

dence of Mr. Webster, made his acknowledgments, and effected a reconciliation. Had General Taylor lived a month longer, Mr. Webster would have been Secretary of State.

Mr. Webster, at the close of his life, expressed his regret that when he moved from Portsmouth he had not selected New York instead of Boston as his home. His wife, who survived him, lived with her father, before her marriage, in lower New York, which was also for many years Mr. Webster's town residence. The building, scarcely changed, stands near Bowling Green, its entrance guarded by two huge granite lions. It was the centre, at one time, of fashion, and the home of the eminent men of New York.

## XXXV.

## LEONARD W. JEROME.

DARING speculation and success in bold operations have placed Mr. Jerome among the wealthy citizens of upper New York. He can be seen any pleasant Sunday morning, when the streets are crowded with churchgoers, driving his four-in-hand up Fifth Avenue, bound for the Central Park. His carriage, a huge omnibus, will be filled with gay ladies, in opera costume; two lackeys in livery fill the coupé behind, while the driver, with a cluster of flowers in his button-hole, attracts general attention, as the multitude cry out, "That's Jerome."



## XXXVI.

REV. DR. E. H. CHAPIN.

IN NEW YORK. — AS A PREACHER. — IN THE PULPIT. — PERSONAL.

## IN NEW YORK.

DR. CHAPIN is the leading Universalist preacher in the state. He has been a settled pastor in New York for several years. He was settled in Richmond, Va., and Charlestown, Mass., before he came to this city. A few gentlemen purchased the Reformed Dutch Church, then located in Murray Street, for the purpose of founding a new Universalist society. Dr. Chapin was called as pastor, and accepted the trust. The society whose house he occupied commenced the up-town march, and built an elegant edifice on Twenty-first Street and Fifth Avenue. Dr. Bellows's congregation moved from Chambers Street to Broadway, opposite the St. Nicholas Hotel, and built what was then one of the most costly and sumptuous churches in the city. Not satisfied with this, the congregation took a start for a more fashionable up-town location. On the corner of Fourth Avenue and Twentieth Street they erected that strange-looking striped structure, known popularly as the Church of the Holy Zebra. The vacant church

on Broadway was purchased by Dr. Chapin's congregation, and here his fame as an eloquent preacher became permanently established. The last season his congregation have abandoned this down-town edifice, and have erected, and now occupy, one of the most expensive city churches, in a most fashionable locality up town.

## AS A PREACHER.

Dr. Chapin was educated in the strictest principles of evangelical faith. His parents were members of a Presbyterian Church south, and of a Puritan Congregational Church north. The early religious training of Dr. Chapin affects his ministry still. In it is found much of the secret of his success. A stranger, to hear him, would not imagine that he was a Universalist, but would suppose him to be an earnest, rousing, evangelical preacher. He uses the vocabulary common to the evangelical pulpit. He talks of sin and its punishment; of the divinity of Christ, and the redemption of the soul through the blood of the Lamb; of repentance and faith, regeneration, religious experience, and salvation through the Savior. Of course he puts his own interpretation on these phrases, but he uses them nevertheless, usually without qualification or interpretation. He is not dogmatical, but practical. He deals largely with the humanities and the reforms of the day. He was an open friend of the slave, a bold and able advocate of temperance, and has given much of his time and advocacy to the benevolent movements of the day. He is a rhetorician rather than a theologian. He can preach eloquently on a political canvass, a snow storm, a disaster at sea, or a fallen omnibus horse in Broad-



way. He is at home on the woes, temptations, sorrows, and poverty of city life. He gives excellent practical advice to young men and young women.

IN THE PULPIT.

No congregation in New York is larger than Dr. Chapin's. It embraces many marked men of the city, and nearly every denomination has a representative in it. In appearance, Dr. Chapin is very peculiar. He is short, very stout, his black hair is turning gray, and his beard is nearly white. He dresses very little like a clergyman. His clothes fit him as if they were made for somebody else, and are put on without much regard to order. He waddles up the centre aisle to the pulpit at a brisk pace, swaying from side to side like an earnest man who has a job on hand that he means to attend to. His voice is clear, sonorous, shrill, but not unmusical. His reading is fastidiously correct, as if he had practised the manner and cadence before he left his study. In speaking, he is natural, impetuous, and stirring. His voice haunts the hearer like the remembrance of a pleasant song. He reads closely from his manuscript, rapidly, and with great fervor. Most of his gestures are out of sight, under the pulpit. Occasionally he breaks away from his notes, and electrifies his audience by a burst of eloquence rarely heard in a city pulpit. He strikes out on a high key, which he seldom abandons till his sermon is closed. He has none of that colloquial manner which marks Mr. Beecher. He has not the ability of soaring to the full compass of his voice with an impassioned utterance, and then falling to a colloquial tone that hushes an

audience into general silence. When he reaches his impassioned key, he holds on to the end. But he has the rare gift which marked Wesley and Whitefield, which distinguishes Spurgeon and the few popular preachers of this day, of putting himself in sympathy with his audience, holding them whether they will or no, and leading them captive at will.

PERSONAL.

Dr. Chapin is warm-hearted, genial, and noble-spirited. He is very popular with our citizens generally, with all classes and all sects. On public occasions, dinners, receptions of eminent men, the meeting of military and other public bodies, he is often selected to make addresses. He is very social in his friendships, and is regarded as a fast and true friend. As a lecturer he is popular and successful. Next to Mr. Beecher, his income is probably larger than that of any other clergyman in the state.



## XXXVII.

## REV. O. B. FROTHINGHAM.

THIS gentleman is pastor of the Third Unitarian Church in New York. His position is somewhat noted, as he holds the theology that marked Theodore Parker, and his friends claim that the mantle of the Boston rationalist has fallen on Mr. Frothingham. His house is a small one in the upper part of the city. It is a very genteel, quiet place of worship, holding a small congregation. With here and there an auditor going in of a Sunday morning, the church presents a marked contrast to the rush and throng that distinguish the congregations of Dr. Bellows or Dr. Osgood. Mr. Frothingham is as little like a reformer or a radical as can well be conceived. He is as dainty a preacher as the most fastidious could desire. His congregation is very select. His pulpit is loaded down with flowers, and everything about the concern is as elegant and as choice as a lady's boudoir. At the exact time, from a side door, the pastor enters his church, and begins his work in elegant array. His silk gown has evidently been fitted by an artist. His black and curly locks shine as if the barber had just lifted his hands from them in the vestry. Each hair is in its place. His voice is low, and soft, and sweet, like a strain of distant

music. His cadence is that of the Unitarian school of the olden time. He reads closely, seldom lifts his eyes from the paper, and makes no gestures. He has been pastor of his church over ten years, and the size of his congregation to-day shows that he is illy fitted to change the theology and customs of even the liberal men of his own party. A rougher oratory, less fastidiousness, of a more decided utterance, are needed if New York is to be moved.

Mr. Frothingham passes with the public as a Parkerite. He is abstractedly of the Parker school, but personally quite by himself. He builds faith, as Parker did, on personal intentions, but does not feel, as Parker felt, the great religious impulses of the church and Christian society. He is an individualist in opinion and feeling, whilst Parker thought mainly for himself, but felt warmly with the masses. Mr. Frothingham feels *for* the many, but not *with* them; is a democrat in principle, and an aristocrat in taste and temperament; something of a socialist in ideas, and a recluse in disposition; a friend of the poor and suffering in practice, yet a somewhat fastidious gentleman in his affinities and associations. He is sincere, earnest, and laborious with head, and heart, and hand, yet he has more brains than bowels, and has not the large stomach and full juices that have so much to do with the success of the Luthers and Theodore Parkers of reform, and the Spurgeons of the platform.