

**The duties and the dangers of organization in the nursing profession / by
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Gould, George Milbrey, 1848-1922.
Royal College of Surgeons of England

Publication/Creation

[Baltimore] : [publisher not identified], 1899.

Persistent URL

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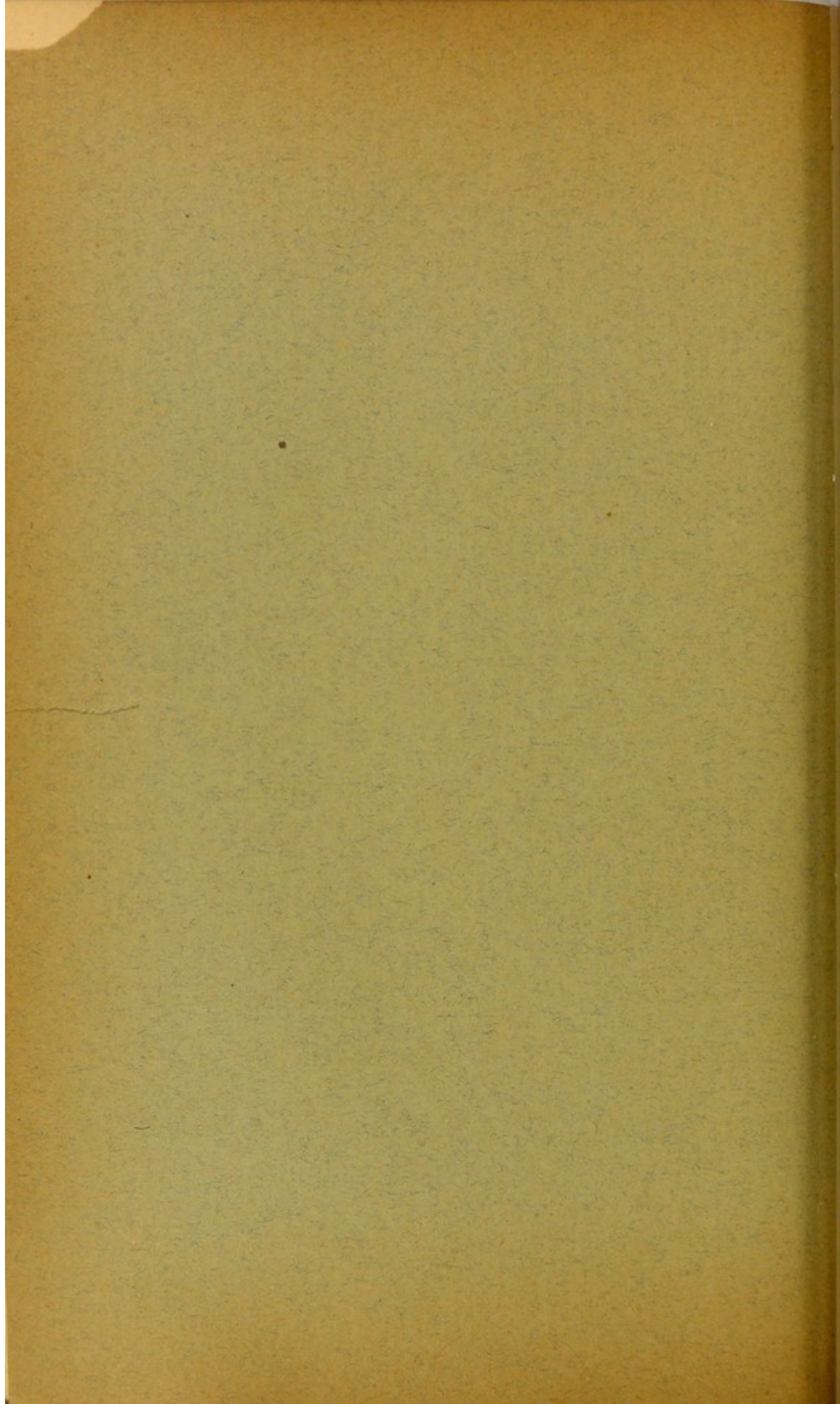
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THE DUTIES AND THE DANGERS OF ORGANIZATION IN
THE NURSING PROFESSION.

BY GEORGE M. GOULD, M. D., *of Philadelphia.*

[FROM THE JOHNS HOPKINS HOSPITAL BULLETIN, No. 99, June, 1899.]



THE DUTIES AND THE DANGERS OF ORGANIZATION IN THE NURSING PROFESSION.*

BY GEORGE M. GOULD, M. D., of *Philadelphia*.

When I received the kind and honoring invitation of your committee to speak to you to-day I chanced to be chatting with a friend; I read the letter to him and asked him what I should do. His answer was a description of his personal efforts in behalf of nurses and their calling, efforts extending over many years, and most unselfishly carried on. The general effect was not encouraging to me. My friend could not see how he had done any good to others while he had sadly wasted his own time and life, to find at last that he had aroused only suspicion and had ended in resultlessness. When I came to ponder the matter I thought I had found the solution of my friend's pessimism in the fact of the needs, difficulties, and dangers of organization, and that in the swift historic uprising of your large body, these needs, difficulties and dangers must at first necessarily end in much confusion and disappointment. All human institutions reach a condition of stable equilibrium through manifold trials, and the trials should not deter us from adding our personal influence as one factor that may, or, it is true, that may not have influence in determining or hastening progress. If our contribution is ineffective, we must remember that in science a negative experiment is always of value. We must learn the "No thoroughfares" of life for the first time and before signs have been put up across them, by actually running against them and thus experimentally proving that there can be no advance in that direction. Moreover, some later Baron Haussmann of progress may be able to

* An address to the Graduating Class of the Johns Hopkins Hospital School for Nurses, delivered June 2, 1899.

crash the Boulevard of Science straight through the obstruction that we, in our impotence, deemed insuperable.

I shall say but a passing word as to the need of organization,—and that consists only in the emphasis of its inevitableness. You find yourselves in a somewhat chaotic condition to-day so far as pertains either to social, national, international, or professional organizations. But in these times of a thousand kinds of “combines” and centralizations, there is no escaping the evolutionary fatality of union. I use the word “fatality” advisedly because I would at least hint by it my feeling that there are cruelties and dangers of many kinds almost inevitably connected with any very thorough organization,—not enough to make us refuse to join, but surely enough to make us cautious. Majorities are tyrants and democracies are as tyrannous as any other type of government. The very forces of cohesion which compel like units to bind themselves to solidarity and unity of purpose have an inherently fatal tendency to crush out the independence of the units and to reduce effort to a huge and ungovernable mechanicalism in which freedom is sacrificed to the attainment of object, and method is scorned for result. Up to now you illustrate none of this, and my warnings may seem very much like foolish croaking. I learn, indeed that your class is an instance of the good of organization, and with all my heart I congratulate you on the fact that the educational ideal has been uppermost in your three years of work, and that you have not been bribed and whipped to do an atrocious amount of slavish work for the benefit of some heartless institution, which pays you in a sheepskin, the significance of which lies in the knowledge fought for despite jaded bodies and minds. But the point of my croaking is that you compare the lots of many of your sisters in other training schools which demand so many hours a day of toil that the educational aspect is lost sight of, and is impossibleⁿ for the weary ones. *There* you see the evil of organization.

In a calling like yours and, I may add, like mine—that of the nurse and the physician—the need of organization is most evident, and yet there is a strange waywardness, an unaccountable shyness which preserves freedom and individualism by an aloofness that serves at least as an excellent “governor” of

the machine, and which keeps it from self-sacrifice to ultra-mechanicalism. For many years, in season and out of season, I have been pleading for a unitized medical profession and the dire consequences of our disorganization have never been more frightful than to-day. But none would be more prompt than I to delimit sharply the range of action of medical organizations, should they seek to tyrannize over the righteous freedom of the individual member.

In your calling and condition the duties and dangers of organization are greater than in almost any other. Among several reasons for this there is one that I trust you will pardon me for alluding to. I may do this the more freely because I have a hundred times urged the greatest liberality toward and encouragement of the desires of women for a wise equality of opportunity with men. But no such generosity need blind us to the fact that by nature woman in her uses of social power and organization is a "born tyrant." In the purely personal relation she is grace divine, but whenever put in authority over others, and especially over other women, she usually manages to make herself as hateful and as well hated as human ingenuity will permit. It is, of course, not always so, and thank God for the blessed exceptions! In organizations of women, women must necessarily be officers, and of course majorities must rule. It strikes me therefore in selecting the officials of whatever organizations you may form, you should use your best endeavors effectually to squelch politicians and tyrants and to reward those who show *das Ewig-Weibliche*, the graciousness of justice, and the justice of graciousness, in the exercise of authority and power. In governing, for Heaven's sake do not learn of us men only our faults while you assiduously forget both our virtue of justice and yours of love. The hardest duty you will have to learn is that of kindness and justice to minorities. Politically, the most tyrannous of human beings and the most enslaved is the American. Can you not manage it so in your treatment of those who do not vote with the majority, that you do not march over their rights with the ruthlessness which is fast reducing the terms Democracy and Republicanism to hideous jeer-words of inverted significance?

The roots of institutions and of organizations too frequently

spring from the richly manured depths of selfishness. The commercial doctor is despicable enough; do not add the commercial nurse to the terrible burdens under which humanity must stagger!

If the spirit of trades-unionism gets control of your societies and organizations, I hope they will quickly be blown to utter smithereens. The very essence of your life, the heart of your work lies in the personal relation, the wooing back to health and life of bodies and minds hurt in the world's financial warfare. Send metal, even gold, instead of blood, into your hearts, and you may have very perfect corrosion-images of the cardiac structure for the laboratories of the future nurso-pathologist, but you will then be deservedly dead while the pathologist will be lecturing learnedly upon your fatal disease. I beg that you will keep the financial relations to your patients utterly out of the reach of your laws and by-laws and resolutions. This is absolutely a personal matter to be governed by your character, your ability, your whim and fancy, and by your patients' condition in life; I hope you will withdraw from any society that in the least attempts to govern you in this matter. Money you must have to live by, as must all of us. Nursing is your trade; it must give you the means necessary for carrying on your trade; but if you wash dishes for money alone they will be dirty dishes when they leave your hands. When your work is an art and when it is with the material called life, the rule holds all the more strenuously; the great God of Life will not allow you to have a master above Him!

This brings us logically to a thought concerning the relation of the nurse to the family of her patient. There is one pretty effective answer to the impertinence of some families which would look upon the nurse solely from the employer's point of view. If you let such upstarts see that the financial motive is the dominant one in your mind and in your organizations, your answer to the one impertinence is only by another: *I'm as good as you!* But the killing reply to all false pride is the acted one: *I am in truth better than you,*—that is, I will prove to you that I am more unselfish than you. To those who would positively or negatively treat you as a kind of servant paid for by your demanded wage, you may, as does the true physician, teach a nobler way, both by word and

action, that while the laborer is indeed worthy of his hire, the hire is not by any means the worth of the laborer.

Not the least of the dangers to which as an organization your guild will be subject is another kind of subserviency—to the physician and to his profession. To steer clear of the Scylla of a too smart independence and the Charybdis of a too decided servanthship will task the tact of the best of you. In all matters pertaining to therapeutics, of course you must be unflinchingly loyal and even obedient to the medical man's orders. And yet you have your own individuality, and, as an organization, yours should be an entity subject to your own corporate ideals and conditions. There has been much criticism of a tendency, for the existence of which I cannot vouch, for the nurse to supplant the physician. Many nurses are doubtless wiser than many physicians, but tragedy awaits that nurse who is conscious of the fact, at least if she even whisper it to the person in her mirror!

I suspect the nurse's greater danger lies in the loves and hates of partisanship. "Her favorite doctor" is liked altogether too much, and the one she does not fancy is not half so bad as she thinks. It may be that she needs to rid herself of all such likes and dislikes and fix her attention upon the impersonal aims and needs of her calling. I have heard of chief nurses who turned hospitals topsy-turvy and transformed training schools into hothouses of evil and cliqueism by assigning hated nurses to detested physicians, or by working her girls to death, and other such petty savageries. It is sad,—but possibly the world will be better when you all become head nurses and superintendents!

The business conduct of your organizations will need careful looking after. To be effective, charity itself must become a business. Some wise unwise mot-maker has said that charity is the basest of human passions. Doctors are proverbially bad business men, (though I do not believe they are quite so pitiable as they are represented) but surely despite all their native shrewdness in buying and selling, women will probably commit grievous business errors in conducting their organizations. A lawyer-like prudence is demanded nowadays to guide any great movement right. The friend of whom I spoke tells me that a most excellent scheme of an insurance

or beneficial organization for the benefit of nurses went all to smash after great efforts and partial successes because of—but that is another story! Would it be rank heresy to suggest a cool, legal, male brain as an adviser even to the wisest and best of women? Surely the Red Cross Society has lately demonstrated with appallingly glaring colors the need of such a head. When an organization handles millions of dollars without accounting for a cent, it is high time that sane men and women should pinch themselves to see if they are really awake or not. You need to make every training school in America demand a free three-years' educational course with only 8 hours a day devoted to practical work; you need a great journal devoted to your interests and your progress; you need something corresponding to an insurance company adapted to your peculiar conditions; you need a post-graduate school for superintendents; you need a systematization of your business, how to find work, how to supply country towns and farms with trained nurses, where to secure special training, and how to find the people wanting that kind of specially trained nurse, etc.; you need nurses' houses or homes, where you can meet each other, and have something like a home when you are off duty; you need special loan-libraries; you need laws to protect your calling from the scandal of the corrupt, who, for purposes of gain and immorality, don the garb of the nurse; you need a rigid ordering of your relations with the city, the State, and the National Government, and particularly with the military departments; you need an energetic national and even an international organization, and for all these and other things you need wise and clear business heads to govern and to guide you, and to mold your guild into one of the great agencies for alleviating sociologic ill and for bringing about a more lovely civilization than we have so far dreamed of.

And, with it all, will you hate quackery more than you do the devil himself? Already the quacks, those pathogenic microbes of the profession of medicine, those verminous parasites of poverty and ignorance, are quoting Trained Nurse So-and-so as endorsing such and such a concoction or contraption for the magical cure of all disease. I beseech you by all that is holy and of good report, that you renounce this

wickedness! When the official head of a representative American nursing organization officially sprawls over and through the advertising pages of the yellow newspaper as a limitless endorser of "Greene's Nervura" and of "Electro-poise," it behooveth you to haul up sharp and see that your skirts do not draggle even in the shallowest of these filthy puddles!

I wish I could say something of use, and that might encourage you to add your influence in providing an effective and systematized service of trained nurses for the United States Army. Whether in peace or in war (except perhaps in the front during actual battle) the army needs you. The lack of such an organization with its resultant terrible morbidity and mortality among the sick soldiers during the late Cuban skirmish was demonstrated beyond all doubt. The Nurses Associated Alumnae of the United States and Canada at their second annual meeting in New York about a month ago, took up this important matter, and are earnestly trying to secure the passage of a bill by Congress to bring about the desired object. In this way only can the business be systematized, the wasted efforts of competing organizations neutralized, and as Carlyle would say, the work get itself done.* Another good that would follow the establishing of such systematization would be the disappearing forever and ever, world without end, amen, of the advertising self-seekers, the quack doctors posing as philanthropists, and the silly mob of the charity-becrazed sentimentalists, all buzzing about with their incapacities and fatuities like the myriads of Blue-Bottle Flies of The Four Little Children, described in a wise geographic book actually written before the Hispano-American War.†

* In our imperialism-craze you must suffer for the sins of your rulers, and must prepare yourselves to meet the demand for nurses in tropical countries where in the name of liberty we are shooting down those who ask for liberty. The English *Colonial Nursing Association* was formed in 1896 to provide specially trained nurses for England's colonies in all parts of the world. The *Lancet* makes the wise suggestion to try to train up a school of native nurses. Here is a great work for you also.

† "And on the signal being given all the Blue-Bottle Flies began

Women may be divided into three classes, the Good-for-somethings, the Good-for-nothings, and the Unspeakables. There is nothing which fashion hates more than the first class. In its heart it likes the third class far more. With the sharp X-ray eyes of moralized intelligence, look through the walls and roofs of a vast number of modern homes and you will find doless daughters whom their parents are trying to get rid of, and doless wives who, money alone excepted, are trying to get rid of their husbands.

When servant-girls marry, the first thing they demand is a servant-girl. Shop-girls—I beg pardon, I mean Salesladies—must not work after marriage, they must ape the vices of the second class of ladies who scorn their too perfect flatterers. Lazy, cunning, pretty, empty-headed, and empty-hearted, the young ladies of the foolish ill-to-do well-to-do, while nursing their hysterics, and their flaccid muscles, manage to twist ever tighter the silken bands whereby, sitting at the center of the commercial economic slaveries of civilization, they draw into their laps the stolen products of human industry and cruelty, avid to get the most and give the least. But even here are awakening, thank Heaven, an increasing number of women who, like Doré's monk, are looking about them with horror and alarm, and are determining that *their* lives at least shall not sink into the degradation of spiderhood. Yours is the splendid proving that there are at least ten thousand American women unsatisfied with araneal ethics.

In other reactions from spiderliness we have many sad morbidities, the "New Woman" being not the very least. Perhaps the "New Nurse" is to be another if she is not wise and wary. Institutional medical charity justifies all the bitterness wrapped in the jibe that "charity is the basest of human passions." If it is incapable of turning all the milk of human kindness to bonnyclabber and even to mitey cheese, if it cannot at one stroke and directly pauperize the patient,

buzzing at once in a sumptuous and sonorous manner, the melodious and mucilaginous sounds echoing all over the waters and resounding across the tumultuous tops of the transitory titmice, upon the intervening and verdant mountains with a serene and sickly suavity only known to the truly virtuous."

curse the giver, and debauch the medical profession, it labors hard to do it by indirection; then if all plans fail, trust some advertising medical college for getting hold of several hundred nurses and making them help the Professors to attain notoriety, students, consultations and iniquitous state appropriations! Organization and Institutionalization may be good things for you, but not unless you are somewhat wiser than serpents and more shy of nets than are many doves.

The most powerful antidote for the evils of malorganization or over-organization, and for the dangers that beset your future career, I believe will be found in the very nature of your calling and in the goodness of the human heart, which rarely fails to respond sympathetically to the cry for help by the suffering.

And this work of yours is so good, and will only remain so good, if you refuse to allow any institution, or rules, or organizations to come between you and your patient. Your calling is of the best and most truly evolutionary (not revolutionary) because it continues the kind of occupation and by the same methods you have inherited from Mother Eve,—personal work by personal methods. The giving of love, care, helpfulness, sympathy, nurturing, nursing,—what else has woman done in the world? What better thing could any being do? The female man-imitators are doomed! Is evolution a word, a philosophy, a thinker's game of thought, or is it the most actual of facts and the most inescapable of biologic laws? There can be no rejection of the law of heredity. The habits of a million ancestors are commands which we seek to break only at our infinite peril. The fact, of course, is that each of our personalities is the last link of the biologic chain which binds us to the infinite number of our ancestral organisms, and God, if you please, has yet some control of the cosmic process! He will hardly permit the last link to cut itself from the past and set up as an independent existence. The ghosts of all history unite in and direct each individuality. Strength and effectiveness consist in obedience to their orders.

There is one way in which organization can help you, if you, as you must, use it as a tool and not allow it to use you as one. This consists in making it a means whereby you come to your patient. The hospitals have half turned you into

servants,—they at least are well supplied with nurses, so we may leave them out of the count. Then the rich have you at command; for we are all the slaves of the plutocrats. Upon them then we may waste no thought or sympathy. The poor, *i. e.* the very poor of the cities, can also command you, through the hospitals. But there are far more needy, more numerous, more worthy classes to whom neither you nor your societies, I fear, have hardly given a thought. Among these are the farmers and the people of small villages. These constitute the great majority of the good people of the United States, and they do indeed need your advice, skill, knowledge, and help, quite as much as do any city-folk. Ignorance and disease await you there fully as much as they do in crowded places. It seems to me that one of your primal duties of organization is to secure a machinery of distribution whereby you and your knowledge of hygiene, the knowledge *par excellence* of the trained nurse, shall be brought to the country and to the village. Genuine missionaries you must be to carry the gospel of nursing to your far-away over-worked and untrained sisters of a million country and village homes, and to the sick ones there.

The reckless poor and the reckless rich of the cities, as we have seen, are well nursed and provided for; they are your masters. But let it no longer be said that "none but a pauper or a millionaire can enjoy the luxury of a nurse." You have yet to organize a machinery to reach the wants of the great and more deserving middle classes. To this class let us add another that still more acutely touches our sympathies,—the proud and self-respecting poor of the cities, who, no worse off financially than the spongers, have as yet not been bribed, corrupted, and herded in the hospitals and almshouses by the professional philanthropists and the selfish charity-mongers. It seems to me that your most pressing duty is to these two sets of people. The clerk, the prudent workman, the little shopkeeper, the working woman, etc., with incomes of from three hundred to one thousand dollars a year—these cannot afford to pay you twenty dollars a week for your services. And if this is so, those with still smaller incomes can afford to pay you but a small percentage of this amount. And for that matter, is your conscientious, skilled, and devoted help

for seven days and nights, not really worth far more than twenty dollars? Remember too that your profession is fast filling and like every other, filling to overflowing. Give, then, in advance and in chosen cases, before pitiless competition forces the wage-limit down. But that is a deplorable argument; so let us return to the more gracious, eternally-to-be-repeated, eternally forgotten, *Noblesse oblige!* Wage-pride in a nurse or a physician is the devil in the pulpit; it is Croker and Quay throned and lording it as statesmen. In this matter I beg and beseech you to think of the duty and the blessing of grace, and the gift of yourselves. Most other giving than self is, in the last analysis, but a fraud and a delusion. Whether you will or will not, you are, if not copartner of the medical profession, at least a chief assistant; and the tradition and the practice of the members of that profession is to give on the average at least one-third of their lives to the needy and suffering, without thought of compensation in money. Verily, verily, I say unto you that you must go and do likewise! If you wish us to love and honor you, that is the surest way to command our honor and love. By what means? Quickly comes the answer: First, by individually meeting the need of the needy with your service, or a part of it, at a price or at no price, corresponding to the ability to pay; Secondly, by means of the Visiting, or District, or Instructive Nursing Society. If there is no such society where you live, then establish such a society! Start it with a membership of one; get others to join; plan it out, work it out, with the help you can and will find if you do really wish to find it. If the established society works badly, if it is the outcome of dilettantism and unbusiness-like sentimentalism, set to work to put it in better order. All things are possible to the resolved woman!

The Instructive District Nursing Associations of Chicago and of Boston, seem to be models. These and similar societies have recognized the profound need of teaching the members of the families among which they go how to become good nurses; how by example and precept to care for each other and for themselves, and in a hundred ways to brighten and purify their lives. A nurse is not a good nurse unless she is a good teacher and inspirer of others to emulate her skill, neatness,

and unselfishness. In district nursing one has a greater variety of cases, more out-of-door exercise, greater freedom Saturdays and Sundays, etc. One also, I think, does more good and leaves more lasting impressions. There is a comingling of pathos and fun that is altogether blessed, and seeing more life, one's own character is broadened and sweetened. In the choice and method of carrying on an occupation, the purer the purpose and the more earnest the emotion, the closer must one come to actual life. All desire to get away from the blood and muscle and heart-throbbing of actuality, ends in resultlessness, ennui, and even in downright sin. Keep your finger on the pulse of life if you would know how the heart of life is beating. But all who can, must be made to pay for the work and for the teaching. Selfish charity is very pleasant but it is very iniquitous. Nay, more, all charity is a curse unless it seeks to do away with the need of charity. You must not let your noble calling degrade into vicious relief-doling.

Is aristocratic flummery and class-prejudice beginning to appear among you? I hear whispers of the fact, and in some of the literature I have glanced over, especially in that emanating from England, it crops out in amusing innocence. I have found there such recurring expressions as "Nurses of high birth," "of lower birth," etc. I am treading on dangerous ground perhaps, but I trust that there is sufficient Americanism in you to scorn such long-eared nonsense. Neither in your speech nor in your hearts let such expressions and distinctions arise. If in the sisterhood of nations our country has any function it is surely to show the unchristianity, the untruth, and the unscience of such prides and such lack-of-prides. The only professional or scientific significance of such terms I can imagine is the obstetric one:—the high-birthers must have entered the world after the manner of Caesar! The common fashion of the low-birthers seems preferable! But I hear that the high-birthers make the best nurses, are better for the instructive and district nursing societies to employ, that they are better received in poor families, that they are not so "stuck up" as regards what is called menial work, etc. Let every low-birther make it her chiefest point of pride to disprove this!

Let me read a few sentences from the history of the Mayflower people by one of them. They surely were low-birthers if there ever were any such :

"But that which was most sadd & lamentable was, that in 2. or 3. moneths time halfe of their company dyed, espetially in Jan : & February, being y^e depth of winter, and wanting houses & other comforts ; being infected with y^e scurvie & other diseases, which this long vioage & their inacomodate condition had brought upon them ; so as ther dyed some times 2. or 3. of a day, in y^e foresaid time ; that of 100. & odd persons, scarce 50. remained. And of these in y^e time of most distres, ther was but 6. or 7. sound persons, who, to their great comendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their owne health, fetched them woode, made them fires, drest them meat, made their beads, washed their lothsome cloaths, cloathed & uncloathed them ; in a word, did all y^e homly & necessarie offices for them w^{ch} dainty & quesie stomacks cannot endure to hear named ; and all this willingly & cherfully, without any grudging in y^e least, shewing herein their true love unto their friends & bretheren. A rare example & worthy to be remembered. Tow of these 7. were M^r William Brewster, ther reverend Elder, & Myles Standish, ther Captein & military comander, unto whom my selfe, & many others, were much beholden in our low & sicke condition. And yet the Lord so upheld these persons, as in this generall calamity they were not at all infected either with sicknes, or lamnes. And what I have said of these, I may say of may others who dyed in this generall vissitation, & others yet living, that whilst they had health, yea, or any strength continuing, they were not wanting to any that had need of them. And I doute not but their recompence is with y^e Lord."—*The Bradford History of the Plymouth Plantation.*

"Servants of the poor" is another term used by orators to graduating nurses and by writers of mock heroics. It is quite highfalutin—and quite silly ! I trust you will not go to your life-work a victim of any phrase-maker's tricks. Your first duty, like that of all of us, is to see facts ; your second, is to know facts ; your third, is to make facts. If you must dub yourself with any other titles and think of yourself as anything less or more than a nurse—quite a noble and ennobling name, I think—is not the word *friend* enough ? A servant you must not be, a patronized or a patronizer you dare not be. Friendship is what is needed by the patient and by his family. The friend may teach and help, not serve or patronize ; he must always sympathize with and love.

You may gather that I have a more vivid feeling of the dangers than I have of the benefits of organization, and I shall not very emphatically deny the charge. The shame and infamy of anti-Dreyfus France, the degradation of American boss-politics, the cruelty and selfishness of monopolies, our pension demagogery, such things are ever before our eyes to warn us against giving up our freedom and our honor to any organization. The hardest of all problems you will have to solve will be to secure the good things that are obtainable only through organization and at the same time to avoid the evils so generally the consequences of organization.

It is only by means of money that one can get that which is worth more than money, and that which money cannot buy. Just so it is only by means of organization that you can obtain that which organization alone cannot give. This means, of course, that you must use the power derived from organization as a mere instrument. There is nothing more harmless, neutral and unorganized than water—the oceans of it that cover so much of the earth. There is nothing more symmetric and beautiful than a snow crystal; but transmute an ocean into a polar ice-cap, and death is its command, even to the wandering splinter of it called an iceberg. Let love and ethics fail for a day to use, fill and thrill your organizations, and the devil will surely seize upon them and make them serve his purposes.

In the polar regions of our earth the cold is so intense and continuous that ice and snow are always forming and it is impossible to say what would be the disastrous consequences as regards the temperature, climate and vegetation, even the life of the entire globe, were it not for the existence of one great countervailing fact: Up from the great oceans of the equatorial and temperate regions softly creep the massive currents of warmer water, until approaching the poles, they dip deeply downward beneath the arctic ice-cap, and spreading through these freezing ocean abysses, they bring the melting messages from the far-away sun, from summer days and smiling climes. Your work in life seems wonderfully like all this. However lethal and frightful our civilization, it shines with such splendid and alluring auroras that into it with reckless

fatalism press the infatuated discoverers and travelers from lands where labor wearies and deadens, and where love is becoming the legend of idle singers of empty days. Over this white waste of frigid expanse deepen the glaciers of selfishness, and glitter the ice and snow of luxury and of greed. Among the influences that prevent this palsying congelation of death from crawling and crunching through the whole wide world, comes Love! And what love is purer and more vivifying than that of you workers, what more heartening than that which gives itself to win back to health, to hope, and to life, those who have been broken by disease and worn by suffering? Yours the privilege, cosmic and yet personal, of throbbing beneath and through the bitter chill of an icing civilization the softening warmth of divine beneficence and love!

