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A STUDY FOR MEN AND ANGELS.

The Silver Lining on the Chicago Cloud.

In the churches yesterday the pulpit and the pew were in accord. One touch of nature made preacher and people akin. Sorrow and affliction that bring all men to one social level and know no favoritism in their impartial descent have been brought home to the heart and the head of the nation by this Chicago disaster. The eloquence of the preachers rose to a height befitting one of the most awful—perhaps the most awful—disaster in human annals. By stirring rhetoric, into which they breathed the living breath of personal intensity and earnestness of feeling, they roused the imaginations of their audiences to adequately realize the appalling horrors into which the stricken city has been plunged. In many of the churches these endeavors produced very perceptible effects, and the congregations, carried away by natural emotions of pity and sympathy, were unable to restrain themselves from tears and sobs. The preacher would describe the sea of flame, licking out of existence forever miles of buildings—the wailing, terror stricken multitudes, fleeing wildly before it; the separation of families, the despair of the bereaved—the throng of women and children on the prairie, chilled with cold, exhausted with fear and excitement, destitute of food, and without even the rudest form of shelter; and as the picture grew more distinct before the minds of his hearers, their faces would soften in expression the eyes blur over with not unworthy tears, and a nervous twitching hover restlessly about the mouth—the noble witnesses of kind and pitiful souls. Harder, indeed, than the nether millstone must have been the hearts that could resist the contagion of human feeling under circumstances of such aggravated temptation to yield to the godlike promptings to succor the homeless and the famishing. The pecuniary response, however, made to their universal appeal shows that as a community we are not ungenerous.

THE "HERALD" IN THE PULPIT.

Christ Church—Sermon by Dr. Ewer.

At this fashionable temple in Fifth avenue, yesterday morning, Dr. Ewer delivered an eloquent and stirring sermon upon the Chicago fire, coupled with an appeal for aid to the suffering. He took as his text the passage "What hath God wrought!" He began by remarking upon the enlarged proportions in modern times of all events and operations in which human genius and will were engaged. As time progresses, said he, the scale of disasters and blessings seems alike to be wonderfully increased. Such increase, it should be noted, is neither on the side of good or evil alone, but on the side of both. As it is written in the Gospel "the wheat and the tares shall grow up together," and while one springs up in fertile profusion the other assumes a rank luxuriance that, in former times, would have been almost irresistible in its influence and effects. But it is in the New World that this

ADDED GRANDEUR OF HISTORY

has been most strikingly displayed. Still an infant as a nation, we were superior in wealth, power and extent of territory to all the ancient empires—of Assyria, Greece and Rome. In a brief century we had grown to be the equal of the proudest and strongest European Power. The city of New York was already only behind two European cities in population and wealth; and it was year by year nearing the dimensions of Paris, and, soon out-stripping it, twould probably at no remote day rival and exceed in importance the city of London. During the past week this enlargement of the proportions of all events had been exemplified and illustrated by

THE MOST TERRIBLE CONFLAGRATION

in human history. In the fire of Rome four-sevenths of the city was destroyed, and in the fire of London two-thirds. Chicago had suffered a much more awful visitation than either of these historic conflagrations. Some idea of the havoc wrought by the flames could be gathered by imagining that the scene of the fire were transferred to New York. The destruction in the Garden City had been about equal in extent to what we should have endured if all that part of our city west of the Bowery, Chatham street and Broadway, from the Battery up to Twenty-sixth street, had been laid in ashes; or again, if all the area between Ninth and Lexington avenues, say from Eighth street to the park, had been wrapped in a resistless sea of flame and ruin. Already there had been expressed through a certain portion of the press the

REVOLTING AND SHOCKING THEORY

that this awful calamity was a judgment of God upon the desolated city for the crimes of her people. At such a suggestion every man endowed with the instinct of humanity started back in horror. The bare fact of a human heart being so cruel and stern and pitiless as to frame such a doctrine used exponents of the will of the Almighty, there was in itself very melancholy. To all such self-constituted critics it might be recalled with profit the words of the Saviour—"Think you that these Galileans were worse than all the other Galileans? Verily, I say unto you, except ye repent, ye also shall suddenly perish." The preacher continued by saying that, in his view, the great lesson of the fire had been one of a very different tenor. The sublime expression of sympathy that had been uttered in every corner of the civilized world had shown us that all nations were

KNIT TOGETHER

in the bonds of a common interest, and that all men were members of one vast brotherhood. The tendency of the time was, undoubtedly, to make this unity more complete. Such seemed to be the design of a beneficent Providence. Chicago had shown what marvellous progress we had made in that direction. Last Sunday and Monday the desolated city was the centre of interest for the moment of the entire globe, and, speeding fast on the telegraph wires, the news spread like waves of disturbance, in ever widening circles, to the uttermost parts of the earth. And then came that still more wonderful reflex wave of substantial help and cheering words and hopeful promises back in ever lessening circles to the stricken city. Looking over the record of ungrudging and immediate succor that had been so freely given, we felt the meaning of the grateful response from Chicago, "God bless the noble-hearted people of the world!" We might also learn from the fire

A LESSON OF THANKFULNESS

to God for the marvellous way in which He is thus bringing all men together—gathering them in, as it were, into a single family. Look at the immense influences for good in this calamity of the telegraph and the locomotive. But for the power to send out the cry of distress on the wings of the lightning and but for the increased speed of transportation which the railroad gave us what would have become of the hundred and fifty thousand starving and unsheltered people lying out on the bare prairie? The calamity would have necessarily been marked with infinitely darker horrors; the mortality and suffering and misery vastly greater. Dr. Ewer also alluded to the system of insurance as an alleviation of the disaster, and showed that though it originated in human selfishness, it had a tendency to bring them together in bonds of mutual interest. The preacher then made

A DIRECT APPEAL

in behalf of the sufferers. He referred to one congregation in which, he knew from reliable information, all its members had been stripped of everything, most of them not having even a change of underclothing left. He also read a long extract from the account in the HERALD of a heartrending scene between a brother and sister, who had been separated in the confusion, the latter of whom had become a maniac from excess of grief. The collection was very liberal, and while it was being taken the preacher excited the sympathy of his audience by picturing an equal disaster in New York. Traces of emotion were plainly visible on many countenances, and now and then a low, stifled sob would be distinctly heard. Dr. Ewer promised that the collection should be devoted partly to the Chicago sufferers and partly to the victims in the Northwest, of the terrible fires which have set vast regions ablaze.

CHICAGO THE PRIDE OF THE NATION.

New England Congregational Church—Sermon by Rev. Dr. Merrill Richardson.

An unusually large congregation attended the services yesterday morning at the New England Congregational church, corner of Madison avenue and Forty-seventh street. Wide awake to the stirring themes of the times as Rev. Dr. Merrill Richardson, the popular pastor, always is, he made the subject of his discourse the late terrible conflagration in Chicago—a subject that could not fail to enlist his most eloquent energies. His text was Isaiah, xli., 6—"They helped every one his neighbor, and every one said to his brother, 'Be of good courage.'" This text, he began, was suggested by the noble responses being made to the

SUFFERINGS OF CHICAGO,

that city so young, yet so strong and full of life, sitting as queen upon the broad lakes, the great artery of the food trade of half a continent, suddenly desolate and asking for bread. Wrapped in a devouring whirlwind of fire massive mercantile warehouses, bank, insurance, commercial and exchange buildings; blocks of marble and stone and brick, railroad depots, printing houses, hotels; whole square miles in the very centre of the city built to defy the flames—these, together with thousands of wooden structures and the tenements of mechanics and laborers have been destroyed. Forty blocks of a great city

ONE SEA OF FLAME!

What anguish in such a scene! They had read the facts and been pained by the dreadful disaster. His object was not to dwell upon the suffering side of this calamity, nor the lessons of caution which such disasters teach, for they are plain to all and the daily papers enforce them. He found in the prompt and generous response of the cities of the land to the

CALL FOR HELP

an illustration of the moral power of society. It was clearly God's design to have mankind reach their best and highest development in the social state, for the greater portion of the Bible was addressed to them as members of society. Herein is the sphere of duty and activity. The strongest virtues of character could only be cultivated in this state. Society is the impelling force which man needs to make the most of his powers. On its rushing tide all are carried forward. Great men and great achievements are only found where the stimulus is found. The educational force of society could not be over estimated. Mind is in constant contact with mind. New ideas rapidly spread. Each pursuit is aided by others. Competition comes into play and every art and labor and trade reach their highest perfection. The "guilds" or associations of artisans in the Middle Ages led to wider liberties of the people. Progress in the arts of life must have freedom, and freedom in one direction will demand freedom in all. Already the mighty powers of nature are made the servants of man. Prophets saw the coming of a social state wherein these manifold activities would be seen working in harmony, each a help to all the rest, and the men of every craft saying to each other, "Be of good courage." The Christian idea is that all are members of one body, and if one suffers the rest suffer with him, and if one rejoices all rejoice with him. After enlarging on this point he showed how it was illustrated with words of good cheer and

DEEDS OF HELPFULNESS

sent from thousands of villages and cities to Chicago. This city of the prairie has been held up as the most striking example of enterprise and thrift. In one generation it took rank with the great commercial centres. In schools and churches and works of public benevolence no less than in mechanical arts and in trade, Chicago was the prodigy and pride of the nation. Her lines of business, of social life and of Christian enterprise were as wide as the continent—nay, they were felt by the nations of Europe. Did other cities envy her prosperity? There was but a wholesome competition. No sooner did the telegraph send the news of her suffering to other cities than words of courage and helpfulness went back; trains of cars loaded with provisions were speeding to her relief. Profound sorrow and sympathy were felt by her calamities. Substantial help will be sent from all parts of the nation.

MILLIONS OF MONEY

have been sent to her and millions more will be sent. That great calamities will befal cities and nations is no new thing. Fire, famine, plague, pestilence and the ravages of war have often swept over the world. But rarely has a single conflagration made such havoc in a city. Having amplified this branch of his discourse he went on to speak of the prompt aid and words of cheer for the relief of Chicago as a new feature in connection with modern disasters. "Be of good courage" has been sent from every craft and calling, association and profession, and from men of every nationality, and with this message of sympathy go contributions for help. So, stunned by the sudden blow, Chicago is girding herself for the

WORK OF RESUILDING.

Phœnix-like Chicago will rise from her ashes. She will start upon a new career of prosperity. Her energies are great, her spirit indomitable. How good it is in darkness and peril to feel the hand of fellowship and to hear the words of cheer! Every such striking example does much to make men know God's will in our social and business relations. It shows that the deepest principles of Christ's kingdom are practical. Great occasions stir the general heart. Christian help is extended to every suffering people. Greece and Ireland felt the aid of this nation. Now Chicago feels that of foreign cities. We see in this how the gospel of charity and true fellowship can be made real. He enforced in conclusion that not only can every man say to his neighbor in his trials "be of good cheer;" but city to city, nation to nation, continent to continent and the whole world be happily bound together by their industries, their interdependence, their sympathy and helpfulness. It has taken eighteen centuries to reach the present average culture of the best parts of Christendom. We are born to the inheritance of six thousand years of thought and effort and into a society of Christian liberty and light. And if great crimes and vices mar the Christian societies of our age, yet we do see evidence of a deeper and broader

CHRISTIAN CHARITY.

No aspect of the Gospel kingdom on earth given in the Bible is so prominent as this benevolence—this brotherhood of man. He finished by saying that other moral ends are served by great calamities. Riches are ever liable to take wings and fly away. When millions and scores of millions perish in a day, reducing thousands to penury, the conviction is deep and general that a man's life cannot be in these things. Such checks to the rush and often recklessness of business are needed. Disasters prepare the mind to receive new impressions of the end of life. If no walls of granite or marble is fireproof, if the millionaire of to-day may be poor to-morrow, surely Mammon is no god to be served. Make the character fireproof and we can defy the elements.

THE SUFFERING AT CHICAGO.

St. Patrick's Cathedral—Sermon by the Very Rev. Dr. Starrs, V. G.

There was a large attendance at the Cathedral yesterday, and the services were, as usual, performed with characteristic grandeur and solemnity. The Rev. Father McNamee officiated as celebrant during mass, and at the conclusion of the first gospel the Very Rev. Dr. Starrs, Vicar General, ascended the pulpit and read the following circular:—

TO THE REVEREND PASTORS OF CATHOLIC CHURCHES IN THIS CITY:—

The cry for help which comes to us in such piercing tones from the thousands of our fellow beings in Chicago, seated amid the ashes of their desolated city, without food or shelter, appeals so forcibly to every human heart that there is not one, I am sure, having it in his power to give relief, be it much or be it little, that will not promptly do so with willing and generous hand. In order that greater facilities may be offered to all the members of our flock for the exercise of a great act of Christian charity I hereby recommend that a collection be made in all the churches of the city on the Sunday after next, 22d inst., due announcement to be made on next Sunday. The sums collected should be sent without delay to the Chancery office, that they may be remitted without delay to succor the distressed.

†JOHN, Archbishop of New York.

Given at New York, this 10th day of October, 1871.

The Rev. Dr. Starrs then made a fervent and eloquent appeal on behalf of the distressed, reminding the congregation that winter was rapidly approaching and that aid must be sent promptly to the scene. The reverend gentleman took his text from the gospel of the day, John iv., 46-53.—"He having heard that Jesus was come from Judea into Galilee, went to Him and prayed Him to come down and heal his son." The portion of the Scripture selected by the Church for the Gospel presented to the view a most interesting and instructive narrative. A ruler in Capernaum, whose son was in imminent danger of death, after trying all the means which fortune and influence could command for his recovery, applied as a last extremity to the Divine Saviour to come down and heal his son. He having heard that the Divine Saviour was come from Judea into Galilee went to Him and prayed him to come down and see his son, for he was on the point of death. Now, this application of the ruler was an indication of some kind of faith in the power of the Divine Saviour. The Divine Saviour told the ruler to go his way, for that his son lived. He not only at the same time assuaged the mind of the distressed father, but pointed out the imperfections of his faith by the influence of His grace on his soul; and immediately the servant of the ruler met him and said that the fever had left his son at the seventh hour, and when he found that it was the same hour at which the Divine Saviour said, "Thy son liveth," it had the effect of causing his conversion to the true faith and also his own family. The Gospel told them that he himself believed and his whole house. Such was the

EFFECT OF AFFLICTION ON THE MIND

of the ruler caused by the affliction of his son. In this case there was presented a striking example of the influence of affliction on the mind of the unbeliever. There was no doubt he had heard of the miracles performed by the Saviour before, and that he had been among the eye-witnesses himself of the prodigies performed in Capernaum, but, like the people of that place, his heart was hardened. Of this there was striking proof in the address of the Divine Saviour where He apostrophizes them in the eleventh chapter of St. Matthew:—"And thou, Capernaum, shalt thou be exalted up to heaven? Thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day." The effects of affliction come also to be observed on the minds of worldings, like the case of the ruler in Capernaum. Some people believed in the doctrines of religion, but their minds were taken up with

THE ACQUISITION OF WEALTH,

in indulgence of their passions and the possession of fame, and they thought not of those riches that awaited the just in the next life. Like the ruler in the Gospel they applied to the Divine Saviour when death was at hand, and He heard their petitions, and if they became penitent He consoled them and gave them that peace of mind necessary for enjoyment in this life. But not only to worldlings were afflictions beneficial, but also to those who, in this life, believed in the doctrines of religion and lived up to its ordinances. Their minds were sometimes engrossed with the cares of the world, and they might have for the moment forgotten their God. There the same divine blessings came to their assistance, consoling them in all their troubles. It must be also observed that afflictions were beneficial even for those who were devoted to their faith and observed all its rules strictly. If afflictions came they could practise those virtues recommended by the Divine Saviour—humility, patience and resignation. There was also another

INCENTIVE FOR BEARING AFFLICTIONS.

They had the examples of their great predecessors in the faith. They were tried in the furnaces of affliction and bore their sufferings with patience and resignation, having in view the crown that was promised in that world where no afflictions exist. They would also imitate the example of the Divine Saviour in the garden of Gethsemane, who, prostrate on the ground, prayed three times to His Eternal Father, if possible, that the bitter cup might pass. Still, "Not my will, but Thine, be done." The Very Rev. Dr. Storrs concluded a very appropriate, exhaustive and eloquent discourse, by asking the congregation to imitate the example of the Saviour under affliction, and in the end they would secure the blessings of immortality.

The mass performed was by Generali, in C major; the "Kyrie" opening with a chorus, followed by concerted music. The "Gloria" begins with a splendid chorus, with beautiful parts for the organ, which was presided at by Professor Gustavus Schmitz, the director. The "Qui Tollis," terzetto for soprano, (Mme. Chomé) tenor (Mr. Groschel) and bass (Mr. Urcho) was the most attractive part of the "Gloria." The "Et incarnatus" of the "Credo," a trio, was well rendered by the soprano, tenor and bass, the "Et in Spiritum" forming a fine solo. At the offertory, the contralto (Mrs. Unger) sang "O Salutaris," by Guglielmo, with great expression. The musical arrangements were altogether in accordance with the high reputation of this choir. The services did not terminate until after twelve o'clock.

THE DUTY OF THE HOUR.

St. Paul's Reformed Church—Sermon by Rev. Dr. A. R. Thompson.

Yesterday morning, to a rather slim congregation, the Rev. A. R. Thompson, D. D., discoursed on the lessons to be learned from the Chicago conflagration. His text was Psalm cxxvii., 1—"Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." The Doctor referred in opening to the kinships of the human race and to the many other interweavings of God's providence, which bind us together and inspire in us a real interest in other men's affairs. These kinships are especially marked in a country politically so constituted as ours, and where there is always an opportunity for asserting them. We enjoy great personal freedom, but we must be careful always to keep it within the bounds of law. It must be watched and cared for. This great calamity which has befallen our sister city forces upon us the fact that we are one great nationality and that none can go under the cloud without its shadow resting upon all. The Doctor offered a brief apology for bringing into the pulpit a subject that might not be considered to legitimately belong there. He had no faith, he said, in the kind of preaching which snatched at every calamity as a godsend for a sensation; but on the very front of this calamity stands out the Divine interposition spoken of in the text. Except the Lord keep the city the watchman waketh but in vain. The geographical position of Chicago was next described. Bounded by the lake and by the prairie, it seemed to be admirably situated to insure safety, yet it has been swept away in a couple of days. Who will question that this is of God? He who has been so long forgotten lifts the curtain and walks the streets of the Western metropolis in his cloak of flame, and the people are compelled to pause in their headlong career

AND LOOK AT GOD.

We have admired the wonderful growth of that city, and, said the speaker, riding over the prairie recently, it seemed to me there was no limit to the prosperity and greatness and extension of the Queen City of the West. Nine miles of prairie, from one entire limit to another entire limit, give her abundant room for expansion. Her prosperity has been in a large degree our prosperity, and her adversity must be ours also. He disabused the mind of his congregation of the thought that this was a Divine affliction, caused by the greater sin of Chicago. "Think you," he asked, in the words of the Saviour, "that those eighteen upon whom the Tower of Siloam fell were sinners above all the dwellers in Jerusalem?" Not at all. This calamity was not designed for their punishment, but was permitted as an admonition to us, who, if we repent not, must likewise suffer. It has this lesson for us—we may be called to pass through the furnace next. The great temptation of life is over-regard for the material, so that a school of thinkers have sprung up among us who have taken to themselves the name of positives; and all of us have taken in our blood the taint of this form of infidelity. The things that are visible have been our admiration, and

WE HAVE FORGOTTEN THE INVISIBLE.

We have stood in the midst of that great Western city and have asked ourselves, How can the world get along without this city? Sitting here as she does between the prairie and the sea—between the great bread-growing acres of the West and the multitudes who require to be fed in the East and in the Old World, how can she be spared from the cities of the earth? The Doctor then eulogized labor, and remarked that all the work of brain or hand is from God, and it is a blunder to separate God from work. My Father worketh hitherto, said the Saviour, and I work. But man should not labor alone for the bread that perisheth, but for that which endureth unto everlasting life; for man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. We should, therefore, seek first the kingdom of God and his righteousness and then all other things shall be added unto us. And because, in response to honest labor, God sends prosperity and wealth, shall we therefore

WORSHIP THIS MATERIALISM?

The young man starting out in life deems it his first duty to make money—God or devil help him, it matters little which. And the preacher feared the devil had a great deal to do in the making of fortunes. But He who alone could do it has within two days swept away more than one hundred millions of our boasted wealth, thus teaching us that millions and material wealth are not God, and that He will be acknowledged in everything. Except the Lord build the house they labor in vain that build it. This revelation is for us; for it might just as easily have been ours as theirs. Let us not, therefore, sit supinely by and lend no helping hand; but rather let us think of it with a chastened spirit, as we sit around our tables to-day, and acknowledge that all we have is from God. Our interests are one. We must share the calamity and answer the demands of the sufferers to the utmost of our ability. If we sat amid the ashes, and our hopes and homes lay in ruins, how then should we think of it? In the same light let us think of it now, and let us

ACT NOBLY THE NEIGHBOR'S PART.

We are taught in the Gospel that in such experiences as this we must look to the Lord Jesus Christ, and multitudes of those who are now suffering are our brothers in Christ, and all are our brothers in the flesh, and at their head stands the Lord Jesus, our elder brother. The reward of benevolence and brotherly kindness was then beautifully depicted, and the Saviour's crowning words, "Inasmuch as ye did it unto one of the least of these ye did it unto me," were quoted with beautiful effect.

A collection was afterwards taken up in behalf of the Chicago sufferers, and donations of clothing, &c., were directed to be sent to pier 38 North River, or to the residence of Mrs. Jennings, in East Sixtieth street, who will forward them. Yesterday being the centennial of the re-establishment of the Reformed Dutch Church on this Continent and the last Synod of the Church having directed all its ministers to preach a historical sermon thereon, Dr. Thompson's evening discourse was devoted to this subject.

THE DESTRUCTION OF CHICAGO.

Fourth Universalist Church—Sermon by Dr. Chapin.

Long before the hour had arrived for the service to commence in Dr. Chapin's church yesterday forenoon every seat was filled with worshippers, while the vestibule and aisles contained quite as many more as could conveniently find standing room.

The reverend Doctor preached on the all-absorbing question of the hour—the burning of fair Chicago. His text was selected from the First Epistle to the Corinthians, third chapter and a portion of the thirteenth verse—"And the fire shall try every man's work, of what sort it is."

The theme, he said, in nearly every church throughout the land will to-day be the same. And it should be, for any man who occupies a pulpit and remains silent upon

AN OCCASION LIKE THIS

is false to his duty to God and to humanity. There are times of commotion and disorder when the pulpit should remain silent regarding it, for in treading of it little good and a vast deal of injury may be done; but this is not one of those occasions. Here we have hundreds upon hundreds of families left completely destitute, their homes gone and they themselves without even clothes to cover their backs. No; the preacher, he said, cannot escape this. He has not chosen the subject; it has been forced upon him.

History, the Doctor said, records few fires like this one has been, and certainly our country has never known its equal. A city of unbounded activity and enterprise, connected commercially with the whole world, and which was but yesterday, as it were, in the enjoyment of every blessing of civilization, has been reduced in a few hours to a heap of smouldering ruins. Chicago, more than any other city in the country, was American—was typical of what we are as a nation. It was in no way bound by colonial ties to the "old country," but was a city

BUILT SOLELY BY AMERICAN ENTERPRISE

and American capital, and for this and many other reasons we took no inconsiderable amount of pride in her. It was bound in one way or another to nearly every soul in the land, and, therefore, when the fire burned Chicago it was felt almost like a fire sweeping our own hearthstones.

In speaking of the lessons taught by the dreadful calamity the reverend speaker said that the very text from which he was speaking was suggested by the burning of the great city of Corinth. This text meant that all good things would survive fire, and from this fact he judged Chicago was good, for she will most assuredly survive the dreadful blow that has been aimed at her. Fire, as has been truly said, is the best of servants and the very worst of masters. The sea may spare something—may give up its dead by the washing of the waves; the tornado will not destroy and mutilate everything within its reach; but fire, ah, the demon! it annihilates, destroys, consumes and blackens all. It spares nothing of human life or human wealth, but all alike goes; and therefore when perchance anything may abide it—recovers from it—it is essentially good.

Man is often heard congratulating himself upon his

CONQUEST OF NATURE.

Conquests, forsooth! He has never conquered aught of nature, nor will he. He may think for a time that he has gained the mastery, but only for a time, for soon she asserts herself again, and, in a twinkle of an eye, all is gone. We build our solid and, as we think, substantial wharves, docks, warehouses, ships and the like, and almost ere we know it, the mighty Atlantic heaves forth a huge tidal wave, and all, everything is gone. Some hoard up wealth. They say, Ah I have it now; I will invest my money in real estate, in land—solid land—and then I know it will be safe. Do you? Ask the astronomer about it and he will quickly tell you that the sun—that great blazing orb—needs but the attrition of a little, just a little, hydrogen, and this solid earth of ours would be but as a speck of vapor in a red-hot furnace.

This calamity teaches us better how to appreciate the value of our means of communication and relief—the railroads and the telegraph. Why, these hundreds of roads which checker our broad land, and, in fact, every other land, are but as tendrils of love and sympathy, binding us closer together in a common brotherhood. We see our wires flashing messages of relief and joy, and our railways hastening with the gifts of charity to the stricken community. They are indeed

HIGHWAYS TO GOD.

And the fire has, too, brought out, oh, so much of good. It has, too, brought forth some of the debased elements of humanity; but, thank God, not in so great a degree as one at first feared. But when and where have we seen such an example of Christian charity? For one, he felt like kneeling down and thanking God for so much good in humanity. But while so much had been done there was still much more needed. Let no one think that enough relief has already been extended, but let all give, and that freely.

The speaker alluded in most pathetic terms to the thousands of destitute families who, a few days ago, knew not what it was to want; to the poor little children who are to-day pattering with bare feet amid the ruins of their homes, and called upon his congregation to give bountifully. This call was, indeed, most liberally responded to, for the four large contribution boxes which were passed were literally filled to overflowing with the offerings, the greater portion of which was in large bills.

AN APPEAL FROM A CHICAGO CLERGYMAN.

St. Francis Xavier's Church—Sermon by Rev. Father Martin.

At the Church of St. Francis Xavier mass was celebrated yesterday by the Rev. Father Cunningham, after which was read a notice from Archbishop McCloskey calling for help from the Catholic churches of this city for the sufferers in Chicago, and it was announced that a collection for that purpose would be taken up the following Sunday, and at vesper service the Rev. Father Martin, of Chicago, would deliver an address on the details of the disaster, of which he was an eye witness. This appeal to the sympathies of the congregation was followed by a sermon delivered by the Rev. Father Cazeau, from this very appropriate text in Colossians iii., 14—"And above all these things put on charity, which is the bond of perfectness."

In the afternoon this church was crowded to its utmost capacity to listen to the discourse of the Rev. Father Martin, from

THE CHURCH OF ST. MARY IN CHICAGO.

Like thousands of others the reverend father was rendered homeless by the appalling calamity that reduced a powerful city to ashes.

The text of his discourse is to be found in St. Luke, vi., 38. Father Martin commenced by thanking the people and clergy of New York in the name of the destitute of Chicago for the benefits already received through their unparalleled liberality. "I was the pastor of a church now no more, and have come at the instigation of my bishop to lay before your people the terrible sufferings of the Catholics in Chicago. The papers have given you a graphic description of the desolation and misery of the once famous city. They say that 20,0000 dwellings are destroyed, 100,000 people made homeless and 2,000 acres in the heart of the Garden City covered with blackened ruins. All this is true, yet the reporters of the Chicago and New York papers agree that it is impossible to convey any adequate idea of the horrible ravages made by the fire fiend. Through the kindness of

GENERAL P. H. SHERIDAN

I was furnished with a pass to New York, and, like hundreds, nay thousands, of others, availed myself of the privilege.

The Catholic people, in whom you are most particularly interested, are suffering intensely by this great misfortune. The government is helping us with a remarkable charity, and private citizens are helping us to an extent before unknown. Supplies to clothe the naked, feed the hungry and protect them from the severity of winter pour in from every quarter. We are now enabled to prevent suffering, but our next step is to erect places of worship for us poor people. Had this calamity befallen one or two churches the Archbishop would never have appealed to you for aid; but on account of the wholesale destruction of our churches, our hospitals, our schools and our convents, the Bishop of Chicago sends me here to obtain that assistance which we so greatly need. Various rumors have been afloat in regard to the origin of the fire, but the best authenticated is that a man entered his barn with a kerosene lamp, which exploded, and from that accident resulted the fire that laid a whole city in ruins. One of the first buildings destroyed on the north side of the city was the cathedral of the Holy Jesus, with a parish of 15,000 souls. Our Church suffered to a fearful extent. St. Michael's church, having a parish of 9,000, is levelled to the ground. The Immaculate Conception, with a parish of 2,500, and St. Louis', with the same number of parishioners, were both destroyed. St. Paul's church, of 2,000 people; St. Mary's, the oldest church in the city, with a parish of 4,000, and St. Joseph's, with 3,000 parishioners, were all alike destroyed by the devouring element. The Convent of the Mercy House and House of Providence, with forty members, fell a prey to the flames. The House of Charity, with twelve members, met with the same fate. The St. Joseph College, for boys and girls; the St. Dominick, with eight members; the St. Francis Xavier Academy, of fifty boys, and 150 day scholars; the Catholic School, with an attendance of 250 boys and 300 girls; the School of the Immaculate Conception, with 300 scholars, and the Orphan Asylum are among the principal Catholic institutions for learning that are totally destroyed. There are 3,158 Catholic children thrown out of school, and the

THE HOMELESS ORPHANS FROM THE ASYLUM

would be without shelter were it not for the kindness of the Jesuit Fathers, who are temporarily caring for them. The Asylum of the Magdalens, with 100 Magdalens, is now in ruins. The Hospital of the Christian Brothers and of the Alexine Brothers are destroyed. The new building in process of erection designed for the Sisters of Charity was also consumed. What now is to become of the 50,000 children left at large without the aid of education?

THE PUBLIC SCHOOLS ARE CLOSED

for the winter, and Catholic and Protestant are alike bereft of the means of instruction. What will become of the orphans left at the mercy of the world?—of the Sisters thrown out of shelter, and of the poor Magdalens who were living repentant lives, but who now may be forced to live again the life of sin from which they had escaped? All can see at a glance how we have suffered and are suffering. I will simply say:—Conform as you best can to the appeal of the Archbishop. Give whatyou can. I am not speaking in a sectarian manner. What I say is being said by our Protestant brothers throughout the country. If you come to our relief you can rest assured that those without the pale of our Church will also be relieved. We shall not turn our backs upon those who are not of our faith. You of the Church of St. Francis Xavier I beseech to respond nobly to the appeal of your Archbishop. Will you suffer God's people to sink under their burden? Will you, like the Good Shepherd, leave the ninety-nine and seek the wandering sheep to bring him back within the fold? St Paul said, "Charity covers a multitude of sins."

WE DO NOT DREAD DEATH,

but the judgment; by this charity you have a means of robbing death of its terrors, and appeasing God, who, perhaps, is angered at your many sins. We shall never forget your charity; and when we are enabled to raise some temple to God and offer up sacrifices your name shall rise with our prayers, and our gratitude shall go with us to our graves. Blessings shall follow you and your family. In the words of the text, "Give and it shall be given to you again, good measure and running over." In conclusion the Father remarked that he should remain in town for the week, at the residence of the Rev. Father McGlynn, and any persons who wished to make private donations would find him there, and might be assured that they would be received with heartfelt thanks by the destitute and suffering people.

WONDEROUS LIBERALITY.

Church of the Messiah—Sermon by Rev. Mr. Hepworth.

Mr. Hepworth's text was taken from Acts xi., 29—"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." He expounded the text at considerable length, saying that at last Christianity, after a hard fight of eigh een centuries, has so far triumphed over the selfishness of man that we have been brought to look upon all men, and especially sufferers, as our brethren. The first part of the story of the Good Samaritan has heretofore been too nearly a type of society. We have been so self-absorbed that, like the priest and Levite, we have passed by on the other side of the wounded and dying. We have done this so universally that

THE GREAT HOBBES

wrote a whole book to prove that men were at heart naturally selfish, caring everything for their own comfort and nothing for the comfort of others. But now the last part of the story, which depicts the ideal or Christian man, has taken up its place in our history, and, like the good Samaritan, we hasten to bind up the wounds of the afflicted. He said, further, the great calamity which has recently befallen a sister city has stirred depths in the common heart that are roused by no common event. Think of it. A whole city goes to sleep quietly and serenely on Saturday night to get ready for the holy hours of the coming Sabbath. The babes are nicely tucked away, and the tired father and mother, in cottage and palace, lie down without a thought of the impending danger. No noise is heard, except the tread of the watchman, and no light is seen, except from an occasional window where love waits with tireless vigilance at sick or dying beds. The whole city is still. Then, suddenly, the alarm is given. The clanging and dissonant bells, the startled cry of the watchman announce that some one's house is burning. It is nothing uncommon. A single household will be forced into the street, nothing more. But as the horrid and furid minutes fly past

THE DREADFUL TRUTH FLASHES

upon them. Not one household alone, but all are in danger; not only the poor man's hut, but the rich man's costly dwelling is on fire. The raging, relentless element has got the upper hand, and, like a huge giant, has taken the whole city in his fist, and in a few hours will sprinkle the ashes, all his avarice will leave of what was grand and beautiful, over the whole country round. It must have been a terrible sight indeed, one to make the heart of the whole continent ache and cry, God save us! Who can read the details of the tragedy with unmoistened eye. The healthy and the strong flee for their lives, leaving all behind them. The sick are carried out only to die in the cold night air. The old totter from their beds; the business man, the newly-made mother, are all involved in one common disaster. And then, to make the picture more horrid still, we see brazen-hearted wretches, at once the proofs and

SYMBOLS OF TOTAL DEPRAVITY,

with lighted torches spreading the flames in the hope to rob and steal with impunity. They plunder the dead man and insult unprotected women. But in the midst of all that devastation there is an iron-handed and unflinching justice which rises in its holy jury and sends the wretches to eternity by the nearest lamppost. Well, there is nothing left now of that proud and promising city but a heap of ashes. Its history has been peculiarly characteristic of American enterprise. Thirty years ago the place where the city stood a week ago was an unfathomable quagmire. Like St. Petersburg, its streets and palaces were built upon a reclaimed meadow. Not more than twenty-five years ago, in the streets which since that time have been lined with warehouses, theatres, churches and costly residences, posts were planted with signboards containing this ominous warning:—"Keep clear; no bottom." In less than the lifetime of a single generation the few scattered houses have grown into a village, the village into a town, and the town into a city hardly less important from a commercial point of view than our own. The Old World may well wonder at the energy and enterprise of the New. And these citizens were our own blood relations. They were largely Eastern people. They went from our homes and hearts in quest of a fortune. And now, what is left to them? Ashes! In forty-eight hours the work of years destroyed! Almost before the news, with all its details, could reach us the devouring element, driven by a furious gale, consumed the city. Do I say that

NOTHING IS LEFT BUT ASHES?

What a mistake! How could I make such an assertion? They have everything left. They have their future, which will be more splendid than their past, and they have an undaunted spirit and an energy and enterprise which nothing can appall. It is, after all, a proud sight. Those lusty men are not cast down. What has been done can be done again. And they have begun already. Talk of the days of chivalry after this! Why, those olden times were boys' play by the side of these heroic years. Then men could fill for a lady's glove and laugh at danger. What was the good of it all? Now, in this country, our braver knights are engaged in a better battle—a battle requiring a loftier type of manhood. This is practical Christianity indeed. I think Heaven must be glad to look down on those undismayed hosts. The city is rising again on its own ashes. What pluck, what energy! A banking house scrapes the hot cinders away from its vaults and then and there begins its business anew. A hotel keeper stands by his old building just long enough to see that not even a foundation stone can be saved and then hurries off to hire a new one, and before the cinders of the old one are fairly out he has started afresh. A newspaper editor scrambles among the ruins of his establishment for a keg of ink and a font of type, and in twenty-four hours comes out with the daily news. This is a picture of which we may well [illegible] There is

NO NOBILITY IN THE OLD WORLD

like this of the New. It is the nobility [illegible] and perseverance. Another thing which [illegible] me peculiarly characteristic of the triumph [illegible] manity in the community is the large-hea[illegible] pathy which has been extended to the [illegible] The whole world has been literally weig[illegible] Chicago. Cities, towns, individuals hav[illegible] out their money and their sympathy. S[illegible] will bless such charity as that. Brethren [illegible] more. I want this church to give its mite, [illegible] it to say, "Brethren of Chicago, God bl[illegible] what you have done in the past, and Go[illegible] to do still greater things in the future."

WHAT THE CATHOLIC CHURCH H[illegible] LOST.

St. Stephen's Roman Catholic Chu[illegible] mon by Rev. Father Garvin.

The mass sung at St. Stephen's ch[illegible] terday was Mozart's No. 12, and th[illegible] the ordinary choir was in attendance [illegible] forth, the organist, managed to accom[illegible] task very successfully. All the sing[illegible] however, taxed to the utm