

**CHURCH PHILANTHROPY IN NEW
YORK; A STUDY OF THE
PHILANTHROPIC INSTITUTIONS OF
THE PROTESTANT EPISCOPAL
CHURCH IN THE CITY OF NEW YORK**

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CHURCH PHILANTHROPY IN NEW YORK

A STUDY OF THE PHILANTHROPIC
INSTITUTIONS OF THE PROTESTANT
EPISCOPAL CHURCH IN THE
CITY OF NEW YORK

BY

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**Church Philanthropy
in New York**



CHAPTER I.

The Evolution of Philanthropy

While the pursuit of happiness is man's inalienable right, there are many wrong roads in that direction which may be chosen. Few problems are more intricate than those connected with the work of setting people right who have gone, or are in danger of going wrong. For purposes of study we may group together the unfortunates who by some accident have been forced out of the race, and whose needs are mainly physical; the "unqualified" who have never had a real opportunity and whose difficulty is usually intellectual; and the "unrested masses" whose better selves are being stunted by over demands or who do not feel the obligation to improve their time, and whose need is largely moral. Such unfortunate, unqualified and unrested people require the help of those stronger than themselves. With such has the benevolence of every age had to do. A brief survey of the History of the Church may be expected to show an effort to give another opportunity in life to those who needed it, to train men for the best work they were capable of and show them the possibilities of true recreation.

St. Paul *restored* Philemon's runaway slave "in time past, to thee unprofitable but now" converted, *instructed*, as to his true possibilities, and "profitable to thee." The new relationship of "a brother beloved" might be expected to *cheer* and brighten life. (1). In the Book of the Acts we have numerous instances of help extended to the unfortunate (2) which we may classify as *Remedial Benevolence*; and of new possibilities opened up for the unqualified (3) which may be termed *Constructive Benevolence*. The early Christians were often cut off from all social advantages; yet the unrested slaves and social outcasts were not forgotten. The Agape (4) described by Pliny (5) had its social side. At the very beginning of the gospel we read of a wedding feast being saved from interruption. (6). We may call such effort *Recreative Benevolence*.

Remedial effort for the benefit of the unfortunate has always been the chief object of Christian Benevolence. At first frequent oblations supplied the needs of the poor who were the especial charge of the Deacons and Widows. Later a quarter or a third of the Church's income was devoted

(1) Epistle to Philemon 12, 11 and 16.
 (2) IX-34; V-16; IX-40; XX-12; VI-3 and XI-29.
 (3) III-7; II-44; IV-34; XXI-4-16 and 23.
 (4) St. Jude 12. I Cor. XI-33.
 (5) Letters to Trajan XCVI.
 (6) St. John II-11.

to this purpose. Even the church plate had been turned into relief funds so that St. Lawrence could truthfully designate the poor as the treasure of his church. This sort of treasure increased disproportionately. (1). As the first enthusiasm waned, oblations had to be sought. Tertullian in the second century suggests that the "oblation confirms" sacred rites; (2). Cyprian tells us that prayer and fasting are of less avail unless aided by almsgiving. (3). As the need of relief increased, alms and absolution came to be closely associated, and offerings for the benefit of the dead were next solicited. (4).

After the time of Constantine, the need of the world became the Church's responsibility. The bishops proceeding to or-

(1) Some idea of the responsibility of a bishop of the third century may be gained from the "Apostolic Constitutions." We find there (Book IV Concerning Orphans No. 2)---

"Do ye, therefore, O Bishops, be solicitous about their maintenance; being in nothing wanting to them, exhibiting to the orphans the care of parents, and to the widows the care of husbands, and to those of suitable age marriage, to the artificer work, to the unable commiseration, to the strangers a home, to the hungry food, to the thirsty drink, the naked clothing, to the sick visitation, to the prisoners assistance. Have a greater care of the orphans that nothing be wanting to them; to the maid indeed until she arrive at the age of marriage, and ye give her in marriage to a brother. And assist ye the lad that he may learn a trade."

(2) Ad uxor II-8. Sec. I. St. Peter IV-8.

(3) Treatise on Works and Alms, quoting Prov. XXI-13, Ps. XLI-1, and Tob. XII-8. Personally he bestowed his means liberally (Vita 2), organized relief during the plague at Carthage and ransomed Numidian captives.

(4) Ambrose in his "De Officiis" discussing the Cardinal Virtues, placed Benevolence under the head of Justice. Men soon thought of it as belonging to Prudence.

ganize the work established the Christian hospital. In earlier times the sick and afflicted had received attention in Egypt and India. (1). Military hospitals existed in the armies of Rome and Mexico. The shrines of Aesculapius sheltered the sick. (2). But the origin of the Christian hospital is rather to be found in the bishop's guest apartments, where the stranger, the sick and the poor found a home and a friend. (3). Julian, the Apostate, imitating Christian institutions, gave orders to "establish hostelries in every city, so that strangers may reap the benefit of our philanthropy." (4). His statement that "these impious Galileans give themselves to this kind of humanity," appears among the first references to their existence. Basil, the Great, built the most famous hospital of that time where even lepers were cared for. (5). Jerome is credited with having carried the hospital idea into western Europe (6) and during the fifth century these institutions multiplied in number and

(1) Fa. Hians "Travels from China to India," tr. by Beal p. 107.

(2) Pausanias tells us that the Senator Antonius "erected a building where it was both lawful to die and bear children." A. D. 170. "Description of Greece." Book 11, chap. 27.

(3) "Christian Charity in the Early Church" by Gubhorn Bk. III Ch. IV.

(4) Sozomon's Eccles. Hist. V-16.

(5) That Basil held some modern ideas regarding relief is shown by his remark "He who gives to a vagabound throws his money to the dogs." Epistle 292.

(6) Epistles LXXVII-6.