

AN ACCOUNT

ST. JOHN LAND,

WITH THE

FIRST FINANCIAL REPORT.

NEW YORK:
THOMAS WHITTAKER,
2 BIBLE HOUSE.

1870.

INTRODUCTORY NOTE.

THUS far, St. Johnland has been entirely a private concern. Its supervision and direction, its receipts and expenditures, have, with competent aid, been in my own hands. I am now about to transfer it to the incorporated "Society of St. Johnland," still retaining the general management and care of it, so long as this shall be in my power. Accordingly I now render an account of my Trusteeship to the Society and all concerned, which, together with such relevant information as seemed desirable to be given, will be found in the following pages.

Here I must record my deep and grateful sense of the confidence so largely placed in the undertaking, by those who knew it only through my representations, and left the use of their beneficence wholly to my own discretion. God grant they may never regret that confidence, and have other returns than my humble thanks.

W. A. MUHLENBERG.

ST. LUKE'S HOSPITAL, NEW YORK, April, 1870.

ST. JOHNLAND.

ST. JOHNLAND in name has become familiar to many in advance of any practical acquaintance with the enterprise itself. The present account will afford some insight into its progress and existing state of advancement, while for a fuller illustration of its spirit and design reference must be made to the original "Retro-Prospectus." This latter, published more than five years ago, is an imaginary sketch of an industrial Christian community supposed to be in actual existence. The project set forth in this form gained a degree of attention which could not have been secured by any abstract exposition of it. Many became interested in the ideal, and with some it found so generous a faith as to win for it the means for an actual beginning.

Towards the close of the year 1865, after much careful and laborious search for a suitable locality, a farm was found in Suffolk County, on the north shore of Long Island, about five miles east of the town of Northport, towards the purchase of which the following gentlemen gave in equal shares, whose names we would record as the first who thought the scheme at least worthy of experiment: Robert B. Minturn, William H. Aspinwall, Adam Norrie, John Caswell, Percy R. Pyne, John H. Swift, J. F. Sheafe, and Franklin Randolph. Large sums were soon after given for general purposes by John D. Wolfe, William P. Williams, and others, as will be seen in detail in the appended Financial Report.

The farm thus secured, and possessing great natural advantages for the purpose in view, covers an area of over four hundred acres, about one-half of which is good arable land, of light soil, the remainder woodland, which when needed can be cleared for tillage, with a stretch of beach and salt meadow. It lies immediately upon the Sound, but is protected from exposure to the north winds of winter by an extended line of bold bluff, along which is a fine old grove of chestnut, oak, and cedar, from which a large part of the farm declines in a gentle slope, making a most desirable site, with its southward lay, for the several buildings with which the future village is already begun. A rural settlement in all seasons of the year could hardly be more comfortably situated.

The place is, throughout, beautifully diversified with hill and plain, with meadow and wood, and has numerous eligible sites for the various institutions expected to make part of the colony. For St. Johnland, though designed to be a whole in its social, moral, and religious relations, is not limited to a single charity, or two or three affiliated ones, but meant to be a wide Christian foundation, offering in its broad acres ample space and healthful, enjoyable, country surroundings not only to the clustered cottages of its tenant families, but for the school, the infirmary, the asylum, the college, or whatever else of benevolent or useful Christian character which the benefactions of its friends may enable the Trustees to undertake.

ACCESS TO ST. JOHNLAND.

This at present is by a two hours' travel in the Northport train of the Long Island Railroad, followed by a pleasant carriage drive of less than one hour from the Northport terminus to the "Mansion" of the settlement. There is also direct water

communication for freight, by means of sloops frequenting a harbor on the north-eastern boundary of the domain.

But our means of communication with the outer world are, confessedly, not of the easiest. Nor has this been without design. In the first formation of the proposed community, a somewhat remote and secluded territory was deemed decidedly advantageous. The constant going to and from the great city of our first settlers, the influx of their friends and acquaintances as visitors, the attraction which the place would have had as a novelty to sight-seekers—these and other attendants upon near proximity to the Metropolis were certainly not desirable at the first; nor, indeed, will they be much so at any time. Notwithstanding our remoteness, there will be more of New York influences in custom and fashion than we fear we can combat, with all our endeavors for Christian simplicity and plainness among our folk. We have sometimes thought of sumptuary laws, at least in the matter of dress. Judging from the signs of the times, the comparative seclusion of the place will become one of its recommendations. The railroad which will soon be extended from Northport to run within a mile or two of us may be only too near—though, of course, it will afford a facility most desirable to us for the visits of our friends and benefactors.

THE FARM.

This, apart from its scenery, is allowed to be one of the finest in the region with respect to capability, and could not have been bought for the sum paid for it (\$14,000) but for its extremely neglected and impaired condition. The first steps, therefore, were to restore and renovate it—to convert the dilapidated old farm-house into a comfortable habitation, to repair and increase the farm buildings, and to fence in

and fertilize the tillable fields, to make orchard, gardens, etc. Agricultural labors did not enter into the pictured plans of the work; but with so many prospective mouths to feed, so much available land could not be allowed to lie fallow. What was possible in the way of agriculture and still more of gardening was attended to, and the returns have been reasonably satisfactory, especially last season, when, besides a sufficiency of products for all on the place, enough vegetables were raised for the winter supply of St. Luke's Hospital. Husbandry in most of its branches will be more profitable as our older boys grow up, for some of whom it will be the best thing they can do.

In the meanwhile, the direct objects of the plan were steadily kept in view. In the first year of occupancy, three cottages were built and tenanted, and the commencement made of the first industrial business of the place, that of the printing-office, or Orphan Boys' Press, now the Stereotype Foundry. This was the work of Mr. J. J. Golder, the intelligent and faithful Superintendent of the whole place from the beginning and until within the last year, when he has confined himself to the management of the branch of business mentioned. For this, fortunately, he was qualified by his previous profession, which, at pecuniary disadvantage, he resigned, to take charge of the commencement of the enterprise. For his endurance of difficulties and discouragements while it was all in an inchoate state, and his continued devotion to it, Mr. Golder must be remembered as the indefatigable pioneer and friend of St. Johnland. But we must say more of the

STEREOTYPE FOUNDRY.

The main object of this is to afford deserving orphan or destitute boys, and lame or infirm youth of either sex, the

opportunity of learning type-setting, and the art of printing generally, as a means of future self-support. As many of the crippled boys and girls as are able are engaged in the composing-rooms a limited number of hours, allowing a portion of the day for School, and another for recreation. The beneficence of this provision is obvious, supplying a Christian home and suitable education, with training to remunerative employment, to those who might otherwise drag out their days as cumberers of the ground or burdens upon their neighbors.*

The entrance fee to this department of work, for boy or girl, is \$150, which is in full of all demands. It includes a kind of indenture for a certain number of years, during which the apprentices receive board, clothing, a plain English education, and thorough instruction in their trade, with the expectation that at the end of the term they will be able to earn a respectable livelihood.

* The following card has been issued :

TO PUBLISHERS.

THE Stereotype Foundry at St. Johnland, on the north shore of Long Island, five miles east of Northport, is an industrial branch of the benevolent enterprise of the Rev. Dr. Muhlenberg at that place, and has now been in successful operation for nearly two years. The type-setting and other light portions of the work are performed chiefly by crippled or infirm youth who are beneficiaries at St. Johnland, and competent workmen are engaged in all departments, under the superintendence of Mr. J. J. GOLDER, whose name, with many publishers in this city, will be a sufficient security for the satisfactory execution of the work.

Having been requested to act as Agent for the business, I will be pleased to exhibit some thirty or forty books, printed from St. Johnland plates for New York publishers, and to guarantee first-class work, at a reduction of ten or fifteen per cent. from current rates.

T. WHITTAKER,

No. 2 BIBLE HOUSE, NEW YORK.

FEBRUARY, 1870.

Communications may be addressed immediately to Mr. Golder, St. Johnland, Smithtown, L. I.

The buildings in which the business is carried on were erected for the purpose mainly by funds derived from the late Mr. F. F. Randolph, one of the earliest friends of the enterprise. The printing-office, so-called, consists of two large composing-rooms, the one for boys, the other for girls, with side rooms for finishers, etc. In the rear is the Foundry for moulding and casting. Our present number of apprentices is twelve. That this our first organized industry is so far a success may be inferred from the fact that several prominent city publishers have supplied us with work the execution of which gave them entire satisfaction.

THE HOME FOR CRIPPLED CHILDREN.

This is a substantial two-story house of fifty feet by thirty feet, with a wing of the same dimensions, standing in an apple orchard and looking to the south. It has three dormitories and other bedrooms, a large dining-room, Sisters' apartments, kitchens, etc.; and, by dint of some crowding, and the use of a double cottage near by as a sleeping place for the older boys, has accommodated, during the past year, a family of fifty.

The crippled children are of both sexes, and of all ages from four to sixteen. They live together, under their Sister "House-Mother," as nearly like natural brothers and sisters as can well be, with plenty of home liberty, out-of-door freedom, and all other accessories of health and youthful enjoyment. They all attend school for a longer or shorter time daily, according to their age and physical condition, and are considerably and tenderly nurtured, as only the adopted little ones of a home of Christian love could be.

The funds necessary for the initiation of this charity—a sum of \$7,500, the entire cost of the erection of the house

and its appurtenances—were spontaneously given by Mrs. C. L. Spencer and Miss Catherine Wolfe; and \$1,000 towards the furnishing was contributed by Mrs. Aldrich.

It is proposed to provide for the maintenance of these children by means of patrons, paying one hundred dollars yearly for any child they may choose so far to adopt. Last spring, in reply to an appeal in *Brotherly Words*, some twenty of the family were thus provided for; the remainder at present are maintained at the cost of the Founder. A number of the same class are again in the Hospital, rapidly advancing towards the recovery which will require their discharge, and awaiting the provision of patrons for their reception at St. Johnland.* This leads us to speak of the place as

AN ADJUNCT TO ST. LUKE'S HOSPITAL.

The younger beneficiaries of the Children's Home are almost wholly crippled or feeble children, discharged from St. Luke's Hospital as no longer subjects for its treatment. Having no proper homes or protectors, they must, for the most part, unless they were cared for here, have languished in misery and ignorance among the lowest population of the city, or have been sent to one of the pauper places on the Island, to either of which their tender foster-mothers, in the Sisters of the Hospital, would have been loath to consign them. As they could not remain in the Hospital, is it not in the gracious ordering of Providence that they could be transferred to another home, still under motherly care? The same thing will be constantly occurring. There will always be homeless ones, as there are now, at St. Luke's, discharged by the physicians—discharged for where? St. Johnland is thus a merciful if not an essential appendage of

* See Appendix.

St. Luke's. And not in this manner only. The benevolent provisions of each commingle in various ways. Sometimes a temporary sojourn in the salubrious air, amid the cheerful life of our colony, with the opportunity of salt-water bathing, etc., will do more for the invigoration of a patient than all the *materia medica* of the Hospital. We had the satisfaction of seeing this in the cases of several young sufferers, last year, and, with increased room, hope to do more good in the same way.

Again, the Hospital, through the few past months, would not have been warranted in admitting, for the relief they needed, several aged men, who had no homes to return to, were it not that soon the doors will be open to them of

ST. JOHN'S INN, OR THE OLD MAN'S HOME.

This is the most extensive structure in the place, consisting of a centre building, forty feet by seventy feet, with a building, thirty-five feet by thirty-two feet, on either side, connected with it by enclosed piazzas, the whole presenting a handsome front of one hundred and fifty feet. The main house is divided into fine commodious rooms on the upper floor, and consists below of a large general refectory, a Superintendent's room, kitchen, linen-room, and other offices. The wings on either side are the principal quarters for the old men. It was in consideration of their convenience, and for greater safety in the contingency of fire, that the Inn was planned in detached and two-storied houses, instead of one large and consolidated mansion, as might have been done for the twenty-five thousand dollars given for the purpose by our chief benefactor, Mr. John D. Wolfe. It is fast advancing towards completion, and promises to be ready for occupancy by the commencement of summer. We have not yet determined what

will be required for admission. Perhaps alcoves in the Inn will be endowed, like beds at St. Luke's.

THE BOYS' HOUSE

Is another erection also under way, and greatly needed for the older boys. When finished, it will be a picturesque edifice of thirty-five feet by thirty feet, containing a dormitory, lavatory, library, social room, etc. It is a gift—to be known as “JOHNNY'S MEMORIAL”—of a mother, who gratifies her affection for a beloved boy by this monument to his memory, and is a beginning of another of the expectations in “The Dream.”

THE COTTAGES.

Of these there are four: A large one, occupied by the Farmer and his family. Two under one roof, the lodging-house of the older boys until their house is finished, built at the expense of Mr. John Caswell. A single one, built by Mr. E. P. Fabbri, occupied by the Caster and Moulder and family. Besides an old one on the place, tenanted by the Tailor and his family. The farm buildings are sufficient for present purposes.

ST. JOHNLAND — KINDERLAND.

Varied as are the capabilities of the place and its beneficent uses, its most attractive aspect is that of a domain of children and youth, or, as we have called it above—adopting a convenient German compound—“Kinderland.”

The remarkable healthfulness of the tract, its many facilities for the best physical development of the young, its wide, safe range of hill and valley, grove and shore, its ample

space for the racings, shoutings, and other outlets of exuberant spirits (for sound-limbed boys and girls, as well as the crippled, make part of the population), the opportunities for healthful sports of all kinds—the bathing and swimming and boating of summer, the rambles after berries and nuts in autumn, the skating and coasting of winter—crown all this with a pure moral atmosphere, wholesome associations, kindly home care, Christian education, and training to usefulness in life, and what more is wanting to make the young more truly happy, or better fitted to become good members of society? Compare the condition of children under such circumstances with that of those cooped up by hundreds, as they often are, in our city institutions (comparatively happy, indeed, in their being rescued from their otherwise miserable lot); but thus crowded together, see how impossible is any reasonable scope for development—how the constant repression of their nature for the want of safety-valves in out-door ramblings, romps, and games, tends to blunt and demoralize—how the cold monotony of their daily life chills any spiritual growth. Under constant espionage, moved and ordered like a system of machinery, the *protégés* of asylums, for the most part, are too often not in the likeliest way to grow up free and self-responsible men and women in Christ.

Children make a large proportion, at present, of our population. Would that the number were multiplied, as it might be with extended accommodations! We are doing the utmost with what we have. With additional houses, and the means to maintain them, gladly will we go on to welcome these neglected and destitute little ones to our care. There will be no limit to this charity, save that of the funds contributed for the purpose.

THE SCHOOLS.

These are, as yet, in formation, not systematically established. From the beginning, a competent and faithful lady teacher has had charge of the tuition of the children, who, thus far, have formed two classes, assembling at different hours, rather than distinct schools.

But arrangements are now made for a more comprehensive plan of instruction, by the association, in the work of the community, of a Christian schoolmaster and his wife, both of them experienced in their different departments of instruction—one as primary, the other as higher teacher—and so qualified, unitedly, for all that is desired in this line for our young people, including instruction in music, which, vocal and instrumental, we shall not fail to cultivate, both for its moral influence and as a source of enjoyment.

Under this head may be briefly mentioned what we believe is entirely practicable, and, we hope, not far distant, viz., a preparatory school for youth drawn to the Gospel ministry, but destitute of the means for acquiring the requisite learning. Such, by working some three or four hours per day at type-setting, could, after a while, earn their living, having the remainder of their time for their studies (with necessary relaxation), under the direction of a competent instructor, probably the Pastor of the place. At the end of three years or so, they would be ready for their higher preparation, if their hearts were still upon it. If not, they would have had an education and apprenticeship, qualifying them for self-support as teachers, printers, etc.

Such a course would obviate the objection which sometimes lies against helping young persons who have desires for the sacred calling, on the ground that they do not sufficiently know their own mind. It would try them by

throwing them on their own exertions. Upon their proving indolent, their probation would end; or if diligent, but ultimately declining the ministry, the paths in life would be open to them already specified. This is more fully discussed in what is said of the "Christian Brothers" in our original Prospectus.*

DOMESTIC TRAINING FOR ORPHAN GIRLS.

Only a very small beginning has as yet been made in this direction; but it is a work which the Sisters have so much at heart that it will be pressed forward to the utmost of our power. It is a provision for the protection and instruction of deserving orphan or destitute girls, from the age of fourteen and upwards.† No separate establishment is required for it,

* See Appendix.

† It is at this critical period of life that so many of the class are sent forth from institutions to make their way as they can, the vast world before them, without any knowledge of themselves or of the perils they must encounter. Accustomed only to the unvarying routine of their childhood, in which, as so many pieces of machinery fitted to other similar pieces, they have revolved year after year with wheel-like monotony, what can they have learned of the duties and responsibilities of ordinary life?

At this point it is that St. Johnland opens its doors to the orphan girl, where she is made to feel herself one of a family, her particular needs are met, her feelings understood, her individual capacities drawn out. She is regularly taught in household craft, learns to manage her plain and neat wardrobe, and to expend prudently upon it the small allowance made her for the purpose. She is assisted to find out what she can best do as a means of livelihood; and, while receiving all these benefits, she is stimulated to make what return she can by faithfully fulfilling whatever work is assigned her. When the time comes for her to leave and make room for others, a suitable situation is found for her, at least so we expect it; but her home relations with St. Johnland are not ended, except they be by her own wilful and hardened misconduct. The old love is not severed: letters and happy visits from time to time keep up a mutual interest; and, should trouble overtake her, she knows where to turn for sympathy and succor without a misgiving that she may not find it.—*Note by the First Sister.*

as the girls have their homes in one or other of the larger houses of the place, which thus become so many training-schools, in their several departments, of domestic skill and labor, the scholars of which, while thus under tuition, make themselves useful in the share they take in the different household duties.

A probation is required, longer or shorter, according to circumstances. The estimated expense for the first year is \$100, after which it is assumed that the services rendered will meet the cost of maintenance.

SISTERS IN CHARGE.

The general government of the domain is vested in a President and Board of Trustees. Its local authorities are the Pastor, Superintendent, and First Sister, in their respective spheres.

A large responsibility devolves upon the First Sister and her associates. They are the chief care-takers of the place, the motherly guardians of the children and youth, the managers of supplies, and of the domestic economy of the settlement generally.

The St. Johnland Sisters are identical, in their corporate relation, with those of St. Luke's Hospital, and of the Parish of the Holy Communion, but their work is obviously very different. More in this branch will soon be greatly needed, and it is hoped that there are good women (with practical abilities and a heart for devoted Christian service, though shrinking from continual proximity to the sick and dying) who will offer themselves for the fresh, stirring field of usefulness open to them here.

Further, here is designed to be the Homestead of the Sisters. First, as their widest sphere of labor, pre-

senting, as eventually it will, the largest opportunities for the exercise of that diversity of gifts which may be assumed to exist among a company of Christian women; secondly, as a place of relaxation and refreshment for its city members, in their occasional withdrawals from the strain and pressure of Hospital and Parish service; lastly, as a comfortable retreat for the declining years of those who, having made "full proof of their ministry," are entitled thus to take off their harness and "rest awhile" in hope of "the rest that remaineth."

CHURCH OF THE TESTIMONY OF JESUS.

It need scarcely be said that Christian ordinances and instruction have not been neglected in a place which claims to be another outgrowth of Christianity, and hopes to be actuated by its spirit in all its parts. It can expect to make good its name only through a practical application of the religion of the Beloved Apostle. Accordingly, the brethren have met regularly for public worship, the Holy Communion has been celebrated, and the children have had constant teaching in the doctrines and precepts of the Faith. A Christian atmosphere, we may venture to say, pervades the settlement. We have had the services of different clergymen of our Church. For two periods we have had resident pastors. At present, we are looking out for one to take permanent charge of the congregation. The church which is now building we owe to the liberality of Mr. Adam Norrie. THE CHURCH OF THE TESTIMONY, long a cherished thought, will here have its local habitation, not in any great structure, but in a goodly edifice, plain, as befitting the place, but not without harmony of proportion and some grace of design. Its dimensions are seventy-five feet by about thirty feet, to which the

space of transepts may be added. Its completion, with organ and bell, is expected early in the approaching summer.

It is thought of importance here to repeat the declaration made at the laying of the corner-stone of the church, October 14, 1869:

“ This Church is begun in the devout hope and confidence that, with the Divine blessing, it will be a house of the Lord, in which His name will be worshipped in sincerity and truth, in which the Gospel will be faithfully preached and the ordinances of the same duly administered for the salvation of souls and the glory of God, through our Lord and Saviour Jesus Christ. Especially may He cause it, as the Sanctuary of the adjoining houses of charity, to be a source of holy influences to the several families therein, binding them together as households of Christian love.

“ Whereas it has just been declared of this Church (in laying the corner-stone thereof) that it shall be devoted to the service of Almighty God, conformably to the *principles* of the Protestant Episcopal Church, in its Faith, Doctrine, Ministry, and Worship, we hereby declare our understanding that, while the said conformity requires that the Pastor of the congregation worshipping in this place shall always be a minister of that Church, or one who has had Episcopal Ordination, it does not prohibit the preaching of the Gospel here, according to the expediency of times and occasions, by accredited ministers of divers branches of the Church not Episcopal, but holding the faith, Evangelic and Catholic, whole and undefiled. One of the objects in founding this Church of the Testimony is, that its Pastors may herein manifest their brotherly connection with all true ministers of the Lord Jesus Christ, thus holding forth the Supremacy of Faith in Him, amidst diversities of doctrine and external order.

“ Further, our understanding is, that conformity to the

principles of the Protestant Episcopal Church in the matter of public worship, while it requires of her ministers the use, substantially, of the Book of Common Prayer for the purposes and on the occasions for which it is designed, does not prohibit the use of additional liturgic forms, or of acts and exercises of devotion wholly free—liberty of prayer, like liberty of preaching, being an inalienable right of the Christian ministry.

“The good Lord grant, by the orderings of His providence and the outpourings of His Spirit, that this may be truly a Church of Christian Brotherhood, in which high and low, rich and poor, old and young, will meet together as brothers and sisters in the redeemed family of the Lord, adoring Him for their salvation through His atoning blood, loving one another in Him, helping one another in the life which they have through Him, and in all such good works as are ordained for them to walk in, together growing in grace and in the knowledge of Him, our only Lord and Saviour Jesus Christ, to whom, with the Father and the Holy Ghost, be all glory and dominion now and evermore.”

By means of such a church and congregation, St. Johnland will be a practical contribution to the cause of Christian unity—loyal to the Communion to which it immediately belongs, yet owning fellowship with every communion true in faith and doctrine to the Supreme Head of the Church. The Christian Fraternity which we hope to be, we can never be exclusive, remembering the motto of our place, from St. John :*

“THIS IS HIS COMMANDMENT, THAT WE BELIEVE ON THE NAME OF HIS SON JESUS CHRIST, AND LOVE ONE ANOTHER, AS HE GAVE US COMMANDMENT.”

* See Appendix.

A LEADING OBJECT NOT YET ATTAINED.

Some may be disappointed in finding in the foregoing pages so little mention of what was set forth in the Prospectus as a chief design, viz., the accommodation of poor industrious families with cheap and comfortable homes (in exchange for their tenement apartments in the city), in which they could continue their accustomed employment for support. This, of course, could apply only to those pursuing certain kinds of handicraft, and to but few of these compared with the large numbers for whom philanthropy would make such provision. The purpose was, by the establishment of one industrial Christian colony, to show what might be done for the relief of a large portion of our Protestant working population, by the multiplication of such colonies within a moderate distance of the city. This, of which a small beginning has been made, we trust will yet be accomplished to the extent anticipated, when the nearer proximity of the railroad, which cannot long be delayed, and other facilities will make it sufficiently practicable. In the meanwhile, the place will be growing in the line of charitable and useful institutions more than was at first contemplated—although such were more or less included in the original plan. For this we can refer to the “Retro-Prospectus,” in which St. John’s Inn and the Infirmary are prominent features.* Indeed, the former is there presented as the commencement of the scheme, from which many came to infer that the intention of the whole was a charity for destitute old men.

The order of things which has come about will render the cottage plan more feasible, seeing there will be increasing occupation and tenants on the place, in proportion to the

* See Appendix.

increase of the houses of charity, industry, etc. The beginning to which circumstances have led us will prove, in the good ordering of Providence, the right beginning for all the ends in view.

THE WORK AS TO ITS FUTURE.

Who will see to it after its Projector shall have gone? Considering his advanced years, and how much it has been in his own hands, this is an obvious and natural question, to which it is not sufficient to reply that the proprietorship of the whole is in a society of responsible Christian persons, as because of their distance from it they can do little more than attend to its material interests. They must have competent agency on the premises; and this, happily, is provided for, as already stated under a previous head. As there mentioned, in conjunction with a resident Pastor and Superintendent, a force of Sisters will be in charge on the place, as there now is. Their heart and mind devoted to it, their influence, with more or less of active direction, is the best security for its welfare. The administrative ability which has made the whole interior economy of St. Luke's Hospital what it is, has, and we trust will long continue to have, another field equally worthy of its zeal in St. Johnland. On this point, the writer is not permitted to say more; but he cannot forbear adding his devout thankfulness that he knows through whom (in all human probability) the work will still go on after his own mind. Besides the Sisters, evangelical in practice as well as in doctrine, all engaged on the place are faithful at their posts, and feel that they are bound together in a common cause. So signally favored are we in this regard, that we humbly accept it as a mark of the good pleasure of Him in whose name the undertaking was begun, and, we trust, will ever be continued, only thus hoping for its success.

CONTINUED FUNDS SOLICITED.

A glance at the benefactions in the subjoined Financial Report will show to what an encouraging extent the enterprise has met with support, and that of those whose approving judgment of it adds value to their material contributions. Now that it is no longer a thing of the future or of the fancy, but in the course of practical and satisfactory development, our expectations are proportionably strong of a continued and growing patronage.

The purposes for which money is wanted are :

For investment towards a permanent St. Johnland fund.

For removing the only incumbrance on the property in a mortgage of \$5,000.

For furnishing St. John's Inn, the Old Man's Home.

For another house for destitute children.

For building a School-House, with wash-room and play-room for children.

For the admission of orphan and destitute boys and girls to learn type-setting or some other useful art, \$150 each, after which there is no further charge.

For the support of crippled or infirm children too young for work, \$100 annually for each.

For improvements of various kinds on the place, current expenses, etc.

Besides contributions in money, material for clothing, second-hand garments, groceries, domestic utensils, etc., will always be acceptable. Notice of them, or the articles themselves, may be sent to St. Luke's Hospital.

CONCLUSION.

From the annexed Financial Report, it will be seen that the pecuniary means necessary for carrying on the work have come largely from resources of my own. I advert to this for two reasons. First, to say that such has been my choice. During the earlier stages of the undertaking, when there was liability to practical error in untried work, particularly that, little as it has been, of agriculture, and while the whole was in some degree an experiment, I preferred that the current expenses should be borne by myself, in order that, if there was any lack of economy or good management, or if there should be disappointment instead of success, the loss would be entirely my own, seeing that the permanent and available property of the premises, at the very lowest calculation, exceeds in value the sum total of all the donations made from the beginning. My second reason for stating what I have done, on my own account, is to correct the inference which might thence be drawn, that I am able still to go on with like disbursements. Such is far from being the fact. My funds are exhausted. I have now no income but that which I have been receiving for the last two years, in consideration of my services as Superintendent of St. Luke's Hospital. That much, so long as it pleases God to give me the ability to earn it, I shall continue to devote to St. Johnland. Indeed, it was for that purpose alone that I consented to accept any such compensation from the Hospital. Of course, much more will be, as has been already, needed for the current support and improvement of the place.

For want of consideration, the question may here be asked, Whether there has not been too great an outlay for what has actually been accomplished in the charitable objects proposed? Certainly there has. The number of our beneficiaries, present or past, is altogether too small to be anything of an offset to the amount thus far expended in the work, which, in the main, it must be remembered, has been preparatory and foundation work. This is the chief point in reckoning the *quid pro quo* of our cost. Just as the offset to the cost of building, furnishing, etc., of an hospital is not the good done to its first set of patients, but that done to all who shall ever be within its walls, so the greater part of the outlays on our rural and widely extended *Hospitium* have gone in getting it ready as a prospective as well as a present residence for its dependent inhabitants—in making it a domain of Christian charity, industry, and usefulness, in various forms, capable of extension in years to come. In that view it is now presented to your patronage, Christian brethren and friends, who are entrusted with the material means of doing good, and are ready to bestow them in proportion as you believe they will be advantageously used. Here is an opportunity for your liberality, which the foregoing pages, I will assume, have shown to possess more than ordinary claims. Here you have divers activities of benevolence and of kinds which you heartily approve, all under one organization and in one ample locality, and animated by one heart and soul in “religion, pure and undefiled,” making our St. Johnland a living power of comprehensive good. Although hitherto maintained (I will only add) by Christians of one Communion, it makes so little account of denominational lines within the limits of Protestant and evangelical truth, that it looks for sympathy from all who affection practical brotherhood in Christ, especially all who long for more demonstra-

tions of Christian union, as signifying and reacting on existing Christian unity. To afford such a demonstration, it is hoped, will be our high privilege, for which, and for all herein proposed, we ask our friends to unite with us in imploring the guidance and favor of the Author of all good, through His abounding grace in Jesus Christ our Lord.

W. A. MUHLENBERG.

FINANCIAL REPORT.

OUTLAYS FROM BEGINNING TO ST. JOHN'S DAY, DEC. 27, 1868.

By purchase of farm, including lawyer's and surveyor's fees, etc.		\$10,000 00	
In improvements and enlargements of farm buildings	\$3,830 00		
In improvements and enlargements of Mansion	3,500 00		7,330 00
In erection of new buildings, viz.:			
Farm-house	1,750 00		
Children's Home, including heating apparatus, range, cistern, etc.	7,500 00		
Printing-house	2,000 00		
Casting-house and foundry furnace, etc.	1,250 00		
Double cottage	1,800 00		
Single cottage	1,100 00		
Storehouse	600 00		16,000 00
In outfit, viz.:			
For printing-house, including press, type, etc.	3,000 00		
For household furniture, including that of Children's Home and Mansion	4,200 00		7,200 00
By purchase of farm stock	2,000 00		
" " wagons and implements	500 00		
" " horses, carriages, and sleighs	975 00		
" " manure and other fertilizers	1,500 00		4,975 00
Carried forward		\$45,505 00	

Brought forward		\$45,505 00	
By wages and salaries for three years, viz.:			
Of farm hands	\$3,600 00		
" domestics	1,000 00		
" journeyman printer and moulder	1,100 00		
" superintendent and resident clergyman	2,800 00	8,500 00	
By provisions and other house expenses for three years, including six months' support of Children's Home	4,200 00		
" freight expenses on furniture and supplies	350 00		
" railroad and other incidental ex- penses	275 00		
" taxes and insurance for three years .	460 00		
" three years' interest on mortgage (\$5,000)	1,050 00	6,335 00	
		<u>6,335 00</u>	
			\$60,340 00

RECEIPTS FROM THE BEGINNING TO ST. JOHN'S DAY,
DEC. 27, 1868.

FOR PURCHASE OF FARM.

From Mr. R. B. Minturn	\$1,500 00	
“ “ W. H. Aspinwall	1,500 00	
“ “ Adam Norrie	1,500 00	
“ “ Percy R. Pyne	1,500 00	
“ “ J. F. Sheafe	1,500 00	
“ “ J. H. Swift	1,500 00	
“ “ Franklin F. Randolph	1,500 00	\$10,500 00

FOR BUILDINGS.

From Mr. F. F. Randolph	\$1,500 00	
“ “ E. P. Fabbri	1,000 00	
“ “ John Caswell	1,500 00	
“ Mrs. Spencer and Miss Wolfe	7,500 00	11,500 00

FOR GENERAL PURPOSES.

From Mr. John D. Wolfe (at different times)	\$6,000 00	
“ “ William P. Williams	5,000 00	
“ “ J. F. Sheafe (at different times)	1,650 00	
“ “ Lorillard Spencer	1,000 00	
“ “ John H. Earle	500 00	
“ “ Henry A. Stone	300 00	
“ “ T. McMullen (at different times)	350 00	
“ “ Miss Ferguson “ “	465 00	
“ “ A Philadelphia Friend	100 00	
“ “ Various donors	104 00	15,469 00

Carried forward \$37,469 00

Brought forward \$37,469 00

FOR THE CHILDREN, INCLUDING GIFTS FOR FURNISHING,
WEARING APPAREL, ETC.

From Mrs. Wyman	\$1,000 00	
“ Mr. Horace Binney	300 00	
“ Mrs. Neale	100 00	
“ Mr. W. Alexander Smith	50 00	
“ “Easter Offering”	50 00	
“ Mrs. Hallet	50 00	
“ Mr. Fred. Hubbard (at different times)	140 00	
“ A lady in Philadelphia	50 00	
“ Miss Renshaw	50 00	
“ Mrs. J. L. Moore	20 00	
“ Mrs. Brown	20 00	
“ “ W. H. Newman	20 00	
“ “A Low Churchman”	20 00	
“ “Easter Gift”	20 00	
“ Mr. Farrish	100 00	
“ “ J. H. Earle	50 00	
“ Mrs. Howard, Providence, R. I.	100 00	
“ “ S. Weir Roosevelt	100 00	
“ “ M. Eigenbrodt	50 00	
Through Miss Plucknett	100 00	
From various donors	49 67	
“ Rev. Philip Schaff, D.D.	50 00	2,489 67
FOR CHILDREN'S BOARD		180 00

FOR CHRISTMAS, 1868.

From Mr. Fred. Hubbard	\$150 00	
“ Mrs. Ed. McVickar	25 00	
Carried forward	\$175 00	\$40,138 67

Brought forward	\$175 00	\$40,138 67
From Mr. Newton Perkins	12 00	
“ Dr. Starkweather and Friend	5 00	
“ Mr. Aug. Reynolds	5 00	
“ “ S. Brown	5 00	202 00
		<hr/>
		\$40,340 67
From W. A. Muhlenberg, in amounts as required from time to time, to December, 1868,		19,999 33
		<hr/>
		\$60,340 00

* * * The foregoing records all the Donations received up to December, 1868. Returns from the farm and stereotyping, during this initiatory period, have been in part consumed on the place, and the remainder in expenses connected with the commencement of the work not herein stated.

W. A. M.

EXPENDITURE DURING YEAR ENDING
DEC. 27, 1869.

For Provisions, Wages, and General House Supplies of Crippled Children's Home and Mansion	\$3,187 82
“ Children's Clothing, Travelling, and School Ex- penses	564 26
“ Farm and Garden Expenses, including labor	1,844 48
“ Coal for Children's Home, Mansion, and Foun- dry	672 50
“ Outfit, including Furniture, Paint, Lumber, and other Material for Out-buildings	1,627 49
“ Freight, Railroad, and other Incidental Ex- penses	146 58
“ Stereotype Foundry, including Salaries and additional Outfit	4,282 27
“ Clergymen's expenses	291 00
“ For Thanksgiving and Christmas Expenses	269 22
“ Taxes, Insurance, and Interest on Mortgage	516 57
	\$13,402 19

RECEIPTS DURING YEAR ENDING DEC. 27, 1869.

By Donations for General Purposes*	\$2,973 50
“ Subscriptions and Donations for Crippled Children*	2,037 00
“ Entrance Fees for Printing-Boys*	300 00
“ Board for Children by their Relatives . . .	117 00
“ Offerings for Thanksgiving and Christmas . .	125 00
“ Returns from Stereotype Foundry	4,859 68
“ Sale of Farm Products	413 00
	<hr/>
	\$10,825 18
“ Deficit supplied by W. A. Muhlenberg	2,577 01
	<hr/>
	\$13,402 19

* For Items, see page 35.

CERTIFICATE OF AUDITING COMMITTEE.

In addition to the foregoing accounts, which we find to be correct, statements and explanations have been made to us of all the receipts and outlays of St. Johnland from the time of the purchase of the farm until the present date. The whole has been clear and satisfactory. The cost of the present property—the land, the buildings and furniture, including farm improvements, stock, implements, etc.—exceeded the sum total of all the money given to Dr. Muhlenberg for St. Johnland, while to meet the balance and to maintain the establishment from the beginning, the funds, amounting to more than twenty-two thousand dollars (\$22,576), have been supplied by himself.

A. NORRIE,	} <i>Committee.</i>
E. P. FABBRI,	
WILLIAM ALEX. SMITH,	

NEW YORK, March 18, 1870.

N.B.—Twenty-five thousand dollars given for the Old Man's Home by Mr. John D. Wolfe, and the amounts necessary for building the Church and the Boys' House—the former given by Mr. Adam Norrie and the latter by Mrs. Mary Chisolm, will be accounted for in the next report.

DONATIONS AND SUBSCRIPTIONS

DURING THE YEAR ENDING DEC. 27, 1869.

Mr. Walter	\$100 00
Mrs. Brown	100 00
Mr. J. H. Swift, Initiation Fee for Young Apprentice	150 00
J. W. B.	30 00
Through Miss Burckle, on account, for Support of a Child,	50 00
Mrs. Henry Chauncey, for Support of Two Children	200 00
Mrs. Fred. Chauncey, for Support of a Child	100 00
Miss F. Draper, on account, for a Child	50 00
Mrs. C. C. Hunt, for Support of a Child	100 00
Mr. J. H. Earle, " "	100 00
S. S. of Trinity Church, Columbus, Ohio, at different times, on account, for Support of a Child	67 00
Mr. Tasker H. Marvin, for Support of a Child	100 00
Miss Wetmore, " "	100 00
A Member of the Church, Jenkintown, Penn.	100 00
Mr. J. F. Sheafe, at different times	800 00
Mr. David Clarkson, for Support of a Child	100 00
Mr. Stewart Brown, half for Support of Children, half for Outfit	1,000 00
Miss McLeod's Class	30 00
A., in monthly instalments, towards Support of a Child	70 00
Messrs. H. and R.	150 00
Mrs. F. McVickar	25 00
A Former Pupil	25 00
S. S. of Christ Church, Rye	5 00
Mrs. Munro, for Support of a Child	100 00
Mrs. Gov. M. Wilkins, for the Children	50 00
A Lady, through Mr. E. A. Benedict	50 00
Mr. Van Cortlandt, Initiation Fee for a Young Apprentice	150 00

Mr. Cornelius Roosevelt	\$100 00
Mrs. S. Weir Roosevelt	100 00
Mrs. S. G. Robbins, for Support of a Child	100 00
Mr. H.	150 00
Mr. W. Alex. Smith	100 00
The Church of the Intercession, N. Y.	20 00
A Thanksgiving for Birth of a Child	2 00
Mrs. Delafield, in Part Payment for a Child	50 00
A Former Pupil	25 00
Clarence E. Brown, Plainfield, N. J.	10 00
J. W. B.	10 00
Mr. J. S. Walker, for Thanksgiving	25 00
A Lady, through Miss Plucknett	5 00
Miss Ferguson	100 00
Mrs. Zabriskie	500 00
Miss Julia Norrie, for Christmas	50 00
Mrs. W. H. Aspinwall, "	20 00
A. T. B., "	10 00
Mrs. J. W. M., "	5 00
F., "	5 00
Mrs. C. B. Kellogg, "	10 00
S. S. of Church of the Nativity	10 00
S. S. of Church of the Incarnation, for Support of a Child	100 00
By several Anonymous Donations	17 50
A Friend, a Deed of Property valued at	700 00

GIFTS OF ARTICLES.

FROM THE BEGINNING.

A number of handsome Evergreen Trees	Mr. Becar.
A Melodeon	Mrs. M. A. C. Rogers.
A Barrel of Crackers and other articles	Anonymous.
A Thousand Strawberry Plants	A Lady.
An Assortment of Garden Seeds	A Friend.
Some Farm and Garden Implements	"
A Box of Books and Pamphlets	Mrs. C.
The St. Johnland Text, appropriately framed	Through Mrs. G.
Dining-table, Sofa, and Bookcase	Mrs. Rogers.
Some Groceries	A Friend.
Two large Buffalo Robes . Messrs. Shethar & Nichols, thro' Mr. J. H. Swift.	
A Map of Suffolk County	Judge Smith.
An Ice Saw	Edward Thompson.
Two Quilted Spreads and some Kitchen Towels	H. N.
One Dozen Sheets and One Dozen Pillowslips . Miss Leroy, Fairfield, Conn.	
Garden and Vegetable Seeds	Mrs. St. John.
One Dozen Brahma, Spanish, and Poland Fowl	Mr. J. H. Swift.
Clothing for a Lame Child	Miss S. Burckle.
A Dozen Night-gowns, ditto	Miss M. Ayres's Scholars.
Clothing for a Girl	Miss F. Draper.
" for a Little Boy	Mrs. W. F. Cary.
" "	Mrs. J. W. Munro.
A quantity of excellent half-worn Clothing	Mrs. S. W. Roosevelt.
A Box of Children's Shoes	Mrs. Tyng.
"Children's Friend"	Mrs. Parish.
Articles for Christmas Tree, 1868	Miss S. Burckle.
" " "	Mrs. Lacombe.
" " "	Miss Dambmann.
Candles and Candlesticks, ditto	Mr. H. B. Gibbons.
Oranges, Dolls, and other Toys, ditto	Jamie and Eddie Walter.

A Quantity of Red Flannel	Mr. Walter.
Some valuable Worn Clothing	"
A Dress for a Girl for Christmas	Mrs. W. F. Cary.
Stockings, Handkerchiefs, etc., ditto	Miss F. Draper.
A Package of Good Clothing	Mr. A.
Two Sleds for Two Little Boys	Mrs. Munro.
A number of Night-gowns	Miss M. Ayres.
Bundle of Useful Garments	Mr. Newton Perkins.
Two Dozen Girls' Underclothing and Dresses	Mrs. J. J. W.
A Sled for the Children	Miss S. Burckle.
An Outfit for the Crippled Child she supports	Mrs. F. Chauncey.
" " "	Miss Wetmore.
" " "	Mrs. C. C. Hunt.
" for the Two Crippled Children she supports	Mrs. H. Chauncey.
A Quantity of Flannel and Cotton Cloth	Mr. Walter.
A Hammock for the Lame Children	Mrs. Matthew Clarkson.
A large Collection of Patchwork Pieces	Miss Plucknett.
Wax Flowers, to be sold to purchase a Donkey Carriage	Miss Chisolm.
A Packing-case of Sheeting, Flannel, and Underclothing	Mrs. Schlesinger.
Candies, Candles, etc., for Christmas Tree, 1869	Mr. H. B. Gibbons.
A Sled and other Christmas Gifts for their Beneficiary,	
S. S. of Trinity Ch., Columbus, Ohio.	
Three Volumes of "Library of Wonders"	C. S. J.
A Large Doll	J. W. B.
Sixty Fancy Boxes filled with Candy	Mr. Walter.
Material for Girls' Dresses	Miss F. Draper.
Three Knitted Jackets, Cap, and Gloves	Mrs. W. F. Cary.
A "Santa Claus" Cake, with a Ring in it	"
Six Pairs Woollen Stockings	Mrs. P. F. Smith.
A Quantity of Cotton Print for Girls' Dresses	Mrs. F. McVickar.
Christmas Gifts and Clothing for her Beneficiary	Mrs. H. Chauncey.
" " " "	Mrs. Fred. Chauncey.
A Fine Sled " "	Master F. Chauncey.
Six Testaments, Six Mufflers, and Six Pairs Stockings	Miss E. J. Watson.
Several Strips of Bells for Children's Sleds	James Rollins.
Forty Volumes, bound, of Littell's "Living Age"	C. S. J.

OFFICERS AND TRUSTEES
OF THE
CORPORATION OF ST. JOHN LAND.

PRESIDENT.

JOHN DAVID WOLFE.

VICE-PRESIDENT.

ADAM NORRIE.

TREASURER.

HOWARD POTTER.

SECRETARY.

WM. ALEX. SMITH.

TRUSTEES.

W. A. MUHLENBERG,
HEMAN DYER,
WM. H. ASPINWALL,
E. P. FABBRI,
JOHN COTTON SMITH,
EDWARD A. WASHBURN,
FREDK. S. WINSTON,
CYRUS CURTISS,
JAMES M. BROWN,

ROBT. S. HOLT,
ANNE AYRES,
CATH. S. JONES,
GEO. D. MORGAN,
WM. E. CHISOLM,
F. E. LAWRENCE,
THEO. W. RILEY,
JOHN H. EARLE,
J. PIERPONT MORGAN.

The Objects of the Society, as Declared in the Certificate of Incorporation, are as follows :—

To hold the estate known as St. Johnland, Suffolk County, New York ; to have the supervision of its affairs, and to see that it be rightly used for the purposes for which it has been created, which purposes, in the main, are as follows, viz. :—

First—To provide cheap and comfortable homes, together with the means of social and moral improvement, for deserving families from among the working classes, particularly of the City of New York, and such as can carry on their work at St. Johnland ; but this provision shall never be used for pecuniary emolument, either to the Society or to any of the Agents in its employ.

Second—To maintain a home for aged men in destitute circumstances, especially Communicants, who are esteemed entitled to it by the Churches to which they belong ; to care for friendless children and youth, and especially cripples, by giving them home, schooling, Christian training, and some trade or occupation by which they can earn their future livelihood ; and generally to do such other Christian offices as shall from time to time be required, and are practicable by the Society, consistently with its benevolent designs.

Third—To assist indigent boys and young men who desire literary education, with a view to the Gospel Ministry, by affording them the opportunity for such education, and, at the same time, means of self-support by

some useful employment. An Evangelical school, or college, chiefly for training for the Ministry, would come within the scope of the Society.

Lastly, and as embracing its whole, to give form and practical application to the principles of Brotherhood in Christ, in an organized congregation or parish, constituted by settled residents of St. Johnland.

FORM OF BEQUEST.

I give and bequeath to the Society of St. Johnland, a corporation created in the year 1870, under the laws of the State of New York, or to the Treasurer thereof, for the time being, for its corporate purposes

.....

All communications relating to St. Johnland to be addressed to

W. A. MUHLENBERG.

ST. LUKE'S HOSPITAL,
54th Street and 5th Avenue, N. Y.

APPENDIX.

Extracts from the Original Pamphlet referred to in the foregoing account, published in 1864, entitled "A Retro-Prospectus, in Two Imaginary Letters to a Friend," supposed to be written in 1875.

THE OLD MAN'S HOME.

LAST Saturday evening found me at St. John's Inn, the asylum mentioned in my last for destitute Christian old men. It is the largest establishment in the settlement, and admirably planned for the comfort of the occupants. Several of its rooms are reserved for the accommodation of visitors like myself. From the windows of that which I occupied there is a lovely land and water view—a grateful prospect, I thought, for those here, who must have so much leisure to sit looking at it, and entertain themselves with discovering new objects in the scene. This, I dare say, was thought of in choosing the site of the house for old men; especially such as were formerly used to visits from their friends might find their time, in such seclusion, hanging heavy on their hands. Those here, I understand, who are able, and not particularly fond of books, lend a hand in gardening, have some care of the grounds, etc.

I rose early and went out on the piazza in front of the house, where I found one of the sojourners of the Inn up before me, and enjoying the "sweet hour of prime." From his snowy, flowing locks, clear complexion, time-worn but genial countenance, he looked as if he might be the ornament of the house. He at once saluted me, wishing me joy of such lovely weather for a Lord's day morning.

"One could wish," I said, "that we had always so sweet a sky on the Lord's day."

"We shall have it," he said, "on the everlasting Lord's day."

“Yes, that glorious Sunday when the Lord Himself shall be the sun.”

Finding ourselves thus in sympathy, we fell into pleasant and discursive conversation. In the course of it, he informed me of the order of the family, the kindly spirit and good temper that pervaded it, with an occasional murmur from one or two of those complaining mortals who, you know, he said, have got into the way of it without meaning much by it, and are really grateful at heart. He then told me his own story, which was as follows:

He was once prosperous in business, had held a respectable position in the mercantile world, and was hoping to retire on a moderate capital, when, drawn into some unfortunate speculations by his son, for whom he largely endorsed, he was completely ruined. After many efforts, he was never able to retrieve himself, and had become a widower. His son went abroad, and was never heard of. He then maintained himself for a number of years writing as a clerk in one of the houses with which he had formerly done business. He now found himself happier than he had ever been in his life, for his misfortunes had led him to seek and find the treasures which are beyond the changes of earth. “My eyes were opened,” he said, “to see how I could still make my fortune without danger of ever losing it again.” He became a communicant, and was a regular one in —— Church, of this city. Increasing years and repeated attacks of illness disqualifying him for his office, he was at length obliged to resign it. On parting with him, the house made him a handsome present, on which he lived at the cheapest boarding-house he could find, in a little fourth-story room, getting a small deduction from his board for taking but two meals a day. When he was well enough, he went to the church he had been accustomed to attend; but, no longer rich enough to pay pew-rent, he made his way to the free seats in the gallery, where nobody knew him. He went to the Sacrament, but nobody spoke to him afterwards. His clothes had grown shabby, and he had become so changed in his looks that he passed for some poor stranger, to whom, of course, none are very likely to speak, notwithstanding he has been with them at the Table of the Lord. His means exhausted, his landlady gave him significant hints that she was herself too poor to give bed and board for nothing. He had not the heart to let his

extremity be known to his former benefactors, but he summoned courage to pen a letter to one who had once been a favorite boy in his store, and whom he had helped forward in the world—now a well-to-do country merchant. The letter was immediately answered with a remittance, which satisfied the landlady for several weeks, by the end of which his boy had come to town on purpose to see him, and propose his accepting a home in his own house; but, as he had already a large family of his own, the old man would not consent to become an additional burden, and declined the generous offer. The grateful apprentice then spent some days in the forlorn hope of collecting a few debts long given up by his master. While engaged in this effort, he fell in with a friend who gave him a note to the President of the St. Johnland Trustees. That gentleman saw at once that this house was the identical *desideratum*, and here (to go no more into detail) the old man expects to end his days, repenting of the struggles of pride which for awhile made him averse to accepting so blessed a home, where good food, the comforts due to his age and worth, and a mind at peace with God and man, have been restoratives to his enfeebled frame, and made him almost forget his years.

A bell rang us to breakfast. I might have taken mine in private, but it suited my purpose and feelings as well to go to the refectory. Some twelve of the venerables gathered there in their best habiliments. One of them, an *emeritus* clergyman, revered as the senior of the household, read a chapter and a few appropriate prayers in so faint and tremulous a voice that he could scarcely be heard. As a compliment not ungrateful to him, he was asked to do that service on Sunday mornings, one of the young men living in the house officiating on the other mornings of the week. The table and utensils were clean to brightness. The meal was plain and abundant, and very nicely prepared. Portions were sent up to several who could not leave their rooms. After breakfast, my old friend of the piazza directed my attention to the pictures which covered the walls—a great variety of good prints from Scripture and history. He made intelligent remarks about their design and execution, and said he often entertained his brethren with conversational lectures upon them. They are well supplied with books

THE CHURCH.

It being within an hour of church time, I proposed going to the Sunday-school, when I was told there was none, but children's church in the afternoon instead. Good, thought I; glad that there was one place where they do not exact twice as much of junior as of senior Christians on the day of rest. The poor children you may sometimes see after their lessons, for an hour and more, in a crowded school-room, marched to church up two pairs of stairs, and there packed away in a loft for nearly two hours more, and carried through the same process in the afternoon, are not likely to have a very appreciative sense of what they sing:

"I have been there, and still would go;
'Tis like a little heaven below."

As I made a tour of observation through the streets, pardonable, I hope, on that day, considering my motive, I observed a lady here and there—one of those good matrons, I supposed—stopping for a moment in houses, at intervals, hurrying up new-comers in the place, I conjectured, who might else be laggards at church, to which the bell was now giving its invitation in tones peculiarly sweet to my ear; and to my eyes what a beautiful sight it called out! The Johnland folks, all in their neat Sunday attire—"young men and maidens, old men and children"—moving along from various directions towards the central House of the Lord. I will not stop to describe the edifice any further than to say that the structure is a pleasing one, oblong with transepts, and a tower with a cross-tipped spire. The interior is simple; the windows ample enough to let in more than a "dim religious light." There are no pews, but open and free seats, on benches unusually wide apart. The semicircular chancel, including the organ, is arranged much like that in the chapel of St. Luke's Hospital, having over the Lord's Table the words: **THIS IS HIS COMMANDMENT, THAT WE BELIEVE ON THE NAME OF HIS SON JESUS CHRIST, AND LOVE ONE ANOTHER, AS HE GAVE US COMMANDMENT.** This is the great St. Johnland text. The church might hold some six or seven hundred people; but there were hardly so many then present. The congregation, however, did not appear to leave much empty space in the church, and certainly they

did not leave it empty of sound when they opened their mouths in the *Venite*, and seemed indeed "heartily to rejoice in the strength of their salvation." There appeared no listlessness in the service, but a sympathetic earnestness throughout. In prayer they kneeled on their knees. At the reading of the lessons they looked at the minister, listening to him, thus encouraging him to read so as to gain their attention, instead of losing part of the chapter while finding it in their Bibles and by closing them before it is done. Led by the organ, which sustained but did not drown their voices, their chanting, and still more their chorale in psalm and hymn, were the most animating I ever joined in; and not to join in was impossible. A collection was made, which the people were informed was half for the support of the church and half for the orphan-cottages.

I felt some disappointment at seeing another than the Pastor take his place in the pulpit, but I forgot it as I became interested in the sermon, from the words of St. John: "Behold, if God so loved us, we ought also to love one another." The preacher showed that, partakers together of the same salvation, we shall be drawn together by a common yet peculiar affection, in proportion as we know what that salvation is, and consider the unspeakable and unmerited love from which it flows. The saved are bound together as the saved in the bonds of the love evangelical. The filial heart towards God, he further showed, constrains the brotherly heart towards all His adopted children in Christ. Charity he made inseparable from faith. He concluded his discourse by reminding his hearers, although a stranger in the place, what especial cause they had for feeling the truth he had been setting forth—how the providence of God had seconded His grace in favoring them with extraordinary privileges and advantages, which called for extraordinary measures of gratitude towards Him, and of good-will and kindness towards one another. He was happy in visiting the settlement, rejoiced in its prosperity, thought it a beautiful application of Christianity, which he thanked his Episcopal brethren for inaugurating, and took pleasure in stating that his own and other Christian bodies were in several places doing the like. "Let us," he said, "have our St. Johnlands of every communion that holds the faith of John. They will all be so much alike that we shall have in them new grounds of our intercommunion, and new bonds of fellowship. Finding ourselves so entirely one in the Faith,

we shall keep in due subordination the doctrines in which we are apart. Our love to one another on account of the glorious whole will absorb all jealousy and invidious comparisons touching the minor parts. The discords of discrepant views and feelings will be solved in the harmonies of Faith, Hope, and Charity. We shall have no *ifs* or *buts* when we say: Peace be with all them who love our Lord Jesus Christ in sincerity."

Amen, and amen, cried the pastor, who offered up the Collect for charity, and went on to pour out his full heart in further effusions responsive to the sentiments just delivered, and imploring the Holy Spirit to spread and deepen them in all Christian hearts. On coming out of church the people were full of the sermon, the fervent delivery of which interested those who did not take it all in. Most of them, however, evidently did, as it was expressed in exceedingly simple and forcible language, of which my report of it has given you no idea.

I accepted the invitation of the Rector to a place at his table, where I met his wife, and son, and daughter, and where I expected to become acquainted with the preacher we had just heard. It seems he had relatives in the family of one of the cottages, and had gone to take his meal with them. In our conversation at dinner, in reference to the excellent discourse of the morning, I remarked, "You may not always be so fortunate in opening your pulpit to strangers."

"Mr. S— is a stranger in the place, but not to me personally. He is a man of enlarged heart and mind and lovely Christian spirit, Pastor of the Presbyterian church at ——. He has been long promising to make us a visit, and as there are several Presbyterians among us, I was glad of the opportunity of their hearing one of their own preachers; but he preached nobly to us all, did he not?"

"No one," I replied, "heard him with greater pleasure than myself. I have got entirely over the prejudice which once would scarcely allow me to listen to any but our own clergymen."

"It is partly," he said, "to help a few of my people over that prejudice that now and then I let them hear sermons, when I am sure they will be profitable ones, from some of my brethren and friends of other churches, especially those to which some of the people have belonged. This also gratifies them. It increases their goodwill towards me, and certainly does not lessen it towards our Church.

You saw how all joined in the service, this morning. I have some Methodist parishioners, and I have promised them to invite Dr. ——, of New York. A number of my best people are Germans, to whom a sermon in their own language is a treat, so I occasionally have a Lutheran or Reformed brother, when I can induce one to come up here."

"Do you think," I asked, "a great variety of preachers desirable?"

"By no means; it would not be edifying; but *occasionally* a fresh voice from an earnest heart does us good. I am sure it does *me* good. I can write a better sermon after it. It expands and liberalizes the mind to hear the truth in some diversity of dialect, as we do in hearing men of different theological schools, yet scholars with us in the school of the one Faith. Besides, having brethren from around coming among us with a brotherly spirit, cherishes our view of the Church as the great Evangelist sets it forth—the brotherhood in Christ. As St. Johnlanders, we could not be exclusives. We accept as prophets and evangelists all who declare 'the testimony of Jesus, which is the spirit of prophecy.' You noticed that text on the pulpit? It was placed there at the desire of our founder, who meant that here should be that CHURCH OF THE TESTIMONY which at one time he planned to have in the city."

"Do communicants of other churches come to the Communion with you?"

"Certainly; if they hesitated at that, they would be lacking in the spirit of the place."

THE CHRISTIAN BROTHERS.

It appears that they have been united for several years as a brotherhood, under the style of *The Christian Brothers of St. Johnland*, the object of which is the self-trial of its members as to their fitness for the ministry of Christ. They are aspirants for that holy office, but consider themselves strictly on trial during the period of three, five, or seven years, the term for which, according to circumstances, they enter. At the end of it, if they are persuaded they have a divine call to the ministry, they will present themselves for an examination of their intellectual ability, their acquaintance with and understanding of the Holy Scriptures, their learning, general information, etc. Should any not be

found qualified, they will probably have provided against that contingency by fitting themselves to become teachers, or for some business which they can learn here, and in which they can be virtual ministers in the lay ranks, or they may continue in the Brotherhood.

"I see," I remarked. "They are probationers for the ministry, rather than candidates, becoming ministers, of course, unless chargeable with some positive moral delinquency. This strikes me as a wise and happy order in the matter—not, indeed, always necessary. A young man may be sufficiently sure of himself at the outset; but the ordinary understanding that he should begin confident of ordination on the condition of success in intellectual and literary studies, and of general good conduct, is one cause of our having clergymen who have mistaken their calling. It may increase the quantity, but not improve the quality, of the ministry. I like this self-imposed ordeal of your Brothers. It is at least humble and modest. Of course they are in earnest in it?"

"They are," rejoined the Rector. "They lead simple, self-denying lives, making a reality of taking up the cross. They have set times for study and devotion, spending a few hours every day in gardening or farming, in teaching, or in the workshops. They assemble in the evenings as a community, but they do not all live together. Some have apartments in the Inn; others live with the cottagers, partaking of their homely fare. Five or six have each the care of ten of the elder orphan or poor boys in separate cottages of their own. As the boys are all day at the shops, where there is a refectory for their meals, the Brothers having charge of them are not overburdened by it, and have time for their own duties."

"How are they supported?" I asked.

"They have funds supplied by their friends outside, which leave them to ask of the corporation only the accommodation of house-room, though some of them pay for that. Two of them are the sons of rich men, who at first opposed their joining the Brotherhood, but now furnish them with the small pecuniary means they need, besides adding something, it is believed, to their general treasury. They have a library, of which several hundred of the most valuable works were given them by Dr. C——, an intimate friend of our founder. It is in a commodious room of the Inn, where they make their recitations and hold their evening meetings. For their instruction they have the pastor of the place, to whom they are subordinate as his parishioners;

two clergymen who come for a day every week from the city; and their Senior Brother, who is a good scholar in the ancient languages.”

“Then, among your other good things here, you have a school of theology?”

“An humble one—of *Christology*,” he remarked, “we should prefer saying. The Brothers profess a supreme study of Christ both for their lives and their doctrine. The Gospels are their text-books from the beginning to the end of their course, with the Epistles as their great expounders. With constant prayer for the guidance of the Holy Spirit (so the rules of their community enjoin upon them), they are learners of the teaching, the spirit, the character, the offices, the perfection and glory of Jesus the Christ. It is their axiom that, independently of all other proofs, He is self-evidencing to every mind enlightened by the Spirit. By His light they interpret all Scripture; and their very belief of Scripture rests ultimately on their faith in Christ. But this is more than a theme for conversation. I only wished briefly to explain why the Brothers, so far as they are students, are young Christologians more specifically than Theologians.”

“Such a peculiar Christianity of their studies,” I remarked, “ought to have a Christianizing effect upon their lives.”

“I think it has. They do aim to be Christlike Christians. Their rules for their daily life, going into the particulars of eating and drinking, dress, recreation, etc., and their holding themselves always ready for any service of charity, help them to a near following of their Lord. Some of them I call my sub-deacons, and send on Sunday afternoons to do missionary work in the neighborhood. Of course, there is a difference among them in their earnestness; sometimes there are faults and inconsistencies which call for reproof, or even discipline.”

“Are any of them already candidates for orders?”

“Five or six, I think, are in this Diocese, with the understanding, however, that their candidateship is the ordeal we have been speaking of. Some have come from different orthodox Churches, in which they may continue when they enter on their missionary life, for it is that which they generally look forward to rather than the parochial ministry. Several of them are young Germans, full of zeal to labor among their countrymen in New York. In fact, they go there already on lay missions. These will probably be ordained in the Lutheran or Reformed Churches. Too thankful shall we be to send forth heralds of the Cross,

to stand upon their name as long as they are true and loyal men to our God and His Christ. After the trial of the Brotherhood, we should have good hopes of their never proving false."

Would, I thought with myself, that Cousin Frank would come and try himself here. You know he talks of being a parson. He is a lovely youth, of studious habits, well posted in church matters; but sometimes I fear his notion of a parson's life, or that of his doting parents, does not get much beyond a nice church and a genteel congregation.

"From what I have told you of these Brothers," continued the Rector, "you must not fancy them a sort of monks. They are not that. They are unmarried for the time, but are not bound by vows of celibacy, or even to continue in the society. They are expected to complete the term for which they enter, at the end of which matrimony will be with them a matter of choice. If, as missionaries, they judge a single life best for them, for awhile at least, the discipline to which they have been used will have been a good preparation for it. The family idea pervades this place throughout. The monastic or ascetic spirit is foreign to its genius. No state of life here is in violence with God's appointments. Roman Catholicism may have its convents; it is for Evangelic Catholicism to make St. Johnlands."

From "Brotherly Words," May, 1869.

SHALL THEY BE TURNED ADRIFT?

AMONG the children-patients of St. Luke's Hospital, there are always a number regarding whom, as they advance towards recovery, or such a degree of it as their case admits of, the above question involuntarily suggests itself. They are deformed or crippled little ones whose treatment has required a sojourn of a year or more, perhaps, amongst us; and who, when it is time for them to leave, have no suitable abode to go to. Very hard this, after so long an enjoyment of their spacious and comfortable ward that it has become to them as their home of right. But medical and surgical skill can do no more for them; they are, in fact, too well to be hospital patients any longer, and, in justice to the institution, they should be discharged to make room for others as sick and miserable as they once were. But where shall they go? Some of them are orphans or half-orphans, but they are disqualified by their infirmities from admission to the ordinary asylums for parentless children. Some have fathers and mothers, but so poor that to return the children to the stifling rooms of the worst class of tenement-houses in which they dwell, is literally to undo or throw away all the good that has been done to them. Nay, it is to make them, by contrast, suffer *more* than they did before they came to us, and to doom them to a life of ignorance and pauperism. This, in many cases, almost necessarily follows, for what chance has a deformed or crippled child in our large public schools, or our busy factories and workshops?

A glance at the circumstances of three of the little ones in our Home will serve both to illustrate our work and plead for it. The first one is a little fellow, about five years old, whose mother died in the Hospital while he at the same time was a patient there. He has a bad father, who abandoned him without the least concern, though he was then suffering so much with spinal disease as to seem unlikely to survive. But little Victor did not die, and since he has been in the country has improved wonderfully, trotting about on his two crutches, to and fro the orchard, as merrily and shouting as lustily as many a sound-limbed child of his age. A kind young lady who had pitied and loved the poor child in the Hospital has charged herself with the cost both of his maintenance and his wardrobe.

The second child, also provided for by a young lady visiting the Hospital, is an interesting girl brought to St. Luke's seven years ago by a member of the Children's Aid Society, with ankylosis of the knee-joint. We have never known anything of her parentage or kindred; no one has ever made enquiry for her, nor has she a friend outside of those she has made among ourselves. A little waif, floating into the current of our Hospital life, we know not whence.

The third child referred to is a handsome little German boy who entered the Children's Ward with hip-joint disease, three years ago. His mother, when she brought him, agreed to pay one dollar a week for his board. She did this for five or six weeks, during which the child seemed somewhat to improve. But then he became so ill that we despaired of his recovery. His mother, on one of her far-between visits to him, was gently told of his unfavorable symptoms. But there was little need of tenderness with this unnatural mother. Her heart was only occupied with the dollar a week due for him: "Vell, I not pay for him, if he never do me no goot." And she turned on her heel and left the house. Nor have we ever seen her since.

Among the candidates for the country now in the Hospital is a tiny, hunchbacked boy, brimful of life and character, whose mother has similarly abandoned him, only she never agreed to pay anything for his board, and, moreover, she added to the wickedness of her first fault by a supposititious account of his death to her lady patrons and collecting thereupon a sum of money for his funeral. Information of this reached our ears through a neighbor child visiting the Hospital, who opened her eyes in awe-struck wonderment at seeing Johnny alive and travelling up and down the ward, hands on knees, as usual.

"Would you do a truly disinterested act," said a Christian moralist of the last century. "do it to the little child, who can neither understand what you do, nor make you any return."