

o'clock, P. M. Evening Prayer was read by the REV. J. WARD SIMMONS, Deacon, Assistant Minister of the Chapel, the Absolution being pronounced by the BISHOP. The following

ADDRESS

was then delivered by the REV. JAMES W. MILES.

All benevolent institutions are founded upon a profound principle in the moral constitution of man. The operation of the affections, and, indeed, of the whole class of moral emotions, implies, and necessarily springs from, the relations of man towards other beings similarly endowed; that is, towards a Creator as a Sovereign and Father, and towards fellow-creatures as bound to each other by the laws of the social condition. Man could not, and, consequently, was never designed to exist as a solitary and isolated being. The primary and sacred relations of the family condition, soon necessarily widen into the larger, and no less indispensable, relations of the social and political state. And hence the virtue and well-being of the individual, is no less essential to the purity and order and happiness of the community, than it is to the family, which is the primary and fundamental element of the social and political condition. We find, moreover, that, in complete harmony with the propositions just laid down, the Creator has endowed man with expansive social affections, which do not find their complete exercise within the original family circle alone, but which are capable, and even feel the need, of embracing objects of sympathy in the sphere of a far larger community. So little was man intended to be a merely selfish creature, that even while under the most impulsive of a corrupted nature, he is tempted to yield to the most selfish considerations, yet the social constitution of his nature compels him, for his very selfish purposes, to have regard to the well-being of the fellow-creatures with whom he stands in relations which can neither be avoided nor utterly disregarded. Among the duties which his social constitution and relations involve, is that of Charity, which we understand to comprehend the whole of that part of his conduct towards his fellow-men, which can not be strictly enforced by legal enactment. It is not a charitable act, although it may involve a charitable feeling, that in speaking of another we abstain from slander and defamation; for this is a case in which a violation of our duty gives to the aggrieved party a remedy by the positive laws of the land: but these laws do not compel us in controversy, for example, to be courteous and logically fair towards the person and arguments of an opponent, and hence this is required of us by the duty of Charity; and as moreover, it is not only required by the law of Love, but is also manifestly just, there are, certainly, acts of Charity whose moral obligation is strengthened by the principle of justice. There are, doubtless, charitable acts in which the element of justice is not so immediately involved, (as in the relief of certain cases of personal want which we can easily imagine;) but if we can succeed in showing that the benevolent object, whose presentation to your sympathies has been committed to us on this occasion, is one of those Charities, whose claims are eminently enforced by high considerations of justice; we

shall have done, not all that we could have wished, or that many others we believe could have done immeasurably better, but, at least, all that lay within the scope of our humble abilities, to commend to your reason no less than to your hearts, the sacred cause of the homeless and destitute.

The relations which arise from the social and political nature of man, not only impose upon the individual duties to the community, but of necessity also involve reciprocal obligations of the community to its individual members. Some of these obligations are, of course, discharged by the community in its political or corporate capacity, as the protection of life, property, &c.; others can only be fulfilled by voluntary benevolence. Some of these, again, having reference to the benefit of classes of individuals, or of individuals as having a claim to the charity of the community, can not be fulfilled by isolated acts of personal charity, but naturally give rise to combined action which, leads to the formation of charitable institutions. Rejecting as we do most energetically the low conception that the objects and duties of the State and Government are limited merely to the conservation of body and goods, we shall not detain you by any digression, which yet might not be entirely irrelevant, with regard to the moral duties of these powers; but we simply take our stand upon the strong, the undeniable, and the self-evident, proposition, that the morality, the well-being, and the stability of the community are intimately involved in the corresponding condition of its members. If, therefore, there are cases of want, physical and moral, or of social neglect and degradation, which are neither provided for by the State, nor whose relief is legally imposed upon the citizens, it must remain for voluntary action to reach forth the hand of benevolence and sympathy, in behalf of those whose protection and elevation in the social sphere must influence the morality, the order, and the well-being, of the community in whose bosom they are found. Whatever may be the degree of individual fault in the case of those who need the charity of a community; yet, where permanent classes of such needy objects exist, it is morally certain that their unhappy position is also in a certain degree owing to the neglect and vices of society, and hence they have a strong claim, even of justice, upon those charitable efforts which can alone ameliorate their condition. Society can not justify an apathy towards the condition of such classes, by saying that the responsibility of vice is personal, and that the law is there to protect the community and to coerce or punish the offender; for if the state of society itself be such as to produce a tendency to the formation of such classes in its midst, it can not with justice call upon them to reform, until it has, at least, done something for elevating them to a position where reform may become possible and permanent. In proportion to the moral tone and physical comfort of all classes of society, will be the silent efficiency and at the same time the wholesome leniency of law; and hence, a regard to its best interests should prompt the community to every charitable effort on behalf of the degraded and wretched. Surely then, the cause of those who without vice and crime are yet thrown by circumstances of misfortune upon the fostering benevolence of the community, should come with a still stronger appeal; for from these,

if neglected, unaided, and uncared for, too often does vice recruit its squalid ranks; and the charity which might have timely saved, is perhaps awakened only to weep over irremediable ruin, or to shelter the wreck which a more timely benevolence might have preserved for usefulness to society. Is it difficult to conceive of such cases? Is it possible to estimate the terrible struggles, the mighty temptations, the overwhelming cloud confusing intellect and even conscience, the despairing expedients, with which grinding poverty has crushed and ruined God's creatures, unable to find an asylum or a livelihood upon God's own earth? We care not to attempt an adjustment of the blame which is to be apportioned to the individual wretch, and to society which might have extended sympathy and aid. If the former suffers the dreadful retribution of extravagance, or wilfulness, or pride, or vice; the latter will not stand excused in the eye of that Providence which has appointed man to aid his fellow man, for its criminal apathy towards the well-being of its needy members. But we will not speak of misery from vice and crime; we will speak simply of misfortune and unavoidable woe. We will not speak of faults and blame, we will address ourselves to actual suffering and the generous dictates of charity. We will ask you to consider that there are peculiar cases of need, which can not be adequately reached except by some such Institution as that which is now commended to your sympathy and aid; and if it be the only, or the most efficient means of relief, it has a certain claim of justice to your support. It would be superfluous to dwell upon the vital importance of the influence of the family upon the formation of character, and hence upon the whole social and political state; but what is to be done on behalf of those who have no home around which cluster the most sacred ties, and the most powerful associations? The orphan girl, unfitted to contend with the rude blasts of the world, and a dependent pensioner upon alien charity, which struggling itself with poverty and want, almost grudges her existence, or crushes the genial elements of her nature, and stamps upon her youthful features the unnatural mark of premature age and gravity and sternness? The lonely widow, struggling with a deep necessity which, vampire like, drains out the life by the very toil to which it compels for precarious subsistence? What is to be done on behalf of those exposed to even deeper woes? Such there are. The mother with, perchance, a youthful daughter, who has been accustomed to comfort, at least to sufficiency, to respectability, is suddenly left in straightened circumstances by the loss of the father, whose means had been declining by reiterated misfortunes. Alone in the world, save with the tender flower of her love, commence the widow's struggles to maintain a position to which she feels herself entitled, and which with the justifiable pride of affection, she chiefly strives to maintain for her daughter's sake. Gradually are her slender resources exhausted. Perhaps she, too, is unfortunate in certain attempts, not to keep up appearances merely, but to make her bread. Her feeble hand can not by the last bitter means left her,—the relentless and murderous tyranny of the needle,—maintain her in even the humble respectability to which she has become resigned. The very family articles, clung-to to the last, as consecrated by a thousand reminiscences of

home, of dear old times, melt one by one from her hands. Their mute, unconscious sacredness is profaned by the mercenary touch of barter, and the act is only sanctified to her bleeding heart by the necessities of her living child. She can no longer conceal it from herself, that they must sink ever lower and lower in the social scale; they must be numbered among those with whom no sympathy can exist; the respectable street has been gradually changed for the obscure quarter and the humble alley,—the comfortable dwelling for the lowly tenement,—the abundant table for the scarce sufficient meal; while the product of their labor is often lightly worn by those, who dream not in their comfort, that they are clothed with glistly habiliments whose every stitch is a precious ray from fading eyes,—a bitter tear,—a heart-breaking sigh,—a mark of weary and life wearing vigils,—a contribution of death from the attenuated frame, the sinking constitution, the wrung-out vitality of fellow-creatures, of God's creatures—of lonely, feeble, friendless women. They must even in their honest and weariless toil, learn to accept alms with gratitude, while they are no beggars, and perhaps to hear homilies on pride, while they are sunk into the deepest humiliation which the delicate, sensitive, and high-toned spirit can well be called to endure. Other things, too, have been at work, preparing further suffering. The daughter has bloomed to the verge of womanhood, and she is endowed with the fatal gift of beauty, not unmarked by evil eyes. Sickness—bitterer want—neglect or absence of necessary nursing, waste the mother slowly; while God alone knows the terrible struggles, the convulsive trembling upon that precipice of guilt to which such want has urged her, with which the daughter is shaken, as her mother's comfort and relief weigh in dreadful balance in her soul against a means of aid, which society often tolerates even when the selfish guilt can plead no sacrifice to a mother's relief; a means which, even if dragged from its promised obscurity, can scarce further degrade her in the social rank to which society has already thrust her for her poverty, and a means whose real character and woful end are disguised to her weak, distracted heart, by the artful sophistry, perhaps, even, by the false and hollow promises of the blighting tempter. But at length disease and want strike the widow to the grave, while the helpless, unprovided for condition of her lonely child, pierces her heart with pangs which swallow up the feeble agonies of death. The orphan—but who can tell the lowering storms of temptation, struggle, suffering, despair, which gather around her, isolated and friendless, without a protector, without a guide, without an asylum? Noble benevolence that provides a home for these! A home where the generosity of the protection and refuge is only equalled by the delicacy of the mode in which they are afforded, and which can only be fully appreciated by the gratitude of the recipients. A home where, also, the blighted and lonely can still find sympathy to soothe, and employment to cheer, the weariness of life. A home which, from the relation of its inmates occupations to the general support and well-being of the common family, can be accepted without humiliation; and where the pleasing consciousness of usefulness can be indulged without pride. A home of honorable position, of sacred associations, of cheerful industry, of

comfort for the adult, of virtuous education for the young; and which as the alleviator of want and distress, and the shelterer from vice, idleness, and ignorance, is a positive benefit to the community, and possesses every claim of justice to its support, in discharging towards important classes, those duties of care, protection, and benevolence, which every community owes to its needy and unfortunate members: duties which the community should discharge for the sake of its own social interests, but which can scarcely be discharged except through the agency of such Institutions.

The great objects of the Church Home, as set forth in a printed authoritative statement of its Constitution, are declared to be the following:

"1. To provide a retreat for destitute and deserving females, in which they may be employed in industrial pursuits, and in the care of the younger members of the household.

"2. To provide a support for orphan girls, to train them up in industrial pursuit, to give them a secular education suited to their sphere in life, and above all, to afford them a religious education on the principles of the Church.

"3. To provide a suitable and efficient corps of visitors for the sick and poor, especially in time of pestilence.

"A temporary refuge might also be here occasionally afforded to the houseless and homeless, until they could find occupation and support elsewhere."

As to the third object, ["the provision of visitors for the sick and poor"] "it is thought that it may be secured without any addition of expense, and with the advantage of carrying out the two former much more successfully. It is designed to offer a legitimate field of labor for ladies, who being sufficiently disengaged from the more urgent claims of natural and social duty, and desirous of finding the most satisfactory employment for the time and talents which God has given them, may, without regard to worldly motives, and without the dangerous entanglement of vows or irrevocable engagements, be inclined to devote themselves to a work of Christian love like this, and capable, as this is, of being combined with other suitable and congenial exercises of piety and charity."

With regard to objects so laudable and noble there can be no difference of opinion among the right minded and generous; difference can only exist as to the practical details of carrying out the plan. These of course can be absolutely controlled by the subscribers, who are the electors of the Trustees of the Institution, and therefore it rests with them to give the plan such complexion as it may assume.

But sundry specific objections can be conceived, which ought to be stated. As I stand here not to advocate the hobby of any party or clique, but to present to your consideration an object of great interest and value to the community; so I can not undertake to reply for others to objections which might be presented to them. It is very probable that my mode of viewing those objections would not be satisfactory to some. But as I have not actually heard any objections publicly alleged, I can only independently for myself, state such as I have been able to conceive, and give my individual views as to how far they should affect the general object, of whose desirableness I feel convinced.

It might be supposed that the existence of the Orphan and Alms Houses would supersede the necessity for the Institution in question. But there can be no objection to the multiplication, in a growing city, of Charitable Institutions to any extent; their number will always be controlled by the conviction of the community as to their necessity, and this will always prevent any extravagant overplus of such Institutions. The want invariably exceeds in a large community like an increasing city, the means of relief provided. But besides this, the objects embraced and happily combined in the plan of the Church Home, render it sufficiently distinct from the other Institutions named, to warrant its independent existence. I do not allude to any religious feature, but to its peculiar character as a home and family, upon such a footing as will render it, not merely an asylum, but a home to certain classes whom we should all hesitate in consigning to a City Alms-House.

An objection might be made to its being a sectarian Institution. This objection could, of course, only come from those who are not Episcopalians: the objections which those latter might make I shall mention hereafter. But in the present unhappy and unchristian state of division in Christendom, it is certainly not unchristian for any religious body to provide for the widows and orphans and needy within its own communion, and it is this which the Church Home proposes to do. It interferes not with the members of other Churches, and if the objects of the Church Home are confessedly important and laudable, then I say to other Churches, go, and do likewise for your own widows and orphans. It must be observed that the objections which have been frequently made against sectarian schools,—as that they tend to deepen and perpetuate divisions, to isolate the sympathies and modes of thought of the pupil, to habituate him to narrow-minded, one-sided, and partial views, and hence to cramp his judgment and logical faculties, and in all this to make him a less valuable citizen in a civil polity like our own,—these, whether valid objections or not, do not apply to such an Institution as the Church Home, where, it is evident, that the good done is direct and positive, and the influence upon practical citizenship is of the most remote character. But I do not believe that any truly christian and liberal mind can object to any Church providing such a home for its own widows and orphans. Any Church whatever, which undertook to provide such an Institution, would esteem it no breach of charity, and no interference with the rights of others, but simply a duty, to establish it upon the basis of the religious system which characterised its own communion. At all events, in our land, we must concede to others the rights and liberties which we claim for ourselves.

It might be objected that such an Institution may tend to produce the evils and vices of the conventual system. If in the course of its practical working such a result should manifest itself, I, for one, trust that the Episcopal Church is yet sufficiently free from the weakness and immorality of superstition, and sufficiently imbued with common sense and christian religion, as most peremptorily to put a stop to such an anomaly; and I should do great injustice to my own candor, if I omitted to declare my conviction that the Trustees of the Church

Home will join in this declaration. But there is certainly nothing in the plan itself which can lead to such developments, unless the evil germs of monkish vice be grafted upon it, in the shape of monkish vows and ascetism. These certainly do not now form any feature of the plan,—they are repudiated by it as “dangerous entanglement,”—and I do not believe that any set of men, in her communion, whatever their private notions, would dare to present to the patronage of the Episcopal Church a plan embodying the vows and superstitious practices of monkery. If ever, therefore, any Institution of that Church should degenerate into such an abuse, through jesuitical knavery and folly, it would be speedily repressed or excised from her communion; while, in an Institution like the Church Home, open to the subscription and consequent control of all members of the Episcopal Church, it only requires a sufficiently wide interest in its noble objects, and a corresponding number and diversity of subscribers, effectually to prevent its ever being converted into a mere popish convent.

But it might be urged by Episcopalians as an objection against this Institution, that although there is no probability, or even possibility, of its becoming a popish convent, and yet remaining nominally an Institution of a Protestant Church, yet that it may become a mere party Institution for carrying out one-sided and party views. Let us suppose, for the sake of argument, that there is such a possibility; it operates no more as an objection against this special charity, than against any undertaking whatever in the Episcopal Church. In a Church embracing a variety of party views, from the senilities of Puseyism to the puerilities of the most ultra Evangelicalism, there is no missionary undertaking, no society for publication, no benevolent associations, not even the Diocesan Conventions, which might not be rendered utterly nugatory and be absolutely abandoned, if this objection was allowed to be valid against supporting and partaking in them. It is the tendency of man's nature to form parties; it is the instinct of parties to seize upon absolute control, and to class all who differ from them in the ranks of the opposite party. The very possibility of an Institution becoming a mere party concern when it ought to engage the sympathies and support of the whole christian communion to which it belongs, is one of the most powerful reasons why the members of that communion generally should not stand aloof from it, but should unite to prevent its falling exclusively into the hands of a party and becoming identified with it. Whatever may be the supposed probability of the Church Home becoming a nursery of, or a theatre for, the ecclesiastical absurdities of any school or party whatever, it certainly comes before us in the fairest manner, appealing to the support of all without distinction of party, and committing itself as to that appeal, by placing the power of stamping its character in the hands of the subscribers to its support. If, therefore, the community of Episcopalians suffers it with such noble objects—objects equally important and dear to every heart within their communion—to become, in fine, a mere party Institution, they can not complain of the result of their own indifference. But if there ever was a cause in behalf of which common sense and enlarged liberality could keep off the contaminating touch of party, exclude the dotages of superstition and the vagaries

of fanaticism, and awaken the most generous sympathy and the most hearty coöperation, it should surely be the cause of the widow and orphan. When it is proposed to provide for them a home, there is something monstrously profane in the notion of making it an arena for setting up the old sticks of Ecclesiology, or displaying the dry chips of canting dogmas; for raising the polemical cry as to whether the widow and orphan shall have a home or not, until the cut of a surplice, or the pedigree of a priest, or the genesis of a genuflexion, or the logic of an *ism*, or the theory of a doctrine, shall have been first settled between Puseyite and Puritan. But it is expressly declared that the orphans are to be educated upon “the principles of the Church,” and it may be objected that here is at once the badge of party. It must, however, be remembered that in the present state of the Episcopal Church, that is a phrase of absolutely no fixed and defined signification whatever, as popularly used. What are mis-called by some Catholic Church principles in one meridian, take their logical exponent to Popery; what are considered by others Protestant and Evangelical Church principles in another meridian, land him in Scepticism. Sometimes the results are reversed, and the former standard leads to Infidelity, the latter to Romanism; while much of the fashionable cant about the *via media* is, like all cant, essentially false, and hence possesses no foundation upon immutable principle. There is, doubtless, a true signification of the term *via media*; but it is the way of moderation, of charity, of truth. It is a way progressive like truth itself, which makes sure of every advancing step upon immutable principle, and is therefore a just medium between stagnation and immobility, and the wild flights of unreasoning and unregulated fancy. But too often the term is used to signify that way which pleases the individual fancy, or which relieves the inert from any progress at all. It is this abuse and misconception of the term which is characterised as cant; that use of it, in short, which supposes truth to lie between two extremes of error in the same plane; and hence the *via media* man in this false sense, is always liable to fluctuate towards error on either hand, and has only to stick stationary to what he calls the middle. No progress is possible for him. But immutable principle can only be founded upon truth, and truth does not lie at all in the same plane with error. Its pathway is perpetually progressive, and perpetually ascending, like a spiral stairway around the column of eternity; each step affording a wider and more varied view of truth's boundless domains; each completed circle elevating the traveller, who being finite, must advance by successive rings, but each ring a link in the perfect and harmonious whole. Thus the way of truth, ever enlarging the prospect and elevating the man, leaves in the low dark plain at its base, the extreme points of error and that *via media* which is only the centre of the line between them, and ever ascending, forever approximates, through domains of increasing grandeur, magnitude, and glory, the Omniscent source of all existence and all truth. But so long as the phrase “principles” is mis-applied to the mere views and interpretations of differing parties, it becomes confounded with notions and prejudices, and can never possess an immutable and positive signification. We often see the books put forth from one establishment give an

exposition of the principles of the Church, at utter variance with the explanation of those principles in the books of another society. The principles of the Church as conceived by one Divine, are almost diametrically opposite to the conceptions of another. In fact the phrase "the principles of the Church," as commonly used, means nothing more than the interpretation or exposition of her formularies as put forth by different schools. Each of these schools, of course, conceives itself carrying out the principles of the Church in those undertakings of which it may have exclusive party control. But if there are indeed any real principles of the Church, acknowledged so to be by all parties and capable of explicit definition, (and strange would be the Church which has not such principles,) then all must admit that an Institution of the Church must of necessity be conducted upon those principles; and the only way of ensuring its really being so conducted, and not upon the peculiar theories of any one party, is for the members of the Episcopal community generally to unite in the support of the Institution, and, thus, in securing such a supervision of it as will win the confidence of the reasonable and pious of all parties. This is precisely what the Church Home asks,—the union of all Episcopalians in the sacred cause of the widow and orphan. If it is not so supported, it must either fail, or be taken up exclusively by any party to which it is abandoned; and it would be a reproach to the Episcopal Church that the care of providing such a refuge for her widows and orphans, should become identified with a particular party.

Standing as I do, I would fain believe not singularly, but at all events, equally aloof from every party,—preferring, if needs be, to be called unsound and heterodox in company with the noble men whose whole life has breathed the spirit of Christ, than to be lauded as sound and orthodox with the narrow-minded and bigoted of any school; I confess that I have seen in such an Institution as the Church Home, objects that may and ought to call forth the sympathy and cooperation of the entire community, which have made me the willing advocate upon this occasion, of a cause wherein party divisions should be merged in magnanimous effort for the unfortunate, the needy, and the distressed. It remains to be seen if the Episcopal Church will through apathy, force such an Institution to be abandoned, or to become the exclusive child of any party which may generously undertake to support it; or if she will by general and efficient patronage, make it, in its appropriate sphere, a noble and worthy monument of her true principles, her enlightened zeal, and her Christian Charity.

The congregation was then dismissed with Prayer, and the Benediction by the Bishop.

Immediately after the dismissal of the Congregation, the Patrons and Subscribers of the Home assembled, when the following

REPORT OF THE COUNCIL

was read by the Rev. Chaplain of the Home.

The Council of the "Church Home" beg leave respectfully to report to the *Patrons, Subscribers and Friends* of this benevolent Institu-

tion, their doings since the organization of the Board on the 15th of November 1850. And, in the first place, they desire devoutly to express their fervent thanks to Almighty God that He has at length, in His great mercy, so favored and blessed their efforts, as to enable them to put the Institution into successful operation. We hardly hoped for a result so prosperous within so short a time; and we desire fully to acknowledge our dependence on Him, Who is the God of the widow and the fatherless, for so favorable a beginning.

On the day of the organization of the Council, a Committee of three Laymen was appointed to take order for procuring a house, and another Committee to solicit additional subscriptions. For some time it was thought to be advisable to rent a house; and the Committee went so far as to engage one near St. Stephen's Chapel. But in the mean time, having received information of a legacy of \$2,000 left us by the late Mr. Boisseau of New-York, of another sum of \$1,200 or \$1,300, which is to come to the Church Home at the death of two individuals now in the Home, and of other subscriptions, which, with these sums, would double our funds, it was determined at once to purchase a house, which we had desired from the first. The purchase was made for the sum of eleven thousand dollars (\$11,000); about half the original cost, and on very accommodating terms in regard to payment. Two thousand dollars (\$2,000) were paid, and the remainder secured by bond of the Committee and mortgage. We purpose making a considerable payment immediately after this Anniversary, for which we have waited, only that the subscriptions now accruing may make the payment larger. The legacy above alluded to, has not yet been paid, though we have good legal authority for believing that it cannot be withheld; even were there, as we understand there is not, any disposition on the part of the Executors to do so. After the consummation of the purchase, the next step was to put the house and outbuildings in perfect repair. This was done, including the fence in front, and gas pipes and fixtures, at an expense of a little short of five hundred dollars (\$500); all of which has been paid. Almost the entire furniture of the house was presented to us by benevolent persons; and this for the most part, consisting of substantial and useful articles.

At length, on the 15th of April last, we found ourselves in a condition to open the Home. The family consisted then of the Superintendent, 1; Resident Associates, 2; Beneficiaries, 2; Orphan Girls, 11.—Total, 16.

To which has subsequently been added, one orphan, making in all now *seventeen* persons.

Of these, the Lady Superintendent requires only that her expenses be paid. The two Resident Associates pay each seventy-five dollars (\$75) per annum. Seven of the orphan girls are boarded with us at the same rate. If this number continues, we shall have an income of six hundred and seventy-five dollars (\$675) per annum from the inmates of the house. It is impossible yet to calculate the annual expense of the Institution. In making our approximation towards it, it is important to remember that *no salaries* are paid. The services of the Chaplain and Physician are gratuitous. The Lady Superintendent stipulates for nothing but her actual expenses. Being a charitable Institu-

tion, it is free from taxes, and much of the clothing and some of the food will no doubt come in from donations of individuals. Fuel for a considerable portion of the present year has been already given. Medicines are also furnished gratuitously for one year. Our purchases, in many cases, will be made at cost. Making all these deductions, we think the whole expenses of the house will not exceed twelve hundred dollars. From which, if we deduct six hundred and seventy-five (as above,) to be received for board, there will remain to be provided for, by annual subscriptions and donations, five hundred and twenty-five dollars (\$525.) The subscriptions now on our papers amount to five hundred and eighty-four dollars (\$584.)

In this estimate is not reckoned the interest for the amount still due on the purchase of the house. If the sum now due, nine thousand dollars (\$9000,) was to remain, the interest would be a formidable drawback. But we have a balance in the Treasurer's hands, most of which can be applied to this purpose, of upwards of seven hundred dollars (\$700); and there are unpaid subscriptions to the "Building Fund" of \$2,170, the payment of some of which, however, is spread over a series of three to four years. If to this we add the legacy of \$2,000, and the further sum above mentioned of say \$1,200, the whole amount will be above six thousand dollars (\$6,000); leaving but three thousand dollars (\$3,000) to be made up in order to free us from debt. We trust the evident good done by the Institution will induce the lovers of Christ and His poor members shortly to make up this small deficiency, and to provide us with a permanent fund for more extended future usefulness. For it is by no means our purpose to rest satisfied with our present numbers, while there remain so many objects of charity unprovided for. We have yet several rooms unoccupied, and have been prevented from admitting some inmates, from the fear of going beyond our means.

We have commenced with a strict and firm, but not a harsh discipline. It was to be expected that some difficulties would be experienced in reducing to perfect order and system a new Institution. The orphans under our care also were collected from various situations; some of them had been subject to no judicious discipline, or habits of regular industry. Yet, on the whole, the difficulties experienced have been less than were anticipated; and a commendable degree of industry, obedience, and good order have been already secured among the children. The utmost personal neatness is insisted on; a matter, which is considered of great importance for health and comfort, as well as for securing the ultimate purposes of the Institution.

All the children, and as many of the adults as can be spared, attend a daily service at the Chapel. We have found no reluctance in the children to attending this service. It is a punishment for slight offences to detain any one at home. Short family prayers are attended at the Home, morning and evening. Some of the children have not been baptized, and others are of an age suitable for Confirmation. The Chaplain has commenced a course of familiar Lectures adapted to the comprehension of the children to prepare them for these offices, and proposes to make the preparation as full and thorough as possible.

It is pleasing to find that the health of several of the children has

greatly improved since their admission; that their complexion and appearance have strikingly changed; and that nearly or quite all are contented and happy. So much is this the case, that in several instances they have expressed a decided unwillingness to leave the Institution, even to return to the surviving parent.

The children attend the school, which has now been many years attached to St. Stephen's Chapel, and the teacher resides in the house. The intellectual improvement of most of our orphans has been quite rapid. The Chaplain often visits and examines the school. The girls are also taught in the Home the different kinds of labor there carried on. This, necessarily, has to be done gradually. It is better that they should be well drilled in a few things, than to learn many imperfectly. At no distant period, we hope to have them well trained in every thing which is done in the house. In the mean time, the Ladies Visitors have rendered important aid in the care of the children's wardrobe. These ladies, twelve in number, have entered zealously upon their duties; have given encouragement to the Superintendent, and procured many valuable donations in money and goods.

The Treasurer reports as follows:

ANNUAL SUBSCRIPTIONS.	
Received from Annual Subscribers, - - - -	\$432 00
Quarter's board for Sarah Miller, - - - -	18 75
	\$450 75
cr.	
Bill for Frames, - - - -	\$16 50
" for Printing, - - - -	2 00
" E. C. Tharin, for Groceries, - - - -	57 97
" for Sundries purchased by C. Wallace, - - - -	43 88
" Goldsmith, - - - -	38 12
" for Gas, - - - -	11 94
	170 41
	Balance, 280 34

The number of Annual Subscribers on the books, 53—Subscriptions ranging from \$1 to \$50.

May 31, 1851.

J. K. SASS, *Treasr.*

BUILDING FUND.	
Donations for Building Fund, including \$339, collected by Rev. T. C. Dupont, - - - -	\$3,970 45
cr.	

Installment on House, - - - -	\$2000	
Bill, repairing Roof, &c. - - - -	75	
" Gas Fixtures, - - - -	147 56	
" Cleaning Privy, - - - -	10	
" Insurance on House, - - - -	64 75	
" Glazing, &c. - - - -	24	
" Painting Fence, - - - -	15	
" Carpenter's work, - - - -	135	
" Locksmith, - - - -	11 50	
" Grates, Plastering, &c., - - - -	138 81	\$2,621 62
	Balance,	\$648 83

Cash in hands of Treasurer, \$929 17.
May 31, 1851.

J. K. SASS, *Treasr.*

The Chaplain reports having received from the Treasurer,	\$82 00
Collection at the opening of the Church Home,	57 87
Board of Inmates,	35 00
Various Donations,	168 75
	<hr/>
	\$343 62½
Expended	271 88½
	<hr/>
Balance in the Chaplain's hands,	\$71 74

In conclusion, we think the measure of success attained, is a fair guarantee of the continuance and prosperity of the Institution, and entitles us to ask the continuance of your good will, your benefactions and your prayers.

All which is respectfully submitted for the Council.

C. E. GADSDEN, *President*.

C. WALLACE, *Sec'y*.

On motion, it was

Resolved, That the Report be accepted, and entered on our records.

Resolved, That the thanks of the "Church Home" be presented to the Rev. James W. Miles for his eloquent Address, and a copy of it be requested for publication.

Resolved, That the fifth Fundamental Rule be amended by the addition of the following words: "Vacancies in the Council arising from death, resignation, or inability to serve, may be filled by the Council at any meeting regularly summoned. The Trustees, so elected, to serve until the next Annual Meeting."

Resolved, That the eighteenth Fundamental Rule be amended by striking out the words, "one hundred dollars," and inserting in their place the words, "seventy-five dollars."

The Meeting was then about to proceed to elect, by ballot, members of the Council to supply the place of those who, according to the Fundamental Rules, were to go out of office at the first Anniversary, when, on motion, it was

Resolved, That the election be determined by a *vis à voce* vote, and that the same officers be elected.

The Meeting was then adjourned.

C. E. GADSDEN, *President*;

C. WALLACE, *Secretary*.

OFFICERS OF THE CHURCH HOME.

President.—Rt. Rev. C. E. GADSDEN, D. D. *Ex-officio*.

Vice-President.—Rev. THOMAS JOHN YOUNG.

Chaplain and Secretary.—Rev. CRANMORE WALLACE.

TRUSTEES.

The Rev. Wm. Dehon,	Col. E. B. White,
" W. B. W. Howe,	Hon. Edward Frost,
" J. W. Simmons,	" William Aiken,
" P. T. Keith,	C. D. Carr, Esq.
Hon. Daniel E. Huger,	William Patton, Esq.
Dr. I. M. Campbell,	

The above constitute the Council.

Treasurer.—J. K. Sass, Esq., Bank of Charleston.

Attending Physician.—F. Peyre Forcher, M. D.

Consulting Physicians.—Drs. Frost, Campbell, Pritchard and Ogier.

Solicitor.—Benjamin D. Roper, Jr. Esq.

Architect.—E. B. White, Esq.

LADY SUPERINTENDENT.

Mrs. M. C. Hentz.

LADIES VISITERS.

Miss Sarah Rutledge,	Mrs. C. Wallace,
" Jane McCrady,	" J. L. Egleston,
" Elizabeth Barker,	" Alice Heyward,
Mrs. William Patton,	" George H. Ingraham,
" T. J. Young,	" George Wagner,
" A. M. Lance,	" J. K. Sass.