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THE HOUSE ON THE HILL.

IN THREE PARTS:—PART I.

BY E. W. C.

IT was the month of June when Burton Peabody stepped from the cars upon the platform of the railroad station at N——. He had been told that this town was one of the most beautiful of the many that hang like gems on the silver thread of the Connecticut. As he looked around, however, he felt inclined to doubt the truth of such a statement. But upon reaching the summit of a steep ascent leading to the village a scene met his eye fully justifying the encomium.

Stretching far away to the north lay a fertile plain, covered on either side the highway with various cereals, giving promise of an abundant harvest. Sloping gently toward the west the table-land was lost in a lovely valley, bearing on its bosom a dancing rivulet, while beyond rose a range of hills, their once unbroken garment of green now interspersed and rendered more beautiful by the evidences of cultivation everywhere apparent. The northern horizon was also bounded by mountains, from whose tops Burton could readily have discerned, through the wonderfully transparent atmosphere, some of the loftier peaks of the

White Mountain range. Indeed, had he followed the various roads that wind over and around these heights, scenes of grandeur and beauty would have revealed themselves scarcely surpassed by the far-famed glories of Switzerland. Toward the south and east the country presented a more broken surface; while beyond the clear, bright waters of the river that wash the eastern border of the town appeared the smaller hills of New Hampshire, resting blue against the sky.

Among these natural beauties nestled the little village; and here Burton received a hearty welcome to the pleasant, shady house of his old friend Dr. M——.

“You must go to bed early, my boy,” were the Doctor’s parting words to his guest that night, as he led the way to a large, cool chamber. “You must rise with the sun if you wish to join me in my morning walk.”

“Never doubt me, Sir, I will be ready,” was the hearty response.

True to their appointment, on the morrow the gentlemen were early abroad; but the cool fragrant air, golden with sunshine, in which spar-

PRESBYTERIAN HOSPITALS.

BY REV. WM. M. BLACKBURN, D. D.

SHALL the Presbyterians erect and maintain hospitals in our cities?

For some time the question has been presented but in no very zealous way. New York is giving the most prompt answer by laying the foundation of "a new Presbyterian Hospital." Not that she has an old one, but she is nobly initiating a new movement. The subject will be viewed in every light—expediency, example, benevolence and necessity. It may be well to throw upon it somewhat the light of history. This direction of Charity is not the newest thing under the sun. It is all the more worthy for having antiquity in its favor. The ancient Church had her hospitals.

The ancient pagan world did not have these homes for the needy, the infirm and the helpless. For them we are indebted to the Church of God and its Author. With all their hospitality to strangers, the heathens seem to have had no public hospital system. The hospitalia of the Romans were for strangers rather than the needy. There was, occasionally, a private infirmary for slaves and for soldiers, or some provision for the children of poor parents, in an age when they were likely to be sold. Nerva has the honor of enjoining the support of poor children, not only upon Rome, but on all the cities of Italy. Trajan made more efficient such measures. The younger Pliny devoted a certain property to the relief of needy children in his native town of Como. One hundred such children were the *proteges* of Cælia Macrina. Among the Greeks, Epaminondas and Bias redeemed captives and collected dowers for poor girls. Cimon fed the hungry and clothed the naked. In Greece and Rome the poor had "mutual insurance societies, which undertook to provide for their sick and infirm members." They must have taxed them-

selves heavily in a land of oppression and beggary, wherein famines were frequent, and supplies of corn were sometimes donated, as a policy of the State rather than with a motive of benevolence.

Christianity, reaching back beyond the fully revealed Christ, brought true charity into the world, where it taught that love to God involved a generous love to all men. It treated poverty as honorable, and infirmity as worthy of compassion. It gave to the poor a place beside the rich in God's house. The Hebrew must be liberal to his "poor brother," and the Christian must care for the "poor saints." The subjects of the Mosaic law knew the ample provisions made for the stranger, the unfortunate and the fatherless. A gleaning must be left in every field. Impotent folk knew the way to Bethesda, and the distressed might find aid at the gate of the temple, called Beautiful. The earliest Christians, fulfilling the law of their Lord, were abundant in alms. They had a public system of relief, and a distinct class of officers who dispensed the gifts of the people. Every church was a charitable society; every house a sort of hospital. Dorcas and Gaius were not solitary characters. To help a needy brother was to honor Christ, with whom he was so identified that the Lord has said of such an act, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." For Christ's sake they gave the cup of cold water, or the best of two coats, or cast their all into his treasury. With such a spirit, what need of public hospitals?

Heathen satirists, by their ridicule, paid a compliment to this love and care for the helpless. They indulged in many a fling at the Christians, and especially at devout women, for vis-

iting hovels and prisons, or carefully searching out reticent misery, and carrying gladness into hiding places which never echoed but with the voice of sorrow. In the second century Lucian, the Voltaire of his age, accused the Christians of drawing men into the Church by their charities, and thus wrote: "I is incredible to see the ardor with which the people of that religion help each other in their wants. They spare nothing. Their first legislator put it into their heads that they are all brethren."

The Church at Rome had under her care a multitude of orphans, widows, blind, lame, sick and indigent, and these were counted as her treasures. The story is that her deacon, St. Lawrence, was ordered by the prefect of the city to deliver up the riches and sacred vessels of the Church, supposed to be immense. He asked for three day's time, and then led the officer to an appointed spot, where was gathered a crowd of paupers and sufferers, and he said: "Behold the wealth of the Church! These are the treasures which I promised you. To these I will add priceless jewels—these virgins and widows! They are the Church's crown; make use of these riches for the advantage of Rome and the Emperor."

The early church did not limit her care to the sufferers within her own fold. It was extended to the pagans, and even to persecutors, especially in times of war and pestilence. The Emperor Julian wrote with an intended sneer: "It is shameful that the Galileans should support not only their own, but also the heathen poor." Already had Tertullian said to the pagans: "You forget, that notwithstanding your persecutions, we pray for you and do good to you; if we give nothing to your gods we do give for your poor, and our charity spreads more alms in your streets than your offerings in the heathen temples." This was not a flourish of rhetoric. Various examples might be cited. In the year 254 a great part of the Roman Empire was desolated by an epidemic. It raged in Northern Africa. At Carthage the heathens did not venture to attend the sick, who were

cast half-dead into the streets, and corpses were left lying in heaps. The Christians had just been persecuted, and were now cursed as the authors of the plague. Yet Cyprian assembled his congregation and exhorted them to love their enemies. All went to work, "the rich with their money, the poor with their hands," and as children of God they proved themselves worthy of their origin by imitating their Father's mercy and goodness. By fasting the Christians often saved something for those to whom a morsel would be a feast.

In the same age Alexandria was visited by persecution, civil war and pestilence. Her bishop, Dionysius, recounting the evils endured from these three causes, wrote thus: "Very many of our brethren from their great love for their neighbors and brethren, spared not themselves and visited the sick, joyfully giving up their lives with them. Many died in saving others. The heathen acted quite differently. They shunned those who fell ill, or threw them into the streets to die. They dreaded that death which they vainly sought to avoid."

About the early churches there were special places where the needy were allowed to assemble. Beneath a porch, or at the door, the poor placed themselves to receive alms. Hence, Chrysostom styles the poor and the aged, the lame and the blind, "the guards of the royal palace," waiting upon the Great King.

The *Anakampteria* and the *Xenodochia* seem to have been houses in which strangers, the poor and the sick were lodged and taken care of by the Church. Many of these were doubtless built and furnished by private enterprise. The names of those who founded the first systematic hospitals may not be discovered. Mr. Lecky says: "In reading the history of that noble charity which marked the first ages of Christianity, it is impossible to avoid reflecting upon the strange destiny that has consigned almost all its authors to obscurity, while the names of those who took part in sectarian history have become household words

among mankind. We hear much of martyrs who sealed their testimony with blood; of courageous missionaries who planted the standard of the cross among savage nations and in pestilential climes; but we hear little of that heroism of charity, which, with no precedent to guide it, and with every early habit to oppose it, confronted the most loathsome forms of suffering, and, for the first time in the history of humanity, made pain and hideous disease the object of a reverential affection. * * * Charity was practiced, indeed, nobly and constantly, but it did not strike the imagination, it did not elicit the homage of mankind. It was regarded by the masses as an entirely subordinate department of virtue." Yet many noble names have been preserved, not as the originators, so much as the promoters of the hospital system. They more nearly perfected it. They furnished models for those who cherished their spirit.

"As a general thing," Neander remarks, "the establishments for the reception of strangers, the alms-houses, the institutions for the support of helpless aged persons, the hospitals and orphan-houses, originated in the churches (rather than with the bishops), and the churches had to provide the means for their support." The churches, however, were usually prompted in these charities by some individuals of influence. In every public enterprise a leader is needed, and the leader must often supply the endowments, either by soliciting contributions, or by personal donation.

As a founder of hospitals, Basil of Neo-Cæsarea left his name quite the foremost among those which are on record. The son of exiles and martyrs, his heart beat warmly for sufferers of every class and condition. His monastic devotion, his learning and eloquence, his zeal for the orthodox faith, his administrative ability, and, above all, his conduct in a famine, when he gave his entire fortune to relieve the sufferers of his native Cappadocia, gained him such popularity, that in the year 370 he was elected Bishop of Cæsarea, in that province.

He took largely upon himself the care of the poor. In the neighborhood of Cæsarea he founded that magnificent hospital, the Basiliæ, intended for the reception of strangers, and the nursing of the sick, whatever their disease. Everything was provided for the welfare and comfort of the patients. Physicians resided within the walls, and workshops were provided for all the artisans and laborers whose services were required. Gregory of Nazianzen called the institution a city in miniature and praised it as excelling the most splendid structures of Thebes and Babylon, or the Pyramids of Egypt. In it special provision was made for lepers, the most neglected of all human beings, and doomed to the saddest fate. Basil treated them as brethren, and, in spite of their revolting condition was not afraid to greet them with the holy kiss. He caused almshouses, similar in purpose, to be established in the country, one in each district, to be under the care of the chief pastor, who supervised all its affairs.

Farther eastward was Ephræm Syrus, the friend of Basil, and the most famous orator, poet and theologian of the ancient Syrian Church. The luster of his genius and mystic piety is rendered the more bright by one sublime effort in behalf of the wretched. Shortly before his death, about 379, the city of Edessa was visited by a severe famine. Leaving his lonely cell, which he preferred to a bishop's chair, and dropping the pen which wrote his hymns and commentaries, he entered the city, and preached a powerful sermon against the rich for permitting the poor to die of starvation at their very doors. The wealthy felt the rebuke, and intrusted him with the distribution of their goods. He caused three hundred beds to be brought into the public cloister, and the sufferers to be placed upon them. To these he personally ministered, supplying food and medicine, until the calamity was at an end. Special times may require such temporary hospitals.

John Chrysostom, the brilliant orator of the ancient pulpit, rated his clergy for their luxury, and set them

an example by retrenching the expenses of the episcopal table and feeding the poor with the surplus. Perhaps it was through his influence that the Church of Antioch supported three thousand widows and poor women, besides the strangers and the sick. At his own expense he built an infirmary at Constantinople.

There may be truth in the legend that a monk named Thalasius collected blind beggars into an asylum on the banks of the Euphrates.

Examples similar to these may have prompted the enactment usually, but probably not correctly, appended to the acts of the Council of Nice (A. D. 325), and which runs thus: "Let houses be selected in every town to serve as retreats for strangers, for the poor and for the sick. If the goods of the Church suffice not for this expenditure, let the bishop cause alms to be continually collected, through the agency of the deacons, and let the faithful give according to their ability."

The popular establishment of hospitals in Europe was chiefly due to a personage of less dignity than a bishop; one who was a widow, and who (says Mr. Lecky) "founded at Rome, as an act of penance, the first public hospital, and the charity planted by that woman's hand overspread the world, and will alleviate, to the end of time, the darkest anguish of humanity." This Roman lady was Fabiola, descendant of the illustrious house of the Fabii, and lived at the close of the fourth century. When utterly ignorant of Christianity, she had availed herself of the law of divorce, and had again married. Touched by the death of her second husband, she presented herself, one day, at the Lateran Church among the avowed sinners, with ashes upon her head, imploring that she might be permitted to expiate her fault; and amid the tears of the people, the clergy and the bishop, she was absolved. She then sold her estates, and out of the proceeds she reared a hospital for the poor, whom she served in person, thus performing those services which wealthy Christians did through their slaves. The daughter of consuls and

senators dressed the wounds of the maimed and the miserable, and on her shoulders carried epileptic sufferers to a place of rest. Her faith and love conquered all natural disgust. Popular reverence, as Ozanam writes, "attached itself to the woman who had scorned and trampled upon hereditary grandeur, that she might become the serving-maid of misfortune." Her friend Jerome grows eloquent in describing her funeral. "They have told me of the crowd which preceded the procession, and the torrents of people who came to swell it." The public squares, the streets, the porches, the windows, and the house-tops were filled with spectators. Not only in Rome was her memory cherished with tender affection. She had traveled widely to found other hospitals in both the East and the West, where many rose up to call her blessed, and to mourn her departure.

Among the co-workers with Fabiola was the high-born Pammachius, who strewed flowers upon the tomb of his wife, and sought to know how he could best take up the cross. Jerome thus wrote to him: "I learn that you have founded at the port of Ostia an asylum for destitute travelers; that you have raised another Bethlehem, a house of bread, on the spot where Æneas traced his camp. * * Although you, the first among patricians, have become a monk for the sake of the poor, find therein no subject for pride. I desire that you walk barefoot, make yourself equal with the poor, knock modestly at the door of the indigent, become an eye for the blind, a hand for the maimed, a foot for the lame, a carrier of water, a cleaver of wood, a lighter of fires; all this I wish for you; but then—where are the buffetings, where the scourge, where the cross?" He seems to have devoted himself largely to hospital work.

These are but glimpses of the manner in which "Christianity instituted communities of benevolence," and opened asylums for the miseries of humanity. They formed a net-work of charity throughout Christendom. In one of the laws of Justinian, in the

sixth century, they are mentioned as of long foundation and worthy of perpetuity. They were regarded as essentially attached to the Church. Should they ever have been sundered from it? They followed the Church on its marches into the regions of barbarism. At Lyons, in the sixth century, that great *Hotel Dieu* was opened which has never since been closed, and houses of that name were soon established in Paris and other chief cities of France. Hincmar of Rheims was active in establishing hospitals along the high-ways, and in connection with cathedrals and monasteries. "Rapidly they were multiplied with a grand prodigality," we are told, "until the time came when every Christian township, had beside its Church, an asylum open to misfortune."

Mr. Lecky affirms, and with great stress, that little provision was made for the insane, and lays the blame very much upon theology, to which his aversion is manifest. He says: "No lunatic asylum existed in Christian Europe till the fifteenth century. The Mohammedans, in this form of charity, preceded the Christians. * * The asylum of Cairo is said to have been founded in A. D. 1304, and it is probable that the care of the insane was a general form of charity in Mohammedan countries. Among the Christians it first appeared in quarters contiguous to the Mohammedans; but there is, I think, no real evidence that it was derived from Mohammedan example. The Knights of Malta were famous as the one order who admitted lunatics into their hospitals; but no Christian asylum expressly for their benefit existed till 1409. The honor of instituting this form of charity in Christendom belongs to Spain. A monk, named Juan Gilaberto Joffre, filled with compassion at the sight of the maniacs who were hooted by crowds through the streets of Valentia, founded an asylum in that city, and this example was speedily followed in other provinces."

Now all this proves nothing as to the custom of the early Church, in treating the insane. No institution expressly for them may have existed, and

yet they may not have been utterly neglected. We know how our Lord treated them, and his followers were likely to imitate their example. They may have been included with the sick and the infirm, and so treated in the alms-houses, as they have often been in modern times. Still we should be thankful that in our day they have received such wise and gentle care that scores of them are restored to soundness of mind. Mr. Lecky frequently delights us by his admiration of those institutions which promote Christian beneficence. His brief touches are eloquent. He laments that the subject has been so neglected in history, and says: "This vast and unostentatious movement of charity, operating in the village hamlet and the lonely hospital, stanching the widow's tears and following all the windings of the poor man's griefs, presents few features the imagination can grasp, and leaves no deep impression upon the mind. The greatest things are often those which are imperfectly realized; and surely no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity. For the first time in the history of mankind, it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity. It has covered the globe with countless institutions of mercy, absolutely unknown to the whole Pagan world. It has indissolubly united, in the mind of men, the idea of supreme goodness with that of active and constant benevolence."

The present movement to establish hospitals, which may be reared and managed by a Christian denomination, and yet not be at all sectarian, shows a revival of the ancient spirit of Christian beneficence. It marks the earliest type of genuine humanity. To imitate the first disciples, each Church should do more to take care of the poor, and the infirm of every sort. The Church will not do it unless her

families and individual members give it due attention. Her deacons should make it more of a business. God's house should be better known as a house for the poor. The paupers who come to our doors may not be the neediest or the most worthy; often they are impostors. Real, honest, virtuous poverty is usually diffident; it must be sought out by frequent visitations. Every Church should see that her parish is frequently canvassed. Thus did the early Christians. The hospital is not designed to relieve the Church of this duty, but to aid her in performing it. She must not roll upon the public infirmary her own responsibility. But after the poorest homes are made glad with the needed supplies, there are many in our cities who are not

reached. They are homeless, shelterless, friendless, helpless. The hospital should be so respectable a place that it will serve as a welcome home to them. Honorable poverty will not there be disgraced as pauperism. The alms-houses of this country have generally been so disreputable that many of the honest poor have preferred to die of want than to be assigned to them. A truly Christian spirit may give to the hospital a far different reputation. Then, with proper caution against impostures and with Christianizing influences upon the inmates, it may have power to relieve distress, cure social vice, and make strong those virtues which have to maintain a hard struggle with the agencies of degradation and wretchedness.

TIRED.

BY EDGAR FAWCETT.

I have been walking with shadows
 All the day long;
 I have been hearing old voices,
 Old scraps of song!
 Lips that are mute have sung to me;
 Arms that are dust have clung to me;
 Sorrow has riven her gloomful cloud, and
 Life has grown gracious and young to me!
 I have been walking with shadows,
 All the day long;—
 Shadows and shadows and shadows,
 Throng upon throng!

Welcome, dark heart, the sweet omen
 Of coming rest!
 Vaguely I view the goal, after
 Years of sad quest!
 Vaguely the lost faces gleam to me;
 Vaguely the vanished eyes beam to me;
 Vaguely the far-away glories divine, from
 Heaven's unclasping gate, stream to me!
 Welcome, dark heart, the sweet omen
 Of coming rest;—
 Welcome it, welcome it, welcome it,
 Grief-wearied breast!