

THE ALUMNÆ BULLETIN

June, 1922



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NUMBER XV

JUNE, 1922

Editorial Page

PLEASE RETURN YOUR BALLOTS EARLY *and be very careful not to put your name on the ballot but to put it on an accompanying note for identification.* Only about 35 out of 136 use the ballot.

This is the first appeal to which the Editor has been asked to give a prominent place in the BULLETIN. I am not sure that the editorial page is prominent. Like the preface of a book, it is the last part written and, I have a haunting impression, the last read. However, if you have read thus far, please continue; for this time it really does contain important matter. The next for which a prominent place is asked is "*Join the Alumnae Association yourself and send to the Secretary names of those not already members who are eligible to either full or associate membership.*" We want to increase our numbers and our power for service to our Alma Mater. The Scholarship Fund should be growing more rapidly.

Deaconess Edith Smith asks that replies to the questionnaire sent out by the joint Commission on Deaconesses may be returned without further delay. We want a 100 percent representation and the Committee must have time to prepare the report for the General Convention, now very near. The Bishops of the Commission are wondering *why* everyone does not answer.

The New York Chapter of Deaconesses has sent most satisfactory reports of its meetings. It is wished by others beside the Editor that we might have reports from other Chapters. Our Alumnae must be represented in many.

We are printing, by request, two papers on *Deaconesses, Past, Present and Future*, presented by members of the class of 1922 and read at the Commencement Alumnae Meeting and also a paper presented by a Deaconess to her Bishop before her "setting apart" a year ago. Neither the School, the Editor nor the Deaconesses as a body assume any responsibility for opinions expressed in these papers. If they arouse a discussion which helps to crystallize our ideal of a Deaconess they will be a benefaction to the office or order. (?)

We were also asked some time ago to print sketches of houses where two or more deaconesses were living together, leading a corporate life. Only two have responded, St. Hilda's House and Chase House. We should be most happy to hear from others and to print articles regarding them in a later BULLETIN.

COMMENCEMENT

It was the usual fresh, clear spring day, which we have learned to associate with St. Faith's Commencement, and May 12th was just what we were looking forward to. St. Ansgarius Chapel was filled when the student body, all in white, walked in, followed by the Deaconesses in charge, the women of the faculty, the officers of the Alumnae Association and the two candidates for the Office of Deaconess.

The sermon was preached by the Warden of the School, the Rev. Ralph B. Pomeroy, from the text: "The Law was given by Moses, but grace and truth came by Jesus Christ," with the idea that we were to be very special witnesses both of that truth and grace. The hymns added much to the beauty of the service. They were from the New Hymnal, St. Patrick's Breastplate, and for the Holy Communion from the ancient Liturgy of St. James: "Let all mortal flesh keep silence, and with fear and trembling stand."

The two set apart were Misses Pitcher and Dieterly, the former of whom goes to China and the latter to the Middle West. Bishop Manning set them apart and celebrated the Holy Communion.

After the service and an informal gathering on the lawn, luncheon was served in St. Faith's dining room. Many reunions of old friends were held and the class of 1906 mustered four of its members.

The Alumnae meeting, which was of unusual interest, was held in the library at 2.30, when we gladly welcomed the promising members graduated in 1922.

CLARINE V. B. WOODWARD, *Deaconess*.

Of other members of the graduating class, Clara Beeny and Mary Brower take summer hospital work; Edna Eastwood has an appointment to permanent work in All Saints' Parish, Johnson City, N. Y., Jane Cleveland will study at the University of Wisconsin, next winter; Alice Potter has permanent work in Rhode Island; Louise Tompsett has summer work in the Hungarian Mission, Perth Amboy, N. J.; Hortense Zoeller will do summer work at Grace Neighborhood House, New York City; Stephanie Bradford and Anne Piper are appointed to permanent work in the Missionary District of Shanghai, China; and Mabel Lavine is appointed to permanent work in San Antonio, Texas.

MEETING OF THE ALUMNAE ASSOCIATION

The Spring meeting of the Alumnae Association of the New York Training School for Deaconesses was held at St. Faith's, on the afternoon of Commencement Day, Friday, May 12th. The attendance was large, nearly every member whom distance did not prevent, being present.

Our President, Deaconess Armstrong opened the meeting with prayer, after which the reports of Secretary and Treasurer were accepted as read.

Deaconess Lyon urged upon all to send material for the BULLETIN which would always be promptly issued, she said, if material were forthcoming.

At the President's request, Deaconess Boyd reported so attractively upon the Quiet Day held on the Feast of the Annunciation at St. Peter's, Westchester, that I am sure all who could not attend, were filled again with regret. She gave a brief résumé of Dr. Stetson's address, clearly showing what a remarkable and inspiring talk it was. She then pictured for us a visit to the buildings connected with St. Peter's, buildings which are historically interesting and attractive.

Deaconess Woodward announced that the Chapter meeting would take place the last Saturday in May, at St. Peter's, Westchester.

The President reminded us of the next Alumnae Meeting, which will be held September 26th, in one of the schools of the Cathedral Close, notices of which will be sent later.

Deaconess Schodts proposed Deaconess Virginia Young for associate membership, and Miss Ranger proposed Miss Avis Robinson; both were so voted.

A welcome was then given to the new members and graduates.

Deaconess Dahlgren next introduced two members of the class of 1922, who read in turn excellent papers on the History of Deaconesses. These papers, by Deaconess Pitcher and Miss Cleveland are to be published in the next BULLETIN.

Mrs. Hugh Binns, a worker in the Virginia mining district, then addressed the meeting. She gave us an amusing as well as instructive account of the methods of the primitive Baptists in the locality; they do not believe in education; that, and much else that we consider important, are works of the devil, and there is no foundation for the missionaries to build upon. The manner in which families in the mining-camps live, only makes the missionaries' work more difficult. Mrs. Binns made an appeal for summer workers.

Deaconess Chappelle urged members to get their nomination ballots in, as soon as possible.

Deaconess Carroll spoke about the Book Club of the C. P. C. and hoped the Deaconesses would join it.

Deaconess Carroll-Smith mentioned the Churchwomens' Club, on Lexington Avenue and expressed a wish that the Deaconesses might have a similar place in which to meet for rest and sociability.

The meeting then adjourned.

Respectfully submitted,

MABEL HOBART.

We append here Mrs. Binn's appeal sent to the BULLETIN.

To the Alumnae of St. Faith's:

De you know of any young woman who is looking for an opportunity to help our neglected American people in a mountain district? Or anyone who would like to do mission work temporarily in order to decide whether she is called to church work? If so, there is an opening for her in Southwest Virginia. The work includes teaching in Sunday School and day school, club work, entertaining and instructing children, nursing and much visiting among friendly and responsive people. For particulars address Deaconess Williams, Dante, Va.

TREASURER'S REPORT

January 14, 1922 to May 12, 1922

Receipts

January 14, balance on hand	\$126.58
Dues received	41.10
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	\$167.68

Disbursements

Printing of Bulletin	\$60.00
Other printing	5.50
Postage	4.25
Exchange on checks40
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	70.15
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May 12, balance on hand	\$97.53

Report of Scholarship Fund

January 14, balance on hand	\$402.26
Received since	200.98
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Total in hand	\$603.24

LOUISE SCHODTS, *Treasurer.*

MEMORIAL TO DEACONESS SABINE

Bishop Rowe proposes to make the new girls' school at Anvik, Alaska a memorial to Deaconess Sabine. The cost is estimated at \$8,000 or \$9,000. About half this amount is already in hand.

NEWS, LETTERS AND PERSONALS

1894. From Deaconess Knapp's report of her work, sent by Mrs. Glenn, we learn, "The Gotemba Conference has passed into the realm of established things. The program was the same as that followed the summer before. Appreciative letters came thick and fast when the Conference closed, especially from the remarkable group of women who attended the second or workers' conference. Among them were graduates of Bryn Mawr, Vassar and other American colleges and of English universities; women doing noble work in their own land and sadly in need of spiritual refreshment. We have an interesting program for the Women's Auxiliary this year. The crèche is still uppermost in our thoughts, but we are keenly interested in establishing a weekly quiet hour to be devoted to intercessions and silent meditation. We meet at five o'clock on Thursday afternoons in the lovely oratory in the home of our missionary, the Rev. R. W. Andrews. English, Japanese and Americans come. A tired group often, when we arrive, but greatly refreshed when we depart."

"Mrs. Warren, the wife of our new Ambassador, is coming into the Women's Auxiliary very heartily. During the General Convention in Detroit, Mrs. Warren filled her charming house with deaconesses. I there enjoyed her hospitality and here she has made me most welcome in the embassy. She is a charming and earnest woman who will count for a great deal among the women of Japan."

Appended to the report are extracts from letters to Deaconess Knapp from two of the students who attended the Gotemba Conference. We can give only a paragraph from each.

"The Conference was very splendid, but you have already heard me speak of it with enthusiasm. I can only say this in addition to what I have already said, that I feel something new in myself and something new in my attitude toward my work, and that the new feeling which is uplifting I owe to the conference. I thank you very much for this second opportunity you have given me of attending it."

"I was taught that to serve God and fellow-creatures not thinking of my smallness and unworthiness, is the most valuable and proper way for my future. Also I am glad to think that I felt keenly at Gotemba that there lies behind nature something more beautiful, powerful and eternal than nature itself. The memory of Gotemba ever deepens in me as time passes."

A private letter from Deaconess Knapp, says: "My passage is engaged for August 16. . . ." She comes East after the General Convention and sails for England December 1st. She brings with her four young Japanese girls who will enter preparatory schools in this country.

Associate from class of 1898. Deaconess Virginia Young is in charge of "No. 17 Beekman Place"; a House devoted to the Reclamation of Women, offers shelter, friendship and work to those in need. The poem by Joyce Kilmer, quoted in their folder best gives the spirit of the workers.

"There was a gentle hostler
(And blessed be his name!)
He opened up the stable
The night our Lady came.
Our Lady and St. Joseph,
He gave them food and bed,
And Jesus Christ has given him
A glory round his head.

Unlock your door this evening
And let your gate swing wide,
Let all who ask for shelter
Come speedily inside.
What if your yard be narrow?
What if your house be small?
There is a guest is coming
Will glorify it all."

1906. Deaconess Elizabeth D. Boorman, writes: St. John's, Hagerstown, has the honor of starting the first Y. P. A. in the Diocese of Maryland. We averaged twenty-five young people. They begin at six with a simple service led by one of them, followed by a debate, instruction or discussion on some selected subject. This is followed by a social half-hour with refreshments after which we go to evening service. As with all beginnings, we have discovered many mistakes, but the interest has increased and our young people plan to have everything much better for 1923. The Y. P. A. holds the boys and girls in the church, gives them work in the five fields that interests them and arouses a sense of responsibility for the Church.

1908. Deaconess Mabel W. Nicholas is in charge of St. Phoebe's Mission House, 125 DeKalb Avenue, Brooklyn, N. Y. This House is maintained as a temporary rest and convalescent home for women and children. Mothers with babies are received if the mother can take full care of her child under supervision of the resident nurse. No chronic cases are admitted.

The building has been completely renovated and its situation between the grounds of the Brooklyn Hospital and Fort Greene Park, gives abundant sunshine and fresh air. Rooms on the second floor are \$10.00 a week, on the third and fourth floors the rate is lower according to ability to pay and amount of care required.

Sp. and 1912. Deaconess Chappell and her daughter are again rejoicing in a vacation spent together, this year, at Lake George, in June.

1921. Deaconess Elizabeth C. Fracker is in charge of the work at St. Paul's Cathedral, Cincinnati, Ohio. The work consists of Parish calling among the people of the West End, hospital visiting, girls' organizations, supervision of the Church school, training of the teachers, and week day religious education at St. Luke's Parish, Cincinnati, correlating the week day with Sunday instruction.

NEW YORK CHAPTER

The New York Chapter held its mid-winter meeting as usual on the last Saturday in January, at St. James' House, Madison Avenue. The Deaconesses of St. James' Parish, Payne, Whitaker and West, were the hostesses. Twenty members were present in spite of a blizzard. Deaconess Chappell, the president, was in the chair. Deaconess Edith Smith made a report on Rest Houses and the Questionnaire sent out by the Commission on Deaconesses.

St. Phoebe's by the River was encouragingly reported on by Deaconess Patterson. The coming summer promises to be more restful and comfortable than the first summer. Deaconess Lyon plans to spend June and July there to keep the House open; but Deaconesses can go there at any time.

Rural work, its difficulties and encouragements was interestingly presented by Deaconess West, who for five years was connected with the Church work at Rhinebeck, N. Y. and Bishop Manning's book, "The Call to Unity" was reviewed by Deaconess Woodward in an illuminating and comprehensive manner, in a short brilliant paper. Deaconess Scott of St. Hilda's, Wuchang, spoke of the setting apart of two Chinese women on St. Luke's Day. A nominating Committee, a Committee on Programs and a Committee on Church News at Large were appointed by the President and the meeting adjourned. The next meeting will be at St. Peter's Deaconess House, Westchester.

ONE DAY RETREAT

On St. Mark's Day, at St. Peter's Church, Westchester, N. Y. City, the New York Chapter of Deaconesses, held a One Day Retreat, for Church Workers and Deaconesses. The Rev. Caleb R. Stetson, D.D., Rector of Trinity Church, New York City, was the conductor.

The time table for the day was as follows: Holy Communion, 7.30 a. m.; Breakfast, 8.30; Holy Communion, 10 a. m.; First Meditation, 11 a. m.; Intercessions, noon; Luncheon 1 p. m.; Second Meditation, 2 p. m.; Evening Prayer, 3 p. m.; Informal Conference and Tea, 4 p. m.

This was the first Quiet Day ever held by the New York Chapter for other than Deaconesses and the response was so enthusiastic and the day proved to be so helpful, that at the conference following the services, it was decided to try to make it an annual event; St. Mark's Day the particular day, and St. Peter's Church, the place of retreat.

The attendance was not large, 33 being the exact number, but it was considered good for a first time. The Day was intended primarily for women officially connected with Church or Welfare work, but a few others learning of the Day, asked permission to come.

ST. HILDA'S HOUSE

Saint Hilda's House, New Haven, Connecticut, was founded by two Deaconesses in 1911, the object being, as its Constitution expresses it, "To establish an oasis of energy and peace by providing a place where a certain body of women, being Deaconesses, may live a life of devotion and humble service.

"It is also a place where women may come for short periods of time to find rest and refreshment in such privileges as the House may afford."

With such an ideal before it the House has passed through the first eleven years of its existence, and by the grace of God has weathered the storms and lived through the criticism and misunderstanding that were sure to come to test its value and usefulness and to teach lessons of unworldliness and detachment.

The routine of the daily life is marked by prayer and work. The day begins with the office of Prime said at ten minutes after seven in the House Chapel. Then in the Parish Church next door the household attends the daily celebration of the Holy Communion. The hours of the morning are free for the various works of the residents until twelve o'clock when Sexts is said in the House Chapel, followed by intercessions. These intercessions are a very important part of the life of the House. There is a regular plan with a special group and subject for each day in the week, to which is added the many petitions which are constantly being sent in from those in need.

The afternoon is free again for work until five o'clock when evening prayer is said in the church.

The half hour, from six until dinner time, is spent in reading aloud from some spiritual book. Compline is said at nine, and silence (blessed, refreshing silence) is kept until breakfast time the next morning.

The guests who visit the House come for all sorts and kinds of reasons; to prepare for the Sacraments, for Retreat, for study, for the privileges of the Church, or perhaps just for rest and refreshment.

Beside the people who come to stay at the House the doors are always open to the people in the parish and others who come. Who was it coined the phrase about the "Perpetual Knock"?

The three Deaconesses who form the regular household have each their special duties in the Parish Church (Christ Church, New Haven) taking charge of certain guilds, teaching in the Church School on Sunday, visiting the parish families and the sick in their own homes or in the Hospitals.

Is it nice? Do you think I would like it? Come and see.

CHASE HOUSE

Chase House has, this year, provided the first place where all the Deaconesses of the Diocese of Chicago can live together. The family consists of six Deaconesses, three doing City Mission work, three the work of the parish of the Epiphany, Chase House and Community work; and three regular and one special student. Mrs. Margaret Howe, in Red Cross work, makes this her home when in Chicago. The family occupies the second and third floors of the House, the first being devoted to Community work; for Chase House is "A Church Community Centre" with all the varied work that title implies. Deaconess Fuller is in charge and is also Head of the Training School with a regular course of study and plenty of practical work at hand. In both she has the assistance of the Staff of the Church and of the Residents.

Being next to the Church of the Epiphany and connected by a covered way, the members of the household furnish a dependable congregation for the daily services: Holy Communion 7.30, Morning and Evening Prayer and noonday intercessions. The three latter are conducted by one of the Deaconesses when no Clergyman is present.

DEACONESSES—PAST, PRESENT AND FUTURE

In this modern Twentieth Century when women are pushing forward in all walks of life, seeking recognition and leadership in professional, civic, and social affairs, it is interesting to note that in the Church there is also a movement for official recognition of women's work, but prompted by quite a different motive. I refer to the revival of the office and ministry of Deaconesses.

From St. Paul's mention of "Phoebe, a Deaconess of Cenchrea" down to the present day, consecrated women have ministered to the needs of humanity. The word "Deaconess" comes from the Greek word meaning "servant" or "minister," and in its simpler form means the supplying of bodily wants, but also has a wider meaning, including every kind of service, whether temporal or spiritual. The Church says "A Deaconess is a woman set apart by a Bishop, under that title, for service in the Church."

In the early days of the Church a high conception was held of the office of deaconess; she had a recognized place in its ministry, and her ordination was carefully provided for.

Most of the knowledge which we have concerning the diaconate for women from the Second to the Fourth Centuries is dependent upon the Greek work, "The Apostolic Constitutions." These documents are valuable for the light which they shed upon the customs and institutions existing before and during the time when they were written. It is interesting to note that the prayer which appears in "The Apostolic Constitutions," and was used by the early Church, is still used in the service of ordination of deaconesses.

Dr. Ludlow, in his book, "Woman's Work in the Church," says, "It seems to me that the laying on of hands upon a deaconess was eminently characteristic of the faith of early times. It was because men felt still that the Holy Ghost alone could give power to do any work to God's glory, that they deemed themselves constrained to ask such power of Him in setting a woman to do Church work."

The diaconate for women reached its highest importance in the East in the latter half of the Fourth and the former half of the Fifth Century. Many Church writers refer to it, and notices of individual deaconesses are frequent in Church annals. St. John Chrysostom, made Bishop of Constantinople in 398 A. D., valued the services and ministry of deaconesses very highly, as attested in his writings, no less than six deaconesses being mentioned by name.

By the Sixth Century the office in the Eastern Church had become purely sacerdotal; the ministry of deaconesses, originally one of service, and the carrying of the Gospel message to others, now gradually gives place to austerity of life and ascetic practices, until it is scarcely distinguishable from the sisterhoods, or monastic life; while in the Western Church we find no mention of the diaconate for woman as a living institution.

There are occasional references which prove the existence of deaconesses all through the centuries, but owing to changed conditions in Church life and ministrations, the office largely fell into disuse, though the title was carried on. In both the East and West there was confusion as to the work and office of the deacones and the abess.

The early part of the Nineteenth Century saw a revival of the importance of woman's work, and Hannah More, an English woman, devoted herself to education among the poor, established schools, etc. At the same time Elizabeth Fry and Sarah Martin were doing work of even a more difficult nature among prisoners and outcasts. By this time the English Church was alive to the needs of the day, and in answer to her call for volunteers, women offered themselves for the Master's service.

Pastor Fliedner in 1833 founded a Deaconess Institution at Kaiserwerth on the Rhine, having received his inspiration from Mrs. Fry, and it was in this Institution that Florence Nightingale received her training. It was no doubt due to this work in Germany that the revival of the diaconate in England owes much. In 1860, the Rev. W. Pennefather established a community, later known as Mildmay, in London, whose workers have rendered most valuable service, but "Unhappily, by adopting the title Deaconess, without having received from the hands of the Bishop admission to the Office, they have obscured the true meaning of the Order in the minds of many, and so increased the difficulties which have attended its' revival."

"The movement in Germany also attracted the attention of other English Churchmen, and they believed that such an Institution, founded on Church principles, and following the lines laid down in primitive times, would meet the need which had been felt." The man to whom, perhaps more than any other, we owe the restoration of the diaconate for women is Dean Howson, Dean of Chester, who worked twenty-five years to revive the Order and to whose efforts we owe the restoration of the Canon of Ordination in the Anglican Church.

Dean Howson, in 1858, drew attention to the subject by a paper published in the *Christian Observer*." This was followed in 1860 by another article in the "*Quarterly Review*" which served to bring the subject into prominent notice, and Dean Howson, through his knowledge and personal influence, did much to advance the cause of woman's work by urging them, and keeping the subject before the Church.

In 1862 a resolution was passed commending Communities to women, and asking the Bishops to appoint a Joint Committee to consider the question. Meanwhile, in 1861, the Order was practically revived when Elizabeth Katherine Ferard was set apart by Archbishop Tait, then Bishop of London, as the first deaconess of the English Church. She later founded the first Deaconess Institution in North London. She worked indefatigably to awaken a greater interest in the subject among Church rules, and in 1869, Dr. Harold Browne, Bishop of Ely, founded the second Deaconess Institution at Bedford. Other institutions were founded at Chester (1869), Canterbury (1874), Salisbury (1875, and Garnham (1879).

A definite step forward was made when in 1871 a paper was drawn up containing "Principles and Rules" for the guidance of the Deaconess movement. This was signed by two Archbishops and eighteen Bishops.

The subject again came before the Convention in 1875 and 1878, and in 1883 a report was issued which recommended the recognition and restoration of the primitive Order of Deaconesses. In 1890 resolutions were formulated for the consideration of the Bishops, and in 1891 were passed by the Upper House.

Meanwhile Deaconesses Institutions were springing up here and there in England, and in 1897 the subject received the formal recognition and approval of the whole body of Anglican Bishops in conference at Lambeth.

In the American Church the work of women was already receiving serious consideration, for in 1845 the first Anglican Sisterhood was founded in New York. In 1855 in the Diocese of Maryland the Office of Deaconess was revived in the United States, and work was begun at Baltimore, where Saint Andrew's Infirmary was opened, with four deaconesses in residence. The movement spread to Alabama where an institution was founded by Bishop Wilmer in 1864. In 1872 the Order was forwarded through the work of Bishop Littlejohn of New York.

From 1868 onwards the diaconate for women was presented before General Convention, and though the Board of Missions in 1871 recommended the founding of institutions for the training of Deaconesses, it was not until 1889 that a Canon was passed by the American Church authorizing the revival of the Order. Dr. Muhlenberg, Mr. William Welch and Dr. W. R. Huntington were the chief leaders of the movement in America.

The following two years saw the opening of training schools in New York and Philadelphia, and later institutions were established in New Orleans, Minnesota and California, of which the first two and the last are still actively engaged in the training of women for definite Church work.

The course of instruction in these schools covers a period of two years, in which training is given along academic lines, and an opportunity is afforded for practical work. The course of study includes the Old and New Testaments, Church History, Practical Theology and Parochial Administration, Missions, Religious Education, Teacher Training, Music, Pageantry, Hygiene and Social Service, providing practical work and hospital training during ten weeks each summer. The course is carefully planned and well thought out, and covers the phases of devotional, intellectual and practical training.

There are at present two hundred and twenty Deaconesses connected with the Anglican Church, the majority of whom, while responsible to the Bishop in whose Diocese they have canonical

residence, work by Parish methods directly under Rectors and Curates.

The Encyclical Letter of the last Lambeth Conference has a very great bearing on the future of the Order of Deaconesses throughout the Anglican Church. At this Conference the question of the status of Deaconesses was discussed at length, and it was recommended that a form of ordination be put into the Ordinal specifying the "laying on of hands" by the Bishop with prayer; a charge by him as to the nature of the ordination, work, etc., and the presenting of a New Testament. If these recommendations are adopted it will mean a wonderful step forward in reviving in the Church the one and only Order for women which has the stamp of Apostolic approval; but, after all, the future of the Order depends upon the minds and hearts of the deaconesses who are coming into its ministry.

A deaconess must be detached from worldly or domestic cares, a servant of the Church, ready to go anywhere, at any time, and to do anything she may be called upon to do. She must be consecrated, mind, heart and soul, to the service of her Lord, seeking to carry His message to every life which touches her own; ministering to the physical and spiritual needs of others, and with true humility remembering always that through the sacred act of Ordination there is laid upon her a solemn responsibility and obligation to imitate and follow Jesus Christ; and an added realization of joy that through the Holy Spirit she may, as Saint Paul says, be strengthened to walk worthy of the vocation wherewith she is called.

(Signed) CAROLINE PITCHER

(Set apart May 12, 1922)

DEACONESSES—PAST, PRESENT AND FUTURE

Our Lord, on the night of His Betrayal, said to His Apostles, "I came not to be ministered unto, but to minister." Both the word which He used (*diakonesai*) and the ideal which it expressed came to be applied to the special form of ministry, the diaconate, which we are considering here. This Order was created when seven men were appointed by the Apostles for social service work in Jerusalem and, in this Order of the ministry, women shared. St. Paul uses the same term for both men and women when he speaks of Phoebe, "Servant of the Church," and in his admonitions to St. Timothy, describing the qualifications of the clergy, he says that deaconesses shall be "faithful in all things." From these early beginnings the Deaconess Order developed into an office of spiritual importance. From the

"Apostolic Constitutions" a document of the fourth or fifth century embodying an ancient Syriac manuscript of about the year 250, we learn of the high position of Phoebe's successors in office. By the witness of the Councils of Nicea and Chalcedon, as well as from many documentary sources, we learn that these deaconesses of the early Church were ordained and reckoned among the "Greater Orders" of the clergy. In the service of ordination, used by the Church at Constantinople, there is the laying on of hands, investment with the diaconal stole and the placing of the chalice in her hands. This meant a very definite consecration of the deaconess to her work, for marriage was forbidden although whatever vows she may have taken were secret ones. Her work was chiefly with other women. She anointed them at baptism and instructed them after. She visited and nursed the sick. She was a doorkeeper in the House of God. She might preside over a band of Virgins, or later, be the prioress of a convent. In the sanctuary, she administered the chalice when necessary and consumed the consecrated elements as one of the clergy. She carried the Reserved Sacrament to the women of the congregation who were sick.

The Deaconess Order achieved its highest development and greatest vigor in the East in the Fourth Century. Even then, the women seem to have had a lesser place than the men and there is a distinct difference between the "Apostolic Constitutions" from this date and the earlier Syriac manuscript in the importance given to the Deaconess Order. A fascinating light is thrown on the deaconesses of this date who were attached to the great Church of Santa Sophia in Constantinople. St. John Chrysostom wrote to many of them, and particularly, eighteen letters to the wonderful woman, Olympias, deaconess. Deaconess are mentioned also by all the leading historians and Greek Fathers of this time. But, gradually, the Order declined in the East, as the growth of the ascetic ideal and the troubleousness of the times drove many to monasticism. It did linger on, down the centuries, but usually in a religious community, as the Maronites today have a Deaconess as Abbess.

In the West, there were no deaconesses until about the fifth century. Then, in Gaul, they seem to have sprung up suddenly, so suddenly that they appear to have been of foreign origin, as many Councils inveighed against them. The diaconate possibly was introduced from the East and attained some prominence or the Councils would have been less excited. This much-opposed office died out after one hundred years when the term deaconess came, erroneously, to be applied to the wife of a deacon. But, in the sixth and eighth centuries, there is mention of the Order in Italy, an epitaph to Theodora, deaconess at Pavia, and mention of them at Rome in the life of Leo III written by Anastasius. In

the eleventh century, there is mention of a deaconess, head of a convent in Capua. Once again, the Order was absorbed into monasticism; and today, Carthusian nuns receive ordination from the bishop. So, both East and West preserve the name of "what was once a living part of the Church's ministry."

No one studying the history of the early Church could fail to be struck by the position and work of deaconesses. Therefore, as the Church of England struggled out of the blighting seventeenth and eighteenth centuries, it is not surprising that the tide of fresh life and energy rising within her should have borne with it a revival of women's work and office in the Church. The revival of the Deaconess Order in the Church of England was preceded by the work of such women as Hannah More, Elizabeth Fry, Florence Nightingale, as detached individuals, the revival of the Religious Communities and the founding of the so-called Deaconess Institution at Kaiserwuth by Pastor Fliedner, a Lutheran, in 1833. This was a wonderful work and helped familiarize the English Church with "deaconesses" who taught and nursed and did much active work; but they are not deaconesses in the true sense of ordained women. No more are the "deaconesses" at the Community at Mildmay, founded by the Rev. W. Pennefather, an Anglican priest, in 1860. However, the revival of the primitive Order did not rest here. Dean Howson, in 1860, brought it before the public notice in an article in the "Quarterly Review" and in 1861, Elizabeth Ferard was ordained, the first deaconess of the Church of England, by Archbishop Tait, and became head of the First Deaconess Institution in North London. The Bishop of Ely and Dean Howson were the champions of the new movement. Through their efforts, in 1871, a number of bishops drew up a paper of "Principles and Rules for Guidance of the Deaconess Order." This was scanty but urged a return to the primitive practice and admitted that deaconesses formed an Order of the Ministry. Under Dean Howson's continued championship in 1897, Lambeth Conference recognized officially, the Diaconate as the one Order of the Ministry open to women. This was ratified at the last Lambeth Conference. There are various Deaconess' Houses throughout England and the Colonies. Their tendency is toward community life although there are some deaconesses who work separately under the Diocesan, or as parish workers. In this Community ideal the English deaconesses differ from the American.

In the United States, the Order was established in 1855, St. Andrews' Infirmity in Baltimore. In 1864, a Deaconess Institution was started in Alabama and after the General Convention in 1872 where the "Principles and Rules" of the English Bishops was read, Bishop Littlejohn of Long Island started a work in his diocese. Later, Dr. Huntington became the American leader of

the movement and, in 1889, General Convention adopted a Canon laying down the principles on which the Order was to be governed. This definitely established the Diaconate in the United States and, in 1890, the two Training Schools, St. Faith's in New York and the Philadelphia School were opened. The training given is threefold: devotional, practical, intellectual. This last is stressed especially in the United States. After her two years training, the deaconess goes out to a life of service to the Church. She is responsible to her bishop and, in order to work in a different diocese, must be canonically transferred. She may do many different types of work—institutional, educational, medical, social service—such specialization is possible—but, usually, her work is definitely parochial or diocesan under the direction of the rector or the bishop. The last Lambeth Conference has done much to strengthen the position of the diaconate, and the coming General Convention of 1922 will provide still further advance, we hope, especially in the question of ordination.

The ideal for the future is that Deaconesses of the Anglican Church may have the position which their predecessors held in the first six centuries of the Christian era. That means a position different from our deacons, since, for men, the diaconate has grown merely into a stepping-stone to the priesthood. It means that they must not marry, since marriage is not compatible with the carrying on of their work of ministry; and also their avowed celibacy would prevent any of the situations arising which the Lambeth Report on Women in the Ministry suggested might occur if women were admitted to the priesthood. It seems to me that the complete restoration of the Order is necessary in order to assure its future and that this is no time for half-way measures. The reasons for its slow growth have been ignorance of its past, on the one hand, and a lack of definiteness as to its present status, on the other. If the deaconess is to have any of the privileges of the earlier deaconesses, she ought to have all. By this I mean the laying on of hands, investment with the diaconal stole and receiving the chalice in the Ordination service. As the ancient deaconesses carried the Reserved Sacrament to the sick, today, in lonely places, where priests cannot often come (rural districts, remote missions, Alaska, etc.) the deaconess ought to have the Sacrament Reserved and be given the privilege of administering it to herself and her people, and she ought to be allowed to baptize and marry them as any deacon would. I believe that if all the early privileges of a Catholic deaconess were given to the women of the Church, today, that very many women would avail themselves of the privilege of entering one of the Orders of the Apostolic Ministry.

(Signed) JANE GRAY CLEVELAND.

(Graduated May 12, 1922)

Excerpts from Percival's "The Seven Ecumenical Councils" of matter relating to Deaconesses.

I. Canon XIX. I Nice. A. D. 325. p. 40.

"concerning the Paulianists—decrees rebaptism, etc.—continues. Likewise in the case of their deaconesses, let the same form be observed. And we mean by deaconesses, such as have assumed the habit, but who, since they have no imposition of hands, are to be numbered among the laity."

II. Canon XV. Chalcedon. A. D. 451. p. 279.

"A woman shall not receive the laying on of hands as a deaconess, under forty years of age, and then only after searching examination. And if, after she has had hands laid on her and has continued for a time to minister, she shall despise the grace of God, and shall give herself in marriage, she shall be anathematized, and the man united to her."

III. Canon XIV. Quinisext. A. D. 672. p. 372.

(Regarding age)

"In like manner let no deacon be ordained before he is twenty-five, nor a deaconess before she is forty."

IV. Canon XL. Quinisext. p. 384.

(Regarding age)

"—but the sacred canons have decreed that a deaconess shall be ordained at forty, since they saw that the Church, by divine grace had gone forth more powerful and robust, and was advancing still further; and they saw the firmness and stability of the faithful in observing the divine commandments."

V. Canon of Basil. Canon XXIV. p. 606.

"A widow put into the catalogue of widows, that is a deaconess being sixty years old, and marrying, is not to be admitted to communion of the Good Thing, till she cease from her uncleanness.

"If the widow be less than sixty, it is the bishop's fault who admitted her deaconess, not the woman's."

VI. Canon of Basil. XLIV. p. 607.

"The deaconess that has committed lewdness with a pagan, is not to be received to communion, but shall be admitted to the oblation, in the seventh year—that is, if she live in chastity. The pagan, who after (he has professed) the faith, he takes himself to sacrilege, returns (like a dog) to his vomit; we therefore do not permit the sacred body of a deaconess to be carnally used."

VII. 4th Council of Carthage. XII. p. 41.

Percival cites this Canon, regarding the duties of a deaconess.

"Widows and dedicated women (sanctimoniales) who are chosen to assist at the baptism of women, shall be so well instructed in their office, as to be able to teach aptly and properly, unskilled and rustic women to answer at the time of their baptism, to the questions put to them, and also, how to live godly, after they have been baptized."

In treating the subject of deaconesses, we may gather our material under three heads:

I. Ecclesiastical Status. II. Requirements. III. Duties.

We find (under I.) in Canon XIX. I Nice., the deaconess numbered among the laity, "since they have no laying on of hands."

In Canon XV, Chalcedon, the term "laying on of hands" is used in connection with her appointment. While in Canons XIV and XL, Quinisext (considered by some as having ecumenical authority) it is definitely stated that a deaconess receive "ordination."

Canon XI, of the Synod of Laodicea, states that "Presbytides, or female presidents, are not to be appointed in the Church."

Hefele, in the ancient epitome, under this canon, states that many interpretations have been received regarding the meaning of "presbytides." "The canon appears to treat of the superior (older) deaconesses, who are overseers of the others."

Neander and others, think it most probable that the canon means deaconesses; if so, the doubt arises as to how we can accept, "are not to be appointed in the Church." "For it may mean, that from henceforth, no more deaconesses shall be appointed," or that "in future they shall no more be solemnly ordained in the Church."

Hefele and Neander hold the last interpretation, as ordination of deaconesses is referred to in later canons, such as Synod in Tullo. 692.

Zonaras and Balsamon give another explanation; in their opinion "Presbytides" mean not chief deaconesses, but aged women.

Percival's "Excursus on the deaconess of the Early Church" under Canon XIX., I. Nice., treats this point still further. Quoting S. Epiphanius, who speaks of deaconesses as an order, he asserts that "they were only women-elders, not priestesses in any sense, etc." "It is evident that they are in error who suppose that 'the laying on of hands' which the deaconess received corresponded to that by which persons were ordained to the diaconate, presbyterate and episcopate at that period." "It was merely a solemn dedication and blessing, and was not looked upon as 'an outward sign of an inward grace given.'"

"For further proof of this I must refer to Morinus who has treated the matter most admirably. (*De Ordinationibus Exercitatio X*)"

The Excursus continues: "The deaconesses existed but a short while. The council of Laodicea as early as A. D. 343-381, forbade the appointment of any who were called presbytides and the first council of Orange, A. D. 441, forbids the appointment of deaconesses altogether and the second council of the same city decrees that deaconesses who married were to be ex-communicated unless they renounced the men they were living with, and that, for the weakness of the sex, none for the future were to be ordained."

"Thomassinus has written a very full treatment of the subject in his 'Ancienne et Nouvelle Discipline de L'Eglise.' He is of opinion that the order was extinct in the West by the 10th or 12th century, lingering on at Constantinople, in conventual institutions until a little later.

We pass on to II (Requirements) with the feeling that at least we have something definite before us.

First as to age and fitness; second as regards celibacy.

Canons XV Chalcedn, XIV and XL Quinisext and XXIV Basil cover these points.

III. Duties. We do not find the duties of a deaconess stated in any listed Canon except the XII Carthage, referred to above. In the "Excursus on the Deaconess of the Early Church" we find stated "The principal work of the deaconess was to assist the female candidates for holy baptism. At that time the sacrament of baptism was always administered by immersion (except to those in extreme illness) and hence there was much that such an order of women could be useful in. Moreover, they sometimes gave to the female catechumens preliminary instructions, but their work was wholly limited to women, and for a deaconess of the early Church to teach a man or to nurse him in sickness would have been an impossibility." This would imply that she taught and nursed women.

"It has been supposed by many that the deaconess of the early Church had an Apostolic institution, and that its existence may be referred to by St. Paul in his Epistle to the Romans where he speaks of Phoebe as being a *diakonos* of the Church of Cenchrea. It has been suggested that the widows of I. Tim. 9, may have been deaconesses and this seems not unlikely from the fact that the age for the admission of women to this ministry was fixed by Tertullian at sixty years and only changed to forty, two centuries later by the Council of Chalcedon."

As to a service of admission, the reference to the Collect for continuance and the term "Laying on of hands" is the extent of our facts.

(Signed)

RUBY HELEN THOMPSON,

(Set apart May 29, 1921).

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