give up the school. "I'll tell you what you want," said a wise brother who went to him; "Seek and find Jesus yourself, and you will have the strength and see the way to carry on your work acceptably in your sight and in the sight of God." And he did find Jesus and courage. Let us go home to our classes to-day with a tender and contrite heart.

When I was superintendent of a Sunday-school in Chicago I had a class of young misses that gave me a great deal of trouble. One Sunday I noticed that their teacher was absent. He was a good teacher and had always been faithful and at his post. I couldn't think what could cause him to be away. When I saw him a few days after he looked sick and deathly pale. He was sorely troubled and said, "I am almost discouraged. If my Sunday-school class is not converted when I go, what shall I do at the judgment day, when we shall be asked to give an account of our stewardship?" I told him to work and pray with the members of his class. Then we took a carriage and went from house to house, and he called them by name—Martha or Julia—and he talked with them and prayed with them. And, friends, when I say him doing that noble work, I got my first lessons in the work of bringing souls to Christ. In 10 days—and he could only labor with them two hours daily, he was so ill—he had converted every one of his class, and I cannot tell you what an influence the conversion of that class had on the balance of the scholars. And when this teacher went to the depot to take the train for the East, for he was going home to die, the class all went with him to the train. There he bade them good-by, and said cheering words and prayed; it was a touching scene, and there was not a dry eye among the crowd, from the class to the rough railroad men. Members of the class are now among the best workers and teachers we have in Chicago.

I promised you I wouldn't keep you more than 45 minutes; as the time is up I will dismiss you with the benediction.

## REMARKABLE AUDIENCE.

OVER 6,000 WOMEN GATHERED AT THE HIPPODROME TO HEAR MR. MOODY—CHARACTERISTICS OF HIS PREACHING—HIS TRAINING FOR HIS WORK—HE PREACHES ON THE GOSPEL OF THE NEW TESTAMENT.

The meeting yesterday afternoon at 3 o'clock, and the one held in the evening, were both impressive and suggestive at this stage of the revival. In the afternoon no one was admitted but ladies, except the male members of the choir, a few reporters and the usual detail of policemen. The audience was such an one as New-York has probably never seen before. Between 6,000 and 7,000 women were seated in one room, every grade of society being represented, and forming a congregation to be seen few times in the course of a life. And this vast number was one of the best evidences yet furnished of the depth of interest in the revival movement. But a scene even more significant than this was to be found at the evening services. None but men were admitted, and not only were all of the 7,000 seats in the large hall taken, but 4,000 men composed a second audience in the smaller room.

The past week has been devoted to exciting Christians to work. Yesterday Mr. Moody said he had never yet preached the Gospel in this city, except on one occasion some years ago, in the Tombs, but he proposed to do it now. He epitomized his interpretation of the spirit of the New Testament in a few words: "Christ didn't come to destroy men's lives, but to save them. * * * There's one mountain peak that the wrath of God has swept over, and that is the Mount of Calvary." Mr. Moody's faith is almost childlike in its simplicity, although it has the strength of manhood. He has no creed or ritual of his own, and accepts no system but that which the plain elements of the Christian religion themselves construct. He thoroughly believes that God created the world and governs it, that Christ was sent to redeem man from his sins, and that through Him is the only way by which the world can be saved. He hardly goes beyond this. With his faith profoundly fixed in his heart, and growing stronger with his experience, Mr. Moody joins a genuine love of his race, which makes him always prompt in rejoicing with those who are happy in their religion, or in giving sympathy to such as have not found the Way of Life. Moreover, he possesses a mind which never tires in its activity to convert sinners, and an energy and enthusiasm which become more earnest and intense every year. There is no sect which he does not welcome to his meetings. An Episcopalian or a Methodist, a Baptist or a Presbyterian, or Congregationalist, are alike received as brothers. He finds Christian truth in them all, and recognizes that each denomination, in its own way, has helped to make the world better. "Any church," he says, "which preaches Christ is doing God's service on the earth."

Mr. Moody is not a theologian. His Bible, an index of subjects, Cruden's Concordance, and a few commentaries comprise his text-books. The Sunday-school and home missionary field have been his theological seminary. The history of the Church since the time of the Apostles seems to have little interest for him. He apparently knows scarcely anything of its ancient strifes. The wars of sects and the claims of different denominations he does not give the least evidence of knowing much about. He never refers to any of the great controversies of the Church, more than to mention Luther, Knox, Whitefield, and Wesley, as examples of what Christians may do if thoroughly consecrated to religious work.

The afternoon meeting was opened with singing the hymn, "The Great Physician." The Rev. D. Stuart Dodge offered a prayer, and Mr. Sankey then sang "The Ninety and Nine." This is the first time he has sung the hymn in New-York, while in Brooklyn he sang it several times every week. Many have thought his voice to be weaker since his coming to New-York, and as this hymn requires his fullest powers, this may be the reason. Yesterday he appeared to sing with greater ease than formerly, and this hymn was rendered with much of the power and sweetness which have made it so popular everywhere.

### MR. MOODY'S AFTERNOON SERMON.

I want to call your attention to a verse in the 4th chapter of the Gospel of Luke—the 18th verse: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." I have spoken a great many times in New-York City, but I believe I never preached the Gospel here but once. That was 12 or 15 years ago down in the Tombs. I have spoken a great many times in different parts of the city, but I have never preached the Gospel but once. I have tried to arouse Christians up to work. People are in the habit of thinking that anything that is in the way of a religious meeting is the Gospel, but they are mistaken. I have had quite a number of letters from Christians complaining because I don't preach the Gospel to the people. I want to tell you if I can what the Gospel of the Son of God is. I want to ask all those who are Christians here, to be silently lifting up their hearts in prayer that God may help me to make the way of life plain, and that every one may know what the Gospel of God is. I believe I was converted years before I knew what the Gospel meant. Now the word Gospel means "good spell," or in other words, "God's spell."

When Christ commenced His Ministry, about His first words were, "The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor." That don't mean those who are poor in this world's goods, but that means the poor in spirit. Christ says, "the Lord has anointed me" for that purpose. He had been out of Nazareth for a few weeks, and had gone down to Jordan, where He had met the great wilderness preacher. Christ had left Nazareth, and went to meet John, that man from the desert that was more like Elijah than any man since Elijah went up to heaven, in a chariot of fire. The people met a great many people, ten thousands of people probably, and he was crying that the kingdom of God was at hand. Down there into the audience came a man, who passed down into the water, and he requested John to baptize him. John said that he needed to be baptized of him. But after the baptism there came a voice—God confessed his son: "This is my beloved son in whom I am well pleased." These thousands took the tidings all over the country, and the voice had reached Nazareth, that Christ had been baptized by John, in Jordan, and that there came down a voice from Heaven saying, "This is my beloved son, hear him." When He arrived in Nazareth there was no small assemblage ready to meet Him. He went into the synagogue, as was His custom, and He stood up and read the prophecy of the prophet Esaias, and he opened the book to read—they did not have books like what we have, they used to have parchment—He might have turned to the first chapter, "But Israel doth not know Me." He might have read not that, but "from the sole of the foot, even unto the head, there is no soundness in it." He passed by the 35th chapter—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." He might have read that but Calvary had got to have a victory before that could be said. He passed over the 9th chapter, he passed over the 40th chapter. He might have told them—he might have turned to the 55th chapter. He had not been wounded, he had not yet gone through Gethsemane. But we read that he found the place where it is written, "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." And that was the commencement of his ministry, and that was on his going back to Nazareth. And in that 61st chapter of Isaiah he stopped right in the middle of a sentence. There were seven things he had come to do. He read that part which was that he had come to preach the Gospel to the poor. The next was, "He hath sent me to heal the broken-hearted." Wasn't that good tidings? You would think that was good tidings, wouldn't you? The next was He had come to proclaim liberty to the captives, and the next was the recovery of sight to the blind, and to set at liberty them that are bruised, and to open the doors to the captive, and to proclaim the acceptable year of the Lord, and he closed the book. And the eyes of the whole congregation were upon him. The next sentence which he omitted was, "The day of vengeance is at hand." I have an idea when the Prophet Isaiah wrote those words he did not fully see the first and second coming of Christ, that was already passed, and the day of vengeance has not come. So it seems as if the Prophet Isaiah did not see the first and second coming of our Lord.

Christ shut up the book; He will come back by and by and He will open the book, and He will commence to read where He left off. You can cry for mercy then, but the door will be shut. But Christ did not come to condemn sinners. He came to save them. I have not come to New-York to preach, "The day of vengeance is at hand." I have come to proclaim the Gospel of Jesus Christ.

#### THE GOSPEL OF GLAD TIDINGS.

I have come to tell you the good tidings. Christ did not come into the world to condemn the world, but that through Him the world might be saved. In the 9th chapter of Luke you will read that he called his 12 disciples together and gave them power and authority over devils and to heal the sick; that is what he came for—to preach the gospel of God, and to heal the sick. Then in the next chapter He calls around Him the seventy—He had appointed other seventy also, and He sent them, two and two, before His face into every city and place whither He Himself would come. Now we find that He had come into the world just to bring glad tidings. Did you ever see or hear of any one that didn't like to receive glad tidings? Now one proof that people don't believe the Bible, is when they wear long faces, as if they had accepted an invitation to an execution. That ain't the Gospel. The Gospel is good tidings of great joy which shall be to all people, "for unto us is born this day in the city of David a Savior." I don't believe that better news ever fell upon the ears of mortal man than the news of the Gospel. I don't believe any man ever heard better tidings, and it is glad tidings of heaven. God never had but one Son, and He called Him to send that good news: "The spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor." We find that Moses was anointed. He went down into Egypt and death followed. When he was opposed, look at the plagues that fell upon the Egyptians. We find that the Spirit of God was upon Elijah. When he wanted to protect himself, men lost their lives. The 50 came to get Elisha, and he called fire down from heaven, and he was taken up to heaven. The Spirit came down upon Gideon, and when men came out to meet him he slew them by thousands. The Spirit came upon Samson, and he slew men by thousands. The Spirit came upon the holy men of old, but when Christ comes, He says, "the spirit of the Lord is upon me"—not to take men's lives—the only man that lost anything was the man that lost his ear. Peter's faith got luke warm, and he cut off a servant's ear, but the Lord gave it back to him. I don't suppose he lost it more than five minutes, and it was just as good as ever when he got it back. I don't suppose you could find a scar there.

Christ says, "I did not come to destroy men's lives, I came to save them." And it seems to me to be the greatest madness that the world don't receive Christ. That we should have to coax and to entreat men to receive Christ, isn't it a mystery? Suppose while I am preaching, suppose a messenger should come in and bring a letter that brought good tidings to that mother? Don't you suppose she would be glad to receive it. Suppose it told her that her boy that has been gone for ten years has returned. He ran away ten years ago, and the messenger comes in and states that he that ran away has got home. Don't you think that would light up? I could see it in her countenance, and so when I preach the Gospel I can't help but see those that believe. It lights up their faces. Look at our churches, how the people throng to them to hear the Gospel. Let a man preach about some thing else than the Gospel, and see if the people would throng to them. There is a void in every one's heart that will never be filled until they receive the Gospel of Christ.

Now I want to tell you why I like the Gospel, for I don't believe God calls on us to believe the Gospel without giving us good reason; and I don't believe he would call it good news unless he gave us a reason. Now it has taken out of my path four of the most bitter enemies I had. The xviiichapter of Corinthians tells us that the last enemy that shall be destroyed shall be death. I see by the badges of mourning among you that many of you have lost loved ones. Many of you know what it is to have death come to your door when some loved child has been taken from your bosom. Now I don't know but some of you will say, "If a person is afraid of death, he is a coward." I don't believe there is a man or woman that ever lived who is not afraid of death unless they knew that Jesus Christ would overcome death. Before I knew the Son of God as my Savior death was a terrible enemy to me. Now up in that little New-England village where I came from, in that little village it was the custom to toll out the bell whenever any one died, and to toll one stroke for every year. Sometimes they would toll out 70 strokes for a man of 70, or 40 strokes for a man of 40. I used to think when they died at 70 and sometimes at 80, well, that is a good ways off. But sometimes it would be a child at my age, and then it used to be very solemn. Sometimes I could not bear to sleep in a room alone. Death used to trouble me, but, thanks to God, it don't trouble me now. If He should send His messenger and the messenger should come up here on this platform and say to me, "Mr. Moody, your hour is come, I have got to take you away," it would be joyful news for me; for though I should be absent from the body, I should be present with the Lord. Through the world I can shout, "O death, where is thy sting?" And I hear the voice, I hear the voice—buried in the bosom of the Son of God. That is what Calvary means. The wages of sin is death, but He took the wages Himself. That is the Gospel of the Son of God, and there is no fear of them who believe in Christ Jesus. Once was I afraid that he had got virtually over death. Let death come—"O death, where is thy sting?" Sometimes I used to go into a graveyard when some one was about to be laid in that narrow house, and when the sexton would shovel and throw the dirt in on the coffin, it would be like a death-knell to my soul. I would hear him say, "Dust to dust, ashes to ashes." Now I can measure its depths. I can shout as Paul did; I can say, "O death, where is thy sting?" But this soul of mine shall go into the house not made with hands eternal in the heavens. O, the grave is lost in victory. It is lost in Christ.

#### FORGIVENESS AND ETERNAL LIFE.

O, the blessed Gospel of the Son of God, what can we do without it? When we lay our little children away in death they shall rise again. I was going into a cemetery once and over the entrance I saw these words: "They shall rise again." Infidelity didn't teach that; we can thank for that from this book. O, the blessed Gospel of the Son of God! How every one of you ought to believe it! Young lady, if you leave be a careless up to this afternoon, O, may you get awake. May you this hour not hesitate to turn from your sins unto God and believe the gospel of His Son. I used to be a good deal troubled with my sins, and I thought of the day of judgment, when all the sins that I had committed in secret should blaze out before the assembled universe. But when a man comes to Christ the Gospel tells him they are all gone, and in Jesus Christ he is a new creature. All I know is that out of the love which my heart has for me He has taken all my sins and cast them behind His back. That is God and God's back. How is Satan to get at it? If God has forgiven our sins, they won't be mentioned. In Ezekiel we are told not one of them shall be mentioned. Isn't that a glorious thing to have all our sins blotted out? And there is another thought, and that is the Judgment. You know if a man has committed some great crime, when he is to be brought into judgment now he dreads it! How he dreads that day when he is to be brought into court, when he is put into a box and witnesses are to come up and testify against him, and he is to be judged! But, my friends, the Gospel tells us that if we come to Christ, we shall never come into judgment. Why? Because Christ was judged for us. He was wounded for our transgressions. If he has been wounded for us, we haven't got to be wounded. "Verily, verily," which means truly, truly—"I say unto you"—now just put your name in there—"He that heareth my words, and believeth on Him that sent me, hath"—hear-it, hath. It don't say you shall have when you die. It says, hath—"He that heareth my words and believeth on Him that sent me hath everlasting life, and shall not come into condemnation." That means into judgment. He shan't come into judgment, but is passed "from death into life." There is judgment out of the way. He shall never come into judgment. Why? Because God has forgiven us and given us eternal life. That is the Gospel of Jesus Christ. Ought people to be gloomy and put on long faces when that is the news?

Away out on the frontier of our country, out on the prairies, where men sometimes go to hunt or for other purposes, the grass in hunting season sometimes catches fire, and you will see the flames uprise 20 or 30 feet high, and you will see those flames roll up over the Western desert faster than any fleet horse can run. Now what do the men do? They know it is sure death unless they can make some escape. They would try to run away perhaps if they had fleet horses. But they can't, that fire goes faster than the fleetest horse can run. What do they do? Why, they just take a match and they light the grass from it, and away it burns, and then they get into that burnt district. The fire comes on, and there they land perfectly secure. There they stand perfectly secure—nothing to fear. Why? Because the fire has burned all there is to burn. Take your stand there on Mount Calvary. The Gospel of Jesus Christ is to whosoever will come. I think God that I can come to this City of New-York with a Gospel that is free to all. It is free to the most abandoned. Still it may be there are some wives that have got discouraged and disheartened. I can tell you the joyful news that your husband and your sons have not gone so far but that the grace of God can save them. The Son of God came to raise up the most abandoned. I noticed on my way down this morning not less than four or five tramps. They looked weary and tired. I suppose they had slept on the sidewalk last night. I thought I would like to have time just to stop and tell them about the Son of God, and how Christ loved them. The Gospel of the Son of God is to tell us how He loves us. He takes our feet out of the pit and He puts our feet on to the Rock of Ages. And that, my dear friends, is what Christ wants to do, and don't think that there isn't some one in your house—but that He wants to save. Tell them there is none too abandoned, none so young, none so fallen, but that God can save them. There was William Dorset, and the power of the Lord was upon him, and in closing his meeting one night he said there wasn't a man in London so far gone but that the Lord could save him. There was Whitefield, and the Spirit of the Lord was upon him, and he said, "God is so anxious to save souls that he will take the devil's castaway." Whitefield said that the Lord would take the devil's castaway. Dorset said there was no man in London so far gone but that the Lord would save him. There was a lady missionary whom I knew who found a man who said there was no hope for him; he had sent away his day of grace. She went to Mr. Dorset and said to him, "Mr. Dorset, will you go down and see him and tell him what you said?" Mr. Dorset said he would be glad to go and see him. He went up into a five-story house, and away up in the garret he found a young man lying upon some straw. He bent over him and whispered into his ear and called him his friend. The young man looked startled. He says, "You are mistaken in the person when you say, 'My friend.' I have got no friends. No one cares for me." Mr. Dorset told him that Christ was as much his friend as of any man in London. Poor prodigal! And after he had talked with him for some time he prayed with him and then he read to him out of the Bible, and at last the light of the Gospel began to break in upon that darkened heart. This young man said to Mr. Dorset he thought he could die happy if he knew his father was willing to forgive him. Mr. Dorset said to him, "Where does your father live?" The young man said he lived in the West End of London. Mr. Dorset said, "I will go and see him and see if he won't forgive you." But the young man said, "No, I don't want to have you do that. My father would abuse you if you should speak to him about me. He don't recognize me as his boy any more. Mr. Dorset said, "I will go and see him." He went up the West End of London, where he found a very fine mansion, and a servant dressed in livery came to the door, and he was ushered into the drawing-room and presently the father, a bright, majestic looking man, came into the room. Mr. Dorset held out his hand to shake hands with him, and said, "You have a son by the name of Joseph, have you not?" And when the father heard that, he refused to shake hands with him, and was going out of the room. The father said, "If you have come up here to talk about that worthless vagabond, I want you to leave the house. He is no son of mine." Mr. Dorset said, "He is yours now, but he won't be long; but he is yours now." "Is Joseph sick?" said the man. "Yes," said Mr. Dorset, "he is dying. I haven't come for money. I will see that he has a decent burial. I have only come to ask you to forgive him?" "Forgive him! forgive him!" said the father, "I would have forgiven him long ago if I thought he wanted me to. Do you know where he is?" "Yes, Sir, he is in the East End of London." "Can you take me to him?" "Yes, Sir, I will take you to him." And the father ordered out his carriage, and he was on his way. When we got there he said, "Did you find my boy here? Oh, if I had known he wanted me to I would have taken him home long ago." When the father went into that room he could hardly recognize his long lost boy. The father went over and kissed the boy, and the father says to him, "I would have forgiven you long, long ago, if I had known you wanted me to. Let my servant order the carriage and take you home." But the boy said, "No, father, I am dying; but I can die now happy in this garret, that I know you are willing to forgive me." And he told his father how Jesus had received him, and in a little while he breathed his last, and out of that dark garret he rose up into the kingdom of God. Oh, my friends, there may be some one in New-York who would rejoice to hear such words. Oh, here is a Christian, shall he not publish it? And you that are not Christians, won't you come into the Kingdom? O, that to-day you may receive Christ, is the prayer I believe of the hundreds that are gathered here.

When the sermon had been concluded a few moments were given to silent prayer, and after that a large number arose for prayers. While the hymns "Almost Persuaded" and "Just as I am" were sung, those who desired to converse on religious subjects were requested to go into the inquiry rooms. About 200 did so, and Mr. Moody and several Christian workers labored with them until late in the afternoon.

### EVENING SERVICES.

THE SERMON THE SAME AS IN THE AFTERNOON—OVER 11,000 MEN IN THE HIPPODROME—MANY GO INTO THE INQUIRY ROOMS.

Last evening Mr. Moody repeated the sermon he had preached in the afternoon. The audience was composed entirely of men, with the exception of the ladies in the choir. The main hall was filled at an early hour, and the immense throng which accumulated outside then went into the smaller room, to the number of about 4,000. There were thus 11,000 men gathered in one building on a Sunday evening, when the churches were also holding meetings. Mr. Moody changed the matter of his sermon very little from the afternoon, and yet he preaches without manuscript and with very few notes. While he was speaking the rain began to fall upon the roof, and attracted some attention. He cried out: "O, may God rain down the blessing of Heaven here to-night, and may it come to your thirsty souls as it now comes to the thirsty earth."

At the same time with this service, William E. Dodge conducted the meeting in the small hall. He read from Luke iv., the Rev. Dr. Tucker made an address, and was followed in a few remarks by the Rev. Dr. Booth and the Rev. Mr. Streeter. Several hymns were sung, and when the large meeting had organized a service of special prayer, and large numbers had gone from it into the inquiry rooms, Mr. Dodge said a young men's meeting would follow in the same hall. While a hymn was sung many passed into the inquiry-room. Mr. MacBarney took charge of the young men's meeting. He opened it with a prayer, read from John iii., of Nicodemus going to Christ, and young men in all parts of the room asked prayers for themselves and their friends. The hymns, "Just as I am," and "There is a fountain filled with blood," were sung, and many more persons passed into the inquiry rooms. These rooms had now become almost filled with Christian workers and persons anxious for light on religious subjects. One of the Committee said the results of these labors were "perfectly marvelous."

The regular noon-day prayer meeting was held on Saturday, but the revivalists were not present. About 1,000 persons were at the Hippodrome, and several of the city pastors took part in the services.

### O. B. FROTHINGHAM ON THE REVIVAL.

The discourse of the Rev. O. B. Frothingham yesterday morning at the Masonic Temple was on the subject of the Revivalists' Aim. Although sympathizing with the aim of the evangelists he said he regretted that their concern was not apparently with spiritual truths in their grander representations. He thought that their doctrine of God was childish, their theory of Providence puny, their intelligence of Scripture limited, and their whole conception of the universe that of the nursery. Even of Christ, he remarked, they do not speak in any large and friendly way. Their Christ was not a man. His courage was not heroic. He was sent. He died as a matter of universal business, and the power of His living dated from the few moments when He suffered on the cross. And that suffering was not that men might be touched to the heart of their manliness and toned to a more noble life, but that they might be saved from some unknown doom. If the end at which the evangelists aimed were accomplished, the world that would satisfy them would be one wherein crying ton would be put down in many ways. Certain important classes of literature and much of art would be eliminated, as under the influence of Paul's conversion pictures and books were brought by artisans and authors and publishers cast upon the flames. It would require that men should cease to study my science. To this Mr. Frothingham would demur, believing that civilization was good, and that its progress depended upon wisdom and culture and scientific investigation, and also upon the avoidance of any exclusive system and of all sectarianism. He thought, however, that the appeal of the revivalists would reach a multitude of people not of the cultured and enlightened, but the poor and the ignorant. If these men had in them the capacity to reach the mass of the people, just so far as they did so they would succeed, and so perform a work for which all lovers of mankind would be grateful.

### EXIT FROM THE HIPPODROME.

REPORT OF THE DEPARTMENT OF BUILDINGS.

As stated in THE TRIBUNE on Saturday, an examination was made last week as to the means of exit from the Hippodrome. The result of the examination has already been given in brief. Following are the official papers:

DEPARTMENT OF BUILDINGS,
OFFICE OF SUPERINTENDENT, No. 2 FOURTH-AVE.,
NEW-YORK, Feb. 11, 1876.

SAMUEL THORNE, *esq., Chairman, &c.*

DEAR SIR: Inclosed is a copy of a report on file in this office, which I forward you, in consequence of the editorial article in this morning's *Herald*. Upon noting the article I caused a reexamination of the building to be made. Yours respectfully, WALTER W. ADAMS,
Supt. of Buildings.

WALTER W. ADAMS, *esq., Supt. of Buildings.*

SIR: In reply to your note of this date calling my attention to the editorial in this morning's *Herald*, I respectfully submit the following report.

CHAS. K. HYDE,
Chief of Bureau of Fire Escapes of New-York.

*New-York, Feb. 11, 1876.*

#### THE EXAMINATION.

*To* CHAS. K. HYDE, *esq., Chief of Bureau of Fire Escapes of New-York.*

SIR: We have this morning made a reexamination of the Hippodrome building throughout, and respectfully submit the following report as to the means of exit therefrom. On the north-west corner of Fourth-ave. and Twenty-sixth-st. there are three doors, all opening outward, one seven feet six inches, and two three feet each in width, making an opening of 13 feet six inches. At the south-west corner of Fourth-ave. and Twenty-seventh-st. there is one pair of doors 10 feet wide opening outward. On the south side of Twenty-seventh-st., between Madison and Fourth-aves., there are two doors, both opening outward, one of five feet and one of eight feet. On east of Madison-ave., between Twenty-sixth and Twenty-seventh-sts., there are two doors, one of nine feet and one of 10 feet in width, both opening outward. On the north side of Twenty-sixth-st., between Madison and Fourth-aves., there are three doors, two of nine feet each and one of five feet in width, all opening outward. In addition to the doors above mentioned there are two doors on Twenty-sixth-st., opening out, which can be used at any moment.

There is a passageway 23 feet in width running around the entire building on the ground floor, connecting with all doors. There is a passageway three feet in width running around the entire building in the gallery. In addition to all the above precautions for escape, there is a bell at each door with telegraphic communication to the audience rooms, so that, in case of fire or accident, the various door-keepers can be immediately notified and the doors thrown open.

After a careful and thorough examination, we are of the opinion that the means of egress and exit are amply sufficient in every respect.

WILLIAM H. SCHAEFER,
CHARLES F. EISENPRICE, } Inspectors.

## CHURCH—STATE—SCHOOL.

### ADDRESS BY BISHOP McQUAID.

AN APPEAL FOR THE NON-INTERFERENCE OF THE STATE IN EDUCATION—COMPULSORY KNOWLEDGE THROUGH PARENTS' SCHOOLS—FREE TRADE IN EDUCATION.

BOSTON, Feb. 13.—It is not a usual thing to find a bishop of the Roman Catholic Church lecturing in Horticultural Hall on Sunday afternoon, sandwiched in a course between two prominent Boston radicals. Bishop McQuaid is now recognized as the Catholic champion on the Public School question, and he has conducted his argument with so much strength and clearness, and withal with so much courtesy, as to command the respect of friend and foe. His address to-day, entitled "The Public School Question as Understood by a Catholic American Citizen," is regarded by his opponents as the most powerful that has been made on the Catholic side, and I think all who heard it will admit that Protestant ministers would lose nothing by always presenting their case in an equally courteous manner. The Bishop's address occupied an hour and a half, notwithstanding large portions of it were omitted. Delivered in full, it would have required at least another hour. Francis Abbott, editor of *The Index*, will speak next Sunday on "The Public School Question as Viewed by the Liberal American Citizen." The two addresses will afterward be printed by the Free Religious Association in pamphlet form.

#### THE ADDRESS.

I wish to say that I am here as a Catholic American citizen, speaking only for myself and my country, and in no way responsible for Mexico, South America, Spain, or any other country in the world. The school question is engrossing more and more the attention of all classes in the country. President Grant devotes a portion of his annual message to the subject, and calls for yet larger consideration of it by the Legislatures of the States. Politicians worry and fret over it, not knowing how the current may chance to run, and, consequently, which course they should take. Ministers and editors, from pulpit and press, flood the country with their learning and wisdom, well spiced with warnings and threats to all who dare differ from them; and yet the last to be heard and consulted is the one to whom the settlement of the question first and finally belongs—the parent of the child. The father may listen to well-meant good advice; his fears may be excited by denunciations of impending peril for himself and offspring; laws may be enacted to interfere with his natural rights; he may be mulcted through his purse and harassed in many ways; his neighbors may turn against him; yet, in despite of all, the responsibility of the education of his child falls on him and on no one else; he may be assisted in his work by others, if so he will, but in accordance with his will and choice, and not according to the conscience of his neighbors, or of his fellow-citizens. Parental rights precede State rights. Indeed, as the Declaration of Independence has it, governments are instituted to secure man's inalienable rights, and that among these are life, liberty, and the pursuit of happiness. A father's right to the pursuit of happiness extends to that of his children as well. This happiness is not restricted to material and earthly enjoyment, but reaches to everything conducive to joy, pleasure, contentment of mind and soul, in this world and the next, if the father believes in a future life. * * *

It is conceded by Free Religionists, by the ablest of the secular press, by many representative ministers of the Evangelical churches, and by large numbers of the people, that to tax Catholics, Jews, and Infidels for schools in which the Bible is read and religious exercises are held, is a wrong, an act of injustice, a form of tyranny. So understanding the case, the cities of Troy, Rochester, Cincinnati, and Chicago have forbidden religious exercises of any description in their common schools. This is a confession that would not have been made forty years ago. It is a partial reparation of the past. The Catholic, however, is equally unwilling to transfer the responsibility of the education of his children to the State. His conscience informs him that the State is an incompetent agent to fulfill his parental duties. While the whisperings of his conscience are clear and unmistakable in their dictates, it pleases him to hear what others, non-Catholics, have to say on this important aspect of the subject. (Herbert Spencer, Gerrit Smith, and *The N. Y. Journal of Commerce* were cited in support of this view.) Our argument now is with the Secularists pure and simple. What is meant by secularism in schools? President Grant advises it to mean the exclusion from the schools of the teaching of any religious, atheistic, or pagan tenet. Evidently the President has never been a school-teacher, or has never tried to teach anything save the multiplication table, to a bright, intelligent boy, brought up in a Christian family, on the plan here laid down. Commanding armies, handling a hundred thousand armed men, is child's play in comparison. God, Christ, sin, conscience, religion, heaven, hell, would meet him at every turn, and to flank them so cheerfully, without indicating a Christian, a pagan, or an atheistic tendency of thought, would give him more trouble than he experienced in outflanking the strongest army that ever met him on his onward marches. The teacher who honestly means to teach according to the principles of secularism will find himself in continual embarrassment. If he but mentions the name of God, of Christ, with reverence, he leads his bright pupils to infer that such a Being exists; if he evades a question about God, he induces doubt; if he speaks the name with a sneer on the lip or a shrug of the shoulders, he insinuates to young, impressible minds, his contempt for such a being, and hence must not attempt to escape the logic of their own actions. They ask, in the language of the President, the exclusion of all religious, atheistic and pagan tenets from State schools, and where tenets are taught there, they must be proscribed or stamped. They would be like that barber excluding the razor in his establishment. This is the vain hope of Evangelicals, and thus with this concession they will be left free to make considerable from the Bible—elegant extracts—to keep up appearances. They do not comprehend the nature of the controversy. For divorced of "popery" minds them. They will not be let off without examining in all its bareness it is just what they have helped prepare.

#### SECTARIANISM.

After showing the differences of opinion among secularists, Liberal Christians, and Evangelical Christians, and their inconsistencies with unity of action "against Catholics, and dwelling for a while on the "Triangular Contest," the Bishop discussed the point of taxes for schools. This subject of State school education is overloaded with unfounded assumptions and incorrect statements. The greatest abuse of language is in the popular meaning of the word sectarian. On the frenzied brain of many it acts like the cry of "mad dog" in a crowded street. Who inquires into its signification? Light thrown on it would only weaken its power for mischief. The analyzation of the word by John C. Spencer, Secretary of State of New-York, and one of the ablest lawyers the State has produced, dissects it thoroughly, and exposes the erroneous sense in which it is used. After saying that "Religious doctrines of vital interest will be mentioned, not as theological exercises, but incidentally, in the course of literary and scientific instruction," and that such teachings are sectarian, he goes on to say: "It is believed to be an error to suppose that the absence of all religious instruction, if it were practicable, is a means of avoiding sectarianism. On the contrary, it would be in itself sectarian, because it would be consonant to the views of a particular class, and opposed to the opinions of other classes. * * * His only purpose is to show the mistake of those who suppose they may avoid sectarianism by avoiding all religious instruction."

The public school system, as advocated by many to be imposed on all the citizens of this Republic, is nothing else, in my judgment, than a huge conspiracy against religion, individual liberty and enterprise, and parental rights. It is a monopoly on the part of the State, usurping to itself the entire control of the teacher's business, driving out competition, herding the children together in large numbers, we king all alike as so many bits of machinery, instead of having them in smaller, family and neighborhood schools, acting on the children according to individual character, by teachers more immediately under the control of parents.

After noting the great cost of the common school system, which in Boston in 1873 cost $8.52 per head, and including school buildings reached nearly $7, the bishop considered the effort to crush out denominational colleges by state colleges, citing an address delivered by President White of Cornell University.

#### CATHOLICS AND SECULARISTS.

Catholics and secularists agree on some points and differ on others. They agree that education is an important factor in the making of an intelligent citizen, and is therefore very desirable. They do not agree in the character of the education necessary to make this good citizen. The Catholic points to his sacrifices, in time, labor, and money, to secure for his children education in the sense in which he understands it. The secularist bids us look at what the State has done for him. He cannot demonstrate the earnestness and sincerity of his convictions and preaching by what he has done. He pays, it is true, his share of public taxes. So does the Catholic. The secularist insists that there shall be State schools after his plan, according to his convictions, paid for by taxation from which no one shall be exempt, while all shall be obliged to drink at his well of knowledge, such as it is. A Catholic argues that the secularist notion of education was never strong—never attained to the power of a principle—or he would have withdrawn his children from schools in which they were taught what he might be pleased to call idle superstitions of Evangelicalism. As between the two, on the head of personal sacrifices, in furtherance of the cause of education, the Catholic has an advantage over the secularist in demonstrating the courage of his convictions.

Both agree that instruction in morals in some form is essential for the right education of youth. They differ in their understanding of what is meant by morals, and as to the authority by which such teaching should be inculcated. The secularist rises no higher in his conception of morals than the temporal well-being of the child, and "the doing of acts conducive to general enjoyment." The Rev. A. D. Mayo, Unitarian minister, calls this policy "a materialistic naturalism and a philosophical fatalism."

Catholics and secularists agree that a State without religion cannot teach religion. Therefore, say the latter, let there be no religious teaching. Therefore, say the former, let there be religious teaching in the schools by those who can impart it in harmony with the parents' belief. These say, furthermore, that when Massachusetts had religion she was careful that religion, and morality through religion, should be taught in her schools. It is claimed that Massachusetts gained her most distinguished honors from men educated under religious influences in school, at home, and in church; but that now she is consuming her capital without putting any of it at interest. The shadow of religious teachings still lingers around her schoolhouses. Shall it be that her future men of note are to be no more than shadows of those that went before them? * * * *

In answer to the argument that religion has no place in the school, the Bishop said: Free religionists and the large class of Christian religionists represented by Henry Ward Beecher answer, "Religion has no place in the State school, and with it kept out the school is as free to one class of religionists as to another, and equally so to Jews and infidels." To illustrate this theory, they say that as there need be no religion in a bank, a shop, or a business office, so there need be no religion in a school. This is as strong a justification as they can bring. The comparison fails for want of resemblance between the things compared. A man goes into the bank, the shop, the office. A boy goes to the school. The bank, the shop, the office has for its object the transaction of its own special material business. The school deals with the boy's mind and heart; is a place set apart for the forming, disciplining, educating the young by trained and skillful manipulators of the intellect and emotions. The young look up to these teachers with sentiments of respect and often of reverence, nor are they capable of analyzing and judging the influences brought to bear on them. They are in the school six hours a day, for five days in the week, ten months in the year. They are justified in veiling all schooling, in excess of these long hours, a bore. They who go into a bank, or any other place of business, are men grown, fully competent to judge of insidious or open attempts to prejudice their minds on points of religion or morals. These business offices are not monopolies like the State school, and their proprietors know the danger of meddling with their customers' religious opinions. The example of a man asking for a Bible in a dry goods shop has not yet occurred, and when it does occur, it will be met by calling in a policeman to arrest an escaped lunatic. But a child asking a teacher to tell it something about God, Christ, the Redemption, sin, or the life to come, would ask a proper question, entitled to an answer from a competent teacher.

#### ADVANTAGES OF CATHOLIC SCHOOLS.

It seems more than unreasonable to ask Catholic parents to forego advantages attainable in and through Catholic schools—advantages far superior to any offered by State schools.

*First:* Catholic schools instruct in all the useful branches of a sound English education.

*Secondly:* They are more economical, costing no more than one-fourth or one-third the expense of supporting State schools, and commanding at the lowest possible price, merely food and clothing, one of the most expensive necessities of the age and country—skilled and trained intellectual labor.

*Thirdly:* Their teachers are devoted to their work of teaching as a life-work; study every day, and waste no time in idle visits and foolish amusements.

*Fourthly:* These teachers are in sympathy with the religious faith of the patrons of their schools.

*Fifthly:* Parental schools alone will stand the test of logic; they are consonant to sound democratic Republican doctrines; they make possible the inculcation of morality by the authority of a divine Lawgiver; they respect the natural rights of parents, and meddle with and infringe on no one else's rights.

This question, thanks to various causes, is now fairly before the country for discussion and settlement. To succeed it by constitutional amendments in contravention of parental rights not transferred to the State are worth the parchment on which they are written, and no more. This is not an original idea. I have picked it up in Boston. This lesson was taught to the nation by the settlement of Slavery.

#### INJUSTICE OF COMMON SCHOOLS.

We charge upon the system of state schools, as now carried in these United States, the perpetration of manifold injustice and the upholding of false principles.

*First:* It is an infringement of parental rights and duties, inasmuch as it compels poor people who educate their own children for conscience sake to help educate their richer neighbors' children.

*Secondly:* It cruelly oppresses poorer citizens by giving to their richer neighbors' sons, not simply an elementary education, but an education sufficient to earn their living by means of a learned profession. To put both on an equal footing, poor children should be taught a trade at the expense of the State.

*Thirdly:* The State does not know what its system should be. In some States the