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THURSDAY, JANUARY 31, 1907.



HENRY MARTYN FIELD, D.D.

(See page 133.)

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PAUL.

"I went into Arabia."

By the Rev. H. T. Miller.

Welcome the silence of the sandy plain,
Thrice welcome calm environment of God!
Here let me rest beside the desert streams,
And with the living water be refreshed,
Silent rootlets strike the kindly soil,
While Knowledge, power and mercy measureless,
Adorn, equip me for the holy strife,
And ceaseless labor for a life-long love.

Beamsville, Ont.

forty-four Years an Editor

REV. HENRY MARTYN FIELD, D.D., IS DEAD.

HENRY MARTYN FIELD was born in Stockbridge, Mass., on April 3, 1822. He was the youngest but one of ten children, the remarkable family of Rev. David Dudley and Submit Dickinson Field. Every one of the four sons afterward became a prominent personage. They were Cyrus W., who laid the first Atlantic cable; Stephen Johnson, for many years a justice of the United States Supreme Court; David Dudley, long a leader of the New York bar and the codifier of the laws of the State, and Henry Martyn Field, author, editor and traveler. After studying at the academies in Stockbridge and Lenox, Henry entered Williams College at the age of twelve, was graduated at sixteen, and studied theology at the Seminary in East Windsor, Conn., then under the presidency of Dr. Tyler, the champion of Old School Divinity in New England. He was licensed to preach at eighteen, but continued through the whole course at the Seminary, and afterward spent a fourth year at the Divinity School in New Haven, attending the lectures of Dr. N. W. Taylor, the leader of the New School. In 1842 he was invited to the Third Presbyterian Church of St. Louis, Mo., was settled there as pastor in 1843, when he was just twenty-one. He remained in St. Louis five years, and during that time became familiar, by excursions and travels, with nearly every part of the United States east of the Mississippi. Having established a prosperous church with a beautiful house of worship, he resigned in 1847 to go abroad. He spent that summer in Great Britain, the winter following in Paris, where he witnessed the Revolution of 1848, a full account of which he wrote for publication in *The New York Observer*, of which he was a correspondent all the time that he remained abroad. This was his first connection with the religious press. Returning to America in the autumn of 1848, he was settled, in January, 1851, over the Congregational Church of West Springfield, Mass., where he remained pastor for nearly four years. Soon after settling in Springfield in May, 1851, Dr. Field was married in New York to Henriette des Portes, a native of Paris, who had been governess in the family of the Duke de Praslin, and incidentally associated with one of the most shocking tragedies of the reign of Louise Philippe. The Duchess de Praslin, a daughter of the French field marshal Segastiani, was found in her boudoir literally hacked to pieces by a sword which had belonged to her husband. He was arrested and charged with her murder, the motive of which was asserted to be his desire to marry Mlle. des Portes. A week before he could be brought to trial the Duke committed suicide. Mlle. des Portes, after a full hearing, was cleared of any voluntary connection with the crime. The ordeal was, however, a trying one, and she sought relief in this country. Henriette des Portes was born in Paris, and was early left orphan, under the care of her grandfather, the Baron des Portes, who had her educated at a celebrated boarding school of Paris. Ambitious to make her own way, Mlle. des Portes went to London and became a governess in

the family of Sir Thomas Hyslop, taking charge of his only child, who became the Countess of Minto. A warm friendship always existed between them. Returning to Paris, she was engaged in the family of the Duke de Praslin, having charge of his daughter for seven or eight years, and till 1847. It was said at the time of the murder of the Duchess that this crime and suicide hastened the Revolutionary outbreak of 1848. Mlle. des Portes had been brought up a Catholic, but her residence and social contact in London, and for a year or two before she came to America, in the family of the Rev. Frederick Monod, of Paris, served to change her religious views, so that when she sailed for New York, in the autumn of 1849, she was a member of the Reformed Church of France. She used to say that she knew little of the majesty and charm of the Bible until she was able to read it in the authorized English version. After her marriage, Mrs. Field's life became one of abundant and abounding activity. She possessed a decided taste for art, and for several years was the principal of the Female School of Art at the Cooper Union. She also received as pupils many amateurs in the French language, some older than herself. Henry J. Raymond, of "The Times," was one, and Whitelaw Reid another. She was full of sympathy for all, and especially for young women who were trying to make their way in New York.

Dr. Field was wont to ascribe not a little of his aptitude for affairs and his success as a writer and editor to the influence and intelligent counsels of his wife. The charm of her personality and brilliant conversation, of her wide intelligence and knowledge of the world, mingled with wit and wisdom, were great, and are yet a distinct memory on the part of many who at one time or another enjoyed her hospitality. It was open and generous and widely sought while the health of Mrs. Field permitted. Their apartment was always a favorite meeting place of Dr. Field's clerical brethren. Mrs. Field died after five months of acute suffering, on March 5, 1875. Dr. Field was much broken down, and his brother Cyrus sent him abroad, with their niece Clara, for a tour which was extended around the world. Upon his return, Dr. Field was married again, at Stockbridge, Mass., November 9, 1876, by Rev. Mark Hopkins, D.D., to Miss Francis E. Dwight, of Stockbridge, who is still living. In the autumn of 1854 Mr. Field moved from Springfield to New York, and became half owner and editor of "The Evangelist," a religious journal published in New York. He sold "The Evangelist" and retired in 1898, and lived quietly with declining powers at Stockbridge, till the day of his death.

Though a minister, and the son of a minister, Dr. Field's activities and special engagements were not along strictly ministerial lines. He was ever a part of the current of life about him, enjoying its movement and absorbed in on-going affairs. He looked on the world hopefully and with a large charity. Dr. Field's writings gave no suggestion of the scholastic or recluse of the library. They were popular and pertinent to matters in hand. He addressed the understanding and intelligence of his readers, rarely their prejudices. His breadth and hospitality toward institutions and individuals were notable characteristics, which pervade his many writings of travel and of history. By this, and the perfect manner of its setting forth, he won and held an audience of which any man might be proud. Certain writers dwell much upon the defects and limitations of New England training, but if Dr. Field is at all an average product of those homes and schools, it is plain that these somewhat popular writers are mistaking their own prejudices for history.

As an editor, Dr. Field was concerned chiefly with the men and events of his time—his paper inherited the uncompromising anti-slavery traditions of Joshua Leavitt, but Dr. Field's course was never after the pattern of his predecessor. The attitude maintained was of a milder type and

never threatening in tenor. Standing firmly for the North in the dark days of the Civil War, he sought to mitigate the calamities of the time, and to anticipate the long-delayed triumph; and the war fairly over, his words were only those of conciliation, and they were many.

Dr. Field had little taste for the controversies of the past, especially those which were ecclesiastical and doctrinal. He could defend himself with shrewdness and skill when attacked, but with a few notable exceptions he avoided controversy. He loved a quiet life and cultivated the things which make for peace so much, that some critics called him boneless and time-serving. Thus, his unfortunate defence of the Tweed Ring before the facts had been fully brought out procured him much odium. When Pius IX sent out his encyclical invitation to Protestant Christendom to return to the Holy Roman fold, Dr. Field did not actually embrace it, but he was inclined to accept it generously, or if not so, to pass it by unnoticed.

Dr. Field had a keen scent for news. He began his editorial career in New York, by publishing a long and graphic interview with the captain of a slave ship, who was confined in the Tombs Prison. Not one of the dailies of the time (1854) had discovered this old barbarian and shipmaster. The tenor of the narrative is just that of the modern interviewer at his best, so that it may be fairly claimed that the editor of a religious journal was the first to adopt this brilliant and now so common style of reporting.

Probably Dr. Field will be longer remembered as a writer of books than as an editor. His first book, "The Irish Confederate and the Rebellion of 1798," published in 1850, was the result in part of his observations on his first European tour.

In 1858 Dr. Field made a second visit to Europe, the results of which were published in a volume entitled "Summer Pictures from Copenhagen and Venice." In this book his gifts of observation and description are made manifest. He went as a delegate of the Presbyterian Church in America to the General Assemblies of Scotland and Ireland in 1867, and visited the Paris Exposition, but no book came of this journey. In 1875, as has been recorded, Dr. Field took his niece, whom he had brought up as a daughter, and made a tour of the world. Such a journey was not made with the ease that it can be accomplished at the present time, and the two volumes which resulted from it, "From the Lakes of Killarney to the Golden Horn," and "From Egypt to Japan," met with immediate success.

Seven years later a journey to the East furnished the material for three books. They were entitled "On the Desert," "Among the Holy Hills" and "The Greek Islands and Turkey After the War." A still later foreign tour was followed in 1892 by a volume entitled "Spanish Cities." The death of his brother, Cyrus W. Field, led to the publication of "The Story of the Atlantic Telegraph," a romance of achievement which thrilled thousands of readers in England and America. Some of his books are of permanent interest, as, for example, this narrative of the conception and successful laying of the Atlantic Cable and his monograph upon the Rock of Gibraltar. Several of his volumes of travels, which, as I have said, one year extended quite around the world, have been very popular and have reached many editions. After the death of the Hon. David Dudley Field, Henry wrote a faithful and interesting biography of his brother, which is a fraternal tribute as well as a valuable contribution to current literature. The strong affection which existed between all the sons of the old Haddam and Stockbridge minister, Rev. David Dudley Field, is worthy of note. They helped one another and stood shoulder to shoulder so long as they lived—a beautiful example of family affection in a selfish world!

Dr. Field lived quietly at Stockbridge, Massachusetts, for the past nine years of his life, carefully ministered to as he became more and more feeble, by his devoted wife and loving niece. He died peacefully on Saturday morning, January 25, 1907, and after the funeral service in the Congregational Church at Stockbridge, conducted by the Rev. Dr. Edward H. Rudd, of Dedham, assisted by the Rev. Dr. Arthur Lawrence, rector of St. Paul's Episcopal Church, was buried in the family enclosure in the cemetery of his native town.

Augustus

Secular and Religious

The House of Representatives has been busy this past week and has passed some important bills. The artillery is to be increased and reorganized, corporations are to be prohibited from contributing to campaign funds, and the matter of expatriation and of citizenship are to be readjusted and corrected. The meat law has been re-enacted in full, to cover a technicality and to render that piece of legislation permanent. Altogether, the House has been of late quite in the reforming mood. Its action as above described does not, however, exhaust the list of needed reforms.

Notwithstanding the disorders in Russia, the famine and the depressed financial outlook, the Government is planning for 1907 expenditures amounting to \$1,350,000,000, as compared with \$1,255,000,000 last year, of which the sum of \$1,100,000,000 is for ordinary expenditures. The navy is to be rebuilt. The sum of \$200,000,000 alone is to be spent on the Ministry of War. The Terror still stalks through the land, and neither rich nor poor, high nor low, sleep in peace or walk abroad in safety, the nursemaids in the parks seizing their children and hurrying off when any prominent Russian official approach. It is a deplorable condition of affairs, and the terrible outrages committed against the rulers of the land cannot be too sternly denounced.

The fact that a number of religious bodies in the United States have committees whose function it is to direct measures for the promotion of temperance reform, including the Methodist Episcopal Church, the Society of Friends, the Methodist Protestant Church, the Universalist Church, the Congregational Church, the Reformed Presbyterian Church, the United Brethren Church, the Cumberland Presbyterian Church, the Evangelical Lutheran General Synod, the United Presbyterian Church, and the Presbyterian Church in the United States of America, renders it fitting that from time to time these leaders of public opinion should meet together for prayerful conference regarding the best way of advancing temperance interests. In 1902 the five years' meeting of the Society of Friends, with such an object in view, issued a call which did not become effective. The General Assembly's Permanent Committee on Temperance has now issued an invitation to an Inter-Church Temperance Conference at Pittsburg, Pennsylvania, January 30-31, which it is hoped will be widely accepted. The results to be obtained from such a conference include definiteness of methods, non-duplication of work and concentration along the line of temperance propaganda. The cause is an important one and requires the best combined wisdom of the best men for its successful prosecution.

The late Shah of Persia, Muzaffered-Din (Victorious of the Faith) was, as Shahs go, a very good sort of a ruler. All who knew him agree that he was a man of strong intellect and amiable disposition, although somewhat inclined to be obstinate—a trait of character not confined to rulers—and influenced more or less by marked prejudices. But he was not at all events on incorrigible spendthrift, and he labored to develop Persia on its social and economic sides with diligence and partial success, thus perpetuating the policy of his cautious and conservative father, who was assassinated in 1896. Muzaffered-Din had little training for the duties which his exalted position imposed upon him when he ascended the throne, but soon gave evidence of possessing marked abilities as a ruler, reducing the taxes of the people and declaring that public office would be awarded on merit and without the offer of a money consideration—an almost unheard-of procedure in the case of an Oriental magnate. He made three visits to Europe and obtained some new ideas from those brief contacts with Western civilization, though it cannot be said that he was ever really Europeanized, while greatly lionized wherever he went. Yet he tried to make a study of European civilization for the benefit of his own people, and introduced a number of reforms into Persia, including the promulgation last August of a constitution.