

**RECORDS**

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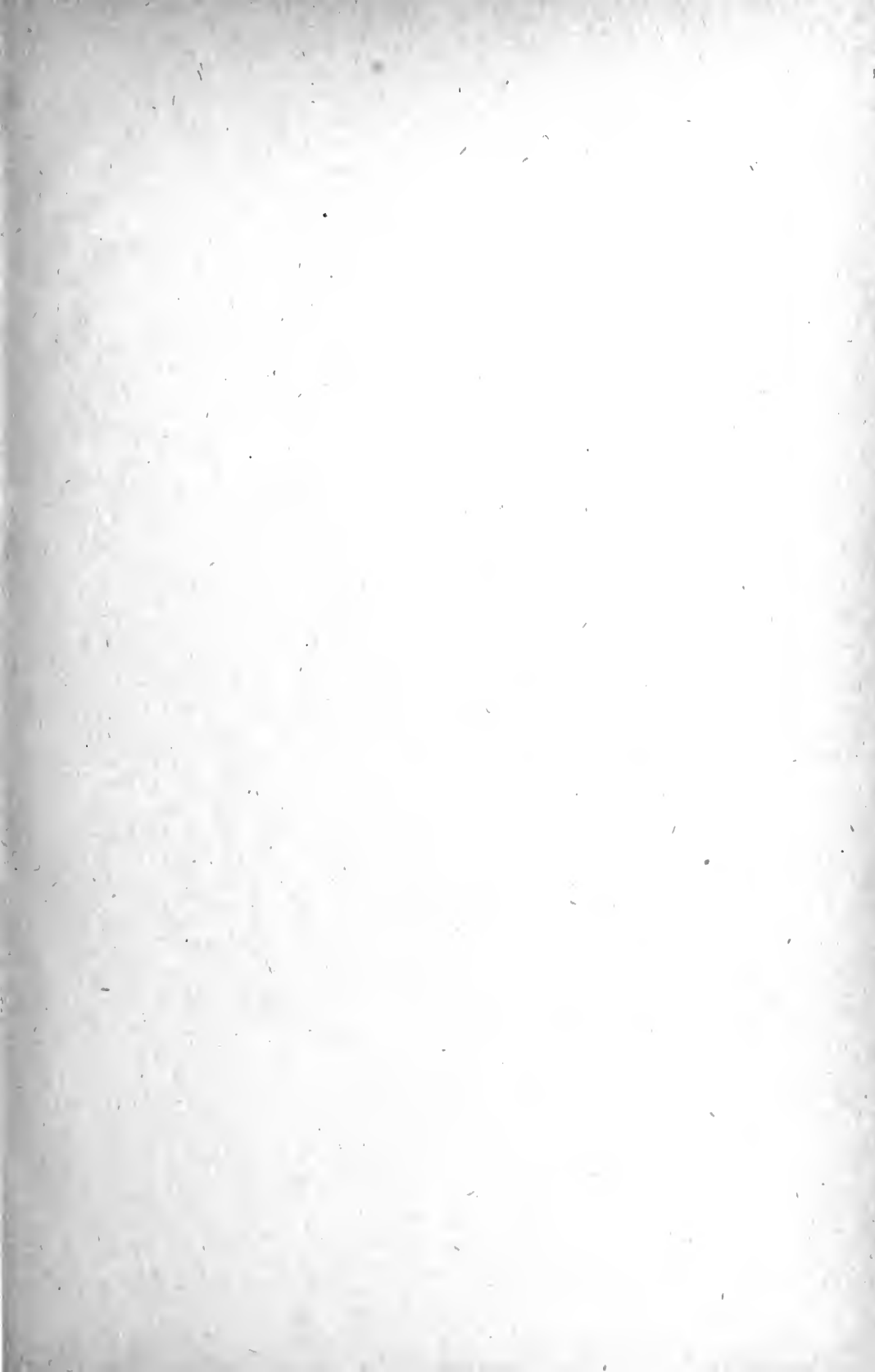
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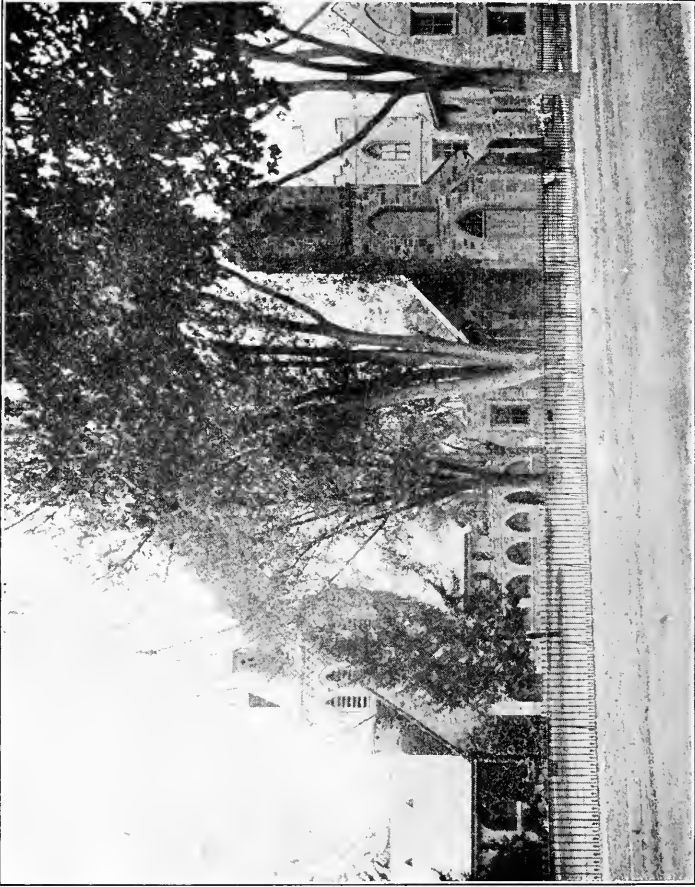












TRINITY CHURCH PRINCETON

THE RECORDS  
OF  
TRINITY CHURCH, PRINCETON

DIOCESE OF NEW JERSEY

1833-1908

BY

THE REV. ALFRED B. BAKER, D.D.

RECTOR OF THE PARISH

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PRINCETON, NEW JERSEY

1908



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To  
THE WARDENS, VESTRYMEN AND PARISHIONERS  
OF  
TRINITY CHURCH  
THESE RECORDS ARE INSCRIBED  
AS A TOKEN OF THE AFFECTION  
OF  
THEIR PASTOR AND FRIEND

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#### PREFATORY NOTE.

The chief sources from which the facts in this brief history were obtained are the documents stored up in the archives of the Parish, the notices of parochial events in the newspapers of the Borough, the references to the same in the Journals of the Convention of the Diocese, and the records of the proceedings of the Vestry as contained in three Books of Minutes. One other source is the memory of the writer, and that of some of the older members of the Congregation. The object of this publication is to preserve the records and remembrances from the oblivion into which, otherwise, they might soon be swept by the flow of time. Together they will form the annals of an household: and some things will be narrated which to an outside reader may seem to be trifling, but to those within the family circle may have valued association.

Doubtless the narrative will show that it was too hastily prepared, amid the pressing duties of a busy pastorate; and for any errors which may have crept into it, the writer alone must be held responsible.



## THE RECORDS OF TRINITY CHURCH

### CHAPTER I

#### ORGANIZATION AND EARLY HISTORY OF THE PARISH

The early records of the Parish are fragmentary and incomplete: and it is not easy to weave the material they furnish into an orderly and continuous narrative worthy of the name of history. Still the founders of the Parish were careful to record, in the order of their occurrence, some of the more important events belonging to the first stage of our parochial existence. Fortunately, there is preserved to us an authentic account of several successive meetings which were preliminary to the formation of the Parish. The first of these accounts is found in the *New Jersey Patriot* of August 18, 1827, as follows:

An Ajournd meeting of those persons who are friendly to the erection of an Episcopal Church in the borough of Princeton, took place this day, at 5 o'clock, P. M. at the house of Mr. John Joline, when after reading several letters on the subject, which had been received since the last meeting, the following resolutions were unanimously adopted.

Resolved, That this meeting considers it expedient to proceed without delay, to raise funds for the purpose of building a Protestant Episcopal Church, in the borough of Princeton.

Resolved, That a committee, consisting of John Potter, Esq. Captain James Renshaw, John R. Thomson, Samuel J. Bayard, and Robert F. Stockton, be appointed to open a subscription book, and to solicit and receive donations for the purpose of purchasing a lot, and building an Episcopal church.

Resolved, That the above named committee be authorized to select and purchase a Lot of Ground, within the limits of the borough of Princeton, suitable for the erection of a Protestant Episcopal Church.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary and published in the *New Jersey Patriot*.

R. F. STOCKTON, Chr'n.

JOHN R. THOMSON, Secr'y.  
Princeton, August, 16, 1827.

This meeting is not referred to in the official records of the Parish and it was probably without more definite result than the collection of the subscriptions, which are entered in a book still preserved in the Parish archives.



The first meeting which led to decided action was convened, by public advertisement, at Joline's Hotel—now the Nassau Inn—on the first day of January, in the year 1833, and it was numerously attended by the citizens of the Borough. At this meeting, which was called to order by the appointment of Robert F. Stockton as Chairman, and John R. Thompson as Secretary, the question of the expediency of establishing a Parish in Princeton was fully discussed. The opinion of some of the Bishops of the Church had been obtained beforehand: and it is said that one of the most eminent of them had opposed the movement to place a church in Princeton, on the ground that it never could succeed. But the fathers of the Parish had a more hopeful spirit: and after considering all objections, it was the unanimous opinion of those present at the meeting, "that if practicable, a Protestant Episcopal Church should be established in the Borough, and that a committee should be appointed to take in charge the further examination of the question, and report at an early day." The committee designated for this work consisted of

Robert F. Stockton,  
John Potter,  
John R. Thompson,

Charles Steadman,  
Doctor J. I. Dunn, and  
C. H. Vanclève.

These gentlemen were the more disposed to a favorable determination of the question with which they had to deal, because of the friendly interest and encouragement of Mrs. Harriet Maria Stockton (a daughter of Mr. John Potter and wife of Com. R. F. Stockton), who had ardently desired the formation of a Parish in this place, and had put forth her best endeavors to secure the accomplishment of her wish. Mrs. Stockton was a devout churchwoman, and was faithful in the support of church principles, and the practice of church duties: but at the same time she was most considerate of the feelings of the Christian people of the town who did not sympathize with her views or share her desire for the establishment of the church in Princeton. In dealing with their prejudices she showed much gentleness, kindness and Christian charity; others exhibited the same spirit, and soon all active opposition ceased, and there was a general willingness on the part of the people to cooperate in the good work. The committee determined to proceed with it, but, guided by a true churchly instinct, they made it their first duty to communicate with the Rt. Rev. the Bishop of the Diocese, and to ascertain whether, in case a church was erected, he would take it under his pastoral care. At a meeting of the committee, on February sixteenth, Mr. John Potter stated that the Bishop had responded satisfactorily to their communication, and had appointed a day on which he would visit Princeton to confer with the committee respecting their plans and methods of procedure. It was determined

at this meeting to purchase a vacant lot, belonging to Mr. S. W. Stockton, then absent from the United States, for the sum of twelve hundred dollars: and, at a meeting of citizens held a few days after, the wish was unanimously expressed that a church should be built on the lot provided by the committee, it being deemed an eligible situation and in every way suitable for the purpose. At a further meeting called on the twenty-third of March at the house of Com. Stockton, an election was held for five Vestrymen and two Church Wardens, to continue in office till Easter Monday, 1834. The following gentlemen were elected: Mr. Charles Steadman and Dr. J. I. Dunn, as Church Wardens; and Messrs. John Potter, R. F. Stockton, C. W. Taylor, John R. Thomson and C. H. Vancleve, as Vestrymen. At this meeting it was resolved, on the motion of Mr. John Potter, that a subscription book be opened in aid of the erection of the church, and that plans and estimates for a suitable structure be immediately received. The subscription book, which is still in existence, shows that the sum of five thousand seven hundred and eighty-one dollars and seventy-five cents was soon pledged to the building fund. It also shows that, while the erection of the church was chiefly owing to the liberality of a few the effort was yet wisely made to interest the many, and to give the whole community an opportunity to help on the work. It is interesting to see the names of the Rev. Drs. Hodge and Miller on the subscription list. Bishop Clark, in his *Reminiscences*, says that Dr. Miller had a strong prejudice against the Episcopal Church, and, when he was asked what induced him to contribute to the erection of the edifice which was being built near his own home, he replied that he protested as a clergyman, but subscribed the money as a citizen. The good Doctor's controversy with Bishop Hobart on the subject of "Episcopacy" is known to all readers on Church Government. It was a happy sequel of the controversy that Dr. Miller's son should soon have been betrothed to Bishop Hobart's granddaughter; and may we not see in this a betokening of a union which shall some time be effected of the friendly Christian bodies to which the controversialists belonged.

On the first of May, 1833, the date when Bishop Doane made his promised visit to Princeton, the following notice was given by public advertisement:

#### NOTICE.

"The Wardens and Vestry who were elected on the twenty-third day of March last, and all those who are friendly to the erection of a Protestant Episcopal Church in the Borough of Princeton, will meet at the Town Hall on Saturday, the eleventh day of May next, at five o'clock in the afternoon, for the purpose of forming themselves into a corporate body, according to the statute in such cases made and provided, and

to designate the name and title by which the intended church shall be known.

(Signed) "CHARLES STEDMAN,  
"J. I. DUNN,  
"Church Wardens."

On the date indicated in this notice a meeting was held, and the steps necessary to effect the incorporation of the Parish were duly taken. It was also then decided that the corporate name and title of the Parish should be "The Rector, Wardens and Vestrymen of Trinity Church, in the Borough of Princeton." The title "Trinity" was selected because of the favor with which at that time the erroneous views of Unitarians were received by educated people in the Eastern and Middle States. Two deputies to the Diocesan Convention were elected at this meeting. The gentlemen who first represented the Parish in this capacity were Mr. John Potter and Mr. Richard S. Field. A Building Committee (consisting of Mr. John Potter, Mr. Chas. Steadman and Dr. J. I. Dunn) was also appointed, and to it all the proposals for the building of the church were referred for final action. The proceedings of this meeting were recorded in the book of minutes by Mr. John R. Thomson, Secretary: but as Mr. Thomson declined reelection to the Vestry on the next Easter Monday, Mr. Richard S. Field was chosen in his place. At a meeting on April 5, 1834, Mr. R. S. Field was made Secretary of the Vestry, and he fulfilled the duties of this office for several years.

The Building Committee prosecuted their work with fidelity and dispatch, and were ready on the 4th day of July for the LAYING OF THE CORNER-STONE OF THE CHURCH. Bishop Doane, in his address to the Convention of the next year, makes the following reference to the interesting occasion:

"On Thursday, July 4, I laid the corner-stone of Trinity Church, in the Borough of Princeton, several of the clergy of the Diocese being present and assisting, and with them my much esteemed friend, the Rev. Mr. Bayard, Rector of St. Clement's Church, New York. The day was most auspicious. A large and respectable company of persons paid the strictest attention to the devotional services and to the address. Nor should the courtesy of the military company on parade that day be unnoticed, whose part in the procession with appropriate music of their excellent band added not a little to the interest of the occasion. I am most happy in being able to say that the progress of this noble enterprise has thus far been according to this beginning. The church, a beautiful stone edifice, is in rapid progress toward completion, and will be prepared for consecration, if God permit, in a little more than a year from the laying of the corner-stone. The good will of the whole community towards the undertaking continues still to be manifested in unequivocal expressions, and the prospect is as full of



encouragement as our hearts could desire. That the church in this instance is largely indebted to individual energy and beneficence takes nothing from our obligations of acknowledgement to God, of whose only gift it cometh that His faithful people do unto Him true and laudable service."

Laid up in the archives of the Parish is the original MS. address delivered by Bishop Doane at the laying of the corner-stone. As this will be of general interest it is elsewhere printed in full. (See Appendix).

#### CONSECRATION OF THE OLD CHURCH.

In the fall of the following year (1834) the building was finished and set apart, in solemn service, to the worship of Almighty God. The consecration was performed by Bishop Doane on Tuesday, September 23, in the presence of the Bishops of Pennsylvania and North Carolina and a number of the clergy of New Jersey. Morning prayers were read by the Rev. Dr. Abercrombie of Pennsylvania, and the Rev. Dr. Dulachet, then of Virginia. The Rt. Rev. Dr. Ives, Bishop of North Carolina, the Rev. Dr. Mead of Pennsylvania, and the Rev. Mr. Bayard of New York assisted in the Communion Services.

It is interesting to recollect that the venerable preacher on the occasion was Bishop White, who was then in the eighty-seventh year of his age, and who died a little more than a year after. No record of the theme of this consecration sermon can anywhere be found. The organist at the consecration service was Thomas March Clark, who was then a student in the Theological Seminary at Princeton, but who took orders in the Episcopal Church and became the Presiding Bishop late in life. In his Reminiscences Bishop Clark says: "The Episcopal Church was built during my time, and no one being found to play the organ at the consecration, I volunteered my services, and all that I have to say about it is that I was never asked to repeat the operation."

In the Journal of Bishop Doane I find the following references to the occasion: "Trinity Church, admired by all for its architectural beauty, is most interesting to churchmen as a rare instance of enterprise and munificence on the part of a few individuals, and as a station of distinguished importance to the best interests of Christianity. Desired, rather than hoped for, through a period of many years, its accomplishment is hailed as an expressive instance of God's favor toward His Church, inviting us to livelier emotions of gratitude, and encouraging us to loftier aims and efforts more devoted in His cause."

The following is a copy of the Certificate of Consecration:

The Church Wardens and Vestrymen of Trinity Church, Princeton, having requested me to consecrate the house of worship lately erected in and for the said parish,—

Be it known, that on this 23d day of September, in the year of our Lord 1834, with the rites and solemnities prescribed I have consecrated and set apart the said house of worship; separating it henceforth from all unhallowed, ordinary and common uses, and dedicating it to the service of Almighty God for reading His holy Word, for celebrating His holy Sacraments, for offering to His glorious Majesty the sacrifices of prayer and thanksgiving, for blessing the people in His name, and for the performance of all other holy offices: through Jesus Christ our Blessed Lord and Saviour: and according to the rites and worship of the Protestant Episcopal Church, in the United States of America.

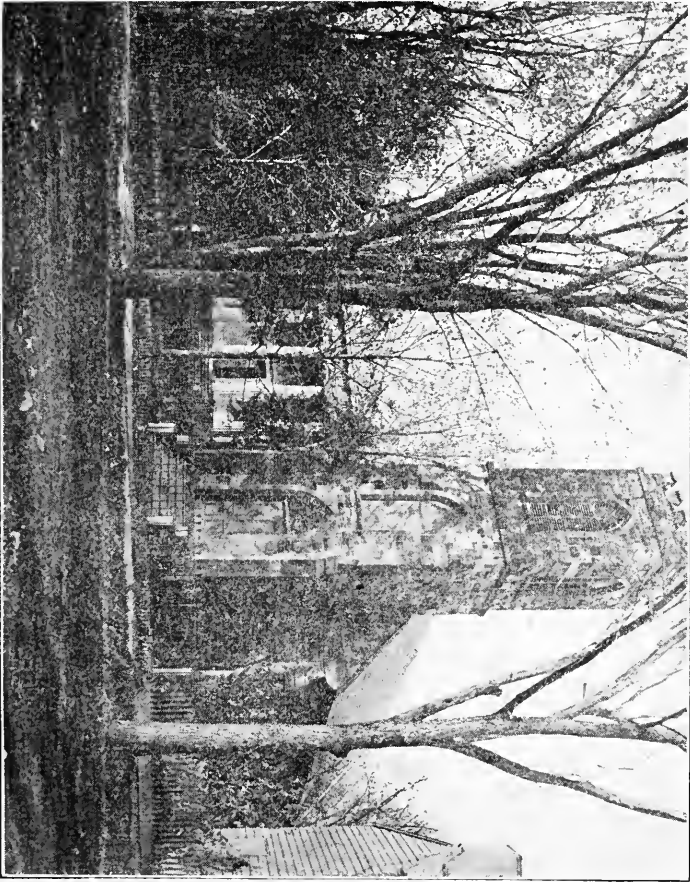
In testimony whereof I have hereunto set my hand and seal, at Princeton, this 23d day of September, in the year of our Lord 1834, and in the second year of my consecration,

G. W. DOANE,

Bishop of the Diocese of New Jersey.

The old Church was an oblong stone building, rough cast, and standing with gable ends toward the streets which bounded the church lot. It occupied part of the site of the present church and its front was toward Mercer Street. Its architecture was of Grecian type, and it had a prostyle portico with a row of six fluted columns made of wood supporting the roof and resting on the porch floor. Up to this floor led a flight of seven steps, there being a basement in the building mostly above ground, which was used for Sunday School, and other purposes. The front door opened into a vestibule from which stairs ascended to the organ loft and to each of the galleries of the edifice. The woodwork of the interior was painted white, and there were inside blinds in the window openings throughout the building. There were two floor-aisles giving entrance to the pews on either side; and the two front pews next to the church wall were double, like those in some of the Colonial churches of the Diocese. When the present Rectorship began, these pews were assigned to Com. R. F. Stockton, Mrs. Thomas Potter, the Hon. John R. Thomson and the Hon. Richard S. Field. The pulpit and communion table were of white marble, and the lectern was a marble cross with a Bible rest securely fastened on its transverse arms. This marble cross, the gift of Mrs. Thomson, is now in our village cemetery, and marks the resting place of a former Vestryman, Captain Edward Veyer.

It cannot be learned what clergy officiated in Princeton between the laying of the corner-stone of the church and the settlement of its first Rector. One of the oldest residents of Princeton says that among the number was a Rev. Mr. Eastman, secured by the Vestry to minister occasionally to the little flock. The services were probably held in the parlours of Prospect and Morven. On December 17, following the consecration, Bishop Doane again visited Princeton, and preached, and



OLD CHURCH AND PARISH SCHOOL HOUSE

confirmed three persons. The names of those who first knelt in this Parish to receive the laying on of hands were Charles Steadman, Thomas Young, and John Manning Runyon.

On the day after, the Bishop instituted as the first Rector of the Parish

THE REV. GEORGE EMLÉN HARE,

who had recently been invited to assume its pastoral care and had removed to Princeton, and was living with his family in the house which is now the Presbyterian Parsonage, on Library Place. Bishop Clark in his Reminiscences makes the following reference to Dr. Hare's early ministry: "The late Rev. Professor Hare, the father of Bishop Hare, was the first pastor of the church, and as there was no afternoon service in the Seminary Chapel, some of us formed the habit of attending the new church, where the simplicity of the service, and the liberal fervor of the preacher combined to impress us very favorably."

Soon after the completion of the building, the Presbyterian Church of the Borough was destroyed by fire. This was the occasion of the following courteous action on the part of the Vestry:

At a meeting held on July 7 1835 it was Resolved, That the Rev. Mr. Hare, Messrs John Potter and Richard S. Field be a committee to express on behalf of the Rector, Wardens and Vestrymen of Trinity Church their deep condolence with the Presbyterian Church of this place for the calamity which has so recently befallen them, in the destruction of their church by fire, and to tender to them the use of Trinity Church for the purpose of public worship.

R. S. FIELD, Secy.

The records show that the ministry of Dr. Hare, lasting for the space of eight years and a half, was most judicious and efficient, and resulted in the ingathering of a goodly number of people, whom the Lord added to the church, among them who should be saved. Finding a little band of eleven communicants at the beginning of his ministry, he closed his work with this number swelled to fifty-one. The names of the original communicants, as registered by Dr. Hare, are as follows: Mr. John Potter, Mrs. Catharine Potter, Mrs. Harriet Maria Stockton, Mr. Charles Steadman, Mr. John Manning Runyon, Mr. C. W. Taylor, Mrs. Taylor, Mrs. Henrietta Smith, Mr. John Barnwell Campbell, Mr. Thomas Milette, Mrs. Milette. In an address made on the 50th anniversary of the founding of the Parish, the Rector said:

"I have been unable to learn that any of this number still survive. Two, however, who were added to it a few years after, are still with us and kneel with us from time to time at the Table of the Lord. Leading the list of our communicants

and linking us to the original band, are the names of Mrs. Sarah Perrine and Mr. Benjamin F. Thomas.

"Among the parochial agencies set in operation by Dr. Hare was the Parish School, which was first held in the basement of the old church and afterwards supplied with a building suited to its needs.

"The little children from it,' says the Bishop, that were brought up to the catechizing, some of whom could scarcely lisp the Lord's Prayer, were most attractive to my eye and heart. Surely, upon such a work of love the Saviour smiles. Vain is the hope to propagate the Gospel that begins not thus. 'Whom shall He teach knowledge?' says Isaiah, 'And whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts.' And it will not do to trust to Sunday teaching. For 'precept must be upon precept, line upon line, here a little and there a little.' Let every Parish do what this is doing; let all the week-day influences, instead of running counter to the spirit of the Holy Day, tend to confirm its lessons and deepen its impressions. It will then be seen and felt that the gospel is for practice, not for profession. It will then be seen and felt that Christianity is a life to live, and not a lesson to be learned. It is when all our children shall be taught of the Lord that great shall be the peace of our beloved land. A Christian nation can only be made by Christian education.'

In addition to his parochial labors, Dr. Hare occasionally visited Rocky Hill, held service and preached and thus began the missionary effort which in after years resulted in the formation of a Parish in that interesting village."

In the year 1840 the Parish met with a great loss in the death of Mr. Samuel Smith Olden, an earnest Christian and a loyal and devoted churchman. The provisions of his will attest the sincerity of his devotion to the church. His charitable bequests were as follows:— To Trinity Church, Princeton, towards the erection of a parsonage, five hundred dollars; for the Parochial School of the same Parish four hundred dollars; for the Sunday School, one hundred dollars; to the Missions under the superintendance of Bishops Kemper and Polk, six thousand dollars; to the Convention of this Diocese, for the support of a traveling missionary, eight thousand dollars, the interest alone to be appropriated—amounting altogether to about fifteen thousand dollars. The Olden Legacy is still preserved to the Diocese, and its income is appropriated to the maintenance of missionary work in "the Pines," a region in which the excellent donor had become much interested before his death.

During Dr. Hare's rectorship some changes were made in the arrangements of the chancel of the church, to which Bishop Doane made the following allusion: "On Saturday, St. Mark's Day, in Trinity Church, Princeton, after morning prayers, I preached the sermon before the Southern Convocation, and administered the Holy Communion,

assisted by the Rector, the Rev. Mr. Hare. In the afternoon the Rev. Mr. Stubbs read prayers, and the children were catechised by the Rector and examined by me. . . . I must presume to express my approbation of the changes which have been made since my last visit, in this beautiful church. Heretofore in this, as in too many of our churches, the solemnity of our most solemn services has been greatly hindered by the narrowness of the chancel. The removal of the desk has obviated this entirely. The sacrifice of prayer is appropriately offered from the altar. A beautiful reading stand commodiously supports the Bible for the lessons. A new railing for the chancel, and hangings of the richest and most costly texture, attest the conviction of some, whom God has made His stewards, that it is an honorable thing to honor God. The effect of this change has led me to think that it might be carried still further to advantage. For what does the pulpit in most of our churches serve, but to set the preacher at the greatest disadvantage with the people over whose heads he is thus elevated? For what is a pulpit needed more than a desk? Why not remove the holy table back, and set it up a step or two on a broad platform, with the chancel space before it? Then as the prayers are offered from the Altar, why not let the sermon be delivered from the reading stand at which the lessons are read? Why should human exposition be elevated above the word of God? Certainly in our smaller churches, where room for the chancel is with so much difficulty obtained, the plan may be adopted to the very best advantage."

Later on, this suggestion of Bishop Doane was complied with, but when, still later, a costly marble pulpit was presented, the corporation determined that "the Pulpit and Communion Table should be restored to their old position, viz., the Pulpit in the centre of the chancel—in the rear—, and the Communion Table directly in front," the smallness of the chancel not admitting of a more churchly arrangement.

The Parish, however, was among the first to restore the ancient use of the Surplice in the Pulpit, instead of the academic gown. In the last reference to the parish in Bishop Doane's journal during the rectorship of Dr. Hare, occurs the following statement:

"The Rector of this Parish has discontinued the use of the gown, and uses the surplice in preaching as well as in all the services. He has done this with my full approbation, and I shall be glad to see the practice adopted throughout the diocese."

In November of 1843 the Parish became vacant by the resignation of Dr. Hare. The services during the following winter were supplied in succession, at the request of the Bishop, by some of the most distinguished clergy of the church, and "their clear, full, manly, and workmanlike presentation of the Gospel in the Church won for Catholic truth a fervent acceptance." Among these clergy were the Reverend Drs.

Forbes, Higbee, Seabury, Haight, Wainwright and Odenheimer. Dr. Wainwright afterwards became Bishop of New York, and Dr. Odenheimer Bishop of New Jersey.

At a meeting of the Vestry in 1843, Mr. John Potter was appointed as a committee of one to secure the erection of a parsonage, and was authorized by resolution to borrow for the purpose any sum not exceeding five thousand dollars, and to secure the payment of the same by mortgage on the premises. Mr. Potter proceeded at once with the building of the rectory, but borrowed only from his own purse, and not hoping to receive again. Says the Bishop's Journal:

"The generous heart, whose promptings from the Lord led to the planting of this church, is more devoted now than ever to its interests; and within the year has erected a parsonage house inferior to none that I have seen in all the land. This is a wise and skillful liberality. Princeton is no ordinary place. There is no point in the whole country where the just influence of the church will tell with such effect; as there is no point at which, to tell it all, it is more needful that the system stand out clear and full in its integrity and beauty."

The gift of the Rectory was soon followed by the liberal benefaction by which the church was endowed. At the Vestry meeting in September, 1844, a communication was received from Mr. John Potter, stating that he, James Potter, Robert Field Stockton and Thomas Fuller Potter had subscribed the sum of ten thousand dollars as a permanent fund toward the maintenance of Trinity Parish, Princeton, so long as it continues a Protestant Episcopal Church and no other: the capital sum to be left entire and the interest to be applied to the support of the church.

With respect to this endowment, Bishop Doane uses the following words:

"John Potter, Esq., besides other liberal gifts to this parish, has recently presented it with a noble parsonage house and grounds, and endowed it in the sum of ten thousand dollars. Why are there not more of our rich men who thus fulfil their stewardship for Christ? Surely they do not remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' Surely it is better to see the Lord's work spread with living gifts, twice blessed, than merely to leave that to the church which we can use no more. I cannot refrain from adding in this connection the apt words of Lord Bacon: 'Defer not charities until death, for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own.'"

The minutes of the Vestry contain the following communication relating to this endowment:

“Communication from Mr. John Potter read by Capt. Stockton,

“The Subscribers under the blessings of Almighty God and His Divine Providence (viz: John Potter, James Potter, Robert Field Stockton, and Thomas Fuller Potter) have been desirous to promote the fiscal concerns of the Protestant Episcopal Church at Princeton, New Jersey, incorporated under the name and title of Trinity Church and as it seemed necessary to raise a permanent fund towards the maintenance of said Church whilst it continues as a *Protestant Episcopal Church* and no other: we have subscribed to said permanent fund, *Ten thousand dollars* the interest on which as received half yearly to go for this purpose, but the capital sum of Ten thousand dollars to be left entire, to be invested and reinvested in some secure stock forever under the direction of the Vestry and Wardens, and their successors in office duly appointed thereafter according to the tenure of this endowment.

“But should in after time, this Church become sectarian in doctrine, and separate and different from the *Protestant Episcopal Church* of the United States, as now established, then in that case this subscribed fund of Ten thousand dollars so endowed as a permanent fund shall be forfeited and given up forever after and the capital sum thus subscribed, shall wholly and altogether revert back to the subscribers in equal portions their heirs, executors or assigns forever after.

“The fund now subscribed, is placed in Ten bonds of One-thousand dollars each of the joint capital of Delaware and Raritan Canal and Camden and Amboy Rail Road and Transportation Companies, payable in the year of our Lord One thousand eight hundred and sixty-four, interest at six per cent per annum half yearly viz: Half on the first of March and half on the first of September in each year by half yearly *Coupons* attached thereto.”

Also the following Preamble and Resolutions of the Vestry:

“*Whereas* John Potter, James Potter, Robert F. Stockton and Thomas F. Potter, did by an instrument in writing under their hands, bearing date the second day of September in the year of our Lord One thousand eight hundred and forty-four subscribe the sum of *Ten thousand dollars* as a *Permanent Fund*, the interest of which is to be applied half yearly to the maintenance and support of *Trinity Church* in the Borough of Princeton in the State of New Jersey, as long as the same shall continue to be a *Protestant Episcopal Church* now therefore:

“Resolved that the Wardens and Vestry of Trinity Church Princeton, do hereby gratefully accept the liberal endowment which has been thus generously made, and that in consideration thereof the said John Potter, James Potter, Robert F. Stockton and Thomas F. Potter be and they are hereby exempted and discharged from all contributions and assessments that may at any time hereafter be levied or made for the support and maintenance of said Church and that the *Pews* now occupied by the said donors respectively, to wit—*Pew* No. 1, occupied by John Potter, *Pews* No. 2 and 3 occupied by Robert F. Stockton, *Pew* No. 4, occupied by James Potter and *Pew* No.



27, occupied by Thomas Potter, be and the same are hereby appropriated exclusively to the use and enjoyment of the said *donors* respectively their heirs and assigns forever, free and discharged from the payment of all rents or assessments whatever."

CHAPTER II  
FROM 1844 TO 1866

At a Vestry meeting held in August, 1844, it was unanimously resolved:

"That the Rev. Gordon Winslow of Tompkinsville New York be invited to the vacant Rectorship of this Church with a yearly salary of One Thousand Dollars, and the use of the Parsonage House."

A copy of this resolution, together with a letter of invitation, was sent to Mr. Winslow: but after careful consideration he courteously "declined the proposals which the kind favor of the Vestry had preferred." A similar invitation was then given to the Rev. Mr. Yarnall of Philadelphia, but he also felt obliged to remain at the post of duty where he had been placed, and so to decline the call of the Vestry. He says in his letter: "I am fully aware of the many personal advantages which a residence in Princeton would afford—but I do not see how I could with honor leave my present parish, after so short a settlement in it."

Soon after, the Vestry called

THE REV. ANDREW BELL PATERSON, D.D.,

to the Rectorship of the Parish, and he made known to them his willingness to accept the office, and was soon settled in the discharge of its duties. He was instituted by Bishop Doane on December 2 in the year 1844.

To the fulfillment of his office Dr. Paterson brought many excellent gifts, and the Parish work in all its branches prospered in his hands. He was *persona grata* to the people generally, and easily won the confidence of the young. During his rectorship, special mention was made in the Convention Journals of the attendance of the students upon the services of the Church. "I was glad," says the Bishop of the Diocese, "to see at the service here several of my young sons in the church who are students of Princeton College. The neighborhood of this flourishing institution gives a peculiar interest to the pastoral care of Trinity Church, and I am glad to know that the parsonage is made a pleasant home to the young churchmen of the college."

Some years ago, Bishop Littlejohn, of Long Island, while sitting in the study of the Rector, pointed out the shelf from which Dr. Paterson took the book which first turned his attention to the claims of the

Episcopal Church; and he made grateful acknowledgment of the influence which Dr. Paterson had exerted on his character, and course of life.

The recollection of the efficient work done by Dr. Paterson and his most amiable and cultured wife still lingers in the Parish, and, though "they rest from their labours, their works do follow them." A considerable impetus was given to the work of the Parish School during the incumbency of Dr. Paterson. The basement of the church became too strait for it, and a movement was set on foot to erect a suitable building for the school. Mr. Richard Stockton offered an eligible lot for the building, and soon after, by the munificence of four gentlemen, and chiefly by that of Mr. James Potter, the school house was erected, at the cost of thirty-five hundred dollars. In the tower of the building the congregation placed a bell of twelve hundred weight. The school was supported by a fund of five hundred dollars, subscribed mostly by the congregation. A free Parish school for colored children was also opened, and a teacher supported at a salary of one hundred dollars.

It was during Dr. Paterson's incumbency that Mr. John Potter presented to the Parish a plot of ground of considerable size, adjoining the church, to be used as a public cemetery. Mr. Potter had greatly desired that the Parish should have its own burial ground, and that the privilege of its use should not be restricted to the families on the Parish list. At a meeting on July 6th, 1846, Mr. Potter sent a lengthy communication on the subject to the Vestry of the church, and on motion of Richard S. Field, Esq., it was resolved: "That the lot adjoining the church offered by John Potter Esqr be very gratefully accepted." A year later, at another meeting, the following communication from the Borough Council of Princeton was laid before the Vestry:

"Rev. A. B. Paterson

"Dear Sir

"I am directed by the Borough Council to notify the Wardens and Vestry of Trinity Church through you their Rector, that a complaint from Daniel Bowne has been laid before them, detailing the injury he has received from an appropriation of a part of the church lot as a burial ground, and praying relief that it may not in future be used as such. The Council, in answer to the petition have adjourned to meet on Monday 23d inst at 3 o'clock p. m. to hear the petitioner, at which time and place the Wardens and Vestry will also be heard if it is their pleasure to appear.

"ABM. STRYKER

"Clerk of Council."

Accompanying this notice was a letter from John F. Hageman, attorney for Daniel Boone, which was also read to the Vestry: Whereupon

"On motion of R. S. Field Esq. it was resolved That the Vestry reconvey to John Potter Esq. the lot of land presented by him

for a cemetery, and that a committee of three be appointed with full powers to treat with the Common Council concerning the same. Mess R. S. Field, Charles Olden and L. P. Smith were appointed said committee."

In consequence of this action, Mr. Potter abandoned the project of a public burying ground connected with the church, and contented himself with reserving a portion of the lot intended for this purpose for the interment of his own family. This adjoins the chancel of the present church, and in it Mr. Potter and a number of his descendants and kindred have been laid to rest.

Another action of the Vestry during the Rectorship of Dr. Paterson was the sale and conveyance to R. S. Field, Esq., of the triangular lot on which the stone building on Mercer Street, at the head of Alexander Street, now stands. This building was erected by R. S. Field, Esq., for the accommodation of the professors of the Law Department of Princeton College: and after the discontinuance of the Law School in 1855, it was used for the offices of the Camden and Amboy Joint Companies. Later on it was the seat of the first of the University clubs—Ivy Hall—and from it the whole club system of the University took its rise. It is now the seat of a library maintained by the ladies of Princeton. The lot and building have recently come into the possession of the Parish.

In his Convention Report for the year 1849 Dr. Paterson mentions an event which he deeply mourns. "In the past year" (1849), he says, "John Potter has been gathered to his fathers. To him, humanly speaking, the Church in this place owes its existence. His offerings to God for its benefit and prosperity were large and numerous. His last gift was a new organ, which he ordered a few weeks before his death, but whose sweet sounds he was not permitted to hear. His wife, Mrs. Catherine Potter, had been called to her rest a little less than a year before." One other death during Dr. Paterson's rectorship must be mentioned, viz., that of Mrs. Sarah Jones Potter, wife of Mr. James Potter, who fell on sleep June 4th, 1847. She left an inheritance of righteousness to her children, and they arise and call her blessed.

Dr. Paterson resigned the rectorship of the Parish on the 6th of October, 1851. On May 3 of the following year it was given into the hands of

THE REV. JOSHUA PETERKIN,

of the Diocese of Virginia. After his acceptance of the call the Vestry appropriated \$500 to defray the expenses of his removal to the Parish. His ministry in Princeton was brief, lasting less than three years. Few records are left us of the parochial events of this period, but the remembrance of Dr. Peterkin's gentle Christian character and faithful

Christian work will not easily be effaced from the memory of some who are here to-day. The most excellent Bishop of West Virginia, the Rev. George W. Peterkin, D.D., is his son, and it is interesting to know that he was once an inmate of the present Rectory. At the resignation of the father the Vestry passed the following resolutions:

"Resolved—That it is with the deepest regret that we have received the communication of the Reverend Joshua Peterkin tendering his resignation of the Rectorship of this Parish.

"Resolved—That reluctant as we are to part with our beloved Rector, yet the reasons which he assigns in his letter of resignation are of such a nature that we do not feel at liberty to decline the acceptance of it.

"Resolved—That we desire to express in the strongest terms our deep sense of the zeal and faithfulness with which he has discharged his ministerial duties during his connection with this Parish—of the success with which his labours have been attended—of the purity and truth of the doctrines which he has uniformly taught—and of the beautiful consistency of his life and conduct."

At the fiftieth anniversary of the foundation of the Parish the Rector stated that he had received a letter from the Rev. Dr. Peterkin regretting his inability to be with us, and conveying the assurance of his continued interest in our welfare. He says: "I retain the most sincere affection for the members of Trinity Church, Princeton. Many, indeed, whom I loved, are no longer there; but I pray that God's richest blessing may rest upon those that remain, and upon you, my dear brother, their pastor and guide."

May we not suppose that among those "no longer here," whom this true shepherd had in his mind, are the esteemed parishioners who died while he was tending the flock, and whose mortal bodies he committed to the ground?

Among these we find the names of Mrs. Mary Field, the wife of the Hon. Richard S. Field, who died September 6, 1852. Mrs. Field was confirmed in the first years of the rectorship of Dr. Hare, and was devotedly attached to the church throughout her life. The following notice of her, from the pen of the Rev. Dr. Charles Hodge, appeared in the Princeton paper, along with the announcement of her death:

"In recording the death of this lovely and excellent woman words fail to express the feelings of grief with which our whole community are overwhelmed by this distressing bereavement. As wife, mother, friend, in every relation of life, her virtues and devotion were of the most exemplary character. Possessed of a vigorous mind, a warm and affectionate heart, and of the most elevated principles and sentiments of Christianity, she was always doing good to her fellow-beings, and exhibited in all her relations to society that charity, disinterestedness and sense of future accountability which rendered the close of her existence one of triumph in the doctrines and principles she had

professed and acted on through life. To the large circle of her relatives and friends, her loss is irreparable. The poor and afflicted in our borough (in the alleviation of whose wants and sufferings she was always so prompt and efficient) will indeed lose in her a friend and benefactor. But their loss is her gain, for she has gone to reap the rich reward of those, who have in their life fought the good fight, who have kept the faith, and for whom the rich promises of the gospel will assuredly be fulfilled in another and a better world."

Another death in Dr. Peterkin's time was that of Mr. Thomas Fuller Potter, the youngest son of Mr. John Potter, and like his father, a steadfast friend and generous benefactor of the Parish. He died at Prospect, the princely family seat, on September 27, 1853.

At the same Vestry meeting which acted on the resignation of Doctor Peterkin,

THE REV. WM. D. HANSON,

of the Diocese of Virginia, was elected Rector of the Parish and Mr. Richard Stockton was authorized to write to the gentleman, and request his acceptance of the office.

Mr. Stockton received the following reply :

"University of Va  
"Feb 14th 1855

"Richard Stockton Esqr

"My dear Sir

"The design of Providence seems plain that Princeton shall be the field of my future labors. With some trepidation on several accounts, I shall enter upon my work there; but I look for indulgence, sympathy and cooperation from those who are to be my people, and for the guidance and blessing of heaven. There are many pleasant associations now connecting me with Princeton, which I trust will in time become greatly strengthened and multiplied. It will be a relief to me to know, that by your transient supplies from Philadelphia and elsewhere you will not suffer from my unavoidable lack of service. Please lay this letter before your Vestry, and believe me,

"Your friend & servant,

"W. D. Hanson."

Mr. Hanson did not reach Princeton till late in March; and at a Vestry meeting on the 24th of that month, it was resolved "that two of the Vestrymen be appointed to act at the ceremony of his institution. Messrs. Charles Stedman and Richard Stockton were designated for this duty. The parochial reports during Mr. Hanson's rectorship add little of interest to the Parish annals. They are simply a record of quiet, faithful work and of steady, solid growth. It often happens that events which are of the greatest importance to the writer of Church History are, in reality, of the least importance to the progress of the Kingdom. The occurrences which strike his eye may indeed be of the

nature of impediments to progress, which is carried on in spite of, rather than in consequence of the events which fill his page. And so the record which a Pastor may most desire for his work may be that the Kingdom in his day "came not with observation."—"The seed sprang up secretly, and grew day and night, he knows not how."

Among the deaths occurring during Mr. Hanson's rectorship was that of Mrs. Caroline Bayard Stockton, the wife of Mr. Richard Stockton, whose name was added to our Parish diptychs March 25, 1859, and that of Mrs. Caroline Craig, whose Christian character, moulded by the influence of the Church, is still spoken of by those who knew her.

Mr. Hanson resigned the Rectorship on September 7, 1859. His letter of resignation is as follows:

"To the Vestry of Trinity Church.

"Gentlemen

"Following as I trust the leading of Providence, I hereby tender my resignation of this Parish to take effect the first of October next. With many thanks for your uniform kindness to me and mine; and with the prayer that God will soon send you, for your Minister, a man after his own heart, I remain

Faithfully yours,

"WM. D. HANSON.

The Vestry held a meeting on the same day and appointed Messrs. R. S. Field and James Potter to express in resolutions the feelings of the Vestry in parting with the Rector. Mr. Field reported the following, which were unanimously adopted:

"Resolved—That we cannot regard without emotion the severance of the ties which have for some years bound us to our beloved Rector.

"Resolved—That the Rev. Mr. Hanson, by the ability, zeal and fidelity with which he has during the whole period of his connexion with the Parish, discharged his sacred functions—by his pure and blameless life—by his modest and unobtrusive character—by his prudence—by his piety—by his devotion to duty, and by the frank but inoffensive manner in which he has always given utterance to his sentiments—has won in the highest degree, our confidence and love, and has furnished an example worthy the imitation of all Christian Pastors.

"Resolved—That to the new and more extensive field of labor, to which in the Providence of God, he is about to be transferred, our warmest wishes for the health and happiness of himself and family attend him; and our earnest prayer is, that his usefulness may be commensurate with his desire to do good."

The rectorship of the Parish was next committed into the hands of

THE REV. WM. ARMSTRONG DOD, D.D.,

who was called by the Vestry on November 29, 1859, and instituted

by Bishop Odenheimer on the 10th of May, 1861. Dr. Dod was sometime Lecturer on Architecture in Princeton College, and for several years was pastor of the Second Presbyterian Church of the Borough. He determined to seek the ministry of the Episcopal Church, and after receiving orders, gave the Parish the benefit of his services till failing health obliged him to resign his rectorship. His wife was the oldest daughter of Commodore Robert F. Stockton, and he lived, while Rector, in the house built by the Commodore for his daughter, and now owned and occupied by the Hon. Grover Cleveland.

Dr. Dod brought to his work a wide and thorough culture, a ripe Christian experience, and an ardent love for the church at whose altars, in middle life, he began to serve. During his rectorship parochial activity in various directions was considerably stimulated, and the records show a steady increase in the offerings of the Parish, and in the number of the communicants. With the efficient aid of the Rev. William J. Andrews, sometime an assistant in the Parish, a Sunday School and Sunday night service were sustained at Princeton Basin, which was then the seat of a much more numerous population than at present. A week-day school was also started, but was afterwards abandoned, owing to the decline of the neighborhood, in consequence of the removal of the depot and the cessation of the traffic which this occasioned.

Trinity Church, Rocky Hill, with one hundred sittings, all free, was also built and consecrated during this rectorship, and after the first of August, 1864, the whole time of the Rev. Mr. Andrews was devoted to its care. This Church was built by Mr. Henry A. Stone, who died in France, May 14, 1873. The tablets on its chancel walls are from old St. John's Church, Clifton, Staten Island. The marble font is the gift of Mr. and Mrs. Birdsall Cornell, of New York, and commemorates a loved daughter buried with her Lord in Baptism, and awaiting in the grave the likeness of His resurrection.

The time of Dr. Dod's ministry was coincident with that of our Civil War, and he had to contend not only with the general unsettlement and distraction of the times, but also with serious diminution in the working force of the congregation occasioned by detention in their Southern homes of some of the most active and influential of his parishioners. It was during this period of non-intercourse between the North and the South that the Parish lost one of its truest friends and most liberal supporters in the death of Mr. James Potter, who departed this life on January 25, 1862. His name is commemorated on a tablet in the Church. May the good Lord "remember him concerning all his generous work, and wipe not out the good deeds which he has done for the House of God and for the offices thereof."

Soon after his decease the children of Mr. Potter, meeting at the North,



expressed their desire, in his behalf, to pay over to the church the sum of \$5,000 to be held in trust for its use. The Vestry in response to this offer resolved "That we will thankfully receive the sum, and ever maintain a grateful remembrance of the memory of Mr. Potter, who, most liberal in life, has in death been equally generous." As Mr. Potter had always been deeply interested in the Parish School, it also resolved "That \$150 of the interest accruing from this fund be appropriated yearly to the income of the Parish School teacher." And it was further resolved "That the \$5,000 above mentioned, shall be considered an offset to any claim of like amount which may be left this Church by the will of Mr. Potter, or to any claim held against his estate by the treasurer."

During his rectorship Dr. Dod also sustained the loss of Mrs. Harriet Maria Stockton, of whose helpful influence in the first years of the Parish we have before spoken. Faithful to the end, she died in the spring of the year 1862. A little later the Parish household was again stricken by the removal of the Hon. John R. Thomson, who had been associated with the Parish from its foundation, and who had always shown much interest in its welfare. During his intervals of rest from the duties of the Senate Chamber he regularly attended the services of the Church, and he died with the solace of its ministrations on the twelfth of September, 1862. The words upon his tomb describe his character: "A sound statesman, a pure patriot, an ardent upholder of the constitution of his country, a faithful friend and an humble Christian."

In the year 1859 a combined effort was made in the Diocese to raise a fund the income of which should be applied to the support of its Bishop. To this "Episcopal Fund" our Parish contributed the amount of \$6,600: a sum sufficient to relieve the Parish from all Convention assessments for the Bishop's maintenance.

At the division of the Diocese which occurred in the year 1874 the Episcopal Fund was divided between the two jurisdictions formed within the limits of the State. Three Bishops have held office in the Diocese of New Jersey within the period covered by these Records. Bishop Doane was consecrated on October 31, 1832—less than a year before the formation of this Parish—and he died on April 27, 1859. He was succeeded by the Rev. Wm. Henry Odenheimer, D.D., who was consecrated on October 13, 1859, and died on August 14, 1879. When the Diocese was divided Bishop Odenheimer elected as his jurisdiction the new Diocese, afterwards named the Diocese of Newark, which he served faithfully for about five years. On his resignation of the charge of the old Diocese in 1874, the Rev. John Scarborough, D.D., was elected as his successor, and was consecrated Bishop in St. Mary's Church, Burlington, N. J., on February 2, 1875. For thirty-three years Bishop Scarborough has devoted himself with untiring energy

to the interests of the Diocese, and we sincerely hope it may have the benefit of his abundant labors many years more.

Owing to failing health, Dr. Dod felt obliged to resign the rectorship of the Parish in Lent 1866. He continued to reside in Princeton until the last step in his decline and until his darkness was lightened and he was exalted to the regions of eternal day. Many will recall the solemn service with which we bore him to his grave; and many, I am sure, often visit the hallowed spot where all that is mortal of their beloved Pastor sleeps in peace till life's eventide be passed.

CHAPTER III  
FROM 1866 TO 1883

The present Rectorship, that of the Rev. Alfred B. Baker, D.D., began on Easter Day, 1866. On coming to Princeton, almost the first thing that struck the Rector's eye was the blackened ruin of the Rectory, which had just been destroyed by an accidental fire. Through the generosity of Mrs. Sarah J. Potter this waste was at once repaired. The Rectory was rebuilt, and made in all respects as good as new. Soon after his settlement in the Parish the Rector was called upon to bury its Senior Warden, Mr. William L. Rodgers, who died peacefully in his residence in Princeton and was interred in the churchyard in Bordentown, N. J. Mr. Rodgers had been identified for many years with the interests of the Parish, and had been a most faithful attendant at its services. His venerable form was much missed by the congregation long after his entrance into rest. The following minute was adopted by the Vestry at his death:

"WHEREAS, It has pleased our Heavenly Father to give to our late associate, William L. Rodgers, rest from his labors; therefore

*"Resolved,* That, while we bow in submission to the will of God, we must still mourn that we have lost one who had been for so many years a member of this body; and that the Church has been deprived of a friend who has always taken a deep interest in its welfare, and whose Christian duties have always been performed with such fidelity and zeal.

*"Resolved,* That while we tender to his bereaved wife and family our warmest sympathies, we cannot but feel that he has been gathered to his rest at a good old age, in the comfort of a reasonable, religious and holy hope, and in perfect charity with the world."

Another honored name was soon added to the death roll of the Parish. In the fall of 1866 Commodore R. F. Stockton was gathered to his fathers and was buried in the family plot in the Princeton Cemetery. He died in Morven, the old family mansion, surrounded by his stricken children and the sorrowing dependents of his ancient home. Widely known and respected throughout the land, his death was not more a private grief than a public loss. Many distinguished personages from this and other States were gathered at his bier, and attested thus the sincerity of the public mourning. But it was in Princeton that his death was most deeply felt. When alluding to it on the following Sunday I well remember how the emotion of the congregation evinced the general feeling of bereavement. There was mourning here, not

only for the honored citizen, but also for the generous and open-hearted friend. When the husband, or the houseband, goes, the house itself will often drop apart; and the removal of the numerous children of this family left a vacancy in the Parish and the Borough which never can be filled. One of the sons, Mr. Richard Stockton, continued to reside in Princeton until his death, and one of his grandsons, Bayard Stockton, the present Junior Warden of the Parish, now resides in Morven, the old family seat.

On Tuesday in Easter week Mr. James Dundas Lippincott, of Philadelphia, was married to Miss Alice Potter, youngest daughter of Thomas Fuller Potter, of Princeton, N. J. The marriage was performed at "Prospect" by Bishop Wm. Henry Odenheimer, assisted by the Rector. The nuptial ceremony and feast will be remembered by some of the older members of the Parish, and it is here referred to because it was an occasion which began a new chapter in the history of the Parish. The bride on her wedding day started the building fund of a new church by a gift of ten thousand dollars. This was formally presented to the Vestry a few weeks later.

It was cheering to the heart of the young Rector that in a Confirmation held in the first year of his settlement, there should have been one whose friendly spirit and strength of character marked him out for a support on which the Minister in his inexperience might securely lean. Mr. Joseph H. Bruere and his wife Mary Russell Bruere were among the first to be confirmed. Mr. Bruere soon became a Vestryman, and for long years has been the honored Senior Warden of the Parish; and even though he enter protest, the writer must be allowed to say that he has more than fulfilled the promise of that early day. For more than forty years both Rector and people have relied upon his sound judgment, his wisdom in council, his readiness to help in times of need, and have never known the support to fail. Five years later his home at Stony Brook was darkened by the shadow of a great domestic sorrow. Mrs. Bruère, after a lingering illness, was taken from the family circle and added to the fellowship of "the happy land of perfect rest above." She died at the age of thirty-five, leaving a daughter who bore her name to cheer the darkened dwelling and comfort the bereaved and lonely heart. Many will recall Mrs. Bruere's brightness of spirit, sweetness of manner, and withal her simple and unaffected piety. Among the Rector's pleasing memories is the recollection of the interest she took in furnishing the Rectory before his marriage, and of the cordial and oft-repeated hospitality extended to his family afterwards. But Heaven had early marked her for its own, and soon she "was not, for God took her." Her daughter was married in the year 1884 to Professor Frederick N. Willson, of the University, and in 1893 she joined her mother in the better land.

## THE NEW CHURCH

In our narrative, we are now brought to the events of the time in which even some of the younger among us have lived and moved. Fidelity to history will oblige me to make mention of the names of some who possibly may shrink from public mention. But the chronicler of the City of God must be true to facts and for the edification of the coming generations must make record of good deeds, over which the humility of the doer would have drawn the veil of silence. Time, which changes everything it touches, had now begun to make its mark upon the building in which our fathers worshipped. It was in need of alteration and repair, and the congregation had to meet the question whether it were better to restore the old structure, or to replace it by another more fully suited to its needs. The opinion that the latter was the wiser course was generally entertained. Some, indeed, to whom the old building was endeared by long association, found it difficult to support this view. But they generously made a sacrifice of their private feeling for the common good, and soon there were none to hinder and many to help on the "making all things new." None so warmly espoused the project of a new church as the descendants of those who had been mainly instrumental in the rearing of the old. A plan for the desired structure was soon prepared by Mr. R. M. Upjohn, the gifted church architect, of New York, who was aided in his work by the suggestions of the Rev. Dr. John Henry Hopkins. At a meeting on June 19, 1867, the plan was submitted to the Vestry, with the accompanying letter :

*To the Rector, Wardens and Vestrymen of Trinity Church,  
Princeton:*

GENTLEMEN—I send you the plan of the new church building proposed to be erected in the place of the present one. If the plan is satisfactory to you, and you deem it advisable to make the change in accordance with it, I will subscribe for this purpose ten bonds of the Camden and Amboy R. R. Co. of one thousand dollars each.

Yours truly,

(Signed) ALICE POTTER.

To this most generous proposition the Vestry, in resolutions offered by Mr. Richard Stockton, made the following response :

*Resolved*, That the officers of Trinity Church, Princeton, New Jersey, hereby gratefully accept the trust in manner and form offered in the above letter from Miss Alice Potter, with the reservation that the Rector, Wardens and Vestry may modify the plan of the building if the persons contributing two-thirds of the fund shall agree to such modification.

*Resolved*, That Richard Stockton and Francis Stevens Conover be and are hereby appointed trustees of said fund, with full power to receive, invest and re-invest all funds

which may be contributed for the purpose of erecting the new church building in the place of the present building; and that the said trustees report to the Rector, Wardens and Vestry whenever the fund is sufficiently increased to authorize contract for the new building to be made; and be it further

*Resolved*, That it is especially satisfactory to this corporation to record that this donation, together with other large donations which it has received, are free-will unsolicited offerings from those who love the Lord Jesus Christ and seek to adorn the place where He has promised to be present to direct and bless His Church, and we trust the new walls may be erected for His honor and filled with His glory."

This building fund thus started was soon increased by another subscription of five thousand dollars by Mrs. Richard S. Conover; and with this solid basis of encouragement, the hope was entertained that the good work would not be very long delayed. In an address to the congregation the Rector endeavored to enlist the interest of all, and proposed a plan by which both the young and the old might have the satisfaction of contributing something to the building fund. His suggestions were adopted by a number of the congregation, and generous subscriptions were made by Mr. Joseph Olden, Mr. Joseph H. Bruere, Mr. Richard S. Conover, Mr. F. S. Conover, Mrs. Sarah J. Potter, Mrs. G. F. Emmons and others. But as the pledged amount was not yet sufficient for the need, the Rector and Mr. R. S. Conover were designated by the Vestry as a committee to devise some plan by which the lack might be supplied. The committee determined to invite the congregation to make pledges for the purpose, extending through the space of five years, and payable in annual installments. A circular, explanatory of the plan and containing the proposed pledge was generally distributed, and the committee soon had the happiness of reporting to the Vestry that the members of the congregation had quite generally responded to their appeal. The circular was as follows:

THE RECTOR, WARDENS AND VESTRY  
OF TRINITY CHURCH, PRINCETON:  
TO ALL THE MEMBERS THEREOF:  
GREETING!

It is doubtless known to you that a project has been set on foot to provide a more comfortable and commodious House of Worship than we now possess.

We are equally unwilling to annoy you, by application for subscription to the Building Fund, or to deprive you who may deem it a privilege to contribute, from the opportunity of helping on the work, which, by the will of God, may prove a blessing to ourselves, and our posterity. We have determined, therefore, in order that every one may "do according as he is disposed in his heart," to send every member of the congregation the enclosed Pledge which is to be filled up with the name of the person who contributes and the amount he desires to give.

Inasmuch as it is supposed that many would prefer giving a small sum annually, to a larger one at once, it has been deemed advisable to extend the time to five years.

If the sum of ten dollars per annum were pledged by every adult member of the Parish, for five years, then this amount, added to what has been already given, would justify the Vestry in an early undertaking of the work.

While it is not expected that all will give so much, it is hoped that many will give more.

The amount pledged by each person will be known only to the Committee.

If any person should prefer to give the whole amount of his subscription at any time during the five years, the Pledge will be returned to him.

Knowing that "except the Lord build the house, their labor is but lost that build it," we ask the prayers of all the members of the Parish, that we may be prospered in the work.

By order of the Vestry. { Rev. A. B. BAKER Rector  
R. S. CONOVER  
Committee.

We also enclose a note, which, when filled up and signed, please send by mail to Rev. A. B. Baker, Princeton, or leave it at the Rectory.

Please return answer by February 15th, if possible.  
Princeton, February 1st, 1868.

At a meeting of the Vestry, on October 21, 1867, a building committee, consisting of Mr. R. S. Conover, Mr. Henry Leard and Mr. Joseph Olden, was appointed and endowed with all the powers necessary to carry out the plans proposed. During the ensuing winter preparations for building were pushed on with vigor. Early in the spring the work was actually begun. At a Vestry meeting on March 30, 1868, it was resolved "That in the opinion of the Rector, Church Wardens and Vestrymen the funds now in the hands of the trustees are sufficient to warrant the commencement of the work; and that they consider the Building Committee justified in proceeding with it. At this meeting Mr. James Olden asked to be relieved from serving on the Building Committee and Mr. Joseph H. Bruere was appointed in his place. The old church was demolished and removed, the foundations of the new structure were securely laid and by the Fourth of July 1868, were sufficiently advanced for the laying of the corner-stone. In the selection of this date respect was had to ancient associations. It was on the same national holiday, thirty-five years before, that the corner-stone of the first edifice had been laid; and now, as then, the ceremony was performed in the presence of a numerous concourse of citizens. Bishop Odenheimer presided over the occasion. At 1 o'clock p. m. the Wardens and the Vestrymen, the Rector, the Bishop and a number of attending clergy formed in procession at the Rectory and moved to the ground where

the congregation was waiting. After prayers by the Bishop, the Rector gave a brief account of the history of the Parish, and stated that there had been prepared for deposit in the corner-stone a Bible and Book of Common Prayer; a Parchment Roll containing extracts from the Records of the Parish from its foundation to the present date; a paper on which the names of the Wardens and Vestrymen, the Architect and the Building Committee were engrossed; the Roll of Communicants and a list of contributors to the New Church fund. The deposit of the box containing these documents was made by Mrs. J. Dundas Lippincott, a ceremony the recollection of which will not easily be effaced from the memory of those who witnessed it. After the stone was placed in position on the northeast corner of the building, the Bishop made a short but eloquent address, the choir sang the "Gloria in Excelsis," the Bishop pronounced the Benediction, and the congregation dispersed.

In alluding to the occasion in his Convention address, the Bishop used the following words: "It was with peculiar satisfaction that on the Fourth of July, 1868, I laid the corner-stone of the new Trinity Church, Princeton. The old building was taken down by the descendants of those who had erected it, and who, emulating the liberality of their fathers, had contributed generously of their means for the erection of the present building. It is designed to be in all respects worthy of the holy purposes to which it is to be consecrated, and worthy of the venerable place in which it is to be erected. I cannot withhold the grateful record that two daughters of the Church started the subscription to the new Church—one with the sum of ten thousand dollars, the other with five thousand. God bless those noble-hearted disciples of Jesus, and all who by their gifts and prayers have aided in the good work of erecting a House of God."

The rearing of "the House" steadily proceeded from this date. It took nearly two years to build it, during which time the parochial services were held in the school-room. That the Church was finished and ready for consecration in the spring of 1870 was largely due to the energy and perseverance of Mr. Richard S. Conover, the chairman of the Building Committee, who gave the work his untiring attention and his unstinted aid. It was ordered by Providence that two of those who participated in the laying of the corner-stone should not survive the interval between that occasion and the consecration. The first to depart this life was Captain Edmund Veyer, who died in August, 1869. After his remains were committed to the ground, the Vestry, of which he died a member, passed appropriate resolutions, in which they expressed their own feeling of bereavement and tendered their sympathy to his afflicted family. The next to disappear from our midst was the Hon. Richard Stockton Field, who was one of the most dis-



tinguished of our citizens and the last of the group of illustrious men who were interested in the foundation of the Parish. From its inception Judge Field had heartily favored the new church project; and when it was undertaken he enlarged the church yard by the gift of a strip of land in order that the proportions of the new Building might be more advantageously displayed. He was not permitted however to see the completion of the church. A little before the time set apart for its consecration, he followed the generation of his fathers, and was carried in solemn service to the city of the dead. Eminent in jurisprudence, renowned in letters, admired in the social circles which his talents and culture had so conspicuously adorned, the death of Judge Field was a loss which was felt far beyond the limits of Princeton, or the bounds of his native State.

#### CONSECRATION OF NEW CHURCH.

The new church completed to the base of the tower was consecrated on Tuesday in Whitsun Week, June 7, 1870. The Vestry had previously sent to the Bishop the following preamble and resolutions:

At a meeting of the Rector, Church Wardens and Vestrymen of Trinity Parish, Princeton, held on May 16th, 1870, the following Preamble and Resolutions being offered by the Senior Warden and seconded by the Junior Warden, were unanimously adopted:

Whereas the Church Building recently erected by the Congregation of the Parish, is so far finished as to be ready for the due Celebration of Divine Service, and is free from pecuniary embarrassment, therefore:

Resolved, that we, the Rector, Church Wardens and Vestrymen, respectfully request the Bishop to consecrate the same at an early day.

Resolved that the Rector be requested to communicate with the Bishop, respecting the time of holding the Consecration Service.

Resolved, that the secretary of the Corporation be requested to send a Copy of these resolutions to the Bishop.

Invitations had also been sent to the Clergy of the Diocese, and the absent friends of the Parish, many of whom were present and united with the congregation in giving thanks for the blessings of the day.

The procession formed in the Parish School Room, and moved up the aisle of the church in the following order: The united choirs of Christ Church, New York City, Christ Church, South Amboy, and Trinity Church, Princeton, under the leadership of Dr. Henry Stephen Cutler, of New York, the visiting Clergy from this and other dioceses, the Wardens and Vestrymen of the Parish, the Rector, and the Bishop of the Diocese. On reaching their proper positions in the

church which had been tastefully decorated by the ladies of the Parish with the flowers of the season, the Bishop read the opening part of the service, and called upon Mr. F. S. Conover to read the instrument of donation by which the church was formally offered and presented to Almighty God. This being done the consecration service was proceeded with—the Bishop preaching the sermon and administering the Holy Communion, with the assistance of the Rector, to a large number of the faithful. May we not say that on that memorable day there was another fulfilling of the prophecy, “The glory of the latter house shall be greater than of the former,” and “In this place will I give peace, saith the Lord of Hosts.”

The church which consists of nave, transepts, central tower, choir and apsidal chancel, is built of Princeton stone in the pointed Gothic style, and is much admired for its dignity, solidity and beauty.

The Certificate of Consecration is as follows:

#### IN THE NAME OF GOD, AMEN.

WHEREAS, The Rector, Church Wardens, and Vestrymen of Trinity Church, Princeton and State of New Jersey have by an instrument this day presented to me, appointed and devoted a house of Public Worship erected by them in said Place to the worship and service of ALMIGHTY GOD, the FATHER, the SON, and the HOLY GHOST, according to the provisions of the Protestant Episcopal CHURCH in the United States of America, in its Ministry, Doctrines, Liturgy, Rites and Usages; and by a Congregation in Communion with said CHURCH, and in the union with the Convention thereof in the Diocese of

#### NEW JERSEY

AND, WHEREAS, The same RECTOR, CHURCH-WARDENS, and VESTRYMEN have, by the same Instrument, requested me to take their said house of worship under my spiritual jurisdiction as BISHOP of the Diocese of New Jersey, and that of my Successors in Office, and to CONSECRATE it by the name of Trinity Church, Princeton and thereby SEPARATE it from all unhallowed, worldly, and common uses, and solemnly DEDICATE it to the holy purposes above mentioned.

NOW THEREFORE, KNOW ALL MEN BY THESE PRESENTS, that I, WILLIAM H. ODENHEIMER by Divine permission BISHOP of the Diocese of New Jersey, acting under the protection of ALMIGHTY GOD, have on this seventh day of June being in the year of our LORD one thousand eight hundred and seventy taken the above mentioned house of worship under my spiritual jurisdiction as BISHOP aforesaid, and that of my Successors in Office; and in presence of divers of the Clergy, and a Public Congregation therein assembled, and according to the form prescribed by the Protestant Episcopal CHURCH in the United States of America, have CONSECRATED the same by the name of TRINITY CHURCH, PRINCETON, NEW JERSEY.

AND I DO HEREBY PRONOUNCE AND DECLARE, that the said

TRINITY CHURCH is CONSECRATED accordingly, and thereby SEPARATED henceforth from all unhallowed, worldly, and common uses, and DEDICATED to the Worship and Service of ALMIGHTY GOD, the FATHER, the SON and the HOLY GHOST, for reading and preaching His Holy WORD, for celebrating His holy SACRAMENTS, for offering to His glorious Majesty the Sacrifices of Prayer, Praise and Thanksgiving, for blessing His people in His Name, and for the performance of all other Holy Offices, agreeably to the terms of the Covenant of Grace and Salvation in our LORD and SAVIOUR JESUS CHRIST, and according to the provisions of the Protestant Episcopal CHURCH in the United States of America, in its Ministry, Doctrines, Liturgy, Rites, and Usages.

IN TESTIMONY WHEREOF, I have hereunto affixed my SEAL and SIGNATURE in the city of Princeton, on the day and in the year above written, and in the Eleventh year of my Consecration.

W. H. ODENHEIMER, D.D.,  
*Bishop of New Jersey.*

Beside contributing the money necessary for the erection of the Church, the congregation by special gifts provided all things necessary for the interior furnishings and for the orderly performance of divine service. The chancel furniture was the gift of Mrs. Edwin Stevens of Hoboken, N. J. Mrs. Sarah J. Potter presented the lectern and Mrs. Richard Conover the tiles for the chancel floor. At her own expense, Mrs. Sarah J. Potter also procured the carving of the capitals of the piers which support the tower, in the beautiful emblematic forms which are so much admired. To the unremitting efforts of a society of ladies we are indebted for the stone steps of the choir and the Sacramentarium. Our sweet-toned organ was principally the gift of Mr. Richard S. Conover and Mrs. John R. Thomson. The massive font was presented by Mrs. Telfair Hodgson, and commemorates a little daughter who died in Oxford, England, and is buried in the graveyard near the chancel of the Church. "Just touched with Jesus' light, then lost in joys above." One of the chancel windows was given by Mrs. Sarah J. Potter, another by Miss Maria Stockton, and a third by Mrs. Richard S. Conover. These exquisite specimens of the art of staining glass were executed by Wailes and Son of Newcastle-on-Tyne. The stained window in the nave, in memory of Mrs. Caspar Wistar Hodge, was a tribute of parental affection and was given by Mr. Richard B. Post. Surplice, stole and altar service books were presented by Mrs. Joseph Olden and her daughter, Mrs. Frederick W. Stevens. A silver alms-basin, in memory of a loved daughter "not lost but gone before," was given by Dr. and Mrs. Dod. The upholstery of the pews was done without recompense by Mr. Henry C. Haddoway and Mr. Augustus Case. Mrs. Richard S. Cuyler gave an altar cross "to the glory of God," and in memory of as generous and noble a spirit as ever tenanted a mortal shrine—John Hamilton Potter, who died at

Atlanta, Ga., July 26th, 1864. The altar hangings were the gift of one "cunning to work in gold and purple and crimson and blue"—Miss Susan Hall of Muncy, Pa. For several years the children of the Parish devoted their earnings and savings to a window fund, and the beautiful window in the north transept is the result of their long and patient effort. This was made by Cox and Sons of London, England. For the carpet, which before the tiling of the Church covered the nave and transept aisles, we were mainly indebted to Miss Annis T. Field and Miss Caroline Salomon. Altar linen was provided by Miss M. A. Graham, and was afterwards renewed by Mrs. J. Dundas Lippincott. Still later a complete set of coverings for the sacred vessels, beautifully embroidered, was given by the three children of Mrs. R. S. Cuyler of Baltimore, Md. The laying out of the Church grounds was done by Mr. Edward Noice. There were yet other gifts of which I make no record, but which are yet written in the Book of God's Remembrance. Thus through the liberality of the friends of the Church, everything which could promote the convenience or contribute to the beauty of public worship was freely given, and nothing was left for heart to desire.

Soon after the consecration of the Church week-day services and weekly communion were established, and after a short period of probation the choir of boys and men were properly vested in accordance with the desire of a large majority of the Parishioners. In the matter of the conduct of Divine Service, the congregation had learned to distinguish between restoration and innovation and had been governed by the wisdom which prompted Lord Bacon to say, "time so maketh round that a forward retention of custom is as turbulent a thing as an innovation." This is a lesson which the unthinking are slow to learn. In remarking upon this observation of Lord Bacon Archbishop Whately says, "To reject the religious practices and doctrines that have crept in, little by little, since the days of the Apostles, and thus to restore Christianity to what it was under them appears to the unthinking to be forsaking the old religion and bringing in a new. It is in truth, however, only a restoration of things to their original state." The Christian world would be much benefitted, if this principle were generally recognized; if all, would "stand in the way and see and ask for the old paths where is the good way and walk therein."

As already said it was in the minds of the founders of our Church to provide a burial place for the use of the congregation and a parcel of ground adjoining the church lot was offered to the Vestry for this purpose, by Mr. John Potter, before the Rectory was built. Although this ground was never devoted to the purpose for which it was intended we must sympathize with the noble Christian sentiment which prompted the gift.

"I never can see a churchyard old  
 With its mossy stones and mounds  
 And green trees weeping the unforgot  
 That rest in its hallowed bounds:

I never can see the old churchyard  
 But I breathe to God a prayer  
 That, sleep as I may in this fevered life,  
 I may rest, when I slumber there."

The necessity of having some ground where the poorer members of the congregation might be buried was met in later years by Mr. Joseph Bruere, who gave a suitable lot in the Princeton Cemetery and in this a number already rest in peace until the Resurrection. This Church burial plot was afterwards enlarged by Mrs. Swann.

There have always been a few young men connected with the College, who have been willing to add to the pursuit of learning a little active work in the Parish in which during their student life their lot was cast. For the encouragement of such work, a number of students in the early part of the present Rectorship banded themselves together in an organization known as the Rector's Aid Society and this society soon became responsible for a weekly Service and Sunday School at Princeton Basin. To afford the society a secure basis for its operations, Mr. Richard S. Conover bought the Chapel at the Basin, which previously had been rented, and made it over to the corporation of the Parish.

The St. Paul's Society now existing in the University is an immediate descendant of this earlier association. Services have been held in the Basin Chapel with little interruption ever since, by Lay Readers of this society, assisted by an indefatigable missionary—Miss Stevens—who is always present to play the organ and lead the congregation in their responses. In the year 1871 Missionary work was begun at Sand Hills—a much neglected region equidistant from Princeton and New Brunswick. Valuable assistance was rendered in this work by several ladies of this Parish, chiefly Mrs. Richard Conover, Miss Maria Stevens, and Miss Mary Hope, who visited the people in their homes, taught the children, and relieved the destitute and suffering. Although there was no building fund on which the mission might rely, the corner-stone of a church building was laid on St. Barnabas Day, 1872. The work begun in faith was blessed of God, and when the building was completed, there were sufficient funds in the Rector's hands to meet the cost. Several unsolicited offerings came from unexpected quarters. One was from Mr. Frederick Schuchardt of New York, and another was from St. Peter's Parish, London, sent as a token of the good-will of the Church of England. It is interesting to record that the first Confirmation held by Bishop Scarborough was

in this building. The Rev. William B. Bolmer assumed charge of this mission in November 1873, and during the years which have since elapsed services have been there maintained continuously by the Lay Readers of the St. Paul's Society. Several improvements have been made to the building, the yard has been fenced, a cemetery opened, and enlarged by the gift of adjoining land, and a steadily increasing interest maintained throughout the community. It is surely a cause for thankfulness that in the immediate neighborhood of the Parish three missions have been established, and that they are the means of ministering to a goodly number "the doctrine, sacraments and discipline of Christ as the Lord hath commanded, and as this church hath received the same." The St. Paul's Society to which these results are chiefly due is composed of those of the undergraduates of the University who are members of the Protestant Episcopal Church; and its chief object was to make such special provision for their needs, as could not be afforded by the more general provisions of the University itself. Since its formation, a course of sermons under its auspices has been delivered annually in the Parish Church, and among the preachers have been some of our most distinguished Bishops and clergy. Bible classes have been held for the society and an attractive room has been provided for its use in the Potter Memorial House. In this a small but well selected library, presented by Mrs. George Allison Armour, has been placed. The society, by its licensed lay readers has not only conducted services every Sunday in three Mission Chapels in the neighborhood of Princeton, but has also occasionally supplied them, in more distant places. It has proved a very useful organization in the past, and "esto perpetua" must be our wish for it as friends of the University and of the church in Princeton.

In May 1875, Caroline Conover, second daughter of Commodore Thomas Anderson, and Juliana Conover was added to the list of the blessed dead. Her character was one of great saintliness, and her last sickness was marked by a patience and resignation which are seldom equalled. She was sustained throughout by a "reasonable religious and holy hope"; and just before her departure she said to her pastor, "I am glad to go where there is no contradiction of the will of God." The sins of the weary world were a burden on her gentle spirit, but the load soon dropped away, her spirit went back to God, and its earthly tenement was laid in the family vault in the crypt of the church at South Amboy.

In July 1877, the Vestry having learned that a perpetual insurance had been effected on the church building passed the following resolution:

RESOLVED, That the thanks of the Vestry be presented to Mr. J. D. Lippincott for his generous gift of a perpetual in-

surance policy upon the church building, and that the same be entered on its records.

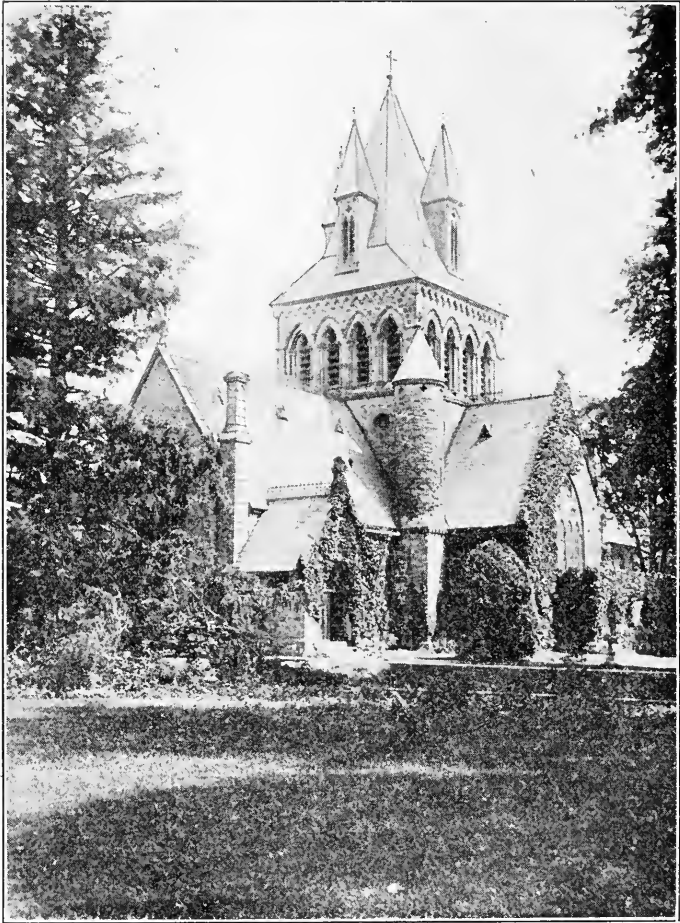
In April 1876 Mr. Richard Stockton died at Springdale, his Princeton residence, and was buried in the Princeton Cemetery. Mr. Stockton had been long identified with the Parish, had served it many years as Vestryman, and had taken great interest in everything relating to its welfare. An inheritor of the knightly traits of his ancestors he was generous, loyal and courteous, and he died lamented by our whole community. His brother, Robert Field Stockton, a sharer of the same ancestral traits, removed to Trenton soon after his father's death and resided there till his death which occurred in 1898. One of his daughters, Mrs. Margaretta Pyne, wife of Mr. M. Taylor Pyne, resides in Princeton, the greater portion of the year, and with her husband, puts the Parish, the University and the whole community under continual obligation by munificent liberality and readiness to help in every good work.

For several years the Parish church was without its tower. But the Christian liberality which conceived the plan of the "latter house" was equal to its full completion. In the year 1875 the tower was erected by Mrs. J. Dundas Lippincott, at a cost of about \$14,000. Long may it rest upon its massive piers and uplift its golden cross above the green trees of these academic groves.

Soon after the finishing of this undertaking one who took a lively interest in its progress was taken to her rest. On May 1st, 1877, Mrs. Sarah J. Potter fell asleep, and was laid in "the chamber of peace which opens toward the sunrising" near the chancel of this church. The widespread mourning which her death occasioned is not yet ended. Long will her loss be felt by the Parish in which she felt so deep an interest, the social circles which she elevated and so eminently adorned, the poor whom she befriended, and the many to whom she was endeared by the graces of her heart and life. The Vestry gave expression to their sorrow in the following minute:

*Resolved*, That in the death of this most estimable lady, so long and intimately connected with the church and its charities we have not only lost one of our most valued members, but one whose beautiful life and example are endeared to us all; and we desire to place on record this feeble expression of respect and regard which we, in common with every member of the church, entertain for our departed friend.

The Vestry also deemed it a privilege to erect the tablet to her memory which is one of the piers which support the lantern and the tower. One other memorial of her we also have, and when on festal days we come to the altar of the Lord to receive the cup of salvation, we are reminded of her by the chalice, which, like the wall of the Heavenly City, is garnished with all manner of precious stones.



TRINITY CHURCH TOWER FROM THE NORTHWEST



Then when the Lord Jesus comes to meet and bless us in the sacrament, "those that sleep in Jesus does God bring with Him," and we realize the truth of the words, "Angels and living saints and dead, but one communion make." The following description of the chalice and paten appeared in the *Churchman* of November 1878:

"On All Saints' day an exquisite chalice and paten were offered in this church (the Rev. A. B. Baker, Rector) inscribed (on the under side of the paten), 'In loving memory of Sarah Jane, wife of Thomas Fuller Potter.' During her whole married life and widowhood Mrs. Potter was a communicant in the Parish, and one of its steadiest supporters and most liberal benefactors, leaving it a bequest of \$5,000 in her will, besides all she had done for it in her lifetime. The portion of her personal jewels which had descended to her younger daughter, Mrs. J. Dundas Lippincott, was by the latter devoted to this chalice and paten; and the result is the richest specimen of jeweled church plate that has as yet been made in this country; there being nearly 900 several stones embodied in the work. The general shape is the correct mediæval form of the paten, the latter fitting the top of the former like a cover, with wide projecting margin. The bowl of the chalice is plain gilt within (all the gilding is heavy fire gilding, and all the jewels are in settings of gold) and also plain gilt on the outside for nearly an inch. There is then an outer silver cup in which the bowl is placed, and on which are three large amethysts, at equal distances apart. Between these are, near the upper edge of the silver in each of the three spaces, a row of six small red coral balls; immediately below and between them a row of five large pearls; and below these again three rosettes of numerous diamond sparks. Then the lower portion of the outside of the bowl is again girded with a circle of twelve small amethysts. The stem, above and below the knob, is circular, as is the entire foot likewise.

"Where the stem is attached to the bowl there is a cable moulding, which adds no little richness, and each half of the stem is studded with twelve small red coral balls. The knob is in six swelling lobes, each terminated by a different stone, all cut *en cabochon*. At the angles where the lobes meet, twelve large pearls are set, six above and six below. The foot, at the upper part, has a bevel, on which are set one very large pearl and five amethysts, all separated by six upright bands of five small pearls each. The bevel projects markedly over the upper neck of the foot. The circular sweep of the foot (a little wider than the bowl) is divided into eighteen portions by twelve narrow bands of gold, each set with a single string of turquoises. They are all ogees in form, crossed over one another, so as to make six larger arches below, with wide ends downward, six smaller arches just over them, with wide ends upward, and six lozenge shaped spaces in the middle between the arches. In each of the smaller arches are one large pendant gray pearl and two smaller round pearls. In the six lozenges are six oval amethysts, with a small red coral above and below each. In the lower and larger arches there is a variety. One contains a cross of sixteen diamonds set in black enamel, with a small but fiery opal in the centre, and small diamond trefoils in the four angles of the cross, besides two rosettes of seven diamonds each (set in black enamel) in the lower corners of the arch. In the arch, just opposite to this is a very large pendant gray pearl, with two other round pearls of great size, and several smaller stones. The lower bevelled edge of the foot is garnished

with a continuous row of small red coral balls, broken by six hemispheres of lapis lazuli, one at each end of the band of turquoise.

"The paten is perfectly plain on the top, heavily gilded. The lower side is silver. Toward the centre a circle of six red coral balls marks the size of the inside of the chalice bowl. Around that, beginning and ending at a red coral cross, runs the memorial inscription in good old English letter, engraved, with background shaded on the diagonal line. Outside of that runs a complete circle of amethysts, jaspers, moss agates, and other stones, cut in various shapes. The work was designed by the Rev. Dr. J. H. Hopkins, and done by P. Ford, of New York."

By the last will and testament of Mrs. Potter the sum of five thousand dollars was bequeathed to the Vestry for the purpose of erecting a pulpit, decorating the walls and tiling the floors of the church. The action of the Vestry relative to this bequest is as follows:

At a meeting held on January 6th, 1878, Mr. F. S. Conover read a letter received from Mr. J. D. Lippincott, executor of the estate of Mrs. Sarah J. Potter, stating that Mrs. Potter had bequeathed to the Rector, Wardens and Vestrymen the sum of \$5000 for the purpose of completing the church and that the sum had been deposited to the credit of Mr. F. S. Conover, the Treasurer of the church in the Fidelity Trust and Safe Deposit Co. of Philadelphia. He also read a letter from Mrs. Alice Lippincott stating the views and wishes of her mother respecting the use of the bequest. Whereupon, on the motion of Mr. Joseph H. Bruere it was

RESOLVED, That the Rector, Junior Warden and Mr. F. S. Conover be appointed a committee to carry out the wishes of Mrs. Sarah J. Potter, as conveyed to us by her executors, and as provided for by her noble bequest to the church.

RESOLVED also that this committee be instructed, if it be agreeable to her children, to erect in the church for the Vestry, a Tablet in sacred memory of the deceased.

The Tablet bears this inscription:

ERECTED BY THE VESTRY  
TO COMMEMORATE  
THE CHRISTIAN LIFE  
AND EXAMPLE OF  
MRS. SARAH JANE POTTER.  
ANNO DOMINO 1878.

The committee appointed to carry out the wishes of the testator consisted of Mr. F. S. Conover, Mr. J. D. Lippincott and the Rector. They at once began the designated improvements, and while the work was carrying on, the congregation once more "tabernacled" in the Parish school room. The improvements were finished in the fall of 1878. The church was made ready for the re-entrance of the congregation, and the presence of the Bishop was secured for the opening service. But on the Thursday before the Sunday appointed for the opening, the nave of the church was partially destroyed by fire,

occasioned by the overheating of a flue by an overdriven furnace. Great was the consternation of the congregation, on waking in the early morning, to find that their beautiful church was in flames; but owing to the exertions of our firemen, and our citizens generally, the fire was confined to the nave. This was much injured, but the chancel and transepts escaped unharmed. While the firemen were at work, some of the ladies of the Parish made coffee at the Rectory for their refreshment and this contributed not a little to the success which crowned their exhausting labors. At a meeting of the Vestry the Rector was asked to tender their thanks to the firemen and citizens of the Borough for their prompt and efficient services at the fire and accordingly he sent a letter expressing the gratitude of the Vestry to the *Princeton Press*, the Chief Engineer of the fire department, and the Foreman of each of the fire companies. A building committee consisting of Mr. Joseph H. Bruere, Mr. J. D. Lippincott and the Rector was at once appointed by the Vestry to restore the church, and the company in which the building was insured advanced the funds for its restoration. While the work was in progress divine service was celebrated in the transepts of the church, these having been shut off from the nave by a temporary screen. On the day appointed for the opening service the Bishop was with us to counsel and to cheer us in our misfortune. The work of rebuilding proceeded without hindrance, and on the first Sunday of the new year the nave, completely restored, was thrown open to the congregation. There was sadness mingled with the joy in the services of the day, for it was known that one who had been deeply interested in the new church would never again be permitted to worship within its walls. A month later she departed, and went to join the blessed ones who had gone before her to the paradise of God. "One thing she had desired of the Lord, even that she might dwell in the house of the Lord all the days of her life, to behold the fair beauty of the Lord, and to visit His temple." Her heart's desire was granted, and after a life of beautiful and devoted service to the earthly temple she was taken to the temple of God on high, and she "shall go no more out." The west window in the nave, erected by Mrs. Cuyler, of Baltimore, commemorates her life and character. It bears the inscription, "To the glory of God and in memory of Sarah Jones Conover." It is a fitting commemoration of a character of rarest beauty and most telling influence. Her's was "the meek and gentle spirit which in the sight of God is of great price. She was diligent in business, fervent in spirit, and she served the Lord. She rejoiced in hope, was patient in tribulations, continued instant in prayer. She distributed to the necessity of saints, was given to hospitality," and all she did from the constraining love of Him to whom her whole being was surrendered, and whom she loved to serve in the person of His

members. She entered into the rest of her Lord on February 4th, 1879. "Precious in the sight of the Lord is the death of His saints." Although not a resident of Princeton at the time of her death, the Vestry of this Parish gave expression to their feeling of loss in an appropriate minute, which is spread upon the records of the Parish. The minute is as follows:

WHEREAS in the ordering of an allwise providence we have been called upon to mourn the death of the beloved wife of our friend and fellow Vestryman Mr. R. S. Conover, Therefore,

*Resolved*, that we declare our deep sense of the loss which we as a Parish and the Church at large have sustained in the decease of one so full of faith and charity and good works. The remembrance of her saintly character will long remain with us as an illustration of the power of our religion and as an incentive to follow in the steps of that most "Holy Life" which she tried so faithfully to imitate.

*Resolved*, That we tender our sincere and heartfelt sympathy to her bereaved husband and family, together with the assurance of our prayers, that the God of all consolation would grant them comfort according to their need.

In a yearly anniversary sermon soon after, the Rector said: Few are the Parishes which have suffered so much from the ravages of death, from removal and from change as our own during the past decade. The departures by death we most deplore, and yet there is a sense in which they are an enrichment of our Parochial existence. They are but the storing of our jewels in the treasure house on high. How rich are we in the memory of the sainted ones who have gone to swell "the multitude unnumbered—who no more by care encumbered—dwell with Christ within the veil"! How out of the storehouse of our recollections there come to us the names of Mrs. Catharine E. Dod, the cheerful, cultured Christian woman, who is embalmed in the fragrant spices of her good deeds; Mr. Richard B. Post, the reverent churchman, and the genial, generous friend; Mrs. Harriet W. Post, the godly matron who survived her companion in life's journey six brave years. Mrs. Elizabeth Downing, helpful so long in the work of teaching and of praise; Mrs. Charlotte J. Leard, always so interested in any good work in which she could engage; Charles Stedman, the first Senior Warden of the Parish, the builder of its first church, and assisting through many years in the rearing of the temple of which "the saints build up its fabric, and whose corner-stone is Christ"; Mr. and Mrs. James Haughton, the cultured, unaffected Christians who ripened together for the heavenly world in the peaceful home of their loving daughter, and who lie together in the sweet churchyard of the Parish served by their son at Bryn Mawr, Pennsylvania; Mrs. Louisa C. Tut-hill, who to wide literary culture united that culture of the heart which is only gained when the "Spirit" is the teacher; Mrs. Cornelia L.

Pierson, who early acknowledged her baptismal obligations, and by a course of deep sacrificing love through no ordinary trials and vicissitudes showed the sincerity of her consecration; Mrs Julia Stevens made meet in middle life for the inheritance of the saints on high; Miss Elizabeth B. Stevens, taken with the dew of youth upon her, to dwell forever in the opening morning light; Mrs. Lydia McGregor, the aged widow, who departed not from the temple, but served her Lord with fastings and prayers day and night; Elias C. Baker, for many years a Vestryman and serving during several, as Secretary of the Parish. Many are the other names which come to memory and which, although they cannot now be mentioned, are registered in the most sacred of our Parish lists, and their record is with God.

“O soothe us, haunt us, night and day,  
 Ye gentle spirits far away,  
 With whom we shared the cup of grace,  
 Then parted: ye to Christ's embrace.  
 We to the lonesome world again,  
 Yet mindful of the unearthly strain,  
 Practiced with you at Eden's door  
 To be sung on, where angels soar  
 With blended voices evermore.”

On Whitesunday, June 9th, 1878, an interesting ordination service was held in the church when Robert Stockton Dod, Arthur B. Conger and Howard Earnest Thompson were admitted by Bishop Scarborough to the sacred order of Deacons. The Rev. Nathaniel Pettit and the Rector presented the candidates. Mr. Dod was the oldest son of the former Rector of the Parish, and it was an hour of grateful recollections when the son received his commission to serve at the same altar, and preach the same Gospel in the ministration of which the father had “fulfilled his course.” After ordination the Rev. Mr. Dod engaged in very laborious duty in the city of New York, but his health could not endure the strain and he was obliged to suspend the active discharge of the ministerial office. The Rev. Mr. Conger, after a settlement of a few years in St. John's Church, Woodside, in the Diocese of Newark, became Rector of the Church of the Good Shepherd, Radnor, in the Diocese of Pennsylvania. He is well read in theology and philosophy, and adds to his learning a most zealous and devoted spirit. A long Rectorship attests the acceptableness of his ministrations to the people of his Parish and a beautiful stone church, built during his incumbency, is a monument to his untiring zeal. He was married in Princeton, in the year 1880 to Miss Mary Stockton, whose strength and charm of character are treasured in the memory of many in the congregation. She fell asleep on November 10th, 1896, leaving behind her a noble band of sons and daughters to cherish her memory, and emulate her virtues. She was buried in the Conger family plot in Greenwood, Long:

Island. Her sister, Caroline Bayard Stockton, also a woman of saintly character and fragrant memory, died on June 26, 1895 and was laid to rest in the cemetery at Princeton. The Rev. Howard E. Thompson, one of our most faithful clergy, after several settlements became Rector of the Parish at Freehold. A considerable number of candidates for holy orders have been ordained in this Parish during the present Rectorship. Among these may be mentioned Joseph Colton, son of the Rev. Asa D. Colton, George H. Hooper, Arthur Rutherford Morris of Trinity Divinity School, Tokyo, Japan, Robert Livingston Stevens, now of Warwick, Pa., Richard D. Hatch, Willmantic, Ct., and the Rev. Latta Griswold, of Newport, R. I. Names of other ordines are mentioned elsewhere. Owing to its situation in a University town, the Parish has influenced many outside of its own pale to seek the ministry of our beloved church. Many a church student, resident in other Parishes, has had his mind turned to the ministry while attending service in Trinity in his college days, and has determined to devote himself to this, the noblest of the professions. Many not counting themselves churchmen have also decided, while here, to follow the same course. I have been unable to ascertain the number of Princeton University men who are, or have been on our Clergy list, but they are probably counted by hundreds. The catalogue of the Princeton Theological Seminary shows that this institution alone has given us one hundred clergy, a showing which puts us under great obligation to this venerable seat of sacred learning. Among the large number of the lay readers of the Parish who have become clergymen are the Reverends Wynant Vanderpool, Arthur Rutherford Morris, George H. Hooper, Henry Martyn Torbert, Joseph S. Colton, James P. Conover, Emelius W. Smith, Arthur C. Powell, Harrold Miller, Robert A. Mayo, Charles Gray, Robert S. Dod, Arthur B. Conger, Franklin Spalding, Alden Welling, Arthur Mason Sherman, Richard Daniel Hatch, George Greenville Merrill, George B. Kinkead, Ralph Ernest Urban, Lawrence F. Bower, William Osborn Baker, Thomas Anderson Conover, John Talbot Ward, Henry Augustus McNulty, Henry K. B. Ogle, Latta Griswold, Charles Townsend, Jr., Morgan Ashley. Among the Bishops who received their academic or theologic training here are the names of Johns of Virginia, Clagget of Maryland, McIlvaine of Ohio, Pinkney of Maryland, Clark of Rhode Island and Presiding Bishop of the Church, Littlejohn of Long Island, Spalding of Utah and Darlington of Harrisburg. Bishops Hare and Peterkin were residents of the Parish in their boyhood and Bishop Boone of China was also here in the early days of the present Rectorship, and aided in the missionary work of the Parish. These statistics furnish a striking comment on the importance of presenting the church, in its symmetry and completeness in this "city set upon a hill."

CHAPTER IV  
FROM 1879 TO 1883

In 1879 a most estimable woman, admitted to the communion of the church two years after the formation of the Parish, was added to "the list of the departed." A memorial tablet placed by loving hands in the north transept of the church bears the following inscription:

IN MEMORY  
OF  
SUSAN A. DUNN,  
BORN NOV. 29, A. D., 1805  
ENTERED INTO REST  
FEB. 11, 1879.

Mrs. Dunn was the wife of Dr. Jared I. Dunn, a member of the first Vestry of the Parish, and one of the principal physicians of Princeton. She left two daughters; the older, Virginia, became the wife of Prof. Karl Langlotz, the younger, Georgiana, was married to the Rev. Leonidas E. Coyle, of Bridgeton, N. J. Mrs. Langlotz, who was a woman of much strength of character, died a few years since, and was buried in the Princeton cemetery.

In the north transept of the church is another tablet which reads:

"IN MEMORY OF  
CHARLES HENRY HIGGINSON  
BORN JANUARY 4, 1830—DIED APRIL 7, 1869.  
AND OF HIS SON,  
HENRY THEOPHILUS HIGGINSON,  
BORN DECEMBER 18, 1867—DIED APRIL 14, 1890."

Charles H. Higginson was the husband of Maria S. Potter, a daughter of James Potter, and resided with his wife in Trenton during most of their married life. His son, Henry Theophilus, was a young man of great worth, and much promise, and although his early death seemed untimely, his friends cannot desire that

"He should wander back to life,  
And lean on their frail love once more."

Father, mother, son all lie in the burial plot near the chancel of the church.

At a Vestry meeting on April 5, 1880, the Rector stated that he

had recently received a communication from two ladies of the Parish expressing their desire that he should have the benefit of six months of foreign travel, and that they had sent him a very liberal amount of money to defray the necessary expenses. Whereupon the Vestry resolved that an absence of six months be granted to the Rector, with the sincere wish that such a respite from work might prove agreeable, and in every sense beneficial to him. And it was further resolved that the Rector be hereby authorized to make such arrangements for supplying the church services in his absence as may in his judgment appear suitable, and that a committee consisting of the Senior Warden, Messrs. Bruere, Stockton and Conover coöperate with the Rector in securing a supply.

At the suggestion of the Rector, the Rev. Wm. G. Andrews was invited to fill the place, and the Rector and his family sailed for Europe in June, and returned with new health and vigor, in December .

The Rev. Asa S. Colton, who for many years resided in Princeton, and often assisted in the services of the church, died on August 21, 1881.

At a meeting of the Vestry held immediately after his funeral on August 24, the Secretary was directed to send a copy of the following minute to his family :

The Rector, Wardens and Vestrymen of Trinity Church desire to put on record an expression of their sorrow at the loss sustained by his family and church in the death of their late respected friend, the Rev. Asa S. Colton. Going about among us for so long a time, and doing good as he had the opportunity, always kind, always cheerful under his many and varied trials, he lived and died at a good old age, a consistent and true-hearted Christian. A priest of the church laboring contentedly for so many years in the vineyard of his Master, he goes to rest at last to hear the joyful words "Well done, good and faithful servant, Enter thou into the joy of thy Lord."

To his afflicted family and friends we offer our sincere and heartfelt sympathy.

At the burial of the Rev. Mr. Colton from the Parish Church, Bishop Scarborough was present, and the Rector made an address, which at the request of the family was afterwards published.

Mr. Colton's wife, Margaret E. Colton, survived him thirteen years, and died in May, 1893. She was a woman of rare excellence, and in her late years, when she was seldom able to leave her room, she exhibited a cheerful faith and patience in tribulation, which greatly impressed her relatives and friends. Many in the Parish treasure her memory, and feel the influence of her example.

On July 2 in the year 1881, the country was convulsed with grief by the appalling intelligence of the attempted assassination of President Garfield by the fanatic Guiteau. On the Sunday after the event, the Rector preached a sermon from the text "Be still and know that I am



God"; and on the day of the burial of the martyred President, a memorial service was held in the Church, at which the Rector made a short address in words of the following import :

Bretheren: It is no time for words. In obedience to the civil and church authority, prompted by our most deep and saddened feeling, we have come together to weep, we have come to pray. Yesterday, we tried to think of some of the lessons, which God in his Providence is teaching us; to-day, "we commune with our own hearts, and are still."

Time and distance are annihilated, and we stand with the mourning millions, who have met, at this hour, at the grave of the honored dead. Him we are helping, as we can, to bury. He is the Nation's dead, and the nation commits him to the tomb. He was the servant of the Lord, and the Church refuses not to do him honor. We have no words wherewith to pronounce his eulogy. His record we leave to history, his fame to time, his memory to the hearts of his countrymen. His body we commit to the ground; His Spirit we give back to the God in whom all Spirits live.

His bereaved family we commend to the pitying Jesus, who once wept with the weeping households of the world, invoking Him to be as a Father to the fatherless, and the lonely widow's God. Ourselves we commend to the helping of the heavenly grace; our smitten land to the God whose Kingdom ruleth over all.

The present we desire to redeem. The future we leave to Him who has guided and protected us in the past, and in whose Hands are the destinies of the world.

We look through "the mist and weeping rain" that fill the air to the spot where the gloom is deepest, and where the tears are shed upon the bosom of the lifeless form. The last leave is taken, the coffin lid shuts down, and slowly to the tomb moves on the long procession of the dead. The dust is given back to dust, the grave is closed, and we turn away, with the mourning train to ponder on the sad event, to shed the secret tear, and to put up our broken hearted sighs to God. O God be pitiful! God be merciful! Turn away thine anger from us, and fill our hearts with peace! Be with us as thou has been with our fathers, and bless our Native land.

For a few minutes after the service I beg you to remain in the Church, and engage in silent but united prayer that God would sanctify His fatherly correction to us; that out of this bitterness He would bring some sweet and lasting fruit, that he would turn our most heavy chastisement into public and private good.

#### THE FIFTIETH ANNIVERSARY OF THE PARISH.

The time drew near when the Parish would reach the fiftieth year of its age, and it was deemed fitting that the date should be marked by a suitable observance. It was felt that fifty years of continuous parochial existence, fifty years of work for God and of service

to His people, fifty years of blessings poured forth, in copious shower, on the church which had been planted by the fathers in uncertain soil, was an evidence of favor and forbearance on the part of God which called for thankful recognition. Accordingly it was determined that on Trinity Sunday in the year 1883 a semi-centenary of the Parish should be kept:—this Sunday having been for some years observed as a Parish anniversary, inasmuch as its name recalled the dedication name of the church, and as its date often nearly coincided with that of the Parish founding. Two services were held on Trinity Sunday, and on the day following there was a Parish reception at the Rectory. Bishop Scarborough honored us with his presence, and many absent members of the Parish returned and united with the resident parishioners in the services and social gatherings of the time. Many letters were received from friends of the Parish unavoidably kept away, and among them was one from the Rev. Wm. G. Andrews, D.D., containing the following lines "In Memoriam":

Forth from their houses the elders came of old,  
 And in the city gate sat down to bless  
 Their people with the law of righteousness.  
 To-day shall faith lack vision to behold  
 A gate here opening on the streets of gold?  
 To-day shall memory to love confess  
 A presence, mid the supplicants who press  
 The threshold, as of one who only told  
 The Father's will to men in bygone years?  
 Nay, if indeed we find that city's gate  
 To bless us there its deathless priesthood wait  
 Beneath its arch their home of light appears,  
 Their voices sweet the listening Spirit hears  
 And with their smiles our tears are consecrate.

The Rector gave two historical addresses, one in the morning, the other in the evening of Trinity Sunday. They were entitled, respectively, "The Old Church" and "The New Church." In closing the first address he said we are often charged in the Scriptures "*to remember the days of old, to consider the years of former generations.*" It is made our duty to cherish that memory of the past which shall serve as an encouragement to present trust and a stimulant to present thankfulness. Out of *our* past let there come an incentive to gratitude and praise. We are now to join in the offering of the Holy Eucharist—the great act of thanksgiving which the church renders unto God for the blessings of redemption. Our Eucharist to-day should go up on the strong wings of grateful feeling. We ought to offer in union with the great Sacrifice which we present and plead our sacrifice of thanks and praise that it was in the heart of the fathers to plant in this place that branch of the ancient vine of Christ's Church under whose shadow we are gathered.

We ought to laud and magnify God's Holy Name for all the blessings which have come to this community and to ourselves from the planting and tilling of that vine. The fathers all have passed away; God grant that for their reward there may still be abundant fruits of the vine which they tended with such loving care.

The second address contained a few statistics of offerings made and work accomplished during the fifty years of our parochial existence. Also statistics of baptisms, confirmations and other ministerial functions. "There are registered on the Parish Book—these statistics are in 1883—the names of 922 individuals incorporated into Christ's Holy Church by baptism; 532 have been confirmed; 129 have been joined together in holy matrimony. There have been 335 burials. The number of living communicants is 220. The Parochial agencies at this time, are the Parish School, the Sunday School, the Woman's Missionary Society, the Parochial Aid Society, the Bible Class, the District Visiting, the Sewing School, the Young Men's Guild, and the Choir. The Wardens of the Parish are Admiral George F. Emmons and Mr. J. Dundas Lippincott. Its Vestrymen are Messrs. Joseph Olden, Joseph H. Bruere, Charles Lynde, Bayard Stockton, Charles McMillan, and Joseph Priest. The Treasurer of the Vestry is Mr. F. S. Conover. Its Secretary is Mr. Joseph Priest. The leader of the choir is Professor Charles McMillan, who succeeded Mr. Horace H. Emmons. The organist is Mr. Charles I. Young. Preceding Mr. Young as organist were Miss Maria F. Stevens, Mr. James P. Dod and Mr. Louis C. Baker, each of whom devoted much painstaking labor to the improvement of the church music. The Superintendent of the Sunday School is Mr. Frank S. Conover. The teachers of the Parish School are Miss Maria Torbert and Miss Rachel Stevens. The Sexton is Mr. Frank McCarty."

In closing the address the Rector used these words:

"The work of the past we leave in the hands of God. To Him we offer and present it, with confessions of shortcoming and acknowledgement that we are unworthy to offer to Him any sacrifice, yet beseeching Him to accept the offering we bring through the merits of the sacrifice of His beloved Son. And now, my brethren, what shall our future be? That we must also leave in the hands of God. In vain should we try to draw the curtains of the half century on whose threshold we are standing, and foresee the events which they veil from view. Our only concern is with the duty of to-day. We must be faithful and wise stewards of the present trust. Into our hands is committed the result of fifty years of effort and prayer and we have a pure Church of Christ with all its privileges and blessings as the priceless heritage which we are to preserve, and leave to those who follow after. We are 'to hold fast that which we have that no man take our crown' and hand it on to others. We are not to be content simply with holding our own,

but must try to win new victories for Christ and His Holy Church—must try to lengthen the cords and strengthen the stakes which mark the boundary of our progress. It may not be our mission to grow into a very large and locally important Parish. This scarcely seems probable in view of the fact that there are fewer people in the borough to-day than three years ago. And it is to be remembered that our congregation must always be partially made up of those whose residence in Princeton is brief, and who never become very thoroughly identified with our Parish interests. But surely it is our mission to try to influence and mould the generations as they come and go. If the Parish cannot grow into a tree with massive trunk and wide extended bough, it at least may yield the seed, which shall be scattered by the winds of God, and 'shall take root downward and bear fruit upward,' wherever it may lodge. Like the waves of the ocean, continually advancing and receding, is the flow of our Parish life. But the receding waves always take with them something gained from their short contact with our shore and they are carrying some faint tinge of the Christian and Catholic principles of the Church into the broad currents of our national religious life. It is our mission to bear clear, unequivocal testimony to evangelical truth and apostolic order, in a place, in which in God's own way, such testimony will bring forth its fruit. 'I have set thee for a witness,' are the words of our ascended Jesus to us. Let us be wise, faithful, loving witnesses for Christ. We are a city set on a hill whose light may not be hid; let us see that the light which is in us does not become darkness; else, the Lord of the Churches will surely remove our candlestick from its place and require the failure at our hands. Let us pray for grace to be faithful. Let us ask that we may be girded by God's spirit for the work that is before us. Few of us will live to celebrate the centennial of the Parish. Some of us may do so, and out of the fading memory of age recall the recollections of this day. Some of us may then tell to others the story of the fifty years which we now begin to write. God grant that it may be a record of faithful work, of growing prosperity, of many souls ingathered into their Father's house. Let us do what we can to make it such a record. Baptized, confirmed, communicant members of this Parish, remember the day of final reckoning! Let us not grow weary in well doing. Let us bathe ourselves anew in the invigorating streams of the precious Blood and begin with new energy and zeal the work which is set before us. The past we commit to the 'Ancient of Days.' With heartfelt thankfulness for all its favors and its blessings, with an earnest prayer for the forgiveness of its shortcomings, we take our leave of it and look forward to the hopeful future. We take our first steps into the second half of the century with confidence, with courage and faith. May He who is the Alpha and Omega, the Beginning and the Ending, preside over all the changes of the coming years, and make them all contribute to the glory of His name. May He bind together the old church and the new church in the timeless unity of His own Spirit, and make them one illuminated leaf in the history of the Triumphs of the Cross."

## CHAPTER V

FROM 1883 TO 1897

In the first few years after the semi-centenary of the Parish, the currents of its life flowed smoothly on, and "the church had rest and was edified." At Vestry meetings held in 1884 the thanks of the corporation were extended to Mrs. Alice Lippincott for an addition of eleven shares of the Princeton Bank stock to the endowment of the Parish; to Mrs. Ellen Slidell for the gift of an ornate Kalendar and Hymn Board; and to Mrs. J. A. Swann, (formerly Mrs. John R. Thomson,) for an Epiphany Star hung in the chancel.

Mr. Charles Young, our gifted organist, resigned his position, and H. C. Meserole, a student in the University, was appointed in his place.

In the middle of the year the congregation was called to mourn the death of the Senior Warden, Rear Admiral George F. Emmons, who, after a lingering illness, passed peacefully away on July 23, 1884. On July 25th the Admiral was buried from the church, whence his body was borne to its resting place in a family vault in Green Mount, Baltimore.

The Vestry gave expression to its sense of loss at a meeting held soon after, in the following minute:

WHEREAS, It has pleased Almighty God to remove by death our Senior Warden, Rear Admiral George F. Emmons,

*Resolved*, That while we humbly bow to the Almighty Will, we cannot contemplate without sincere sorrow, the great loss which this Church has sustained in his removal: We bear willing testimony to the fidelity, zeal and patience with which he discharged the duties of the Warden's office, and of the various other responsible positions entrusted to him. He adorned the Christian profession by many graces of character displayed throughout a long and honorable career, and he won the esteem of all by the sincerity, sympathy and courteous bearing which he uniformly exhibited in the intercourse of private life.

*Resolved*, That we extend our tenderest sympathy to his bereaved family, and assure them of our prayers that they may be sustained in their affliction by comforts from above.

Commemorative of this gallant officer and good man is a brass tablet placed in the church by his family and bearing this inscription:

IN LOVING MEMORY OF  
 GEORGE F. EMMONS  
 REAR ADMIRAL U. S. NAVY  
 BORN AUGUST 23D, 1812  
 DIED JULY 23D, 1884  
 A FAITHFUL FRIEND OF THIS PARISH  
 AND ITS SENIOR WARDEN FROM 1879 TO 1884  
*"Blessed are the Pure in Heart  
 For They shall See God"*

On the occasion of its unveiling, on All Saints Day, 1884, a memorial address was made by the Rector, selected parts of which are elsewhere presented. (See Appendix.)

The vacancy made in the office of Senior Warden by the Rear Admiral's death was temporarily filled by Mr. Charles R. Lynde, who was elected for the unexpired term of the deceased at a congregational meeting held on September 29th. Mr. Lynde soon left Princeton, and at the annual Parish meeting, on Monday in Easter Week of the following year, Mr. Joseph H. Bruere was chosen for the office, and he has continued in it ever since.

In the same year occurred the death of Henry Leard, a Vestryman, and the contractor and builder of the new church; and also the death of William L. Clayton, the progenitor of a numerous family, long resident in the Parish, one of whom, Henry P. Clayton, is now an esteemed member of the Vestry. The father, Wm. L. Clayton, was survived by his wife nineteen years, during many of which she was in feeble health and illustrated "the Kingdom and its patience" by cheerfulness in the sick room. She was released from her suffering in January, 1903, and laid to rest by the side of her husband in the Princeton Cemetery.

Among the contributions in 1885 was one of \$500 from Mr. F. S. Conover, given as a thank offering for recovery from sickness: a good example for the many who are healed, but who forget "to return and give God thanks."

Early in 1886 the Parish met with another great loss in the death of Joseph Olden, a descendant of William Olden, who came from Piscataway to Stony Brook in 1696. He had served the Parish for many years as Vestryman, some time as its Senior Warden, and had frequently represented it, as one of its deputies, in the Convention of the Diocese. In the first years of the present Rectorship he was superintendent of the Sunday School. When the new church was erected he was trustee of the building fund. And he was often placed on committees, in the work of which his good judgment and practical sense gave his services a peculiar value. He faithfully discharged his varied responsibilities, and in his departure the Parish lost a most

loyal and devoted friend. "He rests from his labors and his works do follow him." Mr. Olden's death was the occasion of the adoption by the Vestry of the following preamble and resolutions:

WHEREAS, It has pleased Almighty God, in His wise Providence, to take out of this world the soul of our deceased brother, Joseph Olden. Therefore,

*Resolved*, That we place on record the sense of loss we have sustained in the death of one who for many years was a member of this Vestry and a friend and supporter of this Parish.

*Resolved*, That we tender to his afflicted family our sincere sympathy in their bereavement, and assure them of our fervent prayers that the God of all comfort would lift up his countenance upon them and give them peace.

Mr. Olden was of Quaker lineage, but was baptized in 1858, and confirmed the same year by Bishop Doane. One of his daughters, Mary Worth, was married in 1880 to Frederick W. Stevens, Esq., who afterwards became Vice-Chancellor of the State. She was a woman of fine culture and artistic taste, and often employed her skill in the "work of the embroiderer," in making additions to the wardrobe of the clergy. She passed away on November 1st, 1898. Another daughter, Maria, in her early life devoted herself to good works in the Parish, but afterward left Princeton to engage in work connected with the Sisterhood of St. John the Baptist. Fulfilling her mission there, she undertook church work in other places. She ceased from her labors on February 15th, 1907. Still another daughter, Sophia Dore, gave promise of great usefulness, but was removed to a higher sphere of service in the bloom of opening womanhood. When a child a small amount of money was given her, the income of which is devoted yearly to the work of the Altar Guild of the Parish.

In 1887, the death of Mrs. Sarah A. Perrine removed one of our oldest communicants, and severed another of the few remaining links which bound the Parish to the past. She was the wife of Major John A. Perrine, a well-known citizen of Princeton, who for some years was a Vestryman of the Parish, and at one time Captain of the celebrated military company named "the Princeton Blues." She was a woman of gentle disposition and amiable traits, and was faithful in the discharge of all religious duty through the long years of her association with the Parish. She died at the age of 83. One of her two surviving daughters, Mrs. Joseph Priest, resides in Princeton, and her husband has been a member of the Vestry for many years, and he long served the Parish as its Secretary. Another daughter, Mrs. Scotten, resides in Detroit, Michigan.

In 1887 a generous parishioner, Mrs. J. A. Swann, erected, at considerable cost, a mortuary chapel in the Princeton Cemetery, and this

was set apart for its sacred use by an appropriate opening service conducted by the Rector.

In the same year the Parish met with a great loss in the death of Miss Esther B. Stevens, a member of the well-known family whose ancestral seat is Castle Point, Hoboken, N. J. She and her sister, Miss Sophia, had lived in Princeton many years, their first residence having been on the site of the building now used as a Graduate School of the University. They took great interest in the improvement of their spacious grounds and with their own hands planted most of the trees which now adorn the shaded lawns of Merwick Hall and Stanwix Hall, the residence of Professor Sloane. Both sisters were patterns of charity and good works, and both were generous contributors to all benevolent objects in the Parish and the town. At the outbreak of the Civil War they each gave, as their first contribution, one thousand dollars to the fund which the Governor of the State at once collected for the nation's defence. Both sisters were much interested in the Aged and Infirm Clergy Fund of the Diocese, and gave a liberal sum every year for its enlargement. On one occasion Miss Esther put \$8000 in the Rector's hands for this fund, and she and her sister both remembered it generously in their wills. On a lot adjoining the Rectory Miss Sophia built the parsonage of the Second Presbyterian Church, and endowed it with a sum to be used in repairs. She survived her sister several years, and was buried by her side, in a family vault in the crypt of Christ Church, South Amboy. Another sister of the family long identified with the Parish was Mrs. Juliana Conover, wife of Commodore Thomas Anderson Conover, U. S. N., and mother of several children, two of whom are yet resident in the Parish. She was a woman of unusual strength of character, good judgment, and practical ability in managing the affairs of life. Withal she was possessed of those amiable traits which greatly endeared her to all her friends. She lived some years in a family mansion at South Amboy, and while there gave fostering care to the Parish, and the Girls' School which her family had recently established. She spent the last years of her life in Princeton, and fell on sleep in a good old age in November, 1881, and was also laid to rest in the crypt of the church at South Amboy. In her last will and testament she bequeathed six thousand five hundred dollars to the Trust Fund of the Bishop of New Jersey. In a Convention address Bishop Scarborough thus speaks of the benefactions of these excellent women: "Miss Sophia Stevens, the last of a noble generation, has enriched the Aged and Infirm Clergy Fund with more than \$8000. Her sister, Miss Esther Stevens, gave twice that sum to the same fund, and another sister, Mrs. Juliana Conover, left by will almost as much to the Bishop's Trust Fund. Thus have these three



good women laid Bishop and clergy under a debt of obligation for all time to come."

In 1890 Miss Maria K. Torbert resigned the position of Principal of the Parish School, and accepted the charge of St. Mary's Institute, a school for girls, in Dallas, Texas. For the seventeen years of her residence in Princeton this estimable woman and accomplished teacher devoted herself to our Parish school and spared no effort to make it successful. Many of the younger men and women of Princeton still speak of her thoroughness in teaching, and of her happy influence in the developing solid Christian character. She remained fourteen years in charge of St. Mary's, Dallas, and during this term our Parish School was taught by Miss Mary Frances Kallam and Miss Katherine Stockton.

Easter Day, 1891, was the twenty-fifth anniversary of the settlement of the Rector. At the church service on Monday in Easter week the Rector made an address, and in the afternoon of the same day there was a reception at the Rectory, which many of the congregation and people of the Borough attended, bringing hearty congratulations with them.

Among the burials of the year was that of Mr. John Murphy, who died at the age of 84, and was laid to rest on April 20th, 1891. Although not a member of our church, he was drawn to it by ties of kindred, personal preference, and long association with some of its most important families. He was a man of strong and stirring character, a most useful citizen, and always ready to lend a helping hand to public enterprise or private need. But one member of his large family, Mrs. Albert S. Leigh, is left in Princeton. The rest who survive are filling useful and honorable positions in the places where they live.

In 1893 the publication of a Parish paper was begun. In its first issue it gave the following reasons for its appearance:

It will be the aim of the modest sheet, of which this is the first issue, to record the most interesting events occurring in our Parochial history, and to be a medium of communication between the Rector, the various Parish organizations, and the congregation. It will try to give wider publicity to important notices than is reached by a single announcement from the Chancel, and will it often remark upon matters which cannot with propriety be dwelt upon in that Sacred Place.

The *Trinity Record* is published by the Trinity Guild, whose members have assumed the financial responsibility of the undertaking. It will appear from time to time as circumstances demand,—perhaps quarterly, perhaps monthly,—and the young men of the Guild will distribute copies of it, free of charge, to all the members of the Parish. The aim of the editors will be to make the paper, as its name indicates, a *Record* of the doings of the Parish as well as a medium of communication between the Rector and the congregation. The several Parish organi-

zations are therefore urged to coöperate with the Editors in keeping the congregation informed of their aims and achievements, and all items of news concerning them will be gladly received for publication. It is hoped that in this way the Guilds and Societies may become better known to one another, and that the work of the Parish may thus be made more efficient; for though it is not always well that "thy left hand know what thy right hand doeth," there are many occasions when the united efforts of both hands are clearly called for, and the work of the Parish is best promoted by mutual knowledge and understanding among its several organizations.

The paper, which still survives, has been found a most useful instrument for accomplishing the ends for which it was started.

In 1894 the Parish suffered the loss of another Vestryman, Professor E. O. W. Mildner, who for several years had been a member of the body, and had discharged his duties with a very faithful and conscientious spirit. Professor Mildner was a man of high scholarly attainment and taught classes in the Modern Language Department of our University. He was also possessed of fine musical culture, and did much to develop a correct musical taste among the students of the University and the people of the town. He was a very general favorite in Princeton, and the esteem with which he was held in the University was made evident on the day of his burial, by the attendance of the President, many of the faculty, and a large body of the students at the service. He was buried from the Church on May 29, 1894.

The need of better accommodation for various Parochial Societies had long been felt in the Parish, and in the year 1891 Mrs. Alice Lippincott generously determined to meet the need by the erection of a suitable

#### PARISH BUILDING,

in which school, choir, guild, and working organization should have ample room. Before proceeding, she communicated with the Vestry and obtained their consent to the execution of her plan. The Vestry resolved "That hearty consent be given to the request contained in Mrs. Lippincott's communication relative to the erection of a Parish Building, and that we put upon record our very grateful appreciation of the generosity which has prompted an undertaking which promises to add so much to our facilities for Parish work; and that we also express to Mrs. Lippincott our unfeigned thanks for the intention expressed in her letter to make the building and the lot on which it is to be placed, a permanent gift to the Parish." In the year 1891 she purchased a property adjacent to the church lot which was deemed an eligible site for the proposed building. There was a dwelling house on the premises, which had the historic interest of having once afforded

room to the Rev. Dr. Alexander for lectures to his classes, and this was temporarily used for Parochial purposes. Three years later the dwelling was removed and the building of the Parish House was begun. Bishop Scarborough laid the corner stone on All Saints Day, 1894, giving it the name of the POTTER MEMORIAL HOUSE, and making it thus a monument to the family of the donor. The rearing of the structure went steadily on, after plans furnished by Baker & Dallett, architects, of Philadelphia, and on All Saints Day, 1895, it was finished and ready for its Benediction. The cost of lot and building was about \$16,000, and the title of both was properly transferred to the corporation of the Parish.

A committee of the Vestry at its next meeting presented a resolution acknowledging the gift in the following form:

*Resolved*, That the thanks of the Vestry be conveyed to Mrs. J. Dundas Lippincott for the munificent gift of the Lot and Parish Building the deed of which has been made over to the Parish: And the Vestry desire for themselves and the whole congregation to assure Mrs. Lippincott of their very grateful appreciation of her liberality, and to express the hope that the Building may long contribute to the usefulness of our Parish in this community.

As the Bishop was unable to attend the opening service on All Saints Day, this was conducted by the Rector. The choir of St. James' Church, New York, was present on the occasion and assisted greatly in the musical part of the service. It also sang a choral service and portions of an oratorio on All Hallow Eve as an introduction to the sacred function of the following day. But the brightness of the day was clouded by the absence of one who was in almost every mind, but who was not permitted to participate in the services. Alice Lippincott, the donor of the building, was not allowed to see its completion, but had died the summer before, from a sudden illness, contracted during her summer rest at Bar Harbor, Me. The Vestry placed a Memorial Tablet in the Building which bears the following inscription:

THIS TABLET WAS PLACED HERE BY THE VESTRY  
IN GRATEFUL REMEMBRANCE  
OF  
MRS. ALICE LIPPINCOTT  
WHO ERECTED THIS BUILDING  
SHE WAS BORN APRIL 23, 1846  
SHE DIED JULY 21, 1894  
*"By Works was Faith made Perfect"*

In the year 1898 a few friends placed a memorial window in the south transept of the church, on which the following legend is inscribed:

“In honor of the glorious Resurrection of our Lord Jesus Christ, and in loving memory of Alice Lippincott who entered into rest July 21st, 1894, her friends and relatives who loved her in life, and mourned her in death, dedicate this window.”

The window was designed and executed by Mr. Kemp of London, and is much admired for its drawing and delicacy of color. It was unveiled with a service and address on the second Sunday after Easter.

Elsewhere is the substance of a sermon delivered by the Rector on the Sunday after the burial of Mrs. Lippincott. (See Appendix.) By her last will and testament Mrs. Lippincott bequeathed ten thousand dollars to the Parish, and directed that half of the income of the bequest should be used in making necessary repairs to the church property, and the other half in increasing the Rector's salary.

In 1896 the endowment of the Parish was increased by a legacy of \$10,000 bequeathed to it by Mr. Charles R. Lynde, a former Vestryman, and sometime Warden of the Parish. By the terms of his will, the income from the legacy was devoted to the increase of the Rector's salary. When resident in Princeton Mr. Lynde became much interested in the Parish, and after leaving it he gratefully cherished the remembrance of his association with it, and made in this bequest a memorial of his grateful feeling. While here, he also conferred a lasting benefit on the University by founding the Lynde Debate. His two sons, Charles Wesley and Rollin Harper Lynde, have since been gathered to their fathers.

On St. Barnabas Day of the same year an ordination service was held in the church. Three graduates of the General Theological Seminary—Charles Fiske, Franz M. W. Schneeneiss, and William Osborn Baker, son of the Rector—were then ordained Deacons by Bishop Scarborough. The candidates were presented by the Rev. Alfred B. Baker, D.D., and the sermon was preached by the Rev. Philander K. Cady, D.D., of the General Seminary, New York. The choir of St. James Church, New York City, assisted the Parish choir in singing the choral parts of the Eucharist and an anthem composed for the occasion inscribed as follows: “To my Brother—William Osborn Baker, M.A.—specially composed for Use at the Service for his admission to Holy Orders—and to his classmates of the General Theological Seminary, N. Y.: by Alfred S. Baker, M.A.”

In October, 1896, the shadow of a great sorrow fell upon the Rectory, which drew forth so much genuine sympathy from the congregation and Vestry, that it would seem ungrateful not to record the Resolutions of the latter respecting the event. At a special meeting held on Thursday, October 15th, 1896, it was resolved that the following minute relative to the death of Alfred S. Baker be spread upon the

minutes of the Vestry, and that a copy of these resolutions be sent to the family of the deceased:

"The Vestry of Trinity Church, Princeton, desire to express their deep regret at the early and untimely death of their late organist and choir master, Alfred S. Baker. His services to the church in the development and training of the choir have been most valuable, and did not cease when his official connection with the music of the Parish terminated, but his zeal and interest in this part of God's worship continued unabated. His remarkable talent for teaching and composition he loved to exercise for the benefit of the church of his childhood and youth, and there never was an occasion of musical importance in the Parish from which he was absent.

The Vestry will always gratefully feel that it was owing to his effort and ability that the musical interest in the Parish was first awakened. The fruit of his labor in this direction will long survive, and serve to recall his personality many years hence.

It was also resolved that the Vestry extend their sympathy to the bereaved family, and that they attend the funeral in a body.

JOSEPH PRIEST,  
Secretary of the Vestry.

A music fund, memorial of the deceased, was soon started in the Parish, and it is receiving additions from time to time by interested members of the congregation. The last composition of the deceased was an Academic Festival Overture for use at the Sesqui-Centennial Celebration of Princeton University. A fatal sickness interfered with its performance, and just before the academic celebration he dropped his lyre to take it up again in a better world.

CHAPTER VI  
FROM 1897 TO 1908

For many years the number of church students attending our University had steadily increased, and about this period in the Parish history it had reached such large proportions that the Rector felt the need of having some one to assist him in his pastoral ministrations to them. In an anniversary sermon on Trinity Sunday, 1897, he spoke to the congregation of a dream he had sometimes indulged of having a curate: and shortly after, the dream came true. A most generous lady, Mrs. Alberta T. Pyne, made a liberal provision for the salary of a curate, and the Rev. Charles S. Fackenthall, of Pacific Grove, California, was invited to fill the office. Mr. Fackenthall accepted the call, and soon entered on his duties: continuing in the faithful discharge of them for nearly four years, and then returning with his family to California. His letter of resignation is as follows:

To the Rector, Wardens and Vestrymen of Trinity Parish,  
Princeton, N. J.  
Gentlemen

I would most respectfully request that my official connection with your Parish be terminated on Saturday the 11th day of May 1901. In thus making known officially my desire to return to California, and to private life, I wish also to place on record my keen appreciation of and gratitude for the unvarying courtesy and kindness which I have ever received from the first day I came to Princeton until now from the Rector and the officers and the members of Trinity Parish.

Begging your favorable consideration of my request, and with earnest prayers for the prosperity of your Parish

I am,

Respectfully yours  
C. S. Fackenthall.

The Vestry accepted his resignation, and expressed their regret in parting with him in resolutions which were handsomely engrossed, and delivered to him. Before his resignation, Mrs. Pyne was called away from earth and admitted into the calm of Paradise the blest. She had just finished a beautiful home near the residence of her daughter, Mrs. Russell, but this she was not permitted long to indwell, God having provided something better for her in "the house not made with hands, eternal in the heavens." She used her large wealth as a faithful steward, aiding many a public institution and private charity, and always hiding her good deeds under the cloak of a sweet humility.

After her departure, several gentlemen, chiefly Messrs. M. Taylor Pyne, Archibald D. Russell, George A. Armour, Junius S. Morgan and Stephen Palmer, became responsible for the Curate's salary; and the Rev. Harvey Officer, Jr., was soon called to succeed Mr. Fackenthall as "yoke fellow" of the Rector "in the Gospel." Mr. Officer rendered most acceptable service to the students and the general congregation for a term of four years. He succeeded in interesting many of the students in Bible study through the classes which he held, and by frequent service and instruction helped to deepen and enrich the spiritual life of many in the Parish. He resigned his Curacy in order that he might follow what he esteemed his vocation in the Order of the Holy Cross, of which he is now a professed member.

Mr. Officer's successor was the Rev. Ralph B. Pomeroy, who began his work in the autumn of 1906 and is still rendering most acceptable service, both to the academic and town folk of the Parish. Besides his large work among the students of the University, he has the care of a town club of boys and men, with various attractive features intended to counteract the allurements of the street and the saloon. He has given much attention to the institutional work of the Parish, and is unwearied in his endeavor to apply Christianity to the needs of our modern social life.

In the year 1898 the Rector and his wife were again sent abroad by generous friends in the congregation, and they were absent from the Parish for a term of three months, during which the Rev. Mr. Fackenthall supplied the Rector's place. They returned in time for the meeting of the General Convention in Washington, D. C., in October.

In the same year the Rev. Charles Woodruff Shields, D.D., Professor of the Harmony of Science and Revealed Religion in Princeton University, applied for Orders in our church, and the certificate required by Canon was signed by the Rector and Vestry of this Parish. The distinguished Professor was ordered Deacon in the Chapel of the General Theological Seminary, New York, and was ordained Priest a year later, in the Cathedral Church of the Incarnation, at Garden City, Long Island: the Rector presenting the candidate, and preaching the sermon on both occasions. After ordination Dr. Shields continued in the discharge of his duties as Professor in the University, but his eloquent voice was often heard in the pulpit of this church and elsewhere.

He died suddenly at Newport, R. I., on August 26, 1904, and his burial was from Trinity Church, Princeton, on August 29th. The officiants were the Rt. Rev. John Scarborough, D.D., the Rev. A. B. Baker, D.D., Rector of the Parish, the Rev. Harvey Officer, Curate, and the Rev. Wilmer P. Bird of the Diocese of New York. The funeral

procession, led by the choir of Trinity Church, started from the old Stockton homestead, in which Dr. Shields resided, and it was met by the clergy at the door of the church. A considerable number of the faculty of Princeton University were present at the service, among them being the Rev. Francis L. Patton, D.D., the late president of the University. The faculty evinced their respect for their distinguished associate by wearing academic dress. On the casket, as it was borne in the procession, were the hood of the Doctor and the stole of the priest, now laid aside for the heavenly rewards of consecrated learning and service. The interment was in the old cemetery which holds the remains of all the presidents and many of the professors of the University.

At a meeting of the Convocation of New Brunswick held shortly after the following minute was adopted:

Since the last meeting of our Convocation it has pleased God to remove from the scene of his earthly labors, our highly esteemed friend and brother, the Rev. CHARLES WOODRUFF SHIELDS, D.D., LL.D., and we desire on our first assembling after his departure to express and put on record our deep sense of the loss we have sustained in his death, our sympathy with his bereaved family and friends, and our thankfulness to God for the sweet and sacred fellowship we were permitted to have with him in the Communion of Christ's Holy Church. He conscientiously attended the meetings of our Convocation and he was greatly endeared to us by his cordiality, courtesy, gentleness, and the many other graces of his mind and heart. He frequently addressed the Convocation on some important subject, and we shall greatly miss his inspiring voice and presence, and can never forget with what elevation of thought and charm of style, his theme was always presented to our minds. He was widely known and greatly honored in the Church and learned world; and we are deeply grateful for the eminent service, which, throughout his long life, he was permitted to render to both learning and religion. For thirty-eight years he was Professor in the University of Princeton, and occupied the chair of the Harmony of Science and Revealed Religion. His lectures were attended chiefly by the senior students, and it was his aim, in his entire course, to show them that there was no cause for hostility between exact knowledge—which is science—and revealed truth in religion: that both are logically related, and when brought together and properly adjusted, will prove to be but "opposite halves of the same rounded whole of truth, supporting segments of the same rising arch of knowledge, harmonious interests, wedded

"Like perfect music unto noble words."

None can estimate the value of his labors in the academic chair, or tell how much they contributed to the reconciliation of the alienated friends, and helped to preserve the faith of thoughtful young men from overthrow, in the troublous conflicts of these modern days.



Throughout his ministerial life Dr. Shields was deeply interested in the cause of Church Unity, and we shall long remember his addresses on this, his favorite theme, and the ardor of his longing that the time might soon be brought to birth when separated brethren shall come together on the basis of the Lambeth Articles, and be organically connected in "the United Church of the United States." Our departed brother was also an accomplished liturgical scholar, and long before his ordination in the Church, he had made a thorough study of the origin and principles of the Book of Common Prayer. He was versed in many branches of learning, and his scholarship was always cultured as well as broad and accurate. His mind was polished, his tastes and feelings were refined, and he ever exhibited the temper and traits of the truly cultivated man. He was the polite scholar, and was not only a genuine but an amiable Christian. He has left many literary monuments by which his name and memory will be preserved, but his best monument is his life and example, the personal service which he rendered to the Church and the world, and the indestructible affections which he has awakened in the hearts of his brethren.

For all that he was and still is to us who are left behind; for all that he did for God and his fellow men; that he was raised up to be "a choice vessel of God's grace and a light of the world in his generation," we yield most high praise and most hearty thanks to God; and we pray that we with him, and all the faithful departed, may at last have "our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory."

ALFRED B. BAKER,  
WM. STROTHER JONES,  
*Committee.*

A service in memory of the Rev. Dr. Shields was held in the church on Friday evening, December 9th. Bishop Potter of New York was the preacher, and his sermon was a most appropriate and beautiful tribute to the character and life-work of the distinguished Professor and Priest. It was marked by many skillful and delicate touches which revealed a master hand. The choir was in full sympathy with the occasion and rendered canticle, anthem and hymn in a very effective way. With the permission of Bishop Potter, extracts from this sermon are printed in the Appendix.

In 1895 occurred the death of Mrs. Catherine M. Johnson, an aged communicant, confirmed late in life, but devotedly attached to the church she learned to love in her closing years. Her son, Henry P. Johnson, had passed away three years before.

Among the deaths in 1899 was that of Dr. William J. Lytle, one of the most skillful and successful physicians of the Borough, and widely known through all the surrounding country. His practice was large, yet he never declined a call to visit the poor, and he often attended them without recompense. He was not often able to attend

church, but in his last illness he received the Christian's viaticum and passed away supported by the Christian's faith.

In May, 1899, the Convention of the Diocese was held for the first time in Princeton. We print a few extracts from the *Churchman's* notice of the meeting:

The annual convention, which assembled in Trinity Church, on Tuesday morning, May 9, called together the largest gathering of the clergy and laity yet reported at an annual meeting. The convention opened with a celebration of the Holy Eucharist, Bishop Scarborough being the celebrant, assisted by the Rev. Professor Charles W. Shields, who read the Epistle, and the Rev. C. M. Perkins, who read the Gospel. The sermon was by the Rev. R. A. Rodrick, and was an eloquent summary of the truths established by the ascension of Christ; the certainty of the heavenly life, the fact that man is to enjoy that life in his whole nature, body, soul and spirit, and the unbroken carrying on of earthly relations, the whole life here and beyond being continuous.

At the conclusion of the service the convention was called to order by the bishop. The usual committees were appointed, and the Rev. E. K. Smith was re-elected secretary, and the Rev. H. K. Smith appointed assistant.

At three o'clock the bishop read his annual address. He said that in the past year the map of the world had changed. It was but a year since the victory of Admiral Dewey at Manila, which came just at the last meeting of the convention, and now we seemed certainly at the close of the operations growing out of the war. There were yet difficulties to overcome, but those who are still in opposition would, in due time, the bishop felt, put gratitude in place of contest and accept the hand stretched out to uplift and save. He felt that the great results of the war had been the opening of new lands to the highest Christian civilization and the drawing together in closer bonds of the two great English-speaking nations in a union that will make for peace the world over.

In ecclesiastical affairs also the past year had made history. The address referred to the ritual controversy in England, and pointed out that the establishment was the main cause of the trouble, and that if the connection between Church and State could be broken without loss of endowments dis-establishment would be an unmixed blessing. The bishop, after summarizing the work of the late General Convention, expressed regret that on the burning question of the remarriage of divorced persons no conclusion had been reached. The evils of divorce have grown, he said, to such an extent that unless it is checked the very foundations of society will be weakened and marriage will become but a temporary bargain. Recent scandalous events in what is called higher society lead us to pray for that happy day when the Church shall make its stand more firm and determine to close the doors to the remarriage of all divorced persons, innocent or guilty, under any and every circumstance. Separation may sometimes be necessary, but the remarriage of divorced persons is a thing abhorrent. Even now

no power can compel a clergyman to perform such a marriage, though the canon in one special case gives the permission.

The address, after referring to the death of Bishop Williams and others in the Church at large, recorded the decease of four diocesan clergy, the Rev. Gustavus M. Murray, Benj. Franklin, D. D., Wm. B. Otis and John R. Matthews. Only twelve clergy remain who were in the diocese when his episcopate began, and of these but half a dozen are in active work. The bishop spoke of the fact that on the Feast of the Purification next year he would complete the 25th year of his episcopate, though he asked there be no public celebration of the event. In these years the growth of the Church has far exceeded relatively the increase in the population of the State.

At the close of the afternoon session the convention adjourned to accept the invitation of President Patton, of Princeton University, to visit the college buildings. At the university they were received by Dr. Shields, on behalf of the president and in a graceful address made welcome to the college precincts. Dr. Shields spoke of the connection of the Church of England in the formation of the college, in the days when both the Westminster Confession and the Thirty-Nine Articles (in Latin) formed a part of the collegiate course, and laughingly said that one might trace the beginning of the present elective system to the freedom that was then given the students to choose which theological summary they would study. More seriously, the professor pointed out the active part taken by churchmen in the work of the University from that day to the present, when the latest gift the splendid new library building, came from communicants of the Church. The bishop and the Rev. Dr. Baker responded, and the delegates were then taken about the buildings on an interesting tour of inspection.

In the evening a missionary service was held. Reports were read of the work of the Christian Knowledge Society, and the Woman's Auxiliary. Dean Perkins, of the convocation of Burlington, presented his report, and Dean Baker also presented a report for the convocation of New Brunswick. Missionary addresses were given by the Rev. Messrs. E. J. Knight and James Stoddard.

On Wednesday morning, the convention having re-assembled, the Bishop of Pennsylvania spoke on the subject of missions. His address received a hearty vote of thanks.

On motion of Dr. Glazebrook, resolutions were passed congratulating Bishop Scarborough on his quarter of a century of service, expressing the love of the clergy and laity for their diocesan, urging him to permit a public service to be held in honor of the occasion, and asking for the appointment of a committee to complete, if possible, the endowment fund of the diocese to mark the anniversary.

The following officers were elected: Standing Committee: The Rev. Messrs. Alfred B. Baker, D. D., Charles M. Perkins, H. H. Oberly and R. G. Moses; and Messrs. R. S. Conover, J. B. Woodward, E. R. Shubrick and Howard Richards. Treasurer, C. E. Merritt.

Trustees of the Missionary Fund: Dr. J. H. Pugh. Trus-

tee of Church Property, Dr. Pugh. Committee on Episcopal Residence: Samuel K. Wilson, J. B. Woodward, J. H. Bruere. Missionary Council: The Rev. E. J. Knight and James Parker.

The greater part of the day was occupied in the discussion of the report of the committee on legislation. This committee, with a similar one from the diocese of Newark, was appointed to codify the legislative acts affecting the Church and arrange new legislation. Upon investigation, the committee found that the various sections of the Religious Societies Act, together with the different amendments thereto made from time to time, which more or less directly affect the Church, are now nearly one hundred in number, some of them so conflicting with each other in their provisions as to render their clear and certain interpretation extremely difficult, in consequence of which, it was found that while one interpretation thereof prevailed in one diocese, another, and directly opposite one, prevailed in the other. The committee therefore drew up an entirely new act, which with slight changes, after prolonged discussion, was adopted by the convention. It not only systematizes the old law, but makes important new provisions, which, if adopted by the Newark diocese, the Legislature will be asked to enact.

The remainder of the session of the convention was spent in the passing of certain amendments to the constitution and canons, and in listening to the report of a committee empowered to arrange a plan for mutual fire insurance committee for the parishes.

In the *Trinity Record* of May 1899 occurs this paragraph:

Mrs. Telfair Hodgson has presented to the Church a Litany Fold Stool, in memory of Mrs. Emily Charlotte Cuyler. Mrs. Cuyler's children have also presented a window, in memory of their mother, which is now being put in place in the north transept of the Church. This window was designed and executed by C. E. Kemp of London, England, the artist who designed the window in the south transept, in memory of Mrs. Alice Lippincott. In the upper tracery is a picture representing the angels appearing to the shepherds. The subject in the lower left-hand panel is the Annunciation and that in the right the Nativity.

Mrs. Cuyler was a daughter of Mr. James Potter, and although not resident in Princeton since her marriage, she was always interested in the Parish in which her early life was spent. Her memorial is not only in the window, but in the hearts of her many friends who cherish the remembrance of her amiable disposition and gentle traits, combined with much strength of character. Two daughters have since joined her in the better land. A daughter and son survive her, the latter Mr. John Potter Cuyler now residing in Princeton. He was married on Oct. 19, 1898, to Juniana Stevens Baker, daughter of the Rev. Lewis Carter and Mary Rachel Baker.

The *Trinity Record* of November 1900 contained the following notice of the resignation of the Treasurer of the Parish:

It is a matter of very general regret that Mr. F. S. Conover has felt it his duty, because of continued ill health, to resign the Treasurership of the Parish. Bayard Stockton, Esq., was elected, at the last vestry meeting, to fill Mr. Conover's place. At this meeting the following resolution was adopted:

*Resolved*, That the Vestry of Trinity Church, Princeton, accept with much regret the resignation of Francis S. Conover as Treasurer of the Parish, and they deem it proper to express upon the minutes of their proceedings their appreciation of the long and faithful service which he has rendered to the Parish.

Mr. Conover was appointed Treasurer in the year 1866, and has served in that office continuously ever since. When he first assumed the duties of the financial management of the Church's affairs he found the accounts in a most unsatisfactory condition, and the income for some time past insufficient for the proper support of the Parish. By careful, economical and business-like management he reduced the affairs of the Parish to a system, and by prudent and painstaking oversight of all expenditures, as well as strict attention to all collections of income he has enabled the Vestry to keep out of debt, and to largely improve the material condition of the Church property. As the transactions of his office have enlarged and increased, he has always been equal to their management, and has not relaxed in the least his watchful care to guard against waste or extravagance.

His books have always been models of neatness and accuracy, and there was never a time during the period of his long service when he could not tell the Vestry in a moment the exact financial condition of the Parish.

Such service as his has been, the Vestry recognize as an offering of love to his Master, and, arduous as its labors have often proved, they have carried with them their own reward.

Mr. Conover's burial was on April 11, 1901. On the Sunday after, the Rector referred to his life and character in a sermon the substance of which is printed among "the memorials." By his last will and testament he left \$500 to the Parish.

Among the losses of the year 1900 was that of the Hon. John Potter Stockton who died at the age of 74 on January 21st, and was buried from the Parish Church on January 24th. Mr. Stockton was the second son of Commodore Robert F. Stockton, and he inherited the best traits of his distinguished ancestors. He was courteous, generous, gentle in demeanor, taste and feeling and had a mind "tempered to finest issues" by Heaven's favoring touch. He resided after his marriage in the mansion now known as Allison House, and which is owned and occupied by Mr. George Allison Armour. In the year 1857 he was appointed United States Minister to Rome by President Buchanan and he left Princeton in fulfillment of that mission. Returning to the States on the expiration of his term of office he practiced law, chiefly in his native state, and his eminent legal abilities caused many who had important "causes" to seek the benefit of his

services. In the year 1865 he was made United States Senator from his native state, and of that distinguished body he was a member till 1866, and afterwards, from 1869 to 1875. In 1877 he was appointed the Attorney General of the state, and in that office he continued till his death. He resided at different periods of his life in Trenton, Washington, Philadelphia and New York, but his heart often fondly turned to Princeton, and he came back to it when he could, to spend his closing years amid the scenes and friends of early days. On his return he was made a member of the Vestry, and he attended its meetings whenever this was possible. He was devoutly disposed to worship, and always wanted the services of the church conducted in a reverential way. He once remarked to the Rector that he did so much feel the need of further religious instruction as of the the ability to prostrate himself in adoration before his Maker. His daughter, Julia Romana, was married in the church on January 29, 1889, to Mr. Richard Collier St. John; and on November 12, 1905, she was borne from the same church to her grave. Father and daughter together lie in the family plot in the Princeton Cemetery where so many of their distinguished progenitors sleep in peace.

In June 1901 the College Class of which the Rector is a member had a "reunion" on the fortieth anniversary of its graduation. There were seventeen members of the Class present on the occasion, among whom were its President, Vice Chancellor John R. Emery, and its Secretary, Leroy Anderson, since deceased.

On the afternoon of Baccalaureate Sunday, the Class in a body attended the evensong at Trinity Church, and listened to an address of which the following is the substance: It is not my intention to prolong our evensong by adding sermons or addresses to the worship of this quiet hour, but I must be allowed this afternoon to say a timely word. The closing of our University with which our Parish is becoming more and more closely associated every year will carry out of Princeton a considerable part of our congregation, and on those who stay behind the responsibility will fall of maintaining the Parish work, throughout the heated term. Permit me to remind those who go away that the activities of the Parish, although necessarily lessened, are not altogether intermitted in the summer months, and that funds will be needed to carry on our continued charitable, missionary, and Sunday-school work. It would lighten the burden of those who remain at the post of duty, if the departing ones would leave behind them a sum equal at least to what they are accustomed to contribute to Parish purposes while here, and this will be applied to such necessities as the time will surely bring to birth. I trust the vacation may be a time of real rest and refreshment to those who go away, and surely they will not forget that there is no true rest or recreation for a human

spirit, apart from the God who framed it, and who alone can rehabilitate it, and recruit its exhausted energy and strength. In a well spent vacation there will be no interruption of the commune of the tired spirit with the Author of its life. There may *indeed* be a turning to those things which most entirely divert the mind and get it out of the ruts in which it has been moving, but this will not mean an abandonment of religious habit or of the practice of devotion. It will not lead to laxity in Church-going or inattention to secret Christian duty; neither will it suggest the casting away of the Sacred Book for the novel or magazine, nor the substitution of a mountain breeze for the breath of Pentecost. That vacation is always most truly refreshing in which we look continually for the inspirations of the Divine Spirit, and profoundly feel the truth of the Psalmist's words, 'All my fresh springs are in Thee.'

"I must add another word. As I look down upon the faces which are upturned to mine in this evening sunlight, I am reminded that this is a time for *reunions* as well as separations, and that for some of us who are gathered in this Church there will now be a renewing of the very hallowed bond which was formed in the days of college life. Perhaps there are no ties more lasting, no friendships more sacred than those which are formed in those happy days. The members of a graduating class are soon scattered—in these days when seas and continents are so easily traversed they may be found in almost every land—but wherever they go, they carry the faces of their classmates stamped indelibly upon the tablets of the heart, and guarded as sacredly as the ancient exiles kept the household gods within their mantle's secret folds. Forty years of vicissitude have widely dispersed the members of our Class, but tell me, brothers of Sixty-One, need we do anything but look *within* to find each other's image in the sacred treasure-house of memory, undimmed by the lapse of years, preserved in all the distinctness of the fresh imprint made in life's early day!

"It has been my lot to abide in Princeton almost ever since the graduation of the Class, and may I not, as a brother who has always staid at home, extend a welcome to those who, after forty years of wandering, are coming back to the old roof and altar fire? Most welcome are you, dear brothers, to the hospitalities of the old home, and your return will cause a far greater joy to the old Mother's heart than can come from the abiding of those who have never gone away. I do not doubt that those who have come back to Princeton, after a lengthened absence, are greatly impressed by the changes which have come over the well-remembered scenes. Nothing looks quite as it used to in our college days. Most of the old buildings in the campus have disappeared. Many of the landmarks in the town have been swept away. But *one* of the professors who were in the faculty when

we were here is still alive. Our own ranks have been greatly thinned by the darts of death. We come together a broken and shattered band, and we sadly count over the names of those who have fallen in life's battle, and yet have died with honor in the service laid upon them by their God. But, surely, we may remind ourselves in this sacred place that there is a sense in which the band is still unbroken; that the living and the dead are still united in the bonds of a spiritual fellowship which can never be destroyed. True friendship never dies; the affections of the heart are indestructible, and 'he that doeth the will of God abideth forever.' Life is prophetic. The happiness of the early fleeting days is *anticipative* of a more abiding joy in the days to come; the loves and friendships of the earthly life are a pledge of the blessed unions and reunions of the eternal state.

"And so with the prevision of immortality distinct in heart and mind, we greet each other; not with the words of the old Roman soldier, *Morituri Salutamus*, but with the words of the Christian conquerors: *Ressurrecturi Salve! Vicentes in Sæculorum Aæ!*

"Our brotherhood in Christ will last forevermore.

"Dear comrades, scattered far and wide,  
Send from their homes their kindly word,  
And dearer ones, unseen, unheard,  
Smile on us from some heavenly star.  
For life and death with God are one;  
Unchanged by seeming change, His care  
And love are round us here and there;  
He breaks no thread His hand has spun,  
Soul touches soul—the muster roll  
Of life eternal has no gaps;  
And after all the long term's lapse  
Our college ranks are closed and whole.  
Hail and farewell! We go our way  
Where shadows end, we trust in light.  
The Star that ushers in the night  
Is herald also of the day.

"Our college life was a preparation for coming work. May not this reunion also help prepare us for the part of life's work which still remains, and out of it may we not get a little strength and courage for the unfinished toil and task? "God grant that it may indeed be so, and that when the work is done, no one of us may fail of the faithful laborer's reward."

At the conclusion of the service, the members of the Class, with their wives present, came to the Rectory for a quiet tea.

In the year of 1901 a wave of great sorrow crept over the land when it was learned that the hand of the assassin had been raised against another of our chief magistrates, William McKinley. There had been nothing in the character or career of the noble President to



provoke this parricidal crime, and it was everywhere felt that the murderous shot had been aimed not only at him, but at the whole nation which he represented. Every citizen felt as if he had been struck. But there were no signs of panic within our borders. The national heart was strong in faith; and had confidence that the stability of our institutions was in no way imperilled by this dreadful deed of a fanatic and frenzied man. The Rector on the Sunday following dwelt on some of the lessons of the hour, and presented reasons why the congregation should share in this general trustful feeling, and fall back on Him who

“Had been our strength and stay  
In many a dark and dreary day  
Of sorrows and reverses.”

In the year 1902 a committee on church enlargement was appointed by the Vestry and the committee was afterwards enlarged, and clothed with a full power of action. Its members are now Messrs. Bayard Stockton, M. Taylor Pyne, Archibald D. Russell, George A. Armour, Junius S. Morgan, and the Rector. Various difficulties have been encountered in their consideration of the subject, but they still have it under advisement, and the hope is generally entertained that a practicable plan may soon be found, and carried into effect.

On March 6, 1905, James Dundas Lippincott, a devoted friend of the Parish and for many years its Junior Warden, was released from the pains of a sudden fatal sickness, and called to enter on the eternal rest. Although resident in Philadelphia during the greater portion of the year, he was often in Princeton, and he used to say his heart was always here. He was seldom absent from our church services on Easter Day, All Saints Day and other great festivals of the church's year. His death was greatly mourned by our congregation and the community at large, and the Vestry gave suitable expression of their feeling at their own and the common loss by a minute spread upon the records and published in the church papers. This is as follows:

*Whereas*, It has pleased God to remove from these earthly scenes our esteemed friend and fellow Vestryman, James Dundas Lippincott, we desire at this our first meeting after his departure to record our deep sense of loss and to express our sincere appreciation of his gentle, kindly and Christian qualities which endeared him to us all during the whole period of our association in this Vestry. For thirty-four years he filled the office of Junior Warden, giving careful and valuable attention to his duties, and always working for the best interests of the Parish. During his lifetime he was its constant benefactor, and at his death he left behind him such generous provisions as to enable it to continue the work he had sustained while living.

Although the parting with him fills our hearts with sorrow, we are yet thankful that it was our privilege to pass so many years of joint service with him, and that he has left us an example of modest and unaffected Christian character and fidelity to duty. We offer to his bereaved wife and to his relatives and friends the assurance of our sincere sympathy, and of our prayers that heavenly consolation may be ministered to them in their affliction.

The Rector's reference to the deceased, on the Sunday after his burial was printed in the *Trinity Record* and the *Princeton Press*. In his last will and testament Mr. Lippincott bequeathed to the Parish the sum of \$21,000. The terms of the bequest are as follows: I give and bequeath to the Rector and Vestry of Trinity Church, Princeton, the sum of \$21,000, now held for me in the hands of Mr. Hugh H. Hamill of Trenton, N. J., said amount to be handed over to the Rector and Vestry of Trinity Church, to be invested and held in trust, and the income to be used, as they, the Vestry deem advisable for the said Trinity Church or Parish, and to be called the Memorial Fund of the Thomas Potter family."

Some years before Mr. Lippincott gave the Parish the sum of twelve thousand dollars for the support of a church school bearing the name of his deceased wife, Alive Lippincott; but he provided that if at any time the congregation deemed it wise to discontinue the school, the income should be used by the Vestry for any other parochial purpose to which they might see fit to apply it.

Two other bequests were made to the Parish in wills admitted to probate respectively in the years 1904 and 1905. One was from Mrs. Hanna Haley, a devout communicant, trained in the Church of England, in her early days, but transferring to the American Church the loyalty and love she had felt for her spiritual mother across the seas. The *Trinity Record* for December 1904 contained the following notice of bequest: By the will of Mrs. Hanna Haley recently deceased, the sum of \$500 was left to the Parish for the increase of the fund for the purchase of a chime of bells. Mrs. Haley was an English woman, and her early associations were with the chimes of her motherland that

"Peal from tower and Gothic pile  
Where hymn and swelling anthems fill  
The dear Cathedral aisle."

She was in full sympathy with the sentiment of Bishop Coxe, expressed in his "*Christian Ballads*."

"The chimes, the chimes of motherland,  
Of England green and old,  
That out from fane and ivied tower  
A thousand years have tolled;

How glorious must their music be  
 As breaks the hallowed day,  
 And calleth with a seraph's voice  
 A nation up to pray;

Those chimes that tell a thousand tales—  
 Sweet tales of olden time,  
 And ring a thousand memories  
 At vesper and at prime!

At bridal and at burial  
 For cottager and king,  
 Those chimes—those glorious Christian chimes,  
 How blessedly they ring!"

It is much to be wished that a chime should sometime be put in our church tower—so admirably adapted to the purpose—and after the enlarging of the church, which is an immediate necessity, we ought to direct our efforts to this most desirable end.

The *Trinity Record* of September 1905 contained the following notice of the other bequest:

"By the will of Mrs. Anna Amelia Benham who died on April 25th, 1905, \$500 were bequeathed to the music fund of the Parish and \$500 to the general endowment fund. The legacy to the music fund is a memorial to her son, William LeRoy Benham, who died in 1891, and who, during his boyhood was a member of our choir. It is a matter of regret that the executors have been unable to pay this legacy, yet if nothing is realized from it, the good intention of the pious woman may still be accepted, and the treasure be laid up for her on high."

A very dignified and beautiful bishop's chair has been presented to the church by Mr. and Mrs. M. Taylor Pyne. It was made by Geisler of New York City, and below the seat is the inscription, "In loving memory of Robert Stockton Pyne." The inscribed name is that of the second son of Mr. and Mrs. Pyne, who died on February the 25th, 1903, in Pomfret School, Connecticut. He was a youth of gentle disposition and guileless spirit and his amiable traits won the love of all who knew him. He was born in New York City May 27, 1883, baptised at Christ Church, Riverdale, New York City, in August of that year, was confirmed at Christ Church, Pomfret, in April, 1900. He was preparing at Pomfret for Princeton University, and when called away was almost ready to enter on his academic career; but unerring wisdom had something better for him, and ordered that the bright promise of his youth should be fulfilled in ways far greater than we know. He was buried from Drumthwacket on February 28th and was laid in the family plot in the Princeton Cemetery.

In the same year Rear Admiral Edwin White died suddenly while on a visit to the Brooklyn Navy Yard and the despatch which brought

the sad news sent a shock through the Parish and the whole community. He had left his home in Princeton but a few days before and his death coming quickly and without warning, caused a great transition in feeling among all his friends. He died while walking toward the office of the Commandant of the yard; but the stroke of "the swift angel" did not find him unprepared. For many years he had tried to obey the bidding "be ye also ready, for in such an hour as ye think not, the Son of Man cometh." He was always a regular attendant of church, when off duty, and when retired from active service; and in his private life he fulfilled the duties and exemplified the virtue of the consistent Christian. His death was a strange interruption of a plan he had formed, and was just about to carry out, of sailing with his daughter for Europe, and spending some time in foreign travel. But the Providence which disposes our affairs had arranged that he should reach by a single step "the soft blue shore of the calm land beyond the sea," and there await his loved ones when their voyage of life was over. Three years later, his son George Emmons White, who had been baptized, catechised and confirmed in the Parish, joined him on the eternal shore. Life was full of interest and flattering prospect for the son, but when he realized that it soon must fulfill its course, he resigned himself without a murmur to the will of God, and submissively and even cheerfully met his end.

In June 1905, a request was received by the Vestry from the Rev. John Hendrik de Vries, D. D., that they sign a certificate recommending him to the Standing Committee of the Diocese, as a candidate for Holy Orders; whereupon the certificate required by canon was on motion duly signed, and transmitted to the Committee. Dr. de Vries, who had been the pastor of the Second Presbyterian Church in Princeton, was soon ordained deacon and priest, and after temporary work in New York and Philadelphia became Rector of a church in Saybrook, Connecticut.

In 1906 the Parish sustained a great loss in the death of Mrs. Josephine Antoinette Swann, whose decease occurred on Friday, March 2d, in Washington, D. C., where, for many years, she had lived during the winter. Her body was brought to Princeton for burial on Monday of the following week. On its arrival, the body was taken directly to Belgrade, her Princeton home, and there with attending relatives and gathered friends, a short service was held by the Rector of the Parish. The body was then borne to the Church, and there, with vested choir, and appropriate Psalms and Hymns, the Burial Office was said by the Rector and Curate. The Committal was in her lot in the Princeton Cemetery, and by the side of her first husband, the Hon. John R. Thomson. Mrs. Swann was one of the oldest of our communicants, and she will be greatly missed in the services and activities

of the Parish, and in the private sanctuary of many a heart where her departure has left a vacant seat. She was also interested in many things *without* the Parish, and was always ready to lend a helping hand to any public project which had in view the improvement of the Borough or the welfare of its citizens. She evinced her interest in the Borough by bequeathing to it her beautiful residence and grounds, and by making liberal provision for the maintenance of both. She also showed her attachment to the Parish by a bequest of \$13,000, the income of which is to be devoted to the support of Rector, choir, and the relief of the poor. The bulk of her estate she left to the University for the building and endowment of "The John R. Thomson Graduate College, designed as a permanent memorial of the interest felt by him in the higher literary and scientific education of his countrymen."

Mrs. Swann was a woman of decided character, amiable accomplishment, broad sympathy and practical ability; but that she also possessed unaffected piety is the chief cause of our thankful remembrance of her, and it is her memorial with God.

One of Mrs. Swann's most intimate friends soon followed her to the unseen world. On July 21, 1906, Mrs. Annis Thomson McMillan, wife of Professor Charles McMillan, was borne to the grave by the church's solemn "order for the burial of the dead." Mrs. McMillan was the daughter of the Hon. Richard S. Field; and not only had an ancestral interest in the Parish but an acquired attachment for it, resting on the hearty acceptance of the principles it upheld, and her personal experience of the spiritual benefits it had been the channel of conveyance from its Lord and Head. Her whole heart was given to the church. Just before her marriage to Professor Charles McMillan the present church edifice had been partly destroyed by fire. Many would have thought the building unfit for a nuptial service. But she would not be married elsewhere. There her family and friends were asked to meet. Fortunately, the pews and tile floor of the aisle had not been much injured by the fire, and although the roof was mostly gone, the gathered company felt little inconvenience from the free admission of the bland June air. In the same church she worshipped through the whole remainder of her life, and from it she was borne to her resting place when life's work was done. Of several branches of our charitable work, she was for many years the interested head; and there is no department of Parochial endeavor to which she was not always ready to lend a helping hand. On the Sunday after her burial the Rector made reference to the virtues of her character in a sermon of which selected portions may elsewhere be found. Her last illness was a tedious one, but throughout it all she was patient and uncomplaining, and after weeks of weary waiting, she went away leaning on "the everlasting arms."

Beside those whose departure has been noticed in these records, there

are many others "who have died in faith" and whom we would gladly mention did the limits of our brief narrative permit. Among them are "holy and humble men of heart", "saintly maidens, godly matrons, widows who have watched to prayer," all having their names on the Parish diptychs, and all devoutly called to mind by surviving friends in the church service at Easter and All Saints Day. Sweet is their remembrance on earth, and hallowed their memorial in heaven; and the example many of them have left behind ought to be a continual inspiration to those of us who still remain. Side by side, in our village cemetery many of them sleep in peace; and they will thence arise in radiant form and fadeless strength "tho sown in weakness, raised in power and glory" "at the resurrection of the just."

On Easter day 1906 the Rector completed forty years of service in the Parish and the congregation did not allow the anniversary to go unnoticed. On the evening of Tuesday in Easter Week there was a gathering of the congregation at the Rectory, at which kindly greetings and loving remembrances of the past were exchanged between pastor and people. At the close of the reception the Rector took occasion to thank the people for the way in which they had marked the fortieth anniversary of his Rectorship, and especially for their coming together in such numbers to give him their congratulations and to afford him the opportunity of reciprocating their good wishes. He also stated that on Easter Day the Treasurer of the Parish had brought him a bag filled with newly minted pieces of our noblest coin, stating that the congregation had bidden him present the same as a testimonial of their affectionate regard. The Rector was deeply touched by the gift, and the love which it evinced, and in a few heartfelt words expressed his gratitude to all who had contributed to it. He went on to say that the feeling which was uppermost in his heart, on this his fortieth anniversary was one of profound thankfulness that he had been permitted to serve in the sacred ministry of the church for so many years and that his lot had been cast among a people who had always been so kind, forbearing with his weakness, and so ready to cooperate with him in any plans suggested or works undertaken for the good of the Parish. He added that in two years more we shall reach the seventy-fifth anniversary of the founding of our Parish, and that he hoped then to have ready for publication a history of the Parish, the material for which he had been trying to accumulate for some time past.

The Rector was followed by the Rev. S. W. Beach, Pastor of the First Presbyterian Church, who made a short address, which was full of kindly Christian feeling.

In the *Trinity Record* of September 1905 appeared the following communication from the Rector relative to a proposed Men's Thank Offering:

At the general convention of 1904 a plan was set on foot to secure from the MEN of the church at large, a missionary THANK OFFERING in grateful recognition of the blessings which have followed the establishing of English Christianity in our land by the colony which founded Jamestown, Virginia, in the year 1607. The offering is to be presented at the next meeting of the convention at Richmond, Va., in October, 1907—three hundred years after the landing at Jamestown, and the holding of the first service of the English church on the eastern shores of the new world.—Some of the details of the plan have been made known to us by an admirable circular letter sent by our Parochial committee to all the men on our Parish list, and it is hoped that the appeal of the letter will receive kindly consideration and generous response from those into whose hands it may fall. A similar effort is being made in all the Parishes of our diocese and our whole land, and there is ground to hope that the tercentenary offering will be large, and will help the church more fully to grasp its opportunities for the extension of the Redeemer's Kingdom at home and abroad. At the same time we are urged not to allow our offerings to infringe upon stated and necessary beneficence—and to give only what we can OVER and ABOVE our usual contributions to missionary and other purposes. Our gifts are designed to be a THANK OFFERING, and this, of course, ought to be an expression of real gratitude to God for blessings which we try to number and value at their worth. English christianity is both Catholic and Reformed—and among its characteristics are the union which it has preserved between Evangelic truth and apostolic order; the tenacity with which it holds to the essential things in the christianity of the past, and the freedom with which it adopts the best results of the religious renaissance of the reformation age. Its belief is summed up in the ancient creeds of Christendom which contain "the faith that was once delivered to the Saints," and it gives a pure gospel, an open Bible, and un mutilated sacraments to the people. It also fosters a spirit of reverence in public worship and preserves a dignity, decency and propriety in all its public offices.

The type of piety it favors is sober, solid, practical and free from cant; and it attaches great importance to christian education, and the preservation of the sanctity and the purity of the christian home. One of its most distinctive marks is respect for constituted authority in state, as well as church, and this has had its influence in safeguarding the institutions of our country, and preserving its unity and peace. No one can consider the happy effects it has had upon our religious, social and political life, without finding abundant cause for thanksgiving, and without desiring to enroll himself sometime in the triennium among those who wish to make a thank offering to God for its planting on the Chesapeake shores three centuries ago. The parochial committee in charge of the men's thank offering are the Rev. Harvey Officer, Treasurer, Gen. A. A. Woodhull, Secretary, Professor Alex. H. Phillips and Mr. J. D. Lawrence.

The committee issued the following circular :

TRINITY PARISH, PRINCETON;  
24TH JUNE, 1903.

To

Mr.....

Dear Sir :

The General Convention of 1904 pressed upon the men of our Church the desirability of presenting to the Board of Missions, at the General Convention of 1907, a Thank Offering for the spread of Christianity from English sources upon this continent during the three hundred years that have passed since the settlement of Jamestown in Virginia. Every parish is expected to respond to the appeal, and the Committee of Trinity asks your earnest consideration of this subject. To be a worthy offering, it is more important that it should be general than that it should be large; a contribution of a certain sum from two hundred subscribers would be more creditable to the Parish and would react more favorably upon the Parishoners themselves, than would twice the amount from half the number.

The offering should represent our gratitude that God's work and the ordinances of religion accompanied the pioneer immigrants. As the colonists multiplied, the spread of Christianity in the new country was essentially missionary work, and it is for the direct and indirect results of such work that it is becoming in us to be thankful. Our gratitude would be most practically expressed by such action as shall enable the constituted agencies to carry on similar work at home and abroad, for the benefits of our fellow men and the glory of God. If we properly appreciate the influence of Christianity, it is right that we should seek its extension; and such grateful recognition ought not to be confined to the communicants. Every man who attends public worship or whose family is represented in our congregation, every one of us who is conscious of the benefits of living in a Christian land, is asked to contribute. There is no wish to make the offering relatively prodigious, and especially would it be undesirable to encroach upon customary and necessary beneficence. We ask for a thank offering in addition to, and not in place of, your ordinary dutiful alms and common benefactions. Your fellow-Parishoners, a duly appointed Committee, therefore confidently lay before you this appeal for a special recognition of the ter-centenary of a memorable occasion and of the religious privileges that, beginning then have continued for three hundred years in the Colonies and in these States. It is hoped that every one whom this may reach will determine, after carefully weighing the matter, to give to this special object something, in accordance with his means and his other obligations.

Generally speaking it is more convenient particularly for persons of narrow or fixed incomes, to contribute a moderate



amount at regular intervals, than by a great effort to make a considerable offering at one time. Nor can there be any doubt that the donor is more benefited when he is frequently reminded of the subject, than when it is dismissed after a single donation, however large that may be. Your Committee, disclaiming any dictation, therefore suggests that a monthly, bi-monthly, quarterly, or even semi-annual contribution, especially recommending the monthly payment, be made to this object. Some may find that to set apart a small sum every week, and to transfer it to the Committee once a month, still more convenient. You are therefore asked, first, seriously to consider the subject; then, to determine what you can properly give and how it may best be given; and, then, to return to the Secretary the accompanying form properly filled out. The promised amount should be regularly sent to the Treasurer, in an envelope that will be furnished, so that it may be received within five days of the stipulated date. But some will find it more convenient to make one full and complete payment. Those are urged to do so promptly, on account of the contingencies of life and that the District Treasurer may place his deposits on interest.

The Treasurer at stated intervals sends his collections to the District Treasurer, who represents the Diocese. It will be necessary for the Secretary, as the Executive Officer, to know what the Treasurer's collections should be and what they are, and it is important for the Treasurer to be advised what to expect. These records will be confidential between the two officers as to the individual contributions. The promise is revocable, for it is recognized that an obligation extending over a long term may, through change of conditions, become unreasonably onerous. On the other hand, should it be possible at a later period to increase the offering, it is hoped that a new and larger promise may be substituted.

Finally, although welcoming large gifts, the Committee lays special stress upon the great value to giver and recipient alike of small ones regularly contributed. It especially hopes that no one will hesitate because his offering must be small. A few cents from those who can give no more will accomplish much in the Master's hands. It is earnestly desired that this may become in the truest sense a congregational Thank Offering, from a Parish conscious of its own blessings and of those of the community.

A very early response is particularly requested.

Very sincerely,

ALFRED A. WOODHULL, *Secretary.*

HARVEY OFFICER, JR., *Treasurer.*

ALEXANDER H. PHILLIPS,

JOHN D. LAWRENCE,

Committee.

(Date).....1905.

To the Secretary of the Committee of Trinity Parish, Princeton  
in charge of the Missionary Thank Offering.

I will make an immediate offering of  
.....Dollars. (Erase the preceding  
if not used.)

I promise to send to the Treasurer of the Trinity  
Parish Committee on the first of every month, two months,  
quarter, half year (Cross out the  
words not used.) commencing July 1, 1905,  
and continuing to include October 1, 1907, the sum of

.....  
(Erase this sentence if the first promise is used.)

This is to be in addition to my other Parish offerings.

This promise is revocable should circumstances require; or  
the amount may be reduced after formal notice if, in my  
judgment, it becomes necessary. I also sincerely promise to  
increase the sum pledged, should I find myself able to do so.

(Name).....

(Address).....

After Mr. Officer left the Parish the work of making the offering  
known and of securing subscriptions to it devolved upon the remaining  
members of the committee. They prosecuted the work with commend-  
able zeal, and the treasurer, Prof. A. A. Phillips, at the end of the  
triennium reported that the offerings of the Parish for the fund had  
been one thousand dollars.

In 1905 occurred the death of Capt. Wm. V. Scudder, grandson of  
Col. Wm. Scudder, whose patriotic services during the Revolution  
caused the British to burn his mills, situated at what is now known as  
the Acqueduct, not far from Princeton. At the outbreak of the Civil  
War, Wm. V. Scudder enlisted as captain of a company in the Second  
N. J. Cavalry and suffered many privations in the arduous Southwest  
Campaign. He returned to Princeton at the close of the war, and  
engaged in business, to which he gave faithful attention through the  
remainder of his life. He was upright, conscientious and possessed of  
great kindness of heart: and he was greatly esteemed by our whole  
community. Two daughters and a son are still on our communicant  
list.

At a congregational meeting on Monday in Easter week of the same  
year, a communication was read from Professor Henry D. Cornwall  
expressing his desire to retire from the office of Vestryman: and the  
following resolution was thereupon unanimously passed: "Resolved,  
That the congregation of Trinity Parish here represented have heard  
with deep regret the desire of Professor Cornwall to retire from the

Vestry, and that they wish to express their deep sense of obligation to him for his many years of service as Vestryman, and that he may be able some time in the future to resume the duties of the office." Mr. Archibald D. Russell was elected Vestryman at this meeting in Prof. Cornwall's place.

From the prominence given in these annals to the record of deaths, and the obituaries with which the departed were embalmed, it may seem that the Parish History, from its beginning, has been little else than a story of *losses*, and that its movement has been continually through a cloud of gloom. But the course of Parish life was not always through the shadow; it often lay in sunshine and it passed through no cloud which was not silvered with "the light that shone when Hope was born." History, as one says, occurs simultaneously in all its parts and elements. Like Wordsworth's cloud, "it moveth all together if it move at all." And so in our Parish History the sad event and joyous happening were going on at once. The same page which contains the record of losses and bereavements is also illuminated with pleasing pictures of tranquil and prosperous Parish life. There were bright services on festal days—births and baptisms, confirmations, the ringing of marriage bells, glad Eucharists, the commune of brethren with each other in the "fellowship divine"; Parish activities were carried on, its life powers were exerted in charitable and missionary endeavors, the losses by which it was weakened were more than made up by the gains which strengthened it in numbers and in power for useful service. At various times in its history the Parish has had the help of individuals or families whose residence in Princeton has been transient, but who while remaining here have shown great interest in various branches of Parochial work. Among this number were Mrs. Ann E. Biddle, who gave a new start to our missionary work; Prof. and Mrs. Henry Fairfield Osborn, who by their enthusiastic interest put fresh life into various kinds of Parochial endeavor; Mr. and Mrs. John S. Conant, the former a Vestryman, and the latter devoted to all good works; Mr. and Mrs. Arthur Sandys; Mrs. Howard Crosby, the Misses Crosby, the Misses Woodward, Mrs. and the Misses Lord, all of whom rendered much service to the Parish by working in the Sunday School, Parochial Society, and by visiting the homes of the sick and poor. In recent years a considerable number of more permanent families have been joined to the congregation, and many have been added, through God's blessing, by confirmation. Some have contributed liberally of their substance to the support of the Parish, and the enlargement of its property, and through their beneficence its endowment and revenue have been much increased. Among those are men of large vision as well as of great generosity, and they have plans for the future development of the church in Princeton which kindle the imagination and

inspire the heart. May God grant them the wisdom and strength needed for their task.

Through their assistance the Parish has recently bought the lot with dwelling house adjoining the church lot on the south, formerly owned by the Hon. Richard S. Field, and in later years by the Rev. Dr. Wm. Henry Green. The cost of the property was \$37,000. The stone building on one of its corners, known as Ivy Hall, was not included in the original purchase, but has since been bought at a cost of \$4000. This large increase of our church lot provides room for whatever structural additions may be undertaken in the future and it yields a present income which is being used for Parish purposes. Through the same liberality the Rectory has been much improved and furnished with conveniences of which for many years it was destitute; our admirable choir has had better support, and supplied with means for an annual summer outing at the sea side; our offerings for all purposes have been increased, and our Parish treasurer has been relieved from the anxiety which his predecessors often felt about the payment of the Parish bills.

The increase of our congregation of late has been partly made up of professors and others connected with our far-famed University: and it is a pleasing reflection that members of the Vestry and the Parish have had much to do with the wonderful development which has been going on in recent years in the institution of which we are all so justly proud.

It will be of future as well as present interest to place in these Records the names of the Clergy, the Vestry, and of the officers of the chief working societies of the Parish. The Clergy are:

The Rev. Alfred B. Baker, D.D., and

The Rev. Ralph B. Pomeroy, B.A.

WARDENS.

Joseph H. Bruere,

Bayard Stockton.

VESTRYMEN.

Junius S. Morgan,  
George A. Armour,  
Joseph Priest,  
Henry P. Clayton,

Archibald D. Russell,  
M. Taylor Pyne,  
V. Lansing Collins,  
Thornton Conover.

PARISH TREASURER.

Bayard Stockton.

SECRETARY.

V. Lansing Collins.

## ORGANIST AND CHOIRMASTER.

George B. Rodgers.

## USHER.

Henry P. Clayton.

## SEXTON.

Ridgway D. Chafey.

## THE SUNDAY SCHOOL.

Rev. R. B. Pomeroy, Superintendent.

Miss Juliana Conover, Secretary.

C. E. Haulenbeck, Librarian.

Teachers—Mrs. Baker, Miss Olden, Miss Caroline Conover, Miss Juliana Conover, Miss Lane, Miss McMillan.

Primary Department—Miss Rachel Stevens, Miss Ruth Hall, Mrs. E. O. Lovett, Mrs. Sheldon, Mr. Berghaus, Miss Katharine Stockton.

Substitutes—Mr. Kerr, Mr. Stuckey, Miss Douglass, Mrs. Nisbet.

## THE ALTAR GUILD.

Miss Adelia Leigh, Vice-President.

Mrs. John McD. Carnochan, Secretary.

Miss Adelia Leigh, Treasurer.

## THE ST. PAUL'S SOCIETY.

Maurice B. Clark, President.

Edward R. Stoever, Vice-President.

Matthew Gault, Jr., Secretary.

Earle P. Holsapple, Treasurer.

The Society assists in maintaining services at Rocky Hill, Sand Hills, Princeton Basin and Hightstown. The following members of the Society are licensed Lay Readers: C. Penrose, C. E. Berghaus, J. T. Kerr, E. T. Holsapple, H. Reynolds, D. Roberts, H. N. Vermilye, C. Van Winkle, W. Schroeder, H. S. Stuckey, L. L. H. Lowe.

## THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

Mrs. F. S. Conover, Parochial Vice-President and Treasurer.

Miss Sarah Olden, Parochial Secretary.

## THE PAROCHIAL AID SOCIETY.

Directresses—Mrs. W. N. Scudder, Miss Ann E. Clayton, Mrs. Harmour, Mrs. Huckin, Miss Sarah Olden, Treasurer.

## THE WOMAN'S GUILD.

Mrs. Frederick Feuring, Treasurer.

## SOCIETY FOR THE CARE OF THE SICK.

Mrs. Charles Smith, Treasurer.

## THE GIRLS' FRIENDLY SOCIETY.

*Working Associates*—Miss Caroline Conover, Branch Secretary; Mrs. William Hall, Mrs. John P. Cuyler, Miss Sarah Olden, Miss A. B. Lane.

*Honorary Associates*—Mrs. A. B. Baker, Mrs. A. B. Paterson, Mrs. W. N. Scudder, Miss Amelia Lytle, Mrs. Junius S. Morgan, Mrs. Caroline Briner, Miss Rachel Stevens, Miss Augusta McMillan, Mrs. George A. Armour, Miss Coddington.

Members, 25; Probationers, 9; Candidates, 46. In charge of candidates, Mrs. Trowbridge and Mrs. Pahlow.

## THE GALAHAD CLUB OF TRINITY PARISH.

Rev. R. B. Pomeroy, Director.

Mr. Geo. B. Rodgers, Vice-Director.

Edward Frohling, President.

Frank Warren, Vice-President.

John W. Leigh, Secretary-Treasurer.

Councillors—Edward Lloyd, Clifford McDermott.

## ST. ANDREW'S GUILD.

Rev. R. B. Pomeroy, Director.

James Renwick, President.

C. Burt Meyrick, Secretary.

*Members*—August Bamman, William Davis, William Frost, Henry Haulenbeek, Albert Yates, David Lloyd, C. Burt Meyrick, James Renwick, James Robinson.

## THE TRINITY GUILD.

*Officers.*

The Rector (*ex-officio*), President.

Rev. R. B. Pomeroy, Vice-President.

C. A. Bowld, Secretary.

W. C. Durner, Treasurer.

C. Harmour, Librarian.

*Governing Board.*

The Officers, J. D. Lawrence, Philip Bennett.

## TRINITY CHURCH CHOIR.

*Crucifer.*

Paul Peabody.

*Soprano.*

Edwin Kopp,  
 Charles Huckin,  
 Stanton Garfield,  
 Edward Bamman,  
 Willard Hall,  
 Raymond Mack,  
 David Winans,  
 Leonard Kraus,  
 William Caldwell,  
 Harold Fielder,  
 James Robinson,

Ardsley Flood,  
 Donald Whyte,  
 Roy Huckin,  
 Asahel Bloomer,  
 Alfred Haulenbeek,  
 Albert Yates,  
 Robert Benham,  
 Stevenson McLaren,  
 Vernon Farr,  
 McKay Sturges,  
 Robert Cundy.

*Alto.*

Thaddeus Gorecki,

Burt Meyrick.

Edward Lloyd.

*Tenor.*

V. L. Collins,  
 F. A. Bamman,

Clifford McDermott,  
 Maurice Clark.

*Bass.*

Augustus Dohm,  
 K. Hickman,  
 Alfred Bowld,  
 James Warren,

Wm. Schroeder,  
 J. T. Kerr,  
 John Leigh,  
 Charles Clayton,

VanBuren Leigh.

*Organist and Choirmaster.*

George B. Rodgers.

The present number of communicants, including non-residents, is 400; the number baptized since the founding of the Parish, 1627; the number confirmed since the founding of the Parish, 1010; the number of marriages since the founding of the Parish, 258; the number of burials since the founding of the Parish, 775; the amount of offerings, income and bequests approximate \$675,475.17; the present amount of endowment is \$99,622.27.

Of the communicants found in the Parish when the present Rectorship began, only 16 are now on the Parish list. They are Helen F. Conover, Susan Stockton, Mary Rachel Baker, Richard S. Conover, Antonia T. White, Mary C. Olden, Mary Tuthill, Sarah Leigh, Adeliza Petty, Anna Ruth Dey (nee Kingdom), Mary Snooks, Elizabeth Leigh

(nee Murphy), Catharine Lytle (nee Hendrickson), Catherine Mundy, Eliza Lucretia Watts, Mary E. Kaltschmidt, Harriet Maria Dod, and Jane Ogilvie—registered here are living in New York.

A broken and shattered band indeed! But the thinned ranks have been filled, the congregation has grown, the number of communicants has increased—the strength, the financial ability, the working machinery of the Parish has been much augmented. How shall the larger equipment and capacity for usefulness be employed? On the answer to this question by pastors and people must depend the future condition of the Parish. Animated by one spirit of faith and love, all should strive together for the faith of the Gospel and the upbuilding of the church. All should aim to make the Parish more fruitful in good works in the coming years than in those we now leave behind. Every eye should now be fixed upon the future. Every face should be turned toward the tasks which God will surely have in store for us, and like the expectant faces of the prophets in Sargent's frescoes, be radiant with hopefulness and catch a foreglow of a coming glory. The tasks of the future begin in the work of to-day, and to this we should address ourselves with faith and whole-hearted zeal. We shall now begin to fill up the records of the last quarter of the century, and on the unwritten page inscribe a history which, when we reach the hundredth year of our existence, others will be here to read. The centenary of the Parish the writer will not live to see: others, if God please, will then be living and will join in such appropriate observances as shall then be held. God grant that when from that standpoint they look back upon the years beginning now to run their course, they may find them full of signs of prosperity and growth, suited to excite their humble gratitude and lively praise. With girded loins and burning lamps, and hearts that glow with joyful faith, let us address ourselves to the present and future work: and may each one's part in the common task be written in the Book of the Divine Remembrance, and stored among the unfading archives of the eternal world.



## APPENDIX.

- I. Obituary Notices chiefly from the *Trinity Record*.
- II. Bishop Doane's Address at the Laying of the Cornerstone of the Old Church.
- III. Notices of the Members of the First Vestry.
- IV. Memorial Sermons Preached in Trinity Church.
- V. History of Trinity Choir.
- VI. History of the St. Paul's Society.

### I

#### OBITUARY NOTICES CHIEFLY FROM THE TRINITY RECORD

##### PAUL M. TULANE.

Mr. Paul M. Tulane, who was buried on August 31st, 1901, was living in Trenton at the time of his death, but for many years had been a resident of Princeton. He died in faith, and after having put on the armor of the Christian through baptism by the Rector and confirmation by the Bishop. Mrs. Tulane had been previously baptized and confirmed.

The following notice of him appeared in the *Princeton Press*:

From Trinity Church this afternoon, the remains of Paul M. Tulane will be borne to their final resting place in Princeton Cemetery. Mr. Tulane died in Trenton after a lingering illness. For the larger part of his life he was a commission merchant in New York City. After the death of his uncle, Paul Tulane, he was one of the executors of his estate and one of the legatees, with his residence in Princeton in the house bought by him from his uncle's estate, and now in the occupancy of Mr. Armour. He returned to Trenton a few years ago, and bought a handsome residence on Clinton Avenue, where he died, in the 80th year of his age. Mr. Tulane was twice married. His widow and one son by the first wife survive him.

##### JOSEPH S. COLTON.

The Rev. Joseph S. Colton, son of the Rev. Asa S. Colton, died in St. Luke's Hospital, New York City, on April 7th, and was buried from our Church on April 10th, 1902. In his early life, Mr. Colton was a resident of Princeton, and a communicant of our Parish. He graduated from Princeton, in the Class of 1865, and from the Philadelphia Divinity School in 1868. Soon after, he was admitted to orders by

Bishop Stevens of Pennsylvania. Much of Mr. Colton's ministerial life was spent in the West, where he did pioneer missionary work, erecting churches and starting missions which have since become flourishing parishes. In 1887 he returned to the East, and was Rector at Dexter and at Biddeford, Me. At the time of his death he was in charge of work at Pentwater, Mich. He was one of the most faithful and laborious of our clergy; and now "rests from his labors, and his works do follow him."

MRS. MARY S. ROSS.

Mrs. Mary S. Ross died of pneumonia, at her home on Mercer Street, on March 5th, 1901, and was buried March 9th from Trinity Church at 2 o'clock in the afternoon. Her illness was brief, and the best medical skill and nursing could not stop the course of the disease, which hastened rapidly to its end.

Mrs. Ross was born in Princeton fifty years ago, and here her whole life, running through the half century, was spent. She was the daughter of William Longstreet and Anna Elizabeth Clayton; and in the family circle which survive her are the aged mother, two sisters and six brothers. It was most fitting that the brothers should be the bearers at the funeral. She was married on March 19, 1874, to Samuel M. Ross, and thus was permitted to see twenty-seven years of happy wedded life. Her death is greatly mourned by a large circle of kindred and acquaintances and by many friends in the church, of which, for many years, she had been a conscientious and consistent member. She was confirmed by Bishop Odenheimer in 1867, and has ever since been faithful in the discharge of every Christian duty. She had the ornament of a meek and quiet spirit, and has left an example of unassuming piety which will not soon be forgotten in the home, the church, or the wider circle of social life.

WILLARD C. HUMPHREYS.

The death of Professor Willard Humphreys occurred after a brief sickness, on Friday, Sept. 27th, 1902, at his residence in Princeton. It was feared when Dr. Humphreys was first stricken down that death had marked him for its own and in spite of all that medical aid and assiduous nursing could do, his illness steadily pursued its way to a fatal end. He was buried from Trinity Church on Monday, September 29th, St. Michael and All Angels Day, at two p. m.; the Rev. Doctors Shields and Baker being the officiating clergymen. Thirty of his associates in the University acted as Pall Bearers. His death cuts short a most useful and promising career, and is deeply mourned by the Parish, the University and the whole community.

For eight years Dr. Humphreys had filled the position of Vice-

President of Trinity Guild, and during that period he frequently favored it with instructive and entertaining lectures. He had charge also of the printing of the Parish paper, and often contributed interesting articles for its columns. It was his wish that the time of the present issue should coincide very nearly with the opening of the University, and he had arranged to carry it through the press on the same week in which his death occurred. He left to another hand the work he had planned to do, and the labor has seemed like the last office of love for a departed friend eliciting at its every step the poet's sigh,

"O for the touch of the vanished hand  
And the sound of the voice that is still."

At a meeting of the Trinity Guild on Tuesday, Sept. 30th, the following minute was adopted and ordered to be sent to Mrs. Humphreys and printed in the *Trinity Record*, *Princeton Press*, and *Signal-Enterprise*:

"It having pleased Almighty God in his mysterious Providence to take out of this world our associate and co-laborer, Dr. Willard Humphreys, we, the members of Trinity Guild, desire to express in this manner our deep sense of the loss we have sustained in the departure of one who was so thoroughly interested in the welfare of the Guild, and who so wisely guided its action as its presiding officer. Dr. Humphreys' death is a great public loss, but to us it is also a personal bereavement; and sharing the sorrow of those who sorrow most that they shall see his face no more, we extend our deep and heartfelt sympathy to them, and assure them of our earnest prayers that they may be sustained and comforted in their affliction by the Grace which is sufficient for our every need.

C. A. BOWLD, Sec.

We cannot refrain from printing an extract from a letter written to the Secretary of the Guild by Samuel M. Hoodley, who rescued Mr. Humphreys from drowning in the sad accident on Lake George on Aug. 2nd, 1897. It is a testimony to the heroism of our departed friend which we greatly prize. "I wish," says Mr. Hoodley, "to emphasize the bravery and self sacrifice displayed by Mr. Humphreys in his efforts to save the life of his mother, and in his request to me not to assist them unless I was sure of my own safety."

THOMAS EGGLESFIELD.

One more death is that of Thomas Eggesfield, son of Henry and Fannie Eggesfield, who died at the age of twenty, in Mercer Hospital on February 20, 1906. Throughout his boyhood he was a member of the Sunday School and choir, and before leaving home he was confirmed and admitted to the communion. He was a young man of sterling character, and he was greatly esteemed by all who knew him. His

early death elicited a great deal of sympathy in our community, but we "sorrow not as others who have no hope." His bright prospects are fulfilled in a better world, in a way that passes understanding.

MISS MARGARETTA B. DOUGHTY.

By the death of Miss Margaretta B. Doughty, who entered into rest on May 25th, 1905, the Parish has suffered the loss of one of its most faithful communicants, and "companions in the Kingdom and patience" of the Lord. She was retiring in disposition, and was unable to throw herself very fully into the more active life of the Parish, but in the quiet sphere in which providentially her lot was cast, she adorned the Christian profession by the many graces of life and character which she continually displayed and which elicited the admiration of all her friends. She was buried in the Princeton cemetery on April 28.

MRS. JOHN H. WESTCOTT.

We are deeply pained to record the death of Mrs. Edith S. Westcott, wife of Professor John H. Westcott, whose departure occurred at Saranac Lake, New York, on September 6th, 1905. Mrs. Westcott was a woman of beautiful culture, and lovely Christian character, and was greatly beloved, not only in the home, but in the Parish, the University and the town. Her death is widely mourned and sympathy for those especially bereaved is universal and profound. She was buried in Princeton on September 9th.

"Tis sweet as year by year we lose  
 Friends out of sight, in faith to muse,  
 How grows in Paradise our store.  
 Then pass, ye mourners, cheerly on,  
 Through prayer unto the tomb.  
 Still as ye watch life's falling leaf  
 Gathering from every loss and grief  
 Hope of new spring, and endless home."

MRS. WOODS BAKER.

Among the deaths which have occurred since the last issue of the *Record* is that of Mrs. Woods Baker, who "fell asleep" in Djursholm, Sweeden, early in January, 1906. Although Mrs. Baker had not lived in Princeton for thirty years, she never lost interest in the town, and never severed the bonds which united her to the Parish. Her name was on our communicant list at the time of her decease. Early in life she developed decided literary talent, and wrote a number of books, chiefly for the young, which were published under the *nom de plume* "Aunt Friendly." Later on she wrote books for the maturer mind, always using her talent as an instrument in that service of God and man to which her life was wholly devoted. She was a woman of

unusual intellectual gifts, but at the same time of unfeigned humility, and unquestioning faith. She had quick perceptions, and her judgments were swiftly formed, but the judgments, if unfavorable, were either unspoken, or expressed in guarded and gracious speech. Her character was adorned by many Christ-like traits, and some, whom the writer knows, trace back what is good in them to the influence of her teaching and example. Through all the years of her life in Sweden she corresponded with friends in Princeton, and often in her letters she would speak of the frequency with which her mind turned in fond recollection to her former home, and in earnest longing to the friends of early days. She will not soon be forgotten in Princeton.

MRS. EMILY JACKMAN.

Another death is that of Mrs. Emily Jackman, which also occurred early in January, 1906, in Poughkeepsie, New York. Mrs. Jackson was the oldest daughter of Mrs. Susan Stockton, wife of Richard Stockton, Esq., and she was married to Mr. Edgar Ross Jackman, a graduate of the University, on June 9, 1885. The loveliness of her childhood and early womanhood is well remembered by her many friends in Princeton. She had a great natural charm of person and manner, and to this was added the higher spiritual beauty which resides in character and heart. She practised the domestic virtues in the home and made it the abode of "the peace which springs from the large aggregate of little things," and a place of "more hearts' repose than all the world beside." She carried the social graces into the larger circles in which she moved, and imparted to them an elevating and refining influence; she gave her best powers to the church, wherever she made her abode, and never grew weary of the works which spring from faith and love. The death of Mrs. Jackman is deeply mourned in Princeton, and the influence of her life and example will not soon pass away. May we not say she has gone

"to join the choir invisible  
Of those immortal dead who live again  
In minds made better by their presence"?

Mrs. Jackman was buried from Christ Church, Poughkeepsie, on Wednesday, January 11, the Rector of this Parish officiating, and the Rector of Christ Church, Poughkeepsie, assisting in the service. She is survived by her husband and two sons.

MRS. CHARLES McMILLAN.

Among the deaths since the last issue of the *Record* is that of Mrs. Annis T. McMillan, wife of Professor McMillan, and daughter of the Hon. Richard Stockton Field, former proprietor of Guernsey Hall. Mrs. McMillan died on July 19th, and was buried from the Church on

July 21st, 1906. From a sermon preached by the Rector on the following Sunday we make the following extracts: "What shall I say of one so tenderly remembered, so universally esteemed, so long and closely interlinked with the lives of many in the Parish that her departure makes a rent in the texture of their existence, and turns us all into a company of mourners? I shall not attempt to pronounce her eulogy. Nothing could be further from her wish than that I should adopt a strain of panegyric, or indulge in laudation of her character and work. Could she speak to us from the silence she would rebuke us rather than commend us for such a wounding of her humility, such an anticipation of the time when "the counsels of the hearts shall be made manifest, and every man shall have praise of God." But still something is due to truth, something to justice, something to the common sentiment of this congregation; and I cannot refrain from saying that the departed one was more than an ordinary woman, an ordinary Christian, an ordinary example of what should be shunned, and what should be followed. Her nature was of finer mold than is found in the composition of average, commonplace humanity, and this was the basis of certain lofty qualities which betokened a lineage of which she was not proud, but for which she could not but be thankful. She was high-minded, yet humble, self-respecting, yet generous and unselfish in her treatment of others. She moved in a higher level of thought and feeling than ordinary folk, but readily adapted herself to those whose views and feelings were lower than her own. She was fitted to be a leader in social life, but she loved not pre-eminence, but found her happiness chiefly in the domestic circle, and the calm contentment of the home, and she ennobled the humblest duty of home life by the high and graceful purpose with which she performed them. And so we may fittingly apply to her Lowell's sketch of a noble woman, and say:

"Great feelings had she of her own  
Which lesser souls may never know;  
God giveth them to her alone.  
And sweet they are as any tone  
Wherewith the wind may choose to blow.

"Yet in herself she dwelleth not  
Although no home were half so fair:  
No simplest duty is forgot,  
Life hath no dear and lonely spot  
That does not in her sunshine share."

Yet again the departed one was more than an ordinary Christian. She had a high ideal of the Christian life, and this she tried to make actual in her daily walk and conversation. Her character was adorned by many graces, and she had especially the ornament of a meek and quiet spirit which in the sight of God is of great price. She was

diligent in good works, and would often persevere in them in times of weariness and weakness when she might have let them cease without the possibility of blame. . . . It cannot but do us good to think of such a character. Bishop Doane, the elder, wrote long ago, "Never is Christian character so lovely, and never is Christian influence so powerful for good as when it wins its gentle way, pervading like the light, distilling like the dew, in all the nameless graces, the unconscious charms, the irresistible attractions of a modest, gentle, faithful, loving, holy, Christian woman." Such a character was that of the subject of these remarks, and her example of faith and patience let us follow.

REAR ADMIRAL EDWIN WHITE, U. S. A.

(From the *New York Tribune*.)

The admiral was born in Ohio in 1843, and was the son of Lyman White. He was graduated from the United States Naval Academy in 1864 as a midshipman, and his first duty in the navy was performed at the Brooklyn Navy Yard. In 1866 he was promoted to ensign and later in the same year he became master. Two years later he was promoted to lieutenant, and in the following year to lieutenant commander. He became commander in 1886, and from that time till his retirement saw much active work.

In the summer of 1886 he served at the torpedo station at Newport, R. I. From December, 1886, to October, 1888, he commanded the training ship Portsmouth. In November, 1888, he was ordered as equipment officer to the navy yard at Portsmouth, N. H. In April, 1892, he was ordered to the command of the United States steamship Concord, and ascended the Mississippi River to Memphis, Tenn., to participate in the celebration of the opening of the bridge across the river at that point. Later he went to Cairo, Ill., and anchored in the Ohio River. Considerable interest was excited throughout the country by this novel cruise for a vessel of sixteen feet draught, and on the return of the ship to sea she stopped at the important river towns, where there was lively enthusiasm over the visit.

The admiral cruised with the North Atlantic squadron in the summer of 1892; proceeded under telegraphic orders to Venezuela in September, 1892, to protect American interests during a prolonged revolution, and where United States mail steamers had been interfered with. On the arrival of Admiral Walker he was ordered to Colon to restore the traffic on the isthmus, which had been interrupted by local authorities. He was attached to the fleet of Admiral Gherardi in March, 1893, and participated in the naval review at Hampton Roads and New York. In July, 1893, he became equipment officer of the New York Navy Yard. In June, 1895, he was ordered to the Naval War College, Newport, R. I., and in November, same year,

he was ordered as commandment of cadets, and continued on this duty until September, 1898, when he was ordered to command the Terror.

In October following he was ordered to command the Philadelphia, flagship on the Pacific station. He was at Alpa, Samoa, in March and April, 1899, when several British and American officers were slain in action with the natives. On his return from Samoa he suffered from illness contracted in the line of duty, which resulted in his retirement in December, 1899. Under the provisions of the Personnel act, President McKinley directed that he be retired with the grade of rear admiral.

Admiral White married in Princeton, N. J., in 1870, Miss Antonia Thornton, the daughter of Admiral George F. Emmons. He was the first cousin of William Allen White, the author. Their fathers were brothers, but Mr. White and the admiral never met until four years ago.

EMMA S. ROSE.

Confirmed and admitted to the communion in the year 1888 she remained steadfast in her loyalty to the church, and in the discharge of every known duty till she fell asleep in the beginning of the present year. She was well known in the community and the influences of her life and example will long remain as an inspiration to her many friends. She is greatly missed in the home, the church and the circles in which she moved, but we think not so much of our loss to-day, as of the fuller life into which she has entered and which to her, is gain unspeakable.

MARIA CLEMSON OLDEN.

Baptised in infancy and received into the communion of the church by confirmation in the year 1868, her early life was spent in Princeton, the home of her family since the settlement of the town, and many can remember the earnestness and loving zeal with which, in her younger days, she entered into the work of the Sunday school, and charitable societies. She carried the same devoted spirit into the wider fields of usefulness for which she afterwards felt she had vocation, and her life was fruitful in good works till the evening came "and the busy world was hushed, and the fever of life was over, and her work was done." She rests from her labors, and her words do follow her.

ROLLIN HARPER LYNDE.

He was confirmed in the year 1872, and although soon removing from the Parish he was enrolled as one of its communicants till he fell asleep. He was glad when he could, to attend the services of our church, and to kneel with us in the Holy Sacrament to receive the



Bread of Life. He was upright, kind, conscientious in the discharge of duty, and his loss is deeply mourned by a large circle of friends by whom he was beloved.

GUSTAV SCHIRMER.

For the few years of his residence in the Parish, he was faithful in attendance on its services, and much interested in everything that concerned its welfare. He was much respected for his benevolence, probity and strength of true character and had wide influence for good in the business and social circles in which he moved. That influence will last for years beyond our ken. He went away enveloped in a radiant atmosphere of affection and hope, and through that atmosphere those who are left behind still behold him.

HATTIE LEIGH RELYEA.

Of a family well known and greatly respected in our community, faithful in all the duties of the home of which she was the inspiring presence, and of the church to which she was ardently attached; careful to maintain good works, and to "follow the holiness without which no man shall see the Lord", possessed in an eminent degree of the chrismal gifts of wisdom, counsel and true godliness; adding to the graces which adorned her beautiful character "the ornament of a meek and quiet spirit, which in the sight of God is of great price; she suddenly fell asleep but a few weeks ago, and was buried with her fathers in their resting place at Hopewell.

"Soon, soon to faithful warriors cometh rest  
Sweet is the calm of Paradise the blest"

The large numbers who came to her burial from the Parish in which she formerly was resident, gave evidence of the esteem and love in which she there was held both for her work's sake, and for her amiable traits of character.

The Altar Guild, of which she was a devoted member, will make a fitting memorial of her, but her best memorial is in "the Book of Remembrance kept on high for those who fear the Lord and call upon His name."

GEORGE EMMONS WHITE.

A scion of ancestors, who, in high military rank, rendered conspicuous service to the state; reared in the Parish from his infancy, and enrolled in due time on the communicant list; prepared for his life work in our University and removing soon after his academic course to the city where his vocation lay—died in the strength and

prime of manhood—but a fortnight ago, and was added to the list of the dear departed ones who look on us to-day with eyes of love from the darkness and speak to us from the silence. He often returned to his Princeton home and joined with us in the services which in early life he had learned to love. He carried the fresh warm heart of youth into the experience of maturer life, and was blessed with a large circle of friends who were drawn to him by his generous disposition and affectionate nature. As the end approached, he evinced a spirit of submission and cheerful acquiescence in will of God that showed the strength of his faith and the reality of his hold upon the cross. The tears with which he was followed to the grave are scarcely dried upon the cheek and as they start again to-day, through the dimness, breaks the song

“For all thy saints, who from their labors rest  
 Who Thee, by faith before the world, confessed  
 Thy name oh Jesus, be forever blest, Allelulia!

MRS. LOUISA C. TUTHILL.

(From a New Haven paper, June, 1879. Rev. W. G. Andrews, D.D.)

The death of Mrs. Louisa C. Tuthill of Princeton ought not to be passed over without some other mention than the bare record of the fact. It is impossible now to give an adequate account of her life and work, but enough may be said within a brief compass to remind those who knew her of her many claims to honorable remembrance, and to remind hundreds more of their obligations to her for lessons at once valuable and delightful. Mrs. Tuthill was born in New Haven very near the close of the last century. She was the daughter of Mr. Ebenezer Huggins, a well known merchant of that period, and she was married in 1817 to Mr. Cornelius Tuthill, a graduate of Yale, of the class of 1814, and a man of rare promise. Her husband died in 1825, and Mrs. Tuthill soon began the career of actual activity which may fairly be said to have closed only with her life. A list of the books which she wrote or edited will be found in Allibone's Dictionary of English Literature. The list is not quite complete, but it contains the titles of twenty-nine distinct works from her own pen. The earliest, "Ancient Architecture," was published in 1830; the latest, "The Young Lady at Home and in Society," in 1869, when Mrs. Tuthill had reached the age of seventy. But she could not be idle even then, and her last literary labor was performed when she was nearly or quite four score, in the compilation of her third volume of selections from the writings of John Ruskin, noticed in these columns a few months ago. Not the least of her services was the wider circulation which she gave in this country to the thoughts of an author who, with whatever faults of judgment and temper, has that highest gift of a teacher, the power of

kindling enthusiasm, and whose own delight in what is good and beautiful makes him in the most important sense a safe teacher. Mrs. Tuthill's most marked successes in authorship were achieved as a writer of stories for the young. Some of these have been reprinted in England, a number passed through from four to six editions, of four more from twenty to twenty-two editions were published, while in two, "I will be a Lady" (1845) and "I will be a Gentleman" (1846), there have been not less than forty editions. Of these last named books those who read them long ago in childhood still speak with eager pleasure. It can hardly be doubted that the second has done more than any book, save the Bible, to show American boys what are the qualities which they must, and which they all may, cultivate in order to bear

" . . . without abuse.  
The grand old name of gentleman."

The teaching on this subject of a woman, combining the utmost refinement with sound sense and wide sympathies, could not fail to make it clear to a lad who read and re-read the story, that if he would "be a gentleman" he must possess and then habitually use a delicate respect for both the rights and the feelings of his neighbors, and that true politeness does not consist only, or chiefly, in polished manners, but is an element of character.

Mrs. Tuthill had long lived out of New England, and she had formed many of the warmest friendships of her life in the town where her later years were spent, Princeton, New Jersey. But her heart clung to her early home; she rejoiced intensely in whatever brought honor to Connecticut; and to be a New Englander, especially to have associations with her life here, was to have a claim upon her regard which it would have required many proofs of unworthiness to destroy. And she is herself entitled to a place among the pleasant memories of all who admire New Haven for this reason, if no other, that she is said to have first bestowed on our city the appellation, now so familiar, of "The City of Elms."

Mrs. Tuthill had been for very many years a member of the Protestant Episcopal church and was warmly attached to it. But her Christian sympathy included Christians of every name, and was as little alienated by the conscientious acceptance of the Breviary as by the conscientious refusal to accept the Book of Common Prayer. Of her religious character it is enough to say here, that it was of the sort developed so often in her church, exhibiting itself prominently in the effort to do and bear the will of God, and steadily growing, under the discipline of life, in the Christian graces of humility and filial confidence and joy. She died, somewhat suddenly, on Sunday, June 1, and is, as is fit, brought here to be laid among her kindred. Our older cemetery contains the graves of many illustrious dead, but of not many who

have a fairer title to the praise which is earned by long continued and successful efforts to make life from its beginnings pure and noble.

MRS. PERCY RIVINGTON PYNE.

Albertina Shelton Taylor was born in New York City October 11, 1833. She was the daughter of the late Moses Taylor and Catherine A. Wilson. She married on March 15, 1855, at St. George's Church, Stuyvesant Square, New York City, Percy Rivington Pyne, son of Thomas Pyne and Anna Rivington. Mrs. Pyne was brought up in the Dutch Reformed Church, but when she was a young girl, her parents, becoming interested in the preaching of the Rev. Dr. Stephen H. Tyng, Senior, took a pew in St. George's Church. The services and teachings of the Protestant Episcopal Church appealed to Mrs. Pyne and she was confirmed in St. George's Church, where she attended service for many years. Mr. Pyne took a prominent part in the church and served as Vestryman for a long period.

Later, Mrs. Pyne took a pew in Calvary Church, while the Rev. Edward L. Washburn, D. D., was the Rector. After Dr. Washburn's death the Rev. Dr. Satterlee was called to Calvary, and he at once was able to discern Mrs. Pyne's power and influence. Always gentle and retiring, she had the rare gift of drawing people to her and bringing out their best qualities. When Dr. Satterlee wished to start what is called the Archdeaconry Committee he asked Mrs. Pyne to take the chairmanship and to organize the work. From this little committee a work of vast dimensions grew. Work in the hospitals and among those discharged from the hospitals, visits to the poor and a great among the prisoners and in the prisons. Mrs. Foster, later known as the "Tombs Angel," was on Mrs. Pyne's committee, and later, when Mrs. Pyne found the work outgrowing her strength, she employed Mrs. Foster as her agent to do this special work. Mrs. Foster reported each month to Mrs. Pyne and at intervals between these monthly reports when help was needed for those in distress.

Through visiting the Essex Street Prison and finding the streets crowded with unruly children, Mrs. Pyne conceived the idea of a Sunday School, so that the children might be taught as well as kept off the street during the hour when services were being held for the prisoners. The Sunday School being a success, Mrs. Pyne instituted a sewing school, which was equally successful. Later the Jewish Rabbis, finding that our church hymns and the New Testament stories were used, boycotted the school. Finally the schools moved to Broome Street, where Mrs. Pyne erected for them a magnificent building, which she called God's Providence Home and gave to the City Missions of the Protestant Episcopal Church.

For many years Mrs. Pyne was a manager and a constant visitor at the Woman's Hospital in New York. Many of the women who were

patients there remember her visits and the help she gave them while there, and in many instances she followed the patients to their homes and helped them through long convalescences. One young woman whose case was brought to her notice, after a serious operation, was cared for until she regained her health as far as possible, and has been helped each month since then, now a period of over twenty-five years.

Wherever Mrs. Pyne was, she found work to do, and whenever she came in contact with people her influence was uplifting. Every one seemed instinctively to feel her goodness and a certain hallowedness seemed to surround her.

Mrs. Pyne's interest in Princeton University was clearly shown when, in 1896, she built the University Library.

Her own house on the grounds of Edgerstoune was completed in 1900, and she passed three weeks there, expecting to return early in the following spring. However, this was not to be, as she was called to her rest after a few days' illness on December 27, 1900.

#### MRS. FRANCES ANTONIA THORNTON EMMONS.

Mrs. Frances Antonia Thornton Emmons, wife of Rear Admiral George F. Emmons, U. S. N., was born in Baltimore, Md., on September 26, 1825. Her early life was spent in her native city, and she was there married, and there admitted into the Communion of the Church by Confirmation. She came to Princeton with her family in the year 1865; and after living for a few years in the mansion formerly owned by Mr. James Potter, she removed to Edge Hill, where she resided through the remainder of her life. She died at Edge Hill on March 20, 1908, and was buried from Trinity Church, Princeton, on March 22d, her remains being laid by the side of her husband, in a family vault in Greenmount, Baltimore. On her removal to Princeton Mrs. Emmons was canonically transferred to the Parish, and her name was on the communicant list when the present Rectorship began. She was a faithful and devout communicant of the Parish, and was never absent from church on the Lord's Day unless prevented by sickness or other hindering cause. As far as she was able, she engaged in Parochial activities, and she was always ready to aid with her substance and prayers those whom she could not assist by her personal endeavors. She was a woman of simple and unaffected piety, and always aimed at that sincerity which, as Longfellow says, makes us "to be what we are, and speak what we think, and in all things keep ourselves loyal to truth, and the sacred professions of friendship." She had simple taste, simple needs, was satisfied with simple pleasures, and greatly longed for a return of old-fashioned simplicity in social life. In her Christian character the domestic virtues had a prominent place, and she ever aimed by habits of affection and self-sacrificing devotion, to make her home

happy for all its inmates, and to create in it a moral atmosphere by which all should be braced and bound together in the unity of love.

“Happy he with such a mother! Faith in womankind beats with his blood, and trust in all things high comes easy to him.”

Mrs. Emmons' influence extended far beyond the circle of the home; and its helpfulness will be gratefully remembered by many in the Parish and the community at large.

#### MISS CAROLINE SALOMONS.

Miss Caroline Salomons, probably the oldest resident of the Parish, and certainly the member longest connected with the congregation, departed this life in the ninety-fifth year of her age at her home on Tuesday evening, April 14, 1908. Her mother, a daughter of the late President Smith of the College, was born in Princeton and returned hither from the island of St. Eustatius, West Indies, the home of her husband, Dr. Dirck G. Salomons, after his early death. Miss Salomons, the younger of her daughters, consequently resided here nearly the whole of her long life, closely connected with the town and the church. She attended Trinity Church from its organization and has been a communicant in it since 1849. In the early days of the present Rectorship she took great interest in the establishment of a vested choir of boys, and was of much assistance in procuring the interior furnishings of the new church. Although living to so great an age, she retained in a reasonable degree the freshness of thought and feeling which belong to early life. There was something in her which refused to grow old, and which, in times of waning of life powers, insisted on resuming the vitality and strength which she apparently had resigned. She had in her that principle of renovation, that power of rejuvenescence, which belongs to our religion, and is a sure prophecy of the new life in the eternal state. Christ dwelt within her in His perpetual freshness, and gave her the power of recovery through which her waning strength was oftentimes renewed, and she was enabled to say, “I shall not die, but live, and declare the words of the Lord.” At last she resigned her life to Him who gave it, in the good hope of the life more abundant in the better world.

Older alumni (although her direct contemporaries have long since left the stage) will learn with regret of the death, in her ninety-fifth year, of Miss Caroline Salomons of Princeton—better known to them as Miss Tiny—which occurred on April 14th at the home of her nephew, Gen. Alfred A. Woodhull '56. Her whole life, excepting the years of her very earliest childhood, was spent in Princeton, and by descent as well as by environment she was sympathetically concerned in everything which pertained to the college of which her grandfather, Dr. Smith, and her great-grandfather, Dr. Witherspoon, were presidents. Many graduates were her connections, successive faculties her

friends, and, it is not extravagant to say, generations of students her admirers. Necessarily, for many years she had not been in direct touch with the University, but until her strength began to fail rapidly, which was only recently, she was deeply interested in everything befalling it. That interest involved places as well as persons and policies. For example, she was constantly pleased to explain that her mother had been born and married (to a former student) in the house now known as the Dean's, but which then was the President's, and that among the names of a still earlier generation yet inscribed on the window-panes there is that of the aunt for whom she was named. During the period of her activity, which began early and endured long, her vivacity and her personal attractiveness embellished a nature of great sympathy and a mind whose natural powers were more than ordinary. She had for very many years a wide acquaintance with public men who had been educated here, and when, as she sometimes felt impelled, she wrote them in the interest of other persons or of affairs, her letters were models of tact and of clear expression. She represented a generation that has entirely lapsed; and it is no longer possible to keep in touch with the manifold activities and the personnel of the University, as she did with those of the small but distinguished College, which she invariably thought of and spoke of, under its designation of her youth, as Nassau Hall.—*Princeton Alumni Weekly*.

## APPENDIX II

ADDRESS OF BISHOP DOANE  
AT THE LAYING OF THE CORNER-STONE  
TRINITY CHURCH, PRINCETON.

This is an auspicious day. We are about to rear another temple, to commemorate that glorious "liberty, with which Christ has made us free." The stone which we now lay, will stand, we trust, long ages yet to come, in attestation of that transcendent victory, by which, "He who loved us, and washed us from our Sins," has made us "Conquerors, and more than Conquerors," of death and hell. Let others celebrate the birthday of the Nation's independence. Let other bosoms burn in the recital of the wonderful events, which in this favored land, have made the day on which we meet, an universal jubilee, and set it up upon the track of time, a bright and shining mark,—an epoch in the history of nations, and their starting-point for an illustrious career of freedom, happiness, and glory. They well deserve commemoration. It is fit, that in their annual rehearsal, hearts should swell, and tongues should glow with an unwonted fervor.

It becomes us, that to God we should ascribe the praise; and that to man, live wheresoever on the earth's broad face he may, in darkness and in bondage, we should endeavor to extend the light of knowledge, and the liberty of virtue. But while as patriots we shut not up our sympathies, but freely pour them out, to mingle with the tide that swells around us, we have this day, as Christians, our peculiar triumph. We are assembled, in His name, who was anointed "to preach deliverance to the captive, to set at liberty them, that are bound, and to proclaim the acceptable, the year of the Lord." Our object is, the commemoration of his glory, and the extension of his influence, whose name was called *Jesus*, the Deliverer, because he was to "Save his people from their sins." It is the Son, who has made us free, and therefore we are "free indeed." It is in the strength of the Divine Spirit, that our present purpose is undertaken, and "where the Spirit of the Lord is, there is liberty." Be with us, gracious Comforter, gift of the Father, purchase of the Son, to guide us in our present work, and bless it, to thy glory and our comfort; that begun, continued and ended in thee, it may be accepted graciously, and crowned with precious, spiritual, immortal increase!

For the occasion which assembles us together, so interesting to us, as Christians, and as Churchmen, our thanks and praises are first due to Him "from whom all good things come," that he has put it into the hearts of his servants to erect a temple, for the pure and spiritual worship of His holy name. The zeal with which in view of the great discouragements, the work has been resolved on, the wisdom, diligence and perseverance, with which thus far, it has been prosecuted, the munificent patronage which, at some hands it has received, and the favor and good will, which from every side have risen up, as if by acclamation, to give it welcome,—these, though the acts of men, and as such claiming and receiving from us grateful acknowledgements,



are yet, taught as we are of that divine philosophy by which all good things are, are referred to God, new arguments to win from us new tributes of affection to the Maker and Moulder of men's hearts. May the heavenly blessing thus vouchsafed, continue and increase! May the Christian love, thus manifested be ever more and more diffusive, till uniting in one holy bond, the hearts of all on earth, it reach at last its final consummation, in the heaven of heavens!

Having laid the corner-stone of a Church, "to be devoted to the Service of Almighty God, agreeably to the doctrines, ministry, liturgy, rites and usages of the Protestant Episcopal Church in the United States of America," it will be expected of us, that we enumerate some of the considerations which have engaged us, to such an enterprise, and set forth briefly and explicitly, with Christian candour, and in Christian love, the leading *characteristics*, the reasonable, and as we think, powerful *claims* of the Protestant Episcopal Church.

1. And, first, it is a characteristic, of the Protestant Episcopal Church, that She is *Scriptural in her doctrine*. The Trinity in Unity, the Incarnation of the Eternal Son,—the atonement for all sin made with His blood, the lost and ruined state of man, incapable of himself, to do anything pleasing unto God, and much less to attain eternal salvation,—the absolute necessity of an entire change of heart and affections in all who would see God, known in Scripture as "the new creation,"—the agency of the Holy Spirit in affecting this new change thence called "the renewing of the Holy Ghost,"—justification by faith, which is in Christ Jesus,—faith to be operative by love, producing good works, which for Christ's sake are pleasing and acceptable to God,—holiness indispensable to salvation, though in no man adequate to its attainment,—the resurrection from the dead, both of the just and the unjust,—a final judgment both of the quick and the dead, according to the deeds done in the body,—eternal death, "the Wages of Sin,"—Life everlasting, the free gift of God, through Jesus Christ, these in the outline, are the doctrines of the Church. That they are hers, we know, not merely because her ministers proclaim them,—they being mortal, and so frail, might err, or might mislead,—but because they are incorporated and ingrained in her whole system,—proclaimed in creeds, and articles, chanted in hymns, acknowledged in thanksgivings, the burthen and the theme of praise and of prayers. The precious truths not to be searched for, like the pure gold, in its native bed, but circulating constantly from hand to hand, and heart to heart, and making all men rich, not hid in masses that profound search and patient toil alone can penetrate, but like the running water, "or the casing air," common and free to all,—the ailment of life, the solace and refreshment of the Soul. Nor is she merely Scriptural herself, but keeps her members so, if they continue honestly in her communion. The minister beside her altars never can forsake "the truth as it is in Jesus," and continue in her service; since his life would every day pass sentence on his perjured heart. And every worshipper within her courts has in her daily service daily admonition of the truths; and if he stray or stumble, it must be in the broad, clear light of noon.

2. It is claimed as a second characteristic of the Protestant Episcopal Church, that she is *apostolic in her ministry*,—and this as to its *form*, and as to its authority. In *form*, she claims to be apostolic:—deeming it "evident," as in the preface to her Ordinal, she states, "to all men reading holy Scripture and ancient authors, that from the apostles' times there have been three orders of ministers in Christ's

Church, Bishops, Priests and Deacons." In *authority* she claims to be Apostolic;—since in the first, and highest, of the three, she traces straight to Christ, the fountain-head, a never interrupted stream,—the rich fulfilment of the promise to the eleven, "Go ye into all the world, and make disciples of all nations, baptizing them," and "Lo, I am with you always, even unto the end of the world," and the explicit illustration of the Saviour's meaning, when he said to the Apostles, "as my Father hath sent me, even so send I you." Some, we are aware, do not regard these things essential to the authority of the ministry. But not to say, that for the first fifteen hundred years from Christ, they neither failed, nor even were called in question as to their importance, it never has been, and never can be alleged, that the possession of them, is injurious. The ministry that has them, is at least as likely to be valid, as that which has them not. To be on the safe side of so great a question, becomes us, as prudent men. The validity of the commission through the bishops, from the apostles, and from Christ, the Supporters of all other Systems, how discordant soever among themselves, are ready to concede. Until they agree as fully in pointing out some better substitute, we are content with that, which, through God's gracious providence, has so come down to us.

3. It is a farther characteristic of the Protestant Episcopal Church, that she is *spiritual in her worship*. Her Liturgy is, as it were, conceived and born of Scripture. The most intelligent Christians of all denominations have united in regarding it, as only not inspired. Following her Saviour, and the Apostles whom he chose, in her adoption of a liturgical worship it is her inestimable advantage that the spiritual strains which have burst, burning, from the hearts of prophets, and apostles, and martyrs, and old saints, still echo through her courts, stirring the souls of men as with the sound of a trumpet, and kindling them with that true fire from heaven, which makes the sacrifice acceptable, for Christ's Sake, before God.

4. Possessing these great advantages, a scriptural doctrine, an apostolic ministry, and a spiritual worship, the church, of *which* it is our privilege that we are members, is eminent for *Unity and order*. "One Lord, one faith, one baptism," one hope of her high calling, and one ancient path,—the path in which Apostles walked, and holy men of old, in which that glorious hope, is to be sought, and won, make her, emphatically, "a city that is compact together." Of every thing in her the tendency is to *Unity*. Daily rehearsing the same Scriptural creed, her sincere members are daily brought, by the divine Spirit, more and more into the unity of the faith and knowledge of the Son of God. The ministry, ranged in subordinate degrees, and every where united with, and in subjection to the highest in authority, are thus beautifully connected, in due graduation with Him, who is "Head over all things to the Church which is His Body," and are preserved so far as system, with God's blessing, can affect it in "the bond of peace." While the whole company of her children, uniting every where in the same solemn worship, like the Christians of the first and purest days, with "one mind and one mouth" glorify God. "*Order*," therefore, as it "is heaven's first law," so it is her constant characteristic;—order in government promotive of strength; order in discipline, promotive of peace; order in worship, promotive of piety and love,—the "Communion of Saints," on earth, trained and prepared by the due discipline of time, for the eternal and unbroken harmony of heaven.

5. Still further, the Church, of which in duty and affection we are

children, is illustrious for *moderation and charity*. While the Christian world around us has been continually agitated and convulsed, she has kept on with little interruption the even tenour of her way. Always prudent, always sober, always dignified, the Scripture her rule of faith, and the Saviour her model in practice, she has, by God's gracious goodness, resisted innovations, and been rescued from corruptions. While some have fallen into a coldness and deadness, that was only not downright infidelity, and others have been heated, and almost consumed by the fierce fires of extravagance and fanaticism, she has gone cheerfully on, "fervent in spirit, serving the Lord," with a quiet dignity becoming the spouse of Christ, the mother of Apostles and Saints; she has been less careful to appear outwardly religious, before men, than to train up many sons and daughters for their inheritance of glory. . . . Nor is she less conspicuous for charity. She rejects no infant from the privileges of baptism, for the unworthiness of its parents, but prefers rather to emulate His example, who said, "Suffer little children to come unto me, and forbid them not," who took them up in His arms, laid His Hands upon them, and blessed them. She undertakes no scrutiny of heart in them, who present themselves at the table of the Lord, but inviting ALL to come, and rejecting none that do not by their outward deeds disgrace their high vocation, leaves the heart and conscience to God that made and can alone discern them. She strives ever, like her divine Saviour, to support the bruised reed. Ever to enkindle and enliven the smoking flax, ever to bind up and heal the broken heart. And, she rejoices, even as the angels of God rejoice, over "one Sinner that repenteth." If men stray from her, she strives to woo them back. If they oppose and persecute her, she blesses them. She has fervent supplications for Jews, Turks, infidels and heretics. And for her worst enemies, she has ever on her lips the Saviour's prayer, "Father forgive them, for they know not what they do."

6. Finally, the Church in which we worship, and on whose folds we this day especially invoke the heavenly blessing, is a *faithful* Church. She is *faithful* as a "Witness and Keeper of holy writ," guarding it with zealous watchfulness, and making it in all things her standard and her law. She is *faithful* in dispensing the bread of life freely to the family of her Lord. She is *faithful* in the provision she has made in baptism, in religious instruction, and in the Apostolic rite of Confirmation, for bringing up all her children in his nurture and holy admonition. She is *faithful* in admitting to a participation in her counsels, and to a full share with the clergy in the administration of her affairs, their brethren of the Laity,—exhibiting in this respect, an impartiality to which no other of the families which bear the name of Christ at all approaches. And finally, she is most *faithful* in her efforts to spread the knowledge of the Gospel, that "God's way may be known in all the earth, His saving health to all nations."

Such, Christian brethren, are some of the distinctive traits, the reasonable, and, as we think, powerful claims of that Apostolic Church under whose shadow we are now assembled. Are not her palaces glorious? Are not her lofty battlements radiant with heaven's own light? Have not her bulwarks, strong in the Lord, supported well the shock of oppositions, and the waste of time? Fixed on the Rock of ages, they shall stand forever. Guarded by the arm of the Almighty, the gates of hell shall not prevail against them. Ye that are tempest-tossed upon the world's wide waste, seek there a refuge, and ye shall

find rest for your Souls. Ye that abide within its sacred walls, remember well,—at the last day, they shall be the shelter only of the faithful, in Christ Jesus, the home of the holy alone:

“Thy promise, Lord, is ever sure,

“And they that in thy house would dwell,

“That happy station to secure,”

“Must still in *holiness* excel.”

### APPENDIX III

#### MEMBERS OF THE FIRST VESTRY.

CHARLES STEDMAN, the first Senior Warden of the Parish, was confirmed by Bishop Doane in the year 1834, and he remained a faithful communicant till the day of his death. His wife was a sister of the Rev. Noah Schenck, D.D., Rector of St. Ann's Church, Brooklyn, who often visited Princeton, and preached from the pulpit of the old church. Mr. Stedman was a substantial citizen of the Borough, and did much in its early days to promote its development and growth. His business was chiefly that of the erection of buildings, public and private, after plans of his own making. The street now called Library Place was first named Stedman Street in public recognition of his worth. Mr. Hageman, in his history of Princeton, says of him:

"There was no architect and builder in Princeton who gave so many years and so much capital to the erection of buildings as Charles Stedman. He gave half a century to this business in this place. He owned more houses than any other man in Princeton. He built every house on Stockton Street, except the barracks, Mr. Tulane's, and the original part of Morven; every one on Stedman Street, many on Mercer, Canal, and other streets. He built the Seminary Chapel, the Society Halls of the college, the Mansion House, the old Bank, the James Potter House west of the Bank, the first Episcopal Church, the Episcopal Rectory, and many others. He was a careful builder, and while his style of architecture has been succeeded by a more tasteful one, some of his largest and best structures are numbered among the first-class houses which adorn Princeton at the present time. Henry W. Leard was the most prominent builder next to Mr. Stedman, and has erected some of the most imposing and beautiful structures in the town." Mr. Leard, who for many years was Vestryman, built the new Church and rebuilt the Rectory after its destruction by fire.

"Like enow  
They are building still, seeing the city is built  
To music—therefore never built at all  
And therefore built forever."

Dr. JARED IRWIN DUNN, the first Junior Warden of the Parish, was one of the principal physicians of Princeton, and is said to have been very skilful and successful in the practice of his profession. He came from Washington, D. C., and married a daughter of Robert Bayles of Kingston, who is commemorated by a tablet in the north

transept of the church. One of his daughters, Virginia, married Professor Langlotz, and, although removing to Trenton soon after, retained great interest in the Parish until the time of her death. Another—Georgiana—was married to the Rev. Leonidas Coyle, who was for many years a Pastor in Bridgeton, New Jersey. She also has kept alive her interest in the Parish in which her early days were spent. For what follows we are indebted to Mr. Hageman's History of Princeton: "Dr. Dunn had a large practice and the implicit confidence of his patients. He took much interest in public affairs, and served as a member of the Borough Council, and also as its Mayor. He had many warm friends, and he rendered a large amount of professional service to the poor for which he never received recompense. In January, 1851, the community was not a little shocked to hear of his death. He had attended the inauguration of Governor Fort at Trenton: and in the evening of that day, about nine o'clock, he started from the Trenton House, in his sulky, to go home—a distance of ten miles. His horse was one of high mettle, but was supposed to be safe and manageable: but when about half way home, started and ran away, dragging the doctor for some distance and leaving him dead on the road. He was found and brought to his home, and was buried in the Princeton Cemetery, amidst a sympathizing and sorrowing community. His memory is still cherished by some of our older citizens.

JOHN POTTER, another member of the original Vestry, has been frequently mentioned in these Records, and we add only a few facts respecting him, chiefly gleaned from Hageman's "Princeton and its Institutions." He was born at the residence of his grandfather, John Stewart, of Baltimoran, County Down, Ireland, April 12th, 1768. He emigrated to Charleston, South Carolina, December 15th, 1784. On the voyage the vessel was wrecked, and he lost all the property he possessed. He began business in Charleston, and by industry and perseverance soon achieved success and became a prominent merchant, with a princely fortune. He had one daughter and three sons—William, James and Thomas F. Potter. The daughter—Harriet Maria—was married to Robert F. Stockton, then a lieutenant in the navy, and this induced Mr. Potter to remove to Princeton with his family in the year 1824. He purchased the beautiful place now known as "Prospect," or the President's House, which had been once owned by Benjamin Fitz Randolph, the father of Nathaniel Fitz Randolph, who was instrumental in securing the establishment of the college in Princeton. Here Mr. Potter resided till a short time before his death, when he and Mrs. Potter moved into Morven, with their daughter, Mrs. Commodore Stockton, and died there. The establishment of an Episcopal Church in Princeton was largely effected by his money and energy. He was

a man of strong religious feeling, and a very regular attendant upon public worship. Both he and Mrs. Potter were highly esteemed for their pure and excellent religious character. He was a good steward of his large wealth, and besides providing generously "for his own," gave liberally also to the church and to all benevolent objects claiming his assistance. Mrs. Potter died in 1848, after a union of fifty-seven years, and he died on October 24th, 1849. Both are lying in the family burying ground, near the chancel of the church.

COMMODORE ROBERT FIELD STOCKTON has also been referred to in these Records, as a member of the first Vestry, and as taking an active part in all matters pertaining to the establishment of the Parish in Princeton. We add here a brief delineation of his private and public life, drawn chiefly from Samuel J. Bayard's biography of him. His life was full of stirring incident and dramatic movement. In the various stages and spheres of action through which it ran its course we confine ourselves to a few passages in it which throw light on his moral and religious character. His biographer tells us that his boyhood furnished strong indications of the character by which he was afterwards distinguished. All its principal features were displayed in his early youth. Personal courage, a high sense of honor, an intolerable hatred of injustice, united with unbounded generosity, and devoted attachment to his friends, were traits of his disposition which marked him as a decided and original character while at school. He entered Princeton college in the freshman class when in his thirteenth year, and was soon distinguished for his industry and proficiency. But before his graduation the impending war with Great Britain and the fame of Nelson on the sea fired his young heart, and induced him to emulate the exploits of the great British captain. He relinquished his college pursuits for the navy, sought a midshipman's warrant, and received his commission, bearing date September, 1811. Although his college course was thus ended, he did not deem his education complete, but embraced every opportunity for improvement put within his reach. Guided by the instincts of good sense and sound judgment, he pursued at all intervals of leisure from active duty such a course of reading, and such studies, as were calculated to be of the greatest practical utility. Moral and ethical philosophy, the law of nations and history constituted the principal subjects of his attention. The Bible, Cicero, Shakespeare and Lord Bacon were his favourite studies. Whatever subjects he investigated he did so thoroughly. Later in his life, Professor Albert B. Dod remarked of him that he was the most extraordinary and best informed man he had ever met. He early prescribed for himself a line of conduct in which he persevered through all his days. His love of pleasure or society never tempted him to neglect his duty, nor to tres-

pass upon the rules of sobriety; and to his habitual temperance, notwithstanding the seductions of naval life, his capacity for mental and physical endurance was largely due. After ten years of service, during which he won much distinction for bravery and skill in naval warfare, he returned to Princeton, not yet satisfied with the fame he had won. He became much interested in the American Colonization Movement, and with the consent of the Navy Department acceded to the wishes of the Colonization Society that he should go to the coast of Africa and secure a more eligible site for the American colony which had been planted there. He sailed on this expedition in the fall of 1821, and after encountering many difficulties and dangers succeeded in attaining its object. He acquired the territory which is now the flourishing republic of Liberia, and of which the Colonization Society soon took possession. His name thus became associated in history with the names of the founders of this prosperous state: for its original acquisition must be ascribed to his prudence and valor.

While on the coast of Africa he captured several vessels engaged in the slave trade under false colors. The right of capture was tested in the Court of the United States and justified. Daniel Webster was Lieutenant Stockton's counsel; and in later life, at Mr. Webster's request, Mr. Stockton wrote his celebrated letter on Slavery, which was characterized as the most masterly, statesmanlike, national and comprehensive view of the subject which had ever been taken by any public man.

Returning to the United States from Africa, he was ordered south with a party to survey the southern coast of the United States, and while there he was married at Charleston, South Carolina, to Harriet Maria Potter, only daughter of John Potter, before mentioned. After marriage he was permitted to remain in Princeton some time, and while here promoted the organization of the New Jersey Colonization Society and was elected its first President. We pass over a number of years in which he continued in the naval service,—making a cruise to the Mediterranean, and constructing the illfated ship of war Princeton,—until we reach the year 1845, when he was ordered to the frigate Congress and sailed to the Pacific, conveying the American Minister to the Sandwich Islands. The Rev. Walter Colton was chaplain to the Congress, and to his diary, kept on this voyage, and published subsequently under the title of "Deck and Port," we are indebted for several interesting notices of the Commodore. In one he says "Commodore Stockton, who has always taken an interest in our religious exercises, having occasion to speak to the crew to-day, I induced him to extend his remarks to topics more sacred than those which lay within his original purpose. He spoke of the Bible as that crowning revelation which God has made of Himself to man, of its elevating



influence on the human soul, of the priceless counsels which it conveys, and of the immortal hopes which it awakens. He commended its habitual study to the officers and crew as our only infallible rule of duty—as our only safe guiding light in the mental and moral twilight of our being here. He rebuked the idea that religion was out of its element among sailors, and told them that of all classes of men they were the ones that most needed its restraining influences and glorious promises, and denounced as insane a disposition to trifle with its precepts. Such remarks as these, coming from the commander of a ship or squadron, will do more to sustain a chaplain in the discharge of his difficult duties than any privileges which can be conferred upon him through the provisions of law. They honor the heart from which they flow, and their influences will be felt in the moral well being of hundreds when that heart shall cease to beat.”

Mr. Colton describes another interesting scene when the Commodore addressed an auditory of three thousand people assembled for worship in the King’s Chapel in Honolulu. They had come together under the vague expectation that the Commodore might address them: for a report to that effect, without the Commodore’s knowledge, had been circulated about the town. I felt, in common with the missionaries, a desire that they should not be disappointed. But as the Commodore was wholly unprepared, and averse to any arrangements which might seem to trench upon proprieties, it was no easy matter to have their wishes realized. I took the liberty of expressing to the people the hope that he would consent to address them. The Commodore was sitting at the time by the side of the King, and while the choir were singing a hymn, I descended from the pulpit and urged with him the public expectation. He finally assented, and, taking the platform under the pulpit commenced a train of pertinent and eloquent remarks. Mr. Colton gives a synopsis of the address, which was upon the Bible, as pointing out to nations the road to prosperity and peace, and to individuals the path to happiness in this world and the next. At the conclusion the King and Chiefs came up, and with undisguised emotion thanked the Commodore for his address. The Commodore may win laurels on the deck, but none that can bloom more lastingly than these. If there be consolation in death, they flow from efforts made and triumphs won in the cause of humanity and God.

In 1849 the Commodore resigned his command in the navy. He next appears in the Senate of the United States, of which honorable body he was for a brief time an able and useful member. One of his best speeches was in support of a bill to abolish flogging in the navy.

After he withdrew from the Senate he gave his attention to his private business, and to the interests of the joint companies of which he was President. He died at Morven, his Princeton residence, after

a short illness, on October 7th, 1866. Bishop Odenheimer and the Rev. A. B. Baker conducted the funeral service.

It is evident from this brief sketch that Commodore Stockton was a man of strong religious sentiments and an open and avowed believer in God, and in the revelation made of Him in the Sacred Scriptures. He attended the worship of the church with regularity when at home, and tried to carry out the precepts of the Bible in his daily life. His fame as soldier, sailor, orator and statesman has been spread throughout the country, and the world—it is ours also to cherish the virtues of his essential manhood, and the memories of his private life and character bequeathed to the Parish and the town.

The Hon. JOHN RENSHAW THOMSON was born in Philadelphia, and resided there, till early manhood when he went to China, and became Consular Agent for the Government of the United States. Returning to his native city in 1825, he married Miss Annis Stockton, a sister of Commodore Robert F. Stockton, and this led to his removal to Princeton where he continued to live till his death. He built the handsome residence opposite Morven, and so embellished its grounds that they became the admiration of all visitors to Princeton. He was a member of the first vestry of the Parish, and elected also its first Secretary. The records of its first meetings, and also the various meetings preliminary to the organization of the Parish are in his script, and bear his signature; and they evince a purpose on the part of the writer to preserve and transmit to posterity a full and carefully prepared account of all that related to the establishment of the church in Princeton. Accuracy, thoroughness, fidelity to duty were marks of his character; and these qualities were displayed in whatever he undertook in private or public life. He attended assiduously to his official duties as director and secretary of the Canal and Railroad Companies, and as member of the United States Senate to which high office he was elected in the year 1853. Mr. Thomson retained this office till his death, which occurred a few months before the expiration of its term. Although he did not often participate in the debates of the Senate, he was very efficient in the business of its committees and very regular and attentive to all the duties of his senatorial office. Having lost his first wife he married Miss Josephine Antoinette Ward, a daughter of Gen. Aaron Ward, of Sing Sing, New York, and she, after his decease became the wife of ex-Governor Swann of Maryland and lived in Princeton till her departure two years ago. Mr. Thomson died at his Princeton home on the 12th of September 1862, and his funeral was attended by a large company of distinguished personal friends, and by many citizens of the Borough. Bishop Odenheimer, who ministered to him in his last sickness, was present and took part in the burial service. The bulk of his large estate has reached the treasury

of Princeton University, but there are thirteen thousand dollars of it also in the Endowment Fund of the Parish of which he was one of the founders.

The Hon. RICHARD STOCKTON FIELD was not in the Vestry first elected in the Parish in 1833 but became a member of that body at the second election held a year later. He was chosen to fill the vacancy made by the resignation of John R. Thomson, who after a year's service felt unable to continue in the discharge of the duties of the office. Mr. Field must therefore be classed among the Founders of the Parish, and we owe a debt of gratitude to him for the great interest he took in all its affairs, in the early years of its history. He succeeded Mr. Thomson as secretary of the Vestry, and for a number of years very carefully recorded the proceedings of the body. He also served on several of its most important committees, and usually conducted its correspondence with Clergy invited to become Rectors of the Parish, or to officiate as occasional supplies. He was a very generous contributor to the Parish, and to all charitable and humane objects, and when the new Church was built, gave a strip of land which enlarged the area, and straightened the lines of the Church lot. There is an excellent account of his life and services in Mr. Hageman's History of Princeton, from which we make a few extracts.

Mr. Field graduated at Princeton in the class of 1821 and studied law with his uncle Richard Stockton, who was then in the zenith of his professional success and honor. He began the practice of law in Salem, New Jersey, where he married Miss Mary Ritchie, and where he resided till the year 1833 when he returned to Princeton and opened a law office. His residence was on the property now owned by the Parish, on Stockton street, opposite Morven, and used as a girls' school. He was made Attorney General of the State in 1838, and in 1847 he was elected Professor in the Law School of Princeton College. To further the interests of that department of the College, he erected on his own ground and at his own expense, the stone building on Mercer street known as Ivy Hall, which has also recently come into the possession of the Parish.

In 1862 he was appointed by Governor Olden to fill a vacancy in the United States Senate, caused by the death of Hon. John R. Thomson, but when the term expired, the Legislature, being Democratic, did not reappoint him. While in the Senate he delivered an able eulogy on his predecessor, Mr. Thomson.

In 1863 Mr. Field was nominated by President Lincoln and confirmed by the Senate, as Judge of the U. S. Court for the District of New Jersey, which office he filled with great ability till his last sickness in 1870. He was much interested in the subject of education and no citizen of the State labored more persistently and successfully for the

improvement of the public school system of the State—especially for that branch of it known as the Normal School. He was also much interested in the subject at home and labored perseveringly to improve the Parish School of the Church, and afterward the Public School of the Borough. He was preeminent among the members of the New Jersey bar for his love and study of literature. His library was well supplied with the most valuable Law books; it was also furnished with the choicest classics, and the rarest productions of modern scholars. Everything around him bore testimony to his fine literary and aesthetic culture. In 1869 he delivered an address before the American Whig Society, at its centennial celebration, which brought him many congratulatory letters from esteemed scholars and friends.

He was a man of warm impulses and enthusiasms, with a generous nature, and a high sense of honor. In social life he was genial, refined, polished and hospitable. He was always ready to help any enterprise, institution, or individual in need of assistance, and no one who applied to him for aid was ever denied or disappointed. He was the last of the galaxy of prominent and distinguished men of a past generation, who by their education, talents and social position, had gained high official dignities, and a wide public reputation and had shed upon Princeton peculiar honor. He died on the 25th of May, 1870, and was buried in the Princeton Cemetery by the Rev. Alfred B. Baker, assisted by the Rev. Asa S. Colton.

We have been able to learn but little of two other members of the Vestry, C. W. TAYLOR and C. H. VANCLEVE.

C. Houston Van Cleve was the son of Dr. John Van Cleve, one of the most respectable physicians of Princeton. He studied law and was admitted to the bar of New Jersey in 1830, but soon removed to the West where he died many years ago.

Mr. Taylor's name is on the list of original communicants, but does not appear on any other Parochial list.

## APPENDIX IV

### SUBSTANCE OF A SERMON MEMORIAL

OF

THE REV. CHARLES WOODRUFF SHIELDS, D.D., LL.D.

Preached in Trinity Church, Princeton, N. J., Friday, December 9, 1904.

BY

HENRY C. POTTER, D.D., LL.D.

Joseph is a fruitful bough: a fruitful bough  
by a well; his branches run over the well.

GENESIS XLIX 22.

The incident, from the story of which I take these words, has an eminently significant introduction. It is the story of Jacob's farewell to his sons; and is introduced, as you will remember, with the words, "And Jacob called unto his sons and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days." Has it ever occurred to you to consider how little of their future, after all, Jacob did tell them? Here and there, in those strange and weird farewell words of his, there is a brief lifting of the curtain that hides the future: but, on the whole, it is, so far as there is prophecy at all, a prophecy suggested by the past. The man—Rueben, Simeon, Issachar—whoever he is, has given certain disclosures of his character, in certain base, or wise, or noble acts, and these forecast the rest. Jacob, in one word, is, after all, only so much of a prophet as he is made competent to anticipate the future from the past. A man's conduct and character in one set of emergencies, issues, allurements, reveal what he is likely to be in another; and so, my young brothers, when, in your hot youth, you hear the kindly but cautionary tones, of ripper years admonishing you, do not be too swift to say "Oh, he is a back number, an old foggy, a bourbon; I can not undertake to be governed by his standards!" Jacob was an old man, but he was not a stupid man; and, as he sat quietly at one side of that swift current of life in which his sons were struggling for the prizes of their day, he had measured them up with unerring accuracy; and could forecast their future from their past.

What a fine and interesting future it is that he foresees for Joseph! In Joseph we seem to have that most engaging type of man who is not only exemplary, but benignant;—who unites virtue with kindness, and who, best of all, is endowed with a certain affluence of beneficence

which Jacob can symbolize by nothing so accurately as the "fruitful bough whose branches run over the wall." It is this quality which has in it, not alone the most attractive, but the most distinctly Christian characteristics; for it is distinctive of the Man Christ Jesus that He reveals to us the divine, not so much in acts of seclusion and reserve, as in those of what I might call, if they were not His, utter naturalness. He is accessible to everybody; and, best of all, His beneficence has in it an overflowing quality which can not but bless and heal one who only comes behind in a crowd, and touches the hem of His garment. There are people—we all know them, that have no smallest doubt that they are very good people—whose attitude toward their fellow-men is chiefly interrogatory or austere; they own gladly their duty to serve their kind, but you must bring a certificate of character before they can consent to serve you. And then, there are others in whom the impulse of beneficence is so rich, and the love of their fellow-men so real, that, freed from self-consciousness or suspicion, they go through the world breathing benedictions in all that they are and do.

It is because Dr. Charles Woodruff Shields always impressed me as such a man, that I have chosen Jacob's words as the motto for this discourse. I came to know Dr. Shields when he was spending his summers at Newport, Rhode Island, where he had, as I then had, a summer home. The foremost impression which, then, he made upon me, was of his benignity—and modesty. He was at that time—about twenty-five years ago—a man of recognized distinction in his high calling; a man of exceptional gifts and achievements in his profession; and a thinker whose genius, I must be permitted to say, "blazed" a way for many an inferior mind to follow him, that never recognized the large nobility of Dr. Shield's vision. Earlier than most men of his time, he saw the essential oneness of Science and Religion, and broke away from traditions of the latter which have often transformed conspicuous leaders of a Reformed Faith into blind followers of an obscurantism which, in the official utterances of Latin Christianity, have, as Lippold has shown in his "Papacy in the Nineteenth Century," made Papal Encyclicals fit subjects both for mirth and for mourning, among Christian scholars.

In 1840 he was entered as a Freshman in a Class which contained among others, at least a half dozen men of exceptional gifts and promise,—e. g., Charles G. Leland, Dr. James C. Welling, later President of the Columbian University, Governor Colquitt of Georgia, the Honorable H. S. Little, and Colonel Edward Wright, of this State, and others. The relation of these men and others like them,—among Dr. Shield's classmates as theological students were the late Bishop Littlejohn and the Reverend Dr. W. W. Lord,—to Dr. Shield's future was,

I apprehend, far more potential than, ordinarily, we are wont to recognize. In every Class in College there are a few men who think,—to whom College life is not a mere routine; and who, in encountering the questions which their studies, especially if those studies are of a speculative character, bring up, are provoked to discussions among themselves which, if not of immediate, are destined to be of remote, value of a very high order. With young Shields this was unquestionably the case. Long afterwards he referred to nightly debates with congenial friends, which, starting with the topics of the day, political, social, or economic, ran on and out, into realms which, with a higher training and wider vision, came to include the fundamental questions of philosophy itself.

When, after his graduation from College, in 1844, he entered Princeton Seminary to prepare himself for the ministry of the Presbyterian Church, we can well understand that those questions did not become, to the young scholar, less interesting. There was a lull in the air just then; and the ancient formularies in which this youth had been bred and nurtured still held a sway which, as we look back upon it, is full of interesting suggestions. But men had not ceased to think because they were taught the Westminster Catechism, or required to subscribe to the Westminster Confession. Young Shields, however, passed out of the Princeton Seminary, accepting, I presume *ex animo*, all that had been taught there. He went, first, to a pastorate at Hempstead, Long Island;—I suppose that this was in 1847; and thence, in 1850, to the Second Presbyterian Church in Philadelphia, where he remained until 1865. I wonder how he relished the fierce sectarian antagonisms which rent Philadelphia in those days? I was a boy in Philadelphia, at that time, and I can remember how swift we of different communions were to fasten upon one another's failings, and how little love was lost—or found—between us! And yet all the while, then, as now, there was a Divine substratum of Truth that should have bound warring Sects together, and made the Kingdom of God real to the eyes of men by the love that shone in the faces of its disciples! But what was most prized, then, was a master of polemics; and if the modern Christian did not take pleasure in Jonathan Edwards' suggestion that one of the joys of Paradise would be looking from its battlements on the errorists who were seething in hell, there is little doubt that the orthodox believer, when he looked at his heterodox neighbor, complacently thanked God that he was not as other men were.

Does anybody wonder that the sensitive and devout scholar turned from a ministry in which it was often demanded that the preachers should meet such expectations or to be lectured by his deacons—turned, I say, from such a conception of the office of the pulpit to the Professor's chair. At any rate, there can be no doubt that when

Dr. Shields was called here, to the Professorship of the Harmony of Science and Revealed Religion, he came with a glad alacrity. Already there had dawned upon him that great conception of which his "Philosophia Ultima" was the earliest disclosure. Already he had seen, with strong persuasion, that the revelation of God in His universe, whether in nature, in philosophy, or in religion, were, as they were from one Source and the expressions of one Mind, but parts of one Whole; and while other men were wrangling about what they ignorantly conceived to be irreconcilable differences in these disclosures, or else fled, panic-stricken, as some of them did, to some ecclesiastical standing-ground which substituted an arbitrary dictum for a divine and rational order, Dr. Shields ascended to those upper levels where his great mind seized upon the unifying truths that lay behind these apparent differences, and swung them into view with something of that inspired discernment which breaks upon the ear in Addison's matchless hymn

In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing as they shine,  
"The hand that made us is divine."

The necessary limits of such an occasion as this makes it impossible for me to do justice to Dr. Shields as a thinker, or to depict his relation to the higher realms of philosophy as his altogether exceptional services deserve. One of his pupils has said, "With the best American writers in constructive philosophy, I am fairly well acquainted; and my own deep conviction is that Dr. Shields was the true founder of systematic and constructive philosophy in the United States; logically coming before" men to whom ordinarily that honor has been conceded. "Many thinkers have, in the last thirty years, made special studies of great value in several departments of philosophy that were only briefly handled by Dr. Shields in his comprehensive synthesis. But his pamphlet of 1861 was the first serious projection of a comprehensive cosmic philosophy ever produced in this country; and his subsequent volumes furnished in my belief, the broadest foundations for Christian theism ever laid. Dr. Shields, when he began his work, was a man so far in advance of his time and place, that no one was prepared to understand him; and, so far from being behind his times, to-day, the world has never yet caught up with his magnificent conception."

There remains one other feature in the history of Dr. Shields, of which it will, of course, be expected that I should speak in this place, and which was so eminently characteristic of Dr. Shields that to be silent concerning it would, I think be equally unintelligent and unjust.

\*Mr. H. W. Rankin, of the class of 1873.



Dr. Shields became somewhat late in life, a Churchman, and took orders in the Episcopal Church. In order to see the reason of this, we need go no further back in his mental history than to that point in his philosophic studies which I have been discussing. We have seen that, as a student and teacher of philosophy, Dr. Shields was enkindled by what I conceive to have been a really sublime dream of unification. Whether it was mental, physical, or theological, science with which he concerned himself, no man who has read what he has written can be insensible to the great ideal which brooded above all that he said. And if it did, it is not difficult to understand why Unity in the realm of Religion interested him, most of all. The scholar of this later day has no difficulty in seeing that the Sectarist of modern times may well echo the exclamation of the Roman Centurion, "With a great sum obtained I this freedom." The Religious Communities that broke away, at the time of the Reformation, from the tyranny of the Papacy, ran into opposite extremes in which individualism became grotesque. The Presiding Bishop told me not long ago, that a religious community in the West—a community of which most of you never heard, but which counts its disciples by thousands, and which is known as "the Church of the Feet Washers," has lately been rent by a schism which now, squarely divided it into two "Churches," one of which holds to the washing of both feet, as a part of public worship, and the other to the washing of only one. If you think such a statement, as typical of the divisions of modern denominationalism, is an exaggeration, get, if you dare, the statistics of denominations, as furnished by the last census. It is a story of individualism run mad; and the conception of him who seeks, by whatsoever lawful and rational means, to heal it, is born of God!

It was not surprising, therefore, that the fine spiritual vision of Dr. Shields, looking over the vast realm of Christendom with all its mutual misapprehensions; its often deadly animosities; its pathetic wastes of power and service, should turn to a communion which shared with him a grief for hands which rent the seamless garment of the Common Saviour; and for hearts in which hatred was mistaken for loyalty, and zeal for humility and love. I do not propose, here, to show how especially adapted for that great movement which culminated in the Declaration commonly known as "the Quadrilateral," and adopted by the Lambeth Conference of 1888, was the Episcopal Church in this land; and I am quite ready to admit that, in some respects, the Movement with which "the Quadrilateral" was identified was premature. But is not difficult to understand with what force such a Movement appealed to Dr. Shields; nor, with what especial sympathy his mind turned to one—I mean Dr. Littlejohn, a Classmate of Dr. Shields in the Princeton Theological Seminary and, later, Bishop of

Long Island, to whom the authorship of "the Quadilateral" has been widely credited. Bishop Littlejohn and Dr. Shields were men in many things greatly unlike; but in their common abhorrence of a divided Christendom, and in their common interest in and longing for any right thing that would end it, they were "of one heart and one mind."

Do you suppose, now, that it cost Dr. Shields no pang to sunder ties and end companionships which, in their origin, reached back for generations, and were as truly a part of his mental and emotional identity as anything can be? There were men whom he met, every day, who loved and honored him,—as who that really knew him could help doing,—and who had no smallest doubt as to the honesty of his motives, or the integrity of his actions, in any step that separated him from his earlier associates; but who could never forget,—and they knew that they never could forget—that a certain action had been determined upon by him, and that a certain step had been taken. When these men met him, with whatever continuance of the old warmth and cordiality, they knew, and he knew, that there was one group of subjects that were to be avoided, and one realm of discussion even the outer portals of which were never, any more, to be opened!

And yet with what gentle dignity and gracious self-restraint, through it all, he bore himself! Yes, and with what true nobility of largeness and charity did this ancient University bear herself toward him! One can easily imagine, on the part of associates and authorities from whom he separated, something of resentment, because of action on Dr. Shields' part, which some of them thought inconsistent, if not positively disloyal. But if they ever thought so, they never said so; or, if they said so, they said it with such cautious reserve that it never came to outside ears. And I must confess, for myself, that there has always seemed to me some thing especially dear and beautiful in the fact that, with Princeton, its social, and its intellectual life; and, best of all, with that great University in which so long he was a professor—that with all these Dr. Shields remained identified to the last! Long may his memory survive here as that of a true scholar, a pure, and most lovable man, who brought to great opportunities great gifts, and who used them, with unwearied fidelity, for God and man!

An accomplished young woman of letters,—inheritor of a great name and of great gifts, has lately sketched for us, in her charming "Roma Beata," a summer storm, as, from a height, she saw it in the Eternal City.\* There are characters like such a storm, with all its thunderous and impetuous traits, its fierce movements, its resistless rush, its torrential outpourings. Like nothing less than like this, was Dr. Shields. But his fine and clear insight, his noble and lofty serenity, his gentle and benignant patience gave, no less, to him who

\*Maud Howe Elliot, a daughter of Mrs. Julia Ward Howe.

understood him, the sense of power; and recalled those other spectacles of Nature where the broad and peaceful landscape broods beneath the sun; and in its own good time and way, bears fruit for the service of man, and the glory of God.

Even so we think of this our father and brother, who has, for a little, gone before us. He has sown, and we shall reap. May light perpetual shine upon him, and fruit eternal spring from what he sowed.

SERMON PREACHED IN TRINITY CHURCH  
 BY  
 THE REV. A. B. BAKER, D.D.,  
 AFTER THE DEATH OF MR. F. S. CONOVER.  
 SECOND SUNDAY AFTER EASTER, 1901.

I Peter 11:21. Leaving us an Example, that ye should follow His steps.

There are good reasons why the duty of following the Lord's example should be put forward by the Church while the great Easter truth is still lingering in the mind. It is a duty which is very closely associated with the doctrine of the Resurrection, and which spring naturally from it, as the first practical inference it suggests. The duty is always next in order after the rejoicings of the great Easter day, and so the Church links it on to our exalted faith, and makes it the master idea of the services of this second Sunday of the Easter-tide. None can have failed to notice how prominently it is brought to view in the Gospel, Epistle and Collect for the day. It may be profitable to think a little more at length of the reasons why the Church connects "the following" with the Resurrection of the Lord.

1. One of these obviously is, that the Resurrection completes the *Ideal* which our Lord presents to His followers, and furnishes a model of perfection which is without blemish or defect. If our Lord had not arisen from the dead there would have been a serious lack in His example and character considered as a model of human excellence. There would still be much to charm us in the record of His life. He would still have left behind Him as He passed away, the fragrance of a celestial purity and grace, but nevertheless, he would seem to be the great disappointment of the ages. There would be no fulfillment of the splendid expectations He created, and His whole life work would seem to be in vain. There would be nothing to vindicate His teachings, to justify His sufferings, or substantiate His claims. The truth He taught would lose their certitude, and His example would be shorn of its moral power. But the Resurrection establishes His teachings and rescues His example from the moral impotence to which it would have

been condemned. We have now an Ideal which is completely satisfying to the mind, and on which none can gaze without being enraptured by the view. We have an example which is absolutely without a flaw, and is full of inspiration to those who try to follow it. Even those who are *not numbered* with His followers admit the charm of its perfection. Many a glowing tribute to our Lord's life and character may be found in the writings of poets, philosophers, and historians who make no claim to be called Christians. One speaks of it as "a holy form which rises before the poor pilgrim like a star in the night, and satisfies his innermost cravings, and most secret hopes." Another refers to it as "a beautiful ideal character which through all the changes of nineteen centuries, has filled the hearts of men with an impassioned love"; and still another, hails the Christ as the mightiest among the holy, and the holiest among the mighty, who lifted with His pierced hands empires off their hinges, turned the stream of time into new channels, and still governs all the ages." Tributes similar to these may everywhere be found. The beauty and perfection of the Christ Ideal is universally admitted and it is seen to combine within itself every form of moral excellence. The pattern man gathers up and recapitulates in Himself every kind of grace and spiritual beauty, and His character is thus both universal in its type, and individual in its appeal and application. Each man and woman may look at Christ, and say, there is my example. Whatever may be the circumstances of our lot, the age in which we live, the mental or moral traits with which we are endowed, the Christ-example is adapted to our case, and was framed to meet our own peculiar need. It is said of the heroine of the Iliad that her beauty was of so universal a type that all men who looked at her felt as though they were related to her. So do all feel a mysterious relationship to Jesus Christ, for He combines in Himself the universal attributes of humanity, among which, each man may find the image of his better self. Probably the universal example has done more to uplift the race than all the abstract truths which the Heavenly Teacher taught. At all events, the example has put a power into the truths, which without it, they never would possess. "Mere ideas," says a modern novelist, "are often poor ghosts, our sun filled eyes cannot discern them, they pass athwart us in their vapor and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sincere eyes, and speak to us in appealing tones, they are clothed in a living human Soul, with all its conflicts, its faith and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame." This is true in the fullest sense of the teaching of the Divine Word Who

was made flesh and dwelt among us, and Who exemplified in His beautiful life every holy doctrine which He taught. (2) And this suggests another reason why the following of the Lord should be bound so closely to His Resurrection, which is that the Resurrection *vitalizes* the example, and imparts to it a present life and power. It shows the Christ we are to follow, not merely as one who once lived in far off ages, and who only affects us as He reaches down to us through centuries and from the dust of an ancient tomb, but as one who is *now alive*, who is a present force and inspiration in our human life, and with whom we may be in daily, hourly touch, if we will only walk with Him by the way. Without His present help we would meet with no success in our following of the high ideal. We would look to the stainless summits of His Heavenly purity, only to say "How inaccessible they are!" We would cry with the poet:

"O snows so pure, O peaks so high,  
I shall not reach you till I die."

But the living present Christ saves us from so great discouragement, He aids us by His helping Spirit, and actually infuses into His followers the virtues and graces which He bids them to imitate. Co-operating with Him we are already changed into His likeness, and the promise is that when we awake, we shall be satisfied with it. (3) Once more the Resurrection exhibits the Christ-like graces as immortal in their nature, and as therefore worth the seeking, and seeking with all the ardor we can throw into the noble quest. Were they simply embellishments of a being who perished in the grave they would have little value; but now being imperishable attributes of our immortal selves, they have a worth which no arithmetic of earth can possibly compute. For these and other reasons which might be named, the following of the Lord is but the natural sequence of His Resurrection; and to the duties of the follower we ought to address ourselves with enthusiastic ardor, and with the new powers of the risen life.

II Now my dear friends it is our privilege to help and encourage each other in this blessed work. The good success of one copyist may be a stimulus to another, and awaken the hope that he too may accomplish something in the work of imitation. No good life is without a power of influence; the lives of all consistent disciples are caught up into the sphere of the pattern life, and acquire something of its power to affect the mind, charm the heart and stimulate the energies of the will. They are turned themselves into examples endowed with a certain contagion of goodness. They become illustrative of the way in which weak men and women may copy the lofty excellencies of the Son of Man, and they seem to proclaim the possibility of our own attain-

ment. God is continually raising up such good illustrators of the duties of discipleship, whom He allows to encourage us as we walk together in life's pathway, and even after their earthly course is done. They cheer and help us while they are here on earth, and when they go away they shed down a holier influence on the pilgrim path. Such a helper in the following was he whose earthly life in the beginning of this Easter-tide was ended, and whom we then bore in solemn service to his burial. For many a year he was a good exemplar of the Christian life before the eyes of this whole community, and more particularly of this parish family to which he belonged. He was ardently devoted to the interests of the parish, and for five and thirty years served it faithfully as its treasurer. His departure is a common loss, and affects not a few of us, as a personal bereavement. It would be far from his wish that I should indulge in eulogy of his character, or make public parade of the graces which shrank from ostentation, and were jealous of the privacy in which they loved to hide, but still such a life cannot be altogether hidden. It is the property of the community and it has lessons for us of which we may not refuse to think. Surely we may briefly mention two or three of the characteristics of his following of the Lord on which it will be helpful to reflect. One was its decisiveness. He committed himself in early manhood to the duties of the Christian life, and that action was for him conclusive. Never afterwards was there any wavering, and question or debate. He had taken his stand and everyone knew where to find him. His following of the Shepherd was positive, resolute, steadfast; it was always conducted from settled principle, and with fixed intention. What an example he has left behind to those who refuse to commit themselves to a religious life, or having made the committal, follow it with instability or indecision. There are many all around us who are trying to live a life which is intermediate between that which is positively Christian and that which is unmistakably of the world. They are not decided Christians nor are they pronounced worldlings. They seek a middle way between God and self, and that they try to follow without looking for much help from above, or having any lofty faith in things unseen. For our departed brother there was no middle way. There was only the path that led to God, and the one that led into sin and death. *He* chose the path of life and that he followed without pause or deviation. The various duties of the Christian life he discharged with a regularity and method which were born of steadfast principle. It was his fixed habit to attend the public worship of the Church, and two services a day were not too much for him. He was punctual in meeting all the demands of justice, righteousness, brotherly kindness and Christian charity. In his long sickness he daily read his Bible according to the method prescribed by

the Church, listening continually for the Shepherd's voice, that he might follow the well known call. He looked for help from the highest source and he drew his motives from the eternal world into which his plan of life was projected. He had the "anchor of the soul which is sure and steadfast and which entereth into that within the veil." The influence of such steadfastness in a wavering and unsettled age when so many have "one foot on sea and one on shore, and to one thing are constant never" cannot but be great, and out of it will long come a helpful influence to ourselves in our following of the heavenly way. Another thing that strikes us about the character of the departed one, was its reality. No one could know him well without being made to feel that his religion was genuine, that there was nothing about it that was counterfeit, affected, or insincere. He knew nothing of those phases of unreal religion which are current in the world, and which sometimes pass as genuine like the wax works which deceive us with the show of life. There are some who wear religion as a mere mask; with others it is but a decoration of the surface of the life, and with others still, it is a variable state in which mere emotionalism is made to do duty for solid principle and fixed habits of obedience. Of all such kinds of fictitious religion the character of our departed brother was a great rebuke. He had the real and solid thing. He had "truth in the inward parts." He always felt more deeply than he talked, and his words and acts betrayed a character which was sound all the way through and was the outgrowth of fundamental convictions, and basal facts of morality and religion. Surely such a life encourages us also to seek reality, to follow Christ with a single mind, and to build up this spiritual life with "the unleavened bread of sincerity and truth." Still another trait, closely connected with the foregoing one, was simplicity. This is the opposite of duplicity, or complexity in motive, spirit, character and conduct. It is to be natural, spontaneous, and free from artificiality. It is an elemental property of the Divinest things, and it is an attribute of God Himself. The greatest truths are the simplest, and so are the greatest men. Our departed brother loved simplicity and nothing could "corrupt his mind from the simplicity that is in Christ."

Not to mention other characteristic traits, we simply remark that they were all so balanced and blended together as to give the impression of a harmonious and symmetric whole. Often the possession of excellencies of a certain kind is associated with faults or defects of an opposite nature, and a single trait may be unduly exaggerated and thrown out of all proportion to the rest. Of this want of harmony there is little trace in the character of our departed friend. There is indeed but one Being who has ever lived on earth whose character

is absolutely faultless in proportions, but there is less to mar the effect of our brother's collective traits than is ordinarily found in the followers of the Lord. Such a life adds something to our responsibility, for we are bound to make a good use of its example. It also adds to our hopefulness and strength, for it encourages us to persevere in all the struggles and failures of the better way. "Seeing, let us take heart again." Cheered by the example of this good man in his active days, and in the long period of suffering when he could do nothing but trust and patiently wait, let us take up the duties of the Christian life with fresh zeal and courage. We shall miss the inspiring presence of the departed one, but we must not think of all that he was to us in the past, as merely so much remembered loss. We must not think of the past companionship as altogether ended, the old songs of love and home as sung out, and flung into eternal silence: the past is prophetic. It points forward to a companionship yet to come, a song to be resumed in a better world. "To remember," as one says, "is not only to mourn, it is also to hope." And so even loving memory should be a stimulus to present action. The old love and companionship are an abiding force. Example lives on. The vitality of our own immortal being is imparted to it. The power of our brother's example is with us still. Let us treasure it up and use as we ought to do. His following of Christ is not yet done, for is it not written of the blessed dead, "They follow the Lamb whithersoever He goeth"? May the thought of the heavenly following descend upon us like a benediction! May the memory of the earthly be an abiding source of inspiration!

"God calls our loved one, but we lose not wholly  
 What He hath given:  
 They live on earth in thought and deed  
 As truly as in His heaven.

And He is with us: in our path of trial  
 He walketh yet:  
 Still with the baptism of our self-denial  
 His locks are wet.

Up then, my brother! Lo the footsteps of the Lord  
 Lie plain in view:  
 He lives, and loves thee, and the God thou servest  
 To both is true.

Bind on thy sandals! Weary fellow-travelers  
 Thy call abide:  
 And He thou mourns't, a pure and help presence,  
 Shall walk beside."



## A SERMON PREACHED IN TRINITY CHURCH

BY

THE REV. ALFRED B. BAKER, D.D.,

ON THE SUNDAY AFTER THE DEATH OF MRS. J. DUNDAS LIPPINCOTT,  
AND PRINTED BY REQUEST OF A NUMBER OF THE CONGREGATION.

Hebrews vi. 12—Followers of them who through faith and patience inherit the promises.

The supreme demand which the Scriptures make upon the Christian is that he should be a follower of Christ. "Follow *Me*," is the Lord's bidding to the first disciples, and when later on, the multitude began to flock around Him, He puts the same exaction on them all. "If *any man* will serve Me let him follow Me: and where I am, there shall also my servants be." We are asked to follow Christ, because He is the realized ideal of human goodness. He is the one perfect exemplification of what God intended us to be, and of what, through the helping of His grace, we may all become. In following Him we cannot possibly go astray, for He has left us an example that is absolutely faultless—has lived a pattern life without the suspicion of a stain or flaw. Having this spotless example proposed for our imitation, the question arises why we should be bidden in the text and elsewhere in the Scripture to take frail human beings as our exemplars, to "be followers of them who through faith and patience inherit the promises." The answer is that we are required to follow them only as they were *followers of Christ*, that the recollection of their Christ-like lives *helps* us to follow Him more *closely*; and in times of discouragement, to press on to the goal which seems so very far away. The perfection of Jesus Christ often seems at an infinite remove from our low standing ground. Compassed as we are with infirmity and weakness, his splendid holiness appears an unattainable and un-attemptible thing. But the example of the Christ-like follower encourages us to *try* to scale the height. It stimulates and inspires us by showing us what men of like passions with ourselves can do. It translates the divine perfection into a more human language, and moderates the splendor of the divine ideal by clothing it in the subdued light of human sympathy and hope. Often we best follow Christ by studying Him as He is shown to us through the medium of a human character and life. The stars may guide us when we cannot see the sun; and the starlight is but reflected sunlight, shorn of its consuming brilliance, and tempered to the uses of the night. There is many a shadowed hour in life when we are grateful for the Scripture word which bids us to "be followers of them who through faith and patience inherit the promises."

Good and noble human lives are heaven's best benediction to us. They infect us with the contagion of their goodness. They create, as Froude says "an epidemic of nobleness." They spread their influence on all within their reach. It is not only the great and wise who may do this, but also the humble and meek whose lives are uneventful, and who are themselves alike "to fortune and to fame unknown." Even children may do it as well as the aged follower of the Lord. Often the Christ in the little child may teach us more, and guide us better, than the Christ in the full grown man; and when death comes, and we bury the little one from our sight, what new tenderness and urgency is there in the demand that we become as little children, and be followers of their simple faith, and dutiful obedience! But it is of course the older follower of Christ that the Apostle has here especially in mind, and you will indulge me, if in the spirit of his injunction, I speak to you this morning of one whom God has just removed from us, and set in our midst as an example for our loving imitation.

On Sunday last the sad announcement was made that the beloved wife of our Junior Warden has suddenly fallen asleep in a distant place of sojourn where she was seeking a little merciful relief from the work and care of her busy life. On Wednesday of this week, she was borne in solemn service to her last resting place, in the city of the dead. To many of us it was perhaps a disappointment that the last sad rites were not conducted in this church and that she was not buried in the neighboring churchyard where so many of her family repose. But it was from no lack of interest in Princeton that another place was selected for her sepulture. No spot in all the world was more dear to her than this her early home. While living and moving amid other scenes her heart was chiefly here. But there was good and sufficient reasons why she should have been laid to rest in other hallowed ground, and why there should be left to us the memory of her life rather than the charge of her precious dust. As but few of us were able to be present at the service in which she was committed to the tomb, and thus express our sympathy, and sense of common loss, we shall deem it all the more fitting perhaps that a few simple memorial words be spoken in this place to-day. And yet, my dear friends, you will not wish me to adopt a strain of panegyric, or to become the eulogist of the deceased. Nothing could be further from her wish than this should be made the occasion for laudations of her character and work. Could she speak to us from the silence into which she is withdrawn, she would rebuke us, rather than commend us for such a wounding of her humility, such an anticipation of the time when "the counsels of the hearts shall be made manifest, and every man shall have praise of God." But still if we are able to be followers of the sainted dead, then it must

be right to dwell in chastened recollection on their virtues, and try to learn what it is in them that we ought to follow.

The text holds up two things for our imitation, and they are the graces which I think were peculiarly exemplified in the life and character of the departed.

1. And first she had a simple, strong, courageous Christian faith. In an age when faith is esteemed a weakness, and the Christian verities are viewed as the obsolete tenets of a worn out creed, she preserved a calm confidence in God, and in Jesus Christ as the God manifest in human form for our salvation. In the society of a great city where she would often meet the thoughtful skeptic, or the frivolous doubter, who affects to be unsettled, because it is the thing to do, she never failed to confess her faith, or to assert it in quiet and becoming ways. Said one who knew her thoroughly, in an hour when faith sat mute, surprised and stunned by this sudden blow, *her* faith was always strong. She never wavered. She always had a child-like and unquestioning trust in God. This is one of the things which we ought to mark and *follow*. Notice some of the ways in which her faith was evidenced in her life and conversation. What did her faith do for her?

(1) You will agree with me, I am sure, when I say that one thing it did was to enable her to overcome the world. "This is the victory that overcometh the world, even our faith," saith the Apostle, and that victory she was able, through the helping of Divine grace, signally to achieve. From the requirements of her station and position, she was necessarily much *in* the world, but she was not *of* it. By common consent she was esteemed an unworldly woman. Into all worldly occupation and association she carried an unworldly spirit. She was an acknowledged leader of the fashionable world, but she cared nothing for its pomp and show and glittering parade. Her eye was fixed, her heart was set on nobler things. As she moved in the drawing room, the assembly, or the banquet hall, the sweet savor of Christ was shed abroad, like the perfume of an incensed garment exhaling itself on the common air. Thus the effect of her association with the world was to elevate and purify it rather than to be lowered, herself, by its downward trend. It is impossible to say that the society of Philadelphia is not better, nobler, sweeter in its tone because for seven and twenty years she lived in it, and carried into its most influential circles the spirit of the Lord. This is strikingly confirmed by an eminent Philadelphian, a member of the Society of Friends, in an article afterwards published in the *Friends Intelligencer and Journal*. Says the writer: "The language of eulogy is apt to be overstrained, and personal feeling, especially in the first days of sorrow, is apt to magnify its object. But the life and labors of this woman are known to a wide circle, her potent wide spread influence can be testified to by the whole

community to which she belonged. And it is the opinion of those who knew her best, and were best qualified to judge, and of many accustomed to measure their utterances, that in the death of Alice Lippincott, a most uncommon character had passed from earth. Strong characters are not uncommon; gentle lovely characters are also often found; personal charms also measurably abound; but a complete union of all, each in fullest measure, is almost *never* found, and when the added power which wealth and social position give are joined thereto, the combination is indeed a rare one. Such a union of spiritual gifts and mental forces appeared in our departed friend, and produced in her, as those who know her best, believe, the highest type of womanhood that this generation has seen in our midst." Elsewhere the writer speaks of her unrivalled influence and popularity and traces it to the Christian character which lay behind the grace and charm which were apparent to the world. Such a testimony from one trained to careful speech, strikingly attests the general estimate which was formed of her in the city which she dwelt. This is the victory of faith. Consider it; and whatever may be your own peculiar world, endeavor to gain in it and gain over it the same great triumph, won by all the faithful followers of the Lord. "Whose faith follow, considering the end of their conversation, Jesus Christ."

(2) Another thing that faith did for the subject of these remarks, was to make her fruitful in every good work by which she could benefit and bless her human kind. Her faith was not a mere passive, indolent assent to certain things as true but it was an energetic principle of action. It made her give time and strength, without stint, to every benevolent, and philanthropic scheme which she had the power to aid. The public prints have told us how many were the organizations and societies with which she was connected, and those who knew her well, are aware how faithfully and zealously she gave attention to them all. She would often rob herself of rest and devote the small hours of the night to the preparation of a report or arrangement of a plan for some home, asylum, or institute for whose affairs she felt responsibility; and it is said that overfatigue, in the administration of charitable and other matters laid her open to the attack of the sickness from which she died. Her public benefactions were surpassed by her private benevolence. It was ever her delight to encourage the struggling, and to aid the poor. No one will ever know how many people leaned upon her for support. Her giving was marked by great simplicity, and she did not wait until her help was importuned. She generally *volunteered* it, and insisted that it should rest as a confidence between herself and the recipients of her aid. One of her last acts before committing her soul to God, was to ask her husband to send a check to a poor woman, who she feared might be needing help. I have been surprised

since her death, by the number of people who have admitted to me that they have been aided by her in secret unsuspected ways, and these are but a few of the vast aggregate of hidden charities which will never come abroad on earth. Verily we may say of her in the words of Job, "She was eyes to the blind and feet was she to the lame. She delivered the poor that cried and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy." The spring of such beneficence was faith. Hers was a faith that *worketh* by love, and such loving work, every Christian according to his measure and ability is privileged to perform. Vain is the faith that is without such fruit for "as the body without the spirit is dead, so faith without works is dead also." (3) We go on to remark that her faith was shown to be essentially *Christian* in its character, in that it incited her to labor and give most of all to the church of Christ. Though deeply interested in various humanitarian and educational societies, she was most devoted to the *church*, and on that her ample means was most unsparingly bestowed. She believed that what her Lord loved best was deserving of the first place in the follower's heart. She knew that the Lord Jesus did not come down from heaven, and take our nature upon Him and die upon the cross for any institute, asylum or academy whatever, but that "He loved the church and gave Himself for it that He might sanctify it, and cleanse it with washing of water by the word"; and so the church had also the best affections of this handmaid of the Lord. I need not say to you that to this Parish, in which her early religious life was formed, her love and care especially were given. We all know how through a long course of years it has been the recipient of her bountiful and beautiful beneficence, how she marked the beginning of her wedded life by a munificent subscription for a new church building, how afterwards she built its massive tower, and how she was recently engaged in the erection of the Parish House whose finished proportions she was not allowed to see. Her work and labor of love let us try and emulate. Whatever else we may admit within our hearts, let us reserve the best place for the church which our Saviour loved so well. To carry on the work of our church in this place may require greater sacrifice from pastor and people than has been demanded in the past; that let us be glad for Jesus' sake to make.

"I love thy Kingdom, Lord,  
 The house of Thine abode,  
 The church our blest Redeemer saved  
 With His most precious Blood.  
 For her my tears shall fall;  
 For her my prayers ascend;  
 To her my cares and toils be given  
 Till toils and cares shall end."

II. Time would fail me to speak of the other grace proposed for our imitation in the text, and which was set like a precious gem amid the other jewels which adorned the character of the deceased. Faith and *Patience*. She had learned "lowliness from the Lord's cradle, patience from His cross." Her cup of life was filled with happiness indeed, but there is no cup in which the myrrh is not sometimes mingled with the wine, and she drank also from the cup of patience which, as an old writer says is "set with diamonds from the mines of Eden, carved by angelic hands, and filled at the eternal fount of goodness." In all the suffering and discipline of life "she possessed her soul in patience." She was "patient in tribulation." She patiently "continued in well-doing," and now after she had patiently endured, she has attained the promises, and won the reward of those who share "the Kingdom and patience of the Lord." My dear people, let us be followers of the faith and patience, through which she has inherited the promises. Let us use her example simply to bring us nearer to the Lord, and inspire us to a more patient following of His steps. Such a life puts a responsibility upon us, and we ought to be better, purer, more unselfish because of our association with it. Deeply will she be missed by the congregation of this Parish, let her example be a benediction to us still. I speak not of the loss which her departure brings to our Parish work. I speak only of the loss of *herself*. That we shall never again behold on earth her cheering and inspiring presence, that she will never again join us in keeping holy festival and fast in these earthly courts, that life should be impoverished for us by the removal of so much that beautified and enriched it, that there should be taken from earth's treasures so much truth, affection, sincerity and Christ-like simplicity united to womanly strength and force, it is this that most affects us, this that turns this congregation and almost this congregation and almost this whole community into a company of mourners. Why so useful a life should have been cut short we do not know. God must have had some higher field of service for her in another world. We bow in submission to His Holy Will, and ask Him to teach us the lessons He would have us learn. We know that the departed one is not lost to us. She has only gone before us and is for a little time removed from mortal sight. Her example, for instance, her affection, the memory of her beautiful life will still be left to us, and will be an imperishable possession of the heart. She will still be one with us in the communion of the saints, and there are spiritual perceptions that will yet feel "the touch of the vanished hand, and hear the sound of the voice that is still." God grant that through faith and patience we may become meet to join her, and the whole company of the departed, who from the eternal shore look back upon their toils, and behold us singing their songs of earthly

faith and hope, while they have learned the melodies of triumph and of everlasting joy.

Jesus, Lord of Glory,  
 As we breast the tide,  
 Whisper thou the story  
 Of the other side:  
 Where the saints are casting  
 Crowns before Thy feet,  
 Safe for everlasting,  
 In Thyself complete.

THE REV. WILLIAM A. DOD  
 BY  
 ASA S. COLTON

In offering a slight tribute to the memory of the Rev. Wm. A. Dod, who died last Wednesday night, I do not propose a biographical sketch; but simply to indicate my own sense of special excellence in his life and character.

I would say, to begin with, I have never known a man in whom the fear of God, showing itself in a scrupulous regard for everything pertaining to his Honor and service, appeared more constant and influential. I can hardly conceive of a more absolute submission of the whole soul, and the whole life, to the requirements, or even supposed will of God, than was evident in his conversation and practice. The simple apprehension that anything was in accordance with the divine economy in the world, or in the Church, was as decisive as a voice from Heaven could make it. The same may be said of his regard to Christ our Lord. This was such that he seemed to prefer the form of petition addressing our Lord Jesus Christ to any other. Not that he was conscious of departing at all from the common Trinitarian theory; but his sense of our relation to God in Christ was so vivid as to fill the soul and hardly leave room for other thoughts of our relations to the Divine Being.

In harmony with this was one signal excellence of his preaching. He directed us to Christ as a personal Saviour, with a degree of precision not commonly witnessed. The idea of coming to him, just as we are, and for the entire salvation that he came to give, was presented in such simplicity, that a child could hardly fail to carry off the exact idea. He did not teach us first to master a system of doctrine, or attain to especially gracious disposition; but to sit as Mary did at Jesus' feet, there to be taught, and there to find renewal of heart, and grace for the practice of life.

As a single instance of his method of teaching, he would say, "It is good to touch the hem of His garment, but better still to lean upon his breast."

Perfect simplicity in all discourses, whether in the circle of his friends or in the pulpit, was always a noticeable characteristic. There was no effort in words or manner, but in the plainest way to express exactly the thought and feeling intended; so that if "an honest man is the noblest work of God," and as honesty reveals itself in this way, the highest praise is due to this departed brother.

His sermons, though not always quite evidently regular in method, were yet uniformly suggestive and instructive. Many passages were plain in style, as anything among the English sermonizers; but with frequently recurring passages of great power and poetic beauty. There was often a solemnity and sweetness of tone and words, which it does one good to recall, as we do special moments of feeling the purest heavenly influences.

In the social circle, with students about him, he had the advantage of varied acquirements and continued sympathy with the peculiarities of college life—of this I am just now reminded by one who knew and loved him well.

His kindly regards for the poor and disposition to take them by the hand, as the children of God, wherever they seemed to be such, was also noteworthy. Could I set down such testimony of his pastoral character in this form, as I could easily gather, it would be a record of the highest praise.

FROM A SERMON ON  
ADMIRAL GEORGE F. EMMONS, U. S. N.,  
BY  
A. B. BAKER, D.D.

Permit me here to give a brief outline of his professional career. Born in Vergennes, Vermont, in the year 1812, his boyhood was spent in the calm seclusion of a happy home, amid the green fields and glorious scenery for which his native State is noted.

On reaching his seventeenth year, he was appointed Midshipman from Vermont, and immediately entered the naval school, Brooklyn, where he served for the first few months of his cadetship. He was then assigned to the steam frigate *Fulton*, with which he remained till June 4, 1829. He was next appointed to the *Brandywine*, which was sent on special service to the West Indies in 1830, and to the Mediterranean in the same year. He was promoted Passed Midshipman July 14, 1834, and served on the brig *Consort*, on the coast, for about two years. In 1837, he went with the bark *Pioneer* to the West Indies, and took part in the closing acts by which Texas was rid of Santa Anna and Mexican domination and became the Lone Star Republic, with its in-



dependence recognized by the United States and several States of Europe. Subsequently he was made Master and assigned to the frigate *Macedonian* on coast service. Until 1841 he served afloat and ashore with the exploring expedition among the Pacific Islands and on our western coast, and contributed memorably to their efficiency and success. He was on the sloop-of-war *Peacock* when she was wrecked on a bar at the mouth of the Columbia River, but his life was mercifully preserved. After receiving his commission as Lieutenant in 1841, he was frequently given command of vessels sent out on surveying expeditions, and soon was put in charge of a scientific corps to explore the country south of the Columbia River to the headwaters of the Sacramento, and thence to California to San Francisco, where the party arrived after several skirmishes with hostile Indians.

During the following six or eight years he saw continual active service in the Brazilian squadron and in various exploring expeditions. In 1856 he commanded the flagship of the Brazilian squadron. He was commissioned a Commander, January 28, 1856. When the war broke out, he was a member of the Lighthouse Board, but was at once sent to the Gulf of Mexico for blockade duty.

He afterward commanded several steamers on the Mississippi River, and while serving there he took a score of prizes, most of which sailed under the British flag, and also captured Cedar Keys and Pass Christian. He was promoted to a Captaincy, February 7, 1863, and was fleet captain under Admiral Dahlgren at the reduction of Fort Sumter. Subsequently he commanded a large division of blockade vessels in the Gulf. While in the vicinity of New Orleans, he assisted in capturing a formidable ram, and on more than one occasion thwarted the attempts of the Confederates to burn the shipping and city by means of fire rafts. He remained with the Gulf squadron till the close of the war, and after the battle smoke had cleared away he had the pleasing task of commanding the *Ossipee* on her peaceful mission to Alaska; and at Sitka, on October 9, 1867, he hoisted the American flag over that newly acquired territory. After receiving his commission as Commodore, on September 20, 1868, he was appointed Senior Member of the Ordnance Board at Washington, and subsequently placed in charge of the Hydrographic Office. From 1870 to 1872 he commanded the Naval Station at Philadelphia. He was commissioned Rear Admiral November 5, 1872, and was placed upon the retired list, by the limitation of the statute, in 1873. Thus his term of active service extended through nearly half the period of our national existence; and brethren, we, who calmly listened to the unimpassioned outline of his professional career, can have no idea of the hardship, the danger, the self-sacrifice, which properly belongs to its filling up. Admiral Emmons went through it all with a brave and intrepid heart. He carried a spirit of self-devotion into his

life-work, and there never was a moment when he would not have laid down his life for the honor of the flag under which he sailed. But it gives a higher lustre to his name to remember that his spirit of devotion was baptized in the blood of the Lamb. The life which he devoted to his country he also consecrated to his God, and his knightly feeling for the government of his land was converted by the Hand that makes all things new, into a chivalry to the Cross. He was not one of those whose heart could beat for his country's cause, and yet be dead to the patriotism of the true Fatherland; who could strike for the free Constitution of his birth, and yet would not champion the cause of "that liberty wherewith Christ has made us free." His lower service but prepared him for the higher, and the life which was given to the earthly country he admired, was yielded, also, to the Heavenly Ruler he adored. For this, my friends, his name will endure when all the records of his earthly service are forgotten, and the nation for which he fought shall itself have passed away.

Another element in the military character, which may easily be transmuted into something nobler, is its sense of justice, and its love of right. The end of warfare is usually the vindication of a right, as the end of a debate is the establishment of a truth; and when a nation makes appeal to arms, it is usually on the ground that there is no other tribunal to which its cause may be carried, and the ends of justice be secured. The officer who bears its sword is but the embodiment of its sense of justice, and none possessed this sense in a fuller measure than the illustrious one we honor. His love of equity was strong and controlling, and he ever meted out the justice he demanded as his due. Fittingly might his epitaph be written, a just man made perfect. If justice be the foundation attribute to God, then it must afford a solid basis for the Christian character of man; and when properly tempered by the attribute of mercy, it makes us most resemble Him, in whom "Mercy and truth are met together, and righteousness and peace have kissed each other."

None could know our departed friend without feeling that he could be merciful as well as just, and that he was every ready to put a charitable construction upon the motives of an offender. The war he made was against principles rather than against men, and if with the representatives of evil principles he was at enmity with them, as individuals, he was at peace. It is most edifying to remember how he combined the spirit of the peacemaker with the zealous affection for a righteous cause. Often it was his study how to heal a difference, or restore the broken amity of friends. This is for our imitation. Unless we have something of the same spirit, in vain shall we try to hold converse with the company of heaven.

“How pure in heart and sound in head,  
 With what divine affections bold  
 Should be the man whose thoughts would hold  
 An hour’s communion with the dead!

In vain shalt thou or any call  
 The spirit from their golden day,  
 Except like them thou canst say,  
 My spirit is at peace with all.”

Another trait that easily lends itself to the uses of religion, is courage; and this, touched by the Holy Spirit, becomes that noble moral quality, which enables its possessor, in spite of ridicule or opposition always dare to do right. Our illustrious friend had it in a high degree. Never was he afraid to avow his principles; never was he ashamed to confess himself a Christian, even in the society of the unbelieving or profane. It was his custom to read prayers on shipboard, when the services of a chaplain could not be had; and his well-worn prayer book, marked at favorite places and at prayers most suitable for his use, is a treasured memorial of his fidelity in the conduct of devotion when at sea.

Another thing still that predisposes toward the Christian life is the self-subjection of the military man. In the strict regimen of military life, one learns to rule himself and to yield to the rule of others, and in this way the trained officer acquires the ability to command. Is it not the first requirement of religion that one should frame himself to subjection and to acquiescence in the orderings of the Will Supreme? This our departed friend had learned cheerfully to do. Like the centurion under authority, in the Gospels, he saw everywhere the rule of law, and the obedience he exacted from those beneath him he ever rendered to the Will which ruleth over all. This Will for him was that of an all-wise and all-loving God, and he could not think of rebelling against it, even when its dictates seemed inscrutable or severe. When the stern mandate came, “Set thine house in order, thou shalt die and not live,” he submitted without a murmur or a sigh.

Well do I remember that when, on the occasion of a pastoral visit, two weeks before the end, I spoke of the possibility that his sickness might be fatal and of the blessedness of submission to the Father’s Will, he replied: My life has been a happy one, and I have always taken great enjoyment in the beautiful world which God has fitted up for the home of the man; if He permit, I would like “to recover my strength before I go hence and am no more seen.” But folding his hands upon his breast, he looked up and added: “Not my will, but thine O God, be done.” The rest of his days were days of patient waiting and looking, that he might “understand what the Will of the Lord” was.

Another characteristic often developed by a military life is fidelity to duty. This is involved in what had already been said, but it deserves to be brought out with greater distinctness. When penetrated by the religious spirit, such fidelity becomes conscientious, and it is transfigured by the end at which the Christian ever aims—the Glory of his Maker.

Certainly, duty was the inspiration of the life we are considering, and duty undertaken "heartily as to the Lord and not unto men." Not only was this true of that portion of the life which moved amid stirring scene and great event, but also of that part of it which was passed in leisure and retirement. He carried the spirit of fidelity into everything he undertook. Soon after his relinquishment of active service, he was made a member of the Loyal Legion of the United States, and, some four years before his death, he became its Senior Vice-commander. How faithfully he performed the duties of this position, learn from the minute of the Companions of the Legion, which, in part, I now quote: "In the discharge of his duty he officiated at the institution of this commandery. In the performance of the functions of his office, at that time, he endeared himself to us. The reverence he manifested for the distinguished duty he undertook, the dignity of his bearing, the modest merit that cast a halo about him, and the geniality of his companionship, will be held by us in highest esteem while memory lasts. He was one of those noble gentlemen whose refinement by the principles of the Christian civilization, whose culture by education and association with many eminent people met while travelling around the world, whose spotless integrity, whose capacity to know the right, with the courage to maintain it, and whose quiet but reliable faithfulness to duty, have conspired with other things to add lustre to our national character. He was actively engaged in the service of his country forty-five years, three months, and twenty-three days, and he never drew a breath that was not perfectly loyal to the flag that is representative of all that is best in modern civilization. We honor the man, and mourn his loss." Of his fidelity in other spheres we ourselves were witnesses. Early in his retirement he was made a vestryman of this Parish, and in 1879 was elected its Senior Warden. On informing him of his election, he said that he esteemed it an honor to hold any position in the Church of Christ, and he hoped that wisdom would be given him for the discharge of the duties now committed to him. Surely, he will be remembered concerning this, and God will not "wipe out the good deeds that he has done for the house of his God, and for offices thereof."

Time will not permit us to dwell upon the many illustrations of this spirit of fidelity in other spheres of duty. He was faithful as a parent, faithful as a citizen, faithful as a friend, and, being faithful unto death,

must there not be said to him on the day of final reckoning, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

To commemorate the life and example of such a man, there has been placed upon the solid piers of this church the beautiful tablet which meets our gaze to-day. As the names of the spiritual Israel are written upon the great walls of the Heavenly Temple, so on the walls of the earthly there has been inscribed the name of this servant of the living God. Long may this monument endure, and may it speak to generations yet unborn, of the faith and fidelity of the one whose name it bears. Time, indeed, must touch it with its mouldering hand. But the righteousness of a good man remaineth forever; and this shall be his memorial when the graven brass shall have been corroded, and the monumental marble shall have crumbled into dust. On the polished surface of this metal affection has inscribed the words, "Blessed are the pure in heart, for they shall see God." Surely, my friends, we have been thinking of one to whom this beatitude most fittingly applies, for we count him pure, not only because of the habitual pureness of his living, but because he had been purified; because he had "washed his robes, and made them white in the blood of the Lamb." Such purity is not only of the outward dress, but of the inward soul of the Christian man, and it clarifies the vision of the soul and enables him to see "Him who is invisible." It is as the eye through which the soul beholds Him, who now is seen "as through a glass and darkly," but by and by shall be seen "face to face." The beatitude is fulfilled for the departed one, and in the pure light of the heavenly world he sees God.

And now, brethern, let us try to heed that cry of the Liturgy, "Sursum Corda," and lift up the heart and mind to that blessed life, into which all our beloved ones, who have been purified in the Precious Blood, have now entered. There the soldier has laid down his sword, the pilgrim his staff, and the tired saint his garments of mortality and sin. There the lines of care, which once furrowed the brow, have been smoothed away; the tear, which once dimmed the lustre of the eye, has been dried forever by the Hand of God. No stain is on the robes that glisten in the eternal sunlight, no fear or trouble in the hearts that rest in perfect peace upon the bosom of eternal love. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any more heat. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"Now they reign in heavenly glory,  
Now they walk in golden light,  
Now they drink as from a river  
Holy bliss and infinite.

Love and Peace they taste forever,  
 And all truth and knowledge see  
 In the beatific vision  
 Of the blessed Trinity."

#### TRINITY CHURCH CHOIR.

The records of the early musical history of Trinity Church are meagre in the extreme. The first mention of an organist is found in the Vestry minutes for May 1842, when Mr. George Young was appointed in place of Mr. S. Smith. A year later Mr. Young entered the Roman Catholic Church, and his brother Alfred was appointed in his place May 15, 1843. Mr. Alfred Young later entered college and as he was not graduated until 1848 he must have been a very youthful organist at the time of his appointment. In August 1845 he was taking organ lessons at Philadelphia and the Vestry was paying his tuition bills. He remained organist of Trinity at least six years and resigned between 1849 and 1851. Later he studied medicine, then entered the priesthood of the Roman Catholic Church and became Vice-President of Seton Hall. His successor on the Trinity organ-bench was Mrs. Genevieve Smith who died in the summer of 1851. Among Mrs. Smith's successors were Miss M. Clifton, Mrs. Carrie Priest (then Miss Carrie Ross), and Professor Carl Langlotz, who was an instructor in the college and who is well known to Princetonians as the composer of "Old Nassau." In December 1868 a Mr. Groser was appointed organist. He resigned in the following June.

Until 1870 the choir consisted either of a volunteer quartet or of a mixed chorus. The first vested boy choir was organized in 1870 with Dr. Henry S. Cutler as trainer and Miss Maria F. Stevens as organist. Miss Stevens resigned in May 1876, and for several years thereafter the college was drawn on for this important post. The organists for the last thirty-five years have been James P. Dod (Princeton '78); Charles I. Young '83; Harris C. Meserole '86; Charles I. Young '83; (October 1886 to April 1887); Alfred S. Baker '90 (April 1887 to October 1889); John M. Mayhew '92 (October 1889 to April 1892); L. F. Pease '95 (1892 to 1893); Walter Cottrell (1893 to 1895); Augustus Dohm '00 1895; R. W. Brace '96 (1895 to 1896); Walter Cottrell (1896 to 1902); George B. Rodgers (1902 to date.)

In many cases the organists have been their own choirmasters but the following gentlemen have served in the latter capacity alone: Richard F. Conover '80; Horace S. Emmons (resigned January 1883); Professor Charles McMillan (1883 to 1889); John S. Conant (1889 to 1890); C. A. Bowlds 1895; V. L. Collins (during the winter of 1895-96); Augustus Dohm (1896 to 1902).

At various times between 1887 and 1902 there was a retro choir of ladies to support the boys and for solo work when there were no boy soloists. Among the leading boy soloists that the choir has produced may be mentioned Phillip Bennett, Jacob Petz, and David Lloyd; and we add the present soloists James Robinson, Jr., MacKay Sturges, and Vernon Farr. In length of service, the senior members of the choir at present are Mr. C. A. Bowlds who began as a boy in 1878, Mr. Augustus Dohm who also began as a soprano in 1888 and Mr. V. L. Collins who entered the choir in 1889. On the roll of boys who have sung in the choir as compiled by Mr. Bowlds are listed over 200 names, while there are 96 names on the list of men singers. Among visiting choirmasters who have in years past assisted in training Trinity boys, have been such famous American organists and church composers as Dr. Cutler, Mr. Le Jeune and Mr. Stubbs. The present organist and choirmaster Mr. Rodgers is one of Mr. Stubbs' pupils.

The Trinity choir began to win reputation under the directorship of Mr. Charles I. Young, the talented son of the late Professor Charles A. Young of Princeton University. An occasion of special interest during his incumbency was the celebration at Trinity of the Second Annual Choir Festival of New Jersey, in November 1882. Inspired by Mr. Young's example, Mr. Alfred S. Baker who had been Mr. Young's assistant, set about the work when he succeeded Mr. Young with an enthusiasm which knew no bounds and with results that were remarkable. The *Churchman* for December 24 1887, says:

"Stirring accounts reach us of the fine choral work in Trinity Church, Princeton, N. J., under the direction of Mr. Alfred S. Baker, organist and choirmaster; by correspondence and clippings from the local press. Within less than a year an ordinary parish choir, vested, has under this intelligent worker, been changed into an exceptionally excellent one. The beautiful church with its effective organ and proper chancel arrangements is essentially adapted to such a choir and service, and among the choirmasters who have served the parish are Dr. Cutler, the Messrs. Le Jeune, Stubbs and Dod, so that the boys are thoroughly trained in the head tone method of vocal delivery. The music calendars are from the most celebrated modern composers."

In November 1888 the eighth annual Festival of the choir guild of New Jersey was held at Trinity when Mr. Baker presided at the organ, and evoked numerous flattering press notices. A study of Mr. Baker's lists shows the high class of music his choirs provided. A composer of positive genius and a brilliant organist he had the ability to fire his boys and men with his own enthusiasm. He was a thorough musician whose taste was only for the best in church music, and his service lists maintained a high standard of quality seldom found outside metropolitan circles. On his resignation the Vestry passed the following resolution under date of October 6, 1889:

*Whereas* Mr. Alfred S. Baker, organist and choirmaster of Trinity Church, Princeton, N. J., has resigned his office to accept a similar one in Morristown, N. J.

*Resolved* that the Wardens and Vestrymen of this Church deeply regret that Mr. Baker's interests should call him away to another Parish, and do also desire hereby to record their very high appreciation of the able, zealous and most generous manner in which he has served this Church in the important position above named."

Mr. Baker did not allow his departure from Princeton for wider fields, first at Morristown, N. J., and then at St. James' Church, New York City, to separate him entirely from the church and choir of his boyhood and early professional years. He visited Princeton regularly to give the choir the benefit of his assistance, and occasionally gave organ recitals in Trinity bringing with him soloists from his own choir, and once or twice even bringing his whole choir to give some special service. At his death in 1896 his choir was disbanded, but in December 1897, the boys and men forming it re-assembled at Trinity to hold a memorial service in memory of their late director. Of this service the *Trinity Record* had the following comment to make on its issue for December 1897:

"It was a delicate tribute of the personal qualities of the late Alfred S. Baker, that his choir of St. James should have desired the memorial service on December 11, and asked that they might hold it in Trinity Church. Choral evensong was sung, Mr. Baker's Magnificat and Nunc Dimittis in E flat being used with his anthem "O God who hast prepared," and the tenor aria from his unfinished oratorio "The Desire of All Nations." The recessional was the favorite "Jerusalem My Happy Home," another of Mr. Baker's compositions. Bishop Scarborough and the Rev. S. R. Nichols, formerly of St. James made brief addresses. On Mr. Baker's death his St. James' choir disbanded but their splendid training was very evident in their beautiful rendition of his superb music. Messrs. Novello and Ewer, his publishers, printed the order of service, and the high regard in which they held him as a composer was shown by their preface to the list of his works."

The Processional Cross now used in Trinity was presented in 1903 by the Rev. William Osborn Baker, himself an old Trinity choirboy, in memory of his brother.

For several years after Mr. Baker left Princeton and in spite of the assistance he rendered by visits, the choir suffered unavoidably by the inability of the Parish to support an organist and choirmaster who should devote his whole time to the work. The constant change of undergraduate organists was particularly harmful. The faithful work under adverse circumstances and the remarkable results shown by Mr. Cottrell and Mr. Dohm, organist and choirmaster respectively for six years, revealed the possibilities that lay behind a proper system, and in 1902 Mr. George B. Rodgers was appointed to the double office.



Speaking of his work a year later the *Church Standard* of May 9, 1903, said in an article on the music at Trinity in Mr. Baker's time:

"Latterly there has been a return to some degree of the old-time interest. The present organist, George B. Rodgers, has undertaken the work of restoration. He has been filling out the choir, and now has a goodly number of fresh round voices, which balance and harmonize well together. Faithful drill is bringing the organization into a state of preparedness. It is fitting, therefore that musical offices should be resumed. On the evening of the Second Sunday after Easter just past there was a full choral evensong, with anthems and address appropriate to the occasion. The cantor was the curate, the Rev. Harvey Officer, Jr., who gave a good example to all like officiants in that he used the "festival tune" for collects, that is the monotone with proper inflections and cadences."

Mr. Rodgers' personal influence has been able to enlist the interest of an admirable class of boys, with the result that the morals and discipline of the choir has been improved, and he has been enabled to give Lenten cantatas and to join in special festival services with Trinity Church, Trenton. In recent years a pleasant feature has been the maintenance of a summer camp at Spring Lake where, thanks to the generosity of certain members of the congregation, the choir enjoys an annual two weeks' outing at the shore. Another feature is the formation of the Galahad Club which, while open to all young men and boys of the town on election, has however been specially instrumental in retaining the interest of old choir boys resident in the town.

V. L. C.

#### THE ST. PAUL'S SOCIETY.

1875-1908.

The history of the St. Paul's Society cannot of necessity be a record of unusual or dramatic occurrences. Its work from the beginning has been of a quiet, undemonstrative kind without especial incident and marked chiefly by a gradual broadening rendered possible by the increase in the number of churchmen in the University.

The career of the society from the time of its founding may be divided into three fairly well marked sections as follows: from 1875—1882; 1882—1902; 1902—1908.

The first record meeting of the Society was held in November 1875. There had however evidently been at least one meeting before this for we find a committee on "Name and Constitution", reporting. As a matter of fact, there had existed since about 1870 a society of students known as "The Rector's Aid Society," from which the present St. Paul's Society is descended.

At this meeting in November 1875, the present name of the Society was adopted and from it we may date the corporate life of the present organization. Unfortunately, however, the exact date cannot be ascertained. We have however a list of the officers chosen, and members elected at that meeting as follows: President, The Rev. A. B. Baker; Vice-President, Mr. Johnson; Secretary, Mr. Mayo; Treasurer, Mr. Turnure. Members—Messrs. Davis, Whittlesey, Thompson, Turnure, Townsend, Clarke, Parker, Green, Pyne, Williamson, Barclay, Walker, MacFarland, Black, Vail, Poulteney, Ridgely, McAlenout, Archer and Shriver.

It is probable that to these as charter members should be added the names of those who had constituted the membership of the Rector's Aid Society; and formed the nucleus of the new organization, but it is impossible to secure any record of such.

The Society thus organized soon became active along several lines of work. Regular monthly meetings for business were held which were preceded by religious exercises. Special services with visiting preachers were arranged and held. In February 1876, the Society adopted as its own the missionary work carried on at Princeton Basin, a work which has been maintained ever since then. In April 1876, a paper to be prepared by one of the members was made a feature of the meetings. There is no roll for the year 1875-76, extant; but we may estimate the number of members as probably about thirty. The meetings were held in the Sunday School room of Trinity Church.

From this point, i. e., early in 1876 the records of the Society are complete and satisfactory for a period of about six years. Through this time the meetings were held monthly or fortnightly and for a time weekly with an average attendance of about twenty. At these meetings devotional exercises were held, business transacted and papers read. The range of subjects of these last was very wide extending from "Mohammedanism" to "The Feast of the Epiphany," and including "Our Church Hymns", "St. Augustine", "The Early English Bible", and "The Nicene Creed." The work at the Basin Chapel was maintained apparently with considerable interest and success, while about 1880 the Rector widened the work of the Society by securing lay readers from its members to assist in the mission work at Sand Hills, and Rocky Hill. Occasional services were held especially during Lent, with sermons by visiting clergy.

There is also one feature of this period which should not be passed over entirely although because of scantiness of information it is impossible to do more than mention it. We find the Society, early in its career endeavoring to place itself in line with work in other colleges and universities. The Day of Prayer for Colleges is noted and observed. Correspondence is carried on with church Societies in Yale,

Harvard and Trinity. The Society is represented at several intercollegiate meetings looking toward greater cooperation among organizations of church students, all of which shows a certain activity and breadth of outlook which are most creditable.

But this was not a time of untroubled calm or unbroken prosperity. There appear to have been occasional healthy differences of opinion among the members. Early in the Society's career a motion to change its name to the Student's Episcopal Society of Princeton College was offered and laid on the table. Disciplinary measures have to be adopted in regard to non-attending members. A motion that a certain member should read the paper at the next meeting is defeated, though we find the member a short time later reading a paper and receiving the thanks of the Society for his "able, eloquent, interesting and highly instructive composition." Volunteers appear to be needed at the Basin Sunday School, and the work of the committee to secure visiting preachers seems to have been of a vexing character, one such committee reporting that in response to nine requests they had received nine refusals.

We have treated this period of from 1875-1882 in somewhat full fashion for the reason that it constitutes the formative portion of the Society's life. During these years, the Society was shaping itself on lines along which was to exercise its activities in its after life. The impress received in those first years has persisted until the present. The period from 1882-1902, contains little to be noted. The records are scanty about all that has been preserved being the minutes of two meetings held in each college year when officers were elected. The custom of frequent meetings with papers read by the members died out during this time. But the period was in the main a holding to the principles established earlier and the value of the Society while not of a sort than be reduced to record was doubtless considerable.

One branch of the activities was of especial worth and interest, namely, the lay reading. This both attracted and interested many men and also broadened their knowledge of the Church and her ways, and strengthened their own religious life. Among those who shared in this work were men prominent in all sorts of college activities. It was not unusual for a lay reader to present himself before his country congregation on Sunday bearing marks received on the football field the afternoon before, which made it evident that here was an active member of the church militant. During the last three years of this period the Society was especially under the care of the Rev. Charles S. Fackenthal.

The Society was also strengthened during this period by the steady increase in members of the church students in the university.

The last period of the Society's career i.e., from 1902 to the

present is largely the record of one man's work. The growth of Trinity Parish and the increasing number of churchmen in the university led to the calling of the Rev. Harvey Officer, Jr., as curate of Trinity, with especial oversight of the St. Paul's Society, and for the next four years, up to the time of his resignation in September 1906 to enter Order of the Holy Cross, his labors were largely responsible for increased interest and efficiency. Gifted with great social charm, endowed with extraordinary intellectual powers, above all possessed of fervent zeal and deep spirituality, he was both splendidly equipped for, and eminently successful in his work.

Under his direction, the Society undertook systematic Bible classes for its members, a monthly corporate Communion was instituted, and more frequent meetings were held. The mission work was continued and the Society became a chapter of the Church Students' Missionary Association and sent delegations to its conventions. The special evening services were increased, and at last one "Quiet Day" was held, conducted by Fr. Huntington, O. H. C.

Since Fr. Officer's resignation the work of the Society has been under the general oversight of the present curate of Trinity, the Rev. Ralph B. Pomeroy, B.D.

And here we may close our record, an honorable one though it be not one of great and signal events. The Society has for over thirty years striven to gather together the sons of the church to strengthen their loyalty and love for their spiritual mother. Numbered among its former members are many now faithful and devoted lay men and a goodly number of clergy. One of its former presidents has been elevated to the episcopate, the Rt. Rev. F. H. Spalding D.D., '87, Bishop of Salt Lake.

But the full record of its work can never be written here on earth. It can only be known at the day of the revelation of all things done in the name and for the sake of our Lord and Saviour Jesus Christ.

R. B. POMEROY.



