

## THE ETHICS OF CHARITY.

The following are extracts from an address delivered before the Charity Organization Society of New Haven by Charles J. Bonaparte:—

Having been once invited to address an Annual Meeting of our Baltimore Association for the Improvement of the Condition of the Poor, a body whose relations with the Charity Organization Society (now, I am happy to say, very cordial) were at one time rather diplomatic than affectionate, I took as text for my little "lay sermon" the motto of that Association, namely, "The Lord loveth a cheerful giver."—with the result of convincing myself (I do not answer for the rest of my hearers) that "cheerful giver" is the Biblical name for a Charity Organizer. This is in no wise a paradox: the principles of intelligent almsgiving, which seem to some new, are as old as the sympathy which first prompted giving or the need which first awakened the sympathy, as old as human nature itself. One who believes that, if the Bible says a cheerful giver is beloved of the Lord, then he is so beloved, and that, if he is so beloved, then he is a good man, at least in his way of giving, must also believe, if he also accept the principles of Charity Organization as sound, that the "cheerful giver" referred to in the text gave when it was written and gives now according to those principles. Nor does it seem to be difficult to develop this meaning from the text itself.

It is, however, most important of all to consider *what* the text would have us give, and give cheerfully. Not, surely, money only or what money will buy. The enlightened benevolence of the present age but voices the instinctive philosophy of mankind when it bids us give the poor "not alms, but a friend." I would ask rather for both: alms are needed; but alms, to do real and lasting good, must come, and be known and felt to come, from a friend. Now, a friend must be given. A man may sell his time, his skill, his labor: he cannot, if he would, sell his heart. . . . So we cannot commute for a money payment, no matter how liberal, our obligation to give, and give cheerfully, to the work of charity the most precious of our possessions, what indeed alone is really ours to give or to withhold,—ourselves; and whoever thus gives adopts practically and consistently the vital principle of Charity Organization.

This principle underlies and inspires all the rules it advises, all the customs it would create. It discourages indiscriminate almsgiving, not because even this was not better than stony-hearted or niggardly indifference to distress, but because no man has the right to give alms unless he is sure, or at least has done all he can in reason to assure himself, that his alms will do good, and the most good that, if well given, these might do. It were better that he gain this assurance by himself applying his gift to the true needs of its object; and, whenever this can be done, Charity Organization would have it done. But, if all gave all their time to intelligently dispensing relief, all would soon come to need relief; and here, as in every other field of thought and action, common sense dictates a division of labor. Experts are needed in charity as elsewhere; and Charity Organization employs experts, but to supplement, not to supplant, individual effort, not to make any one work the less, but to make every one work the more, since each knows that he works to good purpose.

The one great evil wherewith it contends, the chief stumbling-block to its progress, is simply the inveterate desire of every man to cheat his own conscience. Everybody would like to do his duty, and would do it if this were not so laborious and unpleasant a proceeding; he will try to get the credit without making the sacrifice, if he can think of any device to serve as a blind for those who will judge him. But his most unsparing critic will always be his own moral sense; and therefore we all pass most of our lives trying, with greater or less success, to persuade ourselves that we are better men than we know we are. There is always, however, far down in our consciousness a knowledge, carefully covered up under layers of self-deception, but still there, that this ill-earned complacency is merely an elaborately pondered lie, and therefore it is a mortal offence for any hand to strip off the disguise and display us as we are to ourselves. I have been told that the pastor

of a certain congregation in Baltimore, having become interested in the work of our local society, persuaded, with much difficulty, those in charge of the charities of his church to obtain from us, as an experiment, reports as to ten of their habitual beneficiaries. Nine of the ten names were promptly recognized as old friends which figured, with the aid of petty fraud in various degrees and forms, on the relief rolls of other churches or charitable organizations. On learning this, the congregation resolved immediately and unanimously under no circumstances to refer to the Charity Organization Society in the future. To a superficial observer this course may perhaps seem illogical, but it was natural enough. The old humbugs we thus exposed were very servicable to that congregation. They procured its members an amount of self-satisfaction which would have been cheap at twice they cost it. Coddling them and talking goody-goody to and over them, listening to their whining fictions and doling out, in return for effusive blessings and outrageous flattery, dribblets of material aid, was easy and appeared inexpensive. To study and supply their true needs, to elevate their lives, to discover and correct their vices, to make them better and the community better through their betterment,—this meant real work with disagreeable incidents, with doubtful immediate results, with perhaps an appreciable first outlay. True, what was spent on them was as veritably wasted, so far as they were concerned, as if it had been thrown into the sea. Indeed, it had been far better thrown into the sea, and they consigned to the almshouse at once, for they were, and it enabled them to remain, an object-lesson of the good living to be gained by mendicancy flavored with hypocrisy; but the money was meant to serve another purpose, and this it served well. It was pleasanter for the ancient Hebrews to atone with the whole burnt-offerings for their transgressions than to practise purity and justice; the robber barons of the Middle Ages often gave of their spoil to pious uses, even while they broke the laws alike of God and man; and in our day and country a little money scattered among the needy is an opiate for many a conscience.

It has always been the special business of professed moralists to tell the world its seeming virtues are shams. The news is unpleasant, and those who bring it are usually unpopular; but sooner or later it is recognized as true. The criticism of the Hebrew prophets or of the Medieval Church was not "genial," but it told on the manners and morals of their times. When we, believers in Organized Charity, say that our system is, after all, only the true charity of all ages and climes under a new and not over-happy name; that the practices it condemns constitute, not an old form of charity, nor charity at all, but the shifts and subterfuges used by laziness and selfishness when these would masquerade as charity, we trample on many bulging shoes, and the first response is a cry of disgust and pain.

This will die away, but the truth will remain, and within its sphere of human life the principles of Organized Charity are the truth.

Little boys cannot understand why yachtsmen are so anxious for a spanking breeze.

## Blood

should be rich to insure health. Poor blood means Anæmia; diseased blood means Scrofula.

## Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood; cures Anæmia, Scrofula, Coughs, Colds, Weak Lungs, and Wasting Diseases. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott's Emulsion, Baltimore, Md. Druggists, Everywhere.

## ROMAN NEWS.

(Gleaned from London Universe.)

Mgr. Svampa, Bishop of Forli, has been named Archbishop of Bologna in place of the late Cardinal Battaglini. The learning and virtue of the distinguished prelate are highly spoken of.

The chapel of the famous monastery of the Premonstratensians of Frigolet between Avignon and Tarascon has been re-opened after a suppression for a dozen of years owing to the decrees of expulsion.

The parish priest, Concetto Urso of Catania, arrested by the Italian Government on the charge of having compromising socialistic documents in his possession, has been released, it being admitted that he had no knowledge of their contents.

From the Missions Catholiques we learn that in 1893 three Archbishops, four Bishops, and 142 missionary priests passed to their reward. Of these 68 were French, 24 Italian, 11 Irish, three Spanish, three Dutch, three Bavarians, and the rest of different contingents from various nationalities.

Public prayers have been ordered in France on Sunday next, particularly by eminence the Archbishop of Lyons, on the occasion of the opening of the Chambers. We all want prayers, Heaven knows, but the eldest-born of the Church seems to be in special need of them at present.

The Holy Father has lately received Mgr. Kersuzan, Bishop of Cape Haiti, and Mgr. Spalding, Bishop of Peoria, and various groups of aristocratic and noble families of Rome. His Holiness has also presented a massive gold medal to Commander Mustafa, director of the music in the Sixtime Chapel, for having composed a *Libera me, Domine*, of an exquisite kind for the service celebrated in the Church of St. Eustachio for the repose of the souls of the Pope's relatives.

The next Consistory will probably be held at the beginning of March. It is stated that six ecclesiastics are likely to be elevated to the purple. Among those mentioned as anticipating promotion are: Mgr. Jacobini, Nuncio at Lisbon; Mgr. Nocella, Secretary to the Consistorial Congregation; Mgr. Satoli, Legate to the United States; Mgr. Fausti, Papal Auditor; the Jesuit Father Steinhuber and Mgr. Salvati, Secretary to the Congregation of the Council.

The Central Executive Committee for the Pope's Jubilee has drawn up the programme of the close of the festivals next month. On the 11th of February there will be a Thanksgiving Mass at Lourdes, and a lamp will be lit in the grotto of Masabielle to shine in perpetual token of the gratitude of Catholics who have made the spiritual pilgrimage; on the 16th, 17th and 18th of February *Triduum* in the Gesu for the preservation of the Holy Father's health; on Sunday, the 18th, a distribution of 20,000 orders for bread to the poor of Rome; on a day yet to be named His Holiness will receive the Catholics of Italy returning from the congress of Naples; on Monday, the 19th of February, the last day of the Jubilee year, a Thanksgiving Mass will be sung in the Basilica of St. Peter's; and, finally, it is proposed that ecclesiastics will on that date celebrate the Holy Sacrifice for the triumph of the Pope and the liberty of the Church, and laymen will go to Communion with this object, and contribute an offering to Peter's pence. The conjoint offerings will be laid at the of Leo XIII. by the committee in an album containing the names of the subscribers, who will each receive a souvenir of the occasion. Donations are to be sent to the President of the Committee at 76 in the street of Terra Argentina at Rome.

## RELIGIOUS NEWS ITEMS.

Brother Anthony, of the Christian Brothers, New York, has been called to Paris, France, to assist the superior-general of the Order.

The number of Roman Catholic churches in Great Britain is 1,735, and 1,500 of these have been built during the last fifty years.

Rev. Thomas E. Sherman, S.J., will deliver a lecture in Central Music Hall, Chicago, on the evening of Feb. 5, Subject: "The Ideal Jesuit, or Fact vs. Fiction."

Three more Anglican clergymen have joined the Catholic Church, making

fourteen Anglican ministers who have become Catholics since the famous Lincoln case.

The Catholics of New England have 815 churches, \$26,875,003 of property, and 1,904,650 communicants, or 21 per cent. of the population.

Chauncey M. Depew has accepted an invitation of the Catholic Club, of New York, to address its members on his recent interview with Pope Leo.

The latest statistics, compiled by M. Fournier de Faix, a French statistician, give the number of Roman Catholics in the world as 230,866,633; Protestants, 143,237,625; Greek Catholics, 98,016,000.

Two Protestant clergymen have lately become Catholics—the Reverend Anon T. Colt, of Saint David's Church, Brooklyn, N.Y., and the Reverend Dwight Benton, of Muskogee, Indian Territory.

Most Rev. Father Joachim, general councillor of the Passionate Order, has been appointed Archbishop of Bucharest, in succession to Archbishop Palme, C. P.

The Rev. Thomas S. McCarthy, assistant pastor of the Church of the Holy Infancy, South Bethlehem, Pa., has received notice of his transfer from that parish to be assistant pastor of St. Elizabeth's Church, this city. His successor has not yet been announced.

According to an Amsterdam correspondent the Rev. Father Van Oppenraaij, a Jesuit, has obtained with great distinction the title of doctor of literature at the University of Leyden, which is by no means favorable to religious men.

## HATE NOT.

It is not worth while. Your life is not long enough to make it pay to cherish ill will or hard thoughts towards any one. What if this friend has forsaken you in the time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country." All who treat you wrong now will be more sorry for it than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, some pain, a little longer hurrying and worryings and abrupt farewells, and life will be over, and the injured and injurer will be led away, and ere long be forgotten. Is it worth while to hate one another?

## Climatic Influence on Health.

It cannot be denied that the influence of climate upon health is great, and it is in recognition of this fact that physicians send patients suffering with pulmonary diseases to great distances for "change of air." But when the sufferer happens to be too poor to act upon the advice his lot is hard indeed. But it is not necessarily hopeless. Dr. Pierce's Golden Medical Discovery can be had at any medicine store, and to it thousands whose cases were considered desperate owe their lives.

Up to a certain point in the progress of Consumption, Dr. Pierce's Golden Medical Discovery is a positive remedy. But delay is dangerous with Consumption. In all the conditions that lead to it, the "Discovery" is the remedy. With severe lingering Coughs or Weak Lungs, nothing acts so promptly. Every disease that can be reached through the blood yields to this medicine. The Scrofulous affections of the lungs that's called Consumption is one of them. For this, and for every other form of Scrofula, for all blood-taints and disorders, and all chronic Bronchial, Throat and Lung affections, the "Discovery" is the only remedy so certain that it can be guaranteed. If it ever fails to benefit or cure, you have your money back.

Can anything else be "just as good" for you to buy?

Don't you believe it.

If florists keep on increasing the size of the chrysanthemums something will have to be done to increase the stature of the young men who wear them.

Wife—"How is my husband this morning?" Doctor—"He has a very high fever." Wife—"That's just like him. He always wants the best of everything."

Position is everything. When a woman wants to turn a man's head she gets on the right side of him.