

THE
YEAR BOOK
OF THE
New York Training School



FOR
Deaconesses

1898-99

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OF THE
New York Training School
FOR
Deaconesses
1898-99



Grace Settlement
415 East Thirteenth Street
New York

Visitor.

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

THE BOARD OF TRUSTEES.

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Dean.

The Rev. HASLETT MCKIM, D.D.

Instructors.

The Rev. HASLETT MCKIM, D.D.

Old Testament History and Literature.

The Rev. CREIGHTON SPENCER.

Liturgics.

The Rev. GEO. WM. DOUGLAS, D.D.

Life and Words of our Lord.

Miss S. T. KNAPP.

Church History and Art of Teaching.

The Rev. M. K. BAILEY.

Theology and the Catholic Epistles.

The Rev. HENRY R. WADLEIGH.

The Greater Prophets.

The Rev. GEO. G. BARTLETT.

The Psalms.

MISS E. GRACE BRIGGS.

Life and Epistles of St. Paul and Greek Testament.

MISS JARVIS.

History of Missions.

JOHN H. C. HODGSON, M.D.

Hygiene and Sanitation.

MISS A. G. BENEDICT.

Book-keeping.

MISS BENNETT.

Cooking for the Sick.

MISS BERTHA THOMASS.

*Ecclesiastical Music.**

House=Mother of the School=Home.

228 East 12th Street.

MISS SUSAN TREVOR KNAPP.

*This course is open only to candidates for the Diaconate.



THE Canon "OF DEACONESSSES,"* 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 to meet in Grace Settlement, 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 may be required to pass an examination, the desire being to secure for the female Diaconate only women of a high grade of intelligence.

Every candidate for admission must fill out and submit a Form of Application, and must also, if a candidate for the Diaconate, 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 Parish House,
415 East Thirteenth St., 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.

THE HOME LIFE.

The life of the home forms an important part of the training, and has been so planned as to develop in the students the self-discipline and spiritual strength necessary in a Deaconess. The rules that govern the household are few and simple. Loyal obedience to them is a requirement of the School.

It may be added that the revival of the Order of Deaconesses has been justified by the fact that the supply by no means keeps pace with the demand. Yet, while this is true, it may be well to add, that no one should entertain the purpose of becoming a Deaconess unless she is possessed of good health, has some fondness for study, takes an active interest in personal religious work, and has already shown some executive and administrative ability. Such may expect happiness and genuine success in the office and a work of a Deaconess.

During the School year the students are expected to teach Sunday-school classes and also to make a study of certain important parish and institutional works. They

devote one afternoon or evening each week to this part of the training.

Each student remains one month or, if advisable, two months in the work she is studying, and is then moved on to another. In this way she has an opportunity to visit the sick poor in their homes under the guidance of a physician, to conduct Mothers' Meetings, to teach in the different grades of a Sewing School, to assume duties in a Day Nursery, etc.

MISSIONS.

The School gives careful attention to the study of Missions. In addition to the Courses of Lectures on Missions there is at St. Faith's a Missionary Society under the direction of the House Mother, the aim of which is to contribute annually to the support of certain Missionary work, and to provide a Missionary Meeting at St. Faith's for the students of the School and Deaconesses at work in the City every Friday evening, except the first Friday of each month, which is reserved for a "quiet hour." These meetings are conducted by a Missionary, very often by a Missionary Bishop.

Another means by which the interest in Missions is greatly quickened among the students is through the Deaconesses who are at work in Missionary fields. There is a very close bond between St. Faith's and the Graduates of the School, and the intercourse which no distance can break is responsible to a large degree for the real and abiding zeal for Missions that is a characteristic of the household.

ST. FAITH'S ASSOCIATION.

CONSTITUTION.

NAME.

The name of the Society shall be ST. FAITH'S ASSOCIATION AND SCHOLARSHIP FUND.

OBJECTS.

The objects of the Association shall be the closer union of the graduates and students of the School and the endowment of a Scholarship in the NEW YORK TRAINING SCHOOL FOR DEACONESSSES.

MEMBERS.

Any graduate of the Training School, or any woman who has been connected with the School as a student for two years, may become a member of the Association by sending her name to the Secretary.

SECRETARY AND TREASURER.

The only officer shall be a Secretary and Treasurer serving without pay.

This officer shall be appointed by the Warden of the New York Training School for Deaconesses, and shall hold office until her successor shall have been appointed.

DUTIES OF MEMBERS.

(a) Each member shall send to the Secretary annually, on the Feast of the Annunciation, the fee of one dollar and a brief outline of her work during the year past.

(b) Members shall attend, if possible, the Holy Communion on The Feast of the Annunciation.

DUTIES OF SECRETARY.

I. The Secretary shall forward to the different members of the Association all letters received; the same to be returned within two days.

II. The Secretary, after deducting the actual expenses of correspondence, shall deposit the remainder of the fees with the Treasurer of the Board of Trustees of the Training School, to go towards a Scholarship Fund.

AMENDMENTS.

This Constitution shall be alterable by the Warden; consent to any proposed amendment having been given by two-thirds of the members of the Association.

Notice of such amendments when made shall be sent to all the members by the Secretary.

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 is two hundred dollars (\$200), for the school year of ten months. This covers the whole cost of board, washing, instruction, and text-books, and is payable in three equal instalments, namely, 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 vicinity, who may desire to follow one or more of the courses of study, but without reference to entering the Diaconate, may become special students.

In such cases there will be a charge of ten dollars a year for each course followed, payable in three instalments, or sixty dollars for the full Junior or Senior Course. Special students not wishing to complete the entire curriculum in two years may, if not living at the Home, extend the time at their pleasure, after having paid for each of the first two years the sum last-named.

THE SCHOOL YEAR.

The regular school year will begin with morning prayers in the Morning Chapel of Grace Settlement, 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 or institutions, designated by the Trustees, 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 from the Wednesday before to the Wednesday after 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 are at the choice of the students. For those who do not elect to worship elsewhere, free sittings are 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 connection with the school-rooms.

SUBJECTS.

OLD TESTAMENT STUDY.

I. *History*.—Both of the period covered by the Old Testament and down to the coming of Christ. *Text books*: MACLEAR, *Class Book of Old Testament History*; Moss, *Malachi to Matthew*.

II. *Literature*.—After a brief consideration of questions relating to the transmission of the writings and the formation of the Canon, some of the books of the Old Testament are taken up, chiefly with the design of securing a comprehensive view of each; yet not without reference to the more important points regarding literary composition. While attention to the minute details of modern criticism is considered out of place, even if time sufficed, yet the main positions of present-day scholarship are explained, not, however, as though established beyond all doubt. On the other hand, special effort is made to show that the sacred worth of the Old Testament is not bound up with traditional views.

Owing to the absence of suitable text books, the instruction is partly by lectures, partly by questions, the answers to which are to be drawn from various sources.

In the course on the PSALMS the work consists of two parts: the inductive and catechetical study of a consider-

able portion of the Psalms ; and a series of lectures, the purpose of which is to give a general and vitalized view of the religious life and the theology which produced the Psalms.

Text Books : MOULTON, in his *Modern Readers' Bible*, or DRIVER, *Parallel Psalter* ; and KIRKPATRICK, *Commentary* in the Cambridge "Bible for Schools."

REFERENCE AND PARALLEL READING.

STANLEY, *Lectures on Jewish Church* ; ALEXANDER, *Witness of Psalms to Christ* ; PEROWNE, DELITZSCH, and CHEYNE on the *Psalms* ; ROBERTSON, *Poetry and Religion of Psalms* ; SCHULTZ, *Theology of Old Testament* ; CHEYNE, *Introduction to Book of Isaiah* ; DRIVER, *Isaiah: Life and Times* ; W. ROBERTSON SMITH, *Prophets of Israel*, also *Old Testament in Jewish Church*, and *Religion of Semites* ; ROBERTSON, *Early Religion of Israel*.

NEW TESTAMENT STUDY.

In the study of the Life and Words of our Lord, the principal text-book is the Cambridge "Bible for Schools," the volumes on the Four Gospels and the Acts. Constant reference is also made to other commentaries and books bearing on the subject. A general outline scheme of the Life and Words of our Lord is given, and portions of this scheme are then selected for special study, STALKER'S Life of Jesus Christ being read beforehand by each member of the class.

Pains are taken to enable the class to approach the subject from the standpoint which will be most helpful in their future work as Deaconesses, and their recitations are so conducted that they may acquire practical facility for their own classrooms hereafter. The course being necessarily restricted, suggestions are constantly

made as to how the whole subject, and special parts of it, may be further pursued by the individual members of the class after they have been graduated from the Training School.

REFERENCE AND PARALLEL READING.

CONYBEARE and HOWSON, *St. Paul*; LEWIN, *St. Paul*; RAMSAY, *Church in the Roman Empire* and *Paul the Traveller*; STALKER, *Life of St. Paul*; MILLIGAN, *Resurrection of our Lord, Ascension of our Lord*, and *Book of Revelation*; THATCHER, *Apostolic Age*; BURTON, *Records and Letters of Apostolic Age*.

THEOLOGY.

The Junior Class begins with MACLEAR's *Introduction to the Study of the Creeds*. The members of the class are required to memorize all the chief points of the text, and discuss the doctrines intelligently. This is supplemented by lectures, and by papers prepared by the students on special topics germane to the general subject. During the closing part of the school year the class takes up some of the more important chapters of Canon Row's book on *Christian Evidences*.

The Senior Class covers the entire year with a study of MEYRICK's *Doctrine of the Holy Communion*, studied in the manner indicated above. There are lectures on the same subject, papers are prepared by the class, and supplementary reading is assigned.

CHURCH HISTORY.

First Year.—The Primitive Church.

Text Book.—CHEETHAM, *History of the Christian Church During the First Six Centuries*. Also readings in class from the Apostolic Fathers, and from ORIGEN, EUSE-

BIUS, SS. IRENÆUS, CYRIL OF JERUSALEM, ATHANASIUS, AUGUSTINE, LEO, and CHRYSOSTOM, also NEANDER and CANON BRIGHT.

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

Text Book.—WAKEMAN, *History of the Church of England*; AUBREY MOORE, *History of the Reformation in England and on the Continent*; TIFFANY, *History of the Protestant Episcopal Church*; also readings in class from BEDE, NEANDER, ARCHBISHOP TRENCH, DEAN CHURCH, CANON BRIGHT, GREEN, and BRYCE.

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*; STANLEY, *History of Eastern Church*; *Fathers for English Readers*, (S. P. C. K.); PRESSENSÉ, *Christian Life and Practice in Early Church*; GUIZOT, *History of Civilization*; GARDINER, *Student's History of England*; HORE, *History of Church of England*; PERRY, *American Episcopal Church*, and *History of Church of England*; Biographies of SAINT ANSELM, SAINT BERNARD, ERASMUS, ANDREWES, NEWMAN, CHURCH, WHATELY, S. WILBERFORCE, ARNOLD, MAURICE, and KINGSLEY.

LITURGICS.

JUNIOR YEAR.

Historical—EVAN DANIEL, *Prayer Book* begun; with verbal comments and explanations. Lectures on origin

and growth of liturgical worship, and on theological ideas expressed in ancient and mediæval liturgies.

SENIOR YEAR.

Historical—DANIEL concluded ; comments and explanations. Lectures on development of Anglican liturgies ; and on the Collects, Epistles, and Gospels.

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*; GARRISON, *American Book of Common Prayer*; HAMMOND, *Liturgies, Eastern and Western*; LUCKOCK, *Studies in Prayer Book*; MACLEAR, *Evidential Value of Eucharist*; MEYRICK *on the Holy Communion*.

HISTORY OF MISSIONS.

First Period—DEAN CHURCH, *Gifts of Civilization*; PALMER, *Compendium of Church History*, (Chapter on Church Extension); MRS. RUNDLE CHARLES, *Martyrs and Saints of First Twelve Centuries*; BISHOP BARRY, *Ecclesiastical Expansion of the Church of England*; TUCKER, *History of Missions*; BLISS, *Encyclopedia of Missions*.

Second Period.—American Indians. PARKMAN, *Jesuits in North America*; BANCROFT, *History of the United States*; *Life of Eliot, Apostle to the Indians*; Publications of the Indian Rights Association.

Third Period—Missions to the Africans. *Lives of* HANINGTON, GORDON, MACKAY, and LIVINGSTON; STANLEY, *Travels*.

Missionary Reports, Magazines, and Encyclopedias are also used.

Missions to the Chinese, Island Races, and in the Domestic Field will be the subject for next year.

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.

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>	Chapel.	Church History.	Life of Christ.	. . . .	Greek Testa- ment.
<i>Tuesday,</i>	"	Biblical Literature.	Life of Christ.	. . . .	History of Missions. [Lecture].
<i>Wednesday,</i>	"	Church History.	Biblical Literature.	. . . .
<i>Thursday,</i>	"	Theology.	Liturgics.	. . . .	Art of Teaching.
<i>Friday,</i>	"	Hygiene.	Book of Psalms.	. . . .
<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>	Chapel.	Life and Epistles of St. Paul.	Theology.	Book-keeping.	Greek Tes- tament.
<i>Tuesday,</i>	"	Catholic Epistles.	Biblical Litera- ture.	. . . .	Cooking Lessons.
<i>Wednesday,</i>	"	Biblical Litera- ture.	Church History.	. . . .
<i>Thursday,</i>	"	Liturgics.	Church History.	. . . .	History of Missions.
<i>Friday,</i>	"	Greater Prophets.	Life and Epistles of St. Paul.	. . . .
<i>Saturday,</i>	"			. . . .

GRADUATES.

1892.

ARAH 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.

1895.

MARY T. PATTERSON,
CORR V. PHELPS,
S. AGNES BRIGGS.

1896.

GERTRUDE BOUCHER MOSHER,
ELIZA WARREN BEARD,
EDITH CHARLOTTE SMITH.

1897.

EDITH L. TAFT,
MARIA R. PITTS,
MARY ISABELLE POTTER,
SARAH L. FROST,
EDITH R. HOPKINS.

1898.

JOSEPHINE A. LYON,
VIRGINIA FRANCES BURFORD,
GEORGIANA ISABELLE HOWELLS,
LILLIAN CRANE SCOTT.

STUDENTS.

1898-9.

HELEN WITHERS,
 ALICE GERTRUDE BENEDICT,
 BETSY SOUTHWORTH,
 SARAH MURRAY STEWART,
 HELEN EASTMAN MOULTON,
 *ELLEN J. FLANDERS,
 BERTHA M. GARVIN,
 CHARLOTTE M. BOYD.
 HARRIETTE W. BAKER,
 KATHARINE C. DUFFY,
 WILHELMINA DUFFY,
 ANNA E. SANDS,
 *EDITH VAUGHAN FLANDERS,
 *PAULINA INGRAHAM,
 *LYDIA MAY LOVEJOY,
 *EMMA A. HUSTED.

*Special Students.

Graduates of the School are at work in the following places :

NEW YORK CITY.
 NEW HAVEN, Conn.
 NEWTON, Mass.
 NORTH ADAMS, Mass.
 DOVER, New Hampshire.
 MOUNDSVILLE, W. Va.
 DENVER, Colorado.
 KENTVILLE, Nova Scotia.
 CIRCLE CITY, Alaska.
 WUCHANG, China.

APPENDIX.

A.

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

TITLE I.

CANON 10.

OF DEACONESSSES.

§ 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 DEACONESSSES 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.

SERMON AT THE SETTING APART OF
DEACONESSES IN GRACE CHURCH,
NEW YORK, SUNDAY MORNING,
OCTOBER 2D, 1898.

BY GEORGE WILLIAM DOUGLAS, D.D.

"I commend unto you Phœbe, our sister, which is a deacon of the Church which is at Cenchrea : that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also."

Romans xvi. 1, 2.

"Whosoever will be great among you, let him be your deacon ; and whosoever will be chief among you, let him be your slave : even as the Son of Man came not to have men for His deacons, but to be the deacon of men, and to give His life a ransom for many."

Matt. xx. 26, 27, 28.

"I am among you as the deacon."

S. Luke xxii. 27.

I have varied slightly from the authorized version of my text, in order to bring out the original meaning of the word which occupies our attention this morning. When St. Paul commended Phœbe to the Romans, the term which is translated in our version "servant" is in the original Greek "deacon," thereby indicating that the idea for which our title Deacon stands is an idea which was originally applicable both to men and women ; and when our Lord and Saviour Jesus Christ, in conversation with His future ministers, calls Himself "the deacon," He makes clear that the function of the Diaconate is part and parcel of the office of Him who is the Son of God

made man. It was only after that some time had elapsed, and there was particular need of organizing and defining the different sorts of service in the Church, that the title Deacon became restricted to one form of ministry, for the root idea was wider than that one office.

You will notice also that our text indicates an underlying idea of service, as such, which, until Christ came, characterised and clouded the institutions of mankind. The world of those days could not imagine a great man as a servant. It did not take long for man to learn that some men must work if any are to live ; and as civilization elaborated itself the classes of workers became more and more complicated, and their tasks more burdensome, until finally toil was made hideous by slavery, and the idea of great power and great wealth was,—the right to be lazy, to do as one pleases. So more and more the ancient world became partitioned into two unequal divisions, and sharp and sheer was the barrier that parted them : those who slaved, and those who lorded it over slaves. In the classic histories of those days we find but incidental mention of the slaving class, for the reason that they cut no figure in the mental picture of what the historian thought it worth while to mention ; yet in fact the slaves were three-fourths of the population, and on them the brunt of living fell. That uncounted congeries of human souls which toiled and suffered in silence* ; which tilled the fields, built the roads and bridges and palaces ; concubines, cooks, scribes, tutors, physicians, astronomers, poets, valets, buffoons, gladiators ; which ministered to the refinement, to the intelligence, to the luxury, to the passions of the wealthy—the strongest, yet the saddest element in heathen society—mere tools and chattels, “ animated instruments ” as the legislators styled them—things to be bought and sold, to be lent to friends, to be

*See Liddon, University Sermons, 2d Series, p. 148.

bequeathed in wills ; which had no rights before the law, and could be killed like cattle at the owner's discretion—when Jesus Christ declared, "I am among you as the deacon," the phrase connoted in His hearers' minds a significance like that ; and when Christ further declared, "I and my Father are One," He made it vivid to the hearts and minds of men that the life of this world's workers is more in line with God's Life than the life of idlers is : that even God is the self-devoted servant of His creatures, the Master of masters just because He is the Servant of servants : and that if men's earthly rulers would achieve in their eminence the Godlike character, they must cultivate the serviceable, the self-sacrificing character—they must aim to see not how much they can GET OUT OF LIFE, but how much they can PUT INTO IT. Service, according to Christianity, is not to be shunned and shirked, but to be welcomed and prosecuted. This world is laborious for the very reason that it is God's world,—an expression of God's Being ; so that to try to get away from labor is to try to get away from God, in Whom we have our being. The whole created universe is a panorama where for æons upon æons the unseen immanent Creator has been bearing what to our modern poet seems to be "the burden of all this unintelligible world," promoting its development, establishing its laws, superintending the mystery of its destiny. That is what Divine Providence implies : Everlasting Labor ; and the devotion of Jesus Christ on earth to us is but a phase of the whole devotion of God to us and to the universe ; and when we, God's children, by what we call the stress of circumstances, are compelled to be servants, deacons, we are in reality being compelled, not down, but up—up into the very life of God our Father : we are being told, as the men with the talents were told in the parable, "Enter thou into the joy of thy Lord : " find thy joy in

that which is joy to God—labor. God is Love, and to love is to serve the beloved. Work by all men forever and ever; work from top to bottom of the social scale; work for each man according to his talents; work that so sets the standard of good behavior that it is ignoble for any man, no matter how rich and fortunate, to be continuously idle; work so general and so genial that it forestalls envy, since all honest men are plainly engaged, under different guises and at different levels, in one and the same business of the Master's vineyard—the fact that this is more and more the usual doctrine of political economists in our day, as the only safe theory for the nations, shows how far in fact (though many are not aware of it) how far in fact the Gospel of Christ has permeated mankind, persuading them by Christ's example that man is never so near to God as when man is working hard. “I and my Father are One,” said Christ; and “I am among you as the Deacon.”

My brothers, it is customary in some quarters to speak of this nineteenth century as the age of the emancipation of woman; but the real era of woman's emancipation was the birth of Jesus Christ. Why, even in Judæa, at the time Christ entered on the scene, the general estimation of woman was so low that we find in the fourth chapter of St. John that Christ's disciples marvelled when He took the trouble to stop and talk with the woman of Samaria, since they knew that the Jewish Rabbis would count it a disgrace to be seen doing so. Ascertain the place which woman occupied in the ideals, the laws, the social and religious customs of the world before Christ; and then compare it with the place of woman in the New Testament: the contrast is as sudden as it is amazing. The student of history is struck by it somewhat as the traveller in the high Alps of Switzerland at springtime, when the snows have melted in the sunshine, is astonished to see

the fields bursting forth everywhere in the bloom of countless flowers. The women of that ancient Roman age were so ready for the Sun of Righteousness, that His mere entrance upon the scene emancipated them. Theologians have ascribed this change to the new reverence for womanhood, as such, that sprang from the reverence for Mary the Mother of Our Lord—who bore in her womb and brought into this world the Son of God Most High; and certainly that was one cause of the change in the social status of womankind, and it was the basis of European chivalry. But careful students of the New Testament, noticing the new part that women play even in the Four Gospels, before Christ's miraculous birth had been generally disclosed—such students cannot but perceive that there was another reason also for the new attitude of women, and towards women, among the followers of Christ. On every hand, so soon as Christ and His disciples proclaim the new Gospel and exhibit the Divine example of the Christ-life, women come forward and take the place which henceforth they shall hold forever—last at the cross, first at the opened tomb, and, in the old Greek phrase, deacons always, instant in serving the Lord and their fellow men for the Lord's sake. And why? Because by immemorial custom woman had been THE SERVANT in this world, doing the menial tasks that in those days were unwelcome to free men. True, among some barbarians there have been communities where the usual social position of men *versus* women was reversed—where the women ruled, and the men served; and there the very qualities which we generally ascribe to women were developed by habit in the men; for it is always education and practice in service that render human beings serviceable. But, according to the general rule, the stress of social habit and education had made the men rulers and the women servants, so that Christ could truly say, "The

kings of the gentiles exercise lordship over them, but ye shall not be so. He that is chief among you, let him be as the deacon"—as he that doth serve. And for the very reason that the women had already learned to serve, so soon as Christ revealed both to men and women the essential beauty and dignity of service the women rose to their opportunity in a new spirit of self-respect. And it has been largely this serviceableness of Christian women—the diaconate of the wife, the mother, the sister within the Christian home, and outside of it too—that has developed in the men the desire to be likewise serviceable—deacons of Jesus Christ. The practical example reinforced by the new Christian sanction was contagious. First of all, Christ by His own words and life drove it home to the hearts and minds of men that the aim of their higher life had been wrong; that in attempting to avoid labor as much as ever they could, they were in fact lowering themselves—dropping even below the beasts of the field, and far away from God; and this doctrine once grasped, men began to recognize what in our day of Christian nurture is almost a commonplace: namely, that woman's attribute of patient service and self-devotion, transmuting passion into love, is in truth a partial realization and disclosure of one aspect of the character of the most high God—a shadow of His perfection. To spend oneself, to be self-devoted, is the very note of love; and God is Love. By long habit it came naturally to the male sex of Christ's day to grasp the intellectual and the political side of Christianity, to argue indefinitely about the reasons and the rules of the new religion, and to seize all occasions for the exercise of evident and official power; but the women, by their long acquired insight and sympathy of soul, now recognized and sanctioned by Christ Himself, were prepared with practised hands for the actual ministrations which are God's

general method of winning human beings to Himself. "He hath shewed thee, O man, what is good," had said the prophet Micah; "and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" And in the New Testament the practical S. James re-echoes the same thought: "Pure religion, and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The dogmas of Christianity are indeed part and parcel of it; they are the bones of the skeleton, necessary to the standing and locomotion of the body; but the ministrations of our religion in its aspect as help, the services of Christianity as the life of Love—they are the warm flesh that clothes the skeleton, they are the tissues through which the life-blood flows.

And, believe me, we are touching here the very heart of our religion. Since his recent death there has been told of the great English prime minister of our era an incident which illustrates what I mean. Mr. Gladstone had been making at a political meeting one of his eloquent campaign speeches. He had not been speaking directly of religion, but it was characteristic of him that he could hardly leave religion quite out of any of his speeches. The next morning he received from an unknown man a letter, which in substance ran as follows: "Dear Sir: You do not know me, but from something that you said to-day I gather that your religion has really comforted you. Now I have not got much comfort out of religion. Will you please tell me what you think the heart of religion is?" And Mr. Gladstone answered, "My brother, the heart of religion is the discipline of the will."

Men and brethren, it is chiefly by his serviceableness, by his self-devotion to his fellows, that the Christian proves that his will is disciplined Godward; and the power

of Christian women has been largely because they, more readily than most men, have learned this secret of Jesus. And so soon as serviceableness in general is valued, then the importance of TRAINED service is recognized.

By the Bishop's command, it is my privilege this morning to address you on this occasion of the setting apart of Deaconesses—trained servants of the Church. I do not propose to recount the history of the order of Deaconesses in the primitive Church, nor to apologize for its revival in our time. This has been done ably and abundantly by others, and already in our generation our Deaconesses have been making a history of their own, which he who runs may read. When the zealous churchman visits, whether in our country villages or populous cities, the House of God, and finds it too often indifferently administered and more than half empty, he comes to the conclusion that it is not so much more buildings that we need, as better appointments and more flexible services, and more workers of various kinds to draw the people in and help the Clergy to hold them when they come. I believe that the fundamental instinct of religion is more generally alive in the mass of men to-day than it was a century ago; but it is not alive to the point of bringing men to public worship. Now worship is the sign, the final expression of religion; and those who have not had an opportunity to observe the Deaconess at work can have little conception of the power she wields, as the final results of her labors, to bring people to Christian worship. The instinct of worship, so easy to cultivate in the child and so easily lost whether in child or adult,—the instinct of worship, once lost, is usually the last element of the religious life to be revived; for to worship truly under compulsion is not possible, much less desirable. And here comes in the power of the Christian Diaconate, of fellowship manifested by personal service. It is a fact

which we all know that if a person has helped us, and we notice that that person loves to worship God, something in our own heart impels us to do as our benefactor does, if only to please him. And if we begin to try worship for the very human reason that our friend worships, we are likely to have the instinct of worship revived in our own souls. Believe me, the great barrier to the success of organized Christianity in our midst to-day, is the lack of conscious fellowship between the professed Christian and the unprofessed, and between class and class whether they be professing Christians or not. A man who has had wide relations with the rank and file of men in a large constituency recently declared, that the supposed grudge of the average poor man against the man who is well-to-do is largely a figment of the literary imagination. There is plenty of bad folk everywhere, and hence plenty of envious folk; but that which really antagonizes the rank and file against those whose circumstances are better is, not that they are better off than the rest, but that they do not understand them, have no interests in common with them; that there is no strong sense of fellowship, of mutual understanding and respect. There is no barrier in the world between man and man equal to that, when one looks the other in the face and feels, "You take no interest in me." Sometimes one sees it even in the family, between parent and child; and then the home is miserable and family worship spoiled. Constantly you see it between the well-to-do and the rank and file of a community, and then public worship is spoiled and the churches half empty. Now the function of the Diaconate, of the professed Christian servant, whether man or woman, is to promote fellowship. And these devout and trained Christian women who are to be set apart this morning have that for their business. How the earnest priest and pastor longs for their assistance! How well he

understands the wealth of meaning that lay behind St. Paul's brief message to the Romans: "I commend unto you Phœbe, our sister, which is a deacon of the church at Cenchrea; for she hath been a succourer of many, and of myself also." The priest cannot delegate his proper pastorate to anybody; and if he tries to do so he is bound to be a failure, before the world and finally at the ban of his own conscience and in the eyes of His Master, Christ. But there are a thousand ways in which the Deaconess can reinforce him, and prepare the way for him to many souls that else he might not reach. I speak whereof I know. Some of the happiest hours of the pastor's life are due to the help which only the training, the tact, the prayerful patience and insight, the loyalty, the unstinted willingness to serve, on the part of his Deaconesses supply to him. Doubtless in every community there are women not Deaconesses, whose help is invaluable. Unprofessional, free, gentle, sympathetic, persevering, such women all through the land are the mainstay of our parishes, and their rectors will rise up to do them honor. But the work of our Church in this wide land has so grown upon our hands that we need even more assistance, and this the trained Deaconess supplies. The training and special equipment of the Deaconess are invaluable; for to be a good Deaconess is an art, and requires an apprenticeship. Surely at this moment, when our nation is ringing the praises of the Red Cross nurses at Santiago, who fairly put to blush many of the volunteers, titular male officers and surgeons and commissioners that were supposed to know their business—surely at this moment our church people will be quite prepared to recognize the value of trained women in parochial operations. But in the Deaconess there is something more: the consecration, the taking up of the individual into an order sanctioned by the Church, the sense of definite commitment to the work

in hand—that indescribable but precious spirit of conscious profession which belongs to the regular in the army, and which, in the higher religious meaning, breathes in the phrase so often on the lips of the Old Testament prophets: “The Lord God liveth, before whom I stand.”

And as for you, my sisters in Christ, who are come to-day to be solemnly set apart by the Bishop to this office of Deaconess in the Church of God, it is not difficult for us to enter into your feelings and your hopes. “There are diversities of operations, but the same Spirit.” It is related in S. Mathew’s Gospel of Peter’s wife’s mother, that when Jesus had healed her by His touch, she rose up and ministered to him, or, in the original Greek term, acted as His deacon. And probably you are here to-day because at some by-gone moment our Lord and Saviour touched you. Through some special experience of body or spirit, you became aware that you wanted to serve Him. In this solemn hour, then, forget everything but Him. In the progress of the soul from earth to heaven, the soul that has not learned to separate itself, to stand solitary in its own consciousness, has never quite learned what the Presence of God means—what it means to say with the Bible, “My soul hangeth upon Thee.” “Underneath are the Everlasting Arms.” “Thou wilt keep him in perfect peace, whose mind is stayed on Thee.” Many moments are coming in your beautiful career, when in spite of all human assistance, you must be indeed alone with Him—when only He can counsel you, or comfort you, or praise you. Begin with Him now and here. “Unto God’s gracious mercy and protection we commit you. The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His countenance upon you and give you peace, both now and evermore.”

D.

NEW YORK TRAINING SCHOOL.

FORM OF APPLICATION

FOR

ADMISSION.

To the Rev. HASLETT MCKIM, Dean,

Grace Parish House, 415 E. 13th St., New York.

The undersigned desires to be received as a student in the New York Training School for Deaconesses, in accordance with the terms of the published circular.

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,

.....189

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,

.....189

* Not necessary in the case of Special Students.

NOTICE.



*For copies of the Form of Application
for admission to the Training School, and
for all other information bearing upon
the subject, not given in this year book,
address the Dean,*

The Rev. HASLETT McKIM, D.D.

Grace Parish House,

415 E. 13th St., N. Y.