

# AN ALUMNÆ BULLETIN

January, 1918



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

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# AN ALUMNÆ BULLETIN

NUMBER VI

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## A MESSAGE FROM THE WARDEN TO THE ALUMNÆ

January 18, 1918.

TO THE ALUMNÆ OF ST. FAITH'S:

When the September BULLETIN was published, I was only able to speak of the work of the School from the point of view of an outsider. Now, after three months' of intimate connection with the School, I am able to send a message to the Alumnæ with an enthusiasm for the work of the School and the belief in the purpose of the School that far surpasses my expectations.

The work of Warden has added much to my regular work of General Secretary to the General Board; but as our experience grows richer with the width of our interests, I can truthfully say that all the extra effort required by St. Faith's has amply repaid me.

I attend a weekly Faculty meeting on Monday afternoons; on Wednesday mornings, I have a celebration in the Cathedral; and on Friday mornings, take the Juniors and Seniors in Pastoral Theology and Parochial Administration. During the first few weeks of the School, I had an interview with each student and ascertained her interests and ambition.

It was no easy task for a new Warden and new Faculty and fourteen new students to become acquainted and adapt themselves to the life required by St. Faith's, but I think I reflect the feeling of the school when I write that a real home atmosphere has developed in the School; in fact, as I dictate these words, a student has just left me, having said that she believed this was one of the happiest years of her life.

### AN ADVISORY COMMITTEE ON DEACONESSSES

I recently asked the Executive Committee of the Alumnæ Association to meet at the School, have dinner and a conference during the evening. The following deaconesses attended the conference: Deaconesses Thompson, Hyde, George, Schodts, Woodward.

We discussed very frankly the life of the School and the future of the Office of Deaconess. I presented to them a plan for the formation of an Advisory Committee on Deaconesses. Deaconess Schodts, at the conclusion of my description of the plan, said: "You want a kind of Big

Sister for those who wish to be deaconesses," and that expressed it exactly. I propose to assign to certain deaconesses here in New York, the students in the School who are studying with the hope of some day being deaconesses: two or three times a year these deaconesses will meet at the School and confer with the students; at other times the student will call upon her deaconess, consulting in regard to her problems and seeking a closer glimpse into the practical work before her.

The Executive Committee of the Alumnæ heartily endorsed the proposal and agreed to give me their co-operation. In the next BULLETIN, I hope to tell you of some of the plans in detail.

#### REPORT TO NEW YORK CONVENTION

In accordance with the custom, I presented the report of the Deaconess School to the New York Convention. They gave me the platform for ten minutes and I endeavored to explain the opportunities at St. Faith's. Thinking that you may be interested to know what I said, I present in the following the substance of my remarks:

"I will not at this time try your patience by emphasizing those well-known needs for women, needs in the hospitals and schools of our mission fields, needs in the parishes and missions of our cities and towns. Rather do I wish to use these moments in showing some of the newer needs that our times are forcing to the front, and some of the future needs for which we must prepare if we would take our full measure of responsibility in the religious revival that will inject spiritual values into life and make democracy possible.

"Last Monday evening in Carnegie Hall, Dr. Finlay the Commissioner of Education for the State of New York, addressed over 2,000 Jews, Catholics, and Protestants, meeting under the chairmanship of Bishop Courtney. Dr. Finlay conceded in generous and enthusiastic terms the need of the recognition of Religion in the education of the child. He stated that he was prepared to urge such legislation, or such action of the Board of Regents as would (1) make the use of religious literature possible in the Public Schools (2) encourage an unproselytising denominational co-operation with the Public School, and (3) the giving of credits in the school for Bible Study done under the direction of religious institutions.

"This means that the day must come—is here now—when we can have a large measure of Religious instruction if we will show the State that we can provide teachers adequate to the task.

"These teachers must be prepared, the money to train them and to pay them must be raised—that is our immediate task. Not to see it is to

show ourselves sitting in darkness. To shirk it is to lose one of the greatest opportunities that has ever come to religious institutions.

"With your help, our Training School can call and equip hundreds of women for this work.

"Within our rural, suburban, industrial and city parishes is a growing demand for the woman trained in Social Service. Society is demanding a leadership that prevents as well as rescues. Society is no longer content to ask 'What shall we do with the poor widow?' It is asking: 'Should we have so many widows?'

"This is a field that is, or should be, native to the Church. The Church not only has the power to heal, she has also the power to give life, a new life by the way of righteousness and truth.

"We must send into our parishes women trained to interpret the Truth as it is in Christ Jesus, in terms of community betterment, playgrounds, wholesome recreation indoors, the joy of industry, the responsibility for the cleanliness and beauty and uprightness for the whole community.

"We must send into our parishes women who know the advances made by secular agencies in the studies of community welfare, and who are trained to demonstrate that those agencies plus loyalty to Christ are the only enduring sources of life and health.

"Our Training School can supply this need if you will help.

"In the Congregational Church there is a body of over 200 trained women known as Assistants to the Pastor. They occupy positions somewhat analogous to that position in the business world known as Assistant to the President or Superintendent.

Many a rector has said to me: 'I do not want a curate, I want to do the preaching, I can administer the Sacrament; what I need is a keen, mature and efficient woman who will carry the detail of the parish and organize and execute.' This is a need in line with the trend of the time, in which the ability of women to organize and administer is being recognized.

"Our Training School will supply this need if you will help.

"So much for three of the needs of the Church for trained women workers.

"How shall these needs be met?

"In my brief administration of the School I have seen three types of woman who are anxious to consecrate themselves to the Church's service.

"The first is the mature woman. One woman writes: 'I am realizing that I have no real object in life. I am thirty-nine and the best years are before me. Can St. Faith's help me to find a place in the work of the Church?'

"Women of this mature type demand a special training. They have a seasoned judgment and an experience that is a dependable factor in training. No one knows how many women of this type are waiting for the guidance of the Church.

"Another type is the young woman who has entered business or followed housekeeping. Her outside interest has been Church work. Some day she has recognized that she is yearning to devote her whole time to the Church. She turns to St. Faith's for help. Some of the Church's best workers to-day have come from this type.

"The third type is the college graduate. There are as near as I can estimate three thousand young Churchwomen graduating from our universities, specialized training schools and normal schools annually. An increasing number are asking: 'Has the Church a work for me? Will she equip me for that work?'

"St. Faith's must answer these questions.

"So much for the need for a supply of Church workers.

"The new administration at St. Faith's is too young to proclaim its plans in detail. We have a consecrated Faculty. Twenty-two students living in the house and five special students. Our immediate need is six scholarships of \$500 each for six students who cannot continue without aid.

"We are undertaking a task that the Church has never met. It is the standardization and development of trained women workers, under Church direction. No Churchman can read of the amazing energy and effective administrative ability suddenly revealed by the women in their war work, without asking: 'Why should not the war with sin call forth the same devotion? Why should not the need for moral, educational and community leadership be as appealing to woman as the need of the conflicts at the front?'

"The answer is: That with the closing of the war the attention and energy of the women in the Church can be turned to the spiritualizing of our national life if to-day we will prepare leaders for to-morrow.

"The Trustees and Faculty of the New York Training School for Deaconesses ask your patience and support while we try to measure up to the opportunity that is before the Church."

#### GUESTS AT THE SCHOOL.

I know that some of the Alumnae have heard of our new rule regarding guests at the School. I would not have any Alumna feel that there was not a welcome for her at St. Faith's—we shall always, I hope, have two rooms available for guests and Alumnae in St. Faith's. Guests at St.

Faith's are very important in order that the students may have acquaintance with the people who are doing things in the life of the Church. I like to think of missionaries and church workers turning to St. Faith's for rest and recreation.

The ruling on guests refers only to those who are to live with more or less permanence in the house. After this year, no paying guests will be entitled to more than four weeks' residence at St. Faith's. This arrangement will, when generally understood, enable us to have many different guests during the year much to the profit of the work of the School.

#### POLICY OF THE SCHOOL TOWARD WOMEN OF MATURE AGE

I have had numerous applications for admission from women over thirty-five years of age. I endeavored to deal with these first applications on their merits and accepted some students who are now in the School. Further consideration and conference with leaders who are conducting similar institutions, led me to feel that it is impossible to conduct a successful school with two groups of women. Those between twenty-one and thirty-five are necessarily looking forward; those beyond thirty-five have mature judgment and a wealth of information and experience which tends to restrict the best expression of the younger students.

It is possible to have a successful school of either group; and as it is strategic for the Church to deal with the young group, I have, therefore, given my attention and emphasis to that group and have refused applications of women of maturity. This caused me great regret for I believe that these women have many years of effective service, could they receive the peculiar training their mature years demand.

I am glad to say that a movement is being agitated to provide another house near St. Faith's where the second group of women may be trained. This house should be conducted as an extension to St. Faith's. It should be planned to provide unlimited residence for all who desire to live in New York to pursue Church studies. If all goes well, I shall have something to say to the Alumnæ Association on this subject in some future issue.

In conclusion, we are preparing to issue our new Year Book. Copies will soon be sent to all the Alumnæ. There are not many changes: A few new courses are added and some courses are rearranged and have new titles. Bishop Greer saw the proof of the list of studies and wrote to me as follows:

"I have looked over the new list of studies at St. Faith's and send you this note to show you how heartily I approve.

"This is a new day for women in the State, and we should make

it a new day for women in the Church. A large part of the work done, and in some cases left undone by the clergy, could be most adequately performed by trained women. When I see the effective social settlement workers carrying on the work of clubs and poor relief, I see no reason why the Church should not have the same kind of trained service for her work. When I look at the Public Schools and see how many are taught by women, I know no reason why the educational work of many parishes should not be under the direction of trained and salaried educational workers.

"The outlook at St. Faith's seems to be very hopeful, for I believe you are trying to establish here at the Cathedral and near Columbia University a Training School that will provide the Church at home and in the foreign field with the kind of women workers demanded by the new day."

With the Bishop's hearty approval, with the co-operation of the Alumnae, with a loyal Faculty and an enthusiastic group of students, we should all return thanks to God for the good things He is doing for St. Faith's.

Faithfully,

WILLIAM E. GARDNER,

*Warden.*

## A PRAYER FOR THE ALUMNÆ OF ST. FAITH'S HOUSE

O Lord God, Who according to Thine own purpose dost call and send forth laborers into Thy harvest, we bless and praise Thy Holy Name for all who in past years have gone out from St. Faith's House. Continue Thy blessings, we pray Thee, to our School, and grant to all its students, past and present, so to increase in Thy Holy Spirit more and more, that they may abound in love and good works, to Thy honour and glory, through Jesus Christ our Lord. Amen.



The death of the Reverend Mr. Sniffen, came just as the BULLETIN was going to press, but, it was felt that the BULLETIN could not pass over without notice this loss to St. Faith's. Mr. Sniffen was a true friend to St. Faith's, and, there are many students who are deeply grateful to him for the help and inspiration they got from work with him in Western Massachusetts.

May God grant him peace.



# MINUTES OF THE SEPTEMBER MEETING OF THE ALUMNÆ

The twelfth regular meeting, being the Annual Meeting of the Alumnæ Association of the New York Training School for Deaconesses was held at Grace Mission House, 540 East 13th Street, New York City, on Wednesday, September 26, 1917, at 3:30 p. m. Deaconess Thompson in the Chair.

The minutes of the last meeting were read and approved.

The Treasurer reported cash on hand:

May 10, 1917.....	\$70.05
Dues received .....	62.10
	_____
Total .....	\$132.15
Disbursements .....	6.37
	_____
On hand, September 26, 1917.....	\$125.78

The report was accepted.

The president reported that notices were to be sent out for the Service to be held on St. Faith's Day, October 6, 1917, at the Cathedral of St. John the Divine, and that requests for Intercessions were to be given to Deaconess Thompson during the week at St. Faith's, where the Conference and Retreat were to be held.

The nominating Committee reported very unsatisfactory results from their work. Not enough names could be secured to enable them to prepare a ballot, as the constitution required, consequently no nominations for new officers were ready to be voted upon. It was moved and carried that nominations be asked for from the floor, and that the election take place immediately.

This resulted in the following nominations:

- Deaconess Thompson for President.
- Deaconess Woodward for Vice-President.
- Deaconess Hyde for Secretary.
- Deaconess George for Treasurer.

It was moved and seconded that the Secretary pro tem be empowered to cast one ballot for each officer. So ordered.

Then followed a discussion as to the value of continuing the BULLETIN. All felt that the paper should be kept up as it is the only means of communication between the School and the Alumnæ, as well as other matters of interest. A number of suggestions were made as to how to get material from the members and how articles of interest might be secured.

#### SUGGESTION I.

A printed form to be sent out, giving a prospective writer an idea of what the editor wanted, that is, topic, number of words, where article should be sent, latest date, etc.

#### SUGGESTION II.

A member of the House Faculty to act as Assistant, furnishing data as to personals.

#### SUGGESTION III.

A complete list of members of the Association with their addresses and work.

#### SUGGESTION IV.

A list by classes to be formed and a representative of each class to be the reporter for her class.

It was found the following classes were represented at the meeting, and the following members consented to act as reporter for her class:

- 1896 Deaconess Edith Smith.
- 1898 Deaconess Lyons.
- 1900 Miss Flanders.
- 1902 Deaconess Hyde.
- 1905 Deaconess Phelps.
- 1906 Deaconess Woodward.
- 1908 Deaconess Nicholas.
- 1909 Deaconess Hildreth.
- 1911 Miss Pier and Miss Bearse.
- 1912 Deaconess Schodts.
- 1913 Deaconess Gillespy.
- 1914 Miss Sprague
- 1915 Deaconess Gilliland.

#### SUGGESTION V.

That there be two issues of the BULLETIN. One soon after Commencement Day, the other to be sent out not later than September 1st.

A motion was made and carried that the editor write to Deaconess Knapp for an article for the next issue of the BULLETIN.

There being no further business, a motion was made to adjourn, after which the members of the Association were the guests of Deaconess Thompson at tea.

Respectfully submitted,

EDITH C. CHAPPELL,

*Secretary.*

## LETTER FROM DEACONESS KNAPP

I Tsukiji, Tokyo,  
November 16, 1917.

"We are living most delightfully in this stately old house—originally the American Embassy, now the property of the hospital. It is to remain standing as the hospital buildings will be built in another part of the estate. I pay the moderate rent I should pay for a small Japanese house and the Red Cross who use two-room dormitories pay the wages of a good man servant, who does all of our work, floors, etc., as well as theirs. The hard wood floors are very beautiful, as some of the woods peculiar to Japan are unusually fine. I have two Bible Classes for hospital physicians and one for nurses. Other nurses, whose English is too limited for class work, come in couples and sit with us in the evening by the open fire in my study and we talk over a Bible picture or in some other way manage to understand each other. Class A of the doctors is composed of a group of practicing physicians. Such interesting men, and almost all of them Christian. Class B is composed of thirteen younger doctors, not one of them a Christian, the brightest, nicest, young men you can imagine and so eager to learn.

"Then I have a large Bible Class at Miss Tsuda's School. Girls in the graduating class. They speak English every well and are either Christians or very near the Kingdom. They are very lovely. I wish you could see them. These classes give me forty-eight pupils. I have said that fifty would be my limit because I want time for individual work. The number is made up and I really think I must stop. The last two gentlemen who come, each one for private work, sent a request to me through friends, asking if they might come and read with me. One is an instructor in mathematics, the other is a young Baron, one of the youngest members of the House of Peers. He has traveled a great deal, has visited the English and French trenches recently, and is a young man looked to for fine service in his country. He is to come to-morrow for the first conversation and I am keenly interested in this new opportunity. You will pray for these fifty young men and women of the influential class in Japan, I am sure. It is the great volume of prayer which is being offered in many places which has helped to give me already what people are rightly calling a 'marvelous opportunity.' I can see already, the part that living in this interesting old house plays. At first I was disappointed not to have the quiet and simplicity of life in the small Japanese house, but my pupils love to come here; and then, the oratory, instead of being a simple little room which could not be used by people outside the house-

hold, in this house is a beautiful little Chapel which will be used by many people on many occasions. I will send you a picture of it very soon.

"This afternoon we are to have a Garden Party for Miss Tsuda's girls, and last Tuesday we had a house warming to which everybody came! Japanese, English, and American. It was a most interesting gathering.

"Although I am determined not to be caught in the social net, but to live quietly and much at home, in the house or garden, still I have already come to know almost all of the English and American residents because of the Red Cross meetings here, and this unexpected feature in our life is bound to give me added engagements and duties. This I say to explain that letters will be few and far between. . . . and kind remembrances to all my friends."

## THE RHINEBECK CHORISTERS' SCHOOL

In England one may find many choir schools attached to cathedrals and churches. It is not so in America. Grace Church and the Cathedral of St. John the Divine in New York City, St. Paul's Church, Baltimore, and Rhinebeck, New York, are the only ones so far as we know. Rhinebeck has the only one in the country. It was started in September, 1915, by the Rev. Francis Little, Rector of the Church of The Messiah. There are now ten boys in residence and four village boys. The school has outgrown its first building and is now occupying a new and well-equipped house. Both the Church and the School are on the State Road, between New York and Albany and are always points of interest to tourists. On Sundays the boys wear Eton suits, Oxford gowns and mortar-boards and are an unusual sight for a country village as they march to and from the church. They have a wonderful training by the Head-Master, Norman Coke-Jephcott, and are picked voices from many states. Grace Church, St. Thomas' Church and the Cathedral of St. John the Divine have sent members to this school. The exquisite singing and reverent behavior of the boys has made a matchless service for the little church in Rhinebeck.

When the Head-Instructor enlisted I took his place as a teacher and have been steadily at it since Easter, 1917. The school vacation is six weeks following Christmas. It has been a privilege and a pleasure to do this. A privilege to do my bit in the time of national need, and to work with boys keen to learn and under the most perfect discipline. This teaching does not take the place of parish work, but only adds an extra duty. But "do Thou choose for me the work I do and the place in which I do it."

MARY CLELLAND WEST,  
*Deaconess.*

## NEW PLAN FOR DEVOTIONS AT ST. FAITH'S

Every morning at ten minutes after seven a bell calls the household of St. Faith's to twenty minutes of private meditation. Recently a committee of faculty and students has been formed to make this period of devotion as helpful as possible. Every month Suggestions for Bible Reading and Prayer are typewritten and distributed among the household. One month we read through the Gospel of St. Mark; another month we took the Acts of the Apostles, praying especially that month for our Sunday School and Woman's Auxiliary, and all the work done by the School for the extension of Christ's kingdom.

During December the students joined a great company of Churchwomen all over the country in using the "Bible Readings for Meditation in connection with the Cycle of Prayer for Mission Study Classes." We shall read in January the Epistle of the Philippians, reading through a chapter again and again, every day for a week, choosing different passages to memorize and meditate upon. In these early hours we remember the other Deaconess training schools in the country, the Cathedral under whose shadow we live, the deaconesses and graduates who have gone out from this School, and other objects for which we are bound to pray. If any alumnae or friends of the School would like to join us in this Rule of prayer and Bible reading, we should be very glad to send them monthly copies of the Suggestions.

## THE LIBRARY AT ST. FAITH'S

The Library of a certain hostelry on Long Island has been enriched by gifts from guests, who, in leaving, have presented to the Inn copies of recent books, read, perhaps for the first time, under its hospitable roof. A few lines of dedication serve to connect the giver with the gift, and both with the Library, thus bringing to mind in delightful fashion, the guests who, from summer to summer, have made this locality the background of their vacation days.

Would it be possible for the friends of St. Faith's thus to bear in mind our Library and its needs? Think what a privilege it would be to boast a number of recent books, of current-day interest, placed within the reach of the student of to-day, with a prefatory word of greeting from the student of yesterday!

May we commend the thought to the kindly readers of the BULLETIN?

## A PRAYER FOR DEACONESSES

O God our Father, by Whose providence we have been set apart as deaconesses of Thy Church, grant us Thy grace that in singleness of purpose and with a willing mind we may faithfully fulfil our vocation, to the praise of Thy glory and the benefit of those we serve. May Thy Holy Spirit so strengthen our wills and gladden our hearts that neither temptation nor faithless fears shall have power to daunt us, until our work is done and we may await with joy the coming of our Lord and Master, Jesus Christ. Amen.

## NOTES FROM CHICAGO

Deaconess Anne W. Lovell came the middle of November to work in the parish of the Church of the Atonement; her address is 1042 Catalpa Avenue, Chicago. She makes the fourth graduate from St. Faith's in the city, the others being Deaconess Mary Patterson, Miss Mary C. Preston and Deaconess Fuller.

The diocese of Chicago is also keeping up a supply of candidates for Church work, having had women in training at the Deaconess Schools continuously for the last three years. Two graduates of the Philadelphia School, who have been at work in the diocese for more than a year, will be set apart on St. Thomas' Day, bringing the number of deaconesses in the diocese up to nine, two from the former Minnesota School, three from New York and four from Philadelphia. Four are in City Missions and five in parish work.

The five Alumnae of St. Faith's in Chicago held an informal meeting on December 15th, and formed themselves into a local Association, planning, if possible, to meet simultaneously whenever there should be any service or meeting of the Alumnae Association in New York. They also would be glad to make Chicago a place of meeting and greeting to any of the Alumnae, missionaries or others, going through the city, if they would send word to Miss Jennie C. King, 4932 Lake Park Avenue, Chicago, who has kindly promised to act as Secretary in this experiment towards a closer bond amongst the Alumnae. The Chicago Association would also be grateful if notice might be sent in the same way of any special subjects of discussion or other matters of interest that are to be brought forward at any New York meeting.

I am so delighted that my most charming helper in hospital is to set apart before Christmas; I do not know who is happier about it, I or the girls themselves. It is the first time there has been a setting apart service in the diocese, which gives an added interest to the occasion.

H. M. F.

## CLASS NOTES

### CLASS OF 1906

At luncheon, during the day of the Deaconess Conference, in September, there was held a brief reunion. Deaconesses Hart, Stephenson, and Woodward gathered together at one end of the table, drinking the health of the absentees.

Deaconess Woodward is taking up work at the Church of the Holy Communion. Her address, after January 22nd, will be 328 Sixth Avenue.

### CLASS OF 1905

Blanche de Leon, formerly Deaconess at St. Bartholomew's and now Sister Ignatia of the Order of St. Mary, is now Sister Superior of Trinity Mission House, Fulton St., New York, where she is doing a splendid work, and gives a cordial welcome to her old Deaconess friends.

Deaconess Maude Hall has for the present given up regular Deaconess work, and is teaching in a school in Georgia.

Deaconess Katherine E. Phelps, after twelve years at St. Hilda's School in Wuchang, China, has felt obliged to resign from that work. After a few months' rest and study at St. Faith's, she has gone to relieve Deaconess Affleck in Salt Lake City for six months, and to sample work in the Western Mission field.

### CLASS OF 1903

Deaconess Maude Henderson is still doing her wonderful work among the rescued slave girls in Shanghai. She has brought back to life and health many scores of these despised and abused children and restored them to their right of happiness. Many a child has passed on from this home to Mission Boarding Schools where they have been instructed in more advanced studies, and been a great credit to their earlier training. Deaconess Henderson has stuck to her work for fourteen years without a furlough, and keeps in excellent health and spirits.

### CLASS OF 1911

Aimee Brookfield Drake is right hand to Deaconess Scott at St. Hilda's, Wuchang, and is ready and able to turn her hand to anything from housekeeping and teaching to mothering the smaller children and seeing that they have scrubbed their ears and finger-nails. Incidentally, she is picking up Chinese at a great rate, taking her language examinations on time, with only half her allotted time for study.

#### CLASS OF 1916

Olive Tomlin is at St. Hilda's, Wuchang. Her chief duty is still pegging away at the language, but she also teaches a few classes in English and Geometry, trains the Choir, is in charge of the Physical Drill and looks after the corrective calisthenics, when she strengthens backs, develops chests and wins the love of her charges.

#### CLASS OF 1912

Deaconess Elsie Riebe of Ichang, China, has recovered her health, after resting for a year and a half. She is reported to be quite herself again and hard at work in her new field.