

Foreign Missionary Work.

The half-yearly meeting of the Council members of this society was held at the Archbishop's House, Westminster, S.W., on May 8th.

The Marquis of Ripon, K. G. (in the chair). His Lordship Bishop Bellord, His Lordship the Bishop of Emmaus, the Dowager Duchess of Newcastle, the Hon. Mrs. Fraser, the Hon. Mrs. Cadroton, Miss Berners, Mrs. Rathbone, Mrs. L. W. Campbell, Miss Clerke, and the Secretary (Father Henry).

The Marquis of Ripon said that before commencing formal business he would like to read to the meeting a letter which he had just received from His Eminence Cardinal Vaughan:—

May 7th, 1903. "Dear Lord Ripon.—I am most grateful to you for presiding at the meeting. I much regret that my present condition of health prevents my presence in London.

"Your faithful and devoted servant in Christ, HERBERT CARDINAL VAUGHAN. The minutes of the previous meeting having been duly passed, the list of contributions from Council members, zelators, and alms-boxes, amounting to a total of £387 2s. 1d., was read out.

The Chairman then called upon the secretary for his report for the last half-year, from which we extract the following:— The members of the Council will be gratified to learn that all the missionaries, including Their Lordships Bishop Hanlon and Bishop Aelen, who left Mill Hill since the last Council meeting—twenty in all, have since arrived safe and well at their various missions.

The annual report for 1902 has recently been issued and sent to all our members. From it we learn that during the year the number of baptisms in our different missions has been as follows:—

Table with 2 columns: Mission Name and Baptism Count. Includes Madras Districts, Upper Nile-Uganda, Borneo Mission, Kashmir and Kafiristan, Maori Missions, N.Z., and a Total of 5418.

This is an increase of upwards of 800 over the previous year. The other spiritual returns, which will be found in the same report, are equally consoling. For instance, we find that in the Upper Nile Mission there are over ten thousand baptized Catholics, and 16,200 catechumens under instruction.

the short time he has been among them. In order that the work might be extended he begged very earnestly for some more men to help him. However, as you know, our present financial circumstances are such that it is utterly impossible for me to ask for more priests. He then asked me if he might appeal to you, which I allowed, hence the enclosed letter, in which he explains how matters stand, and how important it is that the present favorable opportunity of winning this people to the faith should not be allowed to slip, more especially considering the danger to which they are exposed from Mahomedanism.

The letter from Father Stotter referred to above is as follows:—

"Sibu-Sarawak, March 28, '03. "Dear Father Henry,—One church at Igan is approaching completion, and will be solemnly blessed on April 22nd. I am happy to say that I am able to fill the church almost entirely even now, and that our work amongst the Milanoes is progressing very favorably indeed.

At last the Government, after its former refusal to allow us to establish a station in the heart of the Milano country, has of its own accord given us full liberty to set up a mission station in the Oya waters; in fact, they seem now to be anxious that we should spread education amongst the Milanoes. Thus my great ambition to get all the education of Milano youth, both boys and girls, into our hands, would soon be realized if the Borneo Mission only possessed the men and means for this object. As the mission is, however, entirely destitute of means and men, I would make a most earnest appeal to you, if at all possible, to supply us with men and means! For this work amongst the Milanoes we require men of great energy and zeal, coupled with mildness and charity. On the other hand I know from the superiors of this mission that the funds at our disposal will allow of no increase of Fathers, and hence I can only ask you for new Fathers on the supposition that you can possibly find the means for their support for some time to come.

Well, we live very poorly indeed and are satisfied with the bare necessities; still no further development of this mission is at all possible without additional means. The Milanoes have shown themselves very fit subjects for the Christian religion. Our school in the Cut has so far shown both amongst boys and girls (school for girls only opened in December, 1902, has now seventeen boarders, and boys' school over sixty boarders) the quickest and most promising progress in the whole of Borneo, to the best of my knowledge. Besides, if we delay pressing on this work amongst the Milanoes now they will become Mahomedans ere long. Kindly, therefore, excuse me for making such a bold and unusual request, and do grant it if at all possible. I know you will do your best for us in this pressing and most important matter.—

With kindest regards, yours sincerely in Christ, "A. STOTTER." Bishop Hanlon, writing from Uganda on January 28th last says:—"We had fair weather for our voyage to East Africa; and inland from Mombassa to the great lake; and again across the lake, 180 miles to Munonyo, our port five miles from Mengo, our headquarters. On Nsambya hill priests and people gave us a most hearty welcome—a ringing reception. The day was beautifully warm and fine. Immense crowds of our people impeded the way, each individual determined to greet each of us. The Queen Mother (of the King) came out to meet us as we passed her residence. The nuns, all in fine health and spirits, were delighted with their reception. They are installed in the house we had built for them, one of the prettiest houses in the capital, and are now taking their lessons in the Luganda language. It seems we were exceptionally fortunate in our journey on the Uganda railway. Just before our journey Mr. Chamberlain and party were stopped by a breakdown on the line, and another smash has prevented traffic during the past three weeks. Sleeping sickness still rages here—it is terrible."

Since the last Council meeting we have to record with great sorrow the deaths of several of our members. On January 17th Brother Francis, a lay brother of our society, of which he had been a member for over 25 years, died at our Apostolic School, Freshfield. On Feb. 9th Father Trampedeller, who had been ordained priest less than two years ago, died in Borneo at the early age of 28. And on March 8th the Rev. Father Vanden Broeck died at our Sanatorium in the South of France. The last-named Father had been a professor for some years at Freshfield, and was on the mission in Borneo from 1891 till 1899, in which latter year he returned to Europe quite broken down in health. Besides the above, our Council has lost one of its oldest members by the death of His Lordship Bishop Patterson, who was constant in his attendance at our meetings, even up to the very last one held in November, 1902, and was most earnest in his zeal for foreign missions, and most helpful in the discussions which took place at the meetings.

There is a matter which we have constantly to keep before the attention of our members, and that is the need of continuous help for our Vestment and Outfit Fund. Every year new missionaries are being sent out, and every year there is need of an outfit for each one of them. A casual donation now and then will scarcely keep this fund alive. What is wanted is a more constant supply of willing workers to make up the vestments, and more constant contributors to the fund for purchasing the material. Much to our regret there has been a considerable falling off in both respects recently.

Since the last Council meeting collections have been made in 13 churches, realizing a total sum of £155 13s. 1d. The report being concluded, Lord Ripon proposed its adoption, and this being seconded by His Lordship the Bishop of Emmaus, it was duly put to the meeting and carried. Some discussion then took place regarding the work on the various missions, after which the Dowager Duchess of Newcastle said that she would like to direct special attention to that portion of the report dealing with vestment outfits for the missionaries. Speaking from actual experience, she regretted to say that for some time past there has been a growing apathy at their work meetings, sometimes not more than three or four persons being present at these meetings. The quantity of materials for vestments had also greatly fallen off, and also the donations or alms for the purchase of these materials had decreased.

Various suggestions were made by the meeting as to the best way of improving matters, and hopes were expressed that the publicity now given to what was considered so necessary a part of the missionary work would bring about a revival of interest in this matter. A few annual subscriptions for this Vestment Fund were promised in the room, and Lord Ripon said also that it would be good to make the needs known by means of a letter to the papers.

Interview and punctures the statement of Bishop Grafton as follows:—"I cannot believe that the venerable Bishop Grafton ever spoke the words attributed to him to the effect that 'to the best of his knowledge, he never knew or even heard of such a divine in the Episcopal Church.' In view of the actual facts, such a statement is inexplicable, and as Mr. Riddel has no one but himself on the ground to state them, I consider it but the merest justice to give them publicity. I therefore state the actual and indisputable facts to be that Bishop Grafton of Fond du Lac was not only largely responsible for Mr. Riddel's entry into the ministry, but was intimately acquainted with him. As a young boy, Mr. Riddel was a member of the church of the Advent in Boston, of which church Bishop Grafton, then known as Father Grafton of the Cowley Fathers, a religious society having its home in England, was the rector. At that time Father Grafton taught the most extreme doctrines that it was possible to teach and still remain in the Episcopal Church. These teachings impressed themselves on the mind of Mr. Riddel, and he was always, while in the priesthood, an extremist.

After leaving Boston Mr. Riddel spent some time at St. Clement's Church, Philadelphia, and lived while there, with the Cowley Fathers, who were in charge of that church. Among these was Father Maturin, who conducted a mission at All Saints' Cathedral, in this city, about eighteen years ago, and who, five years ago, himself became a priest of the Roman Church. From Philadelphia Mr. Riddel went to the University of the South at Suwanee, where he graduated. After having had several parishes under his charge, during which time he had made several visits to Rome, he went to the Lambeth conference about ten years ago with Bishop Grafton as his chaplain, and for a short period prior to his marriage, was rector of a small church at Oakfield, Wis., in Bishop Grafton's diocese.

"When Mr. Riddel was married to my sister in New York, Bishop Grafton, performed the ceremony. When Bishop Grafton's coadjutor was consecrated, which ceremony caused widespread comment on account of its extreme character, Mr. Riddel was present and assisted in the ceremonies. The remark attributed to Bishop Grafton that he (referring to Mr. Riddel) was never in the diocese of Fond du Lac, is easily disproved, and the alleged slurring statement liking him to a 'weak, little rat,' is hardly worthy of Bishop Grafton as the preceptor of Mr. Riddel. Those who know the latter realize that he is a man of strong intellectual attainments, and whatever may have induced him to take the reported step was the result of due deliberation.

When the above was shown to Bishop Grafton he admitted his error and said:—"Yes, that is about all so." "Then why was it you were reluctant about giving it out in the previous interview?" was asked. "Well," responded the bishop, "you may say for me that I was so excited and taken suddenly by surprise at the news that Father Riddel had become a Romanist that my thoughts left me for the time. During the day I had more leisure to deliberate upon it, and then it all came back to me. Then, again, another priest, who I knew to be Romanist from 1891 till 1899, in which latter year he returned to Europe quite broken down in health. Besides the above, our Council has lost one of its oldest members by the death of His Lordship Bishop Patterson, who was constant in his attendance at our meetings, even up to the very last one held in November, 1902, and was most earnest in his zeal for foreign missions, and most helpful in the discussions which took place at the meetings.

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An Episcopal Minister's Conversion.

News has been received from Rome that Rev. Henry Ormond Riddel, an Episcopal clergyman, has become a Catholic. Mr. Riddel was ordained a deacon in 1885, and was advanced to the ministry in the Episcopal Church the following year. For a time after his ordination he was in charge of St. James' mission, Cumberland Furnace, Tenn. He then became an assistant in St. Peter's Church, Roxborough, Philadelphia. He was also stationed at Chicago for a time. In 1896 he went abroad as chaplain to Bishop Grafton of the diocese of Fond du Lac, Wis., and held that office until he went abroad again last year.

The news that Dr. Riddel has been received into the Catholic Church surprises no one in New York who has watched the Episcopal preacher's career. During his incumbency at St. Martin's Church there Dr. Riddel was as much a Catholic as he could be without openly embracing Rome. He was very jealous of his title, and although understood to be a doctor of divinity and called "Doctor," he always insisted upon being addressed as "Father," and would instantly correct anyone who called him anything else. He established a holy water font and a confessional, both of which were used by the members of the church.

The conversion of Mr. Riddel seems to have agitated the leaders of the Protestant Episcopal Church, especially Bishop Grafton of the Fond du Lac, Wis., diocese. Mr. Riddel was a protégé of his. Bishop Grafton himself says:—"In fact so agitated did Bishop Grafton become that he denied he even knew Mr. Riddel and denied he was ever connected with the Fond du Lac diocese. Dr. Charles H. Lemon, of Milwaukee, whose sister Mr. Riddel married in New York in 1897, comes out in the following in-

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anish in his ideas, with a name much similar to Riddel, I believe it to be Father Odel, now in the east, was in my thoughts, too, and this confused me."

NOTES FROM ENGLAND. CHAMBERLAIN'S POLICY.— Nothing could be more clear-cut than Hon. Mr. Chamberlain's speech at Birmingham; yet we are inclined to ask what does he purpose doing in order to follow up the great stroke of policy that he has made. It is clear that he has been speaking for himself individually, and not for the Cabinet, nor yet on his responsibility as a minister. But how far his personal views may go to shape the Cabinet's policy, in view of the coming elections, is not easy now to say.

After having enunciated his policy he goes on elaborating or explaining it. Last Thursday he informed the working classes that preferential tariffs would mean three or four times the present wages. He declared in the House of Commons on Friday night that they would also furnish means for old age pensions. But Sir Edward Carson, the Solicitor-General, seems to have brought Mr. Chamberlain's ideal into the clearest relief.— "He said that the Ministry not

Our Curbsto Observ On Useless Compl

USELESS COMPL. is, however, another plants, that may no ing for our neighbor absolutely useless. A when we have just prolonged, unexpected unwelcome period of and lack of vegetatio person had some ter about the weather. all complained becau color and too rainy were praying for a down-pour, and many around, but in vain, to cast the blame up This year it is the it too hot, there rain, the dusty ann city, the lack of veg us in the country. A about it all. Now the use of complain real are troubled ab dryness, the people bothered about cold complain; and neither situation. It is just to make up our min we are in the hands that a superior and governs the entire w He knows better th is best for the mass for the entire cou sometimes seem that dition is absolutely in over; but that may Providence has of wrong-doings, the cr that stain that spee that particular coun end, it is needless to complain only indeg degree of weakness.

UNGENEROUS CO. Not only are our co useless kind, in th cases, but even they of gratefulness on so remember once giving beggar, on Bleyry str only five cents that needed it very badly I thought that proba it more than I did could procure him more important to could procure for