



The



OR

SOCIAL CHRISTIANITY

AT WORK



Deconnesses

Greatest Need of America

*Mrs. Russell Sage,
New York City.*

BY ONE OF
THE WORKERS

THE GREATEST NEED OF AMERICA

OR

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ONE OF THE WORKERS



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I.

*What is the Greatest Need
of America?*

In this new world of America we have many needs, but there is one thing that this beloved country of ours needs more than anything else—and what is this? Could we not say it is the gospel in its apostolic power and purity? Yes; but do we not have the gospel more or less pure in our many different denominations? We certainly *need no more sects*, as they already are too numerous. We need *not* another religion or a better Christianity, but an honestly and earnestly *applied* Christianity.

Our greatest need is *not* more education, as we have the best public schools, excellent private schools, colleges and universities, but we certainly do need a *more unselfish spirit* in our education. Our greatest need is *not* merely more charitable institutions, as that term generally is understood in this country, but a particular kind of institutions. No private undertaking can ever sufficiently grapple with the terrible needs of society; not even public charity can do it. *A fellowship of Christian service is the only thing that*



can effectually save our beloved country. The greatest need of America is *thorough and truly evangelical deaconess-work* with everything that these words imply.

To an enlightened and unprejudiced mind it is not impossible to prove satisfactorily that the greatest need of this country is that kind of deaconess-work that justly has been called "social Christianity at work."

Our churches *cannot* reach the multitudes. The majority of the working people withdraws, more and more, from the church, and the church cannot, by its usual means, come any nearer to the masses. In our public schools the mental capacities alone are developed, while the heart is left empty. The consequence is that many of our youths are growing up to be clever thieves or criminals. The enormous sums that are annually given to charitable institutions do not improve this sad condition of the community as they ought to. In the political contests of late years, so much class-hatred has been sown among the labor unions of our country, that we cannot be at all surprised, if socialism and anarchism soon will prevail.

The Catholics are systematically doing a great work among the masses. In their institutions money goes far and does so much good *by reason of their personal sacrifice of labor in connection with their expenditures of money*. The Catholic sisters train the children and the young; they nurse and care for the sick and unfortunate. We do not blame them for doing all they can, but we fear, *if they are left to do this work*, there is nothing that can prevent this great Republic from eventually coming more and more under the influence of Rome!

But what are the Protestants of this country doing? They are doing a great missionary work both at home and abroad. They spend large sums of money in building all kinds of state institutions of so called mercy and charity. Great efforts are

made to relieve the sick, the poor and the suffering, but *very little thoroughly organized and selfsacrificing work* like that of the Catholics is done by the Protestants in America—perhaps with the exception of the Salvation Army.

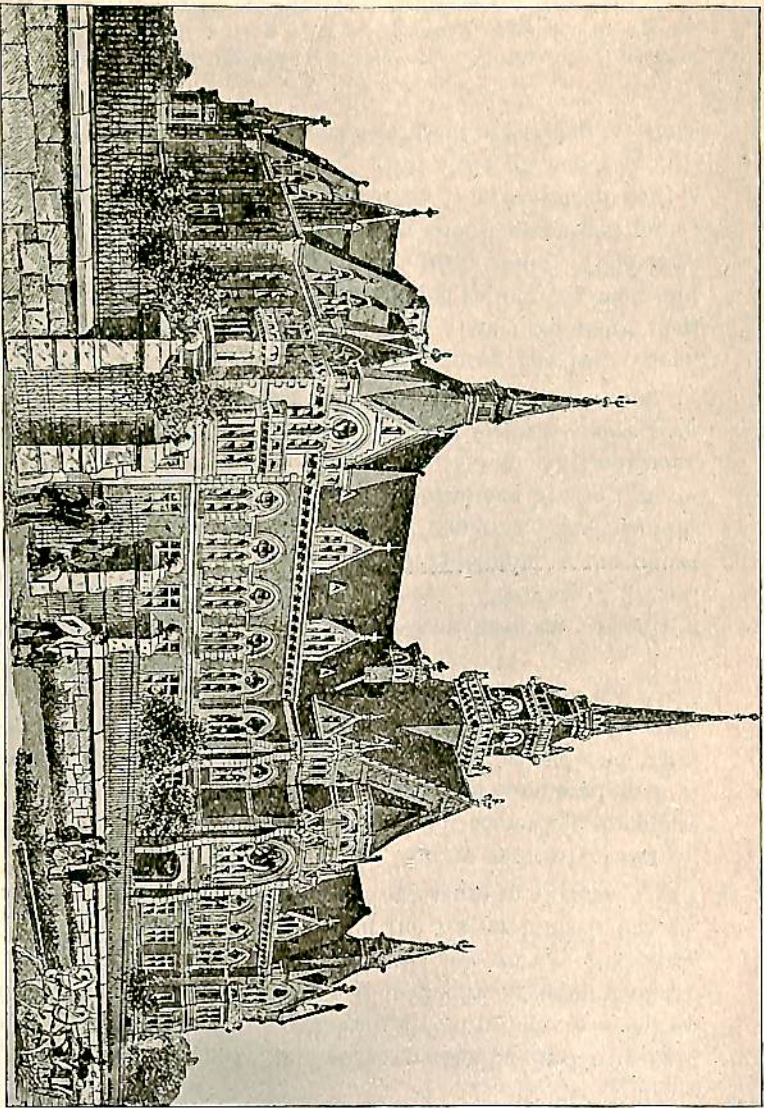
"The English and American character tends to individualize." It yields excellent personalities and devoted lives, but *the strength of union is wanting*. Personality is certainly a great thing, but *union or fellowship of personality is greater*.

All our usual agencies for works of mercy can accomplish but little. The work done in many so-called institutions of charity does *not* better the conditions of society, because it *lacks* true love and personal attention and sacrifice of labor in connection with it. In a large number of our institutions the money is expended recklessly, as the work is mostly done by hirelings. But the best attendants for the unfortunate and suffering *can never be hired for money*. In many cases the money would go ten times as far and do so much more good if there were consecrated laborers and personal attention in connection therewith. Mere relief of the poor is mostly poor charity. Only that is true charity that seeks to lift people up to help themselves. If we carefully consider all this, we cannot but be profoundly convinced that, above everything else, *it is consecrated labor or deaconess-work in true evangelical fellowship* that is the greatest need of this country.

Deaconesses are trained and consecrated to all kinds of work of mercy and charity in real evangelical fellowship. If we had enough of this, there would remain no social question with which to struggle. But a true deaconess is neither equivalent to a trained nurse, nor to a Catholic Sister of Mercy, although she resembles both to some extent. Deaconesses do not take upon themselves any monastic vows. They do their work entirely out of love for the Master and suffering humanity. Much of the strength of true deaconess-work

has its hidden root in the fact that the work is unpaid. Having no cares, present or future, for themselves, they *can* live for others. It is a ministry of love and mercy. Their aim is not to win heaven thereby, but "rather to make this poor earth a little more like heaven," knowing that *love begets love*. "These facts are clearly proved by history. It was this kind of work that had the greatest influence in the first centuries of the Christian era. It was that systematic, self-sacrificing work done by the deaconesses that more than anything else saved the masses of the Roman Empire. The sainted Chrysostom had at one time more than forty deaconesses in the city of Constantinople only, doing an immense work among people of all classes.

The same kind of work has also at the present time proved to be a great blessing in Europe, although it is of a more recent date. It was begun in a very small way in the year 1836 by the Rev. Theodor Fliedner in Kaiserswerth, Germany. That this poor Lutheran pastor was the chosen instrument of God to lay the foundation of the greatest work of the 19th century, has been proved by the development of the same. The Motherhouse for Deaconesses at Kaiserswerth alone has at present more than 1,000 sisters doing a great work in hundreds of places in many parts of the world. Besides this there are now in Europe about 80 other Motherhouses for Deaconesses, all of which are *united with Kaiserswerth* in a General Conference. Together they have more than 15,000 sisters doing an immense work in thousands of stations. The latest report of the Salvation Army, dealing with social conditions of the German metropolis, declares that in Berlin, in spite of its immense population, there is no work for the Salvationists like in London, Paris, New York, and Chicago. Brigadier Sydney Gauntlett, Chief of General Booth's forces in Germany, says that through unrelenting regulations "Germany is approaching an ideal state of existence. It is true,



Mary J. Drexel Deaconess Institution, Philadelphia, Pa.

one finds there poverty, but no pauperism." And why have such conditions become possible in a country where socialism so long has been flourishing? It is chiefly on account of the grand, systematic and thorough deaconess-work! Bismarck, in his day, told us this fact, and the Kaiser himself has acknowledged it repeatedly and with pleasure in various ways.*

A genuine deaconess institution differs radically from all other kinds of institutions. Although it somewhat resembles a training school for nurses, it cannot be compared with it nor with any other school. As a training school and "*Motherhouse for deaconesses*" its aim is to be "*the central powerhouse for all kinds of good work*" and especially for all works of mercy and charity.

In the United States of America we have as yet only a small beginning of true deaconess-work. The Mary J. Drexel Motherhouse for Deaconesses in Philadelphia is the oldest and first institution of this kind in America. Its magnificent building was erected but a few years ago by the benevolence of *one man*, the great philanthropist John D. Lankenau. At his recent death, he also left his large fortune—*more than one million dollars*—to his beloved deaconess institution.

A foundation has been laid, a beginning has been made, and as it already is acknowledged that we need more than any thing else this kind of work in this country, it will, and it must succeed. A great authority lately said: "The Deaconess cause is winning its way into almost every denomination, and its many-sided development on American soil is worthy of the closest attention." But although many Protestant denominations of America at present are trying to estab-

* To every one who wishes to become more thoroughly convinced of the influence of deaconess-work in Germany, we heartily recommend a marvelous little book, entitled "*A Colony of Mercy*" by Julie Sutter, published in London 1901 by Horace Marshall & Son.

lish deaconess-work, we *doubt* very much, for reasons which cannot here be stated, that such experiments will succeed!

As our institution in Omaha is one of the first in this country, we herewith beg to present a short sketch of its history.



II.

The Immanuel Deaconess Institute.

Having traveled in various parts of the world, and having in his youth worked as city missionary in New York, Chicago, and other large cities, the founder of this institution could easily understand the need of deaconess-work in America. But when the institution was to be founded, the greatest difficulties presented themselves. As the best candidates for deaconesses can be obtained only from among circles of Christian women within the church, I saw clearly that such an institution must have a deep and truly Christian character. But as a deaconess institution wants to relieve all kinds of suffering among all classes of people, it must also be entirely nonschismatical and unsectarian. I was convinced that no one could expect the church as such to begin a work of this kind, but that it must be done by the exertion of individuals. When the subject was explained to some of the most prominent men of Omaha, it won their confidence. A subscription of \$25,000 was soon obtained from the business men in the city, and a hospital to be under the control of dea-

conesses was erected. As the institution, however, was *not* to be of *local* character, I also went to the East, and received some good help from leading citizens of Boston, Washington, New York, and Philadelphia.

The work of establishing the institution proved to be most difficult. "The Evangelical Immanuel Association of Mercy" was finally organized and incorporated. In the Board of Trustees of this association some of the most prominent business men of Omaha joined themselves with me. The main feature of the charter shows its broad character, and is contained in Article VI, which reads thus:

"The object of this corporation shall be the relief of the sick and suffering, the care and education of orphans and neglected children, the support of widows and aged persons, without reference to creed, color, or nationality, and the establishment and maintenance of hospitals, homes, and other institutions for such works of mercy and charity."

In the mean time, the first deaconesses were trained at the Mary J. Drexel Deaconess Institute in Philadelphia and in Europe. The present hospital-building was completed in 1890. December 20th of the same year the first patient was admitted—coming all the way from Wyoming.

As the hospital was built before any organization could be completed, so the Deaconess Home had to be erected in 1891, before that part of the work could be organized. But at last by the co-operation of friends in no less than *seven states*, all of which are named in the charter—Nebraska, Iowa, Minnesota, Illinois, Indiana, Kansas, and Colorado—we finally got "*The Immanuel Deaconess Association*" satisfactorily organized. Its charter was recorded in Douglas County, Nebraska, Sept. 14th, 1892, and in the state capital Sept. 26th, the same year. In order to prove the *broad and national character* of this organization as clearly set forth in its charter, we need only quote a few articles:

"ARTICLE II. *Object.*

The object of this Association is the training, educating, and sending forth of deaconesses to do all kinds of work of mercy and charity, and for this purpose the establishing and maintaining of a Deaconess Institution or a Motherhouse of Deaconesses, and any other such Institution in connection therewith as may be necessary.

ARTICLE III. *Membership.*

Any communicant member of the Scandinavian Evangelical Lutheran Augustana Synod of North America may become a member of this Association by complying with the conditions set forth in its Constitution and By-laws.

ARTICLE IV. *Place of business.*

The principal place of business of this Association shall be in the City of Omaha, in the State of Nebraska; but it shall be lawful for said Association to carry out its object at any other place in the United States."

We also insert a Copy of the certificate of incorporation:

"United States of America,
State of Nebraska,
Office of Secretary of State ss

I, John C. Allen, Secretary of State of the State of Nebraska, do hereby certify that the "Immanuel Deaconess Association" filed a copy of their Articles of Incorporation in this office on the 26th day of September, A. D. 1892, and have complied with the law as per Section 127, Chapter 16 of the Compiled Statutes of 1889.

In testimony whereof, I have hereunto set my hand and affixed the Great Seal of the State of Nebraska.

Done at Lincoln, this 29th day of September, in the year of our Lord, One Thousand Eight Hundred and Ninety Two, of the Independence of the United States, the One Hundred and Seventeenth and of this State the Twenty-sixth.

John C. Allen,

Secretary of State.

By C. C. Caldwell,

Deputy."

SEAL

Originally we had honestly and earnestly tried to unite all the Protestants of Omaha in the work, but in this we failed. I succeeded in getting the business men. They gave me the money, and some of the most prominent business men, belonging to several denominations, were united with me in the Board of Trustees. When, however, certain denominations found that they could not control the work, we failed to get the churches united. To the contrary, two denominations started institutions of their own and, as I was a Swedish-American citizen, our institution was nicknamed: "The Swedish Hospital." Finally we had to accept the conditions in the community as they were. The prominent business men in the Board of Trustees would gladly have continued the work in perfect harmony, but as they considered everything very carefully, they decided to resign in order to give the whole work a better national character, as shown before in the charter of the Immanuel Deaconess Association. As the action taken by these men must be considered very important, I quote with pleasure their communication in full:

"Omaha, Nebr., January 17, 1894.

To the Trustees of Immanuel Hospital, Omaha, Nebr.

Gentlemen:—The experience of the last three years has satisfied us that a large hospital should be closely connected with some well established religious body. Only by the constant supervision of such organizations, can it be properly managed and permanently sustained.

It was the desire of the original Trustees of the Immanuel Hospital to secure the united help of the various Protestant Churches for its support and management. In this we have failed. In place of concentrating, two other hospitals have been started, depending chiefly for their support upon the contributions of the sects establishing them.

Under the present able management of the Rev. E. A. Fogelström, assisted by the devoted Swedish Deaconesses, *it has been proved*, that the Immanuel Hospital can be successfully continued, provided, it can secure the protection and assistance of the Scandinavian Lutheran Church in the United States of America. To secure this, it is necessary to place the Board of Trustees under the influence of that Body of Christians. Feeling satisfied that this is *the wisest policy*, we, the undersigned, members of the Board of Trustees, have decided to resign and so enable Mr. Fogelstrom to secure the assistance and co-operation desired.

Before retiring we wish to express and place on record our esteem for him personally, and to express our admiration for the devotion he has shown in this great work he has undertaken, the establishing of the Immanuel Deaconess Institute of Omaha. Wishing you, gentlemen, every success and blessing upon this undertaking, we are,

Respectfully,

JOSEPH BARKER,
GUY C. BARTON,
ALFRED MILLARD,
GEORGE L. MILLER,
FRED DREXEL,
WILLIAM L. McCAGUE."

At the meeting of the Board, January 23rd, 1894, the resignation was accepted, with great regret that the conditions of the community made it necessary, and with profound thankfulness to these prominent men for the service they had done and for the spirit and manner in which their resignation was made.

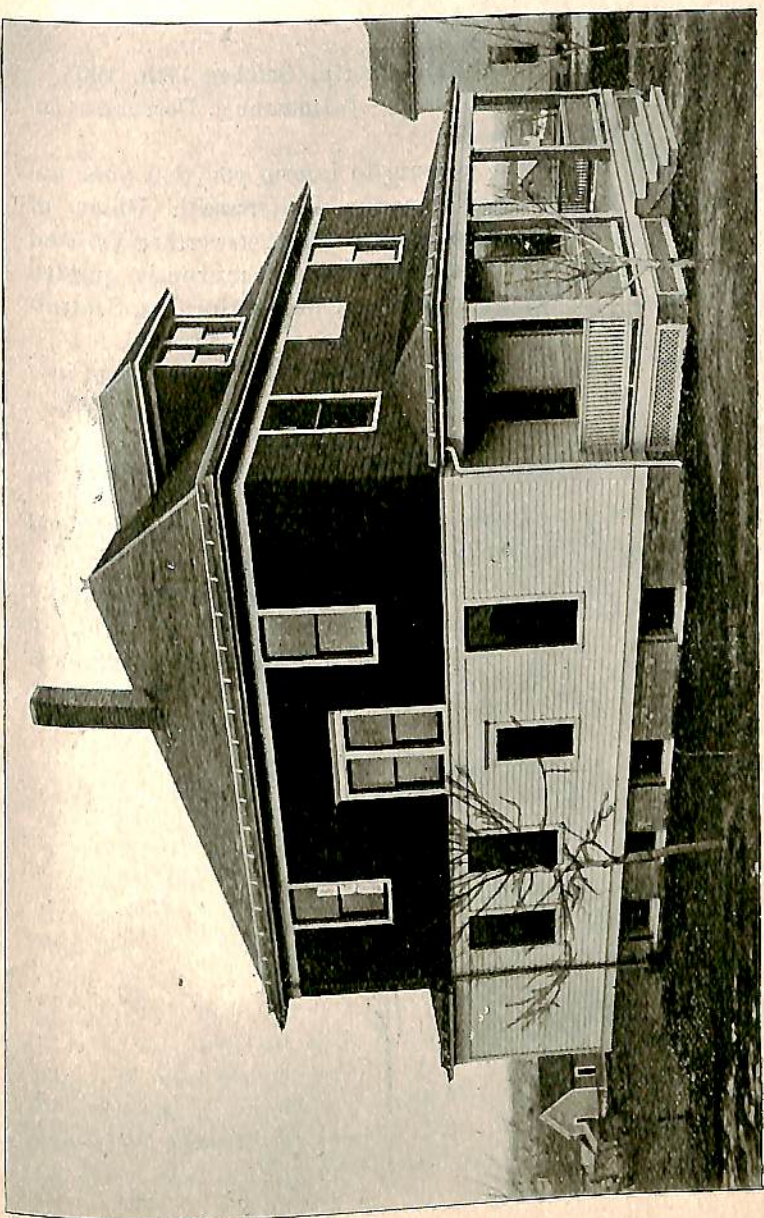
After this the work has grown slowly but steadily. *All* deaconess institutions, with which we are acquainted, have met with *the greatest difficulties during the first ten years*

of their existence. Afterwards they have had more speedy success. As our institution now has a good foundation we trust that it will prosper and develop more rapidly in the future.

We have an excellent location with nearly three acres of ground, enough for future needs and development. Our property is worth \$50,000, and on this there is only a small debt. We have commenced to gain the confidence and interest of people in different parts of the country. During the past ten years more than \$10,000, have been bequeathed to the institution from its friends in Nebraska, Iowa, South Dakota, Kansas, and Illinois. Annually we receive collections from churches *all over the United States*. Last year an orphans' home and a parsonage was erected. The number of out-stations, where our sisters are working, is slowly but constantly increasing. We have already sisters stationed in *all directions* from Omaha, northward in Sioux City, St. Paul, Minneapolis, and Duluth, eastward as far as Chicago, in the south at Kansas City, and in the west at Ogden, Utah. In a territory of about 500 miles all around Omaha our sisters have done a good deal of work in the past few years. In round numbers they have nursed about 10,000 sick, besides taking care of children and making many visits to the poor, suffering, and unfortunate in their homes. Before long, we trust we shall be enabled to send sisters not only to New York and San Francisco but also to many other cities, and thus be permitted to do good work all over this great country.

At the last General Conference of Motherhouses for Deaconesses held at Kaiserswerth, Germany, in September 1901, *our institution was received as a member of "the Association of Deaconess-houses of the world."* It is with profound thankfulness we are here able to insert a translation of the official document stating this fact:

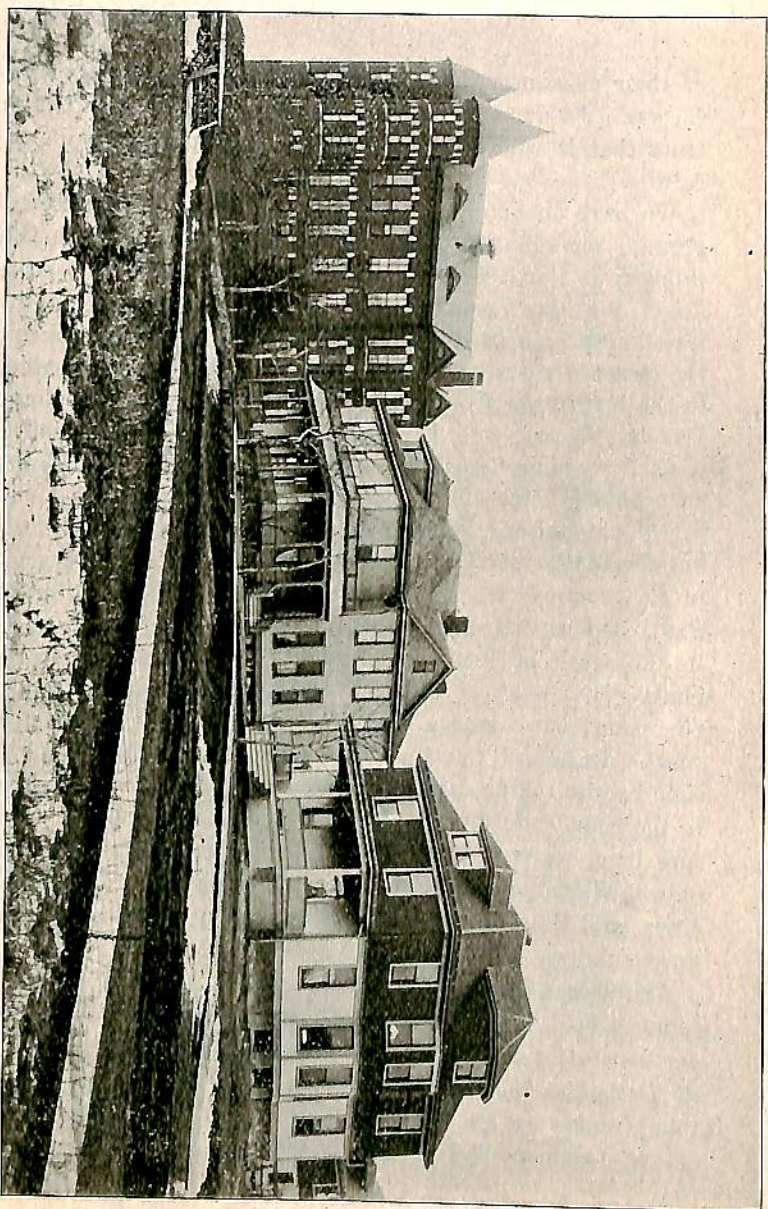
The Orphans' Home.



The Immanuel Hospital,

Motherhouse and

Parsonage.



"Kaiserswerth, October 17th, 1901."

To the Board of Directors of Immanuel Deaconess Institute, Omaha, Nebraska.

It affords us great pleasure to inform you that your application for admission into the Kaiserswerth Union of Motherhouses for Deaconesses ("der Kaiserswerther Verband der Diakonissen-Mutter-häuser") was unanimously granted by the 13th General Conference at its meeting last September.

With sincere congratulations we welcome your House into our Union!

G. FLIEDNER,
President of the General Conference."

The Immanuel Deaconess Institute is hereby acknowledged by the highest authority to be a real motherhouse for deaconesses. As only three American institutions are members of this Association or General Conference of the world, we thankfully record the fact that the Immanuel Deaconess Institute is one of them.



III.

How it may develop as it ought to.

IF a motherhouse for deaconesses shall be able to develop as it ought to, there are several conditions with which it is absolutely necessary to comply. In the first place, an institution of this kind must be *grounded on a broad, solid foundation, and thoroughly organized in the right way.* This is very difficult, but at the same time essential and of utmost importance. If this condition is not carefully complied with—such an institution will *never be recognized by the General Conference.* But as previously shown, the Immanuel Deaconess Institute has already been admitted to full membership of "The Association of Motherhouses for Deaconesses of the World." This condition has therefore in our case been fulfilled and the highest authorities have attested the efficiency of the organization.

For the proper development of a deaconess-motherhouse it is further necessary to have a good supply of *the best material for deaconesses.* If it can not constantly draw new probationers it is neither possible to train nor to supply the increasing demand for more sisters. To every motherhouse of deaconesses this is always the most important question,

"How to get more sisters, who are real and true deaconesses?"

And where shall they come from? Ladies brought up in luxury, not used to hard work and with all kinds of opportunities before them, are not, as a rule, likely to become deaconesses. After many years of earnest inquiry, I am thoroughly convinced, that from among the descendants of the immigrants from northern Europe, particularly among our *Scandinavians in America*, we shall find the best material for workers of this kind. These people are mostly brought up in poor, but good Christian homes. From childhood they are used to hard work and sacrifice. They are very industrious and intelligent. *They Americanize faster, they assimilate themselves to true American ideas and institutions more easily, and they are more loyal than any other foreigners.* Among Scandinavians who come here while young, and are educated in this country, and among the first two or three generations born here we will, no doubt, find the best material for true deaconesses. They have come here in great numbers, particularly to the central and western states. With the exception of the Germans, Irish and English, the Scandinavians are to-day the most numerous of all the various elements of foreign extraction in this country, amounting to three or four millions, or one twentieth of the total population. There are at least two million Swedes in this country. They have hitherto mostly cleared prairies and forests, built towns and cities, but to some extent they have also already distinguished themselves in war and in peace, in commerce and in literature, in pulpits and in legislative halls. *Why should these people not be permitted to serve this country in a still higher degree, in the deaconess cause?*

But in order to give the sisters a thorough and many-sided training for all kinds of the work, a deaconess institution *must have a well equipped "Motherhouse for deaconesses,"* if it shall be able to develop as it ought to. To a really well

established motherhouse for deaconesses *must* belong several *branch-institutions*, yes, in fact any and all kinds of charitable institutions could properly belong to a large motherhouse. Then only can the sisters get the best training in all spheres of labor for every work of mercy and charity. But such development of a motherhouse *requires money*—and big sums of money too.

The Immanuel Deaconess Institute has as yet only two of the usual kinds of branch-institutions, a hospital and an orphans' home. Both of these should not only be enlarged, but several other branch-institutions should in the near future be added to them. But from where shall the money for such development come?

It would not be fair to expect the good people of Omaha to do everything for an institution of this kind—as it is *not* and cannot be of a purely local character. The best citizens of Omaha did nobly to start this institution, they gave most of the money to begin with. So far they have done all that could be expected of them—and in the future they have the best privilege to do all they can afford to. But they cannot be expected to do everything.

It is not fair to expect the Scandinavian church people of this country to do all that is needed for this institution as it is *not* of a purely churchly character, but has a very much wider scope. This hard working people have their first duty, and indeed more than they can do, to build and maintain their colleges, seminaries and other strictly church institutions. And then most Scandinavians of America are still poor, few of them are well-to-do, and still fewer are wealthy. If there is a millionaire among our people, I do not know him. All that we can expect the Scandinavians to do for this institution, at present, is to give such small donations, collections, legacies, and so forth, as we hitherto continually have been getting for more than ten years. In as much as such small

donations are numerous and constantly continue to flow to the institution, they are of very great importance. In fact a continual stream of small donations from a large number of common people can never be overestimated, as it is the very best endowment to an institution like this. But the larger sums for new branch-institutions, more buildings, and general improvements we must get from other benevolent people.

Of the Protestant denominations as such we must not expect anything for this work. As the deaconess-cause in Europe, wherever it has been a success, has been worked up by united and well organized individual efforts, so in the same way it will have to be done in America. This great work can be a success only if carried out by *united individual efforts* of those who see the signs of the times and the need of such work as this—it must be done by those who have a big heart for God and humanity, for the suffering masses and for our beloved country. *From such well-to-do, benevolent, and big-hearted philanthropic people all over the land the Immanuel Motherhouse for Deaconesses hereby earnestly asks to get the main sums of money now needed for further development, such as new buildings, branch-institutions and general improvements.*

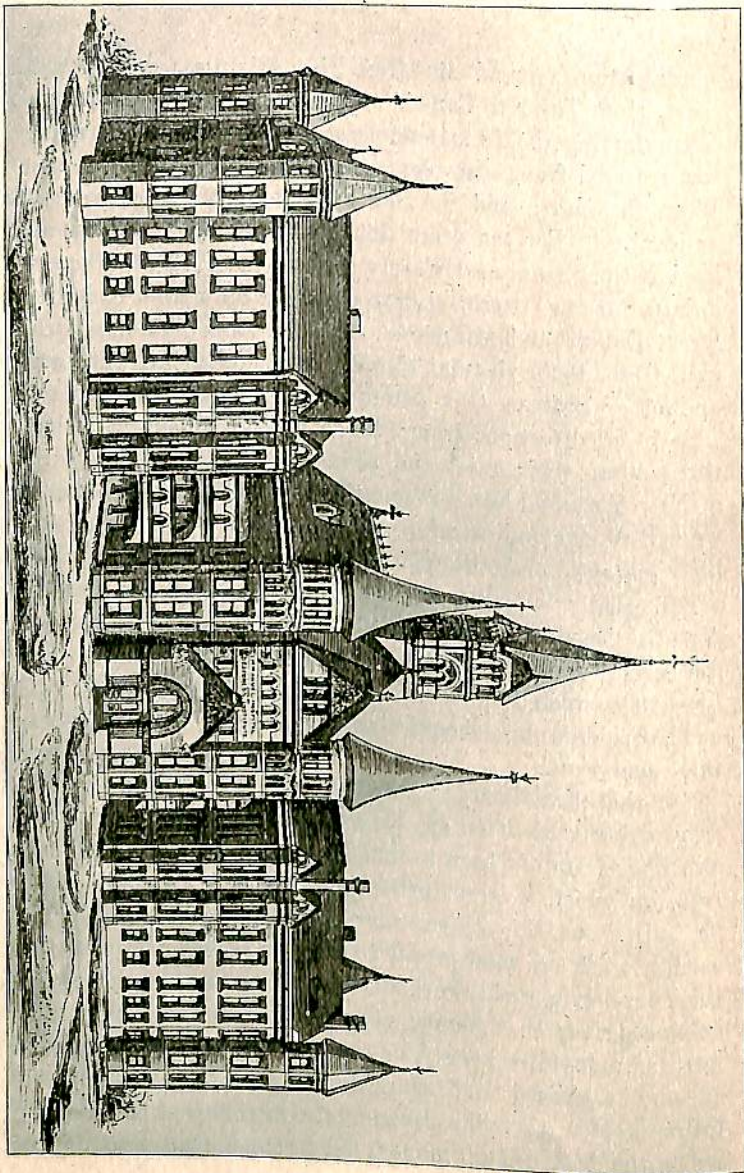
The true National character of the work should not be overlooked. No local interest should in any way hamper the work of this institution. Located as it is in the *geographical centre* of the United States, its influence and blessing will be able to spread out all over the country. If everything is carefully considered, the *National character* of this institution cannot be doubted. It is a "Motherhouse" for deaconesses to be sent out to do their blessed work in all parts of the United States. Although it is *not controlled by any church*, the "Augustana Synod of North America," standing back of it, is a perfectly *National organization*. This synod is composed of eight conferences with about one thousand

congregations spread out from the Atlantic to the Pacific coast, from Texas to Canada and in fact all over the country.

In starting the Immanuel Deaconess Institute, the money was received from benevolent people in both the East and the West, the North and the South, without reference to creed or locality. For ten years this institution has been favored by donations from nearly every state in the Union. The candidates for our sisterhood have come not only from Nebraska, Iowa, Dakota and Minnesota, but also from Illinois, Michigan, Ohio, Pennsylvania, New York, Connecticut, California and other States. Our sisters are sent out as fast as possible in *all directions* from Omaha. Soon we expect to have them doing their quiet and blessed work both in the cities of New York and San Francisco. From *all parts* of America we will receive and care for certain kinds of patients, particularly *epileptic girls*, the most miserable of all sufferers. We would gladly welcome such from any part of the country, for at a deaconess institution these poor sufferers can be better cared for than elsewhere. Our Board of Trustees is at present composed of men from four different states. No local considerations should therefore impede the progress of this good work.

All that has thus far been accomplished, has been done very carefully with an eye toward future development. Our aim has constantly been to first lay a broad and solid foundation, on which a large institution of this kind could safely be built. As this object now is accomplished we hereby earnestly ask all good people to help us in every way to further develop a great work of true mercy and charity. No one need fear that money given to this institution will be misused or used recklessly, or that we ever will get too much. It can be proved and guaranteed by perfectly responsible business men that the Immanuel Deaconess Institute can make the best use of money, very economically, to do the

Immanuel Deaconess Institute, Omaha, Neb. (As proposed by the architect.)



greatest amount of good for the poor and suffering. This work of real and true charity has been neglected too long by the Protestants of America. May therefore some big-hearted and far-seeing philanthropic and patriotic people immediately help us with all we need.

What we need most for the near future may at last be briefly mentioned.

To the completion of the present wing of our hospital we very much need about \$50,000.

To the endowment of free beds in the hospital we should be glad to get \$25,000.

To the erection of the main building (properly to be called "the motherhouse") we need from fifty to one hundred thousand dollars.

The building of the *north wing* (which however, we would not undertake to build before what has just been mentioned is done) would take about \$50,000.

We need \$25,000 for *several small homes for orphan girls* and endowments to maintain some of them.

We need \$25,000 for a *boarding school for girls*. This we consider of very great importance as girls can best be educated under the careful supervision and good influence of welltrained deaconesses. As we already have sisters who are prepared to take charge of such a school, and as there is no doubt that it would very much benefit our institution, as it for some time has done in European deaconess institutions, we are anxiously waiting for the day when we can commence a Boarding School for girls under the influence of our sisters.

Most of all we need \$25,000 for *homes for poor epileptic girls*. As these most pitiful and miserable sufferers have hitherto been terribly mistreated all over our country, as we would receive them from wheresoever they may come and without reference to creed or nationality, and as we could

give them the best of care and attention, *this object must appeal with great force especially to true womankind!*

We therefore earnestly beg for this cause and trust that before long we shall have all we need for these most worthy sufferers.

We need \$25,000 for a home for old people, \$25,000 for a home for patients with chronic diseases in general, \$25,000 for a "sanitarium" for consumptives and \$25,000 for a good sized *farm near the city of Omaha* where we could build a home for our sisters, when they need temporary rest and recreation, homes for convalescent patients of all kinds and where we could furnish temporary employment as it would be needed. We trust someone will *donate* to us a farm or a *few hundred acres of land near Omaha*, as such a donation would very much help this institution in its development.

We do not need all this money equally well and we do not need it all at once, but *several hundred thousand dollars we could use in the near future to very good advantage.*

The founder of the Immanuel Deaconess Institute, its present superintendent and manager does not expect to live to see the institution fully developed as here pointed out. As his health already is broken, he rather expects to soon leave the battlefield and get permanent rest. But being fully convinced of the truth of the saying, "The workers may die, but the work will go on," he will die with pleasure for the glorious cause of relieving and uplifting poor suffering humanity. As a broad and firm foundation is laid, as we already have a thorough organization and a good beginning in the sisterhood, there are plenty of able and welltrained young men from whom could be selected a suitable superintendent, much better than the present one. Let therefore no one doubt the stability of this good work because *it is as stable and permanent as anything in this world can be.* If therefore this work is worth some people's lives, why then should it not be worth other people's money?

ALL DONATIONS

(checks, drafts, or legacies) intended for this work should be made to read to

"The Immanuel Deaconess Association"

as this is the corporate title of our institution.

Larger donations may become a *lasting "Memorial"* to some dear one departed, or may be made to bear the name of the donor.

PLEASE REMEMBER

"The Immanuel Deaconess Association"

(of Omaha, Douglas Co., Neb.)

in your last will and testament!

Special care should always be taken that bequests are attested by two witnesses, and that they be made according to the laws of the State governing them.

God loveth a cheerful giver.

2 Cor. 9: 7.

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of the

*Immanuel Deaconess Institute,
Omaha, Nebraska.*

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MRS. CLARA HELIN, Omaha, Nebr.

Executive Committee.

REV. E. A. FOGELSTRÖM, ex officio Chairman.
SISTER MÄRTA SÖDERBAUM, ex officio.
REV. P. M. LINDBERG.
REV. F. N. SWANBERG.
DR. A. JOHNSON.
MR. A. BLOOM.
MRS. AUGUSTA FLODMAN.
SISTER KRISTIN MONSON.
SISTER ANNA FLINT, Secretary.

TESTIMONIALS.

FROM MEMBERS OF OUR STAFF OF SURGEONS
AND PHYSICIANS.

To whom it may concern:

The undersigned have been members of the medical and surgical staff of Immanuel Hospital, in some instances during its entire existence. It has been our aim to give the patients of this hospital the benefit of the most advanced ideas of treatment accepted by our profession. In this endeavor we have been earnestly sustained by the management who has so wisely and economically administered the limited means at their disposal as to excite our continued admiration. We cannot refrain from mentioning, with words of praise, the band of consecrated women who constitute the Deaconess-Sisterhood and on whom has rested the burden of the real work of caring for the sick. It is impossible to overstate the intelligent, untiring and self-sacrificing faithfulness which they have invariably displayed in the discharge of exacting duty, clearly showing that their motive is one not of impulse but of principle.

We believe that the results attained in this hospital will bear favorable comparison with those of any similar institution. We feel justified in giving it our unqualified endorsement and in commending it to the favorable consideration and support of benevolent persons.

B. B. DAVIS, M. D.
W. F. MILROY, M. D.
H. GIFFORD, M. D.
W. H. CHRISTIE, M. D.
RICHARD C. MOORE, M. D.
F. S. OWEN, M. D.
J. M. AIKIN, M. D.

FROM OUR AUDITING COMMITTEE.

Omaha, Nebr., Dec., 1901.

To whom it may concern:

Having been on the Auditing Committee of the Immanuel Deaconess Institute for a number of years, it affords us great pleasure to certify as to the general worthiness and good work done by this institution. During all these years the accounts of the institution have been correct in every detail, its books having been kept well and its management honest and *very economical*. For last year the total income was \$21,546.07 and the total disbursement \$20,828.77. Considering the work done, we have always found that the money has gone wonderfully far. We admire the manager, Rev. E. A. Fogelström, for his integrity and untiring energy, making it possible to do so much good for the poor and afflicted.

We heartily recommend the Immanuel Deaconess Institute as perfectly worthy of the liberality and benevolence of philanthropic people everywhere. What is given will be economically used in alleviating the needs of the poor, suffering, and unfortunate.

THEO. OLSEN,
Royal Danish Vice Consul and ex-Comptroller of the City of Omaha.

T. G. NORTHVALL,
Pres. The T. G. Northvall Wholesale Agricultural Implement Co.

A. J. COLESON,
Accountant.

P. E. FLODMAN,
Merchant.

For general reference of the *institution*, we refer to "*The Commercial National Bank of Omaha*."

For *personal reference* we respectfully beg to refer you to several of the most prominent business men of Omaha and to hundreds of clergymen all over the country.

DEACONESS HYMN

BY

The Rev. Joseph A. Seiss, D. D., LL. D.

Jesus, Master, Son of God,
Rich in gifts for human good,
Giv'n Thyself for us, for all,
Thou dost many servants call.

By Thy mercy and Thy love,
Through Thy Spirit from above,
Plenteous grace to each is given —
Grace to serve the Lord of heaven.

Thanks for these devoted bands,
Who, with earnest hearts and hands,
Wait and work the sick to cheer,
Spreading mercies far and near.

Thou hast called them, they have come,
Left behind them friends and home,
Thy pure handmaids here they be
Moved and drawn by love to Thee.

While the sacred cross they bear,
Grant them Thy rewards to share,
Be their help where'er they go,
Bearing balm for human woe.

Guide and bless them on their way;
Let Thy Spirit be their stay;
May their numbers, Lord, increase,
Bring them to Thy heavenly peace.

OUR MOTTOES.

Blessed are the merciful: for they shall obtain mercy.
(Matt. 5: 7.)

At Jesus feet. (Luke 10: 39.)

In his steps. (1 Peter 2: 21.)

