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Lutheran Deaconess Association

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The Lutheran Deaconess

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

Miss Dorothy Weinheimer
Rt. 2
St. Louis, Mo.

Vol. 15

No. 2



APRIL - - 1938

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

A KIND REQUEST

Postal regulations require that papers can be sent regularly to paid-up subscribers only. We have been carrying many on our list who were subscribers, but whose subscriptions have expired. If you are in arrears, please take notice of this and send in your membership dues before the publication of the next issue, so that we may retain your name on the mailing list. We surely wish to keep you as one of our members and we need your support.

This pertains to all individual memberships. Where a society or a Ladies' Aid sends in contributions, that covers the subscriptions of the copies sent.

Thanking all our readers for the support given our cause and sincerely hoping that this appeal will be favorably received by many of our former members,

The Board of Directors,
Lutheran Deaconess Association,
H. B. Kohlmeier, Supt.

DEACONESS FRIEDA BREMERMAN

It gives us great pleasure to announce to our friends that Miss Frieda Bremermann, whose picture we have above, has joined our Association as one of our deaconesses. Miss Bremermann has been doing deaconess work in the Institutional Mission in Chicago for a number of years, and God has blessed her work abundantly. She has now identified herself closely with us by being consecrated as one of our deaconesses. The consecration service was held in connection with the installation service of the Rev. Tr. Thieme as institutional missionary, on Feb. 6, in Grace Lutheran church, Chicago. The Rev. H. E. Brauer, chairman of the Board of the Chicago Lutheran City Mission Society, preached a most impressive sermon and had charge of the installation ceremony of Pastor Thieme. The superintendent of the Lutheran Deaconess Association conducted the consecration ceremony for Miss Bremermann. The services were beautified by anthems sung by Grace Mixed Choir and Grace Ladies' Aid Choir. The ladies of Grace church provided for a luncheon and social gathering after the service. A pocket Communion Set was presented to the newly installed missionary and a typewriter to deaconess Bremermann by the Board of the City Mission. We express our thanks to the pastor of Grace Lutheran church, the Rev. G. Elbert, for the fine service and enjoyable social hour arrang-



ed under his supervision. Deaconesses Alice Dey, Louise Moehlenbrock, Henrietta Nanke, Christine Seckel, and Margaret Spencer had made it possible to be in attendance and joined in the procession into the church. The service was well attended and will undoubtedly be long remembered by all who participated.

We are very happy that Miss Bremermann has joined our ranks and we ask God that He may continue to bless her noble work and accord to her the privilege of many more years in His service as a deaconess.

NEWS ITEMS

While in Chicago for the consecration service of Miss Bremermann the superintendent had the opportunity to attend a circuit meeting of pastors and representatives of congregations and to speak a few words on our deaconess work. We owe this privilege to Pastor H. Kowert, who took us to the meeting, and Pastor P. Sauer, the chairman, who gave us the opportunity to speak. Thank you!

The superintendent has been asked to give a paper on some phase of deaconess work before the Institutional Mission Conference, meeting at Fort Wayne, May 10th and 11th. We appreciate the invitation.

The Conference of the Associated Lutheran Charities to be held in Chicago, August 30th to September 3rd, promises to be most interesting and inspiring. The program committee is working hard to make this conference a worthy successor to the ones held the last years and, if pos-

sible, to make it better than ever. Be sure to plan on attending!

Changes in the field during the last months were made as follows: Deaconess Katherine Laesch has taken over the household management of the Home, the position formerly held by deaconess Anna Schrader, who is in Denver, Colorado, at present. Deaconess Margaret Spencer, R. N., was placed at the Old People's Home, St. Louis. Deaconess Freda Martin, R. N., was transferred from the Orphans' Home at Des Peres, Mo., to the Lutheran hospital at Beatrice, Nebraska, and Deaconess Irene Neuendorf, formerly at the hospital in Beaver Dam, Wisconsin, is now at the orphanage in Des Peres. Deaconess Gertrude Hogan, R. N., of the Beaver Dam hospital, has been at the Home since January 20, recuperating from a serious illness. We are thankful that she has regained her health completely and will go to the hospital in Alamosa, Colorado, in the near future. We can also with grateful hearts report that deaconess Henrietta Thorsness, who had to submit to an operation, is recovering nicely and, it seems, may by the grace of God look forward to enjoying perfect health. May God grant it!

Our hearts go out in sympathy to deaconess Alma Schumann in her sorrow over the death of her mother. Miss Schumann's mother departed this life on March 25, at the Lutheran Deaconess Hospital, in Beaver Dam. Thank God that we have genuine comfort against death and its terror. "Christ hath abolished death" for us by His bitter death on the cross. Now we know, "blessed are the dead which die in the Lord from henceforth." That faith helps us to find comfort at the death of our loved ones and the firm and joyous hope at the thought of our death. "Thanks be to God that giveth us the victory through our Lord Jesus Christ."

The deaconesses at the Home received a welcome letter from Mrs. Adeline Yates, former deaconess Adeline Harms, now living in Hawaii.

The consecration service for the graduates of our Training School will be held, God willing, on June 12, in Trinity Lutheran Church, Fort Wayne. The service begins at 10:45 A. M. All are cordially invited to this service. For the information of visitors from out of the city, we give the location of the church, since there is another Lutheran Church known as Trinity church in the city. The Trinity Lutheran church

of our synod is located on the corner of St. Mary's Ave. and Huffman St. We have three graduates this year, the Misses Thelma Bemarket, Martha Boss, and Anita Heidtmann. Several applications have been received for the next class. The new term begins in September. If any of our readers contemplate making application for enrollment, we would urge them to do this in the near future.

Among the recent out of town visitors and guests at the Home were the following: The Rev. and Mrs. Carl Schrader of Evansville, Ill.; deaconess Irene Neuendorf, who accompanied deaconess Gertrude Hogan from Beaver Dam, Wisconsin; Miss Edna and Mr. Ernest Weissmiller of Tipton, Indiana; Mr. A. F. Behlke, Park Ridge, Ill.; deaconess Elizabeth Behlke of Indianapolis, Ind.; deaconess Clara Strehlow from Addison, Ill.; deaconess Talke Renken, also from Addison, Ill.; and Mrs. H. D. Boyer, Indianapolis, Indiana.

We appreciate the letters and expressions of our friends, complimenting us on the last issue of the "Lutheran Deaconess." "The praise of others may be of use in teaching us, not what we are, but what we ought to be." We shall try to make every number of our little periodical as interesting as possible. Thank you!

AN INTERESTING LETTER FROM DEACONESS LOUISE RATHKE, S. INDIA

Deaconess Louise Rathke is known to many of our readers, if not personally, then at least from having read of her at different times in the "Lutheran Deaconess." She is our oldest deaconess in point of service in the mission field in India, having entered service there in 1926. The following is taken from a letter written by deaconess Rathke to deaconess Martha Schmidt. I know Miss Rathke will pardon me for publishing parts of this letter. I believe our friends will find it very interesting reading.

After thanking deaconess Schmidt for favors received, deaconess Rathke speaks of the differences in social and economic conditions in India as compared with conditions in our country. Then she continues:

"Here field labor is still done by hand except the plowing. Sowing, cultivating, harvesting, and threshing is all done by hand. The rice, for instance, is first put into seed-beds, then the small plants are taken up and each one singly put into the place in the field. You can figure

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Please make all checks payable and send all contributions, membership dues, and Memorial Wreath donations to the Lutheran Deaconess Association, 2916 Fairfield Ave., Fort Wayne, Indiana.

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out that it requires a great number of hands to plant each stalk of rice.

In my daily work I meet joys and sorrows, comedies and tragedies, results and disappointments. Maybe nothing rushes here at the furious pace that one finds at home, but that does not mean that we have less work or that the work requires less energy and patience.

Tuesday evening I came home late from the village, because the car in which I had gone with one of the missionaries broke down. In this place, seven miles from Ambur, we have started a women's society for the purpose of Bible study and some phase of health or hygiene. Two young girls, teachers in the village and graduates from our teachers' training school, lead the discussions. As time goes on, the women seem to lose their shyness and take part in the discussions. The meeting was very well attended; even women who were usually kept at home by small babies had come. After the Bible lesson we talked about village wells, their proper

location, drainage, environment, danger of pollution, etc. At the end I led the discussion to their well—they have only one in that village—and asked them, whether their well met all the requirements as stated. One of the young women spoke immediately. She said: 'Our well does not meet any of the conditions that insure a pure water supply. We have barns and cattle close by, the well is open, so that all kinds of dead leaves and other impurities may fall in, it is in a low place, a canal runs by very close, etc.' They all agreed to that. 'What will you do to remedy the situation?' I asked. Blank and puzzled faces stared at me. 'Think about it and let me know later,' I continued.

We had just crossed the caste section on the way home when the car lights went out. Fortunately a petrol lamp was at hand and that had to do duty when the car finally started after a lot of cranking, pushing, and going backwards down hill. It did run for a few miles, then stopped, and no efforts availed. A bus came along and in it were four drivers who were returning from Madras where they had been on a case in court. These men usually are trained mechanics and are able to take a car apart and put it together again. Well, the group that had arrived was very accommodating and began to look around for the trouble, but after an hour's work decided that their knowledge and efforts were exhausted, as the car refused to move. The bus driver then offered to pull the car into Ambur, but as no ropes were at hand, this was not possible. A lorry had stopped near by, but its driver, upon being awakened, was not able to help us out either. Anyway, to make a long story short, the other passengers of the car and myself boarded the bus and went on to Ambur, from where I managed to send help to the waiting missionary on the road.

I must mention one surprising incident. While waiting for the car to start, a bandy filled with Indian women caught up with us. Upon inquiry I heard that they were all going to a talkie at 9 P. M. in Ambur, seven miles distant. They were all heathen caste women; not one of them was able to read. Two of the five were young girls, one had been married eight months ago, but was still living in her mother's house. She looked to be about twelve, but may have been older, as the Sarda Act, passed during my first term, forbids the marriage of girls under the age of fourteen. However, it may just be that the law is overlooked in out of the way places,

for who should there report the offending parties to the proper authorities? Had this been a large city, I should not have thought much about it, but here in the district I would hardly have expected the women to appear in such a public place as the cinema. Of course, these women were all accompanied by men.

India's womanhood seems to be making progress, not only in the large cities, but also in out of the way places. There is a dawning consciousness in them of something that is their rightful heritage, and which has been denied them up till now. Possibly these women are not able to voice their own thoughts, do not even understand them themselves, but the feeling is there. Earlier in the afternoon, while visiting in the Brahmin street in Ambur, I asked a woman who came to the door, whether she had read the tract that I showed her. Her reply was: "When I was a child women did not learn to read; now they send the little girls to school." Her answer proved that she was fully aware of the progress that was being made, even though she herself will very likely be only an onlooker, will continue behind the **curtain** like all her ancestors. And another group of women said one day: "We are only women, we cannot read," in such a manner that it seemed that they saw the injustice of it all, but were not yet aware of the progress in just that direction. Often in the past months I have heard remarks like the above, and it shows a changed state of mind, a dissatisfaction with present conditions, even if that idea is only vague and possibly has not yet come to the consciousness of just these women. They are in a transitional period and may they, while doing away with some ancient customs, also do away with their ancient idols and come into the light of the Gospel of Christ's atonement!

Some of the Hindus among the educated have strange ideas of God. A neighbor of this woman in the Brahmin street was a man who spoke English well and had read something of many different religions, Hinduism, Mohammedanism, Christianity, Buddhism, Zoroastrianism, etc. And what had he evolved? Well, he believed that there is only one God, that all others—he included Christ, Mohammed, Buddha, besides all the gods of Hinduism: Krishna, Kali, Diva, Brahma, etc. (their name is legion)—were incarnations of this particular god; that human beings themselves in a peculiar sense were in-

carinations of God. In the light of education and common sense he found the inconsistencies of Hinduism so glaringly apparent, that he saw the need of change. He owned a Bible, but it was with him as St. Paul says: "We preach Christ and Him crucified, to the Jews a stumbling block, and to the Greeks foolishness." "How do you hope to gain salvation?" I finally asked, as all his talk of the various gods and religions led to nothing. "By doing good," was his reply. "And do you think that you can really earn salvation thereby? Do you feel satisfied in your mind that that is the case? Just the other day I put that question to a man who was about fifty years old, he was wise, he had travelled as far as Mesopotamia, but he told me that he never felt quite satisfied in his mind. How about you? Does your conscience tell you that you have done all that is necessary?" Such was the gist of my questions. "Yes," he said, for he was still very young and confident.

The women around here hardly ever ask any questions. Of course, so far I have not met any highly educated women in this neighborhood among the heathen caste women. The few educated Indian women here in Ambur are Christians.

Last week was a big festival in a large village near Ambur. Now a heathen festival is often very much like a big fair at home. Everybody goes to see what's going on. To this particular festival the Hindu women also flocked, caste and out-caste. The high point of the celebration is the procession of the priest through the main street. Cloths are spread along the road as he comes and women who are childless throw themselves down on their faces in front of him, so that he has to step over them. These women think that then they will be healed from their affliction.

Day before yesterday a vain young mother asked me: "My baby is not 'good'—what she meant was that its skin was too dark—can't you give it something, so that it gets white?" The Bible woman who was with me told her, to get some soap and water and rub it well, and it would become several shades lighter. So you see, I have plenty variety, from the sublime to the ridiculous.

But now to come back once more to the women we met going to the talkie. It is just during the past year that an electric line was built through Ambur. And after the current was turned on, three cinemas sprung up like mushrooms,

two of them merely large tents, but the third a building put up for the purpose of showing films. Whether all three of them are talkies, I am unable to say. During the daytime on my way to villages I meet the various representatives of the cinemas in old bandies, plastered all over with pictures advertising their shows. Native instruments blare forth the approach of the bandy; circulars are given out to those who can read. And the poor flock to these places to give their last anna towards seeing one more invention of Western civilization.

A few weeks ago our bungalow was also wired and soon we hope to have electric lights. It will be a very fine thing to be able to turn on a light in a second, especially as there is always danger of finding snakes in the house. Not long ago a snake was discovered coiled around a magazine rack in my room and two days later one was found in the room adjoining. Just how they had gotten in, I am unable to say. Possibly some one did not shut the screen door properly. They were still small although of a variety that reaches twenty feet when full grown.

However, we are always under God's protection. He not only has to bless our daily work, but He also will keep us from danger. And dangers lurk everywhere, not only in tropical countries. When one reads of all the automobile accidents only, not to speak of anything else, one wonders as to where one is really safe.—May God bless you and your work.

With love,

Louise Rathke."

NURSE, DEACONESS, SOCIAL WORKER

There seems to be some misunderstanding in the minds of some of our men as to the specific functions of Lutheran nurses, Lutheran deaconesses, and Lutheran social workers. To what extent is there an agreement between these offices, and in what respect do they differ?

A Lutheran **nurse** is given a training to fit her primarily for the task of taking care of persons who are physically ill, who are under the care of a physician for bodily ailments. Her training as a **Lutheran nurse** will simply emphasize the Christian principles connected with the care of the sick. Incidentally she will also be given some advice and training with regard to the proper spiritual comfort and admonition for the sick, especially in cases of emergency, when a Lutheran chaplain is not available. But his part of her training is merely a somewhat more intensive course in applying Christian

truths than that given to the average attendant at a Bible class. It is not the chief or distinctive function of her calling. Her Lutheran faith will, as a rule, show itself more in the spirit with which she attends to her duties than in the conversation which she carries on with those who are committed to her charge.

A Lutheran **deaconess** is distinguished by the fact that her work is primarily or largely in the spiritual field. She may have a full training as a registered nurse, or as a teacher, or as a practical nurse, or as a parish secretary; but in each case it is expected of her that she be the assistant of the pastor or the missionary in charge with reference to the spiritual needs of the persons concerned, no matter whether or not her outward work is connected with material needs of the poor and underprivileged.

As for the Lutheran **social worker**, her work is analogous to that of the Lutheran nurse in this respect, that, whereas the latter is primarily concerned with the physical welfare of the patients entrusted to her care, the social worker deals with mental aberrations, especially with abnormal psychology of a temporary kind and with social maladjustments arising from such an abnormal condition. Sometimes these maladjustments are connected with some difficulties in the religious field, and then it stands to reason that the Christian social worker will treat the difficulty from this angle. At other times the underlying cause of the abnormal condition may lie in another field, and then the social worker may find it to her advantage not to bring in the religious element too soon, if at all. But all her work is done from the standpoint of a believing Christian, who will also be ready at all times to point out the specific benefits of the Biblical point of view and to show the way of salvation.

Dr. P. E. Kretzmann in *Concordia Theological Monthly*, December, 1937.

MEMORIAL WREATHS

The following Memorial Wreath contributions were gratefully received:

In memory of Ottilie Kucher, by Miss Clara Reinkensmeier, Fort Wayne, Indiana \$1.00

In memory of Rev. Philip Wambsganss, by Mr. and Mrs. Chas. Rosentrader, Logansport, Indiana \$2.00

In memory of Mrs. Caroline Schriefer, Mrs. John Renner, Mrs. Margaret Schriefer, by Mrs. Minnie Schmidt, Vandalia, Mo. \$3.00

Unsere Diakonissen Arbeit

Unter Gottes Segen geht unser Werk rüstig vorwärts. Gegenwärtig können wir nicht alle Gesuche um Diakonissen befriedigen. Das hat zum Teil seine Ursache darin, daß im letzten Jahr mehrere Diakonissen sich verheiratet haben. Unsere Diakonissen machen ja nicht ein Gelübde wie, z. B., die Nonnen in der römischen Kirche, und wenn sie in den heiligen Ehestand treten, so verüßeln wir ihnen das durchaus nicht. Natürlich verursacht das Lücken, wo die betreffenden Diakonissen gedient haben. Zudem breitet sich unser Feld auch immer mehr aus. Unsere Liebesanstalten erkennen immer mehr, wie vorteilhaft es für ihre Arbeit ist, geschulte Diakonissen anzustellen, die im rechten christlichen Sinn ihre Arbeit verrichten. Wir wünschen darum sehr, daß sich mehr geeignete christliche Jungfrauen ausbilden lassen für diesen Dienst. Besonders fehlt es uns an solchen, die geschulte Krankenlegerinnen sind. Um nähere Auskunft betreffs Eintrittsbedingungen in unsere Schule wende man sich an den Superintendenten. Unser neues Schuljahr beginnt im September. Solche, die Diakonissen werden möchten müssen christliche Jungfrauen sein, körperlich gesund, opferwillig und bereit zu dienen, wo immer ihre Gaben verwandt werden können im Dienst kirchlicher Arbeit. Weibliche Hilfskräfte sind nötig in den Wohltätigkeitsanstalten unserer Kirche, in unseren Gemeinden, und in den Missionen in unserm Lande so wie in der Heidenmission in Indien, China und Afrika. Aus der Adressenliste der Rückseite unsers Blättchens können Sie erkennen, wie weit verzweigt unser Feld ist. Wir möchten besonders Schülerinnen haben im Alter von 25 bis 35 Jahren. Sollten Sie von solchen wissen, die nach Ihrer Meinung geeignet wären zu diesem Dienst, so machen Sie dieselben, bitte, aufmerksam auf unsere Arbeit, oder schicken Sie uns die Namen und Adressen derselben, und wir werden ihnen gerne nähere Auskunft zu kommen lassen.

Man beachte, bitte, die Bekanntmachung auf der ersten Seite dieser Nummer. Wir bitten herzlich um Einsendung Ihres Beitrages, im Fall daß Sie rückständig sind, damit Ihr Name nicht von unserer Liste gestrichen werden muß.

A LECTURE TOUR

During the month of February and the first week of March our deaconess Clara Strehlow, of the Industrial School, Addison, Illinois, was privileged to give our slide lecture before Walther League societies of the Oregon District, under the auspices of the Walther League Department of Christian Knowledge of that

District. We wish to join deaconess Strehlow in heartily thanking all who made this lecture tour possible and who arranged all details, as well as all whose kind hospitality our deaconess enjoyed while on this tour. We were happy to have this opportunity to make our cause better known to our brethren on the Pacific coast. To all new members gained we extend a hearty welcome into the family of our loyal friends. Deaconess Strehlow gave the lecture at the following places in Oregon: Cornelius, Tillamook, Portland (Immanuel), Sandy, Mt. Angel, Salem, Albany, Corvallis, Eugene, Rossburg, Klamath Falls, Bend, Hood River, Portland (Calvary and Trinity), Oregon City, Klickitat; Tacoma and Puyallup, Washington, and Libby, Montana.

We also wish to thank the Board and the superintendent of the Industrial School at Addison for granting our request and giving deaconess Strehlow leave of absence for the time spent on this tour.

APPEAL PUBLISHED IN "THE DEAF CHILD'S ADVOCATE"

Some threescore years ago our fathers, encouraged by the sainted Dr. C. F. W. Walther, established a spiritual haven for children who are fettered to the Land of Silence.

It was the challenge of the Master, "Feed my Lambs," which prompted God's children to establish our school, the first and only Christian school of its kind on the hemisphere.

What untold blessings of God's kingdom have flowed out of this undertaking, only eternity will fully reveal.

When our school for the deaf children was established, our numbers were few and plenty was not known. But poverty was no obstacle to this work of faith. It was "Work unto the Lord" and such work is considered a privilege by God's children.

Now our enrollment has increased beyond fondest expectations. Our facilities are taxed beyond capacity. Children are on the waiting list. Our old building has been condemned. Our hands are tied, unless an adequate building is provided.

Our hope and prayer is that the present appeal to friends, far and near, may bear abundant fruit so that in a short time the word may go out to waiting, handicapped children, "Yet there is room." Truly, the work is not for man but for the Lord.

Rev. E. C. Fackler,
President of the Board.

DEACONESSSES ACCORDING TO THEIR STATIONS

Lutheran General Hospital, Alamosa, Colorado:
Noess, Lulu M., R. N., Supt.
Hogan, Gertrude, R. N.

Lutheran Deaconess Hospital, Beaver Dam, Wisconsin:

Hilken, Clara
Poetter, Frieda
Pfund, Mathilda
Pohlmann, Bertha
Schumann, Alma
Witte, Oneida, R. N.
Wolsky, Emma

Lutheran Hospital, Beatrice, Nebraska:

Dienst, Clara M., R. N.
Martin, Freda, R. N.

Lutheran Orphans' Home, R. 13, Kirkwood, Missouri:

Gieschen, Margaret
Neuendorf, Irene
Rixe, Leone, Matron
Storck, Florence

Bethesda Lutheran Home, Watertown, Wisc.:

Heck, Erna, Matron
Hecht, Minnie
Bliefnick, Marie
Moehlenbrock, Louise
Nichols, Ruth
Seckel, Christine

Lutheran Industrial School, Addison, Ill.:

Nanke, Henrietta
Strehlow, Clara

Lutheran Orphans' Home, Addison, Ill.:

Lutz, Lydia
Renken, Talke

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

Dey, Alice
Leader, Cora
Behlke, Elizabeth

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

Bartsch, Erna

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

Theilmann, Martha, Matron
Bliefnick, Margaret
Klitzing, Alice, R. N.
Schmidt, Johanna

Lutheran Old Folks' Home, Belle Plaine, Minn.:

Herzberg, Martha, Matron

Lutheran Altenheim, 8721 Halls Ferry Rd., St. Louis, Mo.

Spencer, Margaret, R. N.

Chicago Lutheran City Mission, 2309 N. Kil-dare, Avenue.

Bremermann, Frieda

St. Louis City Mission, 2863a Texas Ave., St. Louis, Mo.:

Haeger, Esther

St. Matthew's Parish, 421 W. 145 St., New York, N. Y.

Buegel, Hulda, R. N.

Immanuel Parish, 122 E. 88th St., New York, N. Y.:

Eber, Martha, R. N.

Foreign Mission:

Doctor, Amelia, R. N., Lutheran Mission, Vaniyambadi, S. India.

Rathke, Louise, Bethesda Lutheran Hospital, Ambur, N. Arcot Dist., S. India.

Deaconess Helen Kluck, R. N., Nung Udoe, Uyo Post Office, Calabar Province, Nigeria, West Africa.

On Leave of Absence:

Bender, Nelle

Johnson, Alverda, Dundee, Ill.

Johnson, Mathilde, R. N., 756 Colorado Blvd., Denver, Colo.

Ida Schillinger, R. N., Nunica, Mich.

Schrader, Anna, 1080 Grant St., Denver, Colo.

Stolte, Ida

Vierck, Frieda, on visit in Germany.

Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Indiana:

Schmidt, Martha, Office Secretary.

Thorsness, Henrietta

Laesch, Katherine, Charge of Home.

By request we publish the following:

FORM OF BEQUEST

I give, devise and bequeath to the Evangelical Lutheran Deaconess Association within the Synodical Conference of North America, a corporation duly organized and existing under the laws of the State of Indiana, with office at 2916 Fairfield Ave., Fort Wayne, Indiana, the sum of

.....

.....

and the receipt of the Treasurer of said corporation shall be sufficient discharge to my executor for same.