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THE DAILY EVENING TELEGRAPH-PHILADELPHIA, THURSDAY, SEPTEMBER 2, 1869.

[Continued from the First Page.]

efficiency in business; but facts proved this to be an entirely erroneous view. His experience of thirty years showed exactly the opposite state of facts to exist with regard to sixty of his college mates. Besides making all you can out of men in themselves, there is no better way to have them prosper in the world than to culture hem liberally. A man is educated partly by that he receives ipso facto; partly by what he taught by his teacher: partly by what he learns rom books, and still more than all these by the anseen and impalpable influences about him. boy's character is formed by the infinences brought to bear on him, far more than by any direct instruction. The most successful school instruction is that which gives a stimulating influence, and makes the students take the greatest interest in their studies. Besides, there is no place where adventitious circumstances have so little weight: for here the son of a statesman and the son of a washerwoman may sit side by side, and the one to be most respected is he who has the greater innate nobleness of soul. In just such a society there is the most lively and desirable relighous influence. The history of our religious youth, may, the history of our ministry and churches, all testify to the glad fact that in such halls of learning revivals of religion abound. The influence of such an institution is thus world-wide, blessing and clevating all on whom its rays of light may fall.

Further addresses, pointed and excellent, were given by Rev. J. T. Brown, D.D., Piscataway; Rev. Lemuel Moss, editor of the National Baptist. Philadelphia; and Rev. Dr. Murphy, of Salem. Rev. J. H. Brittain, Vinelaud, annonneed the contents of the "Box," as follows:----Contexts of Box deposited in Memorial Stone of South Jersey Institute, at Bridgeton, September 1, 1869. Charter of the South Jersey Institute.

(me copy of each of the last issues of the Camber-land county papers (6), (me copy National Baptist, Philadelphia,

One copy Examiner and Chronicle, New York. One copy Watchman and Reflector, Boston.

One copy Baptist Year Book, 1869. Minutes for 1868 of the New Jersey Baptist State

Convention and Education Society, Minutes of the Semi-Centennial (1861) of the West

New Jersey Baptist Association. Minutes of West New Jersey Baptist Association,

1860-66-67-68 View and Description of South Jersey Institute.

View and Description of South Jersey (Institute, View and Description of New Jersey (Institute, Fcientific Institute at Hightstown, New Jersey, Catalogue of Crozer Theological Seminary, One copy of Bridgeton Chronicle, giving a report of the funeral of the Rev. J. M. Challiss.

In the function of the Rev. J. M. Challes. One copy of Cumberland county Patriot, January 20, 1867, giving a full report of services in Pearl Street Church, on the occasion of the Fittleth Anniversary of the dedication of the Old Baptist Church, Laurel 100, see These Council Street Church, Laurel

Of the dedication of the Old Maptas Church, Labor Hill, now Pearl Street Church, History of the Old Cohansey Baptist Church Roadstown, by Rev. Thomas G. Wright, History of the South Jersey Institute to Usis date, Lewisburg University Catalogue, 1869.

After the spirited singing of "My Country, 'tis of Thee," the box was deposited behind the inscription stone by H. J. Mulford, Esq.

The inscription stone occupies the place of the corner-stone, but is not located at the corner of the building. It was placed on the front of the structure, immediately above the second-story double window. It is of the best American marble, measuring 25x5, and contains the simple announcement:-

"SOUTH JERSEY INSTITUTE."

1869. In placing the stone, Mr. Mulford spoke as follows:-

"In the name and behalf of the West New Jersey Baptist Association, I deposit this box with its contents in this place, and trust that this building may be enclosed, finished, and filled with our sons and daughters, some of whom I now see around me, and may the Divine

changes which would be necessary to adapt | lics understand that the difference between them and us is this: that they cling to a relistances of the Church; and that it would also gion which addresses itself to the imagination or intellect, the essence of which is submisration of a scheme of lay representation were sion to the Church, to the commandments of committed to themselves. We had, then, in men, a dead form; while we ask them to remen, a dead form; while we ask them to receive a perfect and free salvation by grace to find a living Christ-that "kingdom of God which is righteousness and peace and joy in the Holy Ghost!"

These are the questions to be opened up: but it must be done without pride, without bitterness, without violence; it must be done in love. When we consider the millions of Roman Catholics who have been baptized in the name of the Father, of the Son, and of the Holy Ghost, but hindered by the veil of superstition, buman tradition and creature mediation, do not know, do not possess Christ, our feelings should be those of sorrow. not anger; and we should beseech them, by the meekness and gentleness of Christ, to come to Him in simple faith.

The Council at Rome will commence on the 8th of December, the anniversary of the promulgation of the doctrine of immaculate conception. What is to be done at this period ? Will it be permitted to me to express my thoughts, which I submit entirely to your wisdom and to that of the brethren assembled in London ?

Would it not be well that, in every place where there may be a certain number of pious and intelligent Christians, this day should be devoted to conferences, to which orthodox Christians of different denominations should be invited? Would it not be well that prayers should arise, not only in these conferences, but in family worship and public services, to entreat the only head of the Church, Jesus Christ, for the illumination and eternal salvation of those who are placed under the Papal yoke ?

In these times Roman Catholics and Freethinkers show great boldness; shall we, the Evangelical Christians, be the only cowards?

It appears to me that the proposition of such a manifestation of Evangelical principles in Christian parishes would come much better from London than from a Continental town, which does not possess the influence of your great capital, the metropolis of Evangelical Christendom.

May the great Head of the Church Himself direct your relations, and give a great blessing on every effort made for His glory! Be lieve me, my dear sir, yours most truly,

MERLE D'AUBIGNE,

Religious Esprit de Corps.

The Pall Mall Gazette, in discussing the ase of the Cracow nun, has the following about the perversion of a human characteristic that is in itself praiseworthy:---

This is no question of Catholic versus Protestant, but of the prostitution of all that is most sacred to the vilest ends. And we suspect that the root of the matter lies in that vicious esprit de corps which probably exists in its intensest form within convent walls.

It is a commonplace of theologians that every heresy is a distortion or exaggeration of some truth, and we may say, with at least equal reason, that every vice is a perversion or exaggeration of some habit which in itself is good. In the present case this is conspicuously so. That corporate spirit for which our language has no explicit name is allowed on all hands to be an innocent and often laudable feeling. There is a very general and not unnatural prejudice against people who are fond of washing their dirty apprehension lest we should appear to linen in public. Nobody would be limit that freedom of action on their thought the better of for being eager to expose to public notice the faults or shortexercise; and we are anxious to express in our comings of members of his own family. We should not greatly admire a boy, or a man either, who had no feeling of loyalty for. his public school or his University, who did not like dwelling on its merits, and dislike dwelling on its defects except for the purpose of remedying them. Neither, certainly, do we think the worse of a man, of whatever profession, for being jealous for the honor of his cloth, though it is quite possible in this last case for the feeling to be pushed too far when it is not balanced by a due regard for the public interest. It is a curious fact, for instance, which Dean Milman points out, that the tradition of French legists, who were unwilling to sacrifice the credit of their Order, should have been instrumental for centuries in keeping up a false historical tradition about the suppression of the Knights Templar. And other cases might easily be mentioned where strong class feeling has not only acted prejudicially at the time, but has effected a permanent wrong in suppressing or coloring the testimony of history. But these are obvious exaggerations of the feeling. Every rank or profession has a certain *esprit* de corps, and is praised for having it. The young middy who has just entered his training-ship is sure to be an enthusiast for the navy. Military officers look at questions from an army point of view; barristers have a legal, and, still more, clergy men have an ecclesiastical, standard of judgment. There is nothing to wonder at or to blame in all this, so long as a man retains enough of cosmopolitan sympathy to prevent his being simply absorbed in the exclusive interests and aims of his own particular profession. It is but natural that a fellow-feeling should grow up among those who have com mon objects and a common work, and who are necessarily thrown much together. Indeed, we may go further than this. If there is truth in the old Greek proverb that he who has many friends has no friend, it follows, by parity of reasoning, that he who has no sympathies in particular will be no very ardent philanthropist in a general way. Family affection, or class-feeling, or patriotism may be too exclusively cultivated, but we instinctively suspecthe cosmopolitan professions of a man who cares nothing for his country, and the public spirit of one whose patriotism allows no room for any narrower range of interests; nor is indifference to domestic ties usually considered a hopeful sign of benevolence on a wider scale. In short, speaking generally, the absence of anything like esprit de corps is far likelier to indicate solfishness than breadth either of heart or mind. Where there is no concentration of sympathies there is no expansion either, and cosmopolite is too apt to be a polite misnomer for egotist. But while fully admitting all this, we repeat that esprit de corps of all kinds, and especially of a professional kind, may easily degenerate, where there is nothing to counterbalance it, into what is narrow or positively mis-chievous. And we must add, that nowhere is this danger so imminent as in the case of religious esprit de corps, which usually exceeds in intensity and exclusiveness every other form of the sentiment. The parallel case of the cruelties exercised on recalcitrant members of Trade Unions has been referred to in connection with this horrible persecution of the Cracow nun, and the parallel is a very apposite one. In secret societies, and other combinations formed independently of the law or in hostility to it, the bond of membership is sure to exercise a tyrannous and exclusive sway from the sense of a common interest in which the outer world has no part, or which

perhaps exists in antagonism to it. There is honor, as the proverb tells us, even among thieves. And the more special and exclusive is the bond of mutual interest, the more unscrupulously will its obligations be enforced. Any violation of the implied contract, or, still more, any betraval of corporate secrets, is sure to be visited as the deadliest offense, where no public duties are recognized, or where the general public has come to be looked upon simply as a natural enemy. There are tales of devotees who have betrayed the secrets of Freemasonry being ruthessly butchered, which, whether true or not, illustrate unmistakably what is thought not improbable in such cases. Now ecclesiastical corporations are not, unless under exceptional circumstances, secret societies, but they are, in one sense, the nearest approach to them. They have an existence independent of the law, even where they are tolerated or recognized by it, and they exist for ends which human law does not directly contemplate, and which the world, especially in a busy and intellectual age, is apt to view with indifference, or suspicion. or contempt. The clerical feeling on this point is oddly exemplified by the reason given in the canon law for the exemption of clerics from the jurisdiction of the civil courts, because the laity are sure to be prejudiced against them. All this tends to make the caste feeling much stronger in religious corporations than in any others. To a certain extent it pervades the entire body, lay as well as clerical. During the middle ages, when the whole of Europe was of one creed, there was little occasion for its display; there were no outsiders to be conciliated or kept at bay. But ever since the divisions of the sixteenth century a marked change has passed over the spirit of the Catholic Church in this respect. Scandals which were once openly, often ostentatiously, avowed, whether from mere spite or with the desire of reform, are studiously concealed, and the would-be reformer who admits their existence is looked on as no better than a traitor. Were Catholic testimony alone to be consulted, no one would hear a word of the systematic and gross profligacy of the Mexican and South American clergy. It would be very unfair to infer from this that conscientious Catholics regard vice among their own co-religionists with indifference. What it proves is that they are inclined to think the remedy, if brought about by exposure, worse than the disease. And if this holds good, as we believe it does substantially, of a vast organization including all varieties of national culture and temperament, it of course applies far more directly to small communities bound together by closer ties, where all the same motives come into play with greatly accelerated force, and the counteracting influences are almost wholly absent. Even in a communion so largely pervaded by secular influences as the Church of England, there is a strong corporate feeling among the elergy; and how much more is this sure to be found among a celibate clergy, trained from boyhood in a rigid isolation from lay society, and taught by precept and example, from the age when impressions are most readily and most indelibly imprinted on the mind, to identify the interests of the r order with the cause of holiness and truth. A priest who should rise superior to such a weight of seeming obliga-tions would not only be a marked man among his brethren, but a man of exceptional courage. One further step will bring us from the priesthood to the convent, and a final, and by no means unimportant, distinction identifies the conventual horrors of Cracow as the work of a community of women. A femal convent is the natural home of *esprit* de corps in its narrowest, its most unscrupulous, and its most intolerant form. But perhaps it will still be asked, how does this account for the inhuman cruelties practised on Barbara Ubryk? For what particular reasons it became convenient to incarcerate her, we may be better able to judge when the trial is over. But supposing she had broken her vow of chastity, which is her own account of the matter, and scandal was likely to ensue, the explanation is not far to seek. And precisely in proportion to the intensity and the narrowness of caste feeling is it sure to be ruthless when its supposed interests are at stake. The nun who would bring disgrace on her Order is immured for the same reason that the deserter from the Trade-Union is blown up in his bed, or shot from behind wall. In such cases the sense of *esprit* de corps appeals to two of the strongest as well as the basest of human passions-self-interest and fear. It is better that the unhappy woman should be degraded to the condition of a brute beast than that the credit of the Order should suffer. And when once this iniquitous policy has been resolved upon, it must be carried out at all costs rather than risk the deeper discredit or actual danger of a discovery. It has often been observed that no one is so reckless of cruelty as a man who is thoroughly frightened, and still more is this true of a woman. The apocryphal story of a late church dignitary, who is said to have boasted of his "presence of mind" in rapping the knuckles of a man who had fallen overboard and was endangering the safety of the boat by his drowning efforts to regain his place in it, is a good illustration of this. Every other feeling is apt to be merged in the one half-frantic nstinct of self-preservation. Such precisely is the result of esprit decorps when exercised in a narrow circle, and allowed to attain an exclusive domination. It may, under favorable conditions, give birth to acts of heroic generosity, but there is no sentiment, generons in itself, which requires to be more carefully watched, and restrained within its legitimate limits. It has before now made men, not eruel or unjust by natural disposition, the willing and conscientious familiars of the Inquisition. It still makes women, who call themselves "the brides of heaven," devise and perpetrate ingenuities of torture which fiends might envy, but would find it difficult to exceed LOOKING GLASSES, ETO, ESTABLISHED 1795.

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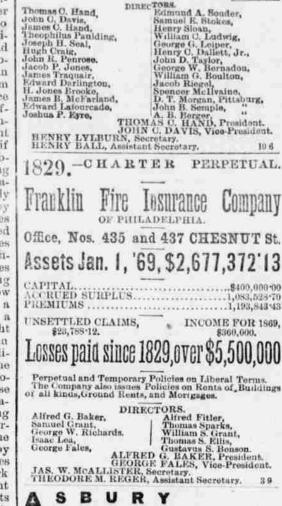
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blessing attend the efforts made use of for the finishing of the building and the education of the youth who may at any time be gathered within its walls."

Rev. W. Wilder, Bridgeton, followed in prayer, and the benediction was delivered by Rev. E. M. Barker, Cedarville.

The attention of all the guests was then specially called and promptly given to a discussion of a bounteous collation hospitably provided by the ladies of Bridgeton. The long tables were most bountifully covered with tempting dishes of meats, pastries, fruits, etc., and the quantity of the viands was only equalled by the unanimity with which everybody, by word of mouth as well as other workings of jaws, testified to the excellent skill of the accomplished housewives.

This pleasant interregnum was followed by a felicitous speech by Rev. P. S. Henson, D.D. of Philadelphia, brimming over with rare good fellowship, and abounding in a well-concerted series of remarks upon the prime necessity of religious training in all systems of education.

Altogether, the exercises were well arranged and spirited, and the addresses worthy of a more extended notice than present time and space allow. The institute will be completed in another year, an excellent system of preparatory education will be arranged, and, under its present efficient managers, it will be of great value not only to Bridgeton, but to the whole of South Jersey. LAIRD.

THE IRISH CHURCH.

Rehabilitation after Disestablishment -- The Cir-colar of the Archbishops of Armagh and Dublin.

The Archbishops of Armagh and Dublin have issued the following joint address to the clergy and laity in reference to the Provincial Synods which they had summoned to meet at Armagh and Dublin. It was briefly referred to in our despatches of the 20th ult.:

To the Clergy and Laity of the Church of Ireland, grace and peace be multiplied through Jesus Christ our Lord. We have this day issued our writs summoning the provincial synods of our respective provinces to meet in Armagh and Dublin. The purpose for which we have called them together is to consult and treat on the representation of the clergy in that general synod of bishops, clergy, and hity, the expediency of assembling which has been recently declared by an unanimous resolution of the Irish prelates. In considering a subject of such momentous importance as a future policy for the Church of Ireland, we felt strongly that we had not to originate a constitution for a new communion, but to repair a sudden breach in one of the most ancient churches in Christendom. The State, which represented and neted for the laity, having withdrawn from all connection with the Church, it becomes a matter of necessity to devise means to reintroduce the lay element in a manner which should be in consonance with the principles and rules which had heretofore prevailed in her ecclestastical constitution. Precedents of an ancient date might have justified the Archbishops in summoning, of their own authority, provincial synods of the bishops, clargy, and laity of the Church, to meet and consult on pressing affairs. We gould not, however, exercise this power withput deciding questions concerning the repreentation of the clergy and laity which we have thought it better to leave to them to determine respectively for themselves. We felt that the clergy would naturally and reasonaply desire to consider on their own behalf the

own name, in the name of the whole Episcopal body, and as we are confident in the name of the entire clergy, our readiness to co-operate in this work, by counsel, or by any other means in our power. If it should be thought expedient to make use of the parochial system and diocesan conferences, as on a late occasion, we offer ourselves, and we are sure that we may also offer the ready help of all our clergy, for the carrying out of the wishes of our lay brethren. Earnestly praying that in a task so novel, so perplexing, so arduous, of such immense significance for the whole future of our Church, as that which is before us, we may each and all be guided by that Holy Spirit of truth, unity, and concord, who can alone give us a happy issue from the difficulties and dangers which are around about us on every side, we remain your faith-M. G. ÅRMAGH, ful servants in Christ, Aug. 18, 1869. R. C. DUBLAN.

their representation to the present circum-

be more satisfactory to the laity if the prepa-

respect of the clergy, to fall back upon the ancient ecclesiastical synods of the two pro-

vinces, which, though they have been long in

abeyance, were yet in existence, and capable

at any moment of being called into

active operation by proper autho-rity. In the province of Dublin,

the synod has been actually summoned

pro forma every third year, for nearly a cen-

tury and a half. In recurring to the ancient

provincial synods, as a means of bringing be-

fore the consideration of the clergy the ques-

tion of their future representation, we were

met, at the outset, by a formidable difficulty

in the constitution of the synods themselves.

In lapse of time great changes had taken

place in the Church. Bishoprics had been

united; chapters had decayed and been left

without either duties or property, while the

number of clergy had increased more than

three-fold. It was, therefore, clear that the

proportion of parochial clergy who were sum-

an adequate representation at the present

day. Such an obsolete arrangement would

be satisfactory neither to the clergy nor the

laity of the Church. It will therefore be,

in our judgment, the immediate duty

summoned on the ancient model, to consider

and carry out such changes as will give to the

parochial clergy the position which they may

justly claim in the representative body. It

may by some be considered unreasonable to

bring the clergy from all parts of Ireland for

the sole purpose of reforming their represen-

tation in the provisional synods. But when

we call to mind how highly honorable and

important a task it is to adapt the ancient

synod of the Church to the requirements of

its present condition, and, by removing obso-

lete arrangements, to give it a constitution

which shall obtain the confidence and co-

will, we trust, disappear. Public opinion,

the united wishes of clergy and laity, and the

interests of the Church, so clearly define what

is required, that we doubt not it will be

fully accomplished, whatever sacrifices may

be required on the part of the pre-

sent members of the synod. This being

done, and the number which are to

constitute the representation of the clergy

being definitely settled, these ecclesiastical

synods will be dissolved for the purpose of

reassembling in that new shape which they

will have given themselves, and in union with

such a number of lay representatives as would

properly complete the constitution of the pro-

posed General Synod. We now address our-

selves especially to the laity of the Church of

Ireland, with the expression of our earnest

hope that they will prepare such a representa-

tion of themselves against the time of this

reassembling as may, when united with the

clerical representation, complete that body

which the necessities of the Church so

urgently demand. We are quite aware of the

many difficulties and embarrassments which

must beset our lay brethren in the under-

taking of such a work-above all, in the

making a beginning. And if we have been

slow to proffer any suggestions as to the

way in which the laity should arrange

part which we sincerely desire to see them

scheme of their representation,

has arisen altogether from an

operation of the whole Church, the objection

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moned 150 years ago would be by no means

THE ECUMENICAL COUNCIL.

An Important Letter from Dr. Merle d'Aubigne -Action Thereon.

The following is a letter from Dr. Merle d'Aubigne to Hon. Arthur Kinnaird, M. P., with reference to the Ecumenical Council at Rome:-

GENOA, May 10, 1869-My Dear Mr. Kinnaird:-I wrote to you some time ago about the Ecumenical Conference which it was proposed to hold at Geneva on the occasion of the General Council at Rome.

A question presented itself-Should it be held before or after the General Council? Some thought-and some friends at Geneva were among the number-that it should be after, as it is then only that we shall know what the Council will have done, and what can' be said in reply. Our resolution is not to hold our Conference this year.

But is there nothing to be done before the Council is held at Rome? Shall we say nothing when Rome calls us? Do you not think it would be well to have a consultation about it in London, while so many of your earnest men are assembled there for the May meetings? The subject is of great importance. No General Council of the Romish Church has been held since that of Trent, in the sixteenth century. On that occasion the Pope invited Protestants to return to the bosom of the Church of which he is the head.

The present crisis, which agitates more or less all Christendom, renders it important that there should be now a great manifestation of Evangelical principles: for the doctrines thus established are precisely those which are attacked by Ritualism, Rationalism, and other erroneous systems.

The work of the Reformation was arrested in the second half of the sixteenth century. It is time that we should take it up, and the invitation which the Pope has addressed to us furnishes a suitable occa

This manifestation of Evangelical princiles, to be useful, should be made in every own, even every village, where there is Christian life; would to God that were everywhere !

But what should be the aim of these meetings? The great doctrines of Holy Scripture should be affirmed, and the urgent necessity of carrying on the work of the reformation should be pressed upon the Christian public. It is not true that the men of earnestness. sincerity, and noble character, now in the Church of Rome, should abandon a religion of exteriors, of forms and rites, to receive that which is "spirit and life?" Ought we not to try to make Roman Catho

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