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THE
DEACONESSES
AND THEIR WORK

BIBLICAL, EARLY CHURCH
EUROPEAN, AMERICAN

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By LUCY RIDER MEYER

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THE DEACONESS ADVOCATE

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DEACONESSSES OF THE BIBLE.

The Greek word *Diakonos*—of which the English word *Deaconess* is the translation—has at heart the meaning, *prompt and helpful service*. The foundation thought being, thus, that of help, the idea may be traced back to the second chapter of Genesis, in which woman is called by that noblest of titles, a *Help*. That we do not find women actually organized for helping, in Old Testament times, may be accounted for partly by the fact that it was not an age of organizing, but more by the complete absorption of the women and children in the family, among the Jews, as among all Oriental peoples. It was not until the time of Christ that women and children were recognized as separate and independent entities. Indeed, it was the light that Christ brought that made possible such a recognition. Before this time they were but parts, and inferior parts at that, of the husband and father. He was the unit. In almost all nations absolute power over them rested in his hands, and unquestioning submission was their highest merit. But the coming of Christ brought to light the great principles of individual rights and

individual responsibilities, and very soon we find room for legitimate exceptions to the general law of the family life. Paul, in Second Corinthians, recognizes the possibility, under conditions existing at that time, of a woman's not being in the ordinary line of family life, and very soon we find, in the machinery of the early church, which carefully utilized every particle of its power, traces of an organization for stimulating and systematizing the religious work of such women. With the recognition of woman's responsibilities came the recognition of her possibilities.

In studying the life of Christ we cannot but be impressed with the large number of ministering women mentioned. First there was the little company that gathered around our Savior, accompanied Him in His later journeys and supplied the personal wants of the One "who was rich, but for our sakes became poor." Who does not remember Joanna, the wife of Herod's steward, and the Marys—the "Mary blessed above women," His mother—Mary of Magdala—Mary, the wife of Clopas? Who does not think of Mary and Martha in the home at Bethany, and of the un-named women, whose quick and boundless hospitality kept the infant Church from scattering, and at whose hands the believers "broke bread from house to house," after the Pentecostal baptism?

In our book of apostolic church history, The Acts, we find Dorcas, Lydia and Priscilla, and Philip's four daughters. In connection with Paul's work—and Paul was the great organizer of the early church—the activity of women is constantly recognized. Phoebe and Mary and Junia are mentioned by him with affectionate regard; also Tryphena and Tryphosa, who "labored in the Lord," Persis, who "labored much in the Lord," and the un-named mother of Rufus, whom Paul, with beautiful courtesy, called his mother, also. All these, and others are mentioned in a single chapter. What the exact position of all these women was, our present information does not permit us to decide. The first Deaconess, called by that name, *Diakonos*, is Phoebe. Nearly all the authorities agree that the proper translation of the celebrated passage, Romans xvi:1, should be "Phoebe . . . a Deaconess," instead of "Phoebe . . . a servant." The revisers of the New Testament struggled with their conservatism in vain, and retained the word "servant" in the text, but they have done Phoebe the half justice of calling her what Paul called her, "Deaconess," in the margin. Paul seems to have been less afraid that poor Phoebe would become puffed up if called by any other name than servant—a name which, beautiful enough in itself, is yet obscured by the technical meaning modern usage has given it.

Notice the cordiality with which Paul speaks of Phoebe. "I command unto thee, Phoebe, a *Diak-onon* of the church which is at Cenchrea, that ye receive her in the Lord, and that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many and of myself also." The word translated succorer—*prostatis*—corresponds to our word "president," and the veriest tyro in the derivation of words knows that that means a fore-standing—fore-sitting man, one who sits or stands in the front of things to direct and control. Such was Phoebe in the church, and such was she among the Deaconesses of the church, for there were probably others in that church. Notice she is called not *the* Deaconess, the only one, but *a* Deaconess. The fact of her traveling, probably alone, and of her being certainly the bearer of this important letter, in the journey from Cenchrea to Rome, speaks well for her character and bravery. And her business too—is it not reasonable to suppose, since the church is urged to help her on with it, that it was church business? Cenchrea was a suburb of the great City of Corinth, one of its two ports, and was filled with rough sailors, very different in its social character from the wealthy and luxurious city near. We should call it a mission field in our days. But Christianity, true to its mission, plants a church here as well as in Corinth, and in

that church the ministry of woman is specially prominent. How reasonable and wise!

Let us now turn our attention to the women spoken of in Paul's first Epistle to Timothy, the third chapter. In the first of this chapter, to the fourteenth verse, Paul is describing the general character that should pertain to Bishops and Deacons. The eleventh verse in our common version reads, "Even so must their wives [Deacons' wives, presumably] be grave," etc., but any careful student will be struck with the fact that the *their* is in italics. It was supplied by the translators. The Greek word here is *gunē*—woman. It might mean wife, but not necessarily or even primarily so. The Revised Version puts a new phase on the matter by rendering the words: "Women in like manner must be grave," etc. There is no intimation that the women spoken of are the feminine complements of the Deacons, their wives; on the contrary, there is strong reason to believe that they are the feminine counterparts of Deacons, Deaconesses. The same introductory adverb, *hosautos*, ushers in the description of both classes, the "Deacons" of verse eight, and the "women" of verse eleven. The force of this coincidence is quite lost in the authorized version where in verse eight it reads: "*Likewise* the Deacons," but in verse eleven, "*Even so* their wives." Moreover, if they were only women in pri-

vate life, why are they mentioned at all, and why is their character pictured here with that of the Bishops and Deacons? For that matter why are not the wives of the Bishops exhorted as well as the wives of Deacons? Chrysostom says of this passage, it means not women in general, but Deaconesses. Jerome translates it "*mulieres similiter*"—similar women, and Wycliffe, a thousand years later, translated it quaintly: "Also it bihoveth *wymmen* to be chaste," etc.* The more we study this passage, the more sure we may be they were not ordinary private women, but *the* women of the church, in which case all is plain. Paul, in giving the character of the Deacons, would next most naturally speak of the Deaconesses. We have a use of words very similar to this in that curious bit of ecclesiastical legislation among the Puritans in the sixteenth century: "By Deacons of both sorts, viz.: Men and women, shall the church be admonished."

Whether the widows, mentioned in the fifth chapter, ninth verse, of this same letter to Timothy, were Deaconesses or not, we cannot fully decide. The marginal note attached to the following verse, twelfth, —preferred by the American revisers—would seem to indicate it. According to this reading, these women are spoken of as possibly having condemnation, because they rejected their "first pledge," in-

*Quoted by J. M. Ludlow.

stead of their "first faith." It seems reasonable to me, that they were women having official position in the church, and that there ought to be a decided break between the eighth and ninth verses—for one can hardly believe that these widows were the same as those mentioned in the verses above, evidently supported by the church. Surely a widow might have been entitled to support in the Christian church whether she had "brought up children" or not; also whether she were three score years old or not, if only she was destitute and needed help. But the widows to be "taken into the number," are limited by restrictions most unlikely to occur in a person now to be supported by charity. She must have been the wife of one man, "well reported of for good works," and having used hospitality to strangers, implying a home and considerable riches. She must have "washed the saints' feet," a mark of gracious condescension on the part of one of high estate. Moreover, she must have brought up children. How unlikely that an aged woman of this description should now be without money, children or "nephews," or "any man or woman that believeth," to support her.* It is exactly such women, however, who were at first deemed eligible to the diakonate. The custom of the church in the second and third centuries, when the Order was well known, makes this

*Dr. A. T. McGill, in "Deaconesses," *Presbyterian Review*, 1880.

certain, and increases the probability—where it was not expressly so stated—that the Church at least understood Paul's allusion to be to Deaconesses. The Bishops and authorities insisted at first that the age of admission be sixty years, only yielding slowly to an earlier age, first forty and then less. But some of them, notably Tertullian, vigorously condemned any deviation from the scriptural rule of sixty years and literal widowhood. This, what seems to us slavish, adherence to the text concerning literal widowhood, caused a curious anomaly among the large number of Deaconesses in the early church. There were many who had never been married, and in some places, at least, while all were called Widows, those who had never been married were given the ridiculous title of Virgin-widows. One of the causes that led to the decline of the Order, was the fact that Deaconesses were obliged to live in Widows' Homes, were forbidden to marry, and their lives became morbid and unnatural. As the obloquy attaching to marriage on the part of Deaconesses increased, less women were willing to enter the Order, and those who did, were more and more secluded by rules and vows and high walls—in short, they gradually became nuns.

A curious variation of the old and valuable Arabic version,* seems also to indicate that the "number"—"admitted to the *number*"—of verse

*Mentioned by Dr. McGill.

nine, refers to the number of Deaconesses. In that version the verse is introduced by "If a widow be chosen a Deacon." Moreover the verb *katalegesthō*, "enrolled," "taken into," means enrolled with care, picked out from a general register—hinting at a circle within a circle—Deaconess widows, selected from the general circle of widows. So says Erasmus.

By the "aged women" of Titus ii:3, Paul may, or may not have meant Deaconesses. It is worthy of notice, however, that the identical word used here, *presbutidas*, is often used by the church fathers for Deaconesses.

If the present sentiment concerning the usefulness of deaconesses had obtained in the time of King James I., under whose authority this version of the Bible was translated, we should doubtless have had Phœbe called a deaconess, just as Stephen was called a deacon, the words designating them being exactly the same.

One cannot but greatly regret these unfortunate mistranslations—Phoebe being called a "servant," women, "wives," etc. They have undoubtedly retarded the re-establishment of this ancient Order in the church many years.

But, before leaving this subject, I wish to say that while I personally cannot resist the conviction that the Order of Deaconesses was apostolic, it is not necessary to press this point as authority for modern Deaconesses. There is doubtless some ob-

scurity attaching to the subject, owing to the fact that the Greek words, *Diakonos*, *gunē* etc., are capable of several translations, any one of which is allowable. It is true, also, that the New Testament is exceedingly reticent as to all details of ecclesiastical organization. All we can be certain of, concerning the order, as Dean Howson well remarks, is that, "if Scripture is faint enough to excuse the dispensing with it, it is strong enough to authorize its renewal. The burden of proof rests with the opponent, not the advocate."

But even if we were to concede that the Order actually did not exist in apostolic times, no one can doubt that the spirit of the thing is in the New Testament, in which every one, man and woman, is distinctly and earnestly commanded to "Go into all the world and preach the gospel to every creature." Whoever admits that to re-establish the ancient Order of Deaconesses would facilitate the work of the Christian church, actually admits the whole question.

DEACONESSSES OF THE EARLY CHURCH.*

The Deaconesses of the Post-Apostolic Church were an important Order. Whatever doubt there may be that the Order existed in Apostolic times, there can be none here. They are constantly mentioned by the writers of the church, and occasionally even by profane authors. Pliny, the younger, Governor of Bithynia, in his celebrated letter to the Emperor, Trajan, concerning the christians, speaks of two "handmaids" whom he calls *Ministrae*, whom he felt obliged to torture—this cultured and elegant gentleman—in the persecution which raged in Asia Minor, in his time. Pliny wrote in the year 107. John the Apostle had hardly been dead a dozen years. In reading this letter, written by an outsider, we feel that we are going back to the very times and institutions of the Apostles. Tertullian, Origen, Basil, Chrysostom, and many others frequently mention Deaconesses, calling them often by this very name, *diakonos*, or using later, the feminine form *diakonissa*. Chrysostom, the silver-

*See Schaff's Apostolic History and Church History, for satisfactory and easily accessible information on Deaconesses.

tongued, lived in the last half of the fourth century. He was much interested in this Order, and had many devoted friends among the Deaconesses. He earnestly argues for the scripturalness of the Order. Among his writings are seventeen letters addressed to Olympias, a lady of wealth and rank, who for many years was a Deaconess in Constantinople.*

The early church, like its great Founder, reckoned the care of the poor a religious service, and deacons were first appointed for that function, according to the graphic account in the sixth chapter of Acts. But women were secluded in many countries where Christianity was preached, and in all countries there were peculiar duties pertaining to the care of the sick and destitute that only a woman could perform. From this fact came naturally the early appointment of female Deacons. James had said that pure religion and undefiled, before God and the Father, was this, "to visit the fatherless and widows in their affliction," and this was the first work of the Deaconesses. As the organization of the church became more complicated, their duties increased. They instructed female and youthful catechumens in the doctrines of the church, and when the looked-for time came, that these catechumens were to be baptised, they rendered needed assistance at that cere-

* For extensive quotations from these letters, and much other valuable information, see article, "The diaconate in the early church," by J. M. Ludlow in *Good Words*, 1863.

mony, which was often longer and more formal than the simple baptism of the modern church. Another sad duty became theirs, when it was found that women, more easily than men, could gain access to the cells of those imprisoned for the faith, and especially those soon to receive a martyr's crown. Deaconesses are especially mentioned as visiting such, and administering to them the consolations and encouragements of the Gospel. Later we find the Deaconesses doing regular systematic church visitation, and bringing personal womanly influence to bear, in every possible way, in gaining converts.

Deaconesses were at first ordained with solemn ceremony, by the laying on of the hands of the bishop, or some ecclesiastical authority. We find, however, that in later times, nearly as much of a battle raged around this question of the ordination of women, as at the present time. Some of the councils bitterly denounced it as allied to the ceremonies by which certain heathen priestesses were consecrated. Others declared that the early custom of laying on of hands, was simply for benediction, and not for ordination. The fact in the case was, that the sharp distinctions between benediction and ordination, did not exist in very early times as they did a few centuries later, and as they do at the present time. It helps much to an understanding of the real condition of things in the early church, to

remember that organization followed life, and did not precede it. Life came first, molding for itself its own forms. Only when organization became necessary was it effected.

A form of prayer to be used at the ordination of Deaconesses, has come to us, in the Apostolic Constitutions, a most interesting document, which while it by no means dates back to the days of the apostles, as its name would indicate, does certainly give us a very interesting picture of the church in the second or third century. This book contains church laws and usages, together with moral exhortations, and in the last part a liturgy, in which occurs the prayer, which is said to be given by Saint Bartholomew. We quote introduction as well as prayer.

“Touching the Deaconess, I, Bartholomew, do thus ordain. O Bishop; thou shalt lay on her thy hands in the presence of the Deacons and Deaconesses, and thou shalt say:—

‘O, eternal God, Father of our Lord Jesus Christ, creator both of man and woman, who didst fill with thy holy spirit Mary, Deborah, Anna, and Huldah, who didst not disdain that thy only begotten Son should be born of a woman, who also in the tabernacle, the testimony, and the temple, didst appoint women as keepers of thy holy gate, look now on this thy handmaid here set apart for the office of a Deaconess. Give unto her thy holy spirit. Cleanse her from all impurity of the flesh and of the spirit. Accomplish the task committed unto her to

the glory and praise of thy Christ, with whom to Thee and the Holy Spirit, be glory and worship for ever and ever, amen.'"

This ancient form of prayer is still very generally used in the consecration of deaconesses. Nothing could be more appropriate or of greater historical interest.

A great multitude of women in the early church eagerly entered the ranks of Deaconesses. Women of great wealth and high social rank pressed forward for the work, side by side with their humbler sisters. And it is impossible to overestimate the influence of these women in gathering converts. A single large church in Constantinople had at one time no less than forty Deaconesses pushing its work; and we read of a smaller church in the same city with six Deaconesses assisting in its work. We marvel at the rapid growth of the early church. Beginning with a handful of unlearned and persecuted men, in three centuries it spread through the civilized world, had active missionary agencies in many remote lands, and had made itself the dominant power in the world by climbing, in the person of Constantine, to the throne of the Cæsars. May not the explanation of this astonishingly rapid growth be found, partly, at least, in this multitude of devoted christian women, who as *ministrae* worked side by side with the *ministers* of the gospel; spreading the story of Jesus

Christ and Him crucified, as only woman's heart of love and tongue of enthusiasm can do it?

Picture the help that would come to some hard-pressed city church if it had forty Deaconesses earnestly pushing its work on every side. Suppose every church was supplied with these *Ministræ* in like proportion, might we not again see the marvelous growth of the church of the first centuries in our midst? And if one asks where shall we find the Deaconesses, a late census informs us that in the State of Massachusetts there are sixty-six thousand more women than men. When the Order and work of Deaconesses are once *popularized*, many of these women will enter this Order and do this work—a blessing to themselves and all around them.

From the time of Constantine down, the Order declined, doubtless because of the spirit of monasticism, which invaded the church. The Eastern or Greek church was not so early affected by this spirit, as was the Western or Latin, and we are therefore not surprised to find, that while in the Western church the Order became extinct in the sixth century, in the Eastern it lingered until the twelfth. But before this time, the Dark Ages had fallen over the world. How much of that darkness was caused by the lack of woman's God-given work, we may only conjecture. It cannot have been little.

DEACONESSSES OF THE TIME OF THE REFORMATION.

With the new life of the Reformation, came an earnest effort to again systematize and utilize woman's work, by re-establishing Deaconesses in the church. In the Bohemian and Anabaptist Churches they arose informally; and in the Netherlands, special legislation in their favor was nearly effected. The tide turned, however, and in 1581 they were formally disapproved, it being declared that all the charitable work of the church ought to be performed by the Deacons, and that in case of sickness or other emergency in which the Deacons could not personally do the work, they must attend to it through "their wives or others whose services it might be proper to engage." In a Puritan Church in Amsterdam, we find an "ancient widow" acting as Deaconess, as late as 1606. Gov. Bradford gives the following lively portrait of this Dutch Deaconess:

"She honored her place and was an ornament to the congregation. She usually sat in a convenient place in the congregation with a little birchen rod in her hand and kept the children in

great awe from disturbing the congregation. She did frequently visit the sick and weak, especially women, and as there was need, called out maids and young women to watch and to do them other helps as their necessity did require; and if they were poor she would gather relief for them of those that were able, or acquaint the Deacons; and she was obeyed as a mother in Israel and an officer of Christ."

This ancient dame was sixty when elected, but she did efficient service for many years. In England, also, the Puritans heartily and naturally recognized Deaconesses. A curious church document dated, 1575, has come down to us, in which occurs the phrase: "By Deacons of both sorts, viz., men and women, the church shall be admonished," etc. The one sort, however, seems to have been few and far between. They left no permanent record, or impression upon the church.

The social status of women at this time doubtless abundantly explains the failure of the effort to establish again this ancient Order. Woman was generally regarded as very inferior, notwithstanding some brilliant exceptions. That she should be able to even read was neither expected nor desired. It would have been strange if she had been given, under these conditions, an equal position of honor with her brethren in the church, even though this position was more than hinted at in the Apostolic Church, and was well known to have existed in the

church of the first centuries. And the fact that there is a strong movement in the church at the present time toward re-establishing woman in the office which she held with honor and profit at the first, is a strong illustration, not only of the true emancipation of women in the nineteenth century, but also of the full though informal recognition of her true place, and the value of her work, in the early church.



CRADLE OF KAISERWERTH HOME

DEACONESSSES OF MODERN EUROPE.

It is to be doubted whether any man who has lived in Germany in this century, has had so great an influence as Theodore Fliedner, and it is not to be doubted that no man has had so beneficent an influence as he. To him belongs the honor of having brought again into existence, after a thousand years of oblivion, the primitive Order of Deaconesses. He earnestly believed in the scripturalness of the order, perceiving, as Neander says, that women have "a special gift for service;" he was greatly impressed with the need in Germany for woman's benevolent work, and these convictions worked out gradually into the Kaiserswerth Deaconess system. Fliedner is described as a very good man. Nobody calls him great, but he must have been great in faith. He was born in 1800. When twenty-two years of age, he was sent to the little Roman Catholic village of Kaiserswerth as pastor of a small Protestant congregation under the auspices of the Evangelical Prussian, the old Lutheran, Church. Circumstances occurred very soon which rendered his work there seemingly hopeless.

He was offered another charge, but as he says he "could not reconcile it with his duty to leave his flock," many of whom were without means of support, owing to the failure of factories which had before given them employment. He undertook, in behalf of his little church and parochial school, a begging tour through Holland, and even to England, and returned, having met with considerable success. But the greatest value of this journey was not the financial one. While in England he became interested in the practical, philanthropic work in prisons and work-houses, at whose head was that wonderful woman, Elizabeth Fry. To use his own words again, he was "filled with deep shame that in faith and love, English women surpassed German women." His first philanthropic effort was to alleviate the condition of convicts in the prisons near, preaching to them and informing himself as to their condition and needs. In a short time his work, and the statistics which he carefully procured concerning the condition of prisons in Prussia, attracted the attention of the Government, and soon State Chaplains were appointed, and other reformatory measures were introduced. A few years later he revisited England, this time meeting Mrs. Fry in person, and also Dr. Chalmers. During this visit probably culminated the spiritual experience toward which he had been tending for years. He recog-

nized the need of something deeper than form, which could never satisfy the desires of his soul. He sought an actual heart acquaintance with God, and found it. From Scotland he writes "The Lord greatly quickens me." Returning to Germany he endeavored to interest people in opening a refuge for discharged female convicts. He found hardly a supporter except his wife, but strong in her assistance, and in faith and love, he declared such a refuge opened at his own home in Kaiserswerth. This was in 1833. Soon the first woman came, and he extemporized a lodging for her in his garden-house, for lack of a better place. This little garden-house, only twelve feet square, where poor "Minna" was received and tenderly cared for by Frau Fliedner, is still shown by the sisters with affectionate interest to interested visitors. The next year it became too small for the discharged prisoners who sought his help, and a larger place was secured, the expenses being met by voluntary contributions. But a "good girl" from Fliedner's church volunteering her services, a knitting school was started in the garden house for the little children of the town. In a few years this grew to the infant school which at present forms a leading feature of the Kaiserswerth work.

Such was the simple beginning of a great system of reformatories, hospitals and schools. At first his wife, the first Mrs. Fliedner, took charge,

caring for both body and soul, but she was a woman with family cares, and while she always acted a most important part, hardly inferior indeed to that of Fliedner himself, the urgent necessity for other and technically trained workers, especially for the sick, forced itself upon their minds.

A little society or "Committee" was formed, called the "Rhenish Westphalian Society," of which Fliedner was the Secretary and the soul. This society at once purchased a large house. Moving his family into the lower story, Fliedner opened it as a hospital in 1836. He had no patients and no nurses. His furniture was, "a table, some chairs with unsound legs, some damaged knives and forks, and a few old worm-eaten bedsteads." In a little while his first nurse came, or rather the first woman who was willing to take the nurse's training; and soon after came the first patient, a Roman Catholic servant girl. Fliedner's work was bitterly opposed by faithless Protestants and bigoted Romanists, but it grew apace. There was a very urgent demand for trained nurses, both among the rich and the poor, and in a short time the excellence of the work of the simple-hearted, devoted Kaiserswerth Deaconesses caused them to be sent for, far and near. The king and queen became patrons of the institution, and money poured in upon it. Schools and reformatories were opened, orphanages, lunatic asylums,

and servant girls' training schools. A farm was added, a drug store, bakeries and bath houses, and all the *etceteras* of an immense establishment.

The Kaiserswerth deaconesses are largely drawn from the humbler and lower class of German women. They serve a probation of from three months to two or three years, and are afterwards received, promising to remain five years at a time. There is nothing rigid, however, about this promise, and it is understood that urgent family calls shall take precedence of it. Fliedner made much of the family, and strove so far as possible, to introduce the family feeling into his Institution. The good man died in 1864, but his excellent wife and his son-in-law retained, uninterrupted, the customs and spirit of the house. The birthday of every member is carefully recorded, and always observed in some delicate, but inexpensive way. Fliedner's religious experience while in England guarded him against ritualistic forms, but a beautifully arranged manual of Bible readings, and a special collection of hymns, are used in all the home services, and serve to keep alive this family feeling, no matter how widely the Deaconesses may be scattered.

Fliedner made much, also, of the beautiful thought that his workers were to be true *ministrae*—the name given to the old Latin Deaconesses—a thought somewhat obscured by the modern techni-

cal use of the word minister. "We must be servants in a three fold way," he taught his workers. "Servants of the Lord Jesus, servants of the sick and poor for Jesus' sake, and servants to each other."

The income of the Home is a very large sum yearly. A great deal of money comes to the institution from the families of the rich, where the Deaconesses serve as nurses or teachers. Collections are also taken up for them in various ways, and in many churches. They also have many wealthy patrons, among whom are men and women of rank and position, and from these come both regular and occasional sums of money. They receive also a large number of very small donations from friends all over the world, and carry on a small publishing House that incidentally yields some help. The Deaconesses are personally supported from the Home, no one being allowed to receive compensation for herself. She is sure, however, of clothing and food, congenial companionship and a quiet and pleasant home in case of sickness or old age. One of the most interesting institutions connected with the work is the beautiful Home for worn-out Deaconesses, located in a wing of the central Home. Here amid the beauties of nature, and comfortable surroundings, these women spend the evening of their life doing only what they are well able to do, and freed from the cares and anxieties that render

unhappy the closing years of so many lives.* The symbol of the Kaiserswerth Deaconesses is a dove, and one of the frescoes in the central Hall, is a beautiful painting of Christ, with outstretched hands, welcoming the weary dove who flies with drooping wings to his bosom.

A High Churchman would insist that the Kaiserswerth deaconesses are not ordained, since the institution has no organic connection with the Prussian church. But there is a simple and impressive form of service used when they are consecrated to the work, and in connection with this there is an imposition of hands, though no one cares to contest that this imposition of hands is anything more than a hand of blessing, symbolizing the baptism of the Holy Ghost, which it is prayed may rest upon them for their work. Such, no doubt, was the first, Scriptural, object-lesson meaning of the symbol.

But the direct work of the Kaiserswerth deaconesses is by no means confined to Kaiserswerth. There are at present, about twenty-five "affiliated houses," scattered over not only Germany, but Italy, England, Asia Minor, Syria, Northern Africa, and even America; and besides these are many "stations," where the work is carried on in a small way. These affiliated houses are managed by the

*This retreat is called the "Feier-Abend Hause"—House of Evening Holiday Rest.

Kaiserswerth deaconesses, and whatever property they have is held by the Rhenish-Westphalian Society. The Deaconesses are constantly sent for, moreover, for single parishes and private families; the demand far exceeding the supply. But, no matter how widely they are scattered, they are Kaiserswerth Deaconesses still, provided with clothing and pocket-money from the "Mother-house," wearing the blue uniform, observing the stated hours of prayer and reading the stated Bible selections, and—most comforting of all—looking back to Kaiserswerth as their real home, where a loving shelter awaits them in sickness or old age.

But, greater almost than the direct influence which has emanated from Kaiserswerth, is the indirect influence. Apart from what Florence Nightingale and Agnes Jones learned of Pastor Fliedner, for England—for they both studied there—a large number of independent, but friendly, Deaconess Establishments have been started in Europe, due largely to the stimulus of the Kaiserswerth example. Rev. Antoine Vermeil founded the Mother-house at Paris, in 1841, which, in turn, has its affiliated houses and stations. The next year, Pastor Härter, a warm friend of Fliedner's, founded the Mother-house at Strasburg, and very soon afterward Pastor Germond founded the St. Loup Mother-House in

Switzerland. Other important institutions are at Riehen near Basle, and at Zurich.

Most interesting, however, in view of the general interest in the Deaconess movement in the Methodist Episcopal Church of America, is the Deaconess Institution of the Methodist Episcopal Church, in Germany. This was established in 1874, by the organization of the "Bethanien Verein," a society which, while not directly connected with the Annual Conferences of Germany and Switzerland, enjoys their full confidence and informal support. Most of the work of the German Deaconess is among the sick in hospitals, and with children and women in educational and reformatory institutions, but parish work and the care of the sick in their own homes are receiving increasing attention. There are eight or ten of them doing parish or isolated work. They are all, however, trained in hospitals, and it is in them, perhaps, that their work is most felt. Nearly all the homes have hospitals attached. The home first established in Germany was at Frankfurt, and this is still the Mother House though the home at Hamburg has much outgrown it in size. It was in this latter city that the work of the Deaconess nurses during the recent epidemic of cholera attracted wide attention and received the formal thanks of the municipality.

The Methodist Episcopal Church is not strong in Germany, but the work of these women has already proved itself very valuable, and their number is rapidly increasing. It is pleasant to know that not only the Church but the Government and the public generally recognize the value of this Deaconess work, and that both steam and street-cars are free to them.

All these Deaconess institutions are modeled largely after the pioneer establishment at Kaiserswerth, but they differ in minor matters. Kaiserswerth trains both nursing Deaconesses and instructing Deaconesses; so does Paris. But at Strasburg, St. Loup, Basle and many of the smaller establishments, only nurses are trained. From some of the Houses goes out a very strong Foreign Missionary influence, and many Deaconesses go to heathen and Mohammedan countries in their charitable work. The uniform is not the same in all places. Kaiserswerth adopted a dark blue, to distinguish the Deaconesses from the Roman Catholic Nuns. In Paris the Deaconesses dress in black. At St. Loup, the brown dress of the Deaconess inspires confidence. The Methodist Episcopal Deaconesses in Germany wear black, as do the Mildmay Sisters, yet to be described. There is absolute uniformity, however, as to support. All Deaconesses work "For Jesus' sake," and receive no salary, content with such sup-

port as may be furnished them from the Mother House, or food, clothing and some pocket-money, month by month. There are many advantages in this plan. It relieves them absolutely from anxiety concerning temporal matters. There is no haggling for higher wages, no thought taken for food or raiment. So far as possible, the heart of the worker is made—

At leisure from itself
To soothe and sympathise.

About twenty-five years ago, several Deaconess institutions were started in England. They were mostly patterned after Kaiserswerth, even those which were under the care of the Episcopal church. Among them was the celebrated Deaconess House which was founded by Rev. Wm. Pennefather, a pastor in the Established Church, but with marked low church sentiments. The work is unsectarian, and has been greatly prospered. Its central building, the Deaconess House proper, has at present, about one hundred Deaconesses. Its Nursing House and hospitals are doing a work recognized everywhere, for their thoroughness and beneficence. Its Probation House receives all new-comers. The latest outgrowth, a Training House for home and foreign missions is meeting a deeply felt want, and at least one large foreign missionary society in England, requires that all its missionaries receive the training given here. The Mildmay Deaconesses number

among them many English women of rank and wealth, not only self supporting, but contributing to the income of the Home; as well as others of humbler social position. They are all one in work, as they are one in Jesus Christ. They wear a plainly made black gown, with wide white collar and cuffs. They are instantly recognized on the streets. The Home is supported from various sources, voluntary contributions, and whatever earnings may come to the inmates. The exquisitely designed and tinted scripture holiday and birthday cards, coming from one or two specially gifted Deaconesses, are well known, and have proved a source of considerable income to the establishment. The Mildmay work is very vigorous, as is the somewhat smaller unsectarian Deaconess Home in North London, established in 1867, and largely under the patronage of the Morley family. This cannot be said of the Deaconess Homes which are directly under the care of the church of England. Their number has been increased to eight or ten, but, to use the words of an eminent authority in that church, they have only "lingered on," while the Sisterhoods of the church, some of which have been in existence since 1847, have rapidly multiplied.

These Sisterhoods, of which there are at present about twenty-five, undertake to some extent the work performed in Germany by some of the Dea-

conesses, but their general tendency is so strongly Romanistic, that they hardly have the confidence of their own denomination.

We must not, however, confound the Sisterhoods of the Romish and Episcopal churches with the vigorous Wesleyan organization designated by the same name, but quite like a Deaconess Institution. This has grown up informally under the direction of Rev. and Mrs. Hugh Price Hughes, in connection with the intensely aggressive work of the London West Central Mission. The ladies in this Institution are beautifully named, "Sisters of the People." They do evangelistic and nursing work. Among them are some ladies of great wealth and marked intellectual ability. Their work is entirely voluntary. Their uniform dress is of black serge, and all wear a short gray veil. An additional House is about being established for applicants to this Sisterhood, and there will undoubtedly be a great expansion of its work in the near future.

There is a Deaconess Institution and Training School at Edinburg, Scotland, the workings of which are of special interest, as they are under the official care of the National Church of Scotland. At the meeting of the General Assembly of this church in the summer of 1887, a plan for the very general and careful organization of woman's work was adopted, including the authorization of the

office of a Deaconess, and directions for the establishment of a Training Home which was accordingly opened in the capital city of the land. It has at present a lady Superintendent and some Deaconesses associated with her in active work, while there is in the school a small class of women just finishing the two prescribed years of training for the office. There is a course of theoretical instruction, excellent in subjects discussed, but very much limited in comparison with the American course of study for Deaconesses. The ladies in this institution are set apart for their work by a solemn religious service. Women are also eligible to the office who have not been at the school, but who have passed a satisfactory probation of seven years of independent Christian work. This is the only Deaconess Institution in Europe which has the full and formal authority of an ecclesiastical body behind it, though the work of Deaconesses in the Church of England has the personal endorsement of the Archbishop and many of the bishops of that church.

It will be seen from the preceding pages that the work of Deaconesses has thus been tried in Europe for over half a century. Its general success has been very remarkable, and the direction it has given to the religious work of woman has marked not only an era in her history, but also in that of the Church universal.

There is, moreover, a band of devoted Christian women in the Wesleyan Church of England who are Deaconesses not only in fact but in name. The Wesley Deaconesses number now considerably more than a hundred. About thirty years ago, Thomas Bowman Stephenson, then a young Wesleyan minister, was trying his hand at street preaching, evangelistic singing—anything to attract and win souls, when his whole heart was moved at the neglected condition of London waifs. There was much less being done for them then than now, and there is little enough now. Dr. Stephenson first opened his own house for the shelter of a few. The work spoke for itself. Larger quarters were rented, then purchased; industrial homes were opened and country stations established, until now more than a thousand children are being sheltered and educated under Dr. Stephenson's care, and many thousand more have under his hands grown up into useful Christian citizenship. At Hamilton, Canada, is a Home and Distributing Station; for many of these children are placed in homes in Canada and the United States.

Dr. Stephenson early recognized that he must have a band of trained, cultivated Christian women to assist him in his work. This led to the gathering together of the body known as the Sisters of the Children. About the time that the work was being established in America Dr. Stephenson remodeled his organization, forming them into the Wesley Deaconesses. The Doctor had in view for these women a

much wider work than the care of the children. Though the Sisters of the Children are still in the majority among these Deaconesses, many others are doing regular church and district work, not only in London but in other cities in England. This movement has not yet been formally recognized and incorporated into the Wesleyan Church, but such recognition is hoped for soon, as the strongest expressions of confidence and appreciation are given it year by year by that venerable body.

DEACONESSSES OF AMERICA.

IN OTHER THAN METHODIST CHURCHES.

About fifteen years after Pastor Fliedner had begun his work at Kaiserswerth, a German Lutheran pastor in Pittsburgh, Pa., Rev. W. A. Passavant, became deeply impressed with the possibilities of similar work in America. To his urgent and repeated requests, Fliedner at last yielded, and in 1849 himself came to Pittsburgh, bringing with him four Deaconesses, who at once entered upon their work in a hospital under Mr. Passavant's care in that city. Some few volunteers joined them from this country, though not as many as was expected. One of them, Louise Marthens, was formally ordained about a year later. It will be remembered that ordination was unhesitatingly practiced at Kaiserswerth. This humble German woman—German, but of American birth—was the first on this continent to be set apart to the office and work of a Deaconess. We are greatly interested to know that on the occasion of her consecration a sermon was preached from the text in Romans, xvi: 1: "I commend unto you Phoebe, our sister, a servant (deaconess) of the

church;" and also that among the hymns sung was that one of Charles Wesley's, breathing such utter devotion:

"If so poor a worm as I,
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service; claim
All I have and all I am.

"Take my soul and body's powers,
Take my memory, mind and will,
All my goods, and all my hours,
All I know, and all I feel,
All I think, or speak, or do;
Take my heart, but make it new.

"Now, O God, thine own I am;
Now I give thee back thine own;
Freedom, friends, and health, and fame,
Consecrate to thee alone;
Thine I live, thrice happy I;
Happier still if thine I die."

"Sister Louise" is still living, and though she long ago doffed the costume of the Kaiserswerth Sister, she is yet in the legitimate work of a deacon-coness, as a nurse in the Lutheran hospital at Jacksonville, Ill.

The little nucleus in Pittsburgh did not develop as those interested so earnestly hoped. There was much prejudice against the costume, which was most unreasonably supposed to mark a Romanizing tendency in the denomination; volunteers came very

slowly, and at last it was found absolutely necessary to engage other than Deaconess nurses for the hospital service. The little Home was soon given up, though its inmates were many of them placed in positions of trust in the various benevolent institutions of their denomination. Three of the original Four who came over from Germany finally married Lutheran pastors. The fourth is now at the head of the Girls' Orphanage, in Rochester, N. Y.

The Lutherans of America, seemingly discouraged, allowed the matter of Deaconesses to rest for a quarter of a century. The great success of the female diaconate in Germany, however, constantly confronted them. Dr. Passavant continued his efforts to establish hospitals and orphanages in that church, and his earnest desire to see Deaconesses at work in America was finally gratified.

During the last decade, a second and most energetic attempt has been made to introduce the work of German Lutheran Deaconesses into America, the immediate occasion being the need of competent nurses in the German hospital in the city of Philadelphia. Mr. John D. Lankenau, the most generous patron of both hospital and Deaconess work, and Mr. Chas. H. Meyer, the German Consul, interested themselves greatly in the matter, and, largely through their influence, six Deaconesses came from Germany to this country in 1884, enter-

ing immediately upon their work in the hospital wards. They found a shelter in the newly erected "Mary J. Drexel Home and Mother-house of Deaconesses," a building costing over half a million of dollars, and erected by Mr. Lankenau in loving memory of his wife, Mary J. Drexel, in the beautiful and spacious hospital grounds. This building is an imposing pile of brick and marble, with finishings and furnishings, inside and out, that exhaust the list, not only of conveniences, but of luxuries. Marble stairs, polished oaken floors, the finest stained glass windows in the chapel, a small army of men-servants and maid-servants—for the institution is endowed—these all testify to the munificence of Mr. Lankenau. One of the two wings of the building is used now as a children's hospital, but will eventually become a Home for the Aged. This leaves only one wing for the Deaconess Home, but, even so, it will not be crowded till its inmates number more than a hundred.

There are now nearly fifty Deaconesses in this Home. Twenty of them serve the German Hospital near by as nurses, others care for the children in the Children's Hospital, and conduct two schools for girls and "infants." Two are in Easton and three in Allegheny, in institutional work, while only two of the whole number are doing parish work, both in Philadelphia.

This Home has been modeled very closely after the German plan, and is, indeed, a member of the General Conference of deaconess Mother-houses in Germany. Its mother superior, or "Oberin," and the Rector, Rev. A. Cordes, have full direction of the work. German is very naturally the preferred language, and the costume is essentially Old-World, with, perhaps, the exception of the silver cross, which the Deaconess wears from the time of her ordination.

That the Deaconess cause is making substantial progress in the Lutheran Church of this country is evident from the report of the General Council's Committee on Deaconess Work, made at the convention of that body held in 1896 in Easton, Pa. According to said report there are now six Lutheran Mother-houses in the United States, located in the following cities: Philadelphia, Omaha, Milwaukee, Minneapolis, Brooklyn and Baltimore. As regards language, they may be classified respectively as German, Swedish, German-English, Norwegian, and English. The report presents the statistics of these different institutions as follows:

"Summing up this brief survey, we find that there are 131 (or, if we include 8 in the course of preparatory training in Philadelphia, 139) Lutheran women engaged in the work of the Deaconess, or preparing for it. Their Motherhouses represent an aggregate value of about \$700,000, and the amount spent on

this work during the past year may be moderately estimated at \$75,000. All the principal nationalities and languages of our Church in this country are simultaneously taking hold of this great and sacred cause, and whilst they all are anxious to conform to the best European models in all their essential features, they recognize the fact that for America certain modifications and adaptations may be necessary in order to secure for the Deaconess work the same regard and encouragement that it now enjoys in the Fatherland. We have good cause to be profoundly thankful for what has been achieved in this field by the Lutherans in America during the last decade."

The work of the Lutheran Deaconesses in Omaha, Minneapolis, Milwaukee, Brooklyn and Baltimore is very promising. That in Baltimore is especially interesting as being most closely allied with the other Deaconess work of America. The superintendent of that Home, Miss Augusta Schaffer, and also its first nurse, were trained in Chicago, though Miss Schaffer studied additionally at Kaiserswerth, in Germany.

The Protestant Episcopal Church was among the first in America to recognize the value of deaconess work, though till very recently it has been in an entirely informal and unofficial way. As early as 1855, "St. Andrew's House" was established in Baltimore, as a Home for two women consecrated as deaconesses by the bishop of that diocese. Rev.

Horace Stringfellow was the inspiration of this first deaconess home in the Episcopal Church, but he had the sanction and assistance of his bishop. The two first inmates of the Home were soon joined by others, and at one time their number increased to four, with four associate deaconesses. The institution was not permanent, however, and has now disappeared from the church lists; but much of the work undertaken by the deaconesses is still carried on by the "All Saints' Sisters of the Poor," who have a vigorous organization in that cheerfully ecclesiastical city.

At Mobile, Ala., in 1864, a Deaconess Association was formed with three "godly women" offering themselves for whatever work the bishop might assign them. The women in this Home now number seven, and their work is largely with orphans among both white and colored children. It is to the Form of Service for the reception of members into this Home that we are indebted for the following sentiment, too beautiful and pertinent to pass by:

"The secret of your strength will be that you look not to the world, which can not fully take in the tenor of your mission; nor even to those for whom you labor, they can not comprehend your work of disinterested love; but to the blessed Jesus from whom you receive the Spirit to work in your calling, whose example you must follow and whose cross you bear."

In 1872, a Deaconess Association was formed in Brooklyn, and Bishop Littlejohn admitted seven women into the office. This association has since become a sisterhood.

A Diocesan Deaconess Institution was organized in Louisville, Ky., in 1875, and still exists under the name of The Order of St. Martha. Its members are mostly engaged in parish work. Eight women have been connected with this Home, there being at present, however, only five.

Thus it would seem that the whole number of Deaconesses living in Homes, in the Episcopal Church, does not exceed twelve. But to this number there are to be added a few who are at work under the care of some "parish priest" or bishop, exercising the general functions of a church missionary in isolated churches.*

No official notice was taken of the growing tendency of women to associate themselves together into communities for religious work in the Episcopal Church, till 1869, when a committee was appointed in the annual meeting of the Board of Missions in that church to consider the matter. Two years later an elaborate and highly favorable report concerning the possibilities of woman's organized work was brought before that body, and much enthusiasm was created. The work of deaconesses was, especially, thoroughly discussed and heartily endorsed. Not-

*Also now the strong Homes in New York and St. Paul.

withstanding this action, it was not till 1880 that the matter was taken up in the General Convention of the Church, its highest legislative body; and even then, owing probably more to lack of time and general interest than to any active opposition, the strongly commendatory canon that passed the House of Bishops, failed to receive the endorsement of the lower house, and so did not become a law of the church. In 1889, however, a similar canon came up again, and this time was adopted by both houses. The text of this canon is as follows:

OF DEACONESSSES.

§ I. Unmarried women of devout character and proved fitness may be appointed to the office of deaconess by any bishop of this Church.

§ II. The duty of a deaconess is to assist the minister in the care of the poor and sick; the religious training of the young and others; and the work of moral reformation.

§ III. No woman shall be appointed to the office of deaconess until she shall be at least twenty-five years of age, nor until she shall have laid before the bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for, at least, one of the duties above defined. The testimonial of fitness shall be signed by two presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The bishop shall also satisfy himself that the applicant has had an adequate preparation for the work, both technical and religious, which preparation shall have covered the period of two years.

§ IV. No deaconess shall accept work in a diocese without the express authority in writing of the bishop of that diocese; nor shall she undertake work in a parish without the like authority from the rector of the parish.

§ V. When not connected with a parish, the deaconess shall be under the direct oversight of the bishop of the diocese in which she is canonically resident. A deaconess may be transferred from one diocese to another by letter dismissory.

§ VI. A deaconess may at any time resign her office to the ecclesiastical authority of the diocese of which she is at the time canonically resident, but no deaconess having once resigned her office shall be re-appointed thereto, unless there be in the judgment of the bishop weighty cause for such re-appointment.

§ VII. The bishop shall have power, for cause, after a hearing granted, to suspend or remove a deaconess from her office.

§ VIII. No woman shall act as a deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the bishop.

The difference between a Sister and a Deaconess, in the Episcopal Church, is an interesting subject. The titles are often used interchangeably, but Canon Street, late of Chicago, makes the following distinctions: A deaconess is a general officer of the Church, while a sister is not; a deaconess may or may not live in a community of those like-minded, a sister must do so; the vows of a deaconess are not for life, as those of a sister usually are; and, ordinarily, the deaconess retains the full control of her own property, which the sister dutifully relinquishes. To which distinctions we may add, that the sisterhoods are too often entered by women for the sake of the retired, and, we believe, sometimes sentimental and morbid, life possible therein; while the diaconate must be entered, if at all, for the sake of

the work to which it leads. And I believe this general distinction holds good, even though it be true that many of the Episcopal sisters live the most beautiful lives of absolute self-forgetfulness, in their complete devotion to the work of God.

The Presbyterian Church of America has been giving evidence of interest in the work of the Deaconesses for many years. The Pan-Presbyterian Council of 1880 was visited by one of the earnest and devoted sons of Pastor Fliedner, who gave enthusiastic reports of Deaconess work abroad; and following that meeting, several individual churches proceeded to set apart deaconesses for their own local work. The matter was discussed in several General Assemblies, and again in the Pan-Presbyterian Council of 1887 in London, and reports were adopted strongly indorsing the work and suggesting the enrollment of "trained women workers" as deaconesses. Many of the single presbyteries in the United States also passed resolutions and adopted reports favoring the movement.

A prominent authority thus characterizes the attitude of this church in March, 1890: "The arguments adduced from the highest authorities of our Church are, briefly: That there is abundant work in the way of visiting the poor, the sick and the afflicted, nursing or helping to nurse those requiring it, and acting as Bible-readers, which can be done

only by women, and efficiently done only by organized and systematic effort; that there are hundreds of women desirous of entering upon this work and waiting to be organized; and that the Order of Deaconesses has been instituted in various Protestant denominations and is proving eminently useful and successful." This authority further adds: "We are inclined to think that the question of establishing an Order of Deaconesses will soon emerge into the region of overtures and remits."

The prophecy ventured above was fulfilled in the General Assembly of the Presbyterian Church which closed its sessions in June, 1890, in New York, when an overture was ordered to be sent to the Presbyteries. This overture met with defeat, and so the movement is for the time delayed; but it cannot be long before, even in this conservative denomination, some action will be taken.

The Congregational and Baptist churches of this country are manifesting great interest in the subject, as indicated by various resolutions passed enthusiastically in different gatherings, as also by the informal employment of deaconesses in isolated churches. But the less closely organized character of these great denominations has, so far, prevented any crystallization of plan into centers where numbers of women are congregated for training and work.

INTRODUCTORY NOTE.

The best conception of what the organized and unsalaried work of women, voluntarily banding themselves together for aggressive Christian effort, may be, and the most energetic attempt to make such effort available, is to be found in the Methodist Episcopal Church of America. The Chicago Training School for City, Home and Foreign Missions, founded in 1885, struck the key note of special training for women desiring to do Christian work, and as city missionary work formed a part of the regular course of training in that school, it was but a step in advance, when out from this company of trained women there went bands of workers organizing for special work. The history of the providential inception and development of the work in this branch of the Church illustrates in a remarkable manner God's special watch-care over what the late Dr. Abel Stevens calls this "epochal innovation".

The story, written by my wife in the later '80's, when fresh in mind, and only revised in dates, statistics, etc., is given somewhat in detail in the pages following. May God bless and use its continued publication.

Chicago, Ill.

J. S. M.

thet- belong here.

THE BEGINNING.

At the close of the second year of the Chicago Training School for City, Home and Foreign Missions, June, 1887, we found eight or ten among our students who were willing to remain in the city during the summer and continue the practical missionary work which had formed a part of their training in the school, provided only they could be supplied with a home and board—a basis of work. The matter was brought before the Executive Committee of the Training School, and they voted to allow us the use of the large school building, during the summer, for these women. There was no provision whatever for their board and car-fare, but God had been graciously preparing us for such a time as this. He had laid on our hearts a burden for the great city, He had wonderfully given us workers, and we dared not do otherwise than to set them at work, since to do otherwise meant putting eight or ten greatly needed missionaries out of the field. As to the support, we believed that God and his children would help us out. And they did.

Our friends were somewhat prepared for the

movement by a little note which appeared in the June *Message*, (1887), which reads to us now almost like prophecy; and by an admirable address which Prof. C. F. Bradley gave at our Commencement exercises soon afterward. The note in *The Message* has a peculiar historical interest, being the first printed matter in America, so far as known, relative to the establishment of Deaconess work in the Methodist Episcopal Church. We quote it entire:

OUR DEACONESS HOME.

The opportunities for work in a large city are often better in summer than in winter. This fact, together with the desire we have that our building which would otherwise be nearly vacant for months, may be used for the advance of the Kingdom, has determined us upon opening a Deaconess Home, during the summer months.

Into this Home, we purpose to receive such ladies as shall be approved, and for whom we can find suitable openings, who wish to devote their time to City Missionary Work.

They will receive no salary, but we promise them a home, such board as the Lord may provide, and the payment of necessary car-fare.

Workers in the Home are at entire liberty to leave at any time, without warning, but while with us must obey the rules of the Home, and submit to the decisions of those in authority.

We believe this thought of a Headquarters for lady missionaries and an organization of their work,

may be a seed with a life-germ in it which shall grow. It is very small, but so was the mustard seed. We will plant it, and wait for the showers from Heaven and the shining of the sun.

Prof. Bradley's address was so strong a setting forth of the work and its necessity, that we also quote largely from it. Never has the cause received more clear and forceful words. Speaking first of the ladies who were to be sent into foreign and home fields, and the strong organizations ready to send them out, he continued:

"But some women feel their hearts drawn out to mission work in great cities, and to them, and of the possibilities before the church in connection with their work, I desire especially to speak. What door is open before them? Who is to commission them? Who will direct their labors? To whom will they be responsible? What treasury is behind them? Do we not *need* them? The homes of ignorance and misery in this great city, the thousands that are sick, the children that swarm our streets—do they not need the care and tenderness, the love and sympathy, of Christian womanhood? As I have thought upon this matter, I confess I have been pained that so little has been done in this direction. Here and there, it is true, a single church employs a lady missionary, and people look at her as some sort of a curiosity; wonder what is done with her, and how she is related to the church! Moreover, a woman may be steward or class-leader in our church, but this does not mean the devotion of one's life entirely to the service of Christ in

the church. The fact is, there is no chance for any considerable number of women to enter mission work in our cities. When I think of it, I am amazed—amazed in view of our great need, and in view of the number who would be ready to enter the work if it were only arranged for them.

Now, what do we need? What will these young ladies need who wish to enter the work? Most of you say at once that their first need is home and support—just such a home as is offered them in the new department contemplated in the Training School. There is much to be said in favor of a home where they will be together. It is more economical, then they will have each other's sympathy, and the older will encourage and advise the younger. They must have support, also, if they give all their time to the work. But it is a good investment for the church and for Christ, to put money into the work of Christian women. Moreover, they need direction. They cannot do this great work alone, single-handed. They must be placed in systematic relation to our churches and pastors. I fear for the permanency of those Christian efforts which are not connected with our churches. Certain it is that in some way the work must be thoroughly organized. This is our great present need. No great work can be accomplished in these days without organization.

What is our church doing? How patient our women have been in this matter! How strange it is that at present we have no place for the talents and ability of our women who wish to devote themselves entirely to God's work?

Why is not the work of our sisters, whom the

Lord has manifestly called into his service, in some way recognized and organized by the church?

There were great opportunities in the early days of Chicago to invest money in real estate. A man would put \$500 into a little land, and in a few years it would be worth a million. You often meet people on the street who tell you how rich they might have been; how they might have owned half of Chicago now, if they had only invested a few hundred dollars when they had the chance. Friends, there are just such opportunities in the religious world, and this is one of them. A few hundreds or thousands of dollars invested in the Deaconess Home now will mean a great deal in a little while, and if some of you do not invest, you may be walking around the streets of heaven, by-and-bye, telling what good you might have done; what spiritual wealth you might have amassed! This is the present opportunity for our church and for us all. I tell you we need this Deaconess Home, and it is coming! God help us to see our opportunity, and do all we can to help it on. We have our Tryphenas and Tryphosas, who labor in the Lord; we shall find our Priscillas and Marys pressing on, who labor much in the Lord. God help us to help these women, to open the way for them. This is our golden opportunity, and if we—if the church—only have the courage to go forward, we shall be blessed and abundantly rewarded for our sacrifice and labor.

So our Home was actually begun. One of the embryo Deaconesses who was with us that summer thus describes this beginning:

"How well I remember the last student's prayer meeting in the year 1886-7 of the Chicago Training School. Just before it closed, Mr. Meyer said he had something to tell us, and then he unfolded the plan of Deaconess work for the summer, which had been talked of among us, to be sure, but which had seemed after all only a far off dream. Mr. Meyer told us plainly that all the inducement he had to offer was the shelter of the Training School building, and such board as the Lord might send. On these terms he offered to take all who wished to undertake the work for the summer. We left the room and gathered into little groups in the hall, discussing the question whether we had faith enough to trust the Lord to feed us as he did Elijah. But to tell the truth, we had some doubts as to whether the particular kind of raven that fed Elijah were not now extinct.

Finally I decided to remain on trial, and now came my great anxiety as to what my appointment would be. Talking with one of the young ladies, now in China, she said sympathetically, "Oh, I do hope you will not be given my class of boys." But a few hours later I was told to take charge of this very class. For a moment I envied the young lady who was going to China. The next Sabbath morning I started with something of a martyr spirit, not knowing just what awaited me. But God is always better to us than our fears. The class I found to be a mischievous, ready-to-be-just-what-the-teacher-made-them set of boys, not at all hopeless. So, lovingly, God took care of me all summer, and it was a very happy summer. That raven species is not extinct."

The Deaconess Home family during this summer averaged eight. There were 2,751 calls made, and in 468 instances opportunities for prayer or for reading the Bible were gladly improved. Many children were gathered into the Sunday-school. Many sick and dying were visited and comforted.

It has never seemed best for us to try to keep statistics of conversions, but in many instances during that summer of 1887, our workers came home, and gathering around the tea-table told of hearts touched, of prayers offered, of tears that flowed as old vows were renewed or new ones taken. More than once we found the dead or dying, lying in homes where a helping hand was desperately needed. The summer was intensely hot, but the health of the family continued good. Only one day out of all the months was the work suspended on account of the heat. We did not call our workers Deaconesses, but we did apply the name to the Home—with bated breath however—as there must be some name by which to designate it.

Our support came in from week to week, and almost from day to day. We find in the "*Message*" those days, the following half humorous note about our living and our work:

"How are we going to live all summer?"

We don't know, but we have no doubt that the Lord will supply our bread and butter—and straw-

berries, too, for that matter. That is, strawberries occasionally. It is not good for people to have strawberries every day.

The word *Deaconess* means servant—helper. We are trying to be that. And it is blessed to remember that “while God has set some in the church, first apostles, secondly prophets,” he has set others named in the same list, to be “*Helps*.” 1 Cor. xii., 28. We are trying to help the pastor in the multiplicity of cares that drop on his shoulders this trying hot weather. There are some visits that we can make that save his foot-steps. We can also help him care for the children. Moreover, the Lord makes us a “help” sometimes to the poor neglected women of this great city. We go to their homes—they would never come to ours, or to our churches—and they tell us of their sorrows, and we tell them of the One who has borne our griefs and our sorrows. Five days in the week we visit from house to house. The informal talk at our tea-table often brings out some strange things. “I called on a lady who hasn’t been to church for four years,” said one, one night. “Well, I found one who hadn’t been to church for eighteen years!” replied her neighbor. And amid a chorus of distressed exclamations, a third told of a woman she had visited who hadn’t been in church for twenty years. “Was she a cripple?” asked one. “No, indeed; she just didn’t want to go.” “How did she receive you?” “She seemed cordial enough, and when we began to talk and pray, she looked at us and said, ‘I believe the Lord sent you here.’” Such cases, and all that promise good results, go down specially on our note books,

and are to be followed up. The first blow doesn't always break the rock.

Our family seems very small. We all sit at one very long table. Somebody sent us a crate of berries the other day. It is remarkable what appetites we all have—six loaves of bread every day and eight quarts of milk! Two little aristocratic Maltese kittens are the latest addition to our family. When they grow a little they will catch the rats out of the cellar. We don't dare try them just yet, for fear the rats might catch them.

The first hour after breakfast is always Bible hour. One of us leads in the responsive Bible reading, and then gives some practical talk on some verse of the lesson. We sing a good deal and pray, and grow strong by communion with God.

At the end of the summer vacation we balanced accounts, and found that we had met expenses and had \$6.55 over in the treasury. We thought at first that we could continue work from the Training School building, but it filled up with students, and we were again forced to face the question of disbanding or assuming increased financial responsibility. What could we do? Here were the women ready and eager to do the work—and work so terribly needed—at the merely nominal cost of furnishing them a home and clothes. Our good friends who had helped so nobly in our work from the very beginning, all stood by us. We calculated the cost of rent and board, and asked ourselves the

question: "Dare we go on?" But we were met by the still harder question, "Dare we do anything *but* go on?" and the result was that at the next meeting of our Executive Committee, a "Deaconess Home Committee" was formally created, and it was voted, at Mr. Blackstone's motion, that we "carry forward the work so long as the Lord sends us the means to do so."

In the meantime the family had dropped to very small proportions. Quite a number of the ladies forming the summer family, re-entered the Training School. One engaged in missionary work in the city, and some were sent to distant fields of labor. So when a flat was finally rented, two blocks from the Training School building, there were, at first, only two ladies to enter it and begin the separate Deaconess Home.

The experience of the first few days has been kindly told for us by Miss Reeves, one of the two, and is as follows:

One day in October my room mate and I were called into the office at the Training School, and asked if we were willing to become the nucleus of a Methodist Deaconess Home. And so it happened that one cold evening we began house-keeping on a small scale in the flat on Erie street. The whole visible prospect for a Home, at that time, consisted of a stove, a few second-hand household goods, thirty dollars for a month's rent, and our two selves.

Putting things together, however, we thought it meant go forward, so we bade "our anxious fears subside," and went forward. Our first night's experience was a never-to-be-forgotten one. Mr. Meyer and a strong-armed young friend accompanied us, each carrying something to add to the furnishing of our Home. (They thought nothing in those days of calmly marching along the streets carrying a mattress between them.) Standing in our little dining-room we viewed the landscape o'er. A bed lounge, four chairs and a lamp! Could we be happy here? We all knelt in prayer, dedicating ourselves and our Home to the Father above, and then we two were left alone. How large the house seemed! Four or more large, cold, dark rooms, and a large dark hall separated us from the outside world. Having no man in the house, we—woman-like—feared one might come in. Our window shook, and every sound was magnified by our imagination. We lay down, but arose again at some specially terrifying noise, and again asked God to take care of us. At last we slept, for the Lord sustained us.

During the first week we simply roomed at the Home, taking our meals at the Training School near. I remember that my household allotment of work at school that week was to help prepare the morning meal for the whole household of forty, which meant early rising and an early morning walk. But as soon as we had secured a barrel of flour and a few other necessary articles, we began in real earnest to enjoy our home and fire-side. We alternated regularly in performing the daily household task of

building the fire and preparing the meals. When it came to wash day, we left our clothes to dry while we spent the afternoon in visiting, returning at supper time to hasten through our meal, very likely to attend some evening meeting. Our days were thus filled with work, and being done in His name and for His glory, they glided swiftly and pleasantly by.

One dark and stormy Saturday night there was a knock at our door, and an earnest-faced young woman came in, to join our number. Ere long a fourth came, and so our Deaconess Home family grew. Our early fears of a nightly invasion were realized one November evening. We were awakened by a terrifying rap at our door, but instead of a bloody burglar, we were delighted to find our beloved Miss Thoburn. She remained with us a whole year, making our home home-like with her motherly presence. Her words were always wisely and well chosen, and her influence most helpful and inspiring. Such were our days of pioneer Deaconess work, and now "behold the works of the Lord, what wonders He hath wrought!"

The contributions toward the support of our workers came, at first, from the little inner circle of friends already interested in the school. The July *Message* acknowledged in all eighty-seven dollars received for the Home. The August acknowledgments are more varied. W. D. sent fifty dollars, a great encouragement, and W. E. B.—initials that have grown delightfully familiar—six boxes of berries. In addition to this, there were sums of money,

varying from one to fifty dollars, and coming from New Hampshire at the East to Missouri on the South, and Wisconsin on the North. Then some of the churches paid the street-car fare of the ladies working for them, which was no small help to our timid beginnings. We did not demand this, however. We have never made any condition, but that there be a need of the help we could give.

Soon, to our gratitude, a correspondence opened with young women in various parts of the country, who had not attended the Training School, but whose hearts were inclined toward the Deaconess work; and from their ranks as well as from the school, came recruits to our Deaconess Home family. Miss Thoburn, whose coming to assist in the school had been such a blessing, made her home with the Deaconess family, and became its safe and beautiful center. Surely God was blessing the movement and supplying not only our financial needs, but "all our needs, according to his riches in glory by Christ Jesus."

Many times, during the months, the need of strong and skillful hands to relieve physical distress, especially in case of sickness, had pressed upon us. The rich in the city can hire the trained nurse, or there is leisure and love and skill in the sufferer's own home. Not so with the poor. Engaged, often, in a hand to hand fight with the wolf at the door,

when sickness comes the suffering is extreme. No friendly neighbors offer help as in the blessed country, and often there is despair and death. Our visiting Deaconesses had often laid hold of these difficulties with practical hand, but we now began to think about adding a body of nurses to our Home, training them as rapidly as possible. This thought was destined to grow into the Training School for nurses, with regular Deaconess Hospitals for hospital practice.

The graceful pen of Miss Thoburn, gives us some jottings from the days of her connection with the Home:

Why are nurses required in connection with the Deaconess Home? Cannot the sick poor be sent to the hospital?

An illustration may answer. A widow supports her family. One child seems unwell; she thinks it may be a cold, and gives him such remedies as a mother has at hand. He grows rapidly worse and a doctor is called. He pronounces the disease diphtheria. The case needs close attention and careful nursing, but the weather is wintry and he cannot be taken through the intervening miles of street to the hospital. And so the tired mother must work by day and watch by night, unless some friend comes to help her, and so many are friendless in this great city. Such work awaits our hands, and other work where it is the mother who is laid by with no one to care for her. We cannot effectively carry the

Gospel to such people, unless we take with it the love that is ready to help in time of need, whatever the need may be.

There is work for the Deaconesses in the homes of the poor, and in the haunts of the sinful, and on the public streets. In walking one square we saw this: A crowd pouring out of a dime museum, another gathering in a theater, a working girl insulted by two base men as she stood waiting at a door, a news-boy on the corner crying, "Here's your evening papers! All about Sullivan's great victory in the prize fight!" And it was on the day called Sabbath, and in a city called Christian!

One of the Deaconesses went recently into a house where a laundry was kept, and while talking to the woman of the house, another standing by her ironing-table, overheard, and took part in the conversation. She confessed that she had once been a Christian, and not only that, but a Christian worker. "I have gone about talking to people just as you do," she said, "but I never do it now. I have only been in a church twice during the past year." She was visited at her lodging place, and asked to come to the Deaconess Home for Thanksgiving dinner. The feast was spread for both body and soul, and there she turned again with her whole heart to the Lord, who, true to his gracious promise, received and blessed her. The day became to her a *Thanksgiving* indeed.

Above every other gift to our Home we ask that it may be the birth-place of souls. For this, and by this, it is consecrated to the Lord.

The Christian nurse has such rare opportunities

that her work is often blessed in the doing and important in the results. The experiences of a sufferer, of whatever kind, are very full of interest to herself, and as there is always a possibility that they may end in death they border upon "eternal realities" and awaken feeling and inquiry. The proud heart that stoutly resists near approach in health, often yields like a little child's in sickness, and the nurse that has been called to minister to a poor body, will often find her mission end in giving counsel, sympathy and prayer. Because always present, she has a better opportunity than the physician to win a hearing for the divine message, and though health return, and cares and everyday temptations reassert themselves, her influence remains, and is always more potent than that of the occasional visitor. The visitors often say they find a difficulty in praying where they call, that the subject is an unwelcome and awkward one to introduce, but a sick woman whom we have cared for, turns her eye longingly with request for prayer before she is asked, and joins earnestly in the petitions. As days pass, the answer is given, and she is receiving light and knowledge of our own needs and God's grace.

We live in a suffering world, and there is blessing in sharing the pain of the burdened one, instead of passing by on the other side in the sunshine of health and prosperity. A message came one night for help, where a woman lay on her death-bed, her husband beside her, as he had been day and night for a fortnight, soothing and restraining her, for she was raving in delirium; and an infant in the care of a sister. He was a laboring man, but his work had

to be given up for this care, and that brought the added care of debt, for there were doctors' bills and medicines, as well as living expenses. A priest had been there, and administered extreme unction, and with that care her church had done its duty to the dying woman, who in her delirium grieved over sins unconfessed and so, she believed, unforgiven. We could do nothing but help the suffering body, and a few days after, that was at rest. A week later the baby died, and a home was broken up.

It was a comfort to find in another dying Roman Catholic, a trusting Christian. "Are you a sister?" she asked of the Deaconess who went to spend the night with her. "Yes, a Protestant sister," was the reply. "It is all the same in Christ," said the dying woman, and through a night of pain she was comforted by the words of promise that are the joy of all the saints in the dark valley.

But in Christ's service the happiest work is that which reaches lowest down. A poor creature lay dying in the Infirmary Hospital. She had heard that there was hope and a home for even an outcast like her, and her heart was full of loving gratitude toward those who had told her the good news. They went to see her in the hospital, taking her a little gift of fruit. "And did you come here to see *me*? and did you bring this for *me*?" she asked with eager delight. The nurse interposed to say that she must not eat the fruit—she was too ill. "No" she said, "I'll not eat it, but leave it here, and when the doctor comes he'll know that somebody brought this for *me*!"

The reward to the giver of "the cup of cold water" comes with the giving.

The family increased until it numbered a round dozen, and we began to agitate the matter of something beside a hired house for headquarters for the institution. The building next to the Training School was providentially for sale, and we held conferences long and many, with a view of its purchase. Some excellent real estate men were upon our Board, and they served us now. The price of the property was \$12,000—a very reasonable one; but hardly a penny was “in sight.” Many of our friends, while greatly desiring the property, thought it would be unwise to again go into debt, and therefore discouraged the purchase. Among these, I must confess, was my faithless self; but my husband insisted upon it that we must have the property, and was confident that the Lord would give it to us. And sure enough he did. To the surprise of every one, even her own children, our dear and honored friend, Mrs. A. M. Smith, of Oak Park, made us another donation of \$5,000—a gift which just at that time decided us in the purchase of the property. I very well remember the joyful excitement which the news of the final ratification of the bargain brought to our workers, in the Deaconess Home. Just before, at the Tuesday evening prayer meeting, March the 6th, Mr. Meyer talked to us specially about the matter. He told us how, a year and a half before, he had watched the School building go

up, brick by brick, and thought that if it ever was finished he should be perfectly content. "But now," he added, "it seems to me I never wanted anything so much in my life as I want this lot." Whereupon we all laughed; but we prayed, too. The very next day the answer came. Mr. Meyer was "down town" all day, coming home at night with a wonderful story of providential meetings with committee men, and real estate men, and the final statement that the property was really purchased. I could not help whispering the good news to one or two, but very few knew it until it was announced at the tea table. The young ladies broke into a spontaneous hand-clapping, almost the first time that such an expression had occurred in our midst. It was their modern way of saying Amen; but they said it in the old fashion way a little later at the praise service with which we closed our meal.

But the purchase of this property, though very desirable, did not help our immediate necessity for more room, as it had been sold under lease, and we could not obtain possession of it for a year. We therefore planned to utilize our newly acquired back-yard, by building upon it an L, to communicate with the rear end of the long Training School building. Permission was obtained from the lessee, and in June we began the building which was erected without accident or delay and was ready for

occupancy by the time school began—the middle of September. This furnished us with twelve good rooms, besides a much quieter class-room than the one in the Training School building, and a laundry—both, very much needed.

The Rock River Conference, in which Chicago is situated, had passed most hearty resolutions of confidence and sympathy at their session in the Fall of 1887, when the Home had been in existence only three months. These resolutions were pleasant and profitable to us, and aided us in securing the confidence of the people.

As the time for the General Conference approached, a good deal of consultation and thought was given on the part of our Board, to the matter of presenting to it a Memorial in reference to the new Deaconess Home. Such a Memorial was finally carefully prepared by a Special Committee, of which Mr. W. E. Blackstone was chairman. It was presented, first, to the Chicago Preachers' Meeting, and was warmly endorsed by that body. This was equivalent to its endorsement by the Rock River Conference. The paper was then put into the hands of our Conference delegates, and duly presented to the General Conference in May, 1888. An interesting coincidence was the presentation of a memorial from the far away Bengal Conference in India, asking that the office of Deaconess be recog-

nized, especially in reference to the serious difficulty that the Missionaries in India meet—the need of the administration of the Sacraments among the women secluded in the Zenanas.

The action of the General Conference is well known. They made general provisions for the Order, leaving details to be worked out in actual experience. This endorsement was, of course, a great help to us. It gave us a recognized position in the whole United States; such as the hearty resolutions in our favor, passed months before in the Rock River Conference, had given us in the West. It was not many months before information came to us from several cities, that Deaconess Homes were there being founded. The movement had rapidly developed into a national one.

AS THE LORD LED.

The work of the second summer, 1888, at our Home, was in detail much like that of the first. We were still the only Home in Methodism, the Cincinnati Home not being opened till December. The presence of a number of Nurse Deaconesses, added largely to our efficiency. Our workers were spared one by one, a few days or weeks at a time for a short vacation, often so sorely needed, but there was no general vacation of the workers in a body. We never expect to take such, until our foes, sin and suffering, adopt vacation times also.

With the coming of the Fall, came reinforcements. We moved gratefully into "Smith Annex," the addition erected in the Summer for us. Our family grew until we numbered seventeen. A trained nurse came, volunteering her services in assisting the practical work of our embryo nurses. Regular assistants also came to help our Secretary in the office work which had grown far too heavy for one pair of hands, however willing.

It was now high time to give serious attention to the uniform the Deaconesses should wear—a

matter seemingly very trivial, but occupying much time, and causing much thought in its settlement. The Board decided that a uniform would be desirable for many reasons. It would be a distinctive sign; giving its wearers the protection which is so well known to be extended to the Romish Sisters of Charity. Again no other dress could possibly be so economical; both as to money, and that which is worth more than money, time and thought. It would also promote sisterly equality among the workers, and prevent possible pain on the part of those who were poor. Last of all it would be a badge of sisterly union, like the blue coat of the soldier, serving to bind the members of the Order together, however widely they might be scattered. But details were much harder to manage. One thing we were very decided about; it should be Protestant, not Romish in character. There should be no enshrouding veils, and the hair should not be cut, nor covered with white bands. But should the dress be black, or brown, or green, or blue or grey? All these colors were seriously discussed. Committees were appointed, and grave Boards sat on the question. We settled finally on dark grey or black for the dress, with black for out-door garments. Then how should it be made? I called the members of the Home about me, and many were the discussions we held over the matter. We verified the old saying,

that it was exceedingly difficult to please every one. Finally I submitted, as gracefully as possible, to making myself a dummy for the time being, and two dresses at least were made and fitted to me, that I might be looked over and commented upon by the Deaconesses and the family in general. It seems very funny in looking back upon it, but it was exceedingly trying as an actual occurrence. What the final result of many discussions was, may be gathered from the illustration in the front of this book. It may be modified in the future, but all agree that a common uniform for Deaconesses throughout the whole United States is desirable; and the uniform adopted at present has, probably, the general features of the permanent one. As to the hair, we never had very much discussion over that, but easily agreed upon the two little words, "Hair plain," with the understanding that the phrase meant, dressed with no effort at display. No jewelry was allowed except a collar-pin, owing to the fact that in many sections of the city where the deaconesses would work, jewelry, even the simplest watch guard, could not be worn with safety. The members of the Home adopted the uniform with good grace, burying their personal feelings if they had any, in what they agreed with us was for the best interest of the work.

Plans for Nurses Training were now regularly

organized, the course of theoretical medical instruction given to the students in the Missionary Training School being exactly what we needed in theory, and the practice to be supplied at the bedside of the sick poor in their own homes, and at Deaconess Hospitals, soon to be established.

The demand for trained nurses to care for the sick poor in their own homes, is very urgent in all our cities. Our hospitals are the glory of our christian civilization, but in thousand of cases it is impossible for the sick to go to the hospitals. The attack may be so sudden that they cannot be moved, or the disease may be contagious, in which case they can rarely be admitted. How does it happen that this department of philanthropic work—caring for the sick poor in their own homes—has been so neglected? The appeals that come to all our Homes in this direction are many more than we can possibly respond to. The very afternoon these words are being penned, two cases more than we can well care for have been reported; one, where two women are lying helpless, dangerously sick, with only a child six years old to care for them, and their supplies of food and fuel exhausted, except for a little help obtained from a charitable fund: the other, where two children are sick, the mother dropping from exhaustion, the fire gone out in the stove for lack of fuel, and absolutely nothing to eat in the

house. In the latter case money has been sent, but alas! we had no nurse to send.

Our deaconess nurses find some cases of peculiar need among the Jews, and are able to gain an influence over them, after caring for them in sickness, that could be obtained in no other way. We give a single instance, first reported in *The Message*:

Mr. A., of the Jewish Mission, reported to us the case of a very destitute family. A nurse went at once to investigate the case, and found the family to consist of a father—a tailor by trade, but whose eyes had become so impaired that he could no longer sew, and who, being rather small, had not as yet obtained other employment—the mother sick in bed, and four little children, the oldest only four years old and the youngest only a day old. The infant was clothed with literally nothing but a band and a calico slip. They had no fire, though it was the middle of February. The second child, just beginning to stand alone, was sitting by the bedside, little red legs and arms sticking out of the scanty calico slip which formed almost its only clothing also. “Is not the child cold?” asked the nurse, and soon convinced herself, by touching its cold hands and feet, that it was suffering severely. This visit of investigation having assured us of the genuineness of the need, the nurse returned for supplies, and carried over a basket of clothes and a generous cake of soap. She began with the baby—poor little neglected thing!—and gave every one of the children a thorough bath. The mother had been sitting up in bed, trying to care for the children, but she gave

them over, with many expressions of relief and gratitude, to the hands of the energetic nurse. Thanks to the kindness of a newly interested friend of our work, the nurse was supplied with a complete suit of good, warm clothes for each of the children, and having bathed them, she proceeded to dress them in these clothes. Then she combed their tangled, curly hair, not finding, to her great relief, the vermin she dreaded. The mother had done the best she could, till sickness had laid her low. The children endured the necessary hair-pulling like little heroes, so engrossed were they in the thought of their new clothes. This being accomplished, the mother's bed was next attacked. The room was very damp—floor, and bed, and all. The mattress was soaked through and through, and no other being at hand, the nurse could only cover it as well as possible with a quilt carried from our "poor-closet." The dirty floor and room next received her attention, and making what improvement she could in these, she finished the work by getting a meal of tea and toast for the sick mother, feeding the hungry children meanwhile with bread and butter. They had no milk, but she found a little sugar for the mother's tea, and the children were happy with bread and butter. Even the little one-year-old seemed quite content.

The work of a good scrub woman, who spent two days cleaning the house and washing the clothes that had accumulated, was a fitting supplement. How much we need a deaconess scrub-woman!

So far as our observation goes, the father of the family does not drink, and is making honest efforts

to find any work which his health will permit him to do.

The members of this family look upon the efficient and refined woman who helped them through such a terrible crisis as almost an angel, and her influence over them is unbounded. It would be hard to conceive of a better way of breaking down prejudice and convincing our Jewish people that the Jesus they have been taught to abhor, but who can inspire his followers to such work, is the Messiah they are expecting.

Another case was that of a poor woman, deserted by her husband, and with two little children to support. Her disease was typhoid fever. We sent two faithful women, one by night and one by day, but their efforts were in vain; in about a week the poor woman died. Her children were sent to country homes. The only drink this poor woman could take, some days, was a little sweetened tea. Her sugar was soon all gone, and but for a little carried from our table, she would have been denied even this small luxury. Up to this time we had no fund or other means of supplying these little necessities of our poor and sick, but within a day or two the Lord sent us a hundred and twenty dollars from two business men, for an Emergency Fund. It reminded us of what Jesus said, "Give and it shall be given unto you; good measure shall *men* give into

your bosom"—to say nothing of God's rewarding. We have never seen the day since when there was not something, though sometimes not much, in our emergency fund, and many a time money from this fund has fed the starving and clothed the naked, in our great constituency of the sick and suffering. Surely the Master will say to those who have helped keep money in this fund, "I was an hungered and ye fed *Me*, naked and ye clothed *Me*." This is, also, the never failing mainspring of all our deaconess work. We do it "for Jesus' sake."

STEP BY STEP.

The Rock River Conference, at their session September, 1888, congratulated themselves in dignified Conference fashion, both upon the recognition given Deaconesses by the General Conference, and upon the fact that "within its bounds a Deaconess Home had been in existence almost a year before the General Conference action." It then proceeded wisely to appoint the Deaconess "Board of Nine" provided for by the General Conference. This Board held meetings full of work at the Training School building, and decided that the General Conference "two years of continuous service" should mean a two years' course of study and practical training; determining that as far as its influence might go, the Order of Deaconesses should not fail in dignity and efficiency for lack of full preparation. "Should not Deaconesses be the counterpart of Deacons in the church?" they very pertinently asked, "and if our men require years of training and preparation for their work, do not our women require years of study and preparation for theirs, even if there be a difference in that work?"

In June, 1889, three ladies, having completed their required two years of probation, and having passed satisfactory examinations in the prescribed course of study, received license as deaconesses, from the Board of nine appointed by our Annual Conference for this purpose.

The occasion was a beautiful and solemn one. One of the largest churches in the city was hardly sufficient for the audience assembled. Our benign Bishop Bowman, who gave the address on the occasion of our first Commencement four years before, was with us, and must have been struck with the contrast between the large and enthusiastic audience that greeted him, and the little, questioning group that had gathered on the former occasion. A beautiful Order of Service had been prepared by the Board, and was read by the Bishop, in the course of which the three candidates—Isabella A. Reeves, Evelyn Keeler and Fannie E. Canfield—took their places before the altar and answered in the affirmative the two simple questions asked them: "Are you convinced that God has called you to this ministration in the church?" and "Do you, in the presence of God and this congregation, determine faithfully to perform the duties pertaining to a deaconess in the church of God?" Dr. Wm. Fawcett then conferred upon them their licenses, with a few im-

pressive remarks, and the deeply sympathetic audience joined with a glorious burst of song in Mary A. Lathbury's "Prayer Hymn," written for the occasion:

PRAYER HYMN.

God of all blessing, lay Thy hand
Upon these bowed heads to-day.
They kneel to touch Thy garment's hem;
They rise to follow in Thy way.

Take—O thou Father of the poor,
Thou Saviour of the sinner,—take
These feet that choose the rougher path,
Through sin and want, "for Jesus' sake."

Take Thou these hands, for love of Thee
So freely yielded to Thy poor;
So gladly to Thy guidance given;
So emptied of all earthly store.

God of all comfort, take these hearts
Loosed from the world, and won to Thee;
Seal them for service in Thy name:
Bind them to Thine eternally!

Never did the waves of old *Duke Street* swell out more grandly, and never was there more of fervent prayer in a song than at this time, when the first deaconesses of the Methodist Episcopal Church in the United States were being set apart for their blessed service.

This part of the service ended, Bishop Bowman delivered the address of the occasion, an address in which hope and exultant prophecy strove with cau-

tion, and finally prevailed. How grateful we were for the presence of our senior bishop on this occasion, and for his large faith in the movement!

Before this time urgent requests had begun to come to us for deaconesses. In vain we replied that there were no deaconesses, only probationers; and, after the three had been consecrated, that they were already engaged. The demand continued and increased in urgency, and we felt obliged to bend everything to meet it, at least in some degree. Miss Canfield went to the Boston Home, and as our ranks began to break we scrupled not to send probationers and even first year students, till twenty persons have gone or are soon going out from our School and Home to strengthen the ranks of other Homes. We had not anticipated this, and sometimes we look about sadly and miss the dear ones from our home life, but their places have been taken by new-comers, and we rejoice if our loss is making others rich. But even with our utmost efforts we are not able to send one-half—no, not a third of the workers asked for. In the months of October and November of 1889, fourteen workers—not all deaconesses, however—were asked for, and we were able to send—*not one!* Moreover, those who are in the field are not able to meet one-half the demands that come to them. It is hard to say no to a poor father pleading for a trained nurse

for his child, in the face of such words as, "The doctor says if I can get a nurse baby will live;" but we can not send when we have no one at all to send. O the white, white fields! O the suffering, neglected women! O the little children, whose feet will turn into the paths of sin almost before their baby dimples disappear, for lack of a Christian woman's gentle guidance into way that leads toward the Lord's land! When will the Church hear and heed the only request for prayer Jesus Christ has left us, and "pray the Lord of the harvest that he will send forth laborers into his harvest."

In June, 1890, the second class of ladies received deaconess license. Instead of three, there were now eight, and among them were four who wore the blue and white dress, and the snowy cap and apron of trained nurses. Bishop Merrill, our resident bishop, accepted our invitation to be present, but was prevented by illness, and Bishop W. X. Ninde was the speaker of the day. We enrich our pages by quoting from his address:

The dreams some of us had cherished for years, have been gloriously actualized. A sphere has been opened to consecrated womanhood, worthy of her unshrinking devotion and tireless energies. To these wider and more absorbing activities the Church she loves so well calls and welcomes her. She has found her place. She takes it with every divine and human sanction.

Two conditions of our times have given the Deaconess Movement a generous acceptance: A better understanding of the Christian doctrine of self-denial, and an enlarged conception of woman and her work. To a heart brought into complete harmony with the will divine, there are no self-denials. Life is an unending round of self-gratification. Even the discipline which ripens our graces is gladly accepted or self-imposed. This freedom from restraint—this having our own way in all things, is a height of Christian privilege. To a true saint, self-denial is only the restraint of tendencies we deplore—of passions we abhor! Luxurious worldliness is losing its seductive power over thoughtful minds.

Moreover, we are beginning to understand our sisters, their nature and possibilities as never before. "What shall we do with woman?" That is the question the ages have been asking; sometimes in a meaningless way, sometimes with a profound earnestness. Who ever asked, "What shall we do with man?" A strange misunderstanding of Scripture, based on false rules of interpretation, has given woman, intellectually and functionally, an inferior position to man. In that sphere, which of all others woman is fitted to adorn and dominate, she has been cruelly forced into a subordinate place, a condition of passive pupilage that was well nigh unquestioned, till the hammers of the Wesleyan revival broke her manacles and gave her the largest spiritual freedom. It is a grave critical mistake to construe certain Scriptures, which have but a temporary

adaptation, as the law for all ages with their vastly changed conditions. The safe method is to seek the deeper meaning of those more radical passages, which describe our nature in its essential and unchangeable features; and here we find no unhappy discriminations against woman. The spirit of these deeper truths is gaining the assent of our best biblical scholars. The sentiment of the Christian masses is rapidly rising to their level, and the enfranchisement and elevation of our Christian sisterhood will soon become complete. The crown of the age is the generous—rather, I should say, the righteous—parity it gives to woman. Parity in the churches—parity in the schools—parity in the learned professions—parity wherever her physical and mental conditions fit her to work.

Beyond all questions, the home will continue to be woman's proudest empire, her glory and delight. The home rests in a law of nature as immutable as the fadeless eternities. No man need tremble for his home because woman's heart is growing larger and her mental sweep less confined, or because a few women are willing to forego the sweetness of one home, that they may gladden and sweeten many homes. It is not necessary in order that woman may be preserved the angel of the home, to buttress this side of her nature. The vast multitude of true and noble women will still abide by the family hearthstone, making our lives radiant by their wifely and motherly ministry. But there are other women, no less noble and pure, who will go forth from these halls of training, to mother desolate and homeless ones. These honored and trusted sisters

will ever share our sympathies and our prayers. We do not pity you—we well nigh envy you!

Few know, as you will know, the luxury of doing good. Most people must be credited with fugitive acts of kindness. The neighbor who gives me a sympathetic greeting, the stranger who returns me a polite and helpful answer, does me good. A thousand acts of daily and common life which expect the return of a simple "Thank you," are gracious acts that serve to make this dark world bright. But the rich enjoyment—the thrilling blessedness of a life consecrated to benevolent labor, when the "heart at leisure from itself," in a glorious abandon, gives itself away to such work, is unknown to the masses of even Christian people. It has seemed to me, as an outside but sympathetic observer, that your work will be mainly in two lines—to *comfort and to help*. I feel certain that wherever you shall pass, whether your life-work be here or yonder, the sight of the simple garb that betokens our Methodist Sisterhood will, of itself, lift the burden from many a heart and fill it with a warmth no material gifts could supply. Your function will not be an impulse, but a principle; not an accident, but an employment. "It takes a rogue to catch a rogue," but it takes a saint, pure, hopeful, confiding, to work down beneath the rubbish of a ruined character to the primal foundation of a new and better life.

The men of the world covet possessions, they are ambitious of ownership. They are swayed and impelled by a grasping avariciousness. Yet how vague and involved is this notion of proprietorship. A man's title to what we call property—lands,

houses, moneys—may be uncontested; these things may be, in law, securely his, yet what satisfaction do they afford him? The fact is invariably and forever true that we own nothing we can not appropriate. We might have the title-deed of a continent, but it never could be really ours. The people who have the largest ownership of the visible world are not the men who profit from its abundance, but the men who understand it the most thoroughly—who have the most delicate appreciation of its beauty—who have the liveliest sense of its grandeur, and whose devout minds can read most clearly its lessons of providential wisdom and love. The great thinkers, the great poets and sages, the men of science and of song, are the real owners of the world, not the men who have the title-deeds and raise the crops. That was a bright remark of Professor Little, that Irving has laid his hand on everything about Tarrytown, and no one can ever dispossess him. I was reminded of it on a recent visit to the historic place, as I sought out the old stone church and sauntered along the borders of Sleepy Hollow, and then drove over the rural roadway to Sunnyside—curiously antique and strangely modest. Gavazzi, when he visited the place two years ago, could hardly believe that the great American wizard of the pen lived in so humble a dwelling. The expressive Italian, stretching out his elbows and expanding his chest, said: "More room; more room!" Yet from his little perch, that rare, poetic soul could drink in the glory of the land and sky—the park-like scenery of the fields behind, the placid waters of the winding Hudson beneath, and beyond, the wooded Catskills with their purple-crimson hues and

the splendor of their autumnal tints. Lining that short carriage-road from Tarrytown to Dobbs Ferry are the spacious grounds and stately mansions of more than three-score millionaires. There live Cyrus Field and Jay Gould; but who owns Tarrytown and its charming surroundings? Who has made it historic? the resort of traveled men, the shrine of the cultured, the noble and the good? Ah, how true! It is Irving who has laid his hand upon everything, and no one can ever dispossess him.

My friends, we own what we can take in, what we expend our choicest labor upon, what we can thoroughly understand, appreciate and enjoy. And we own nothing beside. You can own nothing that you can not store up in your soul. If you would be a great possessor, you must make your inner life capacious and grand. The girth of a man's soul is his only true measurement. Years ago I heard Horace Mann say with keen sarcasm: "Some men's souls are large enough to embrace the whole world, while others are so small that a thousand of them wouldn't make the polished surface of a diamond dusty." May God preserve us from a dwarfed and barren soul!

And now what shall be *your* wealth? What riches will you seek to gather and hoard with miserly diligence and care? You will never care to be rich as the world esteems riches. You may have little opportunity to revel in the delights of natural scenery, to make the glory of field and wood and stream and mountain yours by frequent and loving communion; and yet you will not be poor! That active mercy, which looks out on the world's wretch-

edness of poverty and ignorance and sin, which takes on its own heart the heavy burden, possesses the *living* world. You expend your labor on another soul, to rescue, to enrich, to evoke the crushed and hidden good within it, and that soul becomes yours. When the faithful Christian pastor speaks of "his people," there is meaning in the words; and the womanly tenderness that goes about among the lowly with sympathy and prayer and help, lays its appropriating hand upon human hearts, and nothing can dispossess it.

And very precious is the consciousness of ownership. There is this story of an engineer on one of our Western railways: He was known everywhere by his given name of George. One day, on approaching a station, his quick eye saw a small child, scarcely more than a babe, crawling upon the track. To whistle or ring would probably only fix the child in its fatal position. To come to a dead stop soon enough was impossible. There was but one thing for a brave man to do. With the agility of a cat he springs out of the cab upon the long step that stretches along the boiler's side; in an instant he is down upon the pilot; with one hand clasped to a holding iron, he reaches down with the other, and just as the cruel engine of destruction is ready to crush the fragile form of the unconscious babe, he grasps its arm with careful yet vice-like strength, swings it safely out of danger and lays it tenderly on his sheltering breast. It was a grand deed, the memorable deed of his life. I felt a lofty respect for George after I heard that story. When he got back into the cab and stopped the train, the

anxious mother came to claim her rescued child, but George was unwilling to give it up. He clung to the child with a strange fondness. It seemed to him it was *his* child, for he had saved its life!

Such wealth you may be greedy to gain—there is no law against such covetousness. And these riches are imperishable. The eternal years will magnify their value and augment your store.

And now, dear sisters, may God speed you in your work of faith and labor of love. You and your associates are yet few in number, but the eyes of the whole church are upon you. You may do much toward solving the question: "What shall we do with woman?" I have no lingering doubt that by your self-sacrificing labors for the rescue, the relief, the elevation of the unfriended masses, we shall be convinced that a new power has appeared upon the scene of the world's widest and sorest need. The old patriarch's dream will be repeated. Not one, but unnumbered ladders will seem lifted skyward, with the angels of God ascending and descending thereon.

Not only on this occasion, but at every possible opportunity has Bishop Ninde manifested his interest and helpfulness.

One of the most practical outgrowths of our work is our hospital. From the first days of the school it had been one of our aspirations. Not to speak of the primary object of the establishment of a Christian hospital—to carry on the gracious work of alleviating physical suffering—we needed hospital

wards wherein our nurses could receive practical instruction, under the eye of teachers and physicians, for their life work in the homes of the sick and poor. Without it this part of their training would have been pursued under the greatest difficulties.

The first money contribution ever made toward the Deaconess Home building, was a small sum handed Mr. Meyer in the spring of 1887, by Miss Reeves, one of the first three consecrated as deaconesses, and now a faithful and valuable member of our Home. The whole subject of Deaconess work was at that time in a very nebulous condition, but Mr. Meyer kept the money sacredly until there was a building toward which it could be applied. In like manner the first money contribution toward a Hospital came, in a letter from a distant friend, in the spring of 1888, to the same keeper, who received this gift, also, in faith that the time would come when it could be applied to the purpose designated.

In December, 1888, six months after the General Conference action concerning deaconesses, just as the Cincinnati home was being opened and during the discussion that preceded the opening of the New York home, the first National Deaconess Conference was held in the rooms of the Training School in Chicago. It would be difficult to say that any one called the meeting, though Mr. North issued the formal letter. It was rather the spon-

taneous gathering together of a few earnest souls, who were deeply impressed not only with the enormous potentialities for good in the new movement, but also with the great desirability that all of the Homes of the denomination be established on a uniform basis. Detroit, New York and Chicago were represented in this conference by delegates, and Cincinnati and other cities by letter. The lamented Rev. Charles R. North, of New York, who a few short months afterward exchanged the labors of earth for the glories of heaven, was the President of the meeting, and J. Shelly Meyer, Superintendent of the Chicago Home, was the secretary. The result of the meeting was very satisfactory in many ways, and it was determined to repeat it in the coming summer. The death of Mr. North was a severe blow, especially to the New York Home, of which he had been the moving spirit. But the contemplated meeting was held at Ocean Grove, in August of 1889, and with it was associated a public gathering in the interests of the work, at which inspiring addresses were delivered by Bishops Ninde and Hurst to audiences of thousands of people. This meeting did much to spread information and enthusiasm. There were present delegates and representatives from nearly all the large cities east of the Rocky Mountains, and the advantages of the gathering were so great that it was resolved to make it annual.

Meetings of this Deaconess Conference were held for seven years; and while they have now been merged into other meetings not so general in character, the movement in America has been largely molded by the discussions and decisions of these national gatherings.

At the first conference, in Chicago, the subject discussed was how to prevent the soon-to-be-organized Homes in the different cities, from wide variance with each other in organization and methods—a variance which it was instinctively felt would cripple the force of the movement. As a result of the discussion, a so-called “Plan for securing uniformity in the Deaconess Homes of the Methodist Episcopal Church” was elaborated, embracing the subjects of organization, admission, training, costume and support. This plan was re-adopted, in all its essential features, at the Ocean Grove meeting in 1889, and at present all the Homes in the United States are working in line with its principles, unless it be in the matter of organization. It was fully recognized that both the meeting and any legislation it might effect are “extra-constitutional but not unconstitutional,” to quote Bishop Ninde’s happy phrase; but it would be difficult to over-estimate the importance of the rulings of these Conferences, owing to the fact that they were representative in character and that their decisions were immediately crystallized into the every-day life of the Homes.

In May, 1889, the Home in New York was opened, and a few months later the Homes in Boston and Minneapolis. These were followed by organizations in all the large cities of our land and in many of the smaller ones. This method of work was also found admirably adapted to foreign lands. In India the first Home was established at Calcutta, under the immediate direction of Bishop and Mrs. Thoburn. The Bishop, indeed, from as early as 1886, had had the matter of gathering together companies of workers somewhat on Deaconess lines very much on his heart, and both himself and wife, and his eminent sister, Miss Isabella Thoburn, the first Deaconess in India, have done very much for the furtherance of the cause, not only in that far away land, but in this country also. Miss Thoburn was the first superintendent of the great Gamble Home in Cincinnati.

Moreover, beside the Homes proper—simply centers of work where Deaconesses live and out from which they work—hospitals and orphanages and old folks' homes and settlements and sanitariums have utilized this method of work, and Deaconesses own or are in charge of many of these. A new, intensely aggressive, "amazingly practical" form of work had come into the Christian Church.

The Annual Meeting of the Woman's Home Missionary Society at Greencastle, Ind., in 1889, resolved to assume the charge of Deaconess Homes as rapidly as their means would allow.

The first Home to be established under the auspices of this Society was at Detroit in January, 1890. the Chicago and Cincinnati institutions uniting in sending to it its efficient superintendent, Miss Lucretia Gaddis. Two other workers were also sent from the Chicago Home. Mrs. Jane Bancroft Robinson, as Secretary of the "Deaconess Bureau" of the Woman's Home Missionary Society, has been very active and efficient in promoting its work, traveling thousands of miles and addressing crowded audiences in its behalf.

The General Conference of 1892 left absolutely unchanged the legislation of the quadrennium before. Even the Conference of 1896 made but slight changes, and those changes were in letter more than in spirit.

It is of very great interest to trace the evolution of the Course of Study for Deaconesses. The memorials on woman's work from Chicago and India which were sent the General Conference of 1888, were referred to the Missionary Committee. It, in turn, put them into the hands of a sub-committee, and this body drafted the text of the legislation which in substance was adopted by the Conference. This Committee had catalogues of the Chicago Training School in their hands—very naturally, as the little Home that was seeking recognition was a direct outgrowth of that school and all its members had been students in it—and while there was no direct mention made of

study in that legislation, yet it was implied in the "two years of probation" ordered. The Rock River Conference, within whose bounds the Chicago Home was located, was the first to take action under the General Conference ruling. At its annual session in the fall of 1888, it appointed its Board of Nine. This Board elaborated a course of study based on that pursued by the students in the Training School. Miss Frances E. Willard was an active and honored member of this Board. The course was, in substance, adopted by the Deaconess Conferences held later, and stood till, in the spring of 1897, the Bishops' Course of Study ordered by the General Conference of 1896, was published.

Before this "Bishops' Course" was published, however, the training of Christian workers had received a tremendous impulse in our Training Schools; and these Schools have at present attained cordial recognition as not only valuable but most desirable in the preparation of Christian workers. So that while a few women may be only able to pursue the shorter authorized course, it is believed that most women who look forward to the work of a Deaconess will avail themselves of the longer course and immense advantages which are to be found in these schools.

PROGRESS OF THE WORK.

Other denominations have recently taken definite steps in the line of deaconess work. The Reformed Church began its work in Cleveland, Ohio, opening its first hospital in 1894. A deaconess institute and hospital were established in 1899.

In 1895 the Baptist Church established their first Deaconess Home, New York City. The year before the "Baptist Deaconess Society of New York" was formed.

In 1901 the Congregational Church opened their training school in Chicago under "The American Congregational Deaconess Association."

Early in the same year the United Brethren Church incorporated in their discipline careful plans for the organization and regulation of deaconess work.

The Methodist Church of Canada opened their first home in 1894. There are forty-five deaconesses in the work and the movement has been started in eight different Canadian cities.

The Methodist Episcopal Church South authorized the work in 1902. There are now nine licensed deaconesses at work, with a Training School at Kansas City and Deaconess Homes at Los Angeles, Cal., and Thomasville, Ga.

The Methodist Episcopal Church has continued to lead in all deaconess matters. The General Conference of 1900 constituted the Board of Bishops as the Deaconess Board and divided the territory into districts, each under the supervision of a Bishop. The General Conference of 1904 continued the same Board, increased the power of the Board of Nine, made the deaconess a member of the Quarterly Conference of the church she serves and ordered a General Conference Commission to be appointed by the Bishops to report to the next General Conference the

status of deaconess work and any changes in legislation they deemed advisable.

The following will show the extent of deaconess work as reported at the General Conference 1904:

I. KINDS OF WORK.

1. Visiting work—

This is a very popular, satisfactory and necessary line of deaconess work.

2. Care of the helpless—

a. The aged:

- (1) Methodist Episcopal Old People's Home, Chicago, 53 old people.
- (2) Old People's Home, Spokane, Wash., 8 old people.
- (3) Methodist Episcopal Home for the Aged, Cincinnati, Ohio, 22 old people.

b. The orphans:

- (1) Methodist Deaconess Orphanage, Lake Bluff, Ill., 120 children, 182 during the year.
- (2) Cunningham Deaconess Home and Orphanage, Urbana, Ill., 30 children, 66 during the year.
- (3) Watts de Peyster Home for Invalid Children, Verbank, N. Y., 30 children, 81 during the year.
- (4) Deaconess Orphanage, Godhra, India, 300 children.

c. The sick:

- (1) District nurse work connected with most of the Deaconess Homes.
- (2) Hospitals, 24 in number.
 - Asbury Hospital, Minneapolis, Minn.
 - Bethany Deaconess Home and Hospital, Brooklyn, N. Y. (German).
 - Bethany Hospital, Kansas City, Kas.
 - Bethesda Hospital, Cincinnati, O. (German).
 - Colorado Springs Sanitarium, Colorado Springs, Colo.
 - Christ Hospital, Cincinnati, O.
 - Deaconess Hospital, Boston, Mass.
 - Deaconess Hospital, North Yakima, Wash.
 - Deaconess Hospital, Peoria, Ill.
 - Deaconess Hospital, Spokane, Wash.
 - Ensworth Methodist Hospital, St. Joseph, Mo.
 - Epworth Hospital, Middleboro, Ky. (Some Deaconesses furnished by W. H. M. S.)

Flora Deaconess Home, Darchula, India. (W. F. M. S.)
German Methodist Deaconess Home and Hospital,
Louisville, Ky.

German Deaconess Hospital, Los Angeles, Cal.

Graham Protestant Hospital, Keokuk, Ia. (Affiliated with W. H. M. S. Negotiations for transfer to W. H. M. S. in progress.)

Jeffersonville Deaconess Hospital, Jeffersonville, Ind.
Methodist Episcopal Hospital and Deaconess Home
of the State of Indiana, Indianapolis, Ind. (In
process of erection.)

Omaha Hospital and Deaconess Home Association,
Omaha, Neb.

Protestant Hospital, Great Falls, Mont.

Seattle Deaconess Hospital, Seattle, Wash.

Sibley Memorial Hospital, Washington, D. C.
(W. H. M. S.)

Wesley Hospital, Chicago, Ill.

William Gamble Memorial Hospital, Chung King,
China. (W. F. M. S.)

3. Teaching—

a. In Training Schools.

b. In Orphanages. (See list above.)

c. In Industrial Schools:

Carried on in connection with Training Schools and
Visiting Deaconess work.

d. In Boarding Schools:

In foreign fields, Africa, India and China.

e. In Academic Schools:

(1) Young Woman's School at Aurora, Ill., 97 students.

(2) Chaddock Boys' School, Quincy, Ill., 95 students.

(3) N. A. Mason Home and School for Girls, Normal,
Illinois.

4. Settlement work—

a. St. Louis, Mo., two Settlements.

b. Chicago, Ill., two Settlements.

c. New York, N. Y., Working Girls' Home.

d. Denver, Colo.

e. Puerta de Tiera, Porto Rico.

5. Work among foreigners in America.

a. Among immigrants:

(1) Immigrants' Home, New York.

- b. Among foreigners settled in America.
 - (1) San Francisco, Cal.
 - a. Italian work.
 - b. Chinese work.
 - (2) Chicago, Ill.
 - a. French work.
 - b. Italian work.
 - (3) Salt Lake City, Utah.
 - a. Chinese work.
 - (4) Los Angeles, Cal.
 - a. Japanese work.
 - (5) Newark, N. J.
 - a. Tenement district of foreign nationalities.
- 6. Work among negroes in America—
 - a. In Mission Schools:
 - (1) Thayer Home for Colored Girls, Atlanta, Ga.
 - b. In Training Schools:
 - (1) Riley Deaconess Training School for Colored Girls, Indianapolis, Ind.
 - (2) Walden University Deaconess Training School, Nashville, Tenn. Two Deaconesses working there. Plans immature.
- 7. Editorial work—
 - a. Deaconess papers.
 - b. Tracts and stories.
 - c. Histories of Deaconess work.
- 8. Evangelistic work—
 - a. District evangelistic work.
 - b. Conference evangelistic work.
 - c. General evangelistic work.
 - (1) Deaconesses connected with some institution or conference.
- 9. Rescue work—
 - a. Bangor, Me.
- 10. Field work—
 - a. As organizers.
 - b. As financial agents.

II. FIELDS OF WORK.

- I. The home work—
 - a. Institutions:
 - (1) Twenty-two hospitals.

(2) Three Old People's Homes.

(3) Three Orphanages.

(4) Sixteen Training Schools.

(a) Schools offering course preparing for Deaconess work, three.

Chicago Training School for City, Home and Foreign Missions. Incorporated 1885. Number of graduates, 744. Enrollment this year, 238. Resident faculty, 13.

Folt's Mission Institute, Herkimer, N. Y. Founded 1893. Under management of W. F. M. S. Enrollment, 40. Resident faculty, 8.

Lucy Webb Hayes National Training School for Missionaries and Deaconesses, Washington, D. C. Founded 1891. Under management of W. H. M. S. Enrollment, 56. Resident faculty, 11.

(b) General Deaconess Training Schools, six.

New York Training School, New York City, N. Y. Established 1889. Present enrollment, 21. Resident faculty, 5.

New England Training School, Boston, Mass. Established 1890. Present enrollment, 23.

Training School of the Elizabeth Gamble Deaconess Association, Cincinnati, Ohio. Established 1895. Present enrollment, 10.

Fisk National Training School, Kansas City, Kansas. Established 1899. Enrollment, 18. Owned by W. H. M. S.

San Francisco National Training School, San Francisco, Cal. Established 1902. Present enrollment, 18. Owned by Local Board affiliated with W. H. M. S.

Epworth Evangelistic Institute, St. Louis, Mo. Established 1903. Enrollment, 20. Licensed Deaconesses, 3. Probationers, 18. Resident faculty, 5.

(c) Local Deaconess Training Schools, seven.

Brooklyn Deaconess Home and Training School. Enrollment, 3. Property leased by W. H. M. S. without rent.

Aldrich Memorial Deaconess Home and Training School, Grand Rapids, Mich. Enrollment, 10. W. H. M. S.

Iowa Bible Training School, Des Moines, Ia. Enrollment, 6. W. H. M. S.

Riley Deaconess Training School (Colored), Indianapolis, Ind. Enrollment, 5.

Shesler Deaconess Home and Training School, Sioux City, Ia. Plans for School just adopted. Owned by Local Board affiliated with W. H. M. S.

Seattle Deaconess Training School. Established 1904.

The Deaconess Training School, Manila, Philippine Is. Founded 1903. Enrollment, 10.

(5) Forty-eight Deaconess Homes.

(6) Nine Rest Homes.

b. Deaconesses employed :

(1) Licensed Deaconess, 526.

(2) Probationers,

(3) Deaconess Workers, } 450.

2. The foreign field—

a. India :

(1) Institutions, eight.

(2) Deaconesses employed, thirty.

b. Africa :

(1) Institutions, one.

(2) Deaconesses employed, seven.

c. China :

(1) Institutions, three.

(2) Deaconesses employed, seven.

d. Philippine Islands :

(1) Institutions, one.

(2) Deaconesses employed, one.

III. AGENCIES EMPLOYING DEACONESSSES.

1. Local Boards, Pastors and Presiding Elders under Annual Conference.

2. Woman's Foreign Missionary Society.

3. Woman's Home Missionary Society.

4. Parent Board.

5. Freedman's Aid Society.

IV. SUMMARY OF DEACONESS WORK.

1. Deaconesses at work in Annual Conferences under Local Boards, Pastors and Presiding Elders, and not otherwise affiliated with any connectional society, 913. (Of these, 82 are under the Cincinnati Motherhouse and 300 are in Europe.)
2. Deaconesses in the foreign fields working under Woman's Foreign Missionary Society, forty-three.
3. Deaconesses working under the Woman's Home Missionary Society, 360.
4. Deaconesses working under the Parent Board, five.
5. Deaconesses working under the Freedman's Aid Society, 3.

V. STATISTICAL TABLE.

DEACONESS INSTITUTIONS AND STATIONS.		Licensed Deaconesses.	Deaconess Probationers and Workers.
IN AMERICA	140	526	450
IN EUROPE	21	173	127
IN CHINA.....	1	10	2
IN INDIA.....	10	29	1
IN AFRICA	6	6	...
	<hr/> 178	<hr/> 744	<hr/> 580
Number of Deaconesses in America.....			976
Number in Europe and Mission Fields.....			348
Number of Deaconesses.....			<hr/> 1324
Number under W. H. M. S.....			360
			<hr/> 964
Number under other Societies.....			51
			<hr/> 913
Number in Europe.....			300
			<hr/> 613
Number connected with Cincinnati Motherhouse.....			82
Number under local boards, pastors and presiding elders but not affiliated with any connectional society but under the Annual Conference.....			<hr/> 531

VI. COURSE OF STUDY REQUIRED.

All candidates must pass in Elementary English Branches, such as are usually required to secure a common school teacher's certificate, or for admission into secondary or high schools.

FIRST YEAR.—The English Bible. 1. The Pentateuch and Historical Books to the Captivity. 2. The New Testament. The Gospels. 3. Manual of Bible Study.—*Blaikie*. 4. Life of Christ.—*Stalker*. 5. One Thousand Questions on Methodism.—*Wheeler*. 6. Catechism of the Methodist Episcopal Church, No. 2. 7. Discipline Methodist Episcopal Church, 1900.

To be Read: 1. Life of Christ.—*Edersheim*. 2. Life of Wesley.—*Telford*. 3. History of American Methodism, abridged, one vol.—*Stevens*. 4. Love Enthroned.—*Steele*. 5. Deaconesses.—*Wheeler*.

SECOND YEAR.—The English Bible. 1. The Historical Books after the Captivity, and the Poetical and Prophetical Books. 2. The New Testament. The Acts, the Epistles, and the Book of Revelation. 3. Revised Normal Lessons.—*Hurlbut*. 4. Christian Ethics.—*Davidson*. 5. Life of Paul.—*Stalker*. 6. Binney's Compend. 7. Social Law of Service.—*Ely*.

To be Read: 1. History of the Christian Church, Vol I.—*Dryer*. 2. The Tongue of Fire.—*Arthur*. 3. Foreign Missions of the Protestant Churches.—*Baldwin*. 4. Wesley as a Social Reformer.—*Thompson*. 5. Manual of Nursing.—*Weeks*.

Throughout the course the student shall present a written statement as to whether she has or has not given to each book a careful reading, and shall submit a syllabus of some one chapter or subject to be previously announced by the Conference Deaconess Board.

The following books are named as being helpful in pursuing the course of study: 1. A History of the New Testament Times.—*Matthews*. 2. From the Exile to the Advent.—*Fairweather*. 3. The Son of Man.—*Alexander*. 4. Deaconesses and Their Work.—*Mrs. L. R. Meyer*. 5. Deaconesses in Europe.—*Mrs. J. B. Robinson*.

CONCLUDING WORDS.

What the future of the work so providential in its origin shall be, is only known to the One who is the "Finisher" as well as the "Author" of our faith. The little tree has already developed in some directions little thought of by those who have watched and tended its growth. Just what the next branch may be, or when it may shoot forth, we are not careful to know. Our only concern is that by no fault of ours its nourishment be cut off, or the ground around it be not properly tilled. The Gardener who watches tenderly over his tens of millions of real trees, growing in His mountain and forest gardens, "opening His hand and satisfying them all with good" as they need, can be trusted to care for this, His little tree in another garden. Man's enterprises sometimes fail but "the trees of the Lord are full of sap."

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APPENDIX

FORMS.

I. FOR THE QUARTERLY CONFERENCE RECOMMENDATIONS.

*We, the Quarterly Conference of.....
.....Methodist Episcopal Church, do hereby
recommend
to the Conference Board as a proper candidate for the office
of Deaconess in the Methodist Episcopal Church.*

.....President.

.....Secretary.

.....18

II. FOR DEACONESS LICENSE BY ANNUAL CONFERENCE BOARD.



BE IT KNOWN

*That
is hereby licensed as a Deaconess of the METHODIST EPISCO-
PAL CHURCH, and she is authorized to perform all duties of
the office, as set forth in the Discipline of the Church.*

.....A. D. 18.....

.....President.

.....Secretary.

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