

THE ALUMNÆ BULLETIN

November, 1920



**ISSUED BY THE ALUMNAE ASSOCIATION OF THE NEW YORK
TRAINING SCHOOL FOR DEACONESES IN
JUNE AND NOVEMBER**

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NUMBER XII

NOVEMBER, 1920

Editorial Page

The following extract from a letter from a member of the Alumnae coincides so exactly with the conviction which made "getting out" the Bulletin seem a worth while task to begin, that the Editor has taken the liberty of printing it.

"The Bulletin gives us far-away folk a little information about the old friends but I wish it might give more than skeleton facts. The June issue is a step in the right direction but a fuller knowledge of each others' work and problems I am sure would give us a greater feeling of solidarity. To those whose works keeps them isolated from the great centers where Deaconesses and Church workers congregate, most of the names of the Alumnae are nothing but names. I wish they might be clothed with personality by letters and articles in the Bulletin. Perhaps there would be more subscribers if this were the case. The Alumnae cannot all be without literary ability. I know many in whom it abounds."

Of course, with regard to any work an optimistic frame of mind is always constructive but it has been very hard to be optimistic in the face of the indifference which has been shown to the aims and possibilities of the Bulletin. With every issue an effort has been made to "clothe with personality" at least a few of the Alumnae for the many who are far away. Convinced that not only "greater solidarity" but a very real inspiration and benefit would be gained by a "greater knowledge of each other's work and problems" a great deal of time and effort has been expended in trying to obtain "letters and articles for the Bulletin." The June issue—"the step in the right direction"—took much time and a great deal too much writing and not a little postage to assemble. Some of the letters written asking for material were unanswered—some were answered with the rebuke: Work takes up too much time to permit such side-issues from encroaching; and still another protested, that vacation time is too valuable to waste in such a way.

Such answers certainly make the task of editing a gloomy one and do not tend to create that optimistic frame of mind necessary

to the construction of a good Bulletin out of very little in the way of material from the Alumnae. It can therefore be understood why one wonders in a moment of exasperation: Is there no idea of playing fair? Why can't the readers take their turn at being the writers? Isn't the editor's time, either at work or vacation, also too valuable, to herself at least, to be wasted over such a task? And what about the cost of the whole thing?

At this point it is natural to wonder if the effort of producing the Bulletin is worth while, and whether it will be considered by the Alumnae as worth continuing. Yet any member when accosted speaks most feelingly of the value of mutual interest in our work and the desirability of more real fellowship. At every conference at least a part of the time is spent in considering various means of bringing some unifying force into being. No one is found who does not lament the isolation which necessarily comes when correspondence has to lapse because of the pressure of work near at hand.

Is it quite impossible to think that the Bulletin could serve as a kind of clearing-house of correspondence for us all—a means of keeping in touch with those friends and of clothing the new names with personality? As there are no "subscribers" such letters would go only where the Bulletin goes—to the members of the Alumnae Association. And is it quite too ideal for the editor to hope that the day may come when these letters would come in from an interested Alumnae without the time spent in wheedling and urging which has been used so far?

We hear so much at present about organization and co-operation in large matters but it seems quite inevitable to believe that if, in so small a matter as this we cannot pull together, we may pull apart!

REPORTS

The Annual Meeting of the Alumnae Association was held on September 28th at St. Thomas's Deaconess House. The Nominating Committee reported fifty-one ballots cast from those sent out with the June issue of the Bulletin, resulting in the election of the following officers: For President, Deaconess Dahlgren; for Vice President, Deaconess Armstrong; for Secretary, Miss Ethel Bunce; for Treasurer, Deaconess Schodts.

The Treasurer's reports were given as follows:

TREASURER'S REPORT SINCE MAY MEETING
May 18th, 1920 to September 28th, 1920

Receipts

Balance on hand May 18th, 1920 :		
In Scholarship Fund.....	\$535.00	
In General Fund.....	75.16	
		\$610.16
Received in Dues.....	\$16.00	
Received for Scholarship Fund.....	65.00	
Interest49	
		81.49
Total		\$691.65

Expenditures

For June issue of the Bulletin.....	\$58.00	
Envelopes, cards and postage.....	9.00	
To Mr. Blodgett for scholarship.....	350.00	
Total		\$417.00
Balance on hand:		
In Scholarship Fund.....	\$250.00	
In General Fund.....	24.65	
		\$274.65

TREASURER'S REPORT FOR THE YEAR
October 1st, 1919 to October 1st, 1920

Receipts

Balance on hand September 24th, 1919.....		\$43.21
Received in dues during year.....	\$133.00	
Received for scholarship.....	600.00	
Interest49	
Total receipts for year.....		733.49
Grand total.....		\$776.70

Expenditures

For two issues of the Bulletin.....	\$103.00	
Stationery, printing and postage.....	30.35	
Exchange on checks.....	.70	
To St. Faith's for repairs in Oratory.....	18.00	
To Mr. Blodgett for the Alumnae scholarship.	350.00	
	<hr/>	
Total expenditures.....		502.05

Balance September 28th, 1920:

In Scholarship Fund.....	\$250.00	
In General Fund.....	24.65	
	<hr/>	\$274.65

Respectfully submitted,

MARGERY H. RANGER, *Treasurer.*

The annual Retreat for Deaconesses at Michaelmastide, held at the New York Training School for Deaconesses, was conducted this year by the Rev. Francis B. Blodgett, the new Warden of St. Faith's. He took as his subject the Twenty-third Psalm, under the three headings: Our Lord as Shepherd, as Guide, and as Host. The qualities we perceive in our Lord, we must manifest in our lives. The days spent were most helpful. About thirty-five Deaconesses were present all or part of the time.

Following the Retreat a Conference was held.

The Conference Report:

Most of the Deaconesses who attended the Retreat remained for at least part of the Conference-Friday. At ten o'clock Bishop Burch gave a resume of the Lambeth discussion on Woman's work in the Church, especially in regard to Deaconesses. Of the Committee of thirty-two Bishops six were Americans. They considered four points; permanence, stability, dignity, authority. The English Bishops were far in advance of the American in the position they were ready to give women; but the recommendations finally presented to the Conference were unanimous. Great stress was laid on preparation and permanence. A Deaconess dedicates herself to life-long service; it is for the Church to clearly define the character of the service.

Every Conference, every gathering of Deaconesses, talks, sooner or later, of a vacation house or a permanent rest house.

This time the propositions were more definite. Deaconess Boyd reminded us that by the death of Sister Ruth a house at Asbury Park reverted to the Deaconess School and might be acquired for a permanent home. Deaconess Duffie reported the offer of a house for summer use in West Morris, Conn. and a committee consisting of Deaconess Duffie, Deaconess Katrina Patterson and Deaconess Lyon was appointed to investigate.

The Secretary of the Deaconess Prayer League reported that \$30.00 had been received from the Committee and \$28.37 (this has since been a little increased) from other Deaconesses. The expense of printing and mailing the two papers was \$31.03. About seventy-five Deaconesses have responded expressing appreciation of this method of binding ourselves together; of the sense of strength it gives them and of companionship especially to those in lonely stations. A proposition has been made to publish a Manual exclusively for Deaconesses and it is hoped that with the next intercession paper a sort of proof sheet may be sent to be used a year or more until criticism and correction have made it worthy a permanent and attractive dress.

The value and practicability of a periodical for Deaconesses was considered, but with no definite recommendation.

The advisability of having Associates of the Order was debated. As a preliminary step the meeting approved the preparation of a card containing the Collect for the seventeenth Sunday after Trinity which we had been using during the week. This was to be given by Deaconesses, at their discretion to lay women interested in the life and work of the Order. A committee, Deaconess Boorman, Deaconess Dahlgren and Deaconess Lyon, recommended that the card should bear above the Collect the clause; "being knit together in love" and on the reverse side a quotation from the Service of Setting Apart. These cards may be obtained of Deaconess Dahlgren.

The New York Chapter of Deaconesses:

The first Fall meeting of the New York Chapter was held in Grace Neighborhood House on Saturday, October 30th. Sixteen members were present and much business came before the meeting. Unfortunately, the Bulletin goes to print before the Secretary's report could be sent in.

From the Connecticut Chapter:

The Chapter of Deaconesses of the Diocese of Connecticut met at Trinity Deaconess House, October 21, 1920. After the routine business a letter from Deaconess Edith Smith was read asking for consideration of points to be brought before the Joint Commission. Three heads under which they were grouped were Ministry, Requirements, Compensation. After much discussion a set of resolutions were adopted embodying the spirit of the meeting on these topics.

Deaconess Duffie, as chairman of the committee on the house at West Morris, reported that a lease of five years has been offered and that the Archdeacon has given permission to move the furnishings from the old St. Faith's House in the neighborhood.

Resolution was passed to take advantage of this opportunity, to continue the Committee with the addition of one member from the Philadelphia Chapter and, that there might be no delay, to empower Deaconess Duffie to accept the offer.

Deaconess Spencer reported fully the New York Conference. Letters from absent members were read.

Officers for two years elected at this meeting were: President, Lyon; Vice President, Deaconess Young; Secretary-Treasurer, Deaconess Ives.

A Retreat for Deaconesses and other women was held from September 27th to 30th, under the auspices of the St. Louis Chapter of Deaconesses, at St. Stephen's-in-the-hills, about thirty miles from St. Louis. It was limited to fifty people, but a few more were allowed to come as all did not stay the full time. The Rev. George Lynde Richardson, D.D. was the Conductor. The subject for the meditations was Personal Religion based on I Corinthians. The sub-headings were: 1, called to be saints; 2, spiritual discernment; 3, workers with God; 4, sacramental life; 5, the Holy Communion; 6, spiritual gifts; 7, the abiding virtues, Faith, Hope, and Love.

After the Retreat, a conference was held, and papers were read dealing with the general work of Deaconesses.

THE SCHOOL NEWS FROM ST. FAITH'S

The students returned to St. Faith's on Tuesday, October 5th. The Warden, Mrs. Blodgett, and Dr. James dined with us, and in the evening the Warden spoke briefly to the whole household in the oratory.

The academic year opened on October 6th, St. Faith's Day, with a Corporate Communion in St. Ansgarius' Chapel of the Cathedral at 7.30. The Warden, the Rev. F. B. Blodgett was celebrant and five other members of the teaching staff; Dr. James, Mr. Sparks, Mr. Sutton, Miss Case and Miss Fuller; were present at this opening service, and took breakfast with us at St. Faith's. A short faculty meeting, and then the beginning of the regular schedule of classes made us feel that the school year was already in full progress.

There are twenty-three regular students; seven Seniors and sixteen Juniors. Of the Seniors four have done summer Hospital work, two have worked under Deaconess Williams' direction in the Virginia mountains; one at Nora with Mrs. Binns, the other at Keokee with Deaconess Adams; and one has been a worker in the rural missions of Rhode Island. Now, coming back for their second year they have already shown themselves worthy of the traditions of the school, in their loyalty, dependableness and sense of responsibility. The Junior class is of unusual variation statistically, but, so the instructors assure us, of unusually even ability to meet the academic requirements of the course. In age they range from twenty to thirty-three, with twenty-four as the average, and their home dioceses are as widely separated as West Texas and Massachusetts. Two come from New York, two from Long Island, three from Connecticut, one from Rhode Island, one from Massachusetts, one from Western Massachusetts, one from Pennsylvania, one from Indiana, one from Southern Ohio, one from Virginia, and two from West Texas. Two special students, taking part-time courses; two missionaries on furlough from China, Miss Warfield, from Changsha, and our own graduate, Olive Tomlin, (1916) from St. Hilda's, Wuchang; two Secretaries from the Church Missions House; Mrs. Biller and Miss Tillotson; a Chinese student at Teachers College, Laura Lieo; with Miss Fuller, and the two Deaconesses in Charge, make up a household of comfortable size.

The routine of the days and weeks is much the same as usual. A helpful feature of the year, one which could hardly be over-emphasized, is the close contact of the Warden with the daily life of the school. Not only does Dr. Blodgett keep his classes in Old Testament, but he is giving weekly, in the Oratory, what we may call a class in Personal Religion; very simple, real and spiritual. He has also a weekly office hour when any student may come to him for conference.

The Sunday School opened on October 10th, with four Junior students as teachers. The Seniors are taking over the Church School of San Salvatore, under the direction of Miss Case. Our enrollment on the opening day of St. Faith's Sunday School was ninety-eight; larger than on any previous opening; our enrollment now stands at 122. We hope that this record may continue!

Last year at this time we were starting on a work so different from that we had called ours, that to undertake it seemed even more than ordinarily a venture of faith. For the help, sympathy and co-operation of the Alumnae we are more grateful than they probably know. Now, at the beginning of this second year we can "thank God and take courage." But we need your help and your care for the school no less; only more as time goes on.

*Romola Dahlgren,
Jane Bliss Gillespy.*

THE WORK IN ICHANG, CHINA

Deaconess Ridgely, of the Philadelphia School, who was present at the Retreat, was good enough to give us during the day of conference which followed, an account of her work in Ichang, China, and we feel that the Alumnae of our own school may be interested in this, especially those of us who were fortunate enough to meet the Deaconess herself.

"The work of the Deaconesses in Ichang is altogether evangelistic. There are four day schools, two for girls and two for boys. These are under the direction of Deaconess Riebe, who also works among the girls and younger women. My work is definitely among the women. Until now I have been much occupied by an industrial work which employs some two hundred women in their homes, and brings in, usually, at least two thousand dollars a year for mission work. A business of that size I found demanded all my time to be done rightly; and as the more proper work of a deaconess could not be omitted, it meant that both suffered. This summer, to my joy, the Board appointed a young woman to take charge of the industrial work, and on my return I can give undivided attention to the spread of the Gospel, and ministry to those who are already Christians.

There are three Bible women under my direction, and to them I have had to leave far the greater part of the work. Now I shall

be able to give them the Bible instruction they need to keep them from rust and ruts. I can relieve them of some of the teaching which heretofore I have had to leave to them, and I can do much more visiting. I hope, too, we will be able to develop country work. One of the Bible women has given most of her time to the details of the industrial work. Before I came away she told me that when I returned she would like to be relieved of this serving tables, so that she could do directly religious work. It is a joy to know that she feels so about it. A second Bible woman is the widow of a catechist. Such a woman knows the Church will support her, but this woman did not want to accept such help with no return, so we sent her to a school, planning to make her a Bible woman. She had to begin almost at the beginning, and she had not gone far when she developed tuberculosis. After a year or more in the mountains she returned to school, but family troubles interrupted her again. She was not strong enough to keep up with her class and was still doing only elementary work. It was a question whether it was best for her to work on through all the years it would mean before she could graduate as a Bible woman. The sickness of another Bible woman put us in a pinch, and I asked her to help out. She took up the work in such a fine spirit and is working so earnestly that we are keeping her on and feel that because of her earnestness and sincerity she is better than some of those fully trained.

“These are my helpers. The field is the plain everyday women of the town, and of the country near about. Most of them are busy with their household cares. Just a very few have servants. They live often in one or two rooms and have few interests outside of their homes. Some of the Christians come very regularly to Church and almost all come out whenever we do a little urging. If we are determined to have a full attendance a word to the Bible women generally brings a fine turnout. We have not a large body of Christians, but through our industrial work we are in touch with many women. We are praying now that by the help of the Holy Spirit there may be a general stirring of all the Christians to hand on the glad tidings which have been given to them; and that the heathen women may be prepared by the Holy Spirit to receive the message.

“If you will sometimes join your prayers to ours for this outpouring of the Holy Spirit we will be grateful.”

EMILY S. RIDGELY, *Deaconess.*

THE THREE PRAYERS

“Lord help me”—so we pray,
“Help me my work to do;
I am so ignorant and weak
Make me more wise and true.”

“Lord help me do Thy work.”
We pray when wiser grown,
When on the upward way
Our feet have farther gone.

“Lord, do thy work through me;”
So—when all self we lose;
His doing and His work, and we
The tools His Hand can use.

—*Anonymous.*

NEWS, LETTERS AND PERSONALS

We are greatly indebted to Deaconess Gillespy and Deaconess Dahlgren at St. Faith's School for the main items and letters contributed to the Bulletin for the Personal Column, and would welcome contributions from other members of the Alumnae.

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Deaconess Knapp did not make her customary visit to America this summer, but found her time fully occupied in Japan with Summer Conferences for the Christian students, the first of the kind ever held in that country.

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Deaconess Boorman has accepted a position in St. John's Parish, Hagerstown, Md.

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Deaconess Virginia Young has for the past two months been making a rather extended trip through the West for the purpose of visiting reformatories.

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Deaconess Fuller and Deaconess Gertrude Baker have both been in England this summer. It is a regret to many of us that they passed through New York at a time when we were away on our vacations.

Lucy Kent (1919) sailed on September 27th from San Francisco for Anking, China, where she is to assist Mrs. Lee in her industrial work with Chinese women. Word has been received from her of a brief but delightful visit with her classmate, Lucie Myer, at the Prioroy School, Honolulu.

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Lillian Minhinnick (1919) and Pauline Flint (1920) sailed on July 29th from Vancouver. Miss Flint has already begun her teaching in the English language at St. Hilda's, at Wuchang. Miss Minhinnick is studying Chinese at Soochow, and will work in St. Elizabeth's Hospital, Shanghai, as soon as she has sufficiently mastered the language. This very delightful letter including the names of many of our friends has been received by the Deaconesses at St. Faith's from Miss Minhinnick, and is shared by them with the others of the Alumnae through the Bulletin.

"We arrived safely on August 14th after a wonderful voyage. The great sea was very calm so we were spared the dreaded seasickness. Pauline Flint and I had a cabin together. There were many missionaries on board representing all Boards, and there were nearly twenty-five in our group. We had two priests and so had the Holy Communion on both Sundays on Board. Life on the steamer was so happy and normal we actually forgot at times we were sailing. The scenery while passing Japan and through the Inland Sea was beautiful—and how I did love the changing colors of the ocean,—more lovely than anything I have imagined. We all hated to see the end of the trip.

"The up-river people stayed in Shanghai for a couple of days and you can imagine my feelings when I had to say good-bye to them! St. Elizabeth's Hospital is to be my future home the Bishop says, and already I have considered one great advantage of being here: I can always see all the up-river people when they come down to the shops and the dentist, etc.!

"I wish I could picture for you some of the many scenes I have seen here in the past few weeks,—some of the people and their homes, etc. How I wish I could talk to the people,—I am sure I shall love them. My work will be in the hospital when I am able to talk. Miss Reid, the Bishop's secretary, has been so good to me and has taken me about with her a great deal so that now I am beginning to feel at home in Shanghai. The streets are so queer—they have many turns, because the Chinese say that if the Devil is after them he will be lost in the turns. The streets are usually crowded; one sees many babies and children, men,

women, coolies with their rickshaws, tiny horses and carriages, automobiles and wheelbarrow men all hurrying along, so that it is a grand game of 'dodge' at all times. I thought America was bad enough about speeding autos, but the way the cars speed about here is terrible. The Chinese live very close to nature and during this hot weather wear very little clothing. Their bodies become so brown from the sun that one thinks of them as a brown race instead of a yellow. How you would love the babies at the hospital. They are the cutest things. When first born they are all pink and white with black hair, and in a few days they turn to their natural yellow, but are still cute! They do not wear white as our babies do, but have tiny colored waists with a long blanket wound around them beginning under the arms, and this is bound on with a bright colored cord.

"Nellie McKim met us at Yokohama and we had also hoped to see Grace Denton and Ernestine Gardiner but neither of them could get down from the mountains. Nellie looked so well and we had a fine visit together—I went up to Tokyo and spent the night at her home.

"Miss Tetlow, who is working with Grace in Fukui, has been up in Kuling. She came through Shanghai the other day and came out here to see me but I wasn't in. I was so sorry to miss her.

"It is lovely here on our compound. The day schools opened today, and now the noise will be great for all the Chinese study out loud. There are two-day school buildings, the hospital, our home, the nurses' home and St. Peter's Chinese Church on the compound. I go to church at St. Peter's. Soon, however, I shall have to move again, for in October I am to attend the Language School in Soochow and will probably be there until June. Miss Rennie and one or two others from our church will be there, too.

"Deaconess Paine has just come to take over Miss Cartwright's work until she returns from her furlough. I met Deaconess Clark the other day, also Miss Mary Hill, and very soon I am going up to Wusih to see Miss Hammond. Isn't it strange that all the people I know belong up the river. One feels terribly useless at first, but I am helping at the office in the mornings which gives me something definite to do. By the time this reaches you St. Faith's will have begun the fall term; my prayers will be with you and the students always and I shall need yours too, for as school starts there I too will be beginning to study Chinese at Soochow."

Of her summer experience in Wyoming, Deaconess Edith Smith writes: "I am here with Miss Cornelia Gardiner, of Brookline for summer missionary work. We are right in the Rockies, with wonderful scenery and few people in a tiny town of log cabins. It is a most interesting experience for me, accustomed to work mostly in cities. The people need the Church but have forgotten what church-going or Bible reading and study mean. They no longer want it for themselves and only vaguely for their children. We have a Sunday School, a sewing school and several story and game hours. There have been a few baptisms and we hope for more before we leave in the autumn."

* * *

A letter from Miss Grace Denton (1919) says: "This letter has been long delayed from force of circumstances but now that vacation has come I want to thank you heartily for the help you and the students of St. Faith's have given me during the past winter by your loving interest and your prayers—especially the latter. It means a great deal to us "in the field" to know that once a week at least we are definitely remembered at Intercessions in the Oratory. We feel that help. You will be glad to know that the problem of getting help in our housekeeping for the coming winter looks less formidable. A friend of mine who has been teaching in Massachusetts has volunteered to come to us to be our housekeeper and to do the English teaching. We are daily looking forward for the good news that she has received her appointment to act in that capacity. Other Mission Boards besides ours are asking for the same thing as they see little change in the situation, especially in places like Fukui, and other centers of the silk industry which employs every one available. My vacation has been a delightful one, spent partly with Ernestine Gardiner in their charming summer home at Nikko, partly in Hakone with Miss McGill in her girl's camp which afforded me unusual opportunities for help in my language study and in getting acquainted with the ways of Japanese girls. All of the Kyoto Mission resumes its work early in September. I do love Japan and the work here and only wish others at home may hear the 'Call from Macedonia' which is always being sent to them from the west coast of Japan."

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Elinora Brown (1920) is most enthusiastic over her work in St. Alban's School (National Cathedral School) Washington, D.C. Louise Rich has already been teaching there for two years.

Grace Meyette (1920) has a very interesting position in Philadelphia under the Y. W. C. A., where she is acting as "Industrial Secretary."

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Deaconess Katrina Patterson is now working in the Parish of St. John the Evangelist, New York.

* * *

Hilda Vandeerlin (1907) who, with Sara En Leon Chung of the same class, has for the last twelve years been working in St. Mary's Mission in Honolulu, has an interesting article on Hawaiian work in the October number of the *Spirit of Missions*.

* * *

Miss Edith Hopkins speaks most happily of her interesting work in City Missions:

"After an absence of two years I returned recently to my former work with the N. Y. Protestant Episcopal City Mission Society.

"Few pieces of Church work offer a wider range of usefulness than the combined activities of St. Barnabas' House and God's Providence House. The one, a temporary home for women and children in need of emergency shelter, and commended to its care by agencies in all parts of the City; the other, the day-home of scores of children of the foreign-born, on the lower East Side, in New York's most congested district, where the House exercises a strong constructive force in the lives of hundreds of young Americans-in-the-making.

"St. Barnabas' the Mother-house of the Society, is also closely in sympathy with the work of the Chaplains of the City Mission among the people, other than Roman Catholics and Hebrews, in some thirty of the great City hospitals, asylums, prisons and reformatories.

"Not least interesting is the field of the Port Chaplain at Ellis Island, where a group of workers wrestle with the problems of the care of the emigrants, who are now landing by thousands upon our shores, as in the days before the War.

"It is all most compelling in its interest, and one cannot be too grateful for the opportunities for service which a post with the City Mission Society affords to the members of its staff."

* * *

Still another type of City Mission work is being done in Brooklyn by Deaconess Nicholas under the Interdenominational Committee on Hospital Service. She describes it as follows:

"This Committee employs a Visitor to go into the hospitals of Brooklyn, and offer to all Protestant patients the ministrations of the Church to which the patient professes to belong, or for which he expresses a preference. There is absolutely no proselyting in connection with this work, it would be entirely foreign to the spirit in which it was established; wherever a patient is found to have the slightest connection with any church, and in many cases the connection is very slight indeed, nevertheless, that case is referred to the Pastor of that Communion whose Church is located nearest the home of the patient. This rule is strictly followed in every instance.

"The patients also have been most grateful for the Visitor's assurance of the desire of their *Pastor* to visit them or for the offer of a Church home, which so many are without "as sheep having no Shepherd." The following answer is very often given: 'Well, I'll tell you the truth, it's so long since I've been to Church that I'd be ashamed to ask him to come.' Then what a joy it is to reply. 'But he *wishes* to come, for he has sent me to ask if you wouldn't like to see him.' Sometimes only a few moments are spent by the bedside but the tedium of a sick-bed, especially in the surgical wards, makes the patient glad to talk of anything, and so religion is seriously discussed, perhaps for the first time.

"Appreciations of the work have been received from many Pastors who, as a rule co-operate promptly when a report is sent to them.

"A patient, but slightly connected with the Church to which she was referred, was visited very promptly, and given her Christmas Communion. The following week she died, quite unexpectedly, as she had not been considered seriously ill.

"Another Pastor travelled the length of Brooklyn to visit a poor woman who turned to him in her need (she had just been told she must have a dangerous operation) though she had been but a few times in his Church.

"A young man, who had met with an accident a few days after coming from a distant State to take a position in Brooklyn, was an active Church member and told the visitor he had intended 'to look up a Church' his first Sunday in Brooklyn. Instead the Church looked him up. The next week the visitor was told of a much appreciated Pastoral visit and the young man was anticipating the welcome that he had been assured awaited him in his new Church home.

“For a lonely colored girl, depressed by suffering, a letter was written to her Pastor in Virginia and his prompt reply brought to the visitor the smiling ‘I’se awful thankful to *you*.’

“The Bible Society has most kindly supplied Gospels in all languages for distribution. The Visitor wishes they, and you who read this, could have seen a young Sailor’s eyes light up as he exclaimed, ‘You have *lecture*, in *Swedish*!’ He could speak very little English, and the visitor left him eagerly reading the little book which doubtless was like a bit of home to him, sick and alone in a strange country.

“It was especially interesting to give the Gospel in the language in which it was first written to two Greek Sailors. The second hesitated so long about taking it, that the visitor thought he could not read, but at last the other, who could speak a little English, explained that he had no money to pay for the attractive, little book in its bright, red cover!”

* * *

Deaconess Julia Boyd, from Afoha Lodge, at Bluemont, Va., writes of the school and home-aspects of mission work in the Southern Mountains: “This year at the urgent request of the Superintendent of Schools my school was placed under the State Board. I think it was a very wise step as I have not heretofore seen such interest shown by the parents and teachers. Another month was added to the school term so the children now have eight instead of seven months of schooling. A compulsory attendance ruling has been weakly enforced already, and we are hoping for better work soon. Most of our children come for miles over roads which, for several months of the year are in really dreadful condition, and considering such conditions, their regularity has been remarkable. I have been so fortunate in the teacher, this year—she is a splendid woman and all the children love her. Each day after luncheon, I take charge of the younger children for an hour or more and at times take groups of the older girls for practice in the hymns and songs. This relieves the teacher of the care for these classes while she is working with the others—the school of twenty-five to thirty children ranging through all the grades from the first to the eighth! It is so hard to get a good teacher—one who cares to teach a school of this kind and who regards it as it is: Missionary work right here at home. My own little household assistant also attends school in the afternoon which means that I

have plenty of housework to keep me busy, as well as being ready to serve in any other capacity which may be needed. For weeks, this spring for instance, the doctor has had me treat a man daily whose eye had to be removed.

“But it is chiefly for the children that our time is used and I love them dearly. It is one of the joys of our lives to see the change which is beginning to work in them. For instance, they will now admit a fault, or a wrong done, which before they would invariably deny. The parents are being reached through their children, and their co-operation means a great deal. This winter, the father of three of our school children, used his truck during some of the worst of the weather, when the roads were like glass to bring sawdust which he put on the hill paths and roads about our house to make walking a little easier for us all. This same truck, we are hoping, may be used to take the children for a picnic at the end of the school year. We have been very busy preparing for the close of the school year when we hope to give some plays—among them, the Lady Catechism play.

“I really must stop now,—it is nearly one o'clock and my bread must be set. Tomorrow the old-clothes closet must be opened and the children fitted with the clothing which is to be altered for them for “Closing Day.”

* * *

In the midst of her preparations for her journey to her new work in Alaska, Deaconess Jessie Carryl Smith writes:

“I am to leave for Ft. Yukon, Alaska, on August first and am anxious to get all things attended to in good time. I know you will all remember me in your prayers when you are meeting together. I am indeed blest in being sent to so wonderful a field and I am very happy to go although my heart is heavy at leaving my parish here where I love my people very dearly. It is nearly twenty years since the work in Alaska seemed to appeal to me more than any other in the days at St. Faith's and it is a far cry from the corner-stone of my services laid in Holy Trinity Parish to the crowning stone in Ft. Yukon, Alaska, but if I can only do a good work there what an ending it will be. I never believed that I should ever really be sent there.”

* * *

Miss Olive Bird Tomlin, who is in this country on furlough, at present, writes:

"I hope those of you whom I have seen and talked with about St. Hilda's, will pardon if you hear an old story. It may be, too, that you have heard quite enough about St. Hilda's, for there are Deaconesses Phelps and Woodward, Miss Aimee Drake and Miss Pauline Flint, who also have had or have an active part in our life there. But I cannot write about China in general so I ask your pardon if I write about St. Hilda's in particular.

"Sunday, October the tenth, I continually found myself back in China celebrating the anniversary of the founding of the Chinese Republic, with our 230 girls and our staff of fourteen. The celebration started with a procession through the halls and around the school grounds, flags and banners floating to the accompaniment of the Chinese National Anthem sung to the tune of 'My Country, 'Tis of Thee.' One of the men teachers always makes a patriotic address. Following this comes the fire-crackers. A servant holds a long pole wound with hundreds and hundreds of fire-crackers, and although the bang of them is deafening, we certainly do enjoy them. (No event seems legal unless there are fire-crackers, for we have them at weddings and funerals, baptisms, confirmations, graduations, arrival of American guests, and we tried to have them when I started for America, but one of the teachers put a stop to it saying that it was like driving away an evil spirit.)

"In the afternoon there is a play or two, one usually going back to the days of the Empire. The costumes at these plays are very interesting, being gowns handed down in old families, and well might they be for many of them are heavy with embroidery. But the evening is quite the most beautiful part of the celebration. Weather and wind permitting, we have a lantern procession. The whole school marches in lines, in circles, in snail formations, each girl carrying a lighted lantern. They sing as they go. In every one of the 62 front windows of the school hangs a lantern. It's beautiful and I wish you all could see it.

"My special interest at St. Hilda's is the physical education of the girls, and to that end I am studying at the Y. W. C. A. School of Physical Education at 610 Lexington Ave., New York. I find that my methods are very old fashioned. For example: The position of attention, with heels together, toes turned out, fingers stretched out close at the side,—is no longer taught that way. Feet should point straight forward and fingers should not be stretched, that is too stiff. So I must begin way back at the fundamentals and teach them over again. Those of you who have

the responsibility for the gymnastics and games among girls' clubs would surely find some course at the Y. W. which meets your need.

"In another year I am hoping that one of our girls can attend a School of Physical Education in Shanghai. It is a two-year course, and at the end she will come back and teach it at St. Hilda's. A young Chinese woman with a knowledge of physical education could do far more than I ever can. The drooping shoulders, slow, little steps, eyes on the ground, are some of the marks of a Chinese lady, so you see what we have to fight against. When I told the girls to walk with their heads up and their shoulders back, they said: 'We can't. That would be bold. The men would look at us.' But China is changing. Her women are becoming more mentally and physically active, so some day we may hope to see her young school girls with a healthy mind in a healthy body."

* * *

Miss Aimee Drake has severed her connection with St. Hilda's School, Shanghai, and expects to return to her home in Chicago where she will spend an indefinite time with her mother. They have been having a very interesting trip together through Japan before coming home.

* * *

Deaconess Mary Gadsden writes enthusiastically of her new work in Ponce, Porto Rico among people who have been practically without Church ministrations for many years, and hopes "that all of the St. Faith's students may hear the call" to join her.

* * *

On July 29th, in Honolulu, Hawaii, Nina Ledbetter, Class 1918, was married to Mr. Harold V. Podmore in St. Andrew's Cathedral. She expected to continue her work at the Priory School for a time and to be settled in her new home after the first of September, in Emma Square, Honolulu.



DIRECTORY OF ALUMNAE ASSOCIATION MEMBERS

- 1908 AFFLECK, DEACONESS FRANCES B., Church of the Incarnation, Dallas, Tex.
 1908 ARMSTRONG, DEACONESS ANNA R., St. Peter's Parish House, 2511 Westchester Ave., Westchester, N. Y.
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 1896 BEARD, MISS ELIZA WARREN, 20 Hilliard St., Cambridge, Mass.
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 1914 DAHLGREN, DEACONESS ROMOLA, St. Faith's House, 419 West 110th St., N. Y. C.
- 1919 DAILEY, MISS ELIZABETH, St. Luke's Hospital, 113th St. and Amsterdam Ave., N. Y. C.
- 1919 DEERSTON, MRS. GILBERT H., (Eleanor Dearing) care Mrs. Dearing, 2754-A Armand Pl., St. Louis, Mo.
- 1919 DENTON, MISS GRACE, 19 Edo Shimocho, Fukui, Japan.
 1915 DIGGS, MISS EVELINA, All Saints' Mission, Bontoc, P. I.
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 1900 FLANDERS, MISS ELLEN, 1 West 72nd St., N. Y. C.
 1920 FLINT, MISS PAULINE A., St. Hilda's School, Wuchang, China.
 1915 FRASCIELLO, MISS MARION H., 231 West 111th St., N. Y. C.
 1910 FULLER, DEACONESS HELEN, 206 South Lincoln St., Chicago, Ill.
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- 1901 GEORGE, DEACONESS JANE F., 721 Whaley St., Columbia, S. C.
 1913 GILLESPIE, DEACONESS JANE B., St. Faith's House, 419 West 110th St., N. Y. C.
- 1915 GILLILAND, DEACONESS ANNE, 2210 Sansom St., Philadelphia, Pa.
 1909 GRIEBEL, DEACONESS APAULINE, 33 Woodruff St., Waterbury, Conn.
 Spcl. HARGREAVES, DEACONESS ANNA, St. James' School, Besao, Sagada, P. I.
 1906 HART, DEACONESS EDITH, American Church Mission, Hankow, China.

- 1914 HEMPHILL, DEACONESS RACHEL O., 139 North St., Greenwich, Conn.
1903 HENDERSON, DEACONESS MAUD T., 17 Brennan Road, Shanghai, China.
1918 HICKS, MISS MABEL C., Dante, Va.
1912 HIESTAND, MISS ESTELLE L., 680 West End Avenue, N. Y. C.
1909 HILDRETH, DEACONESS RUTH E., Noroton Avenue, Noroton Heights, Conn.
1911 HOLGATE, MISS MABEL V., 447 Roslyn Place, Chicago, Ill.
1911 HOLMES, MISS MARION, St. Michael's Church, 225 West 99th St., N. Y. C.
Spcl. HOPKINS, MISS EDITH R., St. Baranabas' House, 304 Mulberry St., N. Y. C.
1907 HORNE, MISS FLORENCE M., St. Paul's Church, 83 Grove St., New Haven, Conn.
1909 HOWELL, DEACONESS AGNES A., 193 Amity St., Brooklyn, N. Y.
1913 HULL, MISS G. LOUISE, St. Ann's Parish House, St. Ann's Ave. and 140th St., N. Y. C.
1902 HYDE, DEACONESS HARRIET C., Home for Crippled Children, Newington, Mass.
1917 JENNINGS, DEACONESS BELVA VAN K., Christ Church Parish House, 318 East 4th St., Cincinnati, Ohio.
1918 JOHNSON, MISS VIVIAN, 1240 Franklin Ave., N. Y. C.
1908 KAWCZYNSKI, DEACONESS AUGUSTA, St. Mark's Church, Mt. Kisco, N. Y.
1894 KENNETT, DEACONESS FRANCES W., St. Faith's School, Saratoga Springs, N. Y.
1919 KENT, MISS LUCY, American Church Mission, Anking, China.
1910 KENT, MISS RUTH, American Church Mission, Hankow, China.
Spcl. KING, MISS JENNIE C., 4932 Lake Park Ave., Chicago, Ill.
1909 KLEMM, MISS EMMA C., 2208 Madison Road, Cincinnati, Ohio.
1894 KNAPP, DEACONESS SUSAN TREVOR, 16 Gobancho, Kojimachi, Tokyo, Japan.
1907 KNEEVES, DEACONESS MARY L., 1 Ellis Place, Ossining, N. Y.
1907 KNEPPER, DEACONESS L. MAY, Box 1446, Boise, Idaho.
1915 KNIGHT, MISS ADAH PRESCOTT, Mission Home, P. O., Greene County, Va.
1917 LANGUEDOC, MISS EMILY H., 1432 M. St., N. W., Washington, D. C.
Spcl. LEWIS, MISS LOUISE A., 305 W. Franklin St., Richmond, Va.
1908 LOVELL, DEACONESS ANNE WAITE, 8 State St., Worcester, Mass.
1898 LYON, DEACONESS JOSEPHINE A., St. Hilda's, 80 Broadway, New Haven, Conn.
Spcl. MANSFIELD, MISS MABEL, St. Ann's Church, Brooklyn, N. Y.
Spcl. MAY, MISS ISABELL, 222 Marlborough St., Boston, Mass.
Spcl. MCKIM, MISS NELLIE, 38 Tsukiji, Tokyo, Japan.
1916 McNULTY, DEACONESS E. SUZANNE, St. Faith's Home, 419 West 100th St., N. Y. C.
1905 McRAE, MRS. CAMERON F., (Sarah N. Woodward) 1410 Ave. Edward VII, Shanghai, China.
1920 MEYETTE, MISS GRACE E., Y. W. C. A. Building, Philadelphia, Pa.
Spcl. MILLS, DEACONESS ELIZA B., Cathedral Choir School, 110th St. and Amsterdam Ave., N. Y. C.
1919 MINHINNICK, MISS LILLIAN, Language School, Soochow, China.
1909 MOFFETT, MISS MARY L., Casa Mare, Sea Isle City, N. J.
1904 MOULSON, MISS LAURA A., 76 Dartmouth St., Rochester, N. Y.
Spcl. MUNROE, MISS ROSE C., 397 Wayland Ave., Providence, R. I.
1912 MUNSON, MISS LILLIAN L., St. John's Parish House, Yonkers, N. Y.
1919 MYER, MISS LUCIE, St. Andrew's Priory School, Honolulu, H. I.
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1913 OWEN, MISS BETTIE W., 1420 Enterpe St., New Orleans, La.
1902 PAINE, DEACONESS THEODORA L., American Church Mission, Soochow, China.

- 1894 PARROTT, MRS. EDWARD M., (Edith M. Miner) St. James' Parish House, Caldwell, N. Y.
- 1906 PATTERSON, DEACONESS KATHERINE L., Church of St. John the Evangelist, 224 Waverly Pl., N. Y. C.
- 1895 PATTERSON, DEACONESS MARY T., 99 Union St., Blue Island, Ill.
- 1916 PEATROSS, MRS. LOUIS ASHBY, (Dorothy Norton) Trinity Rectory, Edgefield, S. C.
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- 1907 PENNOCH, DEACONESS MABEL A., 146 South Botolph St., Boston, Mass.
- 1905 PHELPS, DEACONESS KATHERINE E., St. James' Hospital, Anking, China.
- 1911 PIER, MISS ELLA, 214 North 33rd St., Philadelphia, Pa.
- 1897 PITTS, DEACONESS MARIA, 116 East 68th Street, N. Y. C.
- 1918 PODMORE, MRS. H. V., (Nina Ledbetter) Emma Square, Honolulu, Hawaii.
- 1902 PRESTON, MISS MARY C., Hull House, 800 South Halstead St., Chicago, Ill.
- 1906 PROFFE, MISS MARGARET M., Mission Home, Blackwell Hollow, Brown's Cove, Va.
- 1907 RADFORD, DEACONESS BERTHA R., 119 Harrison St., Lynchburg, Va.
- 1916 RANGER, MISS MARGERY H., St. Thomas's Deaconess House, 226 East 60th St., N. Y. C.
- 1902 RANSON, DEACONESS ANNA L., 11 Higashi, Ichiban-Cho, Sendai, Japan.
- 1911 REES, MISS SARAH T., 12 Atwood Street, Hartford, Conn.
- 1913 REMSEN, MRS. ALEX. H., (Dorothy Binns), Box No. 132, Alfred, N. Y.
- 1912 RIEBE, DEACONESS ELSIE W., American Church Mission, Ichang, China.
- 1904 ROUTLEDGE, DEACONESS MARGARET, Bontoc, P. I.
- 1900 SANDS, DEACONESS ANNA, Hooker School, Mexico City, Mexico.
- 1912 SCHODTS, DEACONESS C. LOUISE, St. Thomas's Deaconess House, 226 East 60th St., N. Y. C.
- 1911 SHEPHARD, DEACONESS MARY, P.O. Box No. 150, R.F.D., Ogdgen, Utah.
- 1896 SMITH, DEACONESS EDITH C., 61 Franklin Ave., Morristown, N. J.
- 1902 SMITH, DEACONESS JESSIE CARRYL, Fort Yukon, Alaska.
- Spcl. SPENCER, DEACONESS ETHEL E., Trinity Church, Waterbury, Conn.
- 1913 SPENCER, MISS FLORENCE AMY, Tokata, Echigo County, Japan.
- 1914 SPRAGUE, MISS MABEL F., Court of General Sessions, 32 Franklin St., N. Y. C.
- 1906 STEPHENSON, DEACONESS JULIE E., St. Margaret's Home, Red Hook, N.Y.
- Spcl. STEWART, MISS DORA, 9 Fayerweather St., Cambridge, Mass.
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- 1916 TOMLIN, MISS OLIVE B., St. Hilda's School, Wuchang, China.
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- 1910 WARD, MRS. E. C., (Alice DeWitt), Hotel Sorrento, Madison St., Seattle, Washington.
- 1909 WEST, DEACONESS MARRY C., Rhinebeck, N. Y.
- 1906 WILE, DEACONESS CATHERINE E., 940 North Avenue 64, Los Angeles, Cal.
- 1911 WILLIAMS, DEACONESS MARIA PAGE, Dante, Va.
- 1899 WITHERS, DEACONESS HELEN, St. Stephen's Parish House, Pittsfield, Mass.
- 1906 WOODWARD, DEACONESS CLARINE V. B., 2411 Grand Ave., N. Y. C.
- 1901 YEO, DEACONESS LILLIAN A., House of Mercy, Washington, D. C.
- 1919 YOUNG, MISS ANNE, Christ Church, New Brighton, N. Y.
- 1909 YOUNG, DEACONESS VIOLA, 312 Temple Street, New Haven, Conn.

If any Alumnae member, having paid her dues up to date and notified the Secretary or Treasurer of any change of address, fails to find her name in the list given above, or notes a mistaken address, she is urged to notify Editor of same that correction may be made in the next issue of the Bulletin.