

tion within the house." They are bound to "say the daily prayer for the brotherhood on rising and retiring to rest." They will be admitted for six months as probationers, and then as brothers, promising to remain for one year. At the expiration of that year they may renew for another, and at the end of the second year they may either bind themselves for five years or indefinitely adopt the plan of annual renewal. The brothers will contribute to the expenses of the community in proportion to their means, the amount of contribution to be arranged by the warden, and not in any case to be made known to the other members of the community; thus rich members and their poorer brethren will live in every respect on terms of equality. In summer they will rise at 6, have morning prayer at 6, breakfast at 8, and study and meditation from 10 to nearly 12. At noon there will be a service, and dinner will be served at 1 o'clock. Outside work will be discharged from 2 to 5. "Evensong" will take place at 5:30 and supper at 6, after which comes three hours of indoor work. Every Wednesday there will be three hours and a half's "recreation," and one evening of the week will be allotted for receiving visits or going to see outside friends.

It is curious that nothing is said in the rules of the new community as to any peculiar dress. That will be a matter, we suppose, for the discretion of the warden, who will probably not insist on a tonsorial head, a robe with hood and girdle, and bare feet with sandals. These properties are too medieval and Romanist to suit modern English ideas. The likelihood, however, is that these lay monks will wear something marking them out from the common rule of secular Englishmen. The obligation they make on entering the brotherhood is clear enough as regards separation from the ordinary affairs of the world. Each man on entering will repeat and sign the following pledge: "I, —, in the faith and love of God, the Father, the Son and the Holy Ghost, desirous of dedicating and devoting my life to the service of the church of Christ without let or hindrance, do hereby solemnly promise that for the space of one year I will adopt as the rule of my daily life the rule of the Brotherhood of St. Paul's, and do hereby pledge myself to abstain from all worldly occupations, in accordance with the said rule, and to yield obedience to the warden of the brotherhood in all things lawful, so help me God."

Are monasteries or brotherhoods practicable among us today? Some signs of the times seem to favor this reaction. The writings of John Ruskin, perhaps the most influential voice of the day, are one long trumpet blast against those who see in railways, factories and free trade the consummation of all that is beautiful and good. We find more over that our most successful latter-day religionists are as closely linked together by concerted prayers and strict discipline as any order of the older church. The poetry of Wordsworth, too, is day by day more of a power, and he perpetually preached retirement and urged men to find happiness "far from the madding crowd." Then our men of

light and learning have told us that our charity must be organized, and that we must give to the poor not money alone, but time and thought, daily service, and personal love. In this way many tendencies of the epoch unite to make practical and acceptable the revival of brotherhoods in a church which seems ready to borrow from Rome some of the splendor of its altars and much of the wisdom of its methods tested by time and adapted to the needs of the day.—*London Daily Telegraph.*

INTERESTING CORRESPONDENCE.

WASHINGTON, Feb. 24.—The *Philadelphia Press* revives the following, written by General Sherman for the *North American Review* of December 1888:

In the year of our Lord, 1884, there was to be a sharp contest for the nomination in Chicago for a Presidential candidate of the republican party. The press and the people generally believed that Blaine wanted it, and everybody turned to him as the man best qualified to execute the policy to accomplish the result aimed at. Still, abnegating himself, he wrote to me from Washington this letter:

[Confidential, strictly and absolutely so.]

WASHINGTON, D. C.,
May 25th, 1884.

My Dear General:—This letter requires no answer. After reading it file it away in your most secret drawer or give it to the flames.

At the approaching convention at Chicago it is more than possible, it is, indeed, not improbable, that you may be nominated for the Presidency. If so, you must stand your hand, accept the responsibility, and assume the duties of the place to which you will surely be chosen if a candidate.

You must not look upon it as the work of the politicians. If it comes to you it will come as the ground swell of popular demand, and you can no more refuse than you could have refused to obey an order when you were a lieutenant in the army. If it comes to you at all it will come as a call of patriotism. It would in such an event injure your great fame as much to decline it as it would for you to seek it. Your historic record, full as it is, would be rendered still more glorious by such an administration as you would be able to give the country. Do not say a word in advance of the convention, no matter who may ask you. You are with your friends who will jealously guard your honor and renown.

Your friend, JAMES G. BLAINE.

To which I replied:

912 GARRISON AVE., ST. LOUIS, MO.,
May 28, 1884.

Hon. James G. Blaine, Washington, D. C.—My Dear Friend:—I have received your letter of the 25th; shall construe as absolutely confidential, not intimating even to any member of my family that I have heard from you; and, though you may not expect an answer, I hope you will not construe one as unwarranted.

I have a great many letters from all points of the compass to a similar effect, one or two of which I have answered frankly, but the great mass are unanswered.

I ought not to submit myself to the cheap ridicule of declining what is not offered, but it is only fair to the many really able men who rightfully aspire to the high honor of being President of the

United States, to let them know that I am not and must not be construed as a rival. In every man's life occurs an epoch when he must choose his own career, and when he may not throw off the responsibility or tamely place his destiny in the hands of friends. Mine occurred in Louisiana, when, in 1861, alone in the midst of a people blinded by supposed wrongs, I resolved to stand by the Union as long as a fragment of it survived on which to cling. Since then, through faction, tempest, war and peace, my career has been all my family and friends could ask. We are now in a good house of our own choice, with reasonable provisions for old age, surrounded by kind and admiring friends, in a community where Catholicism is held in respect and veneration, and where my children will naturally grow up in contact with an industrious and frugal people. You have known and appreciated Mrs. Sherman from childhood, have also known each other and all the members of my family, and can understand without an explanation from me how their thoughts and feelings should and ought to influence my action. But I will not even throw off on them the responsibility.

I will not in any event entertain or accept a nomination as a candidate for President by the Chicago republican convention, or any other convention, for reasons personal to myself. I claim that the civil war, in which I simply did a man's fair share of work, so perfectly accomplished peace that military men have an absolute right to rest, and to demand that the men who have been schooled in the arts and practice of peace shall now do their work equally well. Any Senator can step from his chair at the Capitol into the White House and fulfil the office of President with more skill and success than a Grant, Sherman or Sheridan, who were soldiers by education and nature, who filled well their office when the country was in danger, but were not schooled in the practice by which civil communities are and should be governed. I claim that our experience since 1865 demonstrates the truth of this my proposition. Therefore I say that patriotism does not demand of me what I construe as a sacrifice of judgment, of inclination and of self-interest.

I have my personal affairs in a state of absolute safety and comfort. I owe no man a cent, have no expensive habits, envy no man his wealth or power, no complications or indirect liabilities, and would account myself a fool, a madman, an ass, to embark anew at 65 years of age in a career that may become at any moment tempest-tossed by perfidy, the defalcation, the dishonesty, or neglect of any single one of a hundred thousand subordinates utterly unknown to the President of the United States, not to say the eternal worryment of a vast host of impecunious friends and old military subordinates. Even as it is I am tortured by the charitable appeals of poor, distressed pensioners, but as President these would be multiplied beyond human endurance.

I remember well the experience of Generals Jackson, Harrison, Taylor, Grant, Hayes and Garfield, all elected because of their military services, and am warned, not encouraged, by their sad experiences.

The civilians of the United States should and must buffet with this thankless office and leave us old soldiers to enjoy the peace we fought for and think we earned. With profound respect, your friend,
W. T. SHERMAN.

"These letters prove absolutely that Mr. Blaine, though qualified, waived to me personally a nomination which the world still believes he then coveted for himself.

"For copies of these letters I believe I have been importuned a thousand times,