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ART. I.—PRINCETON AND ANDOVER ON CALVINISM.*

It is a curious fact that two articles have appeared simultaneously in the Presbyterian Quarterly and Princeton Review and the Bibliotheca Sacra and Theological Eclectic, at the opening of the present year, the one in support of the theory of the divine decrees commonly known as Calvinism, the other against that theory. This fact is curious, even though the article from Andover, which is a translation, may not be intended at all to express the position of that theological centre on the subject under consideration. It appears in the Review without note or comment. It would hardly have been published in the Princeton Review under any circumstances. It is curious also that the article from Andover should come from *Rothe*. The great German theologians and philosophers of the more recent times have hitherto been tabooed by Puritan and Presbyterian teachers; they are still, no doubt, considered by Princeton as entirely out of the circle of orthodoxy, and entirely unreliable and positively dangerous. *Rothe* was a great thinker

*Calvinism in Doctrine and Life. By Lyman H. Atwater. Presbyterian Quarterly and Princeton Review. January, 1875.

Rothe on The Limitations of Divine Foreknowledge. By J. P. Lacroix, of the Wesleyan University, Ohio. Bibliotheca Sacra, and Theological Eclectic. January, 1875.

of our Saxon forefathers preserved in the days of the week may be allowed to stand without fear of awakening in any bosom the slightest disposition to idolatrous worship. They all have vanished: but the historic Christ, the Son of Man as well as the Son of the living God, still lives and reigns, secure upon His throne, and will so continue to live and reign, with ever-increasing dominion, "the same yesterday, and to-day, and forever."

ART. III.—PASTOR FLIEDNER AND THE ORDER OF DEACONESSSES.

BY D. SCHLEY SCHAFF.

WE propose to give a brief outline of the life of Theodor Fliedner, limiting ourselves to such facts as are indispensable to an intelligible account of the philanthropic agencies which he brought into being. Since these agencies give to his name its peculiar interest, the great bulk of the article will be devoted to an account of their origin, character and development, with special reference to the history of the Kaiserswerth Order of Deaconesses.

Theodor Fliedner was born on the twenty-first of January, 1800, at Eppstein, a little village in western Germany, eleven miles from Wiesbaden. We pause at the mention of this name, associated as it is with gaming and licentiousness. And as we think of the evil influences for which it was the rallying point for so many years, and of the notoriety it obtained, we cannot refrain from contrasting with it the retirement of its next neighbor, and the reputation it deserves (but has not) as the birthplace of one of the most active and successful philanthropists of the century. Theodor was one of twelve children. His father, the village pastor, died soon after his son's confirmation, in 1813. The destitute condition in which he left his widow awakened the sympathies of his friends. It was the generosity of two of these that enabled the young orphan to secure a thorough classical and collegiate education. He passed successively from the Gymnasium to the Universities of Giessen

and Göttingen. At the Gymnasium he began to manifest his proclivities by the perusal of every available work of travels. This continued to be, throughout his student-life, his principal source of recreation, giving stimulant and strength to that spirit of enterprise which ever stood out as a prominent feature in his character. At Göttingen, he came under the influence of that celebrated, though somewhat rationalistic, theologian, Eichhorn. Of all his professors, this one seems to have had the largest share in developing his mind. He completed his theological studies at the Seminary of Herborn, in the then Grand Duchy of Nassau.

As is quite usual with German students, Fliedner followed up the completion of his theological course with a year's experience at teaching, and accepted the position of private tutor in a family of Cologne. During the engagement grave doubts arose in his mind concerning his call to the ministry. The nearer the year drew to its close, the more firmly he resolved to abandon all idea of preaching, and to devote his life to teaching. But it was not the will of Providence that this resolution should be carried into execution. *L'homme propose, mais Dieu dispose.* He had hardly begun the necessary preparation for the teachers' examination, when there came to him a call from the little congregation of Kaiserswerth. His resolutions suffered an immediate reversal. The voice of the little community was as effectual in converting him from his purpose, as the direct call was effectual in metamorphosing a Saul of Tarsus into a Paul, the Apostle of the Gentiles. It was like a wave of wind which chased away all his mental difficulties as unrestrainedly as did the cry, which tradition says rose from the assembled council at Milan, "Ambrose, Bishop!", all further thought of legal practice and civil authority from the mind of a man whom God thus called to become a strong pillar of the Christian Church. Fliedner seems not to have hesitated a moment in rendering a decision. Not even was the penurious salary of 180 Prussian dollars sufficient to raise an obstacle to his acceptance.

The town of Kaiserswerth is situated on the river Rhine, a few miles below Düsseldorf. The population had originally, without an exception, been Roman Catholic. But in the latter part of the last century a Protestant element had been introduced in the transfer from Crefeld of experienced laborers, to work in its silk manu-

factory. This handful of evangelical men had kept on increasing for half a century, until at the time when Fliedner received the call, in 1822, they numbered in all two hundred.

The young and beardless pastor began his labors. But he had not been settled in his parish four weeks before the manufactory closed. This event threw most of his parishioners out of employment, and left them wholly unable to provide for the maintenance of a spiritual instructor. This was a severe trial for the sanguine minister. The Prussian government offered him a position, with a salary both larger and certain of payment. He saw destitution staring him in the face at Kaiserswerth; plenty and comforts in the new field. This was the dilemma. The certainty of the one seemed to correspond with the inevitableness of the other. How many in like circumstances would hesitate long in their decision in favor of the new sphere? Fliedner gave the proposition of the government no serious consideration. If his congregation had needed him in the time of their prosperity, surely they needed him much more since adversity had entered their dwellings. He did not consider the dark and lowering clouds that overcast his sky; his thoughts were fixed on the troubles of his people, who now were so much in need of the comforting and consoling influences of the Gospel, to ward off despondency. It was not in the man to forsake the vessel when the fuel had all been consumed from the bulk.

What the means of the congregation made impossible for them to do for themselves, he decided should be done for them. Their poverty should not be a cause to debar them from hearing the Word. He formed the resolution of collecting a fund, whose annual interest should be sufficient for the support of a pastor. In these trying circumstances he had been buoyed up by faith and fired by an indomitable will. The poor success which his efforts to this end met in the vicinity of Kaiserswerth, induced him to extend his journey to Holland and England. This occurred in 1823 and 1824, and must be especially noticed. In regard to the results, sufficient be it to say, that his call met with a hearty response, and he returned with the sum proposed.

We may now be said to have arrived at the close of the first great division of his life. We now enter upon the second, which

is distinguished from the other by the public character of his labors. It begins with the year 1824, and extends to the time of his death, 1864.

In addition to his arduous duties at Kaiserswerth, he was engaged, in the years comprised between 1824 and 1849, in extensive travels, and in the foundation of most of the institutions of which we shall speak below. In 1849 his engagements had so increased as to make imperative the resignation of his charge, which he had received, and which he had sustained with happy results for twenty-seven years. The next two years were spent in prolonged travels in connection with institutions similar to those of Kaiserswerth. It was at this period that he made his first visit to the East and his only one to the United States.

In 1854 the University of Bonn conferred on him its highest academic honor. In a country where the degree of Doctor of Divinity is bestowed with great caution, and only on men eminent for literary attainments and sometimes on those whose labors have created some new mode of exerting Christian philanthropy, this recognition of his energy, zeal and success is a sure pledge of the high esteem in which his efforts were held.

The last seven years of his life were spent in comparative quiet at Kaiserswerth. He had been a sufferer for many years from his lungs; but God had not allowed his zeal to abate, nor physical or mental weakness to close his active service until it was closed on the fourth of October, 1864, by death. "He hath overcome death—conqueror" he uttered in a feeble whisper, and then came the last. These glorious words, pregnant with meaning on the lips of a departing soldier of Christ, were the last utterances of one who is a prominent example of an earnest, humble and self-sacrificing Christian, and the last testimony to the power of the Gospel on his soul. A long train of mourners at his funeral from near and far in that vicinity testified to the honor in which he was universally held.

Let us now proceed to the consideration of those benevolent institutions which make Fliedner's life a matter of history in the Christian Church. In grouping them together, we shall have respect to arrangement as well as to chronological sequence. Our principal reason for presenting them thus in a compact group is

that their magnitude and importance may commend themselves to our minds in all their force.

We may conveniently treat of the Kaiserswerth institutions under two heads, and they deserve to be so treated: *First*, REPRODUCTIONS of institutions which Fliedner met with in Great Britain, the Netherlands, or parts of Germany outside of the Rhenish provinces, and, *Second*, CREATIONS of his own; i. e. such institutions as he originated.

I. Under the head of REPRODUCTIONS, or imitations, belong:

1. A PRISON ASSOCIATION. On his visits to Holland and England in 1823 and 1824, he had interested himself in all the agencies for the amelioration of the physical and moral condition of the poor and outcast. He saw a new world of Christian activity in orphan asylums, poor houses, hospitals, Bible societies, and other institutions of a similar character, with which he had then for the first time become intimately acquainted. He was especially impressed with the comfortable arrangements of the prisons, and with the efforts that were being put forth for the moral elevation and spiritual enlightenment of their occupants. The neglected condition of the prisons of his own land presented a sad contrast to those of England. He returned to his home deeply ashamed of the inertness and hebetation of Christian men in Germany in this direction. No William Allen or Elizabeth Fry had yet appeared beyond the waters of the English Channel to dispel the spiritual atrophy that darkened every cell. The thick prison walls had veiled it from Christian workers.

Fliedner felt the need. He wrote no pamphlets, he called no public meetings. He was convinced of the want and set to work quietly to supply the remedy. He requested and obtained permission from the proper authorities to preach at the Düsseldorf jail. It is an interesting circumstance that the person who afforded him the most material aid in the enterprise was a Roman Catholic by the name of Wingender. This stamped it in its very first beginning with a catholic spirit. October the ninth, 1825, witnessed the first service held by Fliedner at the Düsseldorf penitentiary, which was the first ever held there, and, perhaps, the first, in any of the prisons of the Rhenish Provinces. He speaks in the following terms of the accommodations: "Our audience room was two

adjacent cells. The straw mattresses (bags) had been removed to one corner, and the audience sat on the floor. The sill of the door connecting the apartments supplied the place of an elaborate pulpit. The male part of my hearers sat in the cell to my right, the women on my left, etc." He continued the service on the afternoons of alternate Sundays, and not without considerable inconvenience to himself, as he was obliged to walk both ways to and from Kaiserswerth.

In 1826 he visited *incognito* all the principal prisons in the Rhenish Provinces. After careful observation he gives the following account: "The church had forgot the prisons, so far as the spiritual wants of the convicts were concerned, and none the less the State, in its provision for the health and morals. There was no provision for the instruction of the younger portion of the imprisoned; and so far as the older portion went, they were huddled together without regard to sex. They were training schools for the indulgence of the lowest passions. There was no proper provision for ventilation; and while the filth was intolerable, and the rations scanty and unwholesome, the inspectors lived in luxury." We also cull from his table of statistics to the effect that of the 320 convicts at Düsseldorf, 90 could not read and 150 were unable to write; of 280 at Cologne, 130 could not read. The conviction which the neglect of prisoners had excited, this thorough investigation strengthened into a determination to bring about, if at all possible, a general prison reform. There was no doubt of the duty of Christian people in this matter. He agitated the subject among his friends and succeeded in forming a Prison Association at Düsseldorf. This was the first institution of the kind in Germany. The object it proposed to itself, was the establishment of pastors and teachers, of both the Romish and Protestant churches, at the principal prisons, and the procurement of suitable occupation for the convicted after their release. That the project was a novel one is seen in the fact that it was eighteen months before it secured the sanction of the Prussian government.

2. A BIBLE SOCIETY. Fliedner, no doubt received the idea from the Bible Society founded early in the eighteenth century by Canstein, and from the similar institutions in England. This society was organized at Düsseldorf in 1826, and still continues its work of

distributing copies of the Bible in the Rhenish Provinces and Westphalia.

3. **AN ASYLUM** for released FEMALE CONVICTS. On a second visit to Great Britain, in 1832, Fliedner came into personal contact with Elizabeth Fry and Dr. Chalmers. They initiated him into a more deep acquaintance with the needs of the poor and degraded. The labors of Miss Fry in the prisons, combined with the acknowledged neglect of fallen women in his own land, served to turn his attention in a peculiar way to some methods for helping them. He conferred with friends on the subject immediately upon his return. But while every one recognized the desirability of such an enterprise of Christian charity, few acknowledged the possibility of maintaining it. His only active coadjutor in the scheme was Mrs. Fliedner, a most faithful Christian wife. After making a definite plan, for he had no money to construct any buildings or buy any furniture, he commenced the opening at Kaiserswerth, in September, 1833, of a house of refuge for released female convicts. To this he soon annexed a MAGDALEN ASYLUM, *i. e.*, an institution for the reformation of prostitutes. The first patient was not long in making an appearance. In the absence of more suitable accommodations Fliedner consigned her to a little out-house in his garden (*Gartenhaus*). During the first year the patients numbered ten.

The fortieth annual report states that up to July 1873, the asylum had given temporary protection to 627 women of this character. Most of this number, we are informed, have left it reformed and converted, and are now engaged in different spheres of usefulness. The institution expects its occupants to defray their own expenses, so far as they can. Its object is to make them adepts at sewing, knitting and kitchen work. This is of course subservient to the one great end of moral reformation. This was the first institution of its kind in Germany. The practicability of the scheme proposed is proved both by the above statistics, and the establishment of similar asylums in other parts of Europe. The results obtained in Europe should, it seems to us, set us to the consideration of the question, whether there is not a similar work to be done here in America.

4. **AN INDUSTRIAL SCHOOL** for POOR CHILDREN. This institution, founded by Fliedner in 1835, has merely a local significance.

It grew out of the needs of the poor population of Kaiserswerth, and affords instruction free of charge in knitting, sewing and other useful household duties.

5. An ORPHANAGE for girls at Kaiserswerth. This too has merely a local importance.

6. A HOSPITAL for female lunatics, established 1849.

This completes the list, we think, of the charitable institutions which Fliedner founded after models which he found outside the limits of the Rhenish Provinces. They have all been in an eminent degree productive of results, and are, without an exception, still in operation. Some of them have become the progenitors of similar institutions scattered over different parts of Germany. Thus the dim sparks lit by the faith of Fliedner, have kindled many hearts into increased sympathy for the poor and degraded, and resulted in more zealous efforts for the physical and moral elevation of the abandoned and helpless. Keeping in mind the labors of others, we may well characterize the period of the foundation of these institutions as an era in benevolent and Christian enterprise in Germany.

II. CREATIONS. Fliedner did not confine himself to the introduction of methods of benevolence which had analogues beyond the Rhenish Provinces. He originated several new modes of exerting Christian charity, to which we shall now direct our attention. In the hands of God, he was designed to answer, to some extent, the question whether women have a sphere of labor in the Christian Church outside of their families. Let us now consider under this head, that institution which has been the subject for many articles, and concerning which there are current not a few erroneous opinions. We refer to the ORDER OF DEACONESSES.

Fliedner's rural observations in Great Britain were not circumscribed within the narrow limits of any one particular class of benevolent institutions. Like the eagle whose eye grasps all the objects below the circle of its flight and yet keeps its attention specially fixed on its prey, Fliedner seems to have watched all the methods of Christian effort, and yet, on each separate visit, to have confined his special consideration to a single one. On one trip he seems to have particularly devoted his spare time to an examination of the modes of treatment practiced in the hospitals. After an

experience with many of them in Great Britain, he says: "I have often seen buildings constructed at a lavish expenditure of money. But the contrast within their walls is sad. The sick are deplorably neglected.....The attendant physicians have often complained bitterly to me of the immorality and inaptitude of the nurses." This general unfitness of the nurses, so far as training and spiritual experience were concerned, was the consideration which led to the foundation of the Order of Deaconesses. It is an institution which was established directly for the remedy of a deficiency, a means to meet an end which commended itself to Fliedner as important. It was as much the immediate outgrowth of a felt want, as were the soup-houses in the city of New York the last winter.

The Order of Deaconesses founded by Fliedner was the *creation of his own mind*. We believe that an organized class of female workers under the name of Deaconesses existed in the Apostolic Church, and that they are referred to in Rom. xvi. 1, as also in other passages of the New Testament. We know positively that such an organization of female workers did exist in the Eastern Church, continuing until the twelfth or the thirteenth century. At the same time we must again affirm that there is *no designed historical connection between these and the Order brought into existence by Theodore Fliedner*. In order, then, to guard against such an error, we should be particular in the selection of an attribute. "Deaconesses" was the name given in the absence of any equally expressive and intelligible appellation. Shall we designate the organization the "Modern" Order of Deaconesses? We think not, for this would demand some closer definition. It seems best to apply the simple terms "Order of Deaconesses of Kaiserswerth." We shall thus avoid considering Fliedner's enterprise as a restitution of the ancient order of Deaconesses.

It must, however, not be understood that Fliedner was ignorant of the existence of an organized body of female laborers at other periods of the history of the Church. He, undoubtedly, knew about them and was confirmed in his project by this knowledge. A second circumstance, which may be mentioned as having strengthened his determination, was the labors of women in the Napoleonic war of 1813-15. The comfort and consolation which was then administered on many battle-fields had become a matter

of history. The contemplation of such an event could not but give him encouragement in his plan. We have already spoken of his personal acquaintance with Elizabeth Fry and her labors. The sympathetic piety of that noble woman and the abundant success of her efforts must, without a doubt, have been a third contribution to the confirmation of his purpose. The principal consideration, however, was the unfitness of hospital nurses for the care of the sick. His design was to establish a training school for nurses.

The plan had received its due amount of consideration. The question now came, where and by whom it was to be put into execution. Great enterprises at first must, as a rule, meet difficulties which are in proportion to their novelty. As has often been the case with great thinkers, who, like Coleridge, pursue new modes and lines of investigation—that they must *create* the taste which shall appreciate them, so new enterprises starting with small beginnings are generally pushed through by men of strong faith and indomitable will, and thus create for themselves, by their successful event, respect and patronage. This proved to be the case with the project before us. Fliedner preferred that its execution might be undertaken by some other than himself. He proposed in turn, as the location of the institution, Düsseldorf, Duisberg, Elberfeld and Barmen. But his good brethren alleged as an excuse the onerous character of their duties, and albeit approval was elicited from some by the mere statement of the project, others shrugging their shoulders offered gloomy predictions. All, however, agreed on these points: that Fliedner was the only man that could carry it out to a successful issue, and that Kaiserswerth was pointed out to be the seat of the institution by the very finger of God.

Fliedner returned home. If his noble heart had suffered any discouragement from the polite repulses of his brethren, or if his will had begun to show any inclinations to flag, his good wife encouraged him and dispelled his doubts by her cheering and inspiring influences. This good woman, as has been remarked before, was her husband's coadjutor in all his enterprises up to the time of her death in 1841. (?) He found a house suited to his purpose and bought it in April, giving his note for the \$2,300, which were to be paid in November. In this transaction he surely walked by

faith. His salary, as we have seen, was paltry, only sufficient for the supply of his family's most necessary wants. He had received no promises of pecuniary support; but the issue justified the seemingly rash undertaking. The necessary sum was procured by loans from two Christians distinguished for their benevolence.

However, this was not the only obstacle that opposed itself to the realization of the plan at that time and at Kaiserswerth. As soon as it became noised abroad that the building was to be used for the joint purposes of hospital and a training school for nurses, the Catholic population, incited by the priests, raised a commotion which threatened even the person of Fliedner with evil consequences. All danger from this direction was happily removed by the payment of an indemnity to the neighbors.

The constitution of the "Order of Deaconesses for the Rhenish Provinces and Westphalia" had been drawn up on the last day of May, and October had been appointed by Fliedner as the time for the opening. He occupied the interval in various other preparations and in securing the services of Gertrude as nurse. Her name now stands at the head of the illuminated scroll of "Sisters." She arrived on the thirteenth of October. But as yet no patients have announced themselves. It was as if the minister were standing in his robes on the pulpit, and the company had gathered to witness the marriage, and no groom and no bride had arrived. As last there came an invalid, a Catholic servant, who, in coming, braved the maledictions of her priest. Thus all the obstacles had been overcome by the unwavering and indefatigable efforts of Fliedner, and the institution began with good prospects of success.

Now that we know the history of the origin of the order of Deaconesses, let us first examine into its character as an organization and then look at the conditions of admittance to it. When Fliedner for the first time proposed his plan, a good friend raised the following consideration against its success: "We Protestants cannot employ that lever the use of which is the secret of so much of the success of similar organizations in the Roman Church, namely the doctrine that works of mercy are in themselves meritorious, and aid to secure the pardon of sin and the joys of heaven." This principle has, undoubtedly, been not one of the least important elements which have kept in rigorous operation the Roman orders

of female workers. Not less true was the statement that Protestants could not employ any such doctrine as an incitement for undertaking the work of a Deaconess. In doing this they would have pulled down one of the pillars which sustain their creed. As its constitution differs from those of the Sisterhoods of Charity in this fundamental principle, so it does in other salient points, some of which we will mention.

1. The Kaiserswerth Order of Deaconesses is independent of both Church and State. It is a self-supporting and self-governing organization. Unlike the Church in Germany, it is supported by private enterprise, and unlike the Sisterhoods of Charity, it is entirely free to move irrespective of the Church. 2. The Liturgical element is weak. The sisters are exhorted to free prayer, and are confined to no mechanical formulas in their devotions. 3. The Deaconess has the liberty of relinquishing her office at any time. She is a free agent, and often does return to her home or devotes herself to another sphere of labor. Again, she may marry at any time. This point is implied in the liberty of relinquishing her office. However, this point deserves to be particularly emphasized, that there may be no doubt about the matter. Last year seven were married. Marriage is of course, *ipso facto*, a resignation of the office of Deaconess. 4. It requires no vows whatever. 5. It discountenances, and would perhaps forbid, if necessary, the wearing of crucifixes, relics or other ornaments, which might be construed as phylacteries. 6. While it recommends simplicity in dress, it does not demand uniformity either in the cut or color of garments. All those externals, which might tend to attach to the order the idea of caste, are avoided. 7. A very prominent feature of difference must be sought for in the character of the work which the Deaconess proposes to herself. Proselytism not only underlies the activity of the Sister of Charity, but is its expressed end. The care of the sick is subservient to the winning of souls. She forces her religion on the patient. He must listen, *volens volens*. The principle on which the Deaconess labors is in almost direct antithesis to this. The great object of her life is the alleviation of the ills of the sick, and the instruction of the ignorant. This is the only expressed object of her laboring. She does not on all occasions thrust her beliefs into the faces of her patients; conversation on

religious topics depends entirely upon them. It is voluntary with them, and not a matter of compulsion. This is certainly a very decided distinction. The example of their lives, their devotion to their office, the Christian graces they manifest, are not seldom the means of calling this forth, as we shall see further on by a comparison of the statistics. The sphere of their usefulness would on any other principle be seriously narrowed, as for example among the Mâhometans of Jerusalem and Constantinople and Alexandria, as well as among the mixed congregations throughout Germany, and among the Catholics of France and Italy. The Deaconess as little confines her labors within the bounds of a particular Church as within the geographical limits of any country. Her doctrines are evangelical, but her labors reach to members of every sect. In these respects, and perhaps in others, do the Sisterhoods of Charity and the Order of Deaconesses differ.

Further, the work of the Deaconess must not be confounded with that of the Bible women, whose special work is that of evangelism by the distribution of Bibles and tracts, and conversation on religious topics. Her relation to the Deaconess of the primitive Church we shall bring out in a positive way by an exhibit of the character of her activity. It is not the object of this to be at all controversial; at the same time, we hope that all prejudices against the institution from a supposed correspondence to Roman orders in all particulars, may by this time have been removed. Their objectionable features, that is, those elements to which Protestants object, are eliminated, as we have seen.

The *conditions* of admittance to the Order are very simple. They are: 1. The applicant must not only bear the name of Christian, but show evidence of a sincere love for Christ and a longing to do His service. 2. She must present the written testimony of several persons to her moral character. 3. She must have a sound body and bring the testimony of her physician to this effect. The arduous duties of the Deaconess demand more than an ordinary amount of physical strength and endurance. Many are obliged to relinquish the work for this very reason. 4. She must not be younger than eighteen nor older than forty. Very few exceptions are made to this rule. 5. She must have a familiar acquaintance with the ordinary duties of housekeeping, such as

sewing, cooking and the like. 6. She must have a fair education, and present an intelligible and self-consistent autobiography. 7. The written consent of her parents or guardians. 8. She must agree to stand as a probationer at least for six months, and for three years, if considered necessary by the directors. 9. She must be unengaged and unmarried, though she may be a widow. 10. Consent to perform the office of Deaconess for five years after the expiration of the season of probation. Such a condition is demanded by the fact that the institution at Kaiserswerth affords the training, free of all expense. Should, however, the Deaconess change her mind and decide not to serve this length of time, she has the privilege of abandoning her office, but with the promise to pay into the treasury a certain part of the amount expended in her education. Such are the simple conditions for admittance into the Order of Deaconesses. They are very few, revealing no attempt to limit personal liberty, and yet as comprehensive as we could well imagine them.

And now let us ask ourselves what the character of the work is which the Deaconess undertakes. Deaconesses are divided into two general classes: *First*, DEACONESS-NURSES (*Pflege-Diakonissen*) and *second*, DEACONESS-TEACHERS (*Lehr-Diakonissen*).

As the name signifies, the peculiar office of the first class is the treatment of the sick, and includes charitable offices among the poor and services in parishes. Their course of training once completed, they are sent to hospitals in Germany and in other lands, which are under the permanent supervision of Kaiserswerth. In addition they are sometimes, if numbers allow, permitted to nurse in private families for short seasons. The report of 1873 states that in that year fifty-eight (58) hospitals had been thus supplied by Kaiserswerth, with from two to eighteen nurses each. It is the design that at least two Deaconesses should labor together at each place, in order that there may be an interchange of advice and encouragement.

The Deaconesses were very active in the wars which were recently waged on the Continent. In the Schleswig-Holstein contest of 1864, twenty-eight accompanied the armies of Prussia, and attended the wounded and sick in the hospitals and on the battle-fields. In the war of 1866, this number was increased to eighty-six. As regards the care of the poor, the report of 1873 informs us that

twenty poor-houses were under the charge of Deaconesses from Kaiserswerth in 1873.

Secondly, the general class of Deaconess-Nurses includes also the *Parish-Deaconesses*. Their duties seem in many particulars to correspond to those of the deaconesses of the primitive Church, which were the care of the poor and sick among the female part of the congregation. The Parish-Deaconess co-operates with the pastor, in building up and maintaining Sabbath-schools and sewing schools, in visiting the poor, and instructing them in the principles of cooking and washing. She is, in a word, his female aid-de-camp. That there are many services which a pastor cannot perform for his female parishioners, it is only necessary to mention in order to call to our minds many cases. If it is expected that the pastor's wife should take the responsibility of performing them, experience will show that this seldom does occur. Nor is it reasonable to expect that she, alone and unaided, should both fulfil her duties as wife and mother and perform parish duties besides. It is true that members of congregations as individuals undertake these offices very frequently. At the same time, we all of us have often seen these forces either poorly organized or lying idle for want of organization. The Parish-Deaconess steps in at this point and brings her experience to bear in directing the activity of the women. Her presence, then, is not designed to exclude the services of the female members of the individual congregation. She merely supplements them.

It is in place here to give expression to a thought in which we have indulged in connection with Parish-Deaconesses. Will they not carry with them a wholesome spiritual element into congregations? The pastors in Germany have been, and continue to be, to a large extent rationalists. They use their profession principally as a lever for the support of themselves and their families. The nourishment they impart to the longings of their parishioners is in proportion to their lack of faith in the Christ of the orthodox Christian. Pastoral work is neglected and the congregations go to spiritual ruin. German Switzerland is at this time illustrating these facts by scores of examples. Now what a rock the fidelity of their Christian women would oppose to stem the influences of infidelity and cold preaching! Labors from them in such par-

ishes might be fraught with most happy results. This, of course, is on the supposition that the Deaconess would always stand true to her profession of Christ. Female piety is often very marked, and we feel sure that it could not fail to have brought about much fruit in the long season of the extended and utter religious indifference which has characterized a number of German congregations during the last fifty years or more.

But to pass from possibilities to facts. The labors of this class of workers, so far as they have reached, have received the testimony of universal satisfaction. In 1873 they labored in thirty-six parishes.

The second general class of Deaconesses have received the name of Deaconess-Teachers. They first undergo a thorough training at Kaiserswerth and are then graduated as teachers for infant and industrial schools. The graduates of our Normal Schools correspond to some extent to the Deaconess-Teachers. But Normal Schools resemble the training schools at Kaiserswerth in one fact only. They both educate teachers: but while the one makes as the only condition of the teacher intellectual attainments, the other adds to this those of a moral character and religious experience. The one, as a usual thing, is dependent upon the state: the other is independent of it.

In 1873 Deaconesses of this class were dispersed among seventy different educational institutions.

Their labors are, however, as in the case of the Deaconess-Nurses, not confined within the limits of Germany. They direct schools, or act as subordinate instructors, at Smyrna, Florence, Jerusalem, Bucharest, and other foreign cities. They have been very successful wherever they have gone, and the demand for them far exceeds the supply. This fact is true of both classes of Deaconesses, and leaves the success of the institution beyond the shadow of a doubt. And we cannot be surprised at it. Who does not take comfort in the thought that one's friends are under the treatment of trained and competent Christian nurses, one's children under the discipline of Christian teachers spiritually educated for their work? Any other exhibit would point to a defect either in the constitution or the workings of the institution.

The Order of Deaconesses has now completed the thirty-eighth

year of its existence. We have become acquainted with the history of its origin, we have considered it in its relation to corresponding organizations in the Primitive Church and the Latin Church, and made an estimate of its character; we have studied its constitution and its spheres of activity; let us now glance at the work it has been accomplishing during the period of its history.

At the beginning of 1874, the number of Sisters then living and under the direct supervision of the Kaiserswerth *Mutterhaus* was 547. This includes probationers. They were laboring at one hundred and sixty different institutions; hospitals, orphanages, poor-houses, prisons, infant and industrial schools; and in private families and parishes. Through these channels there were brought under their care forty thousand (40,000) persons. The stations are scattered throughout Germany and extend to distant places in Europe, such as Constantinople, Pesth, Florence and Bucharest. They include further Palestine, where forty-five Deaconesses are laboring, Egypt with nine Deaconesses, and Rochester in our own country with one Deaconess. We cannot pause to give any further results of their work, except to cull from the statistics of the hospitals at Jerusalem and Alexandria. It will be most interesting to hear from those far-off cities. During the year of 1872, six hundred and seventy patients patronized the hospital at Jerusalem. Of this number five hundred and sixteen were Mahometans. The hospital at Alexandria during 1873 accommodated in all four hundred and ninety-seven. A gratifying mark of esteem for the labors of the Deaconesses is manifested in the annual contribution, amounting to 10,000 francs, of that liberal patron of modern material progress, the Khedive. Such in brief is the extent of the influence of the plant which has grown from the little grain sown by Fliedner not half a century ago. These are statistics of work being accomplished by the direct efforts of the graduates of Kaiserswerth.

But has the institution at Kaiserswerth remained the only training school for Deaconesses? In the course of these years it has become the progenitor—*Mutterhaus*, as the Germans say—of many more of the same kind. It is a plant, which has not only been sustaining Christian enterprise: it has been generating seeds which

have fallen in many places, and have in turn become healthy plants. It is Gray who says so beautifully,

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

This truth does, no doubt, illustrate the history of many Christian efforts. But it has not been so with this one. It was not long before the fame of Kaiserswerth was carried beyond the narrow limits of the Rhenish provinces. The desire to which the report often gave rise among good people, was often made to blossom into a new institution for the training of Deaconesses by the indefatigable energy of Fliedner. During his life he saw laid the corner-stones of thirty (30). They were established in quick succession, between 1841 and 1864, at Paris, Strasburg, Dresden, Utrecht, Berlin, Stockholm, Stuttgart, Hamburg, Berne, London, Copenhagen, and other cities. Our own country was not to be left without one. In 1849 Pastor Fliedner brought over several Deaconesses, whom he placed at Pittsburgh, to serve as a nucleus for an institution. The attempt has proved a moderate success, but it has been cramped in enlarging the sphere of its activity by the small number of applicants for the office. Mr. Passavant, the director, has kindly informed us that it is now supplying eight hospitals and orphan asylums with nurses. It has, in direct connection with it, at Pittsburgh, an orphanage.

Up to the time of the death of Fliedner, the thirty institutions had educated and graduated fifteen hundred and ninety deaconesses. The institutions had increased to thirty-four in 1867, and the number of Deaconesses to seventeen hundred.

Let us now for a moment look back and reconsider this history. We see Fliedner alone, with no coadjutor but his wife, beset by poverty, and opposed by the prejudices of the Catholic villagers—we remember Gertrude and the one invalid—and now we hear the name of Kaiserswerth uttered in many parts of the world, and we contemplate the results of its influence, in one form or another, not only in every part of Germany, but in France, and Holland, and Italy, and Switzerland, and Sweden, and Denmark, and Turkey, and far-off in Africa, Asia, and America. We are astounded by the result.

It has not at all been our purpose to discuss the question of

woman's work in the Church. But if this brief sketch of the Order of Deaconesses does, to some extent—perhaps to a large extent—answer it for many minds, it will not surprise us.

The Order of Deaconesses is one of the institutions originating with Fliedner's effort; there is yet one more, and we shall content ourselves with the simple mention of its object. We have reference to the HOUSE OF REFUGE FOR SERVANT GIRLS, founded at Berlin, in 1854. The purpose of this institution has been to afford a temporary home for sick and enfeebled servant girls, and to give instructions in the culinary department and the work of a chamber-maid. During the past twenty years it has given lodgings and instruction to over nine thousand women of this class of society. The success of the object may be inferred from the fact that the applications to it for help exceed by five times the capacity of supply. The imperial pair of Germany have been in close sympathy with it, and have contributed in large sums to its support, as they have to the support of all the Kaiserswerth institutions. As in the case of the Order of Deaconesses, this has given birth to similar enterprises in different parts of Germany.

We have now completed our sketch of the Kaiserswerth institutions, and will only add that the amount necessary for their support is within a fraction of 100,000 Prussian dollars yearly. The present management is under the able direction of a son-in-law of Dr. Fliedner, Pastor Disselhoff, and his widow, Mrs. Fliedner. Fliedner somewhere says in one of his works, "I feel that my own life is only a vapor, which lasts but a little while, and then vanishes away." (*Ich fühle das mein eigenes Leben auch nur ein Dampf ist, der eine kleine zeit währet, darnach aber verschwindet er.*)

When we first read the above confession, we felt a slight chill of sadness creep over us. But the feeling of sadness has given place to one of deep admiration; for these words give utterance to the humility of an eminent servant of God. His life was spent unostentatiously, but his influence has been as gladdening on the Church as is always the introduction of a rare and odorous exotic into a garden of flowers.