

Edmund L. Parsons

THE
YEAR BOOK
OF THE
New York Training School



FOR
Deaconesses

1894-95

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OF THE
New York Training School
FOR
Deaconesses



Grace House
802 Broadway
New York

Visitor.

The Right Reverend HENRY C. POTTER, D.D., LL.D.,
Bishop of the Diocese of New York.

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THE Canon "OF DEACONESSES,"* passed by the General Convention of the Protestant Episcopal Church in October, 1889, provides that every candidate for the office, before she is set apart, shall have had "an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years."

With a view of furnishing the preparation thus required, there was opened experimentally, in October, 1890, with the approval of the Bishop of the Diocese of New York, and under the patronage of the Rector of Grace Church, a School known as "Grace House Training School for Deaconesses." The School was under the immediate care of the Rev. Haslett McKim, whose services were gratuitously rendered and who was assisted by a staff of ten teachers.

The results of the first year proved so satisfactory that it was determined by the promoters of the School to incorporate it under a new name, to place it under the management of a Board of Trustees, and by giving to the Bishop of the Diocese the right of nomination in the filling of all vacancies in the Board, to relieve the institution of the suspicion of being a merely parochial undertaking.

The course thus outlined has been actually pursued ; the School has been incorporated under the laws of the State in which it is situated, and although it retains a *quasi* connection with Grace Parish, inasmuch as the classes continue for the present to meet in Grace House, the tie has ceased to be a necessary one, and the institution has become, to all intents and purposes, general in its scope and reach.

* For the text of the Canon, see Appendix A of this Year Book.

AIM.

The aim of the School is to send out graduates thoroughly equipped to be the helpers of the parochial clergy in their missionary and charitable work. With this end in view, careful instruction is given in the Holy Scriptures and in the book of Common Prayer, with special reference to the higher grades of Sunday-school teaching; also in cooking for the sick poor and nursing them in their own homes. Three months of each of the two years are given up to the actual and daily care of the sick under competent guidance.

Extra studies, not considered indispensable in the preparation for the Diaconate, are provided for those who may elect them.

ADMISSION.

Candidates for admission must be not less than eighteen years of age, and if under twenty-one will not be received without the written consent of parents or guardians. Thirty-five is the maximum limit of age, but applicants older than this may be admitted, under special circumstances, at the discretion of the Dean.

Unless provided with certificates of graduation at approved schools or colleges, candidates for admission must pass an examination equivalent to that usually required for entrance at high schools for girls. It is intended to raise the standard of admission, from time to time, as circumstances may allow, the desire being to secure for the female Diaconate only women of a high grade of intelligence.

For the present, the number to be admitted to the Junior Class will be limited to ten.

Every candidate for admission must fill out and submit a Form of Application, and must also procure and submit (1) a Clergyman's Certificate, from a minister of the Protestant Episcopal Church, testifying to her mental and

spiritual qualifications, and (2) a Physician's Certificate as to her bodily health and strength. The Form of Application and of these two certificates may be procured in blank from the Dean, whose address is :

THE REV. HASLETT MCKIM, D.D.,
Grace House,
802 Broadway, New York.

The wording of the Forms may be found at the end of this Year Book, in Appendix D.

Candidates who have fulfilled the requirements will be admitted to the School on probation until the Christmas vacation. Beyond this point they will be permitted to continue the course only in case their capacity and bodily strength are judged equal to the probable demands of the work.

TERMS.

For students living at their own homes in this city, and who enter the School with the definite intention of becoming Deaconesses, there is no charge either for instruction or text-books.

For those who live at the School Home, "St. Faith's," 228 East Twelfth Street (and all students from out of town will be required to do so), the charge will be two hundred dollars (\$200) for the school year of ten months. This will cover the whole cost of board, washing, instruction and text-books, and will be payable in three equal installments on the first day of November, of February and of May. The residents of St. Faith's are expected to assist in the care of their own rooms, and in the lighter parts of the house-work.

Women resident in New York or its vicinity, who may desire to follow one or more of the courses of study, but without reference to entering the Diaconate, may, if there is room for their reception, become special students.

In such cases there will be a charge of five dollars a year for each course followed (exclusive of the cost of text-books), payable in three installments.

THE SCHOOL YEAR.

The regular school year will begin with morning prayers in the Chantry of Grace Church, at 9 A.M., on the first Wednesday in October, and will end on the last day of April.

In addition to this, however, three months of hospital service, lacking one week, will be required of every student who is looking forward to the Diaconate. Hospital duty will begin on the eighth of May and continue until the first of August.

Those who are found unequal to the strain of hospital work, while still judged physically strong enough to warrant the continuance of their general studies, will be allowed to substitute for the required hospital duty three months of service in some charitable institution designated by the Faculty, but in every such exceptional case the facts will be clearly stated in the certificate of graduation.

HOLIDAYS.

Every Saturday is a holiday. There are two recesses : one beginning with the next day but one before Christmas and ending with the second day of January, and the other with the Wednesday before Easter. All holidays appointed by the Civil authority will also be observed.

The months of August and September are vacation months.

CERTIFICATES OF GRADUATION.

Upon the expiration of the second school year, Certificates of Graduation will be given to all who, in the judgment of the Faculty, shall have completed satisfactorily the required studies of the course.

If extra work shall have been done under the form of electives, this fact will be noted on the certificate. On the other hand the omission, in the case of special students, of the required hospital service, or the permitted substitution on the part of regular students of some other kind of summer work, will also be noted.

THE SCHOOL MEDAL.

To every graduate of the School who is also a candidate for the Diaconate, there will be given, along with the Certificate of Graduation, the Medal of the School in silver. Twenty years of service in the Diaconate will entitle the holder of such medal to receive a duplicate in gold.

PAROCHIAL RELATIONS.

Parochial relations will be at the choice of the students. For those who do not elect to worship elsewhere, free sittings will be provided in Grace Church.

SCHOLARSHIPS.

Five thousand dollars founds a scholarship, the income of which covers all the expenses of one pupil. Founders of scholarships may themselves nominate or authorize Rectors of Parishes to nominate beneficiaries subject to the conditions of admission.



COURSE OF STUDY.

TEXT BOOKS AND BOOKS OF REFERENCE.

* * A well-appointed Library of books of reference, bearing upon all the subjects studied in the course, is accessible in Grace House.

SUBJECTS.

OLD TESTAMENT STUDY.

First Year: Old Testament History.—The Historical Books, with special study of the Psalms. *Text Books.*—MACLEAR, *Class Book of Old Testament History*.

Second Year: Old Testament History and Literature.—The Prophetical Books, with special study of Isaiah. *Text Books.*—PATERSON SMYTH, *Old Documents and New Bible*; “*Book by Book*.”

REFERENCE AND PARALLEL READING.

Speaker's Commentary; ELLICOTT, *Commentary*; SMITH, *Dictionary of Bible*; MOZLEY, *Ruling Ideas in Early Ages*; MAURICE, *Prophets and Kings*; Old Testament volumes of *Expositor's Bible*; STANLEY, *Lectures on Jewish Church* (three series); BINNIE, *The Psalms: History, Teachings and Use*; The Bishop of Derry's *Witness of Psalms to Christ*; *Treasury of Psalter*; NEALE and LITLEDALE on the *Psalms*; CHEYNE, *Prophecies of Isaiah*; DRIVER, *Isaiah: Life and Times*; W. ROBERTSON SMITH, *Prophets of Israel*; also *Old Testament in Jewish Church*, and *Religion of Semites*; SANDAY, *Oracles of God*; EDERSHEIM, *Prophecy and History in Relation to Messiah*; Cambridge Companion to Bible; ROBERTSON, *Early Religion of Israel*.

NEW TESTAMENT STUDY.

First Year Text Books.—STALKER, *Life of Christ*; *Cambridge Bible for Schools: Four Gospels.*

Second Year Text Books.—STOCK, *Acts of Apostles*; *Cambridge Bible for Schools: Ephesians, Hebrews, I. St. Peter and I. St. John.*

REFERENCE AND PARALLEL READING.

WESTCOTT, *Bible in the Church*; FARRAR, *Messages of the Books*; VINCENT, *Word Studies in New Testament*; TRENCH, *Parables and Miracles*; SALMON, *Introduction to New Testament*; ELLICOTT, *New Testament Commentary for English Readers*; THOMPSON, *Land and Book*; CONY-BEARE and HOWSON, *St. Paul*; LEWIN, *St. Paul*; TRENCH, *Synonyms of New Testament*; MILLIGAN, *Resurrection of Our Lord, and Ascension of Our Lord*

THEOLOGY.

First Year Text Book.—MACLEAR, *Introduction to the Creed.*

Second Year Text Book.—ROW, *Evidences.*

REFERENCE AND PARALLEL READING.

SCHAFF, *Creeds of Christendom*; PEARSON on the *Creed*; LIDDON, ROW, TEMPLE, and BOYD CARPENTER, *Bampton Lectures*; LITLEDALE, *Reasons for not Joining Church of Rome*; WESTCOTT, *Gospel of Resurrection, and Historic Faith*; COOKE, *Credentials of Science*; WACE, *Gospel and its Witnesses.*

CHURCH HISTORY.

First Year.—The Ancient Era, or from the first Council of Jerusalem to Pope Gregory VII.

Text Books.—CUTTS, *Turning Points of General Church*

History; FISHER, *History of Christian Church*; PLUMMER, *Church of Early Fathers*. Also occasional readings by the Instructor, from the great writers of the early centuries, EUSEBIUS, SOCRATES, SOZOMEN, ORIGEN, TERTULLIAN, etc.

Second Year.—The Mediæval and Reformation Eras, with particular attention to the English Reformation, and the History of the Protestant Episcopal Church in America,

Text Books.—CUTTS, *Turning Points of English Church History*; FISHER, *History of Christian Church*; HORE, *History of Church of England*; MCCONNELL, *History of American Church*; Readings from BISHOP WHITE'S *Memoirs*; BEARDSLEY'S *Life of Samuel Johnson*, and *History of Church in Connecticut*.

The course is planned with a view to a thorough foundation in the history of the early church, and such a review of the later periods as shall furnish points of departure for optional reading.

The history of the Church in America is pursued in detail.

REFERENCE AND PARALLEL READING.

Dictionary of Christian Antiquities (SMITH and CHEETHAM); *Dictionary of Christian Biography* (SMITH and WACE); Stanley, *History of Eastern Church*; FARRAR, *Lives of the Fathers*; BURTON, *Ecclesiastical History of First Three Centuries*; CHEETHAM, *History of Christian Church*.

CURTEIS, *Bampton Lectures*; DORCHESTER, *Christianity in United States*; PERRY, *American Episcopal Church*, and *History of Church of England*; ABBEY and OVERTON, *English Church in Eighteenth Century*; NEWMAN, *Apologia pro vita sua*; Biographies of WHATELY, S. WILBERFORCE, ARNOLD, MAURICE, and KINGSLEY; HUTTON, *Modern Guides to English Thought*.

LITURGICS.

First Year Text Books.—DANIEL, *Prayer Book: its History, Language and Contents.*

Second Year Text Books.—LUCKOCK, *Studies in Prayer Book.*

REFERENCE AND PARALLEL READING.

BLUNT, *Annotated Book of Common Prayer*; PARKER, *First Prayer Book of Edward VI.*; BURBIDGE, *Liturgies and Offices of Church*; *Prayer Book Interleaved*; BARRY, *Teacher's Prayer Book*; GARRISON, *American Book of Common Prayer*; *Prayer Book with Commentary* (S. P. C. K.); HAMMOND, *Liturgies, Eastern and Western*; MACLEAR, *Evidential Value of Eucharist*; MEYRICK *on the Holy Communion*; JULIAN, *Dictionary of Hymnology*; DUFFIELD, *Latin Hymns, and English Hymns*; McDONALD, *England's Antiphon*; HORDER, *Hymn Lover.*

HYGIENE.

First Year.—Physiology and Hygiene.

Second Year.—Nursing and the Care of Children.

Text Books.—WEEKS, *Text Book of Nursing*; KEATING, *Maternity, Infancy and Childhood.*

REFERENCE AND PARALLEL READING.

Directory of the Charities of New York; *New Haven Manual of Nursing*; CRAVEN, *Guide to District Nursing.*

GREEK TESTAMENT (Elective).

First Year Text Books.—HARPER and WEIDNER, *Introductory Greek Method.*

Second Year Text Book.—WESTCOTT and HORT, *Greek Testament* (Student's Edition).

THE ART OF TEACHING.

Lectures.

TABULAR VIEW.

JUNIOR YEAR.

DAYS.	9.00-9.15.	9.30-10.30.	10.45-11.45.	12.00-1.00.	AFTERNOON.
<i>Monday,</i> .	Chantry,	<u>Book of Psalms,</u>	Church History,	. . . .	. . .
<i>Tuesday,</i> .	"	Biblical Literature,	Book of Common Prayer,	. . . .	Pedagogics.
<i>Wednesday,</i>	"	New Testament,	Church History,	. . . .	. . .
<i>Thursday,</i>	"	New Testament,	Theology,	. . . .	Greek Testament.
<i>Friday,</i> .	"	<u>New Testament,</u>	Hygiene,	. . . .	. . .
<i>Saturday,</i>	"	. . . .	. . . .	. . . .	. . .

TABULAR VIEW.

SENIOR YEAR.

DAYS.	9.00-9.15.	9.30-10.30.	10.45-11.45.	12.00-1.00.	AFTERNOON.
<i>Monday,</i> .	Chantry,	Church History,	<u>The Prophetical Books.</u>	. . . .	. . .
<i>Tuesday,</i> .	"	Book of Common Prayer,	Theology.	. . . .	Cooking Lessons.
<i>Wednesday,</i>	"	Church History,	New Testament.	. . . .	. . .
<i>Thursday,</i> .	"	Biblical Literature,	New Testament.	. . . .	Greek Testament.
<i>Friday,</i> .	"	Biblical Literature,	<u>New Testament.</u>	. . . .	. . .
<i>Saturday,</i> .	"	. . . .	. . . .	. . . .	. . .

GRADUATES.

1892.

SARAH K. BARKER,
 ALICE GOODEVE,
 MARY E. GREENE,
 KATE NEWELL.

1894.

THEODORA BEARD,
 CHARLOTTE CUSHMAN,
 SUSAN TREVOR KNAPP,
 FANNIE WILSON KENNETT,
 EDITH MAY MINER,
 KATHARINE STILLMAN,
 ALICE ELIZABETH WEBSTER.

STUDENTS.

1894-95.

*ELIZA WARREN BEARD,
 S. AGNES BRIGGS,
 *KATHARINE BRIGHT,
 *MRS. JOHN H. COLE,
 *GEORGIANA HAND,
 *LILLIAN C. KEYES,
 *SUSAN TREVOR KNAPP,
 GERTRUDE BOUCHER MOSHER,
 MARY T. PATTERSON,
 CORA V. PHELPS,
 MARY ISABELLE POTTER,
 EDITH CHARLOTTE SMITH,
 *FRANCES G. SMITH.

*Special Students.

APPENDIX.

A.

[From the Digest of the Canons of the General Convention.]

TITLE I.

CANON 10.

OF DEACONESSES.

§ I. Unmarried women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

§ II. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation.

§ III. No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor till she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for at least one of the duties above defined. The testimonial of fitness shall be signed by two Presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

§ IV. No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of that diocese; nor shall she undertake work in a Parish without the like authority from the Rector of the Parish.

§ V. When not connected with a Parish the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

§ VI. A Deaconess may at any time resign her office to the ecclesiastical authority of the Diocese in which she is at the time canonically resident; but no Deaconess, having once resigned her office, shall be re-appointed thereto, unless there be, in the judgment of the Bishop of the Diocese where she resigned her office, weighty cause for such re-appointment.

§ VII. The Bishop shall have power, for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

§ VIII. No woman shall act as a Deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

B.
A FORM FOR THE SETTING APART
OF
DEACONESSSES
IN
THE DIOCESE OF NEW YORK.

¶ *All things being in readiness, a Priest shall present to the Bishop sitting in his chair, near to the Holy Table, such as are to be set apart as Deaconesses, saying :*

REVEREND Father in God, I present unto you these women [*or* this woman], to be set apart to the office and work of Deaconess.

The Bishop.

Declare, we pray you, unto those who are here gathered what the office and work of a Deaconess are.

¶ *Then shall the Priest, addressing the People, say :*

DEARLY beloved, it is written in the Holy Gospel according to St. Luke, that while the Lord Jesus was going about through cities and villages, preaching and showing the glad tidings of the kingdom of God, there were women not a few which ministered unto him of their substance. Likewise, after he was crucified (as the same Evangelist hath elsewhere told us), the women which came with him from Galilee were emboldened to follow after them that carried his body to the

burial, and to prepare spices and ointments. Also that it is agreeable to the mind of Christ that women should do him service by offices of loving kindness, we gather from St. Paul, who saith to the Philippians, Help those women which labored with me in the Gospel. And who also commendeth unto the Romans, one Phebe, a Deaconess of the Church which was at Cenchrea.

Touching the duty of women set apart to this office and ministry, the Canons of the Church affirm that it is to assist the Minister in the care of the poor and sick, in the religious training of the young and others, and in the work of moral reformation. That *they* may be duly appointed to such service, *have these women* come hither.

¶ *Then shall the Bishop say as followeth :*

BELOVED, we have good confidence that *they* who *are* now presented to be set apart to the office of Deaconess *are* competent thereto, for it hath been so certified unto us, as the Canons require, by them whose word we trust. Nevertheless, if there be any who can allege aught on account of which it is inexpedient that *these persons* be so set apart, let protest be now made openly and before all men.

¶ *If no good reason be alleged by any why the service should not proceed, then shall the Bishop say :*

Let thy merciful kindness, O Lord, be upon us.

Answer. Like as we do put our trust in thee.

¶ *Then, all kneeling down, the Bishop shall say:*

Unto thee lift we up our eyes ;

Answer. O Thou that dwellest in the heavens.

Bishop. As the eyes of servants look unto the hand of their masters ;

Answer. And as the eyes of a maiden unto the hand of her mistress ;

Bishop. Even so our eyes wait upon thee, O Lord ;

Answer. Until thou have mercy upon us.

Bishop. O Lord, have mercy upon us.

Answer. Have mercy upon us.

Bishop. O Lord, let thy mercy lighten upon us ;

Answer. As our trust is in thee.

The Bishop.

O ETERNAL God, Father of our Lord Jesus Christ, Creator of man and woman ; who didst anoint with the Spirit, Miriam and Deborah and Anna and Huldah ; who didst not disdain that thine only begotten Son should be born of a woman ; who, also, in the tabernacle of the testimony and in the temple, didst ordain women to be keepers of thy holy gates ; Look mercifully, we beseech thee, upon *these* thy *servants*, about to be set apart to the office and work of Deaconess. Protect them in the way wherein they go, and grant that in singleness of purpose and with a willing mind *they* may worthily accomplish the task committed to *them*, to thy glory and to

the praise of thy Christ, to whom with thee, O Father, and thee, O Holy Ghost, be glory and worship for ever and ever. *Amen.*

¶ *Then shall he add :*

O magnify the Lord with me.

Answer. And let us exalt his name together.

¶ *Then, all standing up, shall be said :*

We will praise thy name, O God, with a song.

Answer. And magnify it with thanksgiving.

Bishop. O give thanks unto the God of heaven.

Answer. For his mercy endureth forever.

Bishop. O give thanks unto the Lord of Lords.

Answer. For his mercy endureth forever.

¶ *Then shall be sung or said the Hymn called Magnificat, as followeth :*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath showed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat :
and hath exalted the humble and meek.

He hath filled the hungry with good things :
and the rich he hath sent empty away.

He remembering his mercy hath holpen his
servant Israel : as he promised to our forefathers,
Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and
to the Holy Ghost ;

As it was in the beginning, is now, and ever
shall be : world without end. Amen.

¶ *Then shall the Bishop ask of them the three following questions,
to which each candidate shall answer for herself.*

The Bishop.

HAVE you well considered in your own mind
your purpose to serve God in this office
and ministry ?

Answer. I have so considered it.

The Bishop.

WILL you endeavor, so long as you shall hold
this office, faithfully to fulfill the duties of
the same without fickleness or waywardness ?

Answer. I will.

The Bishop.

WILL you diligently ask of God the grace to
enable you to cling to this endeavor, and
to make this purpose good ?

Answer. I will

¶ *Then the Bishop, laying his hands severally upon the head of every one of them kneeling before him, shall say :*

TAKE thou authority to exercise the office of a Deaconess in the Church of God, whereunto thou art now set apart.

Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Amen.

The Bishop.

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Then, all kneeling down, the Bishop shall say these Prayers following.*

For the Deaconesses newly set apart :

O GOD, who, in thy holy Word, dost commend above all goodly apparel the ornament of a quiet spirit ; Adorn, we beseech thee, *these* thy servants, with the meekness and the gentleness of Christ. Preserve *them* alike from faithless fears and from unreasonable desires, that with a steadfast heart and settled purpose *they* may run the way of thy commandments, through Jesus Christ our Lord. Amen.

For such as are in Need and Necessity :

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.*

For final Blessedness.

ALMIGHTY and eternal God, to whom is never any prayer made without hope of mercy; Bow thine ear, we beseech thee, to our supplications, and in the heavenly city cause us to be united with thy faithful servants, through Jesus Christ our Lord. *Amen.*

Rom. xv : 13.

THE God of hope fill us with all joy and peace in believing, that we may abound in hope, through our Lord Jesus Christ. *Amen.*

Authorization.

The foregoing FORM FOR THE SETTING APART OF DEACONESSES is hereby authorized, and set forth for use in the Diocese of New York in accordance with the provisions of Title I., Canon 10, of the Digest.

H. C. POTTER,
Bishop of New York.

Feast of the Annunciation :
MDCCCXC.

PHEBE OF CENCHREA AND HER SUCCESSORS IN THE MODERN CHURCH.*

ROMANS, XVI: 1. I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea.

WE catch here an interesting glimpse of the interior life of the Apostolic Church. St. Paul is writing from Corinth a letter of pastoral counsel and instruction to the Church gathered at Rome. Encompassed as he is by secret spies and open enemies he has occasion for a trusty messenger to carry the letter to its destination. (Imagine the effect on human history, had the Epistle to the Romans been lost on its way.) Of course the Apostle will choose for his purpose a strong, experienced, well appointed man.

But no, strangely enough, he selects for this arduous undertaking a woman; his chosen and authorized representative in the greatest city of the world, the Emperor's capital, shall be a woman, the woman Phebe, "a servant of the Church which is at Cenchrea." Moreover, he enjoins upon the Romans to receive his messenger with dignity and kindness "as becometh saints." They are not to treat her contemptuously or to turn the cold shoulder upon her. "Assist her," he says, "in whatsoever business she hath need of you; for she hath been a succorer of many and of me also." He could hardly use more authoritative language were he a monarch accrediting one of his subjects as an ambasador to a foreign court.

Cenchrea, the place where, it seems, this Phebe had her home and field of work, was one of the two harbors that gave to Corinth its commercial pre-eminence among the cities

* A Sermon preached in Grace Church, New York, by the Rector, on the Twentieth Sunday after Trinity, October 7, 1894.

of the world. Corinth itself did not stand directly on the coast, but was situated in the midst of a narrow isthmus washed on one side by the waters of the Ægean and on the other by those of the Mediterranean Sea. The city, therefore, needed and had two ports, one on the east to receive the ships of Asia, and the other on the west for the convenience of the Italian merchantmen. Cenchrea was the harbor that looked eastward and was at a distance of some eight or nine miles from Corinth. It probably bore much the same relation to the city proper, as regarded outward appearance and the character of its population, that the lower city of Quebec bears to the upper city, or the commercial quarter of any large seacoast place to the less frequented and more orderly districts where the well-to-do citizens have their homes, their parks, their public libraries and halls. No doubt Cenchrea was full of sailors and wharfingers, and rough laborers and adventurers of all sorts, so that the refined people of Corinth looked with no little contempt upon the inhabitants of their noisy suburb. Still, there was a church in Cenchrea, and, as we may well believe, an active one, for there was certainly enough to do. The good seed faithfully scattered among such a shifting population as that was must have brought forth fruit sooner or later in all parts of the world. But apart from any hypothesis we have a positive evidence of the activity of the Church in Cenchrea in the fact of its possessing a body of women pledged to do missionary work. The wording of St. Paul's commendation of Phebe suggests, if it does not assert, that she was only one of a number occupying a position similar to her own. She is not "the" servant but "a servant" of the Church which is at Cenchrea—one among others. The word here translated "servant" is in the original precisely the same word that is elsewhere employed in speaking of the third order of the sacred ministry. Indeed, there seems to be no good

reason to doubt that as the seven whom we read of in the Book of Acts were set apart to their office by a solemn laying on of hands, so the women, of whom this Phebe was one, were consecrated to their diaconal work by a definite and recognized ordination. At any rate, it is an historical fact, of which we have abundant evidence, that in the time immediately subsequent to the apostolical age there did exist an order of the ministry to which women were solemnly admitted by the Bishops of the Church. The duties of this ministry did not include the public preaching of the Gospel or the administration of the Holy Communion, but they had to do mostly with what we should now call parochial work—the visiting of the poor, the caring for the sick, the instruction of young converts, the guardian oversight of orphan and destitute children, and other labors of mercy of the like sort.

The question arises, and a very interesting question it is, who is the true and rightful representative of Phebe of Cenchrea in the Church of our times? We hear much of the Apostolical succession, but what of the diaconal succession?

Is Phebe of Cenchrea moving about among us now in the garb of a plain city missionary, in the white-winged head-dress of the Roman Catholic Sister of Charity, in the tidy hospital uniform of a trained nurse, or in the wholly secular attire of the lady member of a sewing circle or local missionary society?

The subject is not, certainly, inappropriate to the hour, considering the memorable event that happened in this church this morning.* It is possible that by quietly talking it over in an unprejudiced spirit we may be able to arrive at clearer views than we have had before, and more satisfying conclusions.

* The setting apart by the Bishop of New York of certain members of the Graduating Class of the Training School for the Diaconate of women.

We have to study then these three phases or types of woman's services in the Church. 1. The first idea is that of a woman set apart, consecrated, to do in a womanly way the work of an evangelist in a given neighborhood or district. Her duties are assigned her by the clergymen in whose parish she is employed ; she is paid a stipend sufficient for her support, and her position is just as much a definite and recognized one as if she were teaching a school or managing a business. She is neither more nor less than the Rector's assistant, a servant of the Church, a deaconess in the plainest and simplest sense the word can bear. She mingles in society easily and naturally, just as any minister ought to do, but with the recollection always that she is an ordained person, separated to a special work. This is the first idea.

2. The second idea is that of sisterhoods, or "communities," as they are called. A number of women associate themselves together in a fellowship which has for its object the cultivation of the saintly life. By conforming to a discipline more austere than that of ordinary usage, by frequent services of worship, and by continual exercise in works of mercy, these associates aim to walk with God more closely than would be possible for them under any other scheme of living. The distinction between this type of woman's service and that of which I was just speaking is a marked one, and is apt to express itself in the symbolism of dress, as well as in a certain readiness to exalt and magnify the "religious" life that is lived out of the world above any religious life that can be lived in the world.

3. The third idea is as unlike either of the two already named as they are unlike one another. For convenience' sake we may call it the parochial, in distinction from the diaconal and the conventual ideas. A number of Christian women bound to one another by no ties closer than those of

neighborhood and friendship, and pledged to no vows save those of Holy Baptism, conscientiously resolve that they will give what leisure they can save from their home duties to the work of caring for the Lord's poor and sick. They know perfectly well that intermittent efforts such as they can make must, from the nature of the case, be lacking in efficiency and completeness. They do not anticipate startling results. They simply want to do what good they can in a quiet way, and to use to the best advantage such opportunities as God has given them. In associated work of this sort, the question of more or less service has to be determined by each one for herself. There is no such mapping out of the day's duties as is possible for the deaconess or for the member of a sisterhood, but moments must be snatched and half hours economized where and when they may be had.

Now if we were asked which of these three types of ministering women corresponded most nearly to Phebe of Cenchrea, the woman of our text, I suppose we should all answer, "The first; the ordained deaconess, the woman who proves herself a veritable servant of the Church by doing the Church's work in the place where the Church puts her." But if this answer is to be understood as shutting out all recognition of the other two phases of woman's work, then we had better not make it. The truth is, all three of our representative women have part and lot in Phebe and her work. Hers was the earliest type, but the field in which she labored has broadened out until there is room in it for all the phases of woman's service which I have sketched.

You remember who it is that says "The tree is known by his fruit." A better canon of criticism to guide us in this enquiry of ours we could not have. The question is, have these three forms of religious efforts among women wrought good results in practice? Have they deserved

well of the Church? If they have, then there can be little doubt that in the present, and in the future, all three of them ought to find place and play.

"But stop!" exclaims some one who feels strongly on this matter, "Have not the so-called religious communities, far from deserving well of the Church, proved themselves the very bane and curse of the Church? How can you complacently set these three ideas side by side when one of them is in its very nature alien to the spirit of evangelical freedom, and subversive of principles for which martyrs have died? Would you revive an institution which it is one of the glories of the Reformation to have suppressed?"

To these questions, which are very reasonable and cogent ones, I have only the old answer to make, that the abuse of a good thing can never be an argument against the use of it. If the bad features of community life are, indeed, inseparable from it; if the evils against which the reformers protested are evils inherent in the very idea of a sisterhood; if there can be no such thing as an associated religious life for women without the accompaniment of perpetual vows, and despotic rule and artificial manners, and self-conscious devoutness, then we shall do well to discountenance any attempt to revive that which deserved to die. I would not willingly be misunderstood for a moment upon this point. I would not seem to gloss over or keep out of sight the very flagrant abuses to which the conventual life is liable. Perpetual vows supplementary to the vow of Holy Baptism are an evil. God's service is perfect freedom, but it is only that so long as the service is one of love. In the Church no one ought to be bound by an external chain to any work that has ceased to be a work of choice. Willingness is a necessary element of all reasonable service. To force a reluctant heart to go round and round in weary discontent in order that the

good name of an ecclesiastical treadmill may not suffer is a crime.

The entrusting of any one woman with irresponsible power over her associates in such a community is another evil. Discipline there must be, and spiritual oversight there must be, but the discipline ought to rest upon as few rules as possible, and the spiritual oversight ought to be that of an ordained pastor of souls, Bishop or Priest, not that of a Lady Abbess. The multiplication of petty rules means, in practice, the multiplication of petty sins; and there are sins enough, beyond question, without our adding to the catalogue new ones of our own defining. There are conferences between the soul and God in which no Mother Superior can have any right to meddle.

Still another evil tendency of these associations is toward the disparagement of other modes of holy living, and a certain narrowness of sympathy. It cannot be a healthy thing for an intelligent woman to have her reading restricted to a few devotional books, and to be kept carefully in ignorance of all contemporary history. A morbid growth of the religious affections may perhaps be secured in this way; but the mind is starved. A potent voice has warned us against the new Jesuit doctrine of the "sacrifice of the intellect." We may be sure that that is not a sacrifice well pleasing to the God who made both head and heart. And yet after the evils incident to the conventual life of women have been acknowledged and condoned in the plainest way, there yet remains the question, are these things the necessary adjuncts of sisterhoods as such? There are many of us who think not. There are many of us who are far from being persuaded that the community idea is bad and wrong in its essence. Why, the Church itself is of the nature of a community, but when abuses develop themselves in the Church we do not say "Destroy," we say "Cleanse, reform, renovate."

Only look at the indirect effect which the Reformation has had upon conventual life in the Roman Church itself. Religious Orders of monks and nuns are, in that church, divided into contemplative Orders and active Orders; but of contemplative Orders the number founded since the Reformation has been inconsiderable. There is something very instructive about this. The contemplative Orders are those that shut themselves out of the world, to the end that they may lift themselves above the world. The active Orders make less of the cloister and more of such places as the hospital, the prison, and the battle-field. That the Orders founded since the Reformation should most of them have been of the latter class seems to show that even Rome herself is not too blind to learn, and that at least one of the evil tendencies to which sisterhoods are liable is susceptible of check and correction. The really difficult point in the problem which the friends of Anglican sisterhoods are endeavoring to solve is this: How can the efficiency which is the boast of Absolutism in State as well as Church, how can this efficiency be made compatible with the large measure of individual liberty which a New Testament Christian regards as his spiritual birth-right? Can sisterhoods whose members are free to leave them at any moment, and in which the consent of the governed limits continually the will of the governess, can such sisterhoods reasonably expect to compete with those in which discipline is the first point, and individual contentment and acquiescence the second? The natural impulse is to answer, No. And yet we do not despair of what we call "free institutions," because monarchies and empires seem sometimes to be more successful than democracies in the work of administration. Twenty years of intensified centralization ended in bringing the proudest nation of the earth to sudden downfall. In 1869 the Parisian was boasting of the system that had made his

city the best swept, the best lighted, and the best adorned capital in the world. But in 1870, only a year later, the Empire fell with a crash, and then there was no one to praise the system, for it had become evident that its advantages had been purchased at too high a cost. The excess of restraint brought about in due time the excess of anarchy. Now there is no doubt that perpetual vows, and the principle of unquestioning obedience give to Roman Catholic sisterhoods a certain sort of efficiency which can be secured in no other way. But, on the other hand, when we take into account the interests of the whole Church, is it not probable that a larger amount of blessing will come to society from sisterhoods which have a door of egress as well as a door of ingress, and in which the willingness of service is the recognized test of its acceptability with God? Those are the best sheep-folds where the sheep go "in and out" and find pasture, and where each one follows because he knows the Shepherd's voice and loves it. I come back then to the ground taken that, provided we guard against abuses there is room in the Church of to-day for all three of the phases which woman's service has been found ready to assume, the diaconal, the communal, and the parochial. Phebe of Cenchrea, were she to reappear among us to-day, would salute, as her true sister, every woman whom, under whatever dress or title, she might find working for the love and in the name of Christ. After all, what we most need in handling this question is a generous infusion of Christian charity and homely common sense, the charity more especially to control our thoughts, the common sense to guide our actions. Let us abstain, as far as possible, from harsh judgments and hasty criticisms. When we see people, whose intentions we know to be honest, making strenuous endeavors to solve some practical difficulty by experiment, let us not denounce them because every single step they take does not seem to us a wise one. It is not worth

while, for instance, to make a stand upon the point of dress, and to scent Romanism in a collar or a cap. If the adoption of some simple uniform is found conducive to either economy or discipline there is no good reason for interdicting to an Order or to a community what is universally conceded to an army. And even if there be discernible in such an Order or community more of the tone of a spiritual aristocracy than we quite relish or approve, even if the consciousness of this special vocation seems to carry with it the latent assumption that other callings do not come so directly from the Lord; still we must be charitable. This also has its counterpart in army life. Soldiers are always prone to think that a quick sense of honor and a high quality of courage exist nowhere but among military men. And in like manner the member of an Order or sisterhood must find the temptation very strong sometimes to look upon the type of devotion which a systematic religious life fosters as the only type that deserves praise. Nothing is perfect in this world. The most ardent friend of sisterhoods would hardly claim that, in entering upon community life, a woman frees herself at once from every trace of vanity and selfishness. These characteristics work themselves to the surface in a House of Mercy as easily as in a drawing-room, and there is no reason why they should be more severely condemned in the one place than in the other; in a Christian disciple they are as bad as they can be anywhere and everywhere. Thus much for our need of charity in judging; but I spoke also of our need of common sense in acting. There would be a sad lack of this last quality in any one who should attempt suddenly to revolutionize the accepted methods of woman's service in the Church. The needed changes, if they be needed, must come about slowly and as the fruit of patient experiment. Local circumstances also must

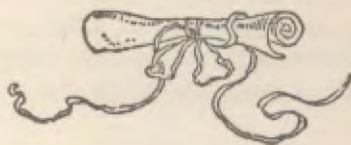
always determine in great measure the shape which local effort shall take. The needs of a village differ from those of a large town, and these again from the needs of a great city like London or New York. A sisterhood planted in a little rural parish, like a mill too large for the stream on which it stands, would be constantly suggestive of unused machinery. On the other hand, a solitary deaconess sent to fight against the misery and sin of the neglected district of a great metropolis might easily fall a victim to despondency, and give up in despair the utterly unequal conflict. A wise general masses his forces where the fight is hottest.

Then, too, there will always be the element of personal preference to be taken into account. Some people are best fitted to work independently, while others love the sympathy and help which comes from sympathy and association. There are born eremites and born cenobites. St. Paul gave high praise to the two women, Euodias and Syntyche, but he knew how hard it was for them to "be of the same mind in the Lord," and he felt constrained to ask the Bishop of Philippi to do what he could to harmonize their differences. Evidently they could better serve the Church in separate paths than under the same roof.

But no matter how plentiful deaconesses and sisterhoods may be in the Church of the Future, the time will never come when we can safely do without just such work as thousands of women are doing all over the land without the title of either Deaconess or Sister. The parochial type of service, for I would rather call it that than "secular," must never be spoken of lightly or contemptuously. No doubt Sewing Circles, and Rector's Aid Associations, and Missionary Societies, and Parish Guilds have their little weaknesses, and offer Gallio, who cares for none of these things, plenty of food for easy ridicule. But I say,

All honor to the women who are willing to do what they can, be it ever so little, to further the work of the Church. I know not where the Church would be without them. All honor to those who will not give in to that refined form of selfishness, which makes the caring for one's own household the sum of all the virtues, and forgets that larger household, that family of God into which we are regenerate by water and the Holy Ghost.

Women-helpers of the Ministry of Jesus Christ, of whatever type your service be, as one who has received that ministry I bid you "God-speed" in your work. May joy and gladness dwell not only in the homes you have made bright, but in your own. And may the breath of the Most High so enter into all your work, and so penetrate and energize each heart engaged in it, that the whole body may become instinct with life and light.



D.

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FOR
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Age on nearest birthday,.....

At what School or College educated?.....

.....
Whether applying as Candidate for Diaconate, or as Special Student?.....

Signature,.....

Address,.....

Date,.....

(OVER.)

REQUIRED CERTIFICATES.*

CLERGYMAN'S CERTIFICATE.

_____ is personally known to me
as a communicant member of the Episcopal Church. I believe her to possess the
qualities, mental and spiritual, that warrant her in entering upon a course of
preparation for the Diaconate. Signed,

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PHYSICIAN'S CERTIFICATE.

THIS CERTIFIES that I believe _____
to be in sound physical condition, and that, in my judgment, she possesses bodily
strength adequate to the demands likely to be made upon her as a missionary labor-
ing among the poor. Signed,

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*Not necessary in the case of Special Students.

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*For copies of the Form of Application
for admission to the Training School, and
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