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Lutheran Diaconal Association

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The Lutheran Deaconess, Vol. 17, No. 3

Lutheran Deaconess Association

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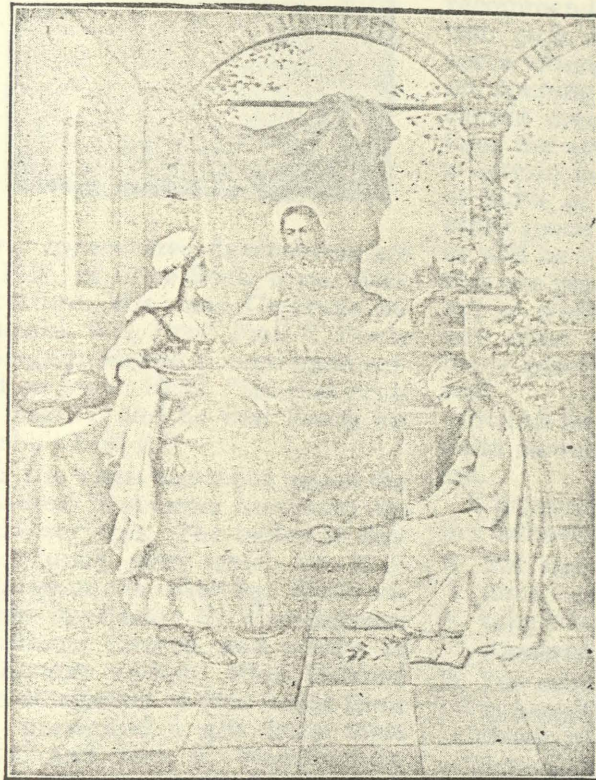


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The Lutheran Deaconess

Official Organ of the Lutheran Deaconess Association
within the Ev. Lutheran Synodical Conference of North America



Vol. 17

No. 3

JULY - - - - 1940

*"Inasmuch as ye have done it unto one of the least of these my brethren,
ye have done it unto me." MATTHEW 25:40.*

CONSECRATION SERVICE

Consecration service for this year's graduates of our Training School was held on Sunday morning, June 16, at Emmaus Lutheran Church.



CLASS OF 1940

Adeline Rink,
Margaret Fiene,
Gertrude Simon.

The three newly consecrated deaconesses are Margaret Fiene, R.N., of Lone Rock, Iowa; Adeline Rink, of Stratford, Wis.; and Gertrude Simon, R.N., of Pulaski, Wis. Prof. Paul F. Bente of Concordia College preached a very appropriate sermon based on Matt. 10:39: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

A reception for the class was held under the auspices of the Ladies' Deaconess Auxiliary immediately after the services. The ladies of Emmaus Aid served a lunch, after which Mr. E. F. Niemeyer had charge of the meeting. Short addresses were made by Pastor F. Wambsgans, the pastor of Emmaus Church and others on whom the toastmaster called. Miss Mildred Krohn, one of the delegation of five ladies from Cleveland, Ohio, presented a gift from their Deaconess Society, and Mrs. F. Wambsgans, president of the Deaconess Auxiliary, gave the graduates a gift from this Society. For years these organizations have remembered the graduates in a similar way besides giving many other evidences of their interest in our work.

Deaconesses present were Lydia Lutz, Salome Mueller, Martha Boss, Ruth Nichols, Katherine Laesch, Henrietta Thorsness and Oneida Witte.

Deaconess Fiene will serve for the present at the Hospital in Alamosa, Colorado, and hopes to be privileged to enter the mission field in China later. Deaconess Rink has been assigned for duty in the Bethesda Home for Feeble-Minded and Epileptics at Watertown, Wis. Deaconess Simon will re-enter service in China, where she has been employed for twelve years before entering our school. She hopes to sail for China on August 12. May God bless the labors also

of these deaconesses in their respective fields and may their service of love prove a fulfillment of Christ's word: "He that loseth his life for my sake shall find it."

OUR TRAINING SCHOOL

Our next class of students will be admitted into our Training School in September. There is still an opportunity to join this class. We should like to enroll as large a class as we can house at the Deaconess Home. There is a demand for deaconesses in our Church. We have a large field where trained women workers are needed.

Prospective students making application must accompany their request for enrollment with a certificate of health by the physician and a recommendation by their pastor. Only Christian girls or women who are willing to really serve where their talents can be used and where an opening presents itself should apply. We cannot create positions. No students should take the attitude that she would serve only in a certain field, like the mission field in China, or India, or Africa, or in City Mission, or in any other specific field. These inclinations and wishes will be taken into consideration when graduates are placed, but the deaconess must be willing to work cheerfully and wholeheartedly in any other position until the opportunity for being placed into the favorite field presents itself.

Sound health is absolutely necessary. An invalid cannot do the work required of a deaconess.

Educational requirements for enrollment are the following:

- A. For such as would be attendants in institutions, rendering their services under the supervision of others: Graduation from a standard High School.
- B. For such as would hold positions as nurses in hospitals or as head nurses in institutions: Graduation from a recognized Training School for nurses and possession of an R.N. certificate.
- C. For such as would engage in teaching: Graduation from a recognized Teachers' College.
- D. For such as would engage in social work (Child Placing, Family Case Work, etc.): Possession of the credits required by the state for the respective position.

Provision is being made for giving our students some practical training in connection with the theoretical course given at the deaconess School. Beginning this Fall the students will be at the Training School for the first semester of the course, then will be placed in institutions or other fields of service for practical experience for a term of six months, after which they will return to the School for the last semester. Students entering in September will serve for practical training beginning

y 1, and re-enter the School in Septem-
 duating by the end of January. Our
 o admit another class February 1, which
 duate in June of the following year. All
 s get the full course at the Deaconess
 as heretofore and in addition (between
 nesters) six months of practical expe-
 and the privilege of one month's vaca-
 tudents will receive wages for services
 the six months of practical experience,
 be determined by the respective Boards.

ill welcome especially graduate nurses
 chers, but this new arrangement makes
 ble also for others who have had no spe-
 nning but who have the necessary edu-
 l standard and are in good health to en-
 students. Help us to find students who
 he necessary qualifications. We invite
 correspondence.

LINE OF TERM FOR THE NEXT TWO CLASSES ENTERING

ining School:	II. Class
ber (1940)	At Training School:
r	February (1941)
ber	March
ber	April
y (1941)	May
g in Fields:	June
y	Vacation: July
on: August	Serving in Fields:
ining School:	August
ber	September
r	October
ber	November
ber	December
y (1942)	January (1942)
ration	At Training School:
	February
	March
	April
	May
	June
	Consecration

MEET THE DEACONESSES

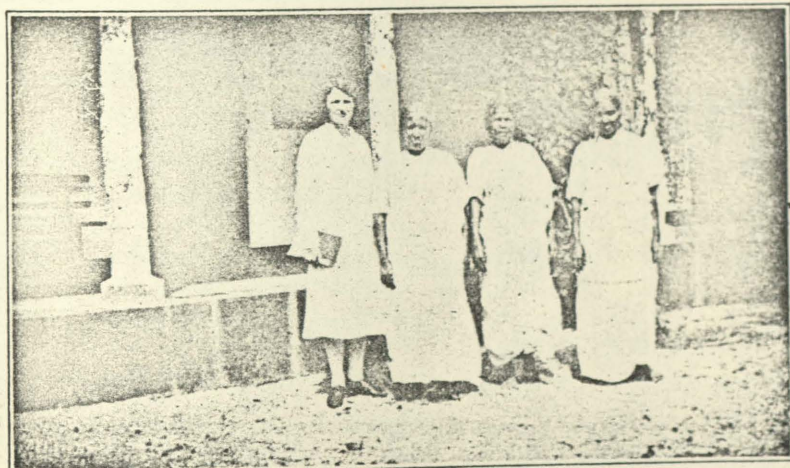
Our Pioneer Deaconess in the foreign mission field, Louise Rathke, of Olke, Kans., received her nurses and deaconess training at our Lutheran Deaconess Hospital, in Beaver Dam, Wisconsin. She was a member of the first class at Beaver Dam and was consecrated on March 1, 1925. Her first field of service was in the orphanage of the Indian Mission at Whiteriver, Ariz. After a short vacation she sailed from New York, arriving in India around Christmas in 1926. She is stationed at our Bethesda Lutheran Hospital in Ambur, India. Among her many duties is that of Zenana work which she does with her group of Bible women, thus bringing the message of salvation to the women and girls in the Hindu homes.

During her furlough, back here in America, she took a special course at our College in Winfield, Kans., returning to her duties in India, Dec. 29, 1934. Deaconess Louise Rathke once wrote: "Taking everything into consideration, I like it very much here in India. External conditions do not count so much if one considers that we are here in the service of the Lord."

Congratulations for fifteen years of faithful service!

Deaconess Amelia Doctor, R.N., of Hoagland, Ind., received her nurses' training at Mercy Hospital, Denver Colo. After receiving her deaconess training in a special course, she was consecrated in Fort Wayne, on May 23, 1926. She served at the Wheat Ridge Sanitarium and at the Lutheran Hospital in Alamosa, Colo. On July 27, 1932, she was commissioned for mission work in India, arriving there on Dec. 5, 1932.

From the article on work among the women of India the reader may see that deaconess Doctor has worked faithfully; and the Lord has blessed her labors of love among His wretched



Deaconess Louise Rathke with three native Bible Women, India.

THE LUTHERAN DEACONESS

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ones and His poor. While at home on furlough this past year, Miss Doctor has taken a special course at a university in Colorado. She is scheduled to leave from Seattle, Wash., on Aug. 12, 1940. May God grant her a safe journey.

THE DEACONESS CONFERENCE

The Deaconess Conference will be held July 11 to 14 at St. Matthews Lutheran Church, North Avenue and Middle Street, Pittsburgh, Pa., Theo. D. Matrens, Pastor. The following program has been arranged:

Thursday, July 11

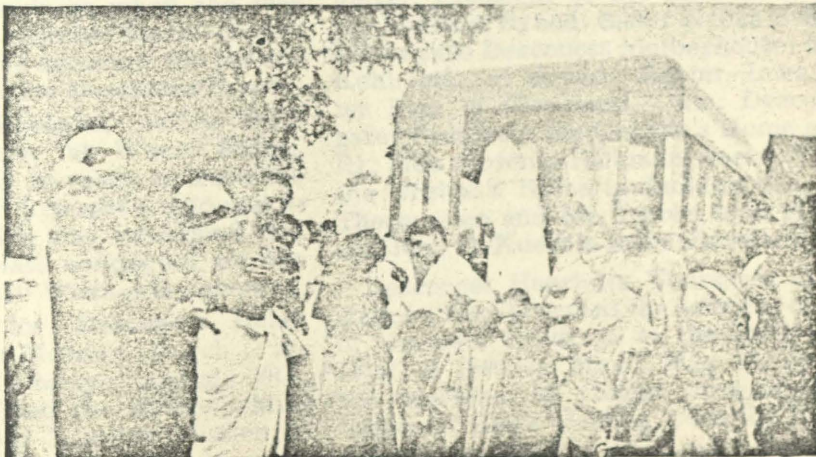
A. M.
Registration, 9:00.
Opening Devotion—Superintendent.
Address of Welcome—Pastor Theo. D. Martens.
Response—Deaconess Clara Strehlow.
Address by President of Conference—Deaconess Margaret Spencer.
"The Necessity of Daily Consecration of the Deaconess"—Deaconess Martha Eber.
Business: Treasurer's Report—Appointment of Committees.

P. M.
Opening Devotion: "Lessons for Deaconesses from the Story of the Shunammite"—Pastor A. G. Merkens.
"The Lutheran Church Needs the Deaconess"—Deaconess E. Wehrenbrecht.
"Our Work in India"—Deaconess Amelia Doctor.
"Deaconess Work with Unmarried Mothers"—Deaconess F. Bremermann.
"Recent Developments in the Care of the Aged"—Deaconess M. Spencer.

Friday, July 12

A. M.
Opening Devotion: "Lessons for Deaconesses from the Story of Ruth"—Pastor A. Brunn.
"Qualifications of a Deaconess in City Mission-work"—Deaconess L. Moehlenbrock.
"Institutional Workers Trained for Practical Duties"—Deaconess Christine Seckel.
"Lessons in Hymnology"—Deaconess Henrietta Thorsness.

P. M.
Opening Devotion: "Lessons for Deaconesses



Deaconess Amelia Doctor in the Dispensary Car—India.

the Story of Miriam" — Pastor Eric

Work on work of Ladies' Mission Society, St. Louis, Mo., Mrs. Walter Brunn.

Work in China"—Deaconess Gertrude Si-

Can Our Deaconesses Improve their
Qualifications?"—Deaconess Oneida Witte.

Saturday, July 13

Devotion: "Lessons for Deaconesses
on the Story of Esther" — Pastor R. C.

Work in Africa"—Deaconess Helen Kluck.

Against the Eighth Commandment Which
Disrupts Harmony and Harm Co-operation
among Christian Workers"—Pastor H. R.

Practical Training the Problem Child" —
Deaconess M. Gieschen.

Friday evening: Social Gathering — Slide
Presentation.

Friday evening: Closed Session of Conference.

Friday Afternoon: Outing at Marwood.

Nominating committee appointed by the
Board of Conference, Deaconess M. Spencer,
proposed the following slate of candidates:
President: Deaconesses M. Spencer; F.
Thorsness; H. Nanke.

First Vice President: M. Theilmann; H. Thorsness;
Second Vice President: M. Gieschen.

Secretary-Treasurer: C. Hilken; E. Bartsch;
Deaconess Moehlenbrock.

NEWS ITEMS

Readers of The Lutheran Deaconess will be
interested to note a new address among the sta-
ff of our deaconesses, namely, The Bethle-
hem Lutheran Orphan Home, New Orleans, La.,
where Deaconess Ida Stolte is now stationed.
Deaconess Alice Klitzing, R. N., of Detroit, is
now serving as camp nurse at Camp Arcadia.

Deaconess Salome Mueller's joy of being back
with her little ones, at the Orphan Home, in Ad-
dison, was changed to sadness when she was
temporarily called to take several months leave of ab-
sence, to effect a complete recovery for her ill-
ness. She is at present at the Deaconess Home.

Deaconess Margaret Bliefnick writes from
the Lutheran Sanatorium, at Wheat Ridge,
Ill., "I thought I would be ready to leave the
sanatorium long ago, but I caught a cold and so
I had to put back to bed." She also mentioned that
she enjoys the Bible class conducted by the
Rev. E. J. Friedrich every Wednesday evening.

A farewell service for Deaconess Helen
Kluck, R. N., was held at Messiah Church (Pas-
tor W. H. Vatthauer) in Chicago, on June 30th.
Pastor A. R. Kretzman had the sermon. Miss
Kluck is returning to our Nigerian Mission in
Africa this month. May God grant her His pro-

tection on the long journey.

When Deaconess Thelma Bemarkt was called
to work at the Orphanage at Indianapolis, Ind.,
someone asked, "What will be your work
there?" Miss Bemarkt answered, "I don't know,
no doubt I will be kept busy." From a recent
letter we learn that besides training the chil-
dren in the various household duties, she has
coached a play, "Ole King Cole," which was giv-
en before a group of ladies, on June 7th. Now
that school has closed, she is also having sum-
mer school for those that were not promoted.

Dramatics play an important part in a child's
life. Hence our deaconesses in our children's
homes are happy and willing to coach the chil-
dren's plays. Deaconess Henrietta Nanke, of the
Industrial School in Addison, Ill., and her girls
presented the play, "In the Fountain of Youth,"
at three occasions.

One day when Deaconess Clara Strehlow, al-
so at the Industrial School, had dismissed her
sewing class, and a few minutes later began
cutting hair, one of the girls remarked, "Dea-
conesses have to know how to do everything."

Deaconess Louise Moehlenbrock of the Beth-
esda Home at Watertown, Wisconsin, was con-
fined to the hospital a short while in April.

Deaconess Anna Schrader spent a few days at
the Home, returning from Denver, Colorado.
She is now visiting with her sister at Red Bud,
Ill.

Former Deaconess Alice Dey was married at
Cleveland, Ohio, on April 20, to Mr. Rudolph
Kuehn. We wish Mr. and Mrs. Kuehn God's
richest blessings in their married life!

Deaconess Katherine Laesch has returned
from Florida and has charge of her duties at
the Deaconess Home.

Deaconess Elizabeth Behlke left the Home
for an extended visit with her relatives. For the
first she is staying at her brother's home at
Park Ridge, Ill.

Among the visitors at the Deaconess Home
during the past months were the Rev. J. C.
Meyer, President of the Minnesota District of
the Missouri Synod; Sister Nanca Schoen of the
Milwaukee Deaconess Motherhouse; Mr. George
Kohlmeier, of Grundy Center, Iowa; Mr. Wal-
ter Boss of Cleveland, Ohio; Deaconess Mar-
garet Fish from the Orphan's Home at Addison,
Ill.; Miss Florence Richman, Social Worker from
the Orphan's Home in Indianapolis, Ind.; Rev.
Thermahlen and Mr. Jacobs from Addison, Ill.,
and Rev. G. Kuechle from Cleveland, Ohio.

Deaconess Henrietta Thorsness of the Dea-
coness Home attended the services of dedication
of the new buildings at the Institute for the
Deaf at Detroit, Mich., May 12, conveying to
the brethren in charge congratulations and
wishes of God's blessing from the Board of our
Association.

HISTORICAL GLEANINGS

Fifteen years ago, Pastor B. Poch reported lecturing in the following Iowa congregations, Davenport, Cedar Rapids, Atkins, Lowden and Stanwood. Also at Rock Island, Ill., Milwaukee, Wis., Monroe, Mich., Ohio City, O., Monroeville, Ind., and Zion church in Fort Wayne. . . . Our association had eight deaconesses in service. Seventeen inquiries came in with regard to supplying deaconesses for certain positions, but we would have only seven graduates to choose from.

Ten years ago, on Sunday, May 4, 1930, consecration services at Watertown, Wis., for three graduates. Sunday, May 18, one deaconess was consecrated in Fort Wayne. On May 30th two members of the Deaconess Hospital Board at Beaver Dam met with the board of directors of the Deaconess Association, to discuss the building of an annex to the hospital. The President of our Association, Pastor Ph. Wambsganss, and his wife celebrated their golden wedding on June 7th.

Five years ago, a class of five was consecrated at Fort Wayne, on June 30th. The Deaconess Conference met in Concordia College, Fort Wayne, Ind., July 1-3.

ZENANA WORK IN INDIA

The word "zenana" means women's apartment or harem. Mohammedan and high caste Hindu women have their own rooms and often their own houses to which no man, except the husbands, sons and brothers of these women have access. Other women are always welcome in the zenanas because the Indian woman, even though secluded and in most cases ignorant, is eager to hear news and gossip. My Biblewomen and I have never been refused access to the zenanas. Even the husbands were glad for their wives to have a little diversion, and as there are generally a few sick people in each home my advice regarding the proper care of the sick was eagerly sought and treatment immediately carried out. Our personal interest in them and their work and welfare is always appreciated by them. Information about ourselves and of our home life, parents, etc., is always solicited and out of sheer gratitude they finally settle down and listen with attention to the story and the message we have to tell them of Christ our Saviour.

Before the zenana worker is able to go out into the villages and work amongst the women of India she must study one of the seventy-eight native languages and should be able to understand several of the two hundred and twenty-two dialects. One member of intensive language

her duties as zenana worker with one or two hours of language work every day.

But where to begin! India has a population of three hundred and fifty million, three-fourths of whom live behind mud walls and under thatched roofs, in huts and on the bare ground. Of these three hundred and fifty million, two hundred million are Hindus. The rest are Mohammedans, Sikhs, Parsis, Buddhists, Nature worshippers, Jews and Christians.

Most of these people live in villages. The villages of India are numerous and small with anywhere from fifty to five hundred huts and a few larger houses with whitewashed walls and tiled roofs. They are tucked neatly away beneath the mango groves, or under the cocoanuts and palmyras. The villages are built without plan or purpose, and I believe sometimes even the silent hut huts must be surprised to find that a space had accidentally been forgotten which then serves as an excuse of a road. Sometimes this road is wide enough so that one can drive into the village, but often the entrance to the village is closed by a hut or two and one leaves one's conveyance at the "city limits" and walks, escorted by all the village urchins crying: "white people, white people."

The hut of the average untouchable is built of mud, covered with a thatched roof. During the monsoon it frequently happens that a poor family's home collapses. Interior decorating is an unknown art. Christians may have a few pictures of the Sunday School leaflets given them by the missionary. The heathen, if they have anything, display a few pictures of their idols. In many heathen homes one sees a family altar in one corner of the house. Large earthen pots in which rice, groundnuts, tamarind and other foodstuffs are stored occupy the space on one side of the house. A low, earthen stove, fuel, and a grinding stone are usually found in the house but if it is too small the Indian housewife does her work outside. An extra supply of clothing is stored away in a tin suitcase, also the jewels which every Indian woman must possess.

The houses of the high caste people are more pretentious. They are one-story brick buildings covered with a tile roof. Built in a square with a large court in the center they have from four to eight rooms which are occupied by the parents and the children and their families. The household articles of the caste people are like those of the outcaste. Their clothing and jewels are far more costly and one may even find a chair and an alarm clock in such a home.

It is into such homes as these that your zenana worker and her Bible

the raised floor of the veranda in the
or on the dial in front of the house be-
the rooms are dark and the ventilation is
After a general conversation about health,
and children we are asked what we are
ing in our hands. This gives us the desired
ng. We then show the large Concordia
re rolls and tell the stories and explain
and give tracts to those who are able to
and finally display a keen interest in their
on and form of worship, thus gaining an
tunity to show the difference between the
living God and their dead idols who have
but hear not and eyes but see not, who are
with hands. We point out to them that
God made everything while their gods
made by man.

ese people truly bow down to wood and
May this stone be plain, or carved or
led until it has the form of a monkey
it becomes Haneman, the monkey god,
protects fields and crops. Cultivators pray
m and put his image in their fields. Where
one goes in India, in the fields or on the
sides, one sees shrines. (te, 1/2; es. jp; u trees
s, a; ; o, ages pr stpmes imder tje trees, and
o, ages.) Each family has its own god and
hips him. If the family is wealthy, a large
e or small shrine may be erected near the
e or somewhere in the village or field. If
family is poor, a small image or even a plain
will answer the purpose. The stone or im-
will be garlanded with flowers. Here the
are offered. Here the poor benighted peo-
ring their petitions and here they give
es for blessings. Not only does each family
each caste have its god but there is also a
whose duty it is to protect the villages. His
is Iyenar. He sends his representatives to
village and it is his duty to ride around the
te every night and drive away evil spirits.
horses are placed near the villages which
es in case an accident happens to his own
Volumes could be written about the Hin-
ds but let this suffice.

I shall now accompany us to the homes of
Christians. This is a more pleasant task
not so depressing, for these people know
Saviour. Our Christians are a cheerful,
people and we enjoy being with them.

st of our work is among the outcasts or un-
ables. Christianity brings release from the
prity-complex that results from servitude,
e majority of these people are servants of
gh caste people who pay such low wages—
the pay consists in clothing and rice —
the poor outcaste may never hope to be-
dependent.

en a woman announces her intention to
be a Christian we visit her and her family.
All them the main points of our doctrine
that it means to become a Christian. If she

is then willing to study we begin to instruct her.
We spend a long time on the First Command-
ment repeating and reviewing it again and
again, for it is difficult for these people to break
away from the sin of idolatry. When this wom-
an has a good knowledge of the Ten Com-
mandments, The Creed, the Lord's Prayer and
Holy Baptism she is examined and then baptiz-
ed in the church in the presence of the congre-
gation. After baptism we continue our work
and prepare her for the Lord's Supper. Instruct-
ing such women often takes several years be-
cause we must not forget that they are illiter-
ate and have never memorized a line in their
life. All instructing must be done by rote.
Were they able to read they could study inde-
pendently between our visits. Younger women
are more apt and their memory is more reten-
tive, while an old grandmother may not be able
to retain anything. If such an old lady has come
to the knowledge of her Saviour who has re-
deemed her from sin, we baptize her. Unless
the person is very shy and insists upon being
alone while studying we have a good audience.
Members of the family may listen in, or a
neighbor lady who would also like to become a
Christian but has to wait until her mother dies
because the mother refuses to give her consent,
or a group of children, some of whom may be
Christians, others heathen, one or two of whom
have been dedicated to the gods for temple
service, or an old lady who assures us that
"everything we say is good" but that she is too
old to change her religion.

When we have finished instructing the pu-
pils we visit the homes of those who are already
Christians and review portions of the catechism
and the Bible stories. We try to get a group of
Christian women together either at one of the
houses or at the school. This stimulates their
interest and some lively discussions often fol-
low, or some particular doctrine is discussed
and explained, or one of the group had difficul-
ty understanding a part of the sermon and asked
to have it made clear. The majority of our
Christian women work in the fields or in the
homes of wealthier people but they do not neg-
lect their homes and, above all, they see that
their children attend the parochial school. We
have Christian schools in all the villages in
which we work.

Our Biblewomen are Christian women who
have attended our Christian schools, whose
character is good, and whose conduct in the
villages is above reproach, for they are expect-
ed to gain and to hold the respect of the highest
caste heathen. Very often more attention is
paid to the example of the Biblewoman than to
her words.

A candidate for Biblewoman work must have
finished the 8th grade in our Christian day

school. She is then expected to attend the Biblewoman's Institute which we conduct every year for two weeks. Then she is permitted to accompany an older Biblewoman and the zenana worker on their visits to the villages. After a few months she may also speak to the heathen women, but never alone, always in the company of the older Biblewoman or the zenana worker who can help out if necessary. If in the following year she passes the examination held at the end of the institute she will be termed a half-time Biblewoman. This entitles her to half-time salary although she works full time and is expected to do more difficult work. And finally, after the third examination is passed, she becomes a full-time worker with full salary, and now much is expected of her. This does not end her studies however. She must attend the annual Biblewomen's Institutes and one morning every week is set aside for class work when a missionary and the native pastor lead them deeper and deeper into the mysteries of God, and

the zenana worker gives a course in First Aid which is a great help to the young Biblewoman.

For several years I have been dreaming of a Ladies' Aid in India. While we were not able to persuade the illiterate women of the congregation to organize a Ladies' Aid, the Biblewomen, the native teachers' wives, and those women of the congregation who had attended our schools were very eager to organize a Ladies' Aid. All have to be members of the congregation. The wife of the missionary in charge of the congregation and I joined. We meet every week and pay 4c dues per month. A president, secretary and treasurer are elected annually. A business meeting is held every week. We studied Luther's hymns, and practiced the liturgy. A paper of some religious subject is prepared and read by a member and last, but not least, we sew for our hospital in Ambur. Our meetings are opened and closed with the singing of a hymn, reading of a scripture passage, and a prayer.

Deaconess Amelia Doctor.

DEACONESSES ACCORDING TO THEIR STATIONS

Lutheran General Hospital, Alamosa, Colorado:

Noess, Lulu, R. N., Supt.

Lutheran Deaconess Hospital, Beaver Dam, Wis.:

Poetter, Frieda.

Pfund, Mathilda.

Pohlmann, Bertha.

Schumann, Alma.

Lutheran Hospital, Beatrice, Nebraska:

Dienst, Clara, R. N.

Bethesda Lutheran Home, Watertown, Wisconsin:

Heck, Erna, Matron.

Gieschen, Margaret.

Hecht, Minnie.

Moehlenbrock, Louise.

Sechel, Christine.

Schmidt, Martha.

Theilmann, Martha.

Wehrenbrecht, Emma.

Lutheran Industrial School, Addison, Illinois:

Nanke, Henrietta.

Strehlow, Clara.

Lutheran Orphans' Home, Addison, Illinois:

Lutz, Lydia, Matron.

Boss, Martha, R. N.

Fish, Margaret.

Mueller, Salome.

Lutheran Orphans' Home, 3310 E. Washington St., Indianapolis, Indiana:

Beach, Ruth.

Bemarkt, Thelma.

Leader, Cora.

Bethlehem Orphans' Home, 375 Fingerboard Rd., Ft. Wadsworth, Staten Island, N. Y.:

Bartsch, Erna.

Bethlehem Orphans' Home, 5413 N. Peters St., New Orleans, La.

Stolte, Ida.

Ev. Lutheran Institute for the Deaf, 6861 Nevada Ave., E., Detroit, Mich.:

Vierck, Annchen, Matron.

Bliefnick, Margaret (Temp.: Lutheran Sanitarium,

Wheat Ridge, Colo.)

Bliefnick, Marie.

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