

the church by the bishop at his annual visit to the Institution, a few of whom have failed in the performance of their religious obligations, but many of them have nobly persevered. The Institution is mainly supported and entirely controlled by the Protestant Episcopal church, one of her clergymen officiating as chaplain.

On the 16th of June, 1859, ten lots of ground, containing a large country mansion, were purchased at a cost of about \$12,000. The property is situated between Eighty-fifth and Eighty-sixth streets, near the Hudson river. Six lots have since been added. Several successful fairs have been held, and a number of State and city donations received, the largest of which was granted by the Legislature of 1867, amounting to \$25,000. The earnings of the inmates have thus far been small, and the society depends upon its annual subscribers and the gifts of the benevolent for the support of the House. When the mansion was purchased it was said to be able to accommodate one hundred inmates besides the ladies in charge, but like too many other estimates it fell short just one half. It has never afforded the space or arrangement for suitably classifying and dividing its forty-five or fifty inmates, a matter of vital importance in such an institution. For several years the society sought for means to enlarge their buildings. The State grant of 1867, supplemented by liberal subscriptions from the friends of the enterprise, enabled them in 1869 to carry forward this much-desired project.

The corner-stone of the new building was laid by Bishop Potter of New York on the 16th of October, 1869, in the presence of Bishops Southgate, Lay, Quintard, and a large number of clergymen and friends of the Institution from the city. An interesting address, containing valuable reminiscences of the past, was delivered by Rev. Dr. Peters. The building occupies a beautiful site, almost overhanging the Hudson, fronting on Eighty-sixth street, and at a pleasant remove from the new Boulevard. It is built of sandstone and red brick, relieved with dressings of Ohio stone. On entering the principal door, access is had to a spacious hall; opening out of this are offices, and beyond a broad staircase of iron ascending to the upper stories. On the floor above is a corridor, ninety feet in length, lighted by windows taken from the old oratory, thus connecting the old building with the chapel, dining-hall, and school-rooms. The chapel is fifty feet



in length, terminating at the eastern end in a circular apse; the altar and reredos are of carved stone, supported by pillars of polished marble, the sanctuary being laid with encaustic tile. At the west end, on either side of the door, are apartments for the Sisters, and above these, behind an open arcade, are two concealed galleries, one for visitors and the other for the sick. In the second story are placed the infirmary, a Sister's room, bath-room, and a mortuary; over these a dormitory, divided into little rooms by low wainscot partitions and curtained doors. A slender bell-turret surmounts the roof, rising to the height of eighty-eight feet. The basement contains laundry, kitchen, pantries, and store-room. The stained glass for the windows was imported from England. The edifice cost \$30,000, and the sixteen lots, with their buildings, are now valued at \$100,000, and are free from debt. The number of inmates is now to be increased from forty-five to one hundred, and the managers propose to eventually remove the old frame mansion and complete a large quadrangle, inclosing the property of the Institution with permanent buildings in the style of the one just erected.

HEBREW BENEVOLENT AND ORPHAN ASYLUM SOCIETY OF  
THE CITY OF NEW YORK.

*(Seventy-seventh street and Third avenue.)*



ON the 8th of April, 1822, a number of gentlemen of the Jewish persuasion, residents of the city of New York, organized the "Hebrew Benevolent Society," which was incorporated by act of Legislature February 2, 1832, granting power to hold real and personal estate, the annual income of which should not exceed \$2,000. The objects of the society were stated to be "charitable, and to afford relief to its members in cases of sickness and infirmity."

In January, 1845, the "German Hebrew Benevolent Society," a rival organization, sprang up, which was the same year incorporated, and exerted a large influence for fourteen years. The objects of this organization, as set forth in its act

of incorporation, were—"to assist the needy, succor the helpless, and protect the weak." The proceedings of this society were transacted and the minutes kept in the German language. In 1847 this society voted \$1,500 out of its general fund, and a portion of its annual receipts, toward the erection of a hospital. The Hebrew Benevolent Society promptly united in this movement, but, as the wealthier congregations withheld their support, the enterprise failed for lack of means. In 1859 the German Society having voted to appropriate the hospital fund for the establishment of an orphan asylum, and a home for aged and indigent Jews, and the opinion having become general that the cause of charity would be promoted by a union of the two societies, they were happily united, and a supplementary act of incorporation passed April 12, 1860, under the title of the "Hebrew Benevolent and Orphan Asylum Society of the City of New York." The new organization proposed "to relieve the sick, succor the poor and needy, support and comfort the widow, clothe, educate, and maintain the orphan." This was to be done by the establishment of a well-regulated system of out-door relief for the poor; by founding and maintaining an asylum for Jewish orphans; and by establishing a home for the support of the aged poor. Any Israelite may become a member of the society on the payment of one hundred dollars. The business of the society is conducted by a president, vice-president, a treasurer, and eighteen trustees, six of whom are annually elected at the meeting of the society in April.

The last act of incorporation granted power to hold estate, the income of which should not exceed \$15,000; authorized the city to grant land to the society for the erection of suitable buildings; and clothed it with the same power to manage and indenture orphans that had been given to other societies. In 1861 the Corporation granted a beautiful plot of ground on the corner of Seventy-seventh street and Third avenue, and the sum of \$30,000 toward the erection of an asylum. The corner-stone of the building was laid September 30th, 1862, and the edifice formally dedicated November 5, 1863. The Asylum consists of a main building and two wings, the principal front, on Seventy-seventh street, being one hundred and twenty feet, with a depth of sixty, and cost \$40,000. It is constructed of brick, is three stories high, besides a high basement and sub-cellar. The ceilings are high, the halls wide, the apartments conveniently arranged

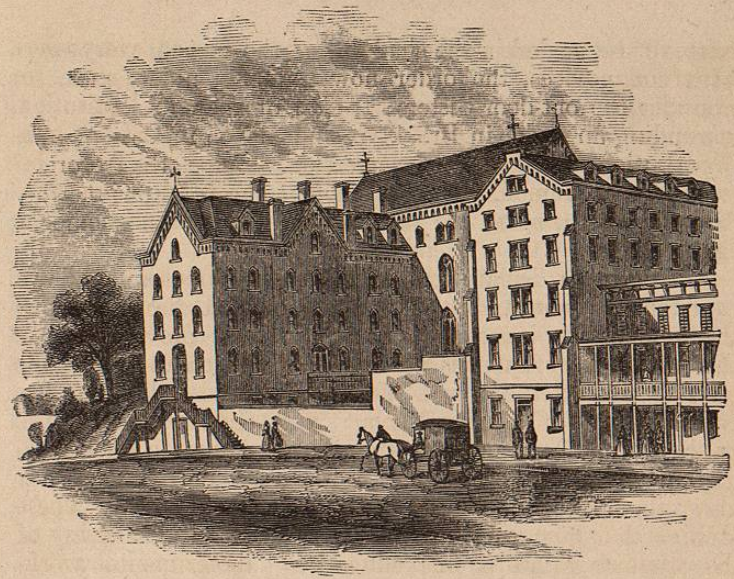


with all the modern improvements, and crowned everywhere with completest order and tidiness. The lecture-room (or miniature synagogue), like every other part of the Institution, is replete with Jewish taste and trimming. A yard one hundred and twenty-five feet by one hundred and two, lying between the Asylum and Third avenue, is devoted to a beautiful flower-garden, and ample play-grounds are furnished in the rear.

The Superintendent, Louis Schnabel, is a Jewish rabbi, and conducts the services of the Institution. At the opening of the Asylum fifty-six orphans, who had been provided for by the society in various places, were transferred to it, and the number has since reached one hundred and fifty-eight, the full capacity of the building. The children attend the public schools daily, where they generally excel in their studies, and when promoted to the grammar department they also take up the study of Hebrew in the Asylum. These Hebrew scholars are divided into five classes, and many of the students attain a fine education. Experimental workshops have recently been added, which if successful will soon be greatly enlarged. Ninety-five of the one hundred and fifty-eight in the Institution during 1869 were born in New York, and the remaining sixty-three represented eleven of the American States, and seven of the countries of Europe and Asia. Eight were admitted at the age of five, two at seventeen; the larger portion are, however, received between the ages of seven and twelve years. Indentures are made only to Hebrews of good standing.

Eight members of the board of directors are constituted a committee of charity and relief, who investigate by personal visitation the circumstances of all applicants. During 1869, 3,926 persons were relieved at an expense of \$13,425. One hundred and forty-six persons were assisted to go West, South, or to return to friends in Europe.

The Hebrew fair, held during the last year, and one of the most successful ever held on Manhattan by any society, netted the Asylum \$35,000, and the Mount Sinai Hospital over \$100,000.



HOUSE OF THE GOOD SHEPHERD.

(Ninetieth street and East river.)

This Institution was commenced on the 2d of October, 1857, by five members of the "Order of Our Lady of Charity of the Good Shepherd," belonging to the Mother House of Angers, in France. The operations of the society began in a house in Fourteenth street, but in 1861 they erected a convent and chapel at the foot of Ninetieth street, East river. In 1864 a five-story brick building, fifty feet by ninety, was reared on Eighty-ninth street, one hundred and twenty-five feet from the convent, and in 1868 and 1869 another of the same size was joined to the end of the former, stretching across to Ninetieth street. The cost of their buildings has now exceeded \$275,000, and another edifice is still to be added to complete their plan.

The order was founded by Père Eudes in 1661, with the avowed object of affording a refuge for fallen women and girls who desired to reform. Being an enclosed order, a veil of secrecy is thrown over most of their doings. The Lady Superior converses with the outside world through an iron-grated ceiling, inside of which the curious are seldom permitted to step, and the order, except a few outside Sisters, are



forever concealed in the shadows of the cloister. By reception of novices, the order now numbers ninety members, besides the out-door Sisters; twelve of these are engaged in founding an order in Brooklyn, and eleven in Boston. The Institution is a house of correction, seeking the reform of abandoned women, some of whom come voluntarily, others by persuasion, some are sent by the courts, and some are placed here by their friends.

The Sisters declare that moral means alone are employed for the reformation of the inmates, and that those who come voluntarily can depart at pleasure; but some who have escaped have told doleful stories about the discipline and fare, upon the merits of which we shall not attempt to decide. The Sisters dwell in the convent, but some of them are said to be always with the inmates both night and day, in recreation, toil, devotion, and slumber. The inmates are divided into four classes, each of which is entirely separated from all the rest, with whom they are never allowed to communicate. The first class consists of penitent magdalens, who have been converted from the error of their ways, and who have been admitted to a low grade of the order. The second class is composed of penitent women and girls, received into the Asylum but not yet converted. The third is a preservation class, composed of children who are in danger of falling, most of whose parents are bad. The fourth consists of girls between the ages of fourteen and twenty-one, who have been committed by the magistrates, and who remain during the term of commitment. About twenty-nine hundred have been received into the Institution since its founding, very many of whom are said to have reformed, though the screen which prevents public inspection leaves greater place for distrust than with almost any other institution in New York. In February, 1870, no less than seven hundred inmates were concealed within those walls, three hundred of whom had been sent by the magistrates, and the superioress informed us that one hundred and fifty more could be well accommodated. Their chief occupation is machine and hand sewing, embroidery, with various other species of remunerative handicraft, and laundry work. The Institution has a priest who conducts service every morning in the chapel, where all attend. This institution is noted as the place of the involuntary confinement of Mary Ann Smith, the daughter of a Romanist, who had embraced Protestantism. Many of the

girls received remain permanently through life, a few afterwards marry, some after their reformation go out to service in good families, and not a few descend again to old practices and "wallow in the mire." The Public Authorities have dealt very liberally with this Institution.

## ST. BARNABAS HOUSE.

(No. 304 Mulberry street.)



HIS House was originally opened by Mrs. William Richmond, under the name of the "Home for Homeless Women and Children." Before her death it was purchased by the New York Protestant Episcopal City Mission Society, and opened in June, 1865, under the name of the St. Barnabas House. In 1866 the society purchased the adjoining building, No. 306 Mulberry street, in the front of which the chapel was located, leaving the basement, second story, and attic of this building, as well as all of the building No. 304, for the purposes of the Home. A rear building, connected with No. 306, furnished convenient rooms for the clergy and committees. The buildings are of brick, of moderate size, and contain fifty beds, sixteen of which are for children.

The House was opened by the above-mentioned society as a sort of experiment, and an executive committee was appointed for its management, who relied mainly on special contributions for its support. The House is designed as a place of refuge for homeless women and children, applying from the streets or wandering in from the country; also for women discharged from the hospital, cured, but requiring a few days of repose to recover strength, but destitute of home, friends, and money. It is however intended only as a temporary resting-place, hence most of those admitted are sent to situations during the first week. The average stay of 2,150 women in the House during 1869 was three and one-fifth days. During 1865 there were but two months that there were over eighty inmates received. In November, 1866, the



number reached 166, and in December 196. Each month in 1868 brought over two hundred, the largest number in any month being 262. A little family of sixteen children who have no homes are kept as steady inmates, clothed and instructed. One room is set apart as a wardrobe department, where garments are made and repaired. Nearly six thousand persons have been received during the last three years, of whom 3,602 were Protestants, 2,203 Roman Catholics, and 7 Jews. Of this number, 1,924 were sent to situations, 1,456 to other institutions, and 1,835 returned to their friends. But one death occurred in the House during that time. During the same time the House afforded 46,958 lodgings to the homeless, and supplied 188,163 gratuitous meals to the hungry. The annual expenses of the Institution amount to about \$7,000. The business of the House has outgrown its accommodations, and the managers have appealed for means to greatly enlarge their borders, and supply several desirable apartments never yet provided.

Destitute and afflicted families in the neighborhood almost daily apply at the Institution for assistance. A visitor is sent to investigate the case, and if found to be one of real distress relief in some form is administered. Some are allowed to come to the House for meals, others are supplied with coal, garments, or money for rent. Much attention is given to the sick.

The House the last year has been managed by the "Sisterhood of the Good Shepherd," a new order of females in the Protestant Episcopal church. Several Sisters were organized under the above title by the bishop of the diocese, in St. Ann's church, on the second Tuesday after Easter, 1869. At the time of the organization there were three Sisters received, also three visitors, and one associate. Some of these have since retired from active service, and as these organizations are not popular among Protestants, only enough have been received to keep good the original number.

The habit worn by this order is the most simple of any we have yet seen, and hence less objectionable. They are much devoted to their undertaking, and abundant in toil, making several hundred visits to those sick or in prison per year, besides conducting the House of St. Barnabas. A small room on the third floor has been set apart for an Oratory, where the Sisters all retire at twelve o'clock each day for prayer, which is offered by the superioress, all others joining in the responses.

The room is neatly carpeted, has chairs and a small reading desk, but contains no images, pictures, or ornaments of any kind. Family prayer is also daily conducted in the House, and all the inmates are required to attend. A chaplain conducts service every Lord's Day. A number of ladies and gentlemen from the surrounding parishes conduct a Sunday-school for the benefit of the children in the House, and those of the neighborhood. The register contains the names of over two hundred scholars, less than half of whom attend regularly. There is also connected with the Institution an industrial society, composed of twenty-two ladies, who hold a weekly sewing school, with an average attendance of sixty-five girls. The Institution is located in a neighborhood greatly needing its influence, and has been already a rich fountain of blessing to thousands.