

IN PRAISE OF PURITANISM

DINNER OF THE BROOKLYN NEW-ENGLAND SOCIETY.

BISHOP BROOKS TELLS OF THE VIVIFYING POWER TO-DAY OF THE PILGRIMS' SPIRIT—A EULOGY OF GEORGE WILLIAM CURTIS—MAYOR BOODY SPEAKS FOR BROOKLYN.

The New-England Society of the City of Brooklyn last night celebrated the two hundred and seventy-second anniversary of the landing of the Pilgrims—that is, the anniversary according to the reckoning prevailing on the other side of the East River. The Brooklyn society celebrates on Dec. 21; the New-York body prefers Dec. 22.

In spite of any difference of opinion as to dates, the celebration of the Brooklyn New-Englanders was very successful. The assembly rooms of the Academy of Music, in Montague Street, were well filled, a dozen long tables being required to accommodate the guests and members of the society. About 300 gentlemen sat down to enjoy the dinner and the speeches which followed it.

Christmas greens formed the bulk of the decorations. There were evergreens grouped in the corners, palms were planted in the arches of the windows, while above them were draped ropes of the green foliage appropriate to the season. Back of the President's chair an eagle perched above a shield, helmet, and draped national flags, all showing above the blue and gold banner of the society. The flags and the banner furnished all the touches of color the hall boasted, except the bunches of roses displayed on the tables. Electric lights were used with discretion in heightening the effect of the winter decorations.

C. E. Pratt presided in right of his office as President of the society, and with him at the guest table were Benjamin D. Silliman, Roswell G. Horr, John Winslow, Gen. Horace Porter, Col. Loomis L. Langdon, Mayor Boody, Bishop Phillips Brooks, the Rev. Dr. Lyman Abbott, Edward L. Pierce, the Rev. Dr. A. P. Putnam, Commandant Henry Erben of the Brooklyn Navy Yard, Joseph F. Carroll of St. Patrick's Society, John P. Townsend, and Henry G. Polhemus of the St. Nicholas Society.

Others of the society's members and guests present were Daniel L. Northrup, William O. Sumner, William B. Hurd, Jr., John T. Pratt, George D. Pratt, A. A. Dame, Cyrus H. Taylor, Edward P. Loomis, Ira P. Taylor, Jesse Johnson, Horace Graves, the Rev. Dr. J. C. Adams, G. Reuben Jeffrey, J. D. Perkins, C. M. Pratt, W. A. McAndrew, F. B. Pratt, F. L. Babbott, Edward J. Swords, Lowell M. Palmer, the Rev. Dr. George R. Van De Water, Fred A. Ward, George B. Reynolds, S. B. Chittenden, N. S. Dike, J. B. Ladd, C. S. Brainard, Jr., George Brainerd, Herbert L. Bridgman, A. S. Eliggins, Winston H. Hagen, H. B. Moore, T. L. Woodruff, Charles A. Moore, William H. Williams, Alexander E. Orr, J. W. Goddard, H. S. Lambert, Walter S. Logan, C. S. Van Wagener, E. L. Maxwell, J. S. T. Stranahan, William H. Lyon, Dr. J. B. Elliott, Willard Bartlett, Alexander Barrie, Frank Lyman, A. G. Ropes, Charles W. Ide, J. Rogers Maxwell, George B. Abbott.

Charles H. Requa, E. H. Kellogg, George E. Bartlett, G. S. Hutchinson, the Rev. Charles H. Baker, Eugene G. Blackford, Gen. John B. Woodward, Thomas E. Pearsall, William H. Atwater, Crowell Hadden, Gen. H. W. Slooam, Capt. H. P. Kingsbury, the Rev. T. P. Frost, W. H. C. Ingraham, Harrington Putnam, R. D. Benedict, C. C. Brown, Capt. J. A. Fessenden, Prof. J. S. Crombie, H. H. Wheeler, J. W. Ridgway, W. S. Badger, John A. Tweedy, David Barnett, Schuyler Walden, A. M. Cahoon, George L. Fox, W. J. Gaynor, Leonard Moody, Frank Bailey, the Rev. A. B. Kinsolving, George M. Coit, George H. Southard, H. C. Du Val, G. D. Fahnestock, Silas M. Gidding, George M. Nichols, Dr. Arthur R. Jarrett, John F. Henry, Ethan Allen Doty, William H. Nichols, W. J. Matheson, E. H. Barnes, H. S. Randall, W. J. Young, B. N. Downing, David B. Dearborn, Dr. J. G. Johnson.

President Pratt occupied very little time in beginning the speechmaking. He spoke very briefly, introducing Bishop Phillips Brooks after the toast "The President of the United States" had been drunkstanding and in silence. "The Day We Celebrate" was the toast to which Bishop Brooks responded.

"Be sure, if you never forget New-England," said Bishop Brooks, "New-England will never forget you. Puritanism is the world's, but it is peculiarly ours. The legends of our ancestry, the traditions of our homes, are full of the spirit which is the light of the world. It is good for us to treasure as our own personal belonging that which is the more dear to us because we share it with the world."

"In the people of New-England you will see now strongly stamped those things which were peculiar to the Puritan in the days in the pages of our country's history which are the Puritans'. The Puritan nature, the Puritan force of character, is still manifested. That old Puritan spirit stands, like a rusty gun in a corner, which when it is fooled with is likely to go off, though nobody knew it was loaded. So the Puritan spirit is already loaded to throw itself into any place where public spirit is needed."

"It does seem as though the days of the Puritan were the days when the world gathered its forces for a new departure. It has been in the development of the forces that were then started that modern times have been most conspicuous."

"The fullness of the lives of the Puritans was not shown in their own days, I know, but from that fullness came our grandest institutions, religious liberty, and popular government. These things are the trusteeship of our land for all time. The one great thing to-day is to keep the standard of our national life always moving toward a higher plane."

"Puritanism is a perpetual thing in the world. It lives to-day a more active power than in the seventeenth century. It is the ideal expressing itself in the real. To repeat any period of history is stupid and base, but to catch the good principles and the spirit of a period of history, and to work it into your own life and your nation's life should be the aim of all men. We as Puritans must demonstrate our Puritanism in this way."

"Puritanism is not an object in the historic landscape, but a part of the life of our whole Nation's history, written and to be written."

Gen. Horace Porter, responding to the toast "Our Columbian Quadracentennial," told some very funny stories, particularly about Chicago. "When I went there to attend the World's Fair dedicatory ceremonies," he said, "and went to the station to get my ticket to come home on, I told the ticket seller that I wanted to go to New-York."

"I reckon you don't," said he. "You may have to go to New-York, but I guess you don't want to."

"The American," he continued, "lives not for pedigree but for posterity. It was the Puritan leaven that was essential to the American loaf. If the Puritan was sterner and more austere than other men it was because he was like a man who, when he wants to straighten a crooked stick, bends it back clear over the straight line, so that when it relaxes it will remain straight. The time and the work of the seventeenth century called for the Puritan character."

"Puritanism Applied to the Nineteenth Century," was responded to by the Rev. Dr. Lyman Abbott. At the close of his address the cornetist of the band struck up "America" from the gallery, and the society and its guests, rising, sang the hymn. Then came Edward L. Pierce to respond to "George William Curtis."

"George William Curtis," said Mr. Pierce, "was in all respects a New-England man. But it was well for mankind that he brought his great gifts to New-York, the centre of intellectual and commercial activity. Here, perhaps, was the best field for the development of his character and talents. Better than the New-England at home is the New-Englander transplanted. But he was always true to his early home and associations."

"George William Curtis's satire was never darkened by self-love. He was like the kindly surgeon who feels even more keenly than his patient the wound by which he hopes to heal."

"He wrote nothing which, dying, he could wish unwritten. Nor did he ever advocate one measure save from profoundest conviction."

"His addresses, political and others; his lectures—all these have had their influence not merely upon listening audiences, but upon great numbers in every part of the country, who have found inspiration in his magnetic words."

"Who of us will forget the charming presence of our friend, his richly modulated voice, always friendly, always sympathetic? I recall him as a fellow-member of the Republican National Conventions of 1860, 1876, and 1881. In the last two, altogether the most interesting personality there, and in all of them striving to maintain the highest quality of public character. You remember how he appeared before you on festal occasions. How you waited for the words of wit that were sure to come."

"He was a gentleman fair to his antagonists whosoever they might be. He was a man of infinite courtesy. He was a patriot worthy of the noblest place. He was constant to the end, keeping near the heights his soul came from."

"Have I said too much? Have I overcolored this picture? I think not. My offering is not hero worship. It is what I speak from profound

conviction, having well known the man of whom I speak."

Roswell G. Horr was the next speaker. "Ethan Allen" was his subject. He had never lived much in New-England, he said, but he was glad to respond to the toast because he liked to speak of men who seemed to tower up a little bit. Ethan Allen got out of the commonplace rut. He had a marvelous history. He was possessed of the individualism belonging to a national leader. Mr. Horr worked down from Ethan Allen to the modern question of unlimited immigration. He would restrict immigration, he said, to the class which would not drag down American civilization.

Mayor Boody was on the toast list to respond to the toast, "The City of Brooklyn." He began by speaking concerning the New-England in Brooklyn. He said, in part:

"Who is the New-England in Brooklyn? It is not enough to say that he is the product of one of those Northern States called New-England. Is there anything there that creates strength of purpose not found elsewhere? It will not detract from the grand history that he has made if we enlarge the angle of our vision and look upon both sides of the Atlantic, if we trace the grand forces and the influences which made the New-England character before he trod the New-England shores."

"All honor to the New-England, and all honor to the things he represents. But all honor, also, for those men who went before and who sowed the seed, who watered it with their blood, and for it gave their lives. The New-England character stands for principles which apply to no section, to no party, to no nation. They apply to humanity. They apply to the world. New-England character represents a type fashioned from the great conflicts of the past in preparation for the duties and triumphs of life. The New-England character stands before the world as an exemplar. It stands as one of the forces that have led the race along in its progress."

"It is difficult to get down to localities when speaking on a theme like this. I may say that the New-England is here. He is here fresh from the soil of New-England. He is here fresh from her institutions. But he is here without ever having crossed the borders of New-England. He is here from those principles that established the commonwealth in New-England. He is here from his struggles for Irish liberty; he is here fresh from the loving struggles of every nation, and he is our brother because he defends our principles, because he drinks from the inspiration which has inspired us."

"Brooklyn may not, perhaps, be considered aggressive in the material affairs of life. She has not insisted upon great landmarks of business and commercial supremacy. But she has established a wealth which no financial shock can destroy. She has here established a greatness which cannot be overthrown. There is no more homelike, there is no more moral city in our land."

"Brooklyn is one of the youngest of our great Eastern cities. It is only fifty-eight years since she became a city. There are those around us who knew her when she was a village. But she has already established a reputation as a leader in educational matters. It is here that Beecher taught those grand sentiments of liberty and a common humanity. It is here that Storrs to-day gives us the student's research and the classical oratory of the scholar. It is from here that Talmage sends out his eloquent and picturesque sermons that go around the globe. It is here that we are having established some of the greatest philanthropical institutions in the world."

"Those influences which have militated against our material progress have had their compensations, but they are passing away. We have all seen what has come from one bridge across the East River. More bridges will be built, and tunnels will be constructed. Then the great problem of our city's material progress will be solved."

"Let us all remember that Long Island is larger than Manhattan Island. But I would not say a single word that would seem to make invidious comparison between our city and other cities. I am proud of New-York; I am proud of Chicago, marvel of growth and enterprise; I am proud of Boston, conservator and repository of knowledge; I am proud of every city and of every location in our land which illustrates the spirit of our people. I have no patience with that spirit that seems to teach that we can only rise by treading somebody else or something else down. I have no patience with that philosophy that teaches that we can only be strong by making some one else weak."

"Brooklyn will go on to greatness with her hands clasped in the hands of other great cities. Let us then appreciate our advantages and our position. Let us be faithful and loyal. Let us speak well of our city because it is our city and because she deserves it. Let us honor her before men and let us honor men who honor her."

"Let the work that has been done in fifty-eight years in our city remind us of what can be done and of what the years to come will bring to Brooklyn, and let us, above all things, appreciate the grand opportunities and the no less important obligations which centre in and are crowding upon the modern municipal life."