

Andrews, W. W.

D. C. Gilman Correspondence

~~Folder 27~~
1. 2-27

Ms. 1

✓
Andrews

Four Lectures on Worship will be delivered in the Lecture Room of the Young Men's Institute, (Athenæum Building,) by the Rev. W. W. Andrews, on successive Wednesday Evenings, at half-past seven o'clock.

1st Lecture, Dec. 12th,—“The Old Testament Doctrine of Worship.”

2d Lecture, Dec. 19th,—“The New Testament Doctrine of Worship.”

3d Lecture, Dec. 26th,—“The Forms of Worship in the Church since the Apostolic Age.”

4th Lecture, Jan. 2d,—“The Recovery of Worship.”

All who are interested in the subject of Worship, are invited to attend.

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Andrews, W. W.

Wethersfield, Aug. 9th, 59

My dear Mr Gilman,

I am sorry to say that my mother-in-law, Mrs Williams, is severely sick, so that we cannot make our friends very comfortable if they visit us. We hope she will be soon better, but at present she requires our constant attention, & leaves us little time for the duties of hospitality.

If you should be in Hartford on Sunday next, I wish you would walk over & spend the day with us; or, if you will tell me where to address you, I will let you know just as soon as the health of Mrs W. is sufficiently restored for us to receive our friends.

I am much disappointed at this postponement of your visit, but I trust that it is only a postponement for a few days, & that we shall have the pleasure of seeing you & having you with us, ere long.

I remain, Dear Mr Gilman,
Yours very faithfully
W. W. Andrews

W. A. Andrews

Nethersfield Aug. 9, 1859

c
Andrews, W. W.

Wethersfield Nov. 14th 56

My dear Mr Gilman,

My brother was here
after I had written to you, & expressed
a wish to get from the College Library
Peters's Handbook on Chronology - the
exact title I cannot give you. May I ask
you to put it in your carpet bag, if it should
be in the Library?

I may possibly meet you at the
cars, & take you to my brother's to spend
the evening, as some friends are invited
there to meet Mr Webber. If not
we shall expect you here on Friday evening.

We are sorry that you cannot stay
with us till Monday, but glad that
we can have your company for a
single day.

Yours most truly

W. W. Andrews

L. O. Gilman Esq

W. W. Andrews,

Wethersfield, Nov. 17, 1889.



C
Andrews, W. W.

Wetherfield, Nov. 15th 59

My dear Mr Gilman,

Since your proposed visit last summer was interfered with by the sickness & death of my mother Mrs. Williams, I have had no opportunity of seeing you, nor has it been in my power to renew the invitation till now. I expect to be at home next Sunday, it would give Mr Andrews & myself great pleasure if you could come up on Saturday & or on Friday, if convenient for you, & spend two or three days with us. There is an omnibus that leaves Hartford for Wetherfield at 2 past 9, 1, & 4 o'clock every day. You will find it at Goodrich & Dix's Main St. just above Angell's; by giving them your check, you would secure the bringing of your baggage.

May I ask you to inquire whether Mr Holley, the colored Episcopal clergyman is in N. Haven, or whether he has gone to Hartford, as I know he talked of last summer.

I hope we shall have the pleasure of seeing you at the time mentioned, I mean - while I remain, my dear Mr G.

Yours very truly
W. W. Andrews

W. W. Andrews

Wethersfield, Nov. 15, 1879.

c
Andrews, W. W.

Rev. W. W. Andrews

Wethersfield Oct 1st, 1860

My Dear Mr Gilman,

I did not expect
when I saw you last to be so long away
from N. Haven, but I have been
much detained at home by sickness
in my family, & during September I
was absent much of the time. I spent
a fortnight in Toronto, where we had
the pleasure of meeting Mr Armstrong
who is now visiting the few churches
on this continent that rejoice in the name
Apostolic. Apart from his official claims,
upon our reverential regard, we
found him a man of remarkable
knowledge & wisdom, & of an eloquence
that is quite peculiar. I could wish
that he would preach publicly
in some of our cities, but his limited
time will probably make it necessary
to confine his labours to the churches.
He has consented to spend a few
days with me, & I am desirous

both that he should see what is best
worthy of a stranger's notice in Con-
necticut, & also that some who are
interested in the great questions now
agitating Christendom, should have
the opportunity of listening, in some
private gathering, to one whose large
acquaintance with both the Eastern
& Western Churches, his generous
sympathies with all that is good,
together with his personal knowl-
edge of the Catholic movement
now going forward in many parts
of Europe from the very beginning,
should give great and weight
to his words.

I have written to Prof. Porter,
urging him to consult with
you in regard to such a meeting
of clergymen & laymen in
N. Haven, on some evening
in the last week in October.
I should like to have Mr. A.
spend a day or two with us there

to me the town & the college, &
become acquainted with some
of the principal men; if it
could be arranged without diffi-
culty, to bring together some of our
friends, or any gentleman who could
be likely to take interest in the state-
ments he might make I should
be very glad. We shall probably
stop at the New Haven Hotel,
& if it was thought best, the meeting
might be there in a private
parlor. I do not want to
put any burden upon you, my
dear Mr. Gilman; much less
to make you responsible in any
way for what, unfortunately,
is not a popular movement; but
I remember your kind offices
in getting a hearing for me
at Mr. Kingsley's some two
or three years ago. I shall feel
even more obliged by any help you
can give me in finding access to
the minds & hearts of thoughtful men.

for the words of one, than whom few if
any in the whole Christian Church
are, in my deepest convictions,
more worthy of an earnest hearing.

I am ashamed not to have re-
turned the books before this; but
I have looked so longingly on
the treasures yet hidden inside
of those huge folios, that I have
ventured to trespass a little -
perhaps quite too much. How-
ever, I shall try & bring them
all with me -

Mr Armstrong is to be in N. York
the next Sunday & the following
one. If you should be there either
of those days, you would probably
have the opportunity of hearing
him preach.

If you could write before the end
of the week, or else direct to me
183 B'n'd St. New York, I should
be glad - Yours very faithfully
T. W. Andrews

C. Anderson W.
Apr 16th

Wetherfield, Oct. 11th 1860

My dear Mr Gilman,

I am very much obliged to you for your kindness in furthering my plans in regard to Mr Armstrong's visit to N. Haven. You will understand that he comes in no official character, but that he will speak as a Christian man to his brethren, of matters of great concernment to the Church, of which he has been an eye & ear witness.

I do not care how large the circle gathered maybe, if it is made up of those who have a real desire to hear such a narrative, & who will not come in any disputatious spirit. It might

embrace, I should think, the
gentlemen of the College, & the
clergy of the city - such of them as
had a mind to be present - with
thoughtful laymen.

Mr A. will preach, I presume,
twice ~~in the~~ on each Sunday that
he will be in N. York. immedi-
ately after the Eucharist in the
forenoon, & at a quarter before
four. There will be a service
for the rite of Hypothec Confirma-
tion sometime during the week.
At that service in Toronto, he read
a homily from the word, "The
works that I do, shall he do also, &c"
which was exceedingly beautiful -
luminous, & full ofunction. You
felt that light & life were
wonderfully blended in it -
My address in N. York will be 24
Green St. Yours very faithfully
W. W. Budden

W. W. Andrews

Oct. 11. 1860

C
Andrews, W.W.

New York Oct 18th, 1860

My dear Mr Gilman,

The service for the Laying on of hands will take place on Wednesday of next week. It is possible that Mr Armstrong will preach in the evening, as he did last night; but I cannot say with certainty.

This sermon was a very striking one, & I could wish that you might have heard it. There is one feature in his preaching which is not always pleasing to New Englanders - occasional vehemence; but this is more than compensated for by the light which he throws upon the ways & counsels of God, & his large Catholic spirit -

I am not able to say to day, which evening will be the most convenient for us to be in N. Haven, for I find that Mr. B. wishes to be in the city on the 1st of Nov.

Any time after that, within a week or ten days, would suit us. If there is any special reason for one rather than another, please let

me know it.

I remain, my dear Mr.

Gilman, Yours very truly

W. W. Andrews

Rev. W. W. Andrews

N.Y. Oct. 18. 1860

C
Andrews, W. W.

New York Oct 20th, 1860

My Dear Mr Gilman,

On talking with Mr Armstrong yesterday about his movements, we came to the conclusion that it would be best to adhere to the original plan of having the gathering at Wetherfield on Tuesday the 30th inst, as the following Tuesday is the day of the Election. He wishes to be in N. York the Sunday after, & so it seems best to fix on Friday, Nov. 3^d, to be in New Haven. If possible, we will come on Thursday; otherwise by the early train from Hartford on Friday morning. I hope to see you next week, when we can talk over the matter further; or you can help me

with suggestions as to the persons whom
it would be best to invite, & the
most suitable way of doing it.

As I write you in my last note, Mr. Kim-
strong goes to Connecticut at
my invitation, to see what he can
of the State in the few days he can
 devote to it; & it is at my request
that he has consented to speak as
an eye & ear witness of a remarkable
movement in the Church, to such
as would be interested in hearing him.

In haste,

Yours very truly
W. W. Andrews

^c
Andrews, W. W.

New York Oct. 22^d, 1860

My Dear Mr. Calman,

There will be a service on
Thursday forenoon at 10 o'clock in the Church in 16th St.,
which will probably last till half past eleven or twelve.

It is for the ordination of priests, & I do not know whether
there will be even a homily read; but if you have
any desire to be present, there will be no hindrance,
as it is a public service. I shall probably leave Town
at 4 o'clock the same afternoon, but if you could meet
me at the church at the close of the service, I could spend
an hour or two with you.

Yours very truly

W. W. Andrews

Mr. W. Andrews

N.Y. Oct 20. 1850

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Andrews, W. W.

New York Feb. 8, 61th

My dear Mr Gilman 'I received
your note last evening, & thank
you for your kind invitation.
I shall be very glad to be-
come acquainted with your
father's family, & also with
the "lady" who has thrown such
a spell over the heart of my
friend.

I shall hope to be with you
at Fort Verde to-morrow.

Yours affectionately

W. W. Andrews

D. C. Gilman Esq

C
Andrews, W.W.

Salisbury Aug. 30th 1884

My Dear Mr Gilman,

Your letter
reached me last evening, having
been forwarded from Wetherfield.

I am very sorry to snip you at
this time, but we left home a
week ago to spend a few days
in Litchfield County, & shall not
return for a week or ten days yet.

I hope however that you will
find it convenient to visit us
during the autumn, & if you
should not come alone, it
will be all the more pleasant
to us.

The weather is delightful, &
we are enjoying our little trip
very much. The only drawback

is the anxiety we feel about the
country, & this casts a certain gloom
over every thing. But I have never
yet lost hope & courage. I think
that our reverses, if we receive them
as we ought, will only prepare us
for ultimate victory. Such a Confide-
racy as is seeking to overthrow us
cannot long prosper. The worst,
I believe, will be a temporary
disfranchisement, & then we shall
have another breathing spell, be-
fore that final reading up
which precedes the coming &
Thirsdow of the Lord. The true
relief comes for every nation
must come from Him, who
is The Man in whom humanity
reaches its goal.

Yours most faithfully
W. W. Andrews

c
Andrews, W. W.

Wetherfield Oct 11, ¹⁸59

My dear Mr Gilman,

I have just returned a few days ago from Kingston Canada, where I went to meet Mr Armstrong. He will be in N. York by the end of this month or the beginning of next, & if you could find it convenient to be there a Sunday at that time, I think you would be repaid. His teachings to us at this visit have been most admirable full of wisdom & spiritual light & power. I do not think I ever felt more strongly the blessing that lies in the Apothe office, & its absolute necessity to the deliverance of the poor distracted Church from Rev Ricard & gangsters.

Most cordially now mainly to beg you to send me by Express

(I being at the expense of) two volumes of Pelagius. those on the Trinity & the Incarnation. I might like or may be using one of them. If I can have but one. I would rather take the volume on the Incarnation. Have you anything about the old mystic Jacob Boehme - his life or his works? I should like something of his, or some history of his life & times.

May I trouble you with another matter? Per. Worsley has a little volume ^{of mine} by R. J. Thacker on the Christian Family. If you would mention to him that you were going to send a parcel, he would hand it to you, & you might enclose it.

Forgive my troubling you so much. I shall be at home for two or three weeks. I should be very glad to see you here. Yours ever faithfully

W. W. Andrew

Andrews, W.W.

Wetherfield Oct 29, 61

My dear Mr Gilman, I received the
parcel of books safely. I am much
obliged to you for them. When in Can-
ada the other day I brought away
a volume of Jacob Boehmen's works from
a friend's library who had a complete
set of them. I had the curiosity to
look into the writings of one who
has exerted so great an influence
on many cultivated minds, & re-
sult to you for any help. My im-
pression about him is that he
had a great deal of the prophetic
character in him, but ill regu-
lated for want of the true guidance
"First Principles, secondarily Prophecy".

I have not heard whether Mr
Armstrong has yet reached N.
York. I do not know that he will
be there next Sunday even, but I sup-
pose he will. I am going down on
Saturday - at least I hope to

I could give you more exact information early next week.

I am delivering my lectures here just now to very good audiences. Put faith in the word of God in these our days. I am sure it is good tidings I bring to men - the mightiest actions of the Son of the Holy Ghost - the coming of the one to rule the earth in righteousness - the manifestation of the other in ^{all} this fulness to prepare the Lord's way. What can be better than this?

I shall hope to see you some time in N. York, & meanwhile

I remain, as ever

Yours very truly

W. H. Brewster

✓
Andrews, W. W.

Wethersfield Nov. 7, th 61

My dear Mr Gilman,

Mr Armstrong,

I learn, will be detained in Canada beyond his original expectation. He will not be in New York till Sunday the 17th inst. Whether he will remain more than two weeks I do not know; but he will no doubt preach on the 17th & the 24th.

I am sorry to have misinformed you, but you may have put yourself to some inconvenience. When I left Canada, the arrangements were as I first wrote you.

In haste

Yours very truly

W. W. Andrews

C
Andrews, W.W.

Wetherfield June 4th 1862

My dear Mr Gilman,

Pentecost comes rather late this year, & my visit to N. York has been delayed on that account. I expect to go down on Friday, but I shall probably go by boat, & defer my little visit to N. Haven till my return. I hope to come back by the middle, or at most latter part, of next week; & if you shall still be house-keeping, I shall have great pleasure in accepting Mrs G's kind invitation, & stopping with you for a day or two.

I want to play the book worm a little in your Library, as well as to see the faces of my old friends, & be refreshed by their society. A reprint whom I became acquainted with in Boston, & whom I asked to give me a list of books in which the question of the Papal Supremacy was exhaustively treated, has furnished me with it; & some of them can only be found in public Libraries. I like to know the almost strength of my antagonist.

We may hope that this dreadful civil war is drawing near its close, although there will be many most difficult questions to be solved when the rebellion is put down. It will be no easy task to govern this vast country wisely, to reconcile the conflicting interests of its different parts. This may never be done. I look for little more than a respite, a breathing spell, another opportunity of national reformation, or a preparation for the coming of Him to whom alone the throne of universal dominion belongs. He will rule the world in righteousness.

Mr Andrew joins me in kind regards to Mr G. Tyng. We hope to see you here by & by.

Yours very truly

W. W. Andrews

✓
Andrus, W. W.

Wetherfield July 26th 62

My Dear Mr Gilman,

Is there an incorp-
ole necessity that all the College books be
returned next week? I have been sick al-
most a fortnight, I have lost so much time
which I had counted on. Besides, I am to
be at home during the College vacation,
& very soon afterwards, health permitting,
I must be away again at my work; so you
see the next six or eight weeks would natu-
rally be my harvest time, provided I
could have something for the reaper to
work on. Now cannot you stretch your pre-
rogative a little in these days, when ne-
cessity is acknowledged to dictate the law,
& constitute my chamber in Wetherfield
an alcove of the Philo Library, where I may
play the book worm, while your literati are
fleeing to the river & country dell, abandoning
the grand old tomes to inglorious dust? I
should esteem it a very great favour in-
deed. And lest anyone should accuse you
of unfaithfulness to a great trust, you
will be able to say that you took a promise
to Wetherfield in the vacation, & that

yourself that the books were safely kept.

But enough - If you can grant my humble petition with propriety, I am sure you will; if not, I shall submit gracefully & return you the valuable loan, though with averted face.

I trust that Mr. Gilman is very well. Please present our kindest regards to her, & say that it was in my mind to write after leaving your house, to thank her for her cheerful hospitality which made my visit at N. H. so pleasant. We hope to see you both in a few days, & do not know that it will make any difference with us what time you come. Let us know your plans when you have decided on them.

Ten days ago, I was taken very suddenly with a severe & even dangerous throat attack, which confined me to my bed for a full week. I am slowly convalescing, but am not yet strong.

I remain, dear Mr. Gilman,

Yours ever faithfully

W. W. Andrew

✓
Andrews, W.W.

No. 2. Baylton Place
Boston Mass.
Dec. 25th 1862

My dear Mr Gilman,

I am now
for a month past, pleasantly
quartered in Boston, & hope to
spend most if not all the win-
ter here. One of my labors will
be to prepare an article for
Mr Hingsley on Edward Irving;
& that I may do it thoroughly,
I wish to get together as many
of his writings as I can. If Mr
Thayer has left with you the
four volumes of Lectures on the
Apocalypse, I will thank you
to send them to me by Express
(at my expense, mark) as soon
as you conveniently can. If he
has not left them with you, would
be kind enough to Rep him a

line asking him in my
name to do it?

I have begun to preach & lecture
in a quiet way, but without
more indications for good. I find
the hope of the Lord coming to
beginning ground. Events do not
obey the law of progress, which
men have imagined for
themselves & I am all asking
whether God's law may not be
a different one.

I write on the Day of the First
Advent, & send to you & to Mrs.
Antonia all the kind wishes
of the season. May you both
be of those whom the second &
glorious Advent shall find
waiting as they that watch
for the morning.

If there are any of your friends
in Boston to whom you would
care to give me letters,

I should be obliged to you. I have seen the Prayer
Book used at Longwood, & cannot condemn
it too strongly. Its creed are mutilated, & every
testimony that is unequivocal to the great
truth of the Trinity, has been purged out. It
is a symptom of a need, that is all the good
that can be said of it. The true Ritual of the
Church Catholic must come from a compe-
tent authority, & must run up the pulchre
of what is true in doctrine, & pure & beautiful in
worship. I remain, dear Mr. Coleman,

Your much obliged friend

W. W. Andrews

^c
Andrews, W. W.

No. 2. Boylston Place
Boston Mass.
Jan. 2^d 1863

My dear Mr Gilman,
I received
to day from Mr Chauncey Loomis
a parcel of Mr Wongs writings a-
mongst which are his Lectures
on the Apocalypse. It will not
therefore be necessary for you to send
my copy, & you may keep it for the
present. It is possible that one or
two volumes may be sent you from
a friend of mine in New Boston.
If so, you may retain them until
I write you again.

I received your letter with its
two notes of introduction for all
which I thank you. I called for a
moment at Mr Pops' counting
house the same day & was very kindly
received. Yesterday I rode out

to Longwood for a New Year call
with a friend, I've sat an hour with
Mr & Mrs Hubbard who gave me a
heartly welcome. I hope to see more
of them.

What a mighty step the Presi-
dent's Proclamation is! The order him-
self, if it is really possible that Sla-
very is at length legally & constitu-
tionally abolished in all that
vast territory. I rejoice in it with
all my heart. It is right & just. But
what is to be the order of God's dealings
with us now - the successive steps
by which we are to be led on - who
can tell? How unsafe it is to specu-
late. One thing I am sure of, that
true liberty - the union of freedom with
submission to authority - will never be
fully attained till the Kingdom of God
shall come. In everything else, there
will be disappointment, more or less.

A happy New Year to you fellow
man!

Yours ever faithfully

W. W. Andrews

Andrews, W.W.

No. 2. Boylston Place
Boston Mass

Feb. 24th 1863

My dear Porter

Can you find for
me Irving's Miss Mary dis-
course, dedicated to Coleridge?
It was once in some of the Libra-
ries, & you sent it to me at Wash-
ington. If you can get hold of
it, will send it to Wetherfield,
where I expect to return to mor-
row. Will be much obliged to you.

I have passed a pleasant winter -
have had good health - worked hard,
now I am well & see a little
fruit - This is the mustard seed
state of the Church. But where there
is a true seed, the tree comes in
due time.

What weary reading the
newspapers are this winter !
I have almost given them up,
& sunk down into a state of inig-
nition to whatever God may ap-
point for us; or rather, I have
but one great hope. That is,
if the Kingdom that cannot be
shaken.

I rec^d the catalogue, & thank
you for it. I hope you are well
- y^rs truly -

Your ever faithful friend

W. M. Andrews

P.S. Let the expense of sending
the book be mine.

✓
Andrews, W. W.

Wethersfield July 28th '64

My dear Mr. Gilman,

I returned from Boston at the end of last week, having been absent from home at the time when I should have returned the books to the Library. My expectation was to go down yesterday morning to Mr. Haven, but the visit of some friends prevented. The books are all packed (including one from my brother), but I do not know whether it will be worth while to send them till the opening term, as you may be going out of town. I will transmit them by Express at any time that may suit the convenience of the Library.

I am sorry to trespass upon your
rules - I kept the books, because
I was frequently looking into them
in my studies of the N. Peta -
ment; but I shall be very
sorry if the delay should have
occasioned you any inconve-
nience.

With our kindest regards to
Mr. G., I remain, my dear
Sir, Yours ever truly
W. W. Andrews

Andrews, W. W.



Wethersfield July 24th 65

My dear Mr Gilman,
I send
by Express the books you
so kindly permitted me
to take from the Library,
enclosing two dollars to repair
the binding of Malden's,
which was unfortunately
known from the title one
day. If it should cost more
to put it in good order, I
will thankfully refund
it. The books have been of
great service to me. I feel
much obliged to you for
your kindness.

I had hoped to visit New
Haven before this, but my
time has been much occupied.
It is possible that I may go
to England in August for
a few months, in which case
I shall not see you before winter.
Great events have happened
since we met; greater still
are in the womb of the
Future, & greatest of all
the coming Kingdom of
God's dear Son.

With our kindest regards
to Mrs. Gilman, I re-
main.
Yours very truly
W. W. Andrews

C
Andrews, W. W.

Wethersfield

Dec. 11th 1866

My Dear Mr Gilman,

I had
hoped to see you before this
time, but I have been so oc-
cupied since my return from
England as to be unable to
visit N. Haven.

With the exception of the
outward voyage, in which I suf-
fered severely from sea sickness,
I had a pleasant & prosperous
time. My journeyings were
confined to Great Britain &

Ireland, although I hoped
when I went away to go to the
Continent. I will not entre-
tune to say any thing in a let-
ter of what I saw, for it can
better be done in voice.

The enclosed card will
show you what I just now
have in hand, & I wish to
ask your good Offices to help
me in the work. I think I need
read a book from the College
Library by Edward on the
Form of Worship in the Church,
or on Liturgies; but the precise
title I cannot recall. If there is
such a book, & if you can
think of any others in the Li-
brary that would be helpful

to me, I would thank you
much to ask the Librarian
to send them to me by Ex-
press. I would come down to
N. Haven myself, took them
out, but I have no time

My family are all well,
& I have returned, I may say,
in high health

With our kindest regards
to Mrs Gilman, I remain,
my dear Sir,

Yours most sincerely
W. W. Andrews

^c
Andrews, W.W.

Wetherfield

Dec. 14th 1866

My Dear Mr Gilman,

I am glad that you are coming to Wetherfield to lecture, & I write you specially in Mr Andrews' name & my own to ask you to be our guest while you stay.

I hope your lecture will not be on Wednesday evening, as that is the evening in which my lectures are given in Hartford.

But at any rate we

will have the pleasure
of your company for the
night -

Any work treating of Lit-
urgies, historically, or doc-
trinally, will be useful
to me. I cannot, of course
so fully with the subject,
but I shall have occa-
sion to speak of Liturgies;
& I wish to point out the
real characteristics of
Worship as developed
(or corrupted) in the Greek,
Roman, & Protestant Com-

minions.

Please add any thing
which you think I value
on this subject, to the parcel
you send, so big!

Yours ever faithfully

W. W. Andrews

C
Andrews, W.W.

Wethersfield

Feb. 20th 67

My dear Mr Gilman,

I care-
fully left at your house my
slippers, which I wish thank
you to wrap up & send to
me by Express - the Mer-
chant Union Express.

I reached home safely
at six o'clock & found my
family in good health.

I finished my paper on
the Church the same night,
& yesterday I read it to the

Appreciation. The object
of it was to show that the
Church Universal, or Dis-
tinct from local churches,
was, in the beginning, a
visible & organized body.
I was moved to write it
by a Lecture of Dr Hunt
on Congregationalism, in
which he denied visibility
& organization to any but
the separate, local church-
es, & asserted that in the
Epistles to the Ephesians &
the Colossians, Paul, when

speaking of the Church had
in his mind only the unorgan-
ized mass of believers. This is
a most extraordinary error
for the language of these Epis-
ters speaks organization of
the Church Universal more
plainly than is ever done ^{as to} of
the local church. "From whom
(Christ) the whole Body fitly joined
together, & compact by that
which every joint supplieth
etc". What is this but organi-
zation?

It seems as hard for men

to believe plain words.
Every part of the Church has
taken up God's description of
it as the Law; I have substit-
uted some one thing & some
another for His perfect way.

Little Charlie was delighted
with Miss Bliss's present, & if
he was by me I am sure would
send his most respectful thanks.

Please present our kindest regards
to Mrs Gilman, whose hospi-
tality made my visit so pleasant

Yours ever truly

W. W. Andrews

Andrews, W.W.

Hartford Feb. 15th 89

My dear Mr Gilman,

I unexpectedly find myself at leisure on Sunday next, & I will take the liberty of coming to St. Haven & spending it under your hospitable roof - I shall come after dinner, & before tea - (D. C.).

With kind regards to Mrs G. I am in haste

Yours very truly

W. W. Andrews

ack^d Andrews, W. W.

Toronto Canada West
Nov. 3^d 1869

My dear Mr Gilman,

It was with great sorrow that I heard yesterday from Mr Andrews of the death of your beloved wife.

It took me by surprise, for although you told me you were anxious about her last summer, I did not know that she was in immediate danger. It had been much upon my heart to write to you & her, & especially to speak of Christ as the Healer; & now the rest is in His hands who will do better for her than we could have asked, & more kindly the survivor of the body as well as of the soul.

The sorrow must be great, my dear brother & I would not try to hide it from you - but the consolation is still greater. Pleasant was the home you had provided for her, & precious to her all the tokens of your love; but more peaceful still is the abode

of the blessed into which her Lord has received her, & His love will comfort her while she waits for the deliverance of the resurrection. It is by our confident assurance of the present blessedness of the departed, & our true expectation of their coming with Jesus in glory, when we shall be reunited to them in bonds more holy & blessed than we now know or imagine, that we are enabled to bear up under such bereavements, & come to give God thanks for releasing our dear ones from the bondage & miseries of this wretched world. We cannot exaggerate God's love to us, nor the blessings which He has prepared for us, nor the wisdom with which He guides us, & shapes our lot for us. He is grieved more than we are by the sorrows which befall us; & if He suffers them to come, or even with His own hand brings them upon us, He does it with His eye fixed upon the unspeakable glory for which they are to prepare us. If my heart ever faints, I fall back upon His love as shown to us in the Son, who takes to Himself the name of Husband, & who withholds from His Bride no joy or blessing forevermore. Think, my dear brother, of her who now sleeps in Him, as one of that holy company for whom such a destiny is prepared; & rejoice that she was counted worthy of such an honor. Look forward with exulting hope to the day when you shall see her again in all the beauty of the immortal & incorruptible body, & she shall have that place in her Lord's court for which the discipline of this earthly life had exactly prepared her. She has not lived in vain. God has been glorified in her in His appointed measure, & He has given her grace to minister His blessing unto many. For all this, let us be most thankful; & look upon it as a promise which shall have a most glorious fulfillment in the ages to come.

I well remember the wedding night, & the joy & many hearts over your nuptials. I thought, as I breathed my prayers for the bridegroom & the bride, of that Marriage of the Lamb of which the earthly union is the symbol, & which shall bring eternal

Madness to the wise creation. That this may
be hastened. The Lord looks to His Church. He
has this sorrow, too, as He sees His Bride for
the greater part under the power of death.
In that sorrow you can now sympathize
with Him. And it shall be a purifying
sorrow, weaning you from the shadows, & draw-
ing you to the imperishable substance - the new
creation. It is a great joy to be assured that
the day of the resurrection, & the marriage of the
Lamb, & the glory of the kingdom is now near
at hand; & to labor that it may come quickly.
We daily remember before the altar those who
have entered into their rest (& your dear wife
will be one of those who will often come into
my mind when we sing, "May they rest in
Thy peace, & awake to a joyful resurrection".

I expect to return home next week, & shall
be glad to hear any particulars of her sickness
whenever you feel able to write - May God
comfort you with abundant consolation, & care
for you & your dear children to the end.

So prays

Your faithful & affectionate friend

W. W. Andrews

Andrews, W. W.

Wethersfield

Dec. 17th (1869)

My Dear Mr Gilman,

I have delayed answering your note with its kind invitation to spend a Sunday with you, because I could not free myself from engagements. Nor am I now able to say positively when I can come. I might come down on the evening of Christmas, but College is not then in session, I believe; & on the whole I had better defer it till sometime in January.

I should like to get an opportunity to preach when there, say on the Papacy & the Infidel Antichrist, a subject of deepest interest in these days. Men are in danger of being taken in the mares of Antichristian doctrine, in re-

coming from the corruption of this humanity. But there may
be no opening for it. I once tried to call the at-
tention of the thoughtful men in N. Havard to the purposes
of God respecting the Church & the Nations, but with little
success. My convictions gain strength year by year, that the
epoch of the Last Days are swiftly coming upon us, & that
there is no hope for the lawlessness which is fast disfiguring
all the bands of life, except in the coming of Him who
has redeemed the humanity, & has pledged Himself to fill
the earth with His Father's glory. That this day of our re-
demption is now very near at hand, is the greatest comfort-
tion amidst the increasing confusion & perplexity of war
on every hand. God's purposes of mercy toward man are
larger than ours. He will not rest satisfied till He has given
us the glory of the resurrection, & united in one blessed society
all the faithful under Him who have overcome death for us,
For this the Church should wait with holy desire as they that wait
for the morning. It is a great joy to remember before the Al-
tar of God them that sleep in Jesus, as we with us in the
Communion of Saints, & as longing in their peaceful rest for
the one great hope of the whole Church & the weary creation
The noblest work of us that live is to give ourselves to
the satisfying of that holy longing - the longing also
of the living dead in the heavens, as well as of the
divided members of this Body

I will write you again, but I think
I may come about the 3^d Sunday in Janu-
ary.

Being to be kindly remembered
to your sister, I remain, my dear
Mr Gilman

Yours faithfully & affectionately
W. W. Andrews

Andrews, W.W.

W. Thompsonfield

Jan. 14th 1870

My dear Mr Culman,

It is very fortunate to be with you to-morrow (D.V.). I shall take the Express train at noon, which will bring me to your home between two & three - rather a late hour for dinner, but perhaps your wife would have the goodness to wait for me a little; or, I will be quite satisfied with a lunch.

As to preaching, if the way is opened without violence, I will preach "a good Gospel sermon" (as the proverb is) on some one of the many things which its inexhaustible fulness suggests. The one on Antichrist is lent, & may not be returned. But, whether I preach or not, I shall enjoy a quiet Sunday with you & your wife, to whom I beg to be kindly remembered, & remain, as ever,

Yours very faithfully
W.W. Andrews

2
Andrews, W. W.

Wethersfield

Jan. 21st 1870

My dear Mr Gilman,

I send you by
post "Quiet Hours", which I think
will interest you. I have looked for two
letters written to me from Holland
more than twenty years ago, which
helped greatly to comfort me in af-
fliction; but I have not as yet been
able to lay my hand on them. If I
find them, I will send them to you.

I have been almost sorry that I did
not preach on Sunday on a subject
I had partly chosen - The Marriage of
the Lamb - for it would have led
me to speak of our great hope - The
Resurrection. But the present work
of the Comforter is also the source of
consolation & joy. How striking that He

is called the old joy. There are two
great truths which are full of heavenly
comfort - the present peace & blessing
we have in Him through the indwelling
of His Spirit, & the future glory He will
bring to us at His coming. In both, the
dear departed share with us. Their peace
is indeed greater & more unalloyed; &
their hope for the coming blessedness more
earnest. They have more already than we
& their vision of what remains to be
brought by the Lord Himself is clearer &
brighter. "Blessed are the dead who
die in the Lord". They are blessed
now; they shall be more blessed in the
age to come, true with them; in what
bond of holy & joyful love, true with what
fulness of more than angelic activities, who
can tell? Meanwhile, though
we must sorrow, let it be a sorrow
irradiated by many gleams of light
coming from within the veil.

With kind regards to your sister,
& love & prayers for the children,

I remain, my dear Mr. Gilman,

Your very faithful friend

W. W. Andrews

W. W. Andrews

✓
Andrews, W. W.

Wethersfield

Jan. 24th 1870

My dear Mr Gilman,

I have found the letters I wished, & now send them to you to read. They were a great comfort to me in a like manner, & I trust they will be to you. There is a little that is personal in them, that they are not uninteresting to any drawing hearts. They bring out with great vividness the one hope of the Church - of them that keep as truly as I as that we have - the hope of that event which is to all the glories consummation of our life. The reviving of this hope in all its ancient strength & power is the sign that the resurrection is drawing near. A people continually praying God to hasten it, & valuing all ordinances of the Church & gifts of the Spirit as helps to prepare ^{for} it, bringing back to the 19th century the Spirit of the 1st. Mention is made, you will not have

of the Altar in connection with the sleeping
saints. We look upon them ^{as} one with us in
the Body of Christ, still waiting, though in holy
& blessed repose, for the glorious change of the
resurrection, which shall be to them their
true entrance upon the activities of the
Kingdom. We pray for them who are ab-
iding in the peace of God, that they may
continue to abide therein; asking for that
which we know to be agreeable to His will,
& which Jesus Himself, the great High
Priest, ever asks for of the Father in His
intercessions.

That you may find continual peace
in the assurance of the present blessed rest
of the dear departed, & joy in the hope of the
coming deliverance from the power of death,
is the prayer of

Yours most faithfully
W. W. Ford Lewis

P. S. The little note, which Mr. P. speaks
of as an "offering", is just the overflowing
of the heart of some member of his flock

C
Andrews, W.W.

Wethersfield

Feb. 4th, 70

My dear Mr Gilman,

You are quite at liberty to copy any parts of Mr Poirer's letter which interest you. I will remember how my own spirit was touched by his heavenly words, & I shall be very thankful if they are made helpful to you.

I wish I might be an Evangelist indeed to my brethren - a bearer of good tidings, & a opener of prison doors. I know that the message I bear has power to comfort & lift up, if I could only lodge it deep in the hearts of the burdened & the sorrowing. It comforts me to know that you have been helped in any degree by my words, & if it might please God, I should rejoice to be a guide into still higher regions of light & peace.

With my kindest remembrances

To your sister

Remain, my dear Mr Estlin

Yours faithfully & affectionately

W. P. Andrews

c
Andrews, W.W.

Wethersfield

May 16th 1894

My Dear Mr. Gilman,

I have some thought
of coming down to N. Haven on Thursday, to
attend the Theological Anniversary. If I
should, I shall be accompanied by a friend,
the Rev. Mr. Roberts of Ottawa Canada, to
whom I should like to show New Haven &
its College, & introduce him to some of my
friends. Would you be likely to have a spare
room for my friend Thursday night? I can
easily find a place amongst my many
acquaintances for myself, but there
are none from whom I would ask such
a favor for a friend sooner than yourself.

I presume you will have some friend
with you at that time, & very likely you may
be full. In that case you will probably
tell me so.

I hope that peace & heavenly consolation are more & more
stealing into your heart. The beauty of the Spring has struck
me very much this year, it is with an anticipation of the change
that awaits the bodies of the saints, & the whole weary & hardened
creation. The change from the coldness & death of winter to
the warmth & bloom of Spring, from silence to the voice of bird
in every grove, is only a faint shadow of the transformation
which awaits us when He shall come to make all things
new. Let us be glad for this blessed hope, treasure joyfully
for it, even amidst the ravages of death.

I hope your children are well, with kindest regards from
I to your mother. Remain, my dear Mr. Solomon,

Yours ever faithfully

W. W. Andrews

Andrews, W. W.
ack

DS N

Merietta Ohio
Feb. 11th 1877

My Dear Mr Gilman,

I return the
money you loaned me with thanks.
It was careless in me not to attend to the
cashing of the check at an earlier hour.

It was a great pleasure to see you
again after so long an interval, though
when I saw how overwhelmed you
were with cares & labor, I felt like a
thief & a robber of your time. I would
like to have talked with you on
the questions of Science & Religion
which are now occupying so deeply
the mind of thoughtful men; & to
have learned from your large observa-
tion how they look to day as compared
with a few years ago. For myself
I have never had the slightest
bear of scientific researches. It is
a perfectly legitimate thing to

upheld every realm of Nature, every
region of the Past; & I am perfectly
sure that nothing will ever be dis-
covered that can shake, or ought to shake,
a Christian's faith. The same God
who created the world, gave His
Son to be its Savior & Lord; & Creation
& Revelation, when rightly understood,
will tell, if not the same story, what
will have no note of discord. Indeed,
the exploration of the material Uni-
verse furnishes materials for the
clearer & larger understanding
of the Sacred Scriptures; as, on the
other hand, it is from Divine Reve-
lation alone that we learn why
the Universe was created, & find
adequate objects & motives for
that wonderful manifestation
of His power & wisdom. I am more
& more convinced that the

Incarnation is the great central truth
for Science as truly as for Religion - not
that men of Science are to be shackled
by any religious spiritism in their investi-
gations, but that the problems of Nature
will at last be seen to require for
their solution this incomprehensible
fact. It must be so, if, as St. Paul
says, "all things were made by Him,
for Him" - with reference to Him,
in foreknowledge of what He would after-
wards become & do within the sphere
of the creation.

As to the doctrine of Evolution, all
that I care to ask of its defenders is.
Does it conflict with the faith of
Christianity in regard to the miracu-
lous conception of the Son of God of
a human ~~mother~~ mother, & His true bodily
resurrection from the dead? If
not, Christianity is left intact.
If they should say, Yes, then I should

know that it was untrue, because the
fundamental facts of Creation & Res-
urrection have their own independent
& impregnable evidence, in a sphere which
science cannot reach.

You have a noble field before you,
& have been called to occupy it in the
full maturity of your powers. That the
blessing of Him who looks upon the world as
His own inheritance, upon Man as His
firstborn, may crown your labors with abund-
ant fruit to His honor as well as the ad-
vancement of Humanity, is my hearty wish
& prayer.

My own almost life-long convictions
as to the crisis of the world's history to which
we have come, grow stronger every year.
Men look upon it as an event to be feared
but rather as the joyful consummation of all
God's dealings from the beginning. The
Marriage of the Lamb - what can be
imagined more glorious! That your own
approaching marriage, my dear
friend, may be a true symbol & blessed
forerunner of the great reality, is the
burning desire of

Kind regards to
your mother &
sisters -

Yours faithfully & affectionately
W. W. Andrews

✓
Andrews, W. W.

805 Park Avenue, City

March 11th 1884

My dear Mr Gilman,

I found that Dr.

Heiner did not give ^{me} a note of introduction to the Superior of St. Salvage (whom I think he does not know) but only gave me his name, as one whom his beloved a friend mentioned as of high character & standing.

If you will kindly send me a note or card introducing ^{with} me, I wrote to him enclosing it, & asking him at what time I may call -

I was sorry not to find Mrs
Gilman at home last evening

Yesterday was an unlucky
day, for I could find nobody
at home -

I remain, Dear Mr Gilman,

Yours very truly

W. W. Andrews

✓
Andrews, W. W.

805 Park Av.

March 19th 1887

My Dear Mr Gilman,

If you think
it right to take one under
your wing to Mr Frothing-
ham's to right, I shall be
glad to go. I called on him
yesterday afternoon. But our
talk was of Theology, not
Archaeology.

Do just as you think
fitting. Charles will send
this note to you, & you can give
him a verbal answer.

If you will call on your way

I will go with you, but do
not strain a point to take
me.

Yours very truly

W. W. Andrews

✓
Andrews, W. W.

Wethersfield Conn.

April 15th '89

My Dear Mr Gilman,

Reached home on Monday the 4th inst. having been detained a week in Philadelphia by a hoarseness which hindered me there while preaching the second time on the Sunday after leaving Baltimore.

It is not altogether gone yet, but I am much better.

I enjoyed my visit to Baltimore greatly, & was much interested in the University which has taken shape & dimensions under your guidance. Your success in framing the course of study, (or rather, courses of studies), & in manning the different departments with able

teachers, has certainly been great. I could have wished for it a more decidedly Christian character, but that may not have been possible under all the conditions of the problem. It is a great infelicity of our institutions that they do not easily admit of a recognition of God & His Son; & I am afraid that from an unwholesome political fountain unwholesome influences will flow forth into our intellectual & social life. I am deeply convinced that any really pure & great civilization must rest on the Christian Religion; & one of the most serious proofs that we are needing

The end of the great social
political system of which Christi-
anity was the builder lies in the
increasing weakness of the
hold it upon the faith of the
intellectual, & the obedience
of the uneducated classes.

For myself, I am a Morn-
gong conservative, holding fast
to whatever is true & good in the
doctrines & institutions of the Past;
while resting on with a hope-
full eye to the future which
the Redeemer of Mankind
has in store for the weary & dream-
ing creation.

I have not yet found a copy
of the little pamphlet, Martin
Luther & Edward Irving, but I
hope to get hold of one to send you.
I beg Mrs Gilman to ac-

Left a copy of a Funeral Address delivered by me in Hartford in the winter. Present to her & your daughter my very kind regards, & accept for yourself & for them my thanks for your courteous attention.

I trust you will give to Charles any counsel you may think needful for him. I believe he thinks that the religious influences of his immediate associates have not been the most wholesome.

Remain, my dear Mr
Gelman,

Your faithful & affectionate friend

H. W. Andrews

c
Andrews, W. W.

Wethersfield Conn.

Nov. 21st 1847

My dear Mr Gilman,

My contributions to Theological literature are scanty enough, but such as they are, I take pleasure in sending copies to some of my old & dear friends.

The paper on Dr. Boston has reached you, no doubt.

I am thankful to say that it has called out some warm words of commendation from very high quarters.

The two I send to day explain
themselves. The "Confession
of Faith" has been helpful to
some as I have heard.

Charles writes us that he
is to dine with you on Thanks-
giving day. That you are
looking for Mr Gilman's
letters to be with you. I should
like right well to form one
of the party, or at least to
look in upon you for an
hour in the evening.

It is many years since
Mr Follies took me to
see Miss Sarah Woolsey, &
I have very pleasant recollec-
tions of her. Though I do not know

What I have met her since. I beg to be kindly re-
membered to her & to Mrs Gilman, by whom
I do not know that my acquaintance with the
family circle reached.

I see that even rich Baltimore does
not escape the shakings of our restless times;
& I fear that stronger institutions than Rail Roads
& Telegraphs are yet to feel the shocks of
the earthquake.

Thanking you & Mrs Gilman for your kind at-
tention to my boy. I remain, dear Mr Gilman,
Yours faithfully & affectionately
W. W. Andrews

Andrew W. W.

W. W. Andrews

To be saved

Wethersfield Conn.

Nov. 15th 1890

My Dear Mr Gilman,

I was sorry not to see more of you & your family during my recent short visit to Baltimore, more sorry, however, than surprised, knowing how great the burdens of your office are. I wonder you can find a quiet half-hour for a friend at any time.

It was a real pleasure to see you again safely returned from your long absence, & strong to take up the control of the great University to which your wit & energetic administration has already given to wide a reputation. I trust you have many years before you of vigorous activity in the cause of Christian Education.

When I express such wishes for my friends, it is always with the inward (if unuttered) prayer, that the one joyful Event of the Future, the Kingdom of our Lord, continues to be delayed.

I think we should all be glad to have our present activities interrupted by the Advent of One to whom the world owes so much already, & to whom it is to owe hereafter ages upon ages of blessing. The entrance of God's dear Son into humanity to make Himself one with us in every thing but sin (not shrinking even from its most painful consequences), was an event the fruits of which will overflow to man & the creation evermore.

It is just here that our Theology - doctrinal & practical - seems to me at fault. The unity of God & man, in the person of the God-man, is regarded by very many as a superficial & transitory unity. He took human nature so far as it was necessary, & long enough, to be made a sacrifice for sin; & there the reality & living power of the Incarnation practically end. Of the transformation of manhood, in His resurrection, into the noblest form of created being to be the eternal image & the bearer of the invisible Godhead, few I fear have any real conception. To me, the thought of this

Uprising Man evermore, & being the
ladder (to use Lord Bacon's word) by which
we ascend to God, & God descend to us, is
inexpressibly uplifting & cheering. It opens
a wide & interminable vista of human
bleedings wonderfully mingled with the
divine. This of course, carries along
with ^{it} the redemption of the earth, through
the removal of the curse which lay brought
upon it, & the recovery of the lost Paradise
transformed & glorified according to the
law of the second Adam & His Ransomed
Ones, the Church.

The right relation of the present or-
der of things (the Christian dispensa-
tion) to the promised Kingdom, seems
to me most important to keep in mind.
As the Jewish existed to prepare the
way for the first Advent of the prom-
ised Deliverer, so the Christian exists to
prepare for the second. It is in itself
incomplete, & must remain so, be-
cause of the presence of sin & death in
the world. There can be a mitigation,
but no removal, of these evils, till
He shall come who has overcome them both.

But I am running into Theologi-
cal lecture, instead of writing a genial
epistle to a dear friend. It is in a small
way an Apologia pro Vita Sua, an ex-
planation of a career which to many who
love me, has been a great disappoint-
ment. All I can say is that I believe
the coming of our Lord to be drawing
near, & that the coming of Malthus &
out of it deductions was a necessary pre-
paration. The thoughtful consideration
of the work of the last 60 years, has intensi-
fied the conviction which at first was ~~the~~
only a spiritual instinct, that God has re-
vived His Church in mercy, & is preparing
a company of born-again, to be followed
by an abundant & glorious harvest.

But enough of this strain, my dear
Mr Gilman. Should we meet again,
the tongue will do better service than the pen.

I was disappointed at not seeing Mrs
Gilman & your daughters when I called
at the Hotel on Wednesday afternoon.

Please give my kind regards to them.

On arriving at Philadelphia, I found
myself exceedingly weary, & deferred
for the present all public labors. I came
home on Saturday, & now am almost
as well as ever. With many thanks for your
kind attentions through many years, I remain
Yours faithfully & affectionately

C
Andrews, W. W.
Andrews

Wethersfield Conn.
Oct. 27th 1890

My dear Mr Gilman,

I have been
glad to see your safe return
announced in the newspapers.
I that you have taken up your
work again at the University.
It would be a great pleasure
to hear from your own lips some
account of your travels, which,
I believe, have been outside
of the beaten track. And I
may hope for it in some
very small measure, for I
am expecting to spend a few
days in Baltimore; not

enough to see much of you,
but so many as will give me
at least
a glimpse of my old friend,

The short visit which I pro-
pose to make (leaving home
to-morrow), was to have been
made several weeks ago, but
business & other hindrances have
prevented.

I now expect to reach Bal-
timore to-morrow evening
& to stop at Miss Freeman's, 218
West Madison St. where I
boasted the last time I was
in your city. I shall be an-
nounced in Saturday's pa-
pers to give a Lecture in

Bennet's Hall, 521 N. Howard
St., on Sunday afternoon at 3 o'clock;
The subject being The Bible
Christ, & the Church; my
object being to show how Christ
used the Old Testament, &
its Relations to Him; & the
Relations of the Church to both
the Old & the New.

It is a fruitful subject, &
I shall hope to throw some
light upon it.

If your duties permit, I
shall be very glad to have
you attend; & if you would kindly
mention the Lecture to any of
your associates who would
be likely to take an interest
in the subject, I shall be thankful

With the very kind regards
to Mrs Gilman, & your daughter.
As, I remain

Yours faithfully & affectionately
W. W. Andrews

C
Andrus, W.W.
173

W. W. Andrews

Wethersfield, Conn.

June 16th 1892

My Dear Mr Gilman, Though it has
been long on my mind, did my
heart to write you, that I might
not wholly lose my place in your
memory. The immediate occa-
sion of my writing is to ask you
where the truth lies between two
conflicting statements in the N.Y.
Tribune about a prize said to be
given to Charles at the recent Con-
necutment, for his book on the
Old English Manor.

One statement was that he
received the first prize - one hun-
dred dollars - & a Mr Blackman
the second for a treatise on some
legal statement. The other statement
was that Mr Blackman ^{rec'd the first,} & Prof Charles

M. (The rest a blank) the second,
of fifty dollars.

I do not think I should care e-
nough about the matter to trouble you,
but his mother would like to know the
exact truth, so that her congratulations
may be neither above nor below the
mark. If you will kindly send over a
postal with the word First or second
on it, you will much oblige me.
I talk more my good wife.

And now let me congratulate
you on the continued prosperity of Johns
Hopkins University, which, far sooner
than most institutions, has risen, very
much, I believe, through your wise
& faithful administration, ^{to a preeminent} amongst
the Universities of the land.

May you long be spared to enlarge
its usefulness, & extend its reputa-
tion.

As to myself (now in my 83^d

year). I hold on my way as well as the growing
infirmities of age will let me. I am reluctantly
withdrawn from the active labor of the Evan-
gelist minister - traveling, preaching, &c -
but have a good deal to do in directing the
labors ^{of others} in correspondence, & in my private
studies. Occasionally, I contribute some trifles
to the Press. I still keep a firm hold of
the old Christianity, in spite of the as-
saults of the Advanced Criticism; &
I still rejoice in the old & ever new hope
of the coming Christ, who is at once
the true King of the earth, & the Bride-
groom who is waiting with joyful
expectation for His Bride. I firmly believe
that there is a great Future in United
Methodism, because a Man is sitting
in the Throne of God - The Man who
laid hold of our nature in its sin,
washed away its taint, gave it the vic-
tory of the resurrection, & enthroned
it in the highest glory. I am thank-
ful for all that He has done, & I
look forward with exultant hope to
what He has promised yet to do.

But I believe with equal strength
of conviction that all the struggles of
Humanity to regenerate itself will be
utterly in vain, & that the true Deliverance
can come from only one source, God
revealed in His beloved Son.

Our dear friend Rev. Potter, has passed
away, leaving an honest name behind.
I was thankful to be well enough to at-
tend the funeral, & to be permitted to
be offered a prayer at the house. For the
circle of surviving children & kindred.

I am not sure whether you ever met
Mr Woodhouse of Hiberny, Eng. Mr Wood-
house has long been dead, & Mr W. is the
only survivor of the Apostolic Company
known, beyond all others, to lift
up the wattle banner of the Faith
in these last & perilous times - He is now
a very old man, & many are asking,
What next? I am not curious to know.
Satisfied with this that He who has
guided this Rev. with guide us to the
end.

With kindest regards to Mrs G.
& your daughters, I remain, Dear
Mr Woodman, Yours faithfully & affectionately
W. W. Andrew

C
Andrews, W. W.

Wethersfield Conn.
May 16th 1893

My dear Mr Gilman,

I am indebted to you for a postal calling my attention to a No. of the Athenaeum & more recently to a little leaflet containing several commendatory notices of Charles' book.

I thank you for them both. I would express my own gratification that his success as an author has so far outstripped all my expectations. The direction which his studies received at Johns Hopkins, has yielded much more fruit than I looked for. How long the

vein will bear working. I do not know; but I believe he does not think it exhausted yet. You probably know that he intends to go abroad again next month, & to spend some weeks in studying in the British Museum. A dear friend of mine, who lives near, has put his house at Charles' service, while he & his family are away.

I am afraid I shall not get to Baltimore again to see you & your family in your own home. For one who is fairly entered on his 4th year, my health is very comfortable, but I should be afraid to run the risks of a long journey - & yet it might be perfectly safe. I am must withdraw from active labor, & yet my official duties & my studies keep me

bag, & the time does not hang heavy
I am working in a peculiar way at some
Lectures on the Whisk - a theme which in-
terests me greatly, & which I look upon
as one of the grandest & most fruitful
in the whole range of Practical Theology.
And this leads me to make a con-
fession, that I have in my Library
two books which belong to you, &
which I borrowed at some time or
another before the memory of your
- the Lectures of St. Chrysostom, & Lectures
by Houshiar. I will either return
them, or, if you are willing to sell
them, will send you your price.

My own life flows on in the same
tranquil current as for so many
years. The faith & hope of my
youth, grow brighter, if possible,
with advancing years. I rejoice
to believe that the long-promised
& long-delayed coming of the Bride-
groom is very near - how near
I neither know, nor wish to know,
but it cannot be too near for a fool.

And the adorning of the bride
with the bridegroom's richest gifts
in preparation therefore, is so reason-
able & natural, to say, that it was ac-
cessible to believe it. Since that Boston
day in 1831, when on the village near
at my father's home, I first read from
Fraser's Magazine of the manifesta-
tion of the Spirit in England. From that
day, I have watched the unfoldings of
the movement which, like the Lord,
has been to most Christians "the
root-rot of a dry ground"; & I see in it
the one beacon light left, while on
all sides the storm is gathering -

I have written some trifling news-
paper articles on other topics, which I
beg to send you - I have read with
much interest some things from your
brother Edward's pen, which are very
good indeed.

The day of 1831 is growing sadly
nearer. Since Pres. Polk's death.
Bishop Doane has followed & all who
remain must be octogenarians & more.

I should be so glad to see you again -
Will you give my very kind regards
to your wife & daughters, & remain
Dear Mr. Gilman.

Yours faithfully & affectionately
W. H. Anderson

Letters From the People.

MR. ANDREWS'S REPLY.

To the Editor of The Times.

I willingly answer the questions you have put to me, for I have strong convictions in regard to the points at issue between us, which I am not ashamed publicly to declare.

But that I may be clearly understood, I wish first to explain what I mean by the "old Christianity," or that system of doctrine concerning Jesus Christ, which has been held, in substance, by the Christian church in all ages, and is embodied in the Nicene Creed, the most universally received of all the Confessions of Faith. I refuse to be bound by any hard sayings, whether of Augustine or Calvin or Jonathan Edwards, which are not in harmony with the grand outlines of the New Testament. The Doctors of the church have indulged in many private speculations which form no part of the Christian system, and for which I will not be held responsible.

The necessity for Christianity as a divine work of redemption lay in the two universal facts of sin and death, as affecting manhood. These are not fables or scarecrows invented or set up by the "orthodox," but awful realities interwoven with the present constitution of the soul. There is such a thing as human wickedness existing in the germ, if not in open manifestation, in every man. There is no language in the world that has not words expressing the fact of sin. Even Colonel Ingersoll cannot find terms strong enough to picture his fiery hatred of the Christian teachers who have made the world miserable by their wicked and cruel misrepresentations of God. They at least are sinners, if other men are not. All are agreed that there is in the world, even if infidels claim that the plague spot does not show itself in them.

And death stands over against sin as the fruit and manifestation in the body of the disease of the soul. Neither of them belongs to the normal and perfect condition of man. Unchecked, they would work utter ruin to humanity in both its parts, spiritual and bodily; and it is as a remedy for them, that Christianity has come into the world. In regard to its nature and effects upon mankind, let me now make my Confession of Faith.

I believe, then, that the Only and Eternally begotten Son of God was made man by being born of a human mother through the overshadowing of the Holy Ghost, and so became an integral member of our race, identifying Himself perfectly with us, and taking upon Himself all our curse and all our obligations:

I believe that by His death upon the cross He made "a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and not for the elect alone:

I believe that by this most precious sacrifice of His Son, God has blotted out all sin, in this sense that He no longer imputes unto men their trespasses, but opens wide the gate for the return to Him of all who are willing to enter in:

I believe that none are excluded from the Kingdom of God, who do not exclude themselves by refusing to believe in Him who has redeemed them, and to accept the blessings obtained for them by His death and resurrection:

I believe that there will be some thus self-excluded, for God has told us that outside the Holy City are "dogs, and sorcerers, and whoremongers, and murderers, and every one that loveth and maketh a lie:"

I believe that beyond the resurrection there will necessarily be a place for the wicked, as well as for the righteous; and as there will be a new earth, a Paradise Regained, for the faithful, so there will be a lake of fire for those who intelligently, and deliberately, and persistently refuse the mercies of God in His son Jesus Christ:

I do not believe that all who have never heard of Christ will perish; that ignorance of a fact of history, irrespective of moral and spiritual character, will, of itself, shut out from the kingdom of heaven; for I believe that all men have been redeemed by Christ, and are the objects of his mercy and grace; that they have the moral freedom which is essential to responsibility, and that they will be judged according to the light they have—from conscience, from the traditions of the past, from the works of God in creation, and from the workings of the omnipresent Spirit, and not according to the light they have not:

I do not believe that infants are lost, for the mercies of God embrace all mankind, and where there has been no possibility of the rejection of His grace, we may believe that there the blessings of His salvation will reach:

I believe that all will be saved who have any fitness for the kingdom of God, whether by historic faith or the disposition of faith—both being the fruits of the Divine Spirit working in them because of the atoning death of Christ:

But I also believe that the salvation of the heathen (of which I affirm only the possibility, knowing nothing of the number it will embrace) is a very different thing from that which comes to the Christian church. Those who believe in Him who died and rose again, and are baptized into His name, are thus brought into a relation to Him in which none others can stand; they become "members of His body, of His flesh, of His bones;" and their place in His kingdom will be immeasurably higher. He Himself said, "In My Father's house are many mansions. . . . I go to prepare a place for you." There will be many gradations of honor and blessedness in the universe of God, but the highest rank will belong to those who have been, in this life, the closest followers of Christ, and have received and put to faithful use the largest measure of His gifts:

I do not believe that remorse is the only punishment of the wicked, though, doubtless, it will be the chief ingredient in their cup of suffering, because the Scriptures always represent God as expressing, in the sentence He pronounces on them, His own abhorrence of sin. Even in human society, criminals are not left to the mere workings of remorse, but punishments and prisons are provided for evil doers:

Nor do I believe that for those who have plainly and decisively rejected the redemption which comes through Jesus Christ, or in whom is the spirit of rejection, there will be any other opportunity of repentance. The Bible says nothing of any other. There is not a hint in all its pages, that after the last judgment (nor even between death and the judgment), any will be delivered from that punishment which, under so many forms of expression, is called eternal:

Finally, I believe that Christianity, so far from being a stern and repulsive system, is the most wonderful manifestation conceivable of the love and mercy of God towards man. The birth into humanity of His Eternal Son to make common cause with us in our ruin, and through temptation, trial, suffering and death, to procure forgiveness for us, and by his resurrection to open to us a new and endless career of honor and blessing as joint heirs with Himself, transcends immeasurably all that has been recorded of man's sacrifices for his fellow-man, and all that could have been imagined of God's stoop of pity to His creatures of mankind. It is, and must ever remain, an unfathomable mystery of love. It reveals, as nothing else does, the fatherhood of God, and the brotherly compassion of His Son; and discloses a way of deliverance from every evil which oppresses man, the least painful and burdensome that is possible to our sinful and death-stricken race.

It must not be forgotten that Christianity is not responsible for the moral ruin and the physical suffering of mankind. The Son of God did not bring them with Him, but came to put them away; and to lay the foundation for a new order of things, in which "there shall be no more curse." The rejection of Christianity will not rid the world of its wickedness, nor the grave of its terrors. The disease will remain, though the help of the physician be refused. It does not matter (as to this) how we account for the awful ruin, whether by the theory of Evolution or by the scriptural account of the creation and fall of man. The fact stands unshaken in either case, that when the Son of God was born into the world it was full of all forms of wickedness, and under the law of sickness and death. Nor would any thing be gained for mankind if it could be proved that Christianity was a myth; that nothing but an ordinary birth took place at Bethlehem, and an ordinary death on Calvary, and that the dead body of Jesus of Nazareth saw corruption in the grave.

I would say to Colonel Ingersoll, "Be it as you would have it, that there is no righteous and merciful God who created and rules the world; no Redeemer who came into the ruin to stand by our side; no life beyond the grave; nothing but darkness above us and around us, and before us, what help do you propose to give to your unfortunate fellow-creatures? What substitute have you for the old Christianity which has given hope and strength and consolation to innumerable saints and martyrs, shed heavenly light around the beds of the sick and the dying, and made the trials of this life seem light as air to many a poor sufferer? How do you propose to

deal with these awful problems of sin and death? What do you gain for yourself, or for others, by destroying faith in God, and robbing men of all present communion with Him and all hope of a blessed existence hereafter?"

I know that there are deep and unfathomable mysteries involved in the history of man. The existence of evil in the creation is one of them, and perhaps the most unfathomable of them all. Christianity does not propose so much to solve the mystery as to provide a remedy for the ruin. Sin is here by no creative act of God, but through the wilful abuse of that moral freedom without which there can be no responsibility in angels or men. And if it has come into the creation, punishment must follow. Expulsion from the garden under the sentence of death was the righteous penalty for disobedience. But Christianity lays hold of man to restore him; to bring him back to a more glorious paradise than he lost, and to lift him into a nobler rank than belonged to him by the law of his first creation.

And from this destiny of unimaginable honor and blessedness nothing can keep back any man, but his refusal to receive it. Christ died for mankind, and not one member of the race shall fail of His salvation in whom is found the spirit of obedience. If through the fault of the Church, multitudes have not heard the wonderful story of Redemption, we may not, therefore, exclude them utterly from the grace and mercy of God, which will find a way for itself over all outward obstacles, though in narrower channels, and with a smaller flow of the waters of life. Nothing can turn back the love of Christ, but the barring and bolting of the heart against it. That any should be found to reject it, and with scorn and contumely, is one of the darkest mysteries of human life, and the crowning proof of the reality of man's apostasy from God.

W. W. ANDREWS.

Wethersfield, August 15, 1887.

THE OLD CHRISTIANITY.

The TIMES on Friday last published a communication from the Rev. W. W. ANDREWS, of Wethersfield, on the "Old Christianity," and also, at his request, the paper of Dr. WARD touching the same subject, which he published in the Independent several weeks since. In publishing these articles the TIMES submitted four questions to Mr. Andrews, not for the purpose of introducing a discussion with him, but for information, having confidence in his scholarship, ability, and honest frankness in the expression of religious opinions. The Andover discussion on probation after death, and the general public interest taken in that discussion, as well as in the sentiments of the late Mr. Beecher and other distinguished clergymen on liberal religion, led us to propose these questions to Mr. Andrews:

Is it true that the heathen who never heard of Christ go to a place of misery for the reason that they never accepted him?

Is it true that all who die in infancy will go to a place of misery?

Is it true that there is any hell or torment in the future except the remorse of the soul for evil deeds committed on earth?—and that just punishment in the future will be precisely in proportion to the sins committed and no more?

Do you not believe that when a person dies he or she enters the next world as the same person who departed from this, with the same identity, except that the corrupt and perishable part is dropped and the spiritual alone taken, and that in these new and changed relations there is a chance for the spirit to progress to a happier state of spiritual existence?

Mr. Andrews has kindly and frankly answered these questions, and stated succinctly his profession of faith—he belonging to the Catholic Apostolic Church, of which the Rev. Edward Irving, of London, was a leader. We publish his reply, merely remarking that his faith is not in accord with the iron line of the old orthodox Calvinistic leaders; but it goes so far as to embrace the doctrine that there will be different grades of happiness and honor among the saved and blessed; but he does not accept the idea that all spirits when relieved of the corruptible body will progress in the future life. Our readers will peruse the reply of Mr. Andrews with interest.

To the Editor of The Times.

I am sure that with your love of fair play, you will do your "orthodox" readers the justice of publishing [on the second page] the reply of Dr. Ward, of the Independent, to Mr. John Codman, who had given his endorsement to Colonel Ingersoll's outrageous misrepresentations of the old New England training, which I cut from the New York Evening Post of July 18.

It is no matter what the beauty of a man's rhetoric may be; a lie is none the less a lie for being dressed up in a captivating garb. Colonel Ingersoll's descriptions of the household life of the New England clergy of the last generation, are a monstrous and wicked exaggeration. I am the son of a Connecticut Congregationalist minister who was a contemporary of Dr. Lyman Beecher; the oldest of six boys who were brought up on the Westminster Catechism, and received the training common in the first three or four decades of this century. And I can testify that our home was no "prison-house," even if we did begin the Sabbath on Saturday evening at sunset, and keep it somewhat more rigidly than is common now, till we could see three stars Sunday evening, to make sure that the sun had gone below the horizon, when my mother would take up her knitting, and the children engage in innocent recreations.

The real truth is that there was a great deal of pure and hearty enjoyment in those old ministers' parishes, and that our fathers and mothers were more cheerful than is the rule to-day. I firmly believe that there was more true domestic happiness then than now, more free play of the affections, and a more healthful enjoyment of life. Within the somewhat narrow banks which the theology of that day set up, the stream flowed with a deeper, clearer, brighter current. The ministers whom I remember in my boyhood, were more genial, more given to wit and humor, than those of to-day. Many of them were visitors at my father's house, and I seem even now to hear their peals of laughter when they were together unbending themselves after the toil of their sermon-writing, and their parish work. Faith in the tremendous realities which encompass our earthly life did not unfit them for the keen enjoyment of the blessings given by His hand who marks out in infinite wisdom the destinies of His creatures. Their fear of God did not dry up the fountain of human affection.

I have read lately, in some English journal, a lamentation over the decay of the old joyous family life of England. I believe the same is true of this country, and in a much larger degree. How much of it is owing to the increase of the agnostic spirit which cuts itself off from the hopes and consolations which flow from communion with the living God, and how much to the ever-growing complications of modern civilization with its inevitable burdens and disappointments, I will not undertake to say; but the fact remains that the old joyousness of society is giving place to a restless, perplexed, discontented spirit, none the less real because men seek to escape from it in their reckless passion for amusement.

I am not concerned to defend all the features of the old New England theology and training, many of which were undoubtedly narrow and provincial; but I am willing to compare the results with those of Colonel Ingersoll's anti-Christian principles and methods, though these are only just beginning to bear their fruits. I have traced the history of ministers' families in a good many instances, particularly in Litchfield county, and have found that, as a rule, their children have proved themselves good and useful, and in many cases eminent members of society. The late President Day and Mr. Thomas Day, long Secretary of State, were sons of a minister in the parish where Dr. Bushnell's childhood and youth were spent. John Cotton Smith, member of Congress, Judge of our Supreme Court, Governor of Connecticut, and president, for many years, of the American Bible Society, and the American Board of Foreign Missions, was the son of the Congregational minister of Sharon. The Boardmans and Taylors, of New Milford, families of the highest respectability, were descended from the early pastors of that town. And, to come nearer home, what influences for blessing have flowed from the family training of the late Dr. Porter, of Farmington, as eminently seen in my friend and classmate, till lately president of Yale College, and in his accomplished sister, the founder and inspiring head of one of the best schools in our country.

For myself, I am thankful that I was reared by parents who believed in God, and in His Son Jesus Christ, and who honored Christian institutions according to the measure of their knowledge; and not in such an atmosphere of unbelief and spiritual darkness and hopelessness as encompasses Colonel Ingersoll. My father's sons have never abandoned the faith in which they were trained; and if they have been able to render some service to our country in the pulpit, at the bar, in medicine, as presidents and professors in our colleges, and in Biblical studies, the Christian training which they received, even if at some points unduly rigid, must have the chief credit.

The men who are speaking contemptuously of "Orthodoxy," that is, of the old Christianity which has come down to us through the ages, and which has been the root and ground of the noblest civilization which the world has ever seen, little know what they are doing. One European country exhibited for a little time the spectacle of a nation without Faith, and no one who had read of the horrible atrocities and disgusting abominations of that short-lived Pandemonium, would wish to see them re-enacted in any land, and above all not in our own. But re-enacted they will be, if Christianity, by which I mean the doctrine of Christ as the Redeemer of mankind by His incarnation, death, and resurrection, shall lose its hold of the conscience and affections of the masses of the people.

W. W. ANDREWS.

Wethersfield, August 9, 1887.

Sara Bernhardt is said to have shocked her dear Paris by emphatically declaring, "I cannot play any more in Paris. You Parisians are too poor. I like butter on my bread. So I will have to return to America." Her pet tiger, which she is pleased to call an Algerian black cat, has been fined 100 francs for disturbing neighboring families.

x families

// **LETTERS FROM THE PEOPLE.** //

HEREDITY AND ENVIRONMENT.

To the Editor of The Times:

In replying a few days ago to Rabbi Schindler, who had asserted that God shows no preference to one nation or one race over another, I referred to the history of the Jewish people, who, for eighteen centuries, have been suffering from a succession of calamities without parallel in the history of nations, and showed that these had been plainly foretold by their Messiah many years before the destruction of their city and temple. The facts are undoubted, and if they are not consistent with the justice of God, we must, however reluctantly, give up His justice, and reconcile ourselves as best we can to the rule of an unrighteous being whose power no creature can resist.

Your correspondent, E. C. B., in yesterday's "Times," does not deny the facts nor charge God with injustice, but contents himself with striking a blow at all moral responsibility on the part both of nations and individuals. He says, "There are two factors, heredity and environment, which control every organic being. It is clear that we have no choice as to heredity; during a period of childhood we have no choice as to environment; and at any subsequent period the power to choose must be derived from heredity and previous environment. Thus" (this is the tremendous conclusion) "it seems that all we ever do and are is the result of influences over which we have no control."

There is, therefore, no such thing as guilt, or wrong-doing; and all the words in all the languages of the world which express the idea of sin, must have been foisted into them by some slanderer of the race. All the institutions and laws of nations which provide punishments for crimes and offenses, depriving men of liberty by shutting them up in prison, and of life by the hangman's rope, or the sword of the executioner, are unjust not to be blamed for anything he does, (or would be if there were any such thing as injustice) because man can do nothing worthy of punishment. He is because he could not do otherwise. Heredity and environment have settled that for him. He could not choose from what parents he should be born, nor into what surroundings he should be introduced at his birth; and as these determine what kind of a man he is to be, he is not morally responsible for any acts—the most monstrous—that he may afterwards perform.

It would seem, then, that all laws forbidding what has been commonly counted wrong, should be abolished, that prisons should be razed to the ground, that lawyers and judges and all officers of justice should be turned adrift, and that men should be left to do whatever they like, for they can do nothing contrary to the laws of heredity and environment. For there is no such thing as moral freedom—a self-determining will. Man does as he must, and there is no help for what he does; he could not do otherwise; and so he is the proper subject of neither praise nor blame.

I may say in passing, that it is curious to see how "the whirligig of time brings its revenges." The doctrines of inherited depravity and of absolute, unconditional predestination once excited

the indignation of unbelievers as wholly inconsistent with the justice of God. But now, under the softer names of heredity and environment, these scarecrows of the old Calvinism have found a welcome in the schools of philosophy and in the assemblies of free thinkers.

Your correspondent denies that "the evil consequences of an unfavorable heredity or unfavorable environment can be averted;" which would seem to put an impassable barrier in the way of all true progress. For if they cannot be averted, why try to remove them? But if they can be removed, this surely does not show that they never existed. If a man is born with a squint eye, which a surgical operation afterwards sets right; or, if cradled in a pig-stye, he contracts disease which a skillful physician cures, it would not do to say that the squint eye and the disease had nothing evil in them.

If it be true "that all that we ever do, and are, is the result of influences over which we have no control," there is in man no more power of doing right or wrong than in animals. The negro who, a few weeks ago in Texas, tore a child limb from limb, no more did wrong than a tiger, and no more deserved the fiendish treatment which he received, at the hands of an infuriated mob. And this, again, is not to be blamed for its ferocity in torturing the miserable wretch with every refinement of cruelty, for it was the necessary consequence of "heredity and environment."

The doctrines of your correspondent carried out into practice would make society as simple an affair as the movements of a herd of wild beasts. Restraints upon actions of every kind would be at an end. The law would not say, "If thou shalt do this, thou shalt be punished;" and the church (if there was a church) could not call on men to report of sin, for there would be no sin to report of. It would be the chaos described in the book of Judges (and worse), when "there was no king in Israel; but every man did that which was right in his own eyes."

I remember to have read in Boston, many years ago, a book written by one of its advanced thinkers, with the title, "Whatever is, is Right;" in which it was boldly taught that there were no moral distinctions, but that Judas Iscariot and St. John, Voltaire and Fenelon, were on the same moral and spiritual level. I see no difference in principle between this and the teachings of your correspondent. Both seem equally subversive of the foundations of morality, to say nothing of religion.

He closes his defense of the rabbi by insisting that the Christian Scientist may be right in "claiming that all evil is a delusion." If I understand their doctrine, it is that there is really no evil in the world; that all appearances to the contrary are nothing but shams; and that, if we could but believe it, there is no such thing as pain or sin, or sickness or death, in any disagreeable sense; but that everything is as it should be.

Christian Science does not profess to make things better by alleviating pain and healing disease; it denies that there is any pain to be alleviated, or any sickness to be cured. The world has been frightfully mistaken through the ages, and has tormented itself most unnecessarily with fears of evils to come, and imaginations of evils already come. There is nothing in it all to trouble one. There is no sin to awaken indignation, and no suffering calling for sympathy. The world moved on smoothly without a hitch, or would if we only thought so.

There is indeed a great truth of which this doctrine of Christian Science is a poor counterfeit, viz.: that the world is moving on toward a glorious consummation as the fruit of a redemptive work, in which ~~and~~ is not denied, but wrestled with, and overcome by the champion of humanity, who admits the reality of sin, but atones for it by His death, and the reality of death but triumphs over it in His resurrection, and thus opens a new and most blessed career to the race with which He made Himself one.

W. W. A.

Wethersfield, April 11, 1893.

c
Andrew, W. W.

Hartford May 9/93
DAILY TIMES: TUESD

LETTERS FROM THE PEOPLE.

HEREDITY AND ENVIRONMENT, AGAIN.

To the Editor of The Times:

The vital importance of the question whether there is such a thing as *moral responsibility* leads me to ask liberty to say a few words in reply to your correspondent E. C. B. in Monday's TIMES. I believe that the principles which he advocates are subversive of the order and purity of human society, and that if they should prevail, they would convert it into a den of all uncleanness, and a battlefield for beasts of prey.

For what are his principles? Let me state them again in his own language:

First, "That all we ever do and are, is the result of influences over which we have no control."

Second, "That the evil consequences of an unfavorable heredity, or an unfavorable environment, cannot be averted."

Third, "That if the doctrine of free moral agency denies that we do as we must, that doctrine seems completely barred out."

Fourth, "That there is no such thing as positive evil."

The inevitable conclusion from these principles, is that the causes of all our actions are to be found in our *heredity and environment*; that is, in what we received from our parents at our birth, and in our surroundings, not only in infancy and childhood, but in all the rest of our life. It follows, therefore, that we cannot be to blame for anything we do, for we could not help it, it being "the result of influences over which we had no control." There is, then, no difference between right and wrong; these words have no meaning; and the faculty commonly called conscience, has no real existence. We may do what we like—what our appetites and passions incite us to do—without being guilty of wrongdoing. This takes from man his noblest prerogative of moral freedom, and degrades him to a level with the beasts who cannot do otherwise than follow their instincts, whether it be the poisonous serpent, or the malignant hyena.

But the universal feeling of mankind (saving some speculative philosophers) has condemned doctrines so at war with the welfare of society. No nation has ever existed in which there have not been punishments for crimes and therein a recognition of guilt on the part of those who committed them. The verdict of the world has been that they *ought not to* have done them, and that their punishment was *deserved*.

I read the following in Tuesday's TIMES in an editorial on the Jews: "If a Jew, Christian, Mohammedan or Agnostic commits a crime, or makes himself offensive to decent people, he should take the consequences of the law." That is, be punished. The TIMES thus adds its testimony to the voice of mankind as to the reality of *crime* and the rightfulness of punishment. But crime is impossible where there is *no* freedom of will, *no* power to abstain from committing it.

Your correspondent says of the recent temperance movement in Hartford, that "there has been thrown around the drinking men of Hartford a new environment, and many of them signed the pledge. It is clear that they did not control the environment, but the environment controlled them." But not all who came within the environment were controlled by it and made sober men. There were hundreds who listened to Murphy, and yet did not sign the pledge. The environment did not control them, and what made the difference? Did not some choose to sign it, by an act of will; and others choose not to sign it, also by an act of will? Was not the reason to be found partly in the men themselves, and not altogether in the environment? If the environment necessarily and always controls, the criminal could say: "Blame not me, but blame my environment. If I killed my wife in a fit of jealousy, the fault was not in me but in the nature I was born with, and in society which made for me such a bad environment."

There is something in heredity, and something in environment; but there is something also in the freedom of the will co-existing with reason, which are the noblest attributes of humanity, without which man would be only the highest of the animals.

Society (including therein both Church and State) is bound to make every man's environment as wholesome and influential for good as possible; but no environment absolutely and necessarily controls. Men may, and do, trample on the strongest influences of parents, teachers, laws and religion; and they do it in the exercise of that freedom which is the birth-right of humanity. As Coleridge, the great Christian philosopher of this century, has said, "The man makes the motive, and not the motive the man. What is a motive to one man, is no motive at all to another." Many with the best environments have been drunkards, thieves, libertines; while others with the same heredity and environment, have grown into the noblest forms of manhood.

Moral freedom and responsibility lie at the foundation of well-ordered society, and if they be destroyed, nothing can be looked for but the lawless severing of the most sacred ties, and the defiling of all the relationships of life.

As this discussion began with a reference to God's dealing with the Jews, I close my last word on the subject with the pathetic utterance of their King as he looked upon their doomed city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *would not*! Behold, your house is left unto you desolate."

Wethersfield, May 4, 1893.

W. W. A.