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A METHOD OF INSTRUCTION IN LATIN. Being a Companion and Guide in the Study of Latin Grammar. With Elementary Instruction in Reading at Sight, Exercises in Translation and Writing, Notes and Vocabulary. By J. H. Allen and J. B. Greenough. Boston: Ginn Bros. 1875.

SELECT ORATIONS OF LYSIAS. Edited for the Use of Schools and Colleges. With English Notes and an Introduction on the Life and Orations of Lysias. By the Rev. John F. Huntington, A.M., Professor of Greek Language and Literature in Trinity College. Boston: Ginn Bros. 1875.

CHRIST AND THE CONTROVERSIES OF CHRISTENDOM. By the Rev. R. W. Dale, A.M. With an Introduction; by the Rev. L. W. Bancroft, D.D. New York: T. Whittaker.

WHAT PROFIT IS IT? A Plea for the Better Observance of Lent. By the Rev. U. G. Tracy. New York: T. Whittaker.

A BOOK OF LITANIES. Metrical and Prose. With an Evening Service. Rivingtons, London, Oxford, and Cambridge. 1874.

Among our weekly exchanges there is none we take up with greater satisfaction than *Appleton's Journal*. Both its original and selected articles are of a high order, and are always welcomed in the family as both interesting and instructive.

The National Churchman is the title of a new Church weekly, issued at Philadelphia. It aims to spread the knowledge and influence of the Church without controversy. Its prospectus sets forth objects similar to those announced by our friends of the *Register*. We therefore do not quite see the *raison d'être*; still, if it will increase the readers of Church publications, it will do a good work, and we welcome its aid.

Some years since our Church Book Society printed in a very convenient manual, the Offices of Infant and Adult Baptism combined. The publication has long been out of print. We are glad to see that the Rev. S. F. Holmes of St. Barnabas Chapel, 306 Mulberry street, has issued the same thing on cards. Single copies, ten cents.

Our friends of the *Episcopal Register* have put forth their annual gift Almanac for 1875. Besides the usual information, are given sketches of the lives of some of the Bishops, and some explanations of the Church Calendar. There are also given the residences of the clergy in the principal cities.

The Diocese, the organ of the Diocese of Illinois, speaking before the late election, held the following language with reference to the candidature of Dr. De Koven. We may be allowed to say the Editor of the *Diocese* is a Nashotah B.D.

We hear with astonishment that an infatuated few are making every possible effort to secure the election of another extreme man, and to put the Diocese again in antagonism with the Church at large.

The withdrawal of one candidate, who was, at least by implication, in sympathy with ritualism, has been followed by the adoption of another, on the part of the "advanced," about whose position there can be no reasonable doubt.

This is the report, as we go to press, and it comes from a reliable source. All that we had hoped, and much that we had written about "peace," has come to naught. We shrink from the conclusion, we hesitate to write it down, but there seems to be no escape. The question is to be decided in our Special Convention, the issue is to be plainly taken, "Is Illinois to be the banner Diocese of ritualism?"

We did not imagine such an issue to be possible. We did not suppose that any considerable number of the clergy of this Diocese could be found to sustain a candidate who is an acknowledged champion of the advanced party in the Church: and we still think the number is very small.

In the case of the last Bishop-elect there was an honest difference of opinion on the question of *fact*. Many who voted for him and who signed his testimonials did so under the conviction that he was in no way implicated with ritualism. This conviction was, to all candid minds, a satisfactory explanation of their course.

But the issue now likely to be forced upon us admits of no such equivocal interpretation. If our information is correct, and we think it is, the question will be one not of *fact*, but of *churchmanship*; not of personal qualities, but of Church principles.

We have spoken, that the diocese might understand the situation, and be prepared to meet it. If it shall appear that we have been needlessly alarmed, we shall rejoice to acknowledge our mistake; and we desire that we may so rejoice. If it shall be found that, in opposing ritualism, we have not reflected the sentiment of a majority of the diocese, we shall desire that some one of more medieval instincts may be selected to bear the banner of the first "advanced" diocese that has been known in Protestant America. We fear nothing for the result of the election, but we do fear for the dissension and division

that this agitation must bring. We deprecate most earnestly the reckless disregard of the peace and welfare of the diocese that is indicated by this last report.

The insane attempt to commit the Diocese of Illinois to this hopeless cause, to establish here the nursery of the pseudo Catholic school, which is repudiated by the great body of the Anglican Church, will prove to be futile, and will carry down both cause and candidate together.

The only good that can come of it will be an opportunity for a few panegyrics, for another expression of hero-worship, for another weak defense of ritualism. The evil of it will be, strife among brethren, a diocese damaged in reputation, and a man for the third time made a victim to the ill-directed zeal and blind enthusiasm of his friends.

THE MISTAKES OF MODERN CHARITY.

The last sermon of the course on "Christian and Social Morals," was delivered Sunday evening last, at Christ Church, Fifth Avenue, by the Rev. H. C. Potter, D.D. His subject was "Modern Charity—Some of Its Mistakes," and his text was from Psalm lxxviii, "God setteth the solitary in families."

In opening his topic, Dr. Potter remarked that it would have been an easier and a pleasanter task to speak of the triumphs and successes of modern charity. Much of its history was like the stirring pages of romance. To recall the institutions which have sprung up on the Continent of Europe during the last fifty years, the remarkable awakening which has taken place in the philanthropic activities of the Church of England, the incomparable services of Florence Nightingale; to recall to mind what Agnes Jones did at the cost of her life in Liverpool, and work no less heroic done by Russian women of rank in the camps and hospitals during the Crimean War, and by our own women during our own war; then to take into account the services in behalf of the crippled, the orphan, the idiotic, and the charitable institutions here, which are the admiration of strangers and the just pride of our own community—it would have been a pleasanter task to review this record of philanthropic achievement, and to recognize how profuse are its provisions and comprehensive its varieties. But it was certainly an appropriate, if less congenial, inquiry to demand how far this complex machinery, this vast expenditure, is accomplishing the desired result. Leaving out the immediate evils which afflict human society, he would see how far modern charity was curing the ills with which it grappled. He doubted that anybody could fail to pretend that a great deal of our present charitable and philanthropic expenditure is not innocently, but none the less effectually, operating to increase and perpetuate the evils which it undertakes to remedy. The facts are before us, and we cannot mistake their import. Side by side with the growth of hospitals, asylums, and the like, rises the growth of a pauperism which is at once the perplexity of the philanthropist and the dismay of the tax-payer. Our hospitals, where they are not hedged about by restrictions which make access to them a favor not easily obtained, are thronged by ranks of applicants who so press upon each other that the new comers crowd out the old ere yet they have obtained their convalescence. And so it is with other charities. The clue to this condition of things is found largely in our forgetfulness of the principle of the text, "God setteth the solitary in families." And these words affirm, if they affirm anything, that the family is a divine institution, and as such a most sacred and potential factor in the building up of society and the welfare of the race. Is there any other spot so sacred, so helpful, even though clouded by sickness and darkened often by the shadow of a great grief? Go ask them who, eager for freedom from care, have tried the experiment of living without a home—in hotels—and if they are candid, they will tell us how much the best instincts, the tenderest feelings, the truest joys of human life, had been somehow quenched in their breasts. He, the speaker, anticipated the impulse with which his hearers would say that all this in nowise touched the operation of our charities. But he would invite them to look a little closer. Our charities aim to reach and relieve two classes—first, those who are already in homes; and second, those who are without them. There is a large class of persons who habitually live in homes, and who make little or no demand upon charities. But when sickness comes, or when accident befalls the head of the household, then the pinch begins. Add to this that some half-dozen people are crowded in a meagre tenement, that the sick person can have but ignorant nursing, and straightway there arises the necessity for a hospital where there is skillful medical attendance, needful apparatus, and intelligent nurses. But just here there enters a fact which is easily demonstrable from most abundant evidence, and it is this: That a careful comparison of the statistics of great hospitals in great cities with the statistics of mortality in tenement houses in those same cities, is not on the whole favorable as arguing increased chances of recovery from hospital treatment. In other words, people do not get well more rapidly, more certainly, or in a larger proportion, whether treated for ailments or for accidents, when they are treated in a hospital, than they do when they are treated in very inferior homes. He was not unmindful of the fact, to which attention had lately been called, that this is owing in no inconsiderable measure doubtless to the mistaken construction of hospitals, by which their very walls and corridors are made to perpetuate disease, and to pass on a subtle form of hospital poison to those who are so unfortunate as to come under its influence. Nor did he forget the fact of the general feeling that a simple and less costly, and less permanent style of hospital construction, would greatly reduce the death-rate, whether in fever, surgical, or general hospitals, so far as to make the chances of recovery better than those in a tenement.

An equal improvement could be made in the character of the tenement houses if rich men can be found willing to try the effect of putting within the reach of our poorer classes decently constructed and adequately lighted, drained, and ventilated homes. As a consequence of the determination of capitalists to keep the question of their business separate from their religion, our tenement houses are often a disgrace to our modern civilization, and their comparative exemption from disease is a perpetual marvel. The most potent medicine in any human ailment is human sympathy, and that medicine is not for sale by apothecaries or given out at dispensaries. There is something in the most bungling mistakes of the meanest home, which in struggling with disease, or facing suffering, is calculated to give a man heart. It is in an atmosphere in which he is not a mere patient, with a number to distinguish him; and a ticket to describe him. His home does not sacrifice his personality, and the physician who attends him is some one who, most probably, is at home in his dwelling, or at least knows him by name. He has not come to study him as a scientific illustration. Those about him may be a very "poor lot," as a tramp, once

described his wife and children, but, in his expressive phrase, they are "kith and kin." Therefore, if we would heal the sick we must do it, not by multiplying institutions, but by multiplying and ennobling homes. Of course, it is the more difficult task, but it is the surest and most hopeful one. But it may be asked are we to let sickness and poverty go hand in hand, and leave men to die in the garrets and cellars? God forbid! We are to go to them in their garrets, and brighten their existence by our presence and money. We are to conserve the family, not disband it; we are to recognize in one word that the household is God's own order, and that at its peril society tampers with its constitution.

While it is wise to preserve and elevate the family, there still remain those who have no homes, who are forced to seek aid and shelter from the orphan asylums, the refuges, poorhouses, and reformatories. Will any one pretend, it may be asked, that these institutions for the care of children are a mistake, or their work a superfluity? The question suggested to him a distinction which it was time to insist upon. Nobody would dream of dispensing with the life-saving structures used in certain watering-places, and as little would they dream of living in them. They are meant to answer a temporary necessity, and as soon as their purpose is accomplished their transient inmate is helped to his home. Even so it is with those timely agencies which, ranging themselves along the brink of the swift-rushing current of life, reach down so often and snatch some young wail just as it is sinking, it may be for the last time. He believed, however, that they who administered such institutions would themselves be the first to admit that they ought not to be regarded as an end, but as a means to an end, and that that end should forever be their restoration to some Christian and well-ordered home. Happily such an end can no longer be regarded as an impracticable dream, for already there is a society which for twenty-five years has devoted itself with wisdom and success to the purpose. It has gathered the drift-wood of the young life to this great city year after year into its schools and lodging-houses, not to keep them there, but to pass them on to rural homes, in which they grow up virtuous and self-respecting members of society. Although he did not care to be the eulogist of any particular society, he could not but ask his hearers if they would know how some of the most helpless and hopeless elements of the community may be most successfully dealt with, to read the history of the New York Children's Aid Society. It may be asked how it is possible, by any such means, to grapple with the work which is at present being done in our midst for the neglected and homeless through other agencies. He did not think that it was a difficult question to answer. There are to-day in our public institutions 15,668 children. Supposing that, instead of maintaining these children as at present, at a large expense, and with, at the best, very doubtful results, it were resolved to place them in families, there would be just one child for every fifty families. He would maintain that it was not unreasonable to suppose that in every fifty families in the community there is at least one where, with a little effort, a home in which, however inferior relatively it might be, would be positively superior in its training and influence to the training of an institution. Within the past year or two a gifted English woman having been invited to address herself to the examination of institutions for the shelter and training of children in connection with the English system for the relief of the poor, undertook the task of tracing out the history of young girls who had grown up in these schools, and has lately given the public the result of her inquiries. It would be difficult to exaggerate the shock which her discoveries have given to all thoughtful people. The *London Times* and *Spectator*, journals not wont to speak with undue haste, have recognized Mrs. Senior's report as one of the most valuable contributions to the literature of charitable relief as demonstrating the necessity of revolutionizing the present methods. We can repeat her story, if we choose, ourselves. There are young girls in the hospitals by the score, to-day, who have had similar training, and have fallen to similar degradation. The result of institutional training is but mechanical obedience in children—the suppression of all that is human and elevating, so that when the institutional pressure is lifted, there is nothing to restrain the boy or girl from going as speedily as circumstances will provide to the way of the bad.—*N. Y. Times*.

Parish and Family Reading.

For The Church Journal and Messenger.

"LEARN THE LUXURY OF DOING GOOD." *

"There does appear to be a great deal of suffering among the poor this Winter," said Selena Summer, as she laid down the newspaper and approached the breakfast-table. "I wish that we could do something for them."

"Well, why don't you get up some entertainment and give them the proceeds?" asked her sister.

"I would like to, but we should have to sell the tickets, and I do dislike to ask people for money."

"Oh, it is not considered at all the same thing; you need not say much about the object. Just offer your acquaintances an opportunity to amuse themselves."

"I think it would be very nice," chimed in Mrs. Summer. "Your cousin Julia has had a very quiet time since she has been with us, and I am sure she would enjoy it. Let it be a tea-party."

"Well, I will have to get a dress," said Selena. "My dark ones won't look at all well by gaslight; my light silk is too dressy, and besides, I should be sure to spot it in pouring out the tea. Well, I will wear my grey poplin and get only a cap and apron."

"O, I will provide those," said Mrs. Summer, "you need not buy them from your allowance. They ought to be of fine material and prettily made, and Selena, you must get the dress at once, for you require so much trimming on your clothes."

The tickets were sold. It was decided that the guests would be crowded in Mrs. Summer's parlors, so a hall was secured at a moderate rent, and the gifts solicited, poured in.

"My daughter," exclaimed Mr. Summer, as he stumbled