D.D., LL.D.

THE Communism which undertakes to level all men to a common plane is first, last and always a contemptible failure; it is an atheism and a blasphemy in presence of the Divine order. God, who never duplicates Himself in nature, set a more capacious original mold for some men than he did for others. This fact is what Mr. Beecher had in mind when he declared that the loudest call any man ever really had to preach was when he was born. Some men are so originally endowed that to undertake to keep them down on an ordinary plane of thought and movement would be as unnatural as to assume that a narrow cage is a fit dwelling place for the eagle, who selects his home amid mountain crags, and who trains himself to athletic flight along the track of sunbeams and on the skirts of tempests. God honors manhood wherever placed, and His Fatherhood broods over all His human children; but it is not more certain that He has created stars of different magnitudes in the heavens than that He has endowed men with different capacities.

The subject of this sketch came into life so amply endowed as to be thereby ordained for a foremost rank among his fellows. For him not to have reached a worthy eminence would itself be proof of magnificent possibilities at once misdirected and squandered.

Born in Burford, Canada, August 11, 1837, four years later removing to Illinois, he spent the years of his childhood and early young manhood upon a farm. Here amid pure associations, his muscular system trained and developed by wholesome work, his eyes and ears alert for both the vision and the voice of nature, he remained until the controlling impulse of his destiny moved him to seek the advantages of a higher education in the schools. He entered Genesee College, now Syracuse University, in the year 1855, and was graduated four years thereafter, bearing away with him the highest honors of his class.

Deciding for himself the legal profession, he went to Chicago and began the study of law. This was his election. God had elected differently for him. Within the year, he was converted. Following his conversion, he heard in his soul that most authoritative of all voices, a voice that commanded him to his life-work. He entered the Garrett Biblical Institute in March, 1860, and was grad-

uated with a strong and benevolent face and a dome which at once impresses itself as a citadel of intellectual resource and of power. He is, socially, a delightful man to meet. He can relate an anecdote most effectively. His wit plays with lightning-like quickness; none but the most experienced and successful gladiators in repartee would with any wisdom challenge him to the arena. He is a man of marked individuality, frequently marking a path to his own conclusions that seems different from that pursued by any other, and yet he is quite sure to make it interesting for others to go with him along his course. The final thing to be said about him is that he is a great preacher. That he is superior in other things is acknowledged without the saying; but it is as a preacher that he has won the crown of highest honor. When he preaches at his best he preaches in a way justly to rank him among the few of the world's superlative living pulpit orators.

The people of Brooklyn who at the forthcoming Conference may have the opportunity to hear Bishop Fowler's charge to the young



BISHOP CHARLES H. FOWLER.

PULPIT THOUGHTS.

A few practical thoughts gathered from some of the pastor's recent sermons.

The church that has no poor in it is a poor church.

Jesus respected the old, but He introduced many new things.

The supreme word of Christianity is Love. It was *the* word of Jesus. The religion of the past had been, "an eye for an eye, a blow for a blow." If that is your method of living, you are still in the law of Moses. Jesus abolished all that. Jesus said, "If thine enemy offend thee 70 times 7, forgive him. If he smite thee on the one cheek, turn the other also." And the people who heard Him felt that it was not merely the theory of a sentimentalist, or the whim of the crank, but the philosophy of righteousness, the Christianity of the Christ, the Truth of God. And as they listen their hearts grew soft and repentant tears flowed down their cheeks.

Jesus had undertaken to lift men from death to life. Look at Him in His work. He was modest, quiet, sincere, constant. His method of working was teaching. All preaching is teaching. He speaks of common things—yeast, bread, water, seed, salt, sparrows, lilies, *Love*. He strikes at the root of the philosophy of right living in the word Love. The essence of true religion is Love. Love God—love one another, love your enemies. He that loveth not is not the child of God, for God is Love.

We are not saved by our intellectual attainments, nor by the weight of our purse, nor by the style of our living—but by love, obedience, serving. "Ye have done it unto Me."

WOMAN'S PLACE AND WORK.

First, last and always the appropriate and God-appointed sphere for woman's energies is the Home. I do not care to see a woman in the pulpit or on the platform, but there are times when a woman's appeal to the conscience is more essential. A woman has no business in the Exchange or in the State. She has a greater work to do than the broker or the Senator. She is not here to sell stocks or to make laws, but to train men and to give character. The Almighty has

appointed him a man of a haloed

of his class.

Deciding for himself the legal profession, he went to Chicago and began the study of law. This was his election. God had elected differently for him. Within the year, he was converted. Following his conversion, he heard in his soul that most authoritative of all voices, a voice that commanded him to his life-work. He entered the Garrett Biblical Institute in March, 1860, and was graduated the following year.

Joining the Rock River Conference, he entered at once upon a conspicuous and successful public career. He filled four terms as pastor in as many of the largest churches in Chicago. In 1866 he was honored by an election to the presidency of the Northwestern University, which election he declined. He was re-elected to the same position in 1872, and accepted. He remained in the University, winning for himself here signal honors, until he was elected editor of the *Christian Advocate* in 1876.

In 1880 he was taken from the editorial sanctum and made Missionary Secretary, and in 1884 he was chosen Bishop.

This brief survey of his public career shows that the Church conferred upon him in rapid succession its most responsible and alluring honors. Few among the most honored servants of Methodism have been called upon to enjoy the honors of, and to be tested by, so many positions of high responsibility.

Physically, while showing a little of the scholar's stoop, Bishop Fowler carries a stal-



BISHOP CHARLES H. FOWLER.

ministers, also his sermon on Sunday morning, are to be congratulated indeed.

G. P. M.

SOME THINGS WE SHOULD LIKE TO SEE.

1. A glorious revival during the session of our Conference.
2. Presiding Elders elected by the Conference and not appointed by the Bishop.
3. Larger contributions for the worn-out preachers' fund.
4. The New York East Conference close before midnight.
5. Dr. Buckley elected Bishop.
6. Every minister get the church he wants.
7. Bishop Fowler please everybody.
8. The right man made Presiding Elder.

to not care to see a woman in the pulpit or on the platform, but there are times when woman's appeal to the assembled multitude is justifiable, efficient, essential. A woman has no business in the Exchange or in the Senate. She has a greater work to do than the broker or the Senator. She is not here to sell stocks or to make laws, but to train men and make character. The Almighty has

stamped upon womanhood a hallowed modesty which forbids her presence in the Exchange, the Senate, the General Conference, or at the ballot box. Would you forbid woman the franchise? I am not anxious to dodge that question, but permit me to say we have too much franchise in this country already. And to let in all women, good, bad and indifferent, would only make matters worse. If you could revise the whole franchise law and shut out thousands of ignorant men, I would gladly vote to admit thousands of intelligent women. But if one woman vote, all women shall vote I am opposed to it, and pray God it may never come while society is what it is to-day. Another sphere for woman's energies is, *The Church*. Through the influence of the Church woman has risen from serfdom to equality with man. The Roman Catholic Church is the most wonderfully and completely organized institution in the world. In that church is an army of self-denying and devoted women who form a mighty factor in the working machinery of that Church. In no small measure the success of the Protestant Episcopal Church in Great

Britain and America is due to organized, personal, cheerful work of godly women. This is as it should be; you can do it as well as they. Who can predict what great results would come to us if one hundred women—that is a modest number—would give one day a week to the Lord's work for the church? Take the gospel of smiles, of sunshine, of hope, into the homes of the people and Christ's kingdom will speedily come.

Still another sphere for woman—is the State. No greater work is being done in and by the State than what is being done in our schools and academies. And most of this work is being done by women. They also serve on the State Boards of Charity, on School Boards and the like.

We do not believe that universal franchise for women will destroy the saloon. But we believe that women can help and hasten this needed reform. Our sisters can do much to retain inviolate the sanctity of the Sabbath. There is a growing tendency to make the Lord's Day a pleasure day, a day for picnics and excursions, which means a day of beer-drinking and drunkenness. The greatest sufferers in consequence of this will be women—the wives of working men. They can do much to retain the sanctity of the Sabbath.

G.

THE STUDY OF SOCIOLOGY.

BY PROF. W. L. FELLER.

THE last several numbers of the *Concord* magazine have contained articles on tramp life. The articles were written by one who tramped with these modern outcasts, learned their vocabulary, and whose information on the subject is from the inside. The articles were a revelation to most people. They revealed the facts that these human parasites in most instances did not work and would not work; that society supported them and thus kept them in existence, and that sympathy lavished upon them was wasted.

who was the brother to man was a student in sociology; aye, more, He was an example of the way in which that study can be carried on. He has left us the spirit with which the problem should be attacked—the spirit of helpfulness. There probably has never been a period in the world's history when so much continuous and organized effort for ameliorating the condition of mankind was exerted as it is this present time. It is because men and women realize that this brotherhood has not been realized and because they desire to see its realization that these efforts are made possible. What givers of money for charity want assurance of is that the money will be wisely expended. Are we certain that organized charity is proceeding along right lines?

A professor, who has spent years in the scientific study of this fascinating subject, recently declared to the writer that after careful examination he was well-nigh convinced that organized charity was doing more harm than good to mankind. That is a startling statement, but it comes from one who presumably knows. The statement emphasizes the necessity for a careful, systematic, scientific study of the problems of society. Misdirected energy may work more ruin than no energy at all, ill-advised help more than a refusal or a declining to help.

To whom should the study of this subject appeal with greater fascination than to ministers? They deal with larger or smaller bodies of men; they see the seamy side of life no less than its best side; they have their problems constantly before them. This work is surrounded by perplexities occasioned by poverty, drunkenness and all the hindrances occasioned by a wrong social structure or personal sinfulness. Outside of the gospel they need help and light and direction. Where shall we obtain help? they ask. Study sociology is the answer.

AT REST.

Graham.—Mrs. Margaret Graham, the beloved wife of John Graham, departed this life in the peace of the gospel, March 13, 1894. Mrs. Graham was a native of the North

THE WISDOM OF MANY MINDS.

GIVE US MEN.

God give us men! A time like this demands Great hearts, strong minds, true faith and willing hands.

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Wrangle in selfish strife—lo! Freedom weeps,
Wrong rules the land and waiting justice weeps.

—*Oliver Wendell Holmes.*

HOW TO BE MISERABLE.

If you should wish to be miserable, you must think about yourself—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.

—*Kingsley.*

FAULT-FINDING.

Some persons are cursed with a genius for fault-finding, and they ought to be put out of the sanctuary until they have learned the first elements of decency. Believe me, you are not a great Christian because you are a great fault-finder. The one man I can do without for the remainder of my days is the little, self-appointed, bitter-tongued fault-finder.—*Dr. Joseph Parker.*

SIMPLE PREACHING.

The more the Bible is preached in simple language the more will Christians of all denominations recognize the breadth of their common ground of fellowship and union in Christ. Whole towers of theory have been built on isolated passages of Scripture, and these huge structures have been used by contending forces to do battle against each other, professedly in the service of truth. Truth might be better served. We believe that the universal study of the Bible on the part of preachers and people, and the determination to avoid mere scholasticism in expounding the Word from the pulpit, would lead to a new experience of the Bible's truth.

tramp life. The articles were written by one who tramped with these modern outcasts, learned their vocabulary, and whose information on the subject is from the inside. The articles were a revelation to most people. They revealed the facts that these human parasites in most instances did not work and would not work; that society supported them and thus kept them in existence, and that sympathy lavished upon them was wasted. One sees here revealed tramping as a fine art. The subject brings to mind the importance of the study of sociology. The footsteps of God can be seen in the various strata of the rocks. His voice can be heard in the mountain torrent or thundering cataract. The evidences of His skill are displayed in the anatomy of a fly or a diatom, as well as in the mastodon or the lion. His creative energy and sustaining power may be discovered in the glorious constellations that light the pathless skies, but where can His marvelous goodness and grandeur and grace be studied to better advantage than in man? Just so far as the value of a human soul transcends the value of a bug or a stone or a flower, so far does the study of sociology transcend the value of the study of zoology or geology or botany. "The proper study of mankind is man."

We live in an age when much stress is laid upon the doctrines of the Fatherhood of God and the Brotherhood of Man. And yet we realize that the latter doctrine has not yet been preached in its fullness, nor accepted in all its conclusions. It is generally believed that God placed us in this world to be happy. He does not desire the suffering or unhappiness of any of His creatures. He has been revealed to us as light and love, and it is His desire that these desirable threads be woven into the life of each of His creatures upon earth. Men are born under conditions and amid environments that stunt the physical, enfeeble the mental, deaden the moral and stupify the spiritual life within them. Others are born with every inducement and help to a righteous development. Society has its extremes. The Brotherhood of Man is not realized. He

they need help and light and direction. Where shall we obtain help? they ask. Study sociology is the answer.

AT REST.

Graham.—Mrs. Margaret Graham, the beloved wife of John Graham, departed this life in the peace of the gospel, March 13, 1894. Mrs. Graham was a native of the North of Ireland, and came to this country when a young lady. She was converted during a gracious revival in the Sands Street Church, this city, of which she was a member for many years. Mr. and Mrs. Graham have been members of the Nostrand Avenue Church for over twenty years, where they have a circle of devoted friends. Mrs. Graham was a most devoted wife, a kind and loving mother and a consistent Christian. This happy couple celebrated their golden wedding anniversary two years ago. Mrs. Graham had been ailing all the winter, and on Tuesday morning, March 13, she quietly passed away to the better land, aged 83 years. She leaves a husband, two sons, two daughters and many friends to mourn her loss.

IN LONDON TOWN.

THE 50th Anniversary or Jubilee of the Young Men's Christian Association will be held in London, England, this summer. This will be a great gathering. Hundreds of Americans will be present. Special inducements are offered to people in the States to go to England this summer. The rates are low. All desiring information on the subject of trips in foreign lands will do well to consult E. M. Jenkins & Co., 239 Broadway, N. Y.

The average wages of a laborer in Madagascar are 6 cents a day. Nevertheless the Madagascar Christians contributed last year to the London Missionary Society \$31,240.

Christ. Whole towers of theory have been built on isolated passages of Scripture, and these huge structures have been used by contending forces to do battle against each other, professedly in the service of truth. Truth might be better served. We believe that the universal study of the Bible on the part of preachers and people, and the determination to avoid mere scholasticism in expounding the Word from the pulpit, would lead to a new experience of the Bible's freshness, fullness and force.—*The Observer.*

PASSION WEEK.

THE services on Palm Sunday were largely attended and were profitable. The week night meetings were well supported, and the sermons by Revs. W. D. Thompson, John Ripper, F. B. Upham and James Montgomery were thoughtful, appropriate and inspiring. Three young men and a lady publicly confessed Christ.

Easter Sunday was a joyful and blessed day. The church was crowded in the morning; the sermon and music were all that could be desired. Here are a few sentences from the pastor's sermon: "Despair is a black devil that torments us all. But despair is always the result of unfaith. Believe Jesus and you cannot despair." "Go and disciple all nations. Go and win a world for God. Christianity is a winning religion." "Go ye forth into human world as a great love power. Go ye into society as a flaming torch. True religion is light and love. Your life work is to make the people see the one and feel the other." The Sunday-school session was delightful. Prof. Mickleborough's missionary address held the close attention of the earnest student and the smallest boy. The song service in the evening was exceedingly good. The choir did good work. The orchestra was a great success. Rev. Geo. P. Mains, D.D., gave an able address. P. T.

Time will remove all doubts, solve difficulties, and reveal secrets.

Biographical '08. 651

Northwestern Christian Advocate.

ENTERED AS SECOND-CLASS MATTER JUNE 25, 1885, AT THE POST OFFICE AT CHICAGO, ILLINOIS, UNDER ACT OF MARCH 3, 1879.

DAVID D. THOMPSON,
Editor.

CHICAGO, MARCH 25, 1908.

VOLUME LVI.
No. 13.

DEATH OF BISHOP FOWLER.

Bishop Fowler died Friday morning of last week after an emergency surgical operation on Thursday, followed by heart failure. Though unable to rally from the shock of the operation, he died peacefully. While feeble in body for nearly two years, his mind was to the last as clear and vigorous as in his palmy days.

* * *

Charles Henry Fowler was born at Burford, Ontario, August 11, 1837, of English and Scotch ancestry. In 1840 his parents moved to Illinois. He attended the Genesee Seminary and College, graduating from the latter in 1859. It was his intention to practice law, and he began studies to prepare for that profession. While in Genesee College he was converted, and the call to enter the ministry became irresistible to him. He abandoned his law studies and entered Garrett Biblical Institute.

While there he participated in the memorable labors of the students in rescuing victims of the "Lady Elgin" disaster. A few weeks ago a bill was introduced in Congress by Representative Foss to bestow upon Bishop Fowler, together with Edward S. Spencer and Joseph C. Hartzell, a life-saving medal in recognition of his efforts at that time.

After graduation from the theological institute he entered the Rock River Conference and was appointed pastor of Jefferson-street Church, afterward Centenary, Chicago. He was appointed successively to the pastorates of First Church, Chicago, two years; Centenary, two years; Wabash-avenue, three years; and Centenary, a year and a half.

* * *

In 1866 Dr. Fowler was elected to the presidency of Northwestern University, but declined the honor. Two years later he was invited to deliver the commencement sermon before the university and was one of the speakers at the inauguration of Dr. E. O. Haven as president of the institution in 1869. In 1872 Dr. Haven was elected secretary of the Board of Education, and Dr. Fowler was elected to succeed him as president of Northwestern University. This election he accepted. His remark after looking over the ground was characteristic. Casting his eye toward the campus and University Hall, he said: "I think I can ride that horse." His inaugural address was a remarkable exhibition both of his memory and of his power as an orator. Advance sheets of the speech had been furnished the Chicago papers, and one of them printed the speech before its delivery. Students sat, with copies in their hands, wondering at the feat of memory displayed by President Fowler when, without a note, he spoke for more than two hours, delivering the speech practically word for word as published.

His career as president covered a period of intense financial difficulty, due in part to the panic of 1873. It was his ambition to transform the institution from a college into a university. The College of Technology was organized, the Law School was projected, and the amalgamation of the Woman's College with the university was consummated. The College of Technology never fulfilled the expectations of Dr. Fowler, and in 1877 it was announced that the "demand for technological studies had almost entirely ceased." It was a notable fact, however, that such departments have increased in popularity during recent years.

As president, Dr. Fowler displayed the elements of power which characterized him in other departments of Church work. He was not a great scholar in the special sense, but he was a strong thinker, versatile in his knowledge, and especially forceful in his way of putting things. To most of the students he was an inspiration, and upon not a few he made a lifelong impression. He cultivated personal interest in young people, and both he and his wife sought to get into close relations with them. It was his desire to know every student by name. He was usually successful in securing the adoption of the policies he proposed, sometimes because he was able to convince the trustees of the wisdom of his policies, and sometimes because of attachment for and confidence in him.

* * *

By the General Conference of 1876 Dr. Fowler was elected editor of the *Christian Advocate*, which position he held for four years. In 1880 he was elected corresponding secretary of the Missionary Society, in which position he gave four years of splendid service to the Church, at the end of which he was elected bishop by the General Conference in 1884. In 1885 he visited South America, and, in 1888, Japan, Korea, and China. During the latter visit he organized the Peking University and the Nanking University. Later he made a trip around the world, visiting the missions in Malaysia and India and holding conferences in Europe. He organized the first Church in St. Petersburg, Russia.

* * *

Dr. Fowler was four times elected delegate from the Rock River Conference to the General Conference—1872, 1876, 1880, and 1884. After the Chicago fire, in 1871, he rendered the suffering city and Methodism great service, visiting the East in behalf of the stricken people of the city and securing thousands of dollars of aid for them. The governor of the state honored him with an appointment as one of the representatives of Illinois at the Centennial Exposition at Philadelphia in 1876, and he delivered the oration in connection with the opening exercises.

Bishop Fowler was twice married. His first wife was Miss Etta Warner. She died within a few years. In 1868 he was married to Myra A. Hitchcock, daughter of Rev. Dr. Luke Hitchcock. To them were born two children—a daughter who died in early girlhood, and a son, Carl, who is an attorney in New York City. To his daughter he was devotedly attached. Her sweet face was captured in a marble statuette which had a place of honor in his home.

* * *

Bishop Fowler was a unique character, and few men in the history of his Church have made a stronger impression by the vigor and force of his personality. He will long be known as one of the greatest pulpit orators of his time and of his Church. He possessed a rugged mind which forged majestic thoughts and delivered them with tremendous eloquence. His words were short and simple, but they enabled him to express his thoughts so simply that everyone could understand them. His voice was powerful and penetrating, and in his early years rang out like a bugle note. In later years there

was a huskiness in his voice, due to exposure after a severe and protracted effort. He was most widely known by his great lecture on Abraham Lincoln, by which he held his hearers almost spellbound for two hours or more at a time.

Though born in Canada, he was an ardent American patriot, and was interested in every political issue of his time from the beginning of the Civil War to his death. The political faculty, in its best sense, was highly developed in him, and he had the vision and breadth of a statesman.

The pulpit was his throne, and greater even than his lectures were some of his sermons, which, while doctrinal in structure, were evangelistic in spirit. He was conservative in his theological views, intensely loyal to the doctrines of his Church, and an ardent defender of the faith. Both sermons and lectures were characterized by lofty sentiments, striking incidents, and overflowing humor. He understood and displayed all the arts of the natural and trained orator, and could move his hearers almost at will. He was democratic in his sympathies, and this fact displayed itself in both his sermons and addresses, particularly those relating to political, social, and educational problems. Some of his greatest speeches were made in the meetings of the general committees of the benevolent societies, in which he spoke in behalf of the "poor whites" and negroes in the South and the benighted in foreign lands. His heart was in missions, both home and foreign, and he delighted to speak for that cause. He wrote the call of the Board of Bishops for the Twentieth Century Offering of twenty million dollars and two million converts. He was also one of the leaders of the Open Door Emergency Movement, which so increased the Church's gifts to missions.

His temperament was such that he had strong friends and strong opponents. Many he bound to him by hooks of steel. To his friends he was devotedly attached and was ever ready to use his gifts and influence in their behalf; toward his opponents he was tenacious but forgiving. As a presiding officer, both in the General Conference and the annual conferences, he was always interesting. He was not a great parliamentarian in the technical sense, but he seldom made mistakes and never was embarrassed or disconcerted. His wit enabled him to control with ease the General Conference, even under the most trying conditions. On one occasion he was called upon to decide a knotty parliamentary point. Before doing so he turned to Bishop Merrill, who sat behind him, for advice. Before he was ready to announce his decision, some brother called upon him to give his opinion. He laughingly replied that he would do so in a moment, but was "awaiting information from the rear." When the decision was rendered the General Conference knew that it was the opinion of Bishop Merrill, and, therefore, that it was probably unassailable.

* * *

Bishop Fowler was not unaware that his effective work was probably at an end. A year ago last February, while in New York City, Dr. Claudius B. Spencer, editor of the *Central Christian Advocate*, and the editor of the *NORTHWESTERN* called upon the bishop at his home and spent a couple of hours with him. It was a most delightful interview. The bishop was sitting in an easy chair in his library, with a copy of "Plutarch's Lives" on an adjustable shelf before him. His right arm was helpless. This was almost the only evidence of the effect of the paralytic stroke which he had suffered. When asked how it seemed to be compelled to stop his active work, he said: "All right; it is all right. I have had a good time. I am glad I have had a chance. I worked while I had my chance. I'm glad. I might have lasted longer if I had taken it easier, but I have put my car in. I am having a good time seeing the wheels go round and watching the boys. You see, I never had a vacation. I traveled much, but I was always on an errand; there was a job ahead when I got there. I well remember my first rest. It was at Ocean Grove, years ago. I lectured. They persuaded me to stay on for three days. It is all right. I have had a good time. I have put in fifty-six years of good luck. I might have been at it longer if I had done less, but so might a baboon."

* * *

During this interview Bishop Fowler revealed the tender and sympathetic side of his nature, a side not generally known. He was narrating the story of the wreck of the "Lady Elgin" on Lake Michigan, at which time he with other students of

Garrett Biblical Institute and Northwestern University saved many lives. Among those saved by Fowler were a father and son. Fowler noticed a man struggling in the waves to save what seemed to be a huge bundle. The bundle would wash off the plank upon which the man was trying to keep it, and he would get it back only to have it wash off with the next wave. Fowler swam out to him, and when he had nearly reached him the man cried out, "This is my boy, this is my boy!" As he told this story, the tears rolled down the bishop's face. He apologized, saying, "Excuse this weakness, but I can see the agonizing appeal in that father's face as he cried, 'This is my boy!' as if it had occurred only yesterday."

* * *

Bishop Fowler suffered a slight paralytic stroke two years ago, from which he never fully recovered. He spent much time in the open air, participated briefly in many Church services, and frequently visited the Book Concern in New York City. Many friends visited him, and found him cheerful, witty, mentally alert, and powerful. An operation for calculus last July was borne without anaesthetic with characteristic bravery and spirit. He was so much relieved that he at least was hopeful of complete restoration and urged the bishops to assign him his share of conferences. His public appearances were more frequent this winter. He was present at the Metropolitan Temple, Sunday evening, February 23, and offered public prayer—his last—at a Masonic service commemorating General Grant's birthday. He attended the New York Preachers' Meeting, March 9, and interjected a witty remark in the course of Dr. Cadman's address. Early last week he suffered an acute attack of bladder trouble, and was prostrated by pain and hemorrhage Tuesday night. He was worse Wednesday, and on Thursday night an emergency operation was performed as a last resort. The bishop was then extremely weak and scarcely conscious, though he responded to his son's loving words before passing under the anaesthetic. The operation was successfully completed and the calculi were removed. Later there was an alarming rise of pulse and temperature, and it was seen that the heart was too weak to meet the demands upon it. The bishop did not speak again, but evidently recognized his wife and son and kissed them farewell, passing quietly away at 6:30 Friday morning.

The funeral services took place Monday at 2 p. m. from the Madison-avenue Church, New York City. They were preceded by a prayer service at the residence conducted by Pastor Wallace McMullen. At the services at the church prayers were offered by Drs. McMullen and Kelley. Addresses were delivered by Bishops Burt and Wilson, and Drs. Buckley, Buttz, and J. W. Hill. President Roosevelt sent a wreath of beautiful flowers. The interment was at Woodlawn Cemetery.

* * *

INTERSTATE MISSIONARY CONVENTIONS FOR MEN.

Two important missionary conventions will be held April 13-17 under the auspices of the Board of Home and Foreign Missions of the Methodist Episcopal Church. The first of these will be held in Centenary Church, Chicago, beginning Monday evening, April 13, and closing Wednesday evening, April 15. It is for the special interest of Methodist men in the states of Michigan, Indiana, Illinois, and Iowa. The second will be held in Grand-avenue Methodist Church, Milwaukee, Wis., beginning Wednesday evening, April 15, and closing Friday evening, April 17. It will be a state convention for the Methodist men of Wisconsin. Among those who are expected to be present at both conventions are Bishops W. F. McDowell, J. T. Berry, J. W. Bashford, L. B. Wilson, J. M. Thoburn, T. C. Hazelton, F. W. White, W. F. Odham, M. C. Harris; Secretaries A. B. Leonard, F. D. Galloway, Robert Forbes; Alpha G. Knott, George Elliott, F. H. Sheets, J. B. Finkle, J. C. Floyd, Homer C. Stuntz, W. E. Doughty, George Milton Towles, and Colonel E. W. Halford, Washington, D. C.; President Edwin H. Hughes, DePauw University, Greencastle, Ind.; Dr. Frank Mason North, secretary city evangelization, New York City; Dr. E. S. Ninde, pastor Mathewson-street Church, Providence, R. I.; W. A. Brown, secretary Young People's Missionary Movement, Chicago, Ill.; F. H. Wright, Italian Mission, Pittsburg, Pa.

These meetings will be an expression of the profound conviction manifested by the men of all denominations that there

A Pastor's Memories of Bishop Fowler. 1.

Charles C. Albertson, Rochester N.Y.

The General Conference of 1896, at Cleveland, fixed Bishop Fowler's residence at Buffalo for the next quadrennium. There was a feeling of deep regret among the Buffalo churches that the way did not open for Bishop Vincent's return to that city from Topeka, where he had been sent in 1892. But soon the ice melted under the genial smile of the new bishop-resident, and before the autumn of 1896, he and his family had been

Dec bishops

received with open arms
and welcomed to the hearts
and homes of the people.

I was pastor of the Delaware
Avenue Church, not far from
the Franklin Street Episcopal
residence. The first Sunday
the bishop spent in Buffalo, he
and his family were present in
the services, and at my request,
he occupied a seat on the
platform and made the prayer.
And what a prayer it was! - so
felicitous in phrasing, so tender
in its reference to the aged
and the sick, so comprehensive
in its sweep of the whole field

of human need and divine supply!

Twice, during the following
 three years in which I remained
 part of that Church, Bishop
 Fowler preached for me, and
 on both occasions with incomparable
~~eloquence~~ x Possibly a score of times
 he sat with me ~~and~~ on the platform
 and made the prayer. The people
 were glad to hear him pray.
 His prayers were almost as much of a
 revelation of his ~~faith~~ ~~and~~
~~of dealing with~~ spiritual facts
 and forces as ~~was~~ were his
 sermons. Indeed, I have felt
 at times that his ~~true spiritual~~
 real mastery was more apparent
 in praying than in preaching.

My brethren of the Ministry
 will understand me when I
 say that the anticipation
 of Bishop Fowler's presence in
 my congregation was the occasion
 of considerable anxiety on my
 part. He was, admittedly,
 the greatest orator of contemporary
 Methodism. What would he
 think of my poor sermons?
 Would not his face before
 me paralyze my utterance?
 Think of talking war before
 Hannibal or philosophy before
 Plato!

5

But I was ^{agreeably} disillusioned
as to that. He was an eloquent-
listener. He was responsive
to every good point however
~~abundantly~~ ^{gracelessly} expressed. And hardly
ever did he leave the church
without a word of thanks for
the sermon. Not always was
there praise, never was there
flattery, but generally a
well-chosen word to encourage
the preacher. So it strange
I remember him ~~gratefully~~
for that.

Then there were occasional
visits together in his home

6.
or in mine. (He was most punctual
in returning calls.) And he
delighted in extending to his
friends the hospitality of his
table. But the best remembered
of our hours of intercourse
are those I was permitted to
share with him in his ample
library. He had all of a
scholar's love for books. His
was the passion ~~of~~ the
best ~~kind~~ of book-collecting.
First editions, rare editions,
autograph-copies, books with
a family history, precious
old folios with ~~a~~ wide margins
and ~~beautiful~~ covers, were

his delight. So that, when there
 came to me the news of his
 death, I thought of Longfellow's
 tribute to Bayard Taylor:

"Dead he lies among his books,
 The peace of God is on his looks.

As the statues in the gloom
 Watch o'er Maximilian's tomb,

So, these books upon their shelves,
 Watch him, silent as themselves.

And his hands will nevermore
 Turn their storied pages o'er,

Nor his lips again repeat
 Songs of theirs, however sweet."

It was generally about books we
 talked in his library, and often, when
 church business called us together, after

We had finished that, our conversation directly and without effort turned to the new books on his table, - books of sermons, essays, history, biography or poetry. How he revelled in some new defense of the faith, some enlightening philosophy of Christian doctrine or experience!

It had always seemed strange to me that, essentially poetic as he was in his oratory, with a swift sense of the euphony of words and the rhythm of sentences, he almost never quoted poetry either in sermon or lecture. But how deep was his love for poetry was revealed when he took up a volume of verse, and said, "Just listen to this - it is a flash of genius." Only ^{however,} once, so far as I now recall, ~~then~~ did he

~~He~~ ^{in formal discourse} employ a lengthy quotation from
any poet. And that was in his
address before the British Conference in
1898, when he recited one of Kipling's
stirring ballads to illustrate the heroism
of British arms. 9.

Pleasant as are my recollections of
many an hour with Bishop Fowler, I
am most ~~fortunate~~ ^{fortunate} that it fell to me
to visit ~~at~~ ^{in his company} certain conferences in the
Middle West. It was, ^{at the North Indiana Conference,} at Hartford
City, Indiana, ~~in 1898~~ that we walked
out-~~from~~ in the evening, after the
cabinet session had ended, and he,
worn by long attention to the details
of conference business, sought mental
relief by conversation far removed
from present problems of men and
appointments. He recalled every incident-

in the chain of circumstances leading¹⁰
to his conversion and his call to
the ministry. Singularly his call to
preach antedated his conversion, and
postponed it, for his heart was set on another ~~for~~ vocation.
Upon the field of the biographer, but
it is most interesting to reflect that,
having yielded obedience to Christ's
"Come unto me," the other - "Follow me" -
was inevitable. Charles H. Fowler
could not ~~be~~ a ~~Christian~~ and
disciple without being also an apostle.

He dwelt tenderly upon that sense
of the Divine Presence which accompanied
his conversion. I asked if it had been
a continuous experience. He replied, "No -
it was not meant to be continuous. It
was a mountain-top vision, designed
to arouse ~~faith~~ ^{and} strengthen confidence,
but not to take the place of faith."

I was eager to know more about it. He said, "Shortly after my conversion, doubt assailed me; I wondered if ~~the~~ what I had thought was the Divine Presence were not a mere psychic ~~and~~ phenomenon. Then it came again, ~~that~~ more than feeling, that inward conviction of the presence of the Eternal, and I knew God had ~~so~~ given me a second assurance, whereunto to get to flight the evil suggestion that my conversion was a mere subjective phase of mind." I asked if he had ~~that~~ experience in later years. He answered, "Yes, occasionally. It is as if I were a traveler on a mountain path toward a far-off city, now and then there is a rift in the clouds,

or, say, an opening in the mountain,¹²
through which I catch a glimpse of
the city - just to cheer me for the
next hard climb." A few weeks
previous to this conversation, he had
sat with me and made the prayer
in our morning service at Delaware
Avenue Church. Now he said, "Do
you remember that the other Sunday
when I prayed in your service at
Buffalo, I ~~almost~~ came near closing
without the usual phrases leading up
to the 'amen'?" I had a clear
recollection that he ^{had} seemed to
close his prayer abruptly - that there
was a long pause before the 'amen'.
He explained: "I had about finished
the prayer, and when I came to

me the phrase 'eternal life', that
 old experience flashed upon me; no-
 it rather recharged my soul. It-
 was as if God wanted me to
 know a little of the meaning of
 the words, "eternal life." ~~I think~~
~~was not-~~
 the hymn we ^{love to} ~~sometimes~~ sing suggested
 by such an experience?

"Sometimes I catch sweet glimpses of His face,
 But that is all;
 Sometimes I seem to hear His loving voice
 Upon me call."

My last memory of Bishop Fowler
 is ~~is~~ a Sunday visit with us in
 Germantown. It came to preach on
 an important occasion, and baptized
 a child at the vesper hour. The little

one had never seen him before,
 but went to him smilingly when he
 held out his arms to take her at the
 foot. As the bishop's hand rested
 caressingly upon the child's head, she
 reached up and ~~covered his mouth~~^{buried}
~~with one~~ of her hands in his beard,
 and with the other affectionately patted
 his ~~to~~ back! With a fervent, "God
 bless you, little one," he closed the
 simple but beautiful service. He
 had ~~spoken of~~^{with matches power} "The Star of Christ" at
 the morning service, ~~and~~^{but} there are those
 who ~~saw his say~~ think of him at
 his but with a little cinct in his
 arms, blessing her and praying for
 all such, in the name of Him he
 lived and loved to serve.

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BUFFALO, N. Y.

ALLI 1-1-1910

July 12, 1910.

Mr. Carl H. Fowler,
96 Broadway,
New York City.

My dear Mr. Fowler:

I have your letter of June 24th, and wish I could adequately convey to you some of my recollections of your father. I will mention a few incidents occurring during his residence in this City which I now recall.

The Methodist Union of Buffalo employed at one time an Italian preacher to labor among the Italians. It was his habit to go every Sunday afternoon into the lower part of the city where there was an Italian tenement house colony, and taking a position in the street, with his wife and one "helper", would conduct an outdoor service in their own language. One afternoon your father and I went down there to witness what he did. We were the first to arrive, and seated ourselves on the stone steps of a warehouse. Shortly the preacher and his companions came and taking positions in the middle of the street began to sing. Men and women showed themselves at windows and doorways, some children came out on the walk. All were quiet and rather indifferent. After a verse or two had been sung, your father said to me: "My friend, if Jesus Christ was here, He would be out there by that man's side", and out we went and stood by him. The picture remains vivid and dis-

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Mr. C. H. Fowler ... 2.

tinct to this day: an Italian missionary in a squalid section of the city, pleading from the street with his countrymen whose dull faces peered from surrounding windows, and standing near, for his encouragement and support, with bared head, the great Bishop and orator of the Methodist Church.

On your father's coming to Buffalo to reside, he told me he would assist me in carrying on the affairs of the Methodist Union, of which I was then President. I asked him to meet the Executive Committee of the Union, and we fixed on an evening a fortnight ahead for a meeting at my house. It was in the winter. The morning papers of the day for which the meeting was called, announced that Bishop Fowler had lectured the night before in Chicago, for the benefit of some benevolent enterprise. I read the notice with great disappointment, for I concluded he could not reach Buffalo in time for the meeting, and I was very desirous he should be present. The Committee assembled and transacted some routine business, when the door bell summoned me to the entrance, and there, in great coat and storm hat, stood our Bishop. He had kept his appointment, but to do it had remained up after his lecture until beyond midnight in order to take a late train and travel the remainder of the night and all the following day to be present and counsel and encourage a little handful of men engaged in the Master's business.

He called at my office frequently for little visits. He was fond of anecdotes, as was I, and we enjoyed many a

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Mr. C. H. Fowler ... §.

pleasant chat. At one time I was contemplating removing to a country place for permanent abode. He said to me: "It's better to wear out than to rust out. If you go out there, you'll simply wait for the undertaker; don't do it",- and I didn't.

He was a master of the art of terse, forceful expression. I asked him to address the Methodist ministers of Buffalo and their wives at a supper given by the officers of the Union, in order to awaken in the minds and hearts of the clergy a livelier interest in the work of the Union. It was just at the beginning of a conference year and a month or so after your father came to Buffalo to reside. After the supper your father was introduced and spoke for an hour. It was a wonderful address, delivered with great earnestness and with a directness that never wavered. He congratulated the ministers present on having received their city appointments and that the important work of the Buffalo churches had been committed to their charge, and continued: "But, brothers, the fun is all over; now is the time for hard work and bloody sweat; if any man at these tables fails to measure up to the requirements of his position, when the Lord shakes his sieve of selection he will fall through it into an oblivion from which he will never emerge." Think of it! And think how my heart beat to hear such words spoken to men, a majority of whom I thought were a little lukewarm in their devotion to the Union. Later, in the same address, he spoke,

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Mr. C. H. Fowler ... 4.

by way of illustration, of mules which "never got hot under the collar but were calloused under the breeching a yard deep," and expressed the hope that that could never be said of any Methodist minister in Buffalo. Some Bishops there are who would have hesitated to say a thing like that, but Bishop Fowler realized the necessity of the case, and sent his shaft home to the quick.

I loved him, as a man may love another, and I am happy to believe that I possessed in turn a measure of his affection.

Mrs. Romer, who remains in delicate health, joins me in sending to your mother and yourself our kindest regards.

Yours very truly,

John L. Romer

New York Tribune
Saturday
1908. March 21, 1908

BISHOP FOWLER DEAD.

Long a Prominent Member of the
Methodist Episcopal Clergy.

Charles Henry Fowler, Resident Bishop of the Methodist Episcopal Church, lecturer, author and missionary for forty years and more, died yesterday at his home, No. 38 West 72d street, from heart disease and a complication of diseases.

The Bishop had been an invalid for two years, but was not thought to be in immediate danger. Although regarded as physically incapacitated for the last two years, Bishop Fowler had not been inactive. Two months ago he visited Minneapolis and presided at the dedication of the Fowler Memorial Methodist Episcopal Church of that city. His last public appearance was at Metropolitan Temple on the Sunday evening following Washington's Birthday.

Dr. Fowler, a bishop of the Methodist Episcopal Church since 1884, was born at Burford, Ontario, Canada, on August 11, 1837. He was of Scotch-Irish parentage, his father being Horatio Fowler, of Troy, N. Y., and his mother Harriet Ryan, of Vermont. He was graduated from Genesee College, now Syracuse University, in 1859, the valedic-



BISHOP CHARLES H. FOWLER
Who died in this city yesterday

torian of his class. He then studied theology at the Garrett Biblical Institute. He also began the study of law in Chicago, but did not enter upon its practice, his mind turning to the ministry, and he began to preach in that city in 1861, serving as pastor of various churches for eleven years.

In 1872 Dr. Fowler was elected to the presidency of Northwestern University, and he served in that office four years. In 1872, 1876, 1889 and 1894 he was delegate to the Methodist Episcopal General Conference. In 1876 he was elected editor of "The Christian Advocate" in New York. He was successful in largely increasing its circulation, but in 1889 he was chosen general missionary secretary by the General Conference. This office he held for four years, and nearly doubled the contributions.

At the session of the General Conference in Philadelphia in 1884, Dr. Fowler was elected a bishop, and in the course of his nearly a quarter of a century in that office he travelled to all parts of the world. He was widely known both for his sermons and orations on special occasions.

Bishop Fowler in his lifetime rendered services to his church and the cause of education. After the Chicago fire, while he was a pastor in that city, he suggested the plan of pooling the interests of the different churches until they should have time to rehabilitate themselves, a plan which worked admirably and enabled all to rebuild more speedily than otherwise, the plan being adopted by the Rock River Conference. He was appointed by the Governor of Illinois to deliver the oration on Illinois Day at the Philadelphia Exposition in 1876.

Among the things which he accomplished as a bishop were the organization of Peking University, in North China; Nanking University, in Central China; the first Methodist Episcopal church in St. Petersburg, Russia; the McClay College of Theology, in Southern California, and the union of three colleges in Nebraska in the Nebraska Wesleyan University, at Lincoln.

It was Bishop Fowler who suggested and started the twentieth century thank offering of his church, whereby it was sought to raise \$20,000,000 (this was exceeded by \$1,000,000) and obtain a million conversions, which was also exceeded.

Bishop Fowler also originated the Open Door Emergency Commission, which resulted in the great Cleveland convention, at which, with the Bishop presiding, \$235,000 was raised in a single evening. In 1888 he was sent as the fraternal delegate of the Methodist Episcopal Church to the Wesleyan Conference in Great Britain. His administration of the affairs intrusted to him as a bishop was marked by vigor, thoroughness and much gentleness of manner, but when roused he could express himself with great force and impressiveness. As a preacher he was simple, idiomatic and direct. Among the especial addresses he made were a funeral oration in Chicago the day Lincoln was buried, tributes to the memories of Bishops Ames, Haven and Jones; an oration on Grant in San Francisco, an oration on McKinley, and "Great Deeds of Great Men." His published writings were many, but few of them were gathered in book form.

The degree of Doctor of Divinity was conferred on him by the Garrett Biblical Institute and that of D. D. by Wesleyan University and Syracuse University. Fowler married Miss Myra A. Checock, and they had one child, Carl Checock Fowler.

BISHOP FOWLER TO BE HERE.

Well Known Churchman Has Had an Eventful Career.

For his splendid oratory and his gifted intellect Bishop Charles H. Fowler of the Methodist Episcopal church is very popular with Cleveland audiences. Bishop Fowler is to be in the city shortly and will take a prominent part in the great missionary convention. From the time he graduated from Genesee college in 1859 to the present time he has been a prominent man. He studied law in Chicago in 1859 and then turned his mind toward the ministry, graduating from



BISHOP CHARLES H. FOWLER

the Garrett Biblical Institute in 1831. He was a pastor in Chicago churches for eleven years. From 1872 to 1876 he was president of the Northwestern university at Evanston, Ill.

He was chosen to deliver the oration at the centennial exposition at Philadelphia in 1876. He was made editor of the New York Christian Advocate in 1876 and in 1880 was elected corresponding secretary of the Missionary society. He was elected and ordained a bishop in 1884. In 1885 he visited the missions in South America and in 1888 made a tour of the missions of Japan, Korea and China. He organized the Peking university in China and the Nankin university in central China. He organized the first Methodist Episcopal church in St. Petersburg, Russia. He completed his tour around the world by visiting the missions in India and Malacca, and by holding all the European conferences. He established the Maclay College of Theology in southern California and assisted in founding the Nebraska Wesleyan university at Lincoln, Neb.

Charles H.
Plain Dealer, Oct 11,

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