

AN ALUMNÆ BULLETIN

April 1916



*Issued by The Alumnae Association of the New York
Training School for Deaconesses*

Officers of the Association

DEACONESS EDITH S. SMITH.....*President*
16 Franklyn Avenue, Morristown, N. J.

DEACONESS THOMPSON*Vice-President*
415 East Thirteenth Street, New York

DEACONESS HYDE*Treasurer*
402 West Twentieth Street, New York

MISS BARTLETT*Secretary*
141 East Sixteenth Street, New York

EditorDEACONESS SCHODTS
226 East Sixtieth Street, New York

Associate EditorDEACONESS CARROLL
2106 H Street, Washington, D. C.

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NUMBER III

APRIL 1916

IT was with great regret that the announcement was received at the Fall Meeting of the Alumnæ Association that it was impossible to have the third number of the BULLETIN ready for the members, but there are good reasons for the omission. Already overtaxed deaconesses and church workers must realize that any additional responsibility is met with difficulty. Heretofore the work of editing the BULLETIN has been done by the President and Secretary, done most admirably and cheerfully, but from now on a committee is to be appointed each year to care for this responsibility. Will the members of the Alumnæ assist us by contributing articles of interest or by making suggestions for material for this, our official paper?

Owing to the absence of Dean Knapp on a trip to the mission stations of the Orient, we have been unable to publish any letter from her. We hope for an interesting account of her travels later.

It is hoped that all members of the Association have studied the constitution and by-laws and that all graduates of the school and those who are eligible as associate members will show their loyalty and love for St. Faith's by becoming members of the Alumnæ Association.

MINUTES OF THE SEPTEMBER AND JANUARY MEETINGS

THE sixth regular meeting of the Alumnæ Association of the New York Training School for Deaconesses was held at Grace House on Tuesday, September 28, 1915, Deaconess Garvin in the Chair.

As this was the annual meeting the election of officers took place and resulted as follows:

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| President | Deaconess Edith C. Smith |
| Vice-President | Deaconess Thompson |
| Treasurer | Deaconess Hyde |
| Secretary | Miss Bartlett |

Deaconess Garvin then retired as President and Deaconess Smith took the Chair.

The new President, Deaconess Smith, said that the business before the meeting was the consideration of the proposed "Constitution and By-

Laws," which had been previously mailed to the members of the Association. The Constitution was then discussed article by article and was finally adopted with a few changes. Chief among them were:

Article 2, Section 3, which now reads:

"The Associate Members shall be other former pupils of the School elected at any meeting."

In the By-Laws an article was inserted, by the wise suggestion of Miss Hopkins, to read, "The official publication of the Alumnae Association shall be the Alumnae Bulletin, published at least once a year by a committee appointed by the President." By this means the work of publication is not merely added to the other duties of the President and Secretary. The President appointed Deaconess Schodts as Editor-in-Chief and Deaconess Carroll as Assistant Editor. With this absolutely new arrangement this year it has necessarily taken a while to get things started, but we hope it is going to result in the best BULLETIN yet!

It was moved and seconded that the thanks of the Association be tendered to the retiring officers.

The meeting then adjourned and the members were the guests of Deaconess Garvin at tea.

The seventh regular meeting of the Alumnae Association of the New York Training School for Deaconesses was held at St. Faith's on Wednesday, January 12, 1916. Owing to a very bad day, we had only a small number of graduates present, but the students in the School were invited and added much to our gathering. Prayers were read in the Oratory and then we had three addresses.

Dean Grosvenor, as Warden of the School, welcomed us, and told us that he thought there was much that the Alumnae could do for the School by taking a live interest in its welfare and by trying to influence the right sort of women to come to the School.

Bishop Burch gave us a vivid picture of the rural districts of New York State and made a strong plea that at least one Deaconess and several students should offer their services for summer work in some of these terribly neglected districts. He told of several clergymen who were much handicapped by the need of such help and pointed out the usefulness of such practical work to the students themselves.

Dr. Jefferys, of China, then spoke to us. His subject was "Hyphenated Christianity," and he emphasized the great need, now perhaps greater than ever before, of a true, live, whole-hearted Christianity—the kind that simply leaves no room for question as to its reality.

After these addresses we adjourned to the Library, where our business meeting was held, Deaconess Edith Smith in the Chair.

A number of matters were discussed, among others the "object" of the Association. It was decided to enlarge the committee in charge of this and get a more general opinion of whether it is better to bind ourselves to any *particular* "object" or, as is usually the case in Alumnae Associations, work together in every way we can for the good of the School.

It was suggested, and agreed, that any sum over and above the amount needed for publishing the BULLETIN, and for stationery and other printing, should be used toward the support of a student, for the summer, should one volunteer to do some of the work of which Bishop Burch spoke. But it was not thought wise to pledge any definite amount until we see what our expenses are.

According to our Constitution, all *Graduates* of the School are Regular Members of the Association; Associate Members are "other former pupils of the School elected at any regular meeting." A list, thought to include the names of all such "former pupils," was submitted to the meeting and they were duly elected Associate Members.

N. B.—If any one who ought to be on the list as either a Regular or Associate Member does not receive communications as she should, will she kindly send in name and correct address to the Secretary and the error will be promptly corrected.

As there was no further business the meeting adjourned.

TO THE EDITOR OF THE BULLETIN:

May I, through the medium of the BULLETIN, which I hope reaches all the graduates of the New York Training School for Deaconesses, thank them for the responses to the Questionnaire which was sent to them? The result of their interest has already proved constructive, and the future students of the school will benefit by their experience. One hundred (100) letters were sent out and fifty-three (53) have been returned with such well-defined answers that certain changes have been made to meet the requirements suggested. Of the theological training given, all 53 graduates considered, of course, the study of the Bible, Prayer Book and Church History essential. Especial emphasis, however, was laid by many upon the study of the Life of Christ for the devotional as well as the practical application of its use.

Of the practical side of the training, the following summary will show how valuable the subjects enumerated were considered, and how the School has endeavored to meet these considerations :

- (1) The value of *hospital training* was emphasized by 39 graduates.
 - (2) The value of *musical instruction* was emphasized by 30 graduates.
 - (3) The need of some *knowledge of the different organizations in the Church*, such as Woman's Auxiliary, Junior Auxiliary, Girls' Friendly Society, etc., and how to *conduct meetings and speak*, was emphasized by 23 graduates.
 - (4) A course in *pedagogy* and personal application of same in Sunday-school work was emphasized by 15 graduates.
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1. All students are now required by a resolution of the Board of Trustees to have a two months' hospital course at the end of the Junior Academic Year. Release from the obligation only by certificate of physician on the faculty.

2. The Choir Master of the Cathedral conducts courses in choral music. Letters from the Foreign Field lay great stress upon the necessity of knowing how to play piano or organ.

3. Deaconess Edith C. Smith is conducting a course on the organizations of the Woman's Auxiliary, Girls' Friendly Society, etc.

4. The course in Pedagogy is given by the Rev. John W. Suter, Jr., Director of the Demonstration School of the Second Province, Board of Religious Education. Mr. Suter has also been appointed Superintendent of St. Faith's Sunday-school. The school has been graded and provided with a course of instruction, ranging from kindergarten to high school grades.

Many of the letters accompanying the Questionnaires were illuminating, and the following extracts may interest the fellow-workers of the writers :

From the Domestic Mission Field:

"It seems to me that the course of study was merely a foundation on which each woman must build as the things arise. I cannot say that any course was indispensable, or that any was either adequate or inadequate. Had you asked me this question two years ago I should have answered

without hesitation that the nursing had helped me most. I might have got the information from books along other lines. My field of work now having changed I am using my knowledge of theology for the first time and have very little opportunity to nurse. I was very happy at St. Faith's and felt that the life was all that could be desired. The change in my point of view is due to the many situations in which I find myself, if not unprepared, at least with a hazy idea of what to do. If I had to do it over, I would like just half the amount of theory and a great deal more of practice. I think one of the things most needed in preparing women for the mission field—foreign or domestic—is how to take care of themselves. It is the last thing that a new, enthusiastic worker wants to think about, with the result that most of them break down from overwork and lack of attention to the physical necessities. It would be a glorious thing to be a martyr if the occasion demanded the sacrifice, but it is very poor economy to waste our strength as many of us have done. I have no suggestion as to how this is to be accomplished, but it seems to me that some one who understands womankind ought to investigate the living conditions of the women missionaries. This is, of course, outside the provisions of the Training School, unless they try to use their influence to bring it about."

From the Foreign Mission Field:

"One suggestion I would make is, I do feel that a community life on a small scale would gain much to the order, especially in the foreign field. A missionary in a foreign land feels very keenly the needed Christian feeling around. Now a deaconess has not only this, but nine times out of ten she is placed with or near other foreigners who have no sympathy with the order. They may be sweet and lovely to the deaconess personally, but always having to defend and explain your position is hard. I know that a home deaconess has the same experience, but she is among her own people and it is different. Now I feel very strongly that deaconesses should be sent out in twos—those who have been tried at home and found congenial. I am absolutely alone here in our mission. In the city are three other missionaries; they are Methodists and live together."

From a Rural Community:

"I had little music, but I would not give up that little. It comes in everywhere and opens up the way for religious teaching, besides the pleasure it gives.

"Our paths vary so in their needs that one could not be ready for everything, and I have heard that the clergy like women who do not know

it all, but who can learn the particular needs of their work and carry them out to fit the occasion.

“I should like to express myself on one subject which is very much on my mind and tell what has been my greatest need. It is for meditation and spiritual training; training in how to pray; training in meditation. These things may come naturally to some people, but I believe they do not come without training to most. The missionary worker cut off from church privileges, not able to make her Communion with regularity, under great strain of soul and body, needs some strength to fall back on. She cannot get that in herself. The life of a deaconess is the martyr life. It is full of petty cares. She must go down into the mire in order to try to draw the discouraged up out of it. When one is weary through and through she cannot give her only time in learning how to pray and how to meditate. I think that is the reason why so many deaconesses are discouraged and why so many give up.”

From a City Parish:

“The life at St. Faith’s had value, because of the discipline gained by living in the midst of so many different temperaments. Looking back through all these years, I should say that Dr. Douglas’ class on ‘The Life of Christ’ has been the most helpful, not alone because of the intrinsic value of the subject, but because of the illuminating way in which it was taught. The three months’ training at St. Luke’s Hospital has been of the utmost value—scarcely a day passes that I do not use some knowledge gained at the hospital. The organ lessons have been helpful.”

THE BEGINNING AND GROWTH OF THE BENEFIT FUND

IN February, 1910, a generous gift of \$1,000 was made to Deaconess Knapp by Miss Cornelia French, of Boston, for the relief of any Deaconess temporarily disabled. The need of a Fund to assist Deaconesses who have reached the limit of their usefulness by age or other disability had long engaged the attention of those interested in their welfare. In January, 1912, a special committee composed of three trustees of the New York Training School for Deaconesses and four Alumni met for the purpose of organizing a Relief Fund.

At the regular meeting of the Board of Trustees held in November, 1913, a resolution sanctioning the creation of a fund and authorizing the Treasurer to receive payments for it was duly passed, and in May,

1914, the Alumnae Association, after careful preparation, presented the following rules, which now govern the membership and administration of the fund.

I. MEMBERSHIP

Any graduate may become a member of the Benefit Fund by the payment of the annual dues.

II. DUES

The dues shall be \$10.00 a year, payable November 1st each year for twenty years, or one payment of \$200.00 can be made.

Failure of payments for two consecutive years forfeits right to benefit.

III. BENEFICIARIES

SECTION 1. Any graduate shall be eligible for a permanent benefit who has given twenty-five years of service, or reached the age of fifty-five years, and contributed to the Fund for twenty years at the rate of \$10.00 per year, or who shall have contributed the sum of \$200.00.

SEC. 2. Any graduate contributing to the Fund may, in case of urgent need, receive temporary benefit.

IV. ADMINISTRATION

SEC. 1. The Treasurer of the School shall receive and account for the Fund.

SEC. 2. Benefits shall be administered by three members of the Executive Committee of the Board of Trustees of the School, and the physician on the faculty in conjunction with a committee elected annually by the Alumnae Association for that purpose. This joint committee shall in all cases determine to what extent the Fund shall be applied to the aid of any person eligible for relief and their decision shall be final.

V. APPLICATION

All applications for benefit should be made to the Secretary of the Board of Trustees of the New York Training School for Deaconesses, Mrs. Augustus N. Hand, 48 West Ninth Street, New York City.

Applications should be accompanied by a physician's letter or certificate, also one from Bishop or Priest under whom applicant has served.

In spite of the large distribution of the "Benefit Fund Leaflets" among the graduates and other efforts to make it known, the interest and response has been very slight. The graduates of the school now number 142; only 13 have contributed to the Fund. Why is it?

The Treasurer reports that at the present date the Fund amounts to \$1,814.18.

Friends of the School and of the graduates are trying to secure a sufficient sum, the interest of which, with the annual dues, will meet the demands of applicants. No applications for relief have thus far been received.

It is hoped that in the next issue of the BULLETIN a substantial growth of the Fund can be reported, as well as a large increase of members.

THE ANNUAL CONFERENCE AND RETREAT

THE Annual Conference and Retreat for Deaconesses was held at St. Faith's House last fall, beginning the evening of September 27, 1915, and closing on the morning of October 2d.

The first evening Bishop Greer came over and an informal reception was held, at which he gave a short devotional talk of an inspiring nature.

Tuesday morning, as on all of the other mornings, the Holy Communion was celebrated in St. Ambrose's Chapel, the beautiful Italian Chapel of the Cathedral. At ten-thirty Tuesday morning we had the great privilege of listening to Miss Bertha Conde, of the National Board of the Y. W. C. A. No one could listen to Miss Conde without feeling her to be one who walked with God, far more closely than is common even amongst those whose lives are especially consecrated. A Presbyterian, and consequently not depending on the Sacramental life, as we understand it, and yet one whose life was simply one victorious prayer of faith and belief in her fellow-beings through her nearness to God.

The afternoon was free, as many Deaconesses were from out of town and enjoyed the opportunity given on Tuesday and Wednesday afternoons for sight-seeing, shopping, etc.

The subject of the Conference, "Personal Evangelism," was continued Tuesday evening by the Rev. Professor Batten, of the General Theological Seminary, who came down from Maine especially to be with us. He took up the subject from the standpoint of his work at St. Mark's Church in connection with the Emmanuel Movement and threw much light on his method of Christian healing.

Perhaps he had no more attentive and appreciative listener than the Rev. Father Hughson, of the Order of the Holy Cross, who had arrived early in order to celebrate the Holy Communion in St. Ambrose's Chapel on St. Michael and All Angels' Day and to give the concluding address at the morning session. Three very different personalities, but each contributing his or her quota to a subject of necessarily vital interest to those engaged in deaconess work.

The Conference, according to the vote taken at the business meeting the year before, was thrown open to graduates of both the New York and the Philadelphia Schools as well as to the Deaconesses.

The business meeting of the Conference was omitted, though the Secretary, Deaconess Woodward, stated unofficially that the response of the questionnaire regarding the attendance at these times had been very gratifying, not more than two or three giving as their reason for absence lack of interest. In most cases circumstances were such as to make attendance impossible.

Wednesday evening the Retreat began. It was conducted by the Rev. Dr. Mockridge, formerly vicar of Trinity Chapel, at present rector of one of the large Philadelphia churches. The subject was the Holy Spirit.

The Retreat was attended by about thirty Deaconesses. One of the special features was the Choral Evensong, arranged especially for us, as the choir was still on its summer schedule, sung late one afternoon in the great dimly-lighted Cathedral.

The book recommended by Dr. Mockridge to be read during meals was "Missionary Methods: St. Paul's and Ours," a new publication of Revells, which no one interested in the subject and problems of missions can afford to let go by.

All felt that it was good to get together, and while one was helped by one feature and one by another, no one could have left empty-handed.

The Rev. Father Hughson sent these few words, with the list of books he recommended at the time of the Conference:

If we are to train others in the spiritual life, nothing is so important as being ourselves masters of the science of spirituality, for it is indeed an exact science, although withal a simple one. The Deaconess who will familiarize herself with the principles set forth in some such books as those mentioned in the appended list will find herself able to lighten many spiritual burdens which otherwise she would fail utterly to deal with effectively, nor must she in using such books be content merely to find in them comforting spiritual reading. She must try to analyze the counsel and directions given, remembering that she is reading not only for her own good, but for the good of those whom she will be called upon to help. This list takes for granted the reverent, prayerful study of the Bible at all times.

"Some Laws in God's Spiritual Kingdom," by Bishop Wilkinson.

"The Hidden Life of the Soul," by Grou. Edited by Mrs. Lear.

"Spiritual Letters of St. Francis of Sales." Edited by Mrs. Lear.

"Self-Renunciation." Edited by Mrs. Lear.

- "Spiritual Combat," by Scupoli.
 "Imitation of Christ," by à Kempis.
 "The Light of the Conscience," by Mrs. Lear.
 "Parochial Sermons," by Dr. Pusey.
 "The Ministry of Intercession," by Andrew Murray.

LETTERS FROM ALUMNÆ

1909. Deaconess West gives us a glimpse of her work past and present: "The move from St. Paul's Church, Paterson, to Rhinecliff, has been a most interesting experience. The sorrow of cutting off from those among whom I had lived and worked for three years can only be counterbalanced by the fact that work started, especially among the Auxiliaries, Woman's, Young Woman's and Junior, is going on bigger and better than ever. The work in a big parish of 2,000 communicants, with 1,000 in the Sunday-school and the second largest G. F. S. in America, with no other trained helpers, is a health-breaking affair. But lest I should have leisure hours, I have taken up a threefold work here. Part in connection with the Church of the Messiah, Rhinebeck, part with the Church of the Ascension, Rhinecliff, and, lastly, a kind of Settlement work in connection with the Morton Memorial Library in Rhinecliff. The Rev. Francis Little is rector of both parishes, and it is his plan to make this the greatest rural community in the world. Much has been done already and there are many workers in the field. We have the only rural choir school in America. There is wealth here uncounted, and poverty, blind and stupid ignorance, and faith, and hope and loyalty. What the grace of God can bring out of this only He can know.

"It was a great pleasure, in January, to spend three weeks at St. Faith's. The household was more charming than I had ever seen it and living under the shadow of the Cathedral is indeed a joy."

1911. Deaconess Baker gives us a touching story about one of her little Dakota boys: "Last September little John Eaglebull, aged six, came to St. Elizabeth's School. Not a word of English could he speak, but he could smile and could understand the smiles which greeted him. He was as short as he was broad and soon everyone was calling him 'John Bull.' Unlike many of the Dakotas he was not shy and from the first we knew that he was eager to learn. When he had been in the school-room a few days he could make a somewhat rotund 'B.' Proud he was of it, and he immediately showed his skill by decorating house, school and cloister with Bs. Then it was that John learned about an eraser, a scrubbing brush and applications. The isinglass in the stove attracted him

and he had to be restrained when he broke it with his fingers. But he calmly announced in Dakota that he would break the glass out of his teacher if she restrained him. One of John's pastimes is to take the longest steps possible beside the washstands. This, he explains, is to see how much he has grown and to see how much farther he can step. Day by day John Bull learned his prayers in English; the Creed, the Gloria. Brightly does his face shine when he is asked to recite alone. Then came Christmas and vacation and home he went for two weeks. When vacation was over a very stately man brought John back and introduced himself as John's father. He begged permission to say two words to us. First he said in excellent English that he was an old man now. God might call him to-night or to-morrow; he must be ready to go. Before the call came he wished to say two words. At home every night it was the father's habit to ask God to protect his family, his friends, the teachers. But the old man had prayed alone. When John came home this year his father said, 'It is time to go to bed now.' But John said, 'No, father, not until we all pray. That is the way we do at St. Elizabeth's.' So John asked his mother, father and two big sisters to stand while he said in English, 'I believe in God the Father Almighty.' Then all knelt while he prayed, 'Our Father, Who art in Heaven.' This occurred every night. The old man told us it was John's ambition to grow up to be good enough to enter the ministry. If he is not good enough for that he wants to be good enough to be a doctor. The second word was one of delight, because John had learned to write his name.

"Upon questioning the father we found that he had been at Hampton one year and had left because of illness. Since then he had spent as much time as possible working for white people to learn their ways. The man's dignity and simplicity were beautiful. May his son grow up to be good enough!"

1910. A letter from Deaconess Fuller: "I have been asked to write something about the work of the City Missions in Chicago, and I am very glad to do so. I came here last May, very ignorant of what was before me and not a little scared of the unknown; but Chicago people are the most friendly I have ever met, and I have never been anywhere where I have found so much interest in deaconesses and their work.

"The City Missions are under the direction of the Dean of the Cathedral, but the deaconesses are called by the Bishop and have such a direct relationship to him as recalls their status as we read of it in the early days in Constantinople and elsewhere. Their work is mainly institutional, visiting in the Workhouse, the County Hospital, three Tuberculosis Hospitals, the Home for Incurables, the Home for the Aged and other places.

This involves also a certain amount of city visiting to discharged patients and so forth, and I have a little Sunday-school in connection with a Day Nursery and consequent parish visiting in that neighborhood. Most of my time is spent in the County Hospital, which has about two thousand beds, which are all full almost all the time in winter. You can probably imagine what the work is like, going from ward to ward and bed to bed to locate the Episcopalians and visiting anyone on the way who wants one. You see representatives of every nation and of every creed and can use any language of which you may know a few words, and you only wish you knew more as men and women beckon you and say, 'Sister, Polski?' or whatever their language is, and you have to shake your head and say you cannot understand them. A few figures may give you some further idea of the work: in eight months I have paid 2,374 visits and have given about seventy-five books, mostly Prayer Books and portions of the New Testament. Of our own Church people I have known 111, of whom 24 are now in the hospital, 75 have been discharged and 12 have died. You will realize that it is quite a problem to keep track of our own people, who number usually about twenty-five at a time and have to be found among the 2,000.

"I wish I could tell you many stores of the friends I have made there. I get to know best those among the 300 tuberculosis patients, who are all in a more or less hopeless condition, so that they are practically permanently in the hospital, or only go out to return after a vain attempt to live and work outside. There are all sorts of little things one can do for them when one gets acquainted; those who have no friends are very grateful for gifts of jellies or fruit or anything else to vary their diet; magazines are always acceptable; and tobacco, cards or other games for those who are well enough to be up and in the recreation room, where there is also an old piano, and the audience is not critical and is pleased to have even a deaconess sing old songs to vary the monotony. Others may be glad of warm underwear or sweaters, and in the wards the mere fact of one's going in stops any noise or swearing and makes a quiet atmosphere that is grateful to those who are not far from death. Even the roughest show that respect for religion, even if they do not possess any, that there has never been any irreverence or bad language in my hearing.

"Nothing is to me more touching than the little Communion service there; usually there are some half dozen well enough to come to the Chapel and one or two to be communicated in bed. Some have returned to the Church after twenty or thirty or fifty years of neglect and one hears words of the most simple and heartfelt penitence and gratitude.

'I have no rights; God have mercy.' 'If only one did not spend so much of one's life in foolishness there would not be so much to ask forgiveness for,' one man said to me after what was to be almost his last Communion. Another said, 'I have neglected Him all these years and I am ashamed to grab at Him now.' Three are now waiting for an opportunity for Confirmation, one of whom was baptized this year, his father having once been a server in Trinity Church, New York, but since then far adrift from all religion. Some day, maybe, even he will come back through the hospital.

"The difficulty of the work in the General Hospital is largely that the patients often come and go so quickly that there is little chance of consecutive work, and so much depends upon the prompt use of what is the Church's opportunity to reach men and women who are seldom reached in the parishes. Other cases may stay longer and a visitor may see patients for many weeks, like one young man, who is now in the hospital. He is thirty-four, and, after being a professed unbeliever for some years, he has turned whole-heartedly Godward, has made an open profession of Christianity and was baptized in bed a few days ago. His wife, who is a Jewess, is now under instruction for Baptism and Confirmation, and I trust the man will recover and they may start together again as a real Christian family. Such cases go far to help one to meet the many discouragements that are sure to meet one in the work, while the gratitude of the people for one's friendship rather than for any specific thing one can do, and the consciousness that one's official representation of Christianity means so much to them, have led me to realize as never before the part deaconesses can play in the Church's life. I have become, in a sense, converted to the diaconate after being a deaconess nearly six years, and it is no longer a question in my mind as to whether deaconesses are really just what the Church needs here, now and in the future. I am convinced that they are what is needed, only in far greater numbers, both in parish and in mission work, than we have at all realized. I am certain that a loyal deaconess by reason of her authorization by the Church, by reason of her obedience to the Church, and by reason of her freedom from other rule than that of the Church, has a present and future opportunity to serve the Church as women have never yet served her. But we must be loyal and serve "without fickleness or waywardness," and for that women certainly need especial grace, which may God grant us all.

"I sometimes wonder whether every deaconess has such astonishing happiness in her work as I have found here in Chicago? I trust so, and, if so, surely we shall all find opportunity to suggest to other women that

they follow in our steps, and, after most necessary training, ask to be authorized as servants of the Church.

“With best wishes to you all in your work.”

1911. Deaconess Williams writes from Dante, Va.: “For more than four years I have been working here in this coal mining camp in the heart of the Alleghany Mountains, Russell County, Va. It is one of the largest camps, about 3,500 people. The houses are strung out in a single row for miles up three narrow, steep hollows. Most of the people are our pure American mountain stock, but there are a number of Hungarians and negroes. The corporation has always been friendly to our Mission work, which makes things much easier. I live in a rented house and do all my own work, but this is easier than it sounds, as it is heated from a central plant, and I have water and electric light. Generally I have an assistant, but this winter I am alone, save for a little mountain girl of twelve, who has been living with me for the past year. She goes to school, of course, and is a great help to me. I hope to really make something out of her. She doesn't look like the same child who came to me a year ago.

“We have two Sunday-schools, a Girls' Club, Woman's Auxiliary, Junior Auxiliary, Sewing Class and Choir practice. Then there are many visitors, usually more than 300 a month, and our main work is visiting the people, getting to know them and helping to solve their individual problems. Last June sixteen were baptized and three were confirmed in August. We have service once a month, but the Union Church is open every Sunday and we always go. There are six women workers in the Archdeaconry, under Archdeacon Rich.

“At Christmas we had gifts for fully 500 people, a big tree at the church for both Sunday-schools, and then one way out on the Ridge in a log cabin, and not a soul of the 100 present had ever seen a Christmas tree before! It was wonderful and pathetic too. We are hoping to have a Sunday-school out there next summer.”

1894. Deaconess Beard gives us a glimpse of the work of some of the earliest graduates of the School: “The early days of an enterprise always glow with an enthusiasm denied to later times, and no one who formed one of the first group of workers at the new Grace Chapel will ever forget the year of its opening. Dr. Huntington regarded the new building as the apple of his eye and took an interest in the smallest detail, even to the hanging of a picture.

“At the weekly Mothers' Meeting in the Mission House we all gathered and one can never forget the scene—100 or more German

women were gathered in the big room at the Mission House, working, chatting, and laughing; a pleasant and cheerful company. Before the close of the evening the Vicar, Mr. Bottome, always came in and, standing on the platform, led the singing of the hymn or taught us something new for the Sunday service. Those of us who were present will never forget the light in his eyes and his voice as he greeted those tired mothers, always a much-loved part of his flock.

“Another personality closely associated with this meeting is that of Deaconess Newell or ‘Sister Kate,’ as she was usually called—she graduated in the first class from the Training School and spent all of her working years at the Mission House, living through many changes in the personnel of the staff. Those of us who knew her well knew that we should always find a pleasant welcome in her room, where we should hear no gossip or petty personal talk. We knew, too, that at table, that test of character and breeding for busy and tired workers, we should hear only kind and self-restrained words from her lips. In short, she well deserved that honorable if misused title, ‘A True Lady,’ and up to the very last her cheerful spirit and optimistic outlook struggled to master her failing body. Those of us who remember the early Mission House days will always think affectionately of ‘Sister Kate.’”

AN OLD CUSTOM REVIVED

THE Executive Committee of the Alumnae Association decided to revive the old custom of having a corporate Communion of the graduates of St. Faith's at Grace Chantry on the Feast of the Annunciation. The result was most encouraging, as about twenty were able to be there and all must have felt that strengthening uplift which comes from unity of fellowship with Christ. After the service fourteen were able to stay and enjoy a very pleasant luncheon together at Wanamaker's.

PERSONALS

THE Commencement at St. Faith's is to be held on Thursday, May 4, 1916. On that day Miss Eliza B. Mills, who has been on the staff at the school during the past year, is to be set apart. Miss Anna Gilliland, Class of 1915, is also to be set apart on this day.

Miss Dorothy Norton and Miss Olive B. Tomlin, of the Class of 1916, expect to leave for Japan and China respectively.

Miss Van Vechten, a graduate, and Miss Hughes, a junior student at St. Faith's, are to do rural work in the Diocese of New York under Bishop Burch this summer.

Miss Aimée Drake, 1911, is working in the American Church Mission at Wuchang, China.

Deaconess Pell-Clark has taken up a new work at St. John's Parish, Ithaca, N. Y.

Deaconess Maude Hall is teaching English in one of the largest high schools in Atlanta, Ga. This position of influence came to Miss Hall through her work at Columbia College.

Deaconess Coppell is at the Church of the Holy Communion.

ST. FAITH'S HOUSE OPEN ALL THE YEAR

DURING the summer of 1915 St. Faith's House was opened for the accommodation of women students attending the summer session of Columbia University. A course of lectures in Church History was open to the inmates of the House, and conducted by the Rev. W. L. Bevan, M.A., Ph.D., late Fellow of Columbia University, and Professor of History of the University of the South. A series of conferences on devotional and practical subjects were held by eminent visitors.

Deaconess Woodward was in charge, and the management of the household was guided by daily prayers in the Oratory and a few simple rules, thus distinguishing the character of the House. Twenty-eight women were residents.

The experiment proved so successful that the same privileges are offered for the season of 1916—July 10th to August 18th.

Board and lodging \$10 per week, including lectures and conferences held in the House. Application for residence to be made to Miss Mills, St. Faith's House, 419 West 110th Street, New York.