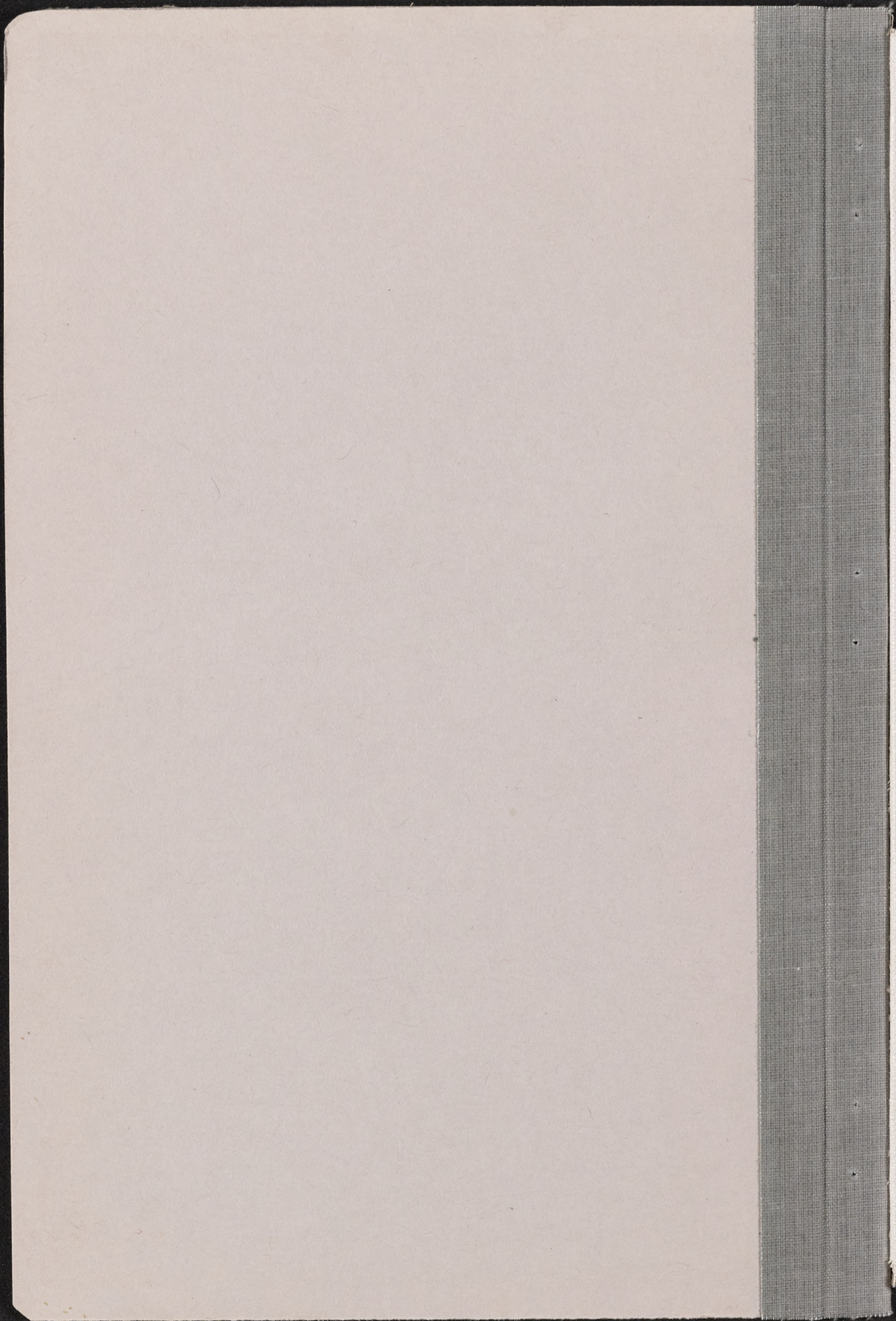
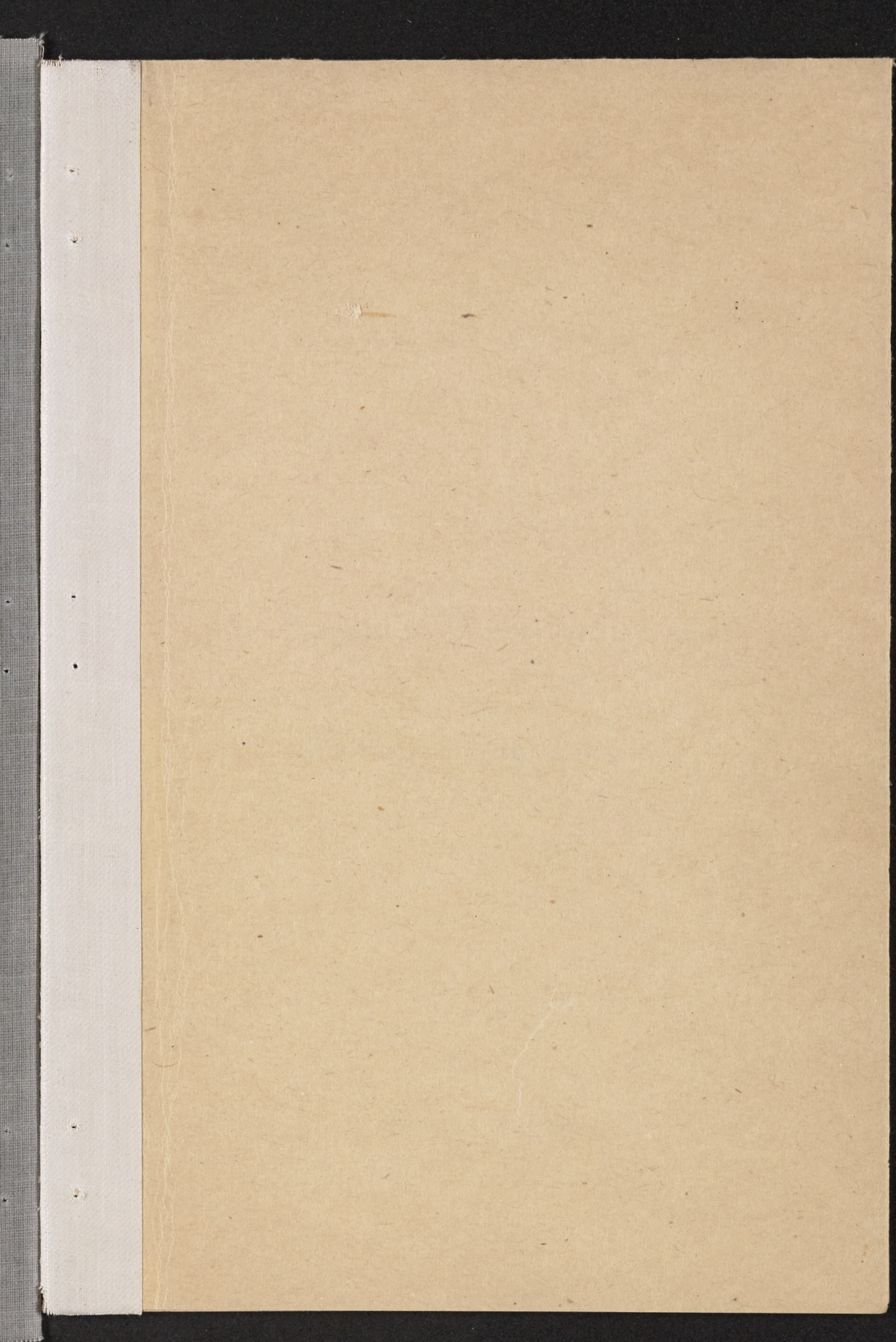


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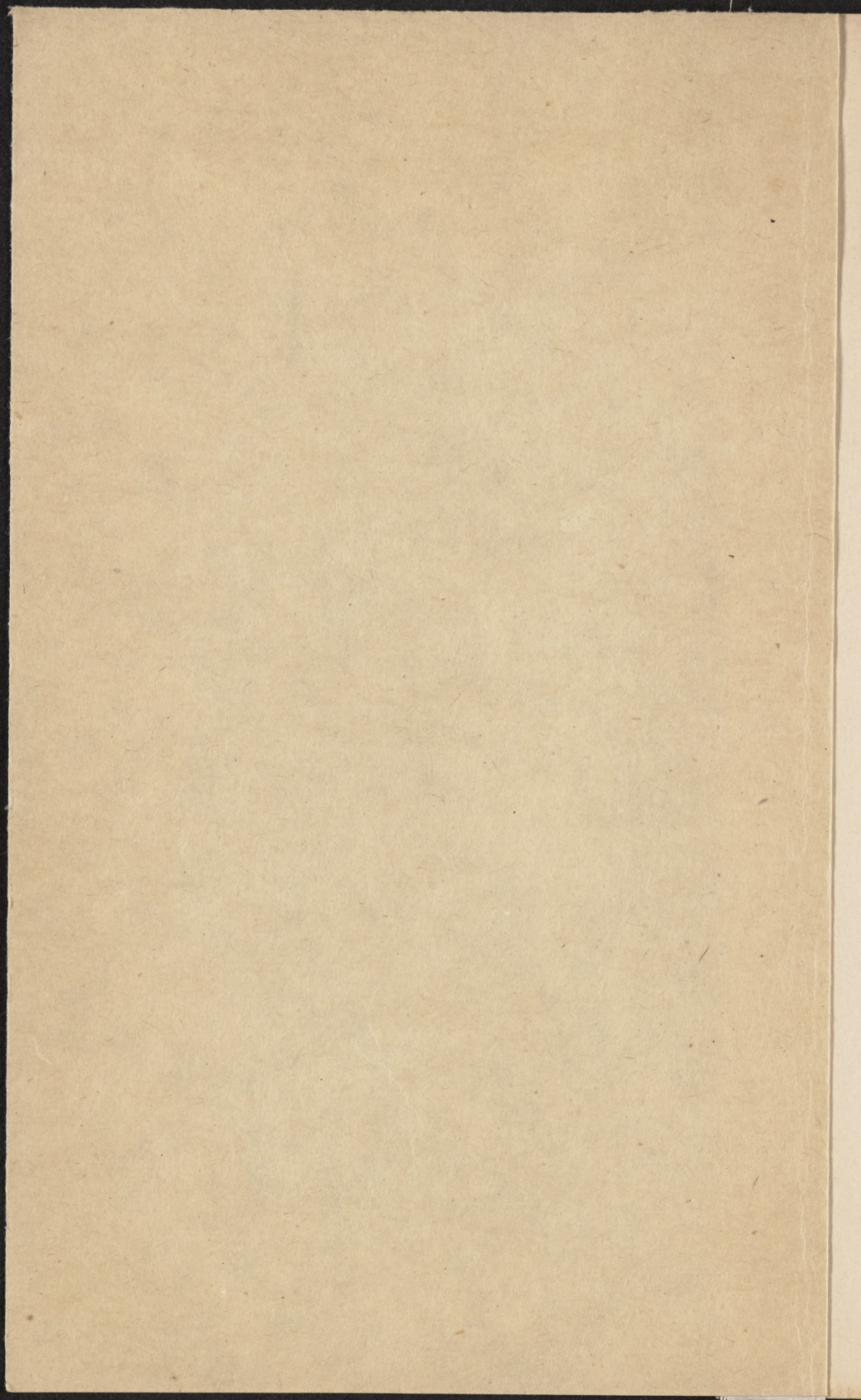














E A Fogelstrom

Evangelical Deaconesswork.

The Great Need of America.

An Appeal to Philanthropic and

Patriotic Americans.

By

A Christian Patriot.



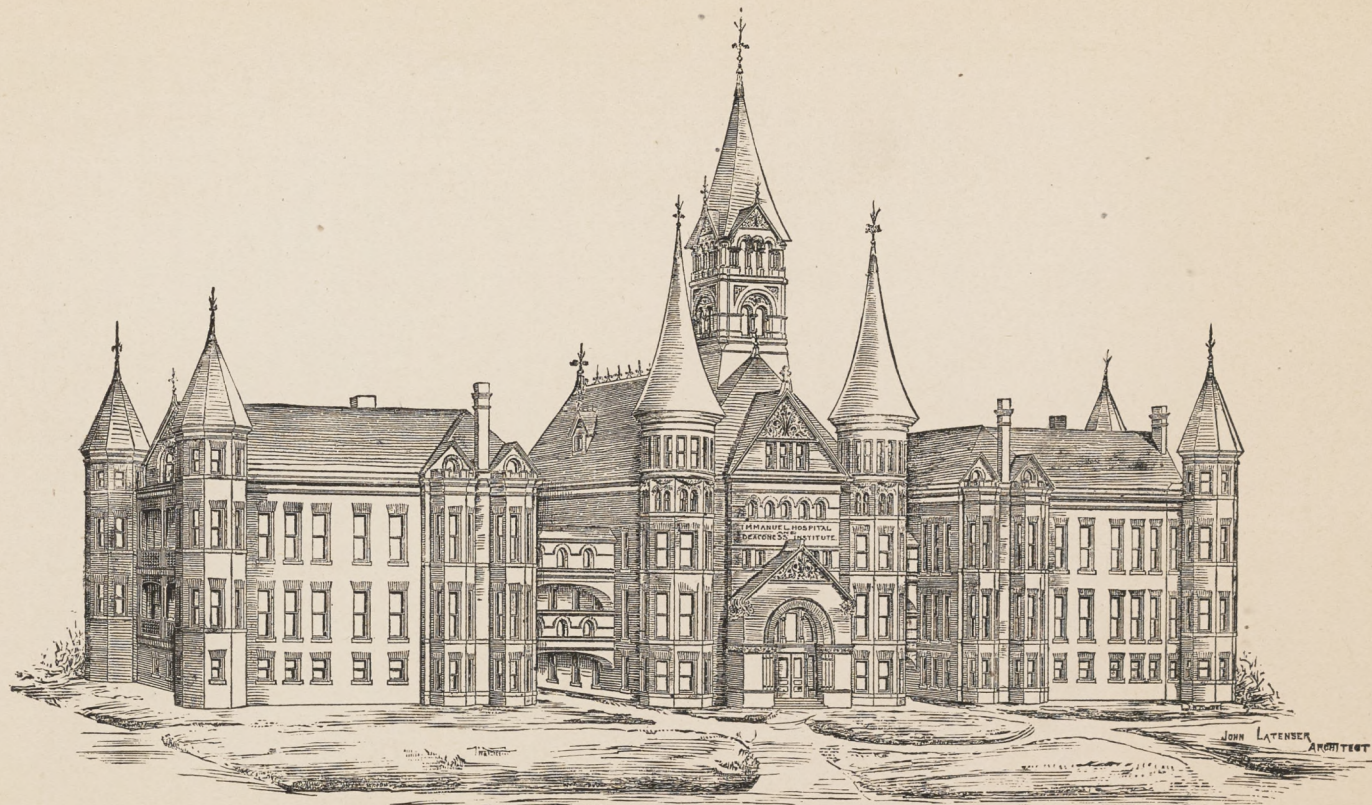
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A. L. STONECYPHER, JOB PRINTER,  
OMAHA, NEB.

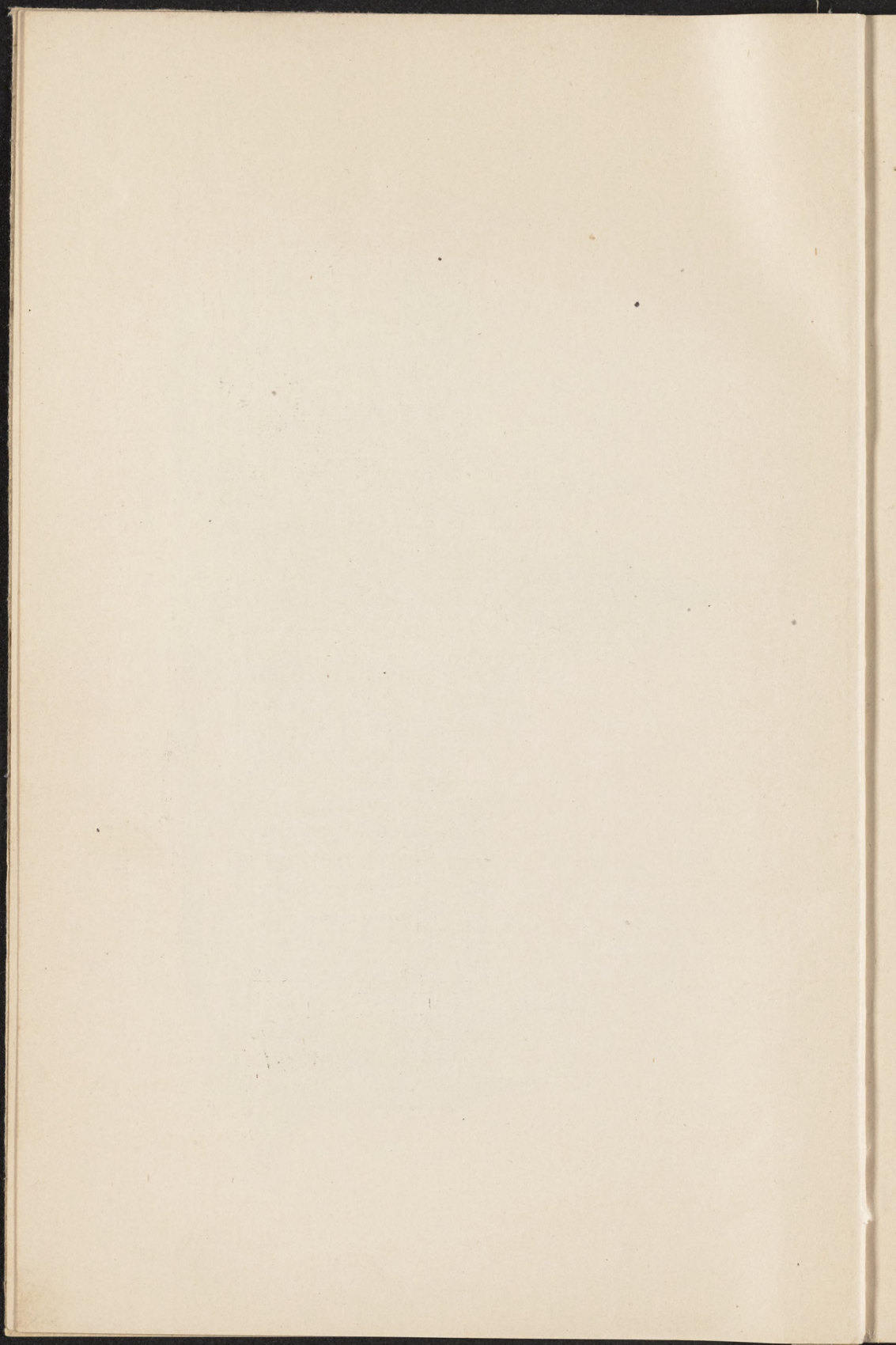


46675



IMMANUEL HOSPITAL AND DEACONESS INSTITUTE AT OMAHA, NEB. (*As proposed.*)







## TO THE PHILANTHROPIG AND PATRIOTIC CITIZENS OF AMERICA.

What is being done to relieve the vast amount of human misery and suffering?

Everywhere the Catholics are doing, systematically, a great work among the masses. But what are other Christians doing? American Christians spend large sums of money in building many kinds of institutions. The Protestant denominations are doing an immense missionary work, both at home and abroad. Individual and denominational efforts are made to relieve the sick, the poor, and the suffering. *But no self-sacrificing, united and thoroughly organized charity work, like that of Catholics, is done by Protestants of America!* The Catholics have many Sisters of Charity, Protestants have few, if any. *But that kind of workers is exactly what our great country of America needs most of all!*

The most important question of this age is, "*How to reach the masses?*" Left without homes and all other good influences the laborers in the large cities become desperate and do terrible things. The strikes and riots we already have had in this country are proofs of this. The indications are that such deeds will increase. The police force of our cities can neither reform nor control the masses. The sword can not subdue them now as in the dark ages of the past. Protestant churches by their ordinary means can not reach them. The masses of our large centers of population are driven farther and farther away from all good influences and consequently wax worse and worse.

What can we do? All our present agencies for charity work can accomplish very little. In many so-called institutions of charity, both state and private, the work done *does not better* the conditions of society, because there is no element of true charity. In a large number of our hospitals and other good institutions the money is



expended recklessly, because there is not the right kind of personal attention and workers. In many cases the money would go twice, and sometimes, three and four times as far to relieve the suffering masses of humanity, if there were more genuine personal attention, sacrifice and charity in connection with the work. After years of eager inquiry I am most thoroughly convinced that *above everything else, it is real personal sacrifice and earnest, consecrated labor, without salary, that this country needs.*

There *was* this kind of labor performed by the evangelical Deaconesses in the first three centuries of the Christian era. It was that systematic, self-sacrificing charity work, done by the Christian women 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 the poor and suffering people.

There *is* that same kind of work at the present time in Europe. Although the Protestant deaconess work is of recent date and at first met all kinds of opposition, yet it has become great and it seems destined to be the greatest charity of this century. It was commenced in the most humble way by pastor Theodor Fliedner, in Kaiserswerth, Germany, in the year 1836. But since then this work has developed most wonderfully. There are now many Mother-houses of Deaconesses in Germany, some in England, and one in each of the capitals of Sweden, Norway, and Denmark. There are at present over 8,000 Evangelical Deaconesses, in over 2,200 different stations, doing great work in many European cities. There are some also in the large centers of population in Asia and Egypt. Every year adds more and more success to this blessed work of true Christian charity.

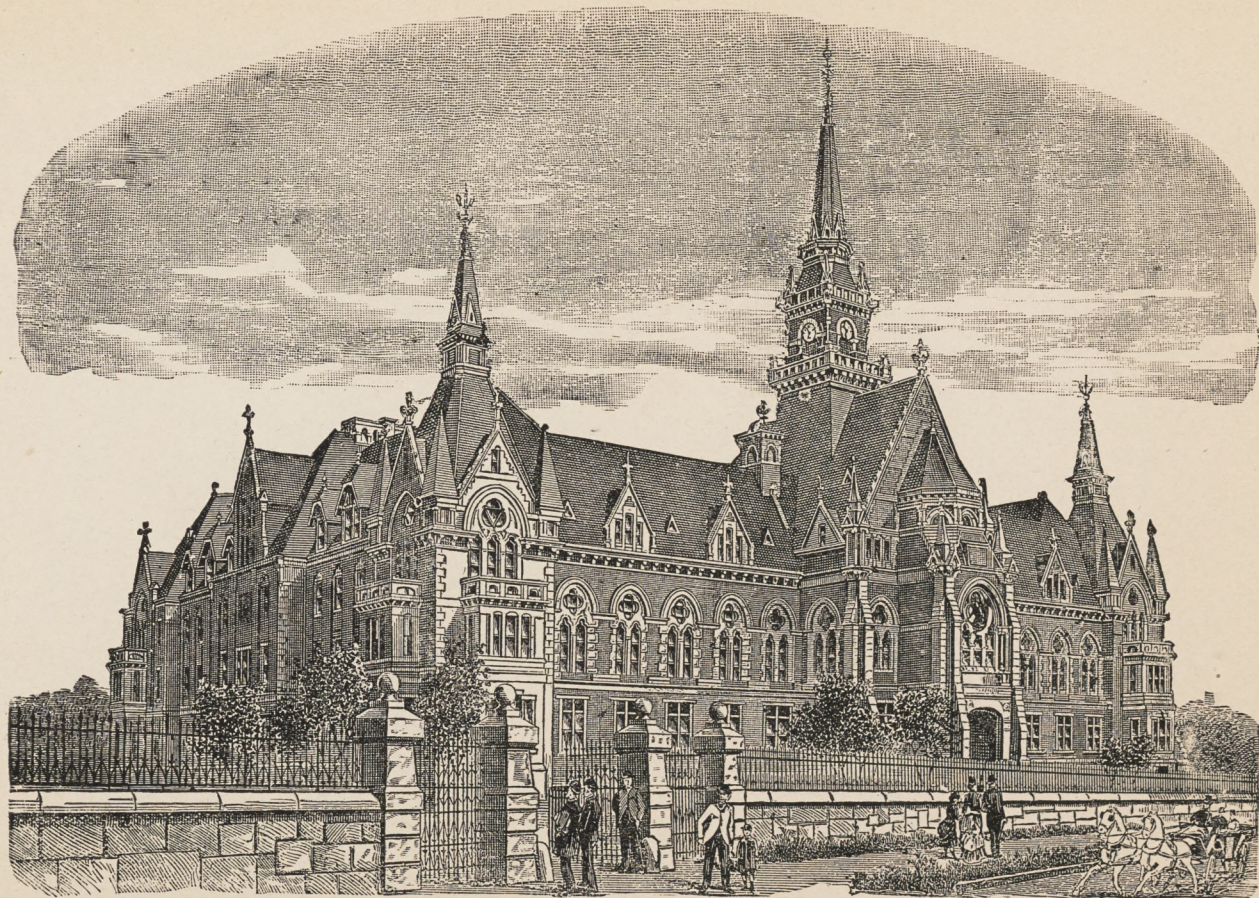
*Do we not need this same kind of earnest, truly self-sacrificing charity work in America? Do we not need "this application of Christianity, so helpful, comforting and blessed," in this land? Most surely we must have it, if this great and glorious country shall not, in the future, suffer misery and ruin.*

We must have it—and, in the name of Christ and humanity, WE WILL HAVE IT.

*But how shall this work be done?*

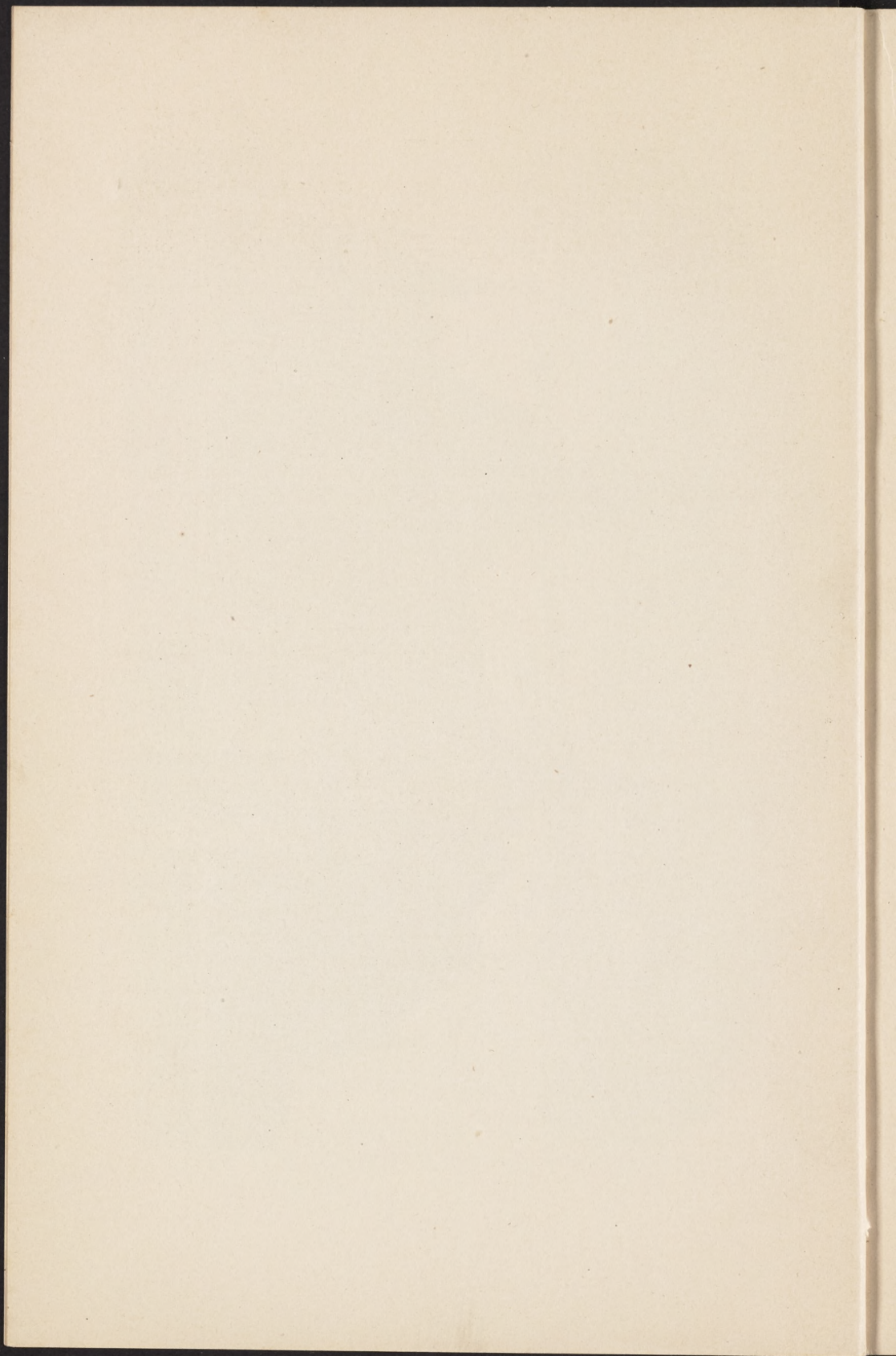
The State as such cannot do it. State institutions have never





THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES.







been and never will be real charity institutions. The Protestant denominations as such have more than they can do in their home and foreign mission fields;—and, struggling against each other as they are, they can not do it. As the deaconess work, wherever it has been a success, has been done by individuals, but at the same time by united and well organized efforts, in Europe, so in the same way it will have to be done in America. It must be carried out by those who see the signs of the times and the need of this kind of work and who have a big heart for God and humanity.

Except some efforts by a few Episcopalians in the East and by Rev. W. A. Passawant, D. D., in Pittsburgh, Pa., nothing was done to establish the Evangelical Institution of Deaconesses in this country, until in the year 1884, when seven Deaconesses were imported from Germany to work in connection with the German Hospital of Philadelphia. By a most wonderful providence the president of that institution, John D. Lankenau, Esq., was soon after moved to devote almost his whole large fortune to the permanent establishment of the deaconess work in America. Through the generosity of that great philanthropist "*The Mary F. Drexel Home and Philadelphia Motherhouse of Deaconesses*" was dedicated December 6th, 1888. A picture of this great building is herewith presented. It is an elegant structure, costing not less than \$500,000. In connection with this blessed institution there are already about thirty Deaconesses devoting their whole time to the work of the good Samaritan.

But how shall we get *a large number* of women to sacrifice their lives in such a cause? Statistics show us that there are hundreds of thousands more women than men. In women there are peculiar qualities and fitness for this work. But how shall we get them to devote their lives to the work of mercy and charity? This is a most important question. Ladies who have been brought up in luxurious homes, and who have not been used to hard work and sacrifice, but who are accustomed to pleasures, and have all kinds of opportunities before them, are not, as a rule, likely to do such work. After years of earnest inquiry I am thoroughly convinced that among the descendants of immigrants from Northern Europe, particularly our Scandinavians in the West, we shall find *the best material for workers of this kind*.



Those people are mostly brought up in poor, but good homes. From childhood they are used to hard work and sacrifice. They are industrious and intelligent. *They Americanize faster; they assimilate themselves to American institutions and ideas easier than any other foreigners.* Among Scandinavians, who come here young, and are educated in this country, and among the first generation born here, we find the very best material for Deaconesses. *Hundreds of such young women in the West stand ready to sacrifice their lives for the work of Christ and humanity, without salary or other compensation of this life!!*

But how are we to *unite such a force of workers* and get them thoroughly organized for successful work? It will never be done by mere discussions and resolutions of religious denominations or other organizations. The soldiers of an army would never be very brave, nor fight the battle successfully, if their general was afraid and stood away from the battlefield, living among his friends in pleasure and luxury. It is a *fact*, acknowledged by those who have investigated the matter very thoroughly, that the first requirement of a successful deaconess work is "*a man especially endowed and providentially called to lead the movement. Wherever the work has met with a marked success, it was owing, under God, to such sanctified leadership.*"

The author of this pamphlet will not himself say that he is such a man. He feels himself *unworthy* of many of the commendations which are appended for your consideration. But, nevertheless, I have not been able to resist that which has already been proved to me to be a divine call. I have therefore decided to lay down my life for the great cause of deaconess work in America. In order that the honorable readers may be able, to some extent, to judge for themselves of my preparation and fitness for this work I herewith submit a short sketch of my life and principles.

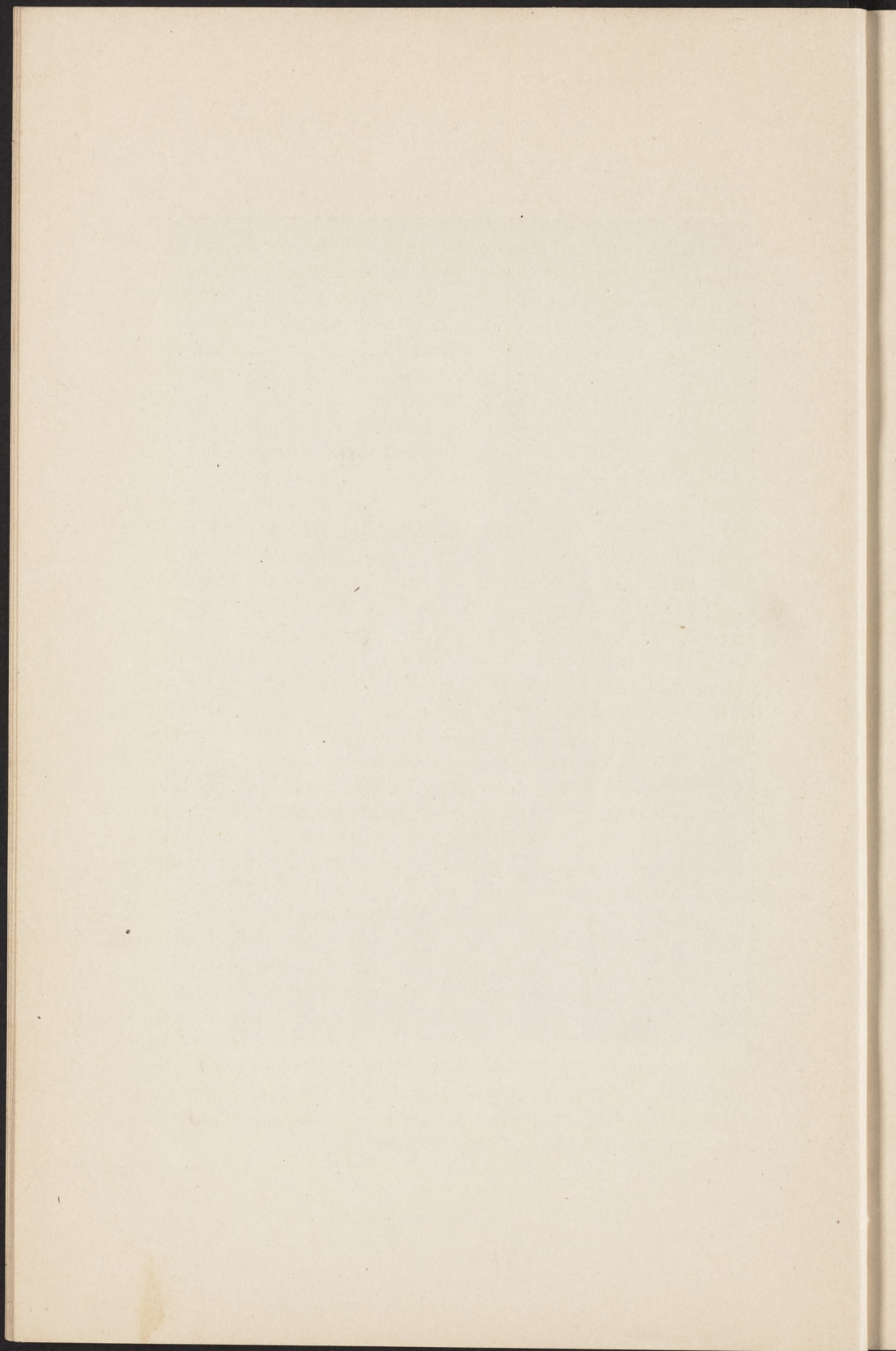
From early childhood I was brought up as a sailor. My father, being a Swedish sea-captain, took me out in the world very young. At eighteen years of age, in England, I was converted and, soon after coming to America, not as an immigrant, but as a Christian sailor, I commenced to study for the ministry of the Gospel. During vacations in College and Seminary I always labored as missionary in some large city. Having already seen a great deal of misery else-





A DEACONESS IN HER STREET DRESS.







where in the world, I now had the best opportunity to get an inside view of the conditions of the poor and suffering in the great centers of population in this country. My first two years as a pastor I was stationed in the cities of New York and Brooklyn. In the work among the immigrants of Castle Garden I was forced to seriously consider the destiny of America and the conditions of the lower grades of society in this great and good Republic. Then and there I was convinced that extraordinary efforts must be made in work among the masses, if this wonderfully great and glorious country should not some time be ruined by all kinds of evil influences.

Feeling myself as but a drop in the bucket, and considering it impossible for me to do much in these large cities, I decided (1879) to move to Omaha, the geographical center of the United States, and there to "grow up with the country," and to establish myself so as to be able to do something for suffering humanity, outside the regular duties of the pastor. Since then over ten years have passed. My expectations in every way have been more than fulfilled. I have now left a large and beloved congregation and the most promising field for a pastor, and I have entered the way which I consider necessary in order to carry out the aim of my life.

Such a great and wonderful country as America and such an age as the present seems to me to *demand* great efforts and sacrifices. Although I have had very good opportunities to make money for the use of my own pleasures, yet I have considered it my duty to sacrifice all such things, and instead, to adopt the strictest and strongest principles of economy. If in order to be a successful Deaconess, it is necessary for a woman to sacrifice everything, I must do so myself, if I should be able to be a leader among such workers. No one can *lead* others farther than he will go himself. Recognizing the truth of this axiom some years ago I sold all luxuries in my possession at public auction, paid my debts and renounced my salary. Personally I will have no property, no debt and no salary. For the support of myself and family we are depending on God only. I consider myself simply as an agent of God and man. Every dollar, with which I am intrusted, I will conscientiously endeavor to use, as desired by the donor, for the most possible good among the suffering masses, always being ready to account for all my actions before God and the community.



Having in this way been prepared and forced to adopt such principles, the work for the deaconess cause was commenced. The first thing to do was to ascertain if the community where I am best known would assist me. Fifteen leading citizens of Omaha pledged themselves for \$1,000 each, and one for \$2,000 to this cause. Others followed, so that I soon had \$25,000 subscribed from a few leaders of different classes of society. Many more prominent citizens have promised to do all they can as the work develops.

Then I had to organize a society to hold the property. The 31st day of January, 1889, "THE EVANGELICAL IMMANUEL ASSOCIATION FOR WORKS OF MERCY" was incorporated in Omaha, Douglas Co., Nebraska. Among the eleven incorporators and trustees of this Association are some of the most prominent and responsible citizens of Omaha. Personally, they represent four nationalities and six denominations. One is not a member of any church. Their names are:

DR. GEORGE L. MILLER, Formerly the veteran Editor of the *Omaha Daily Herald*, and now the Western Manager of the New York Life Insurance Company, and President of the Park Commission, etc.

FRED. DREXEL, Capitalist.

ALFRED MILLARD, Cashier Commercial National Bank and member of the Park Commission.

WILLIAM L. McCAGUE, of McCague Brothers, Bankers.

GUNNAR A. LINDQUIST, Wholesale Merchant.

JOHN JOHNSON, Capitalist.

PETER COLSETH, Real Estate Dealer.

ANTHONY JOHNSON, Real Estate Dealer.

REV. A. M. ANDERSON, President Trinity Seminary, Blair, Neb.

E. A. FOGELSTROM, Manager and Treasurer of this Corporation.

The work of this Association is evangelical, but entirely unsectarian. Article VI of the charter requires that its work shall be done "*without reference to creed, color or nationality.*" The principal place of business must be in Omaha, but otherwise the Association can do its work of mercy and charity anywhere in the United States.

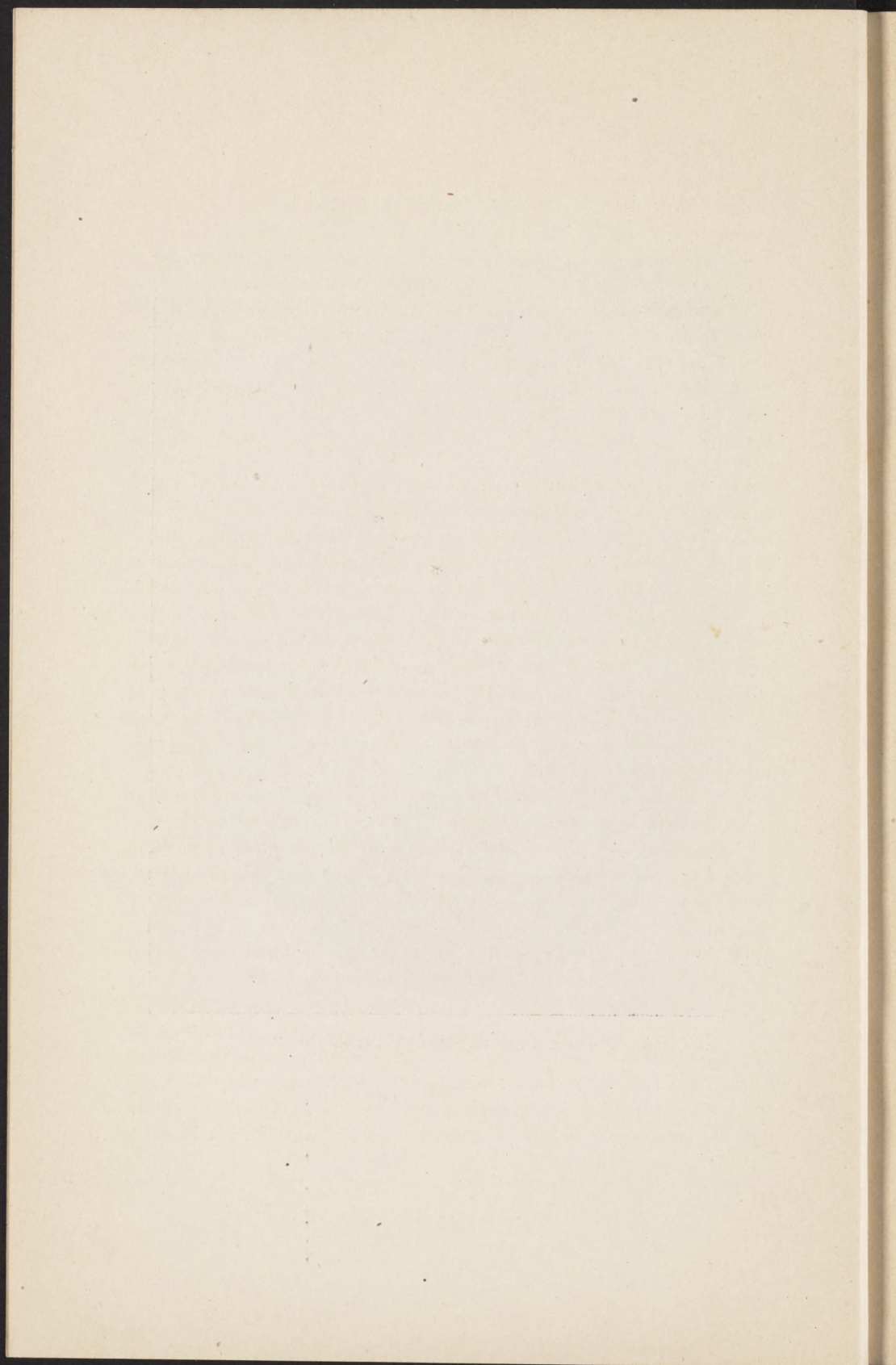
To establish the deaconess work it is necessary to have a large hospital as the *training-school* for those who desire to devote their





A DEACONESS IN HER WORKING DRESS.







lives to the work of humanity. A most excellent location for such an institution was secured at a cost of \$8,000, on a beautiful hill in Monmouth Park, in the North part of Omaha. Here we have ample grounds, and the finest view of the two cities of Omaha and Council Bluffs, and some ten miles of the Missouri River.

An illustration of the plan of buildings decided upon is presented upon the first page. Each part may be erected by itself without destroying the symmetry of the general plan. The buildings when completed will compare favorably with any similar institution. The south wing has already been erected, and will be completed at a cost of about \$30,000. An illustration of this wing is also presented.

But the most important thing has been to get some devoted women who would go and prepare themselves to be able to do the work and to train others. In the summer of 1887, we sent one to the Philadelphia Motherhouse of Deaconesses, and another to a hospital in Chicago. In the summer of 1888 we sent four more Omaha ladies to Philadelphia to be trained in the great institution there. Just now we are ready to send two young women to Europe to be taught and trained in the oldest and best institutions of deaconess work of this century. So we have already all the workers we can use at the first. In this pamphlet we present a picture of a Deaconess in her street dress, and of one in her working dress. An evangelical Deaconess, in order to do her work successfully, will generally have to sacrifice everything for her calling, but will not take upon herself any vows contrary to her conscience or the Gospel. She will always be free, doing her work on the principle of faith in God, and love towards mankind. After some years of training one, who shows fitness for the work, will be consecrated to her service and received into a Society of Deaconesses. We shall, therefore, after some time, have to form such a society in Omaha; but this will in no way change the Association we already have, which holds the training-school property. This Association will always be as it is, entirely unsectarian. After her training and reception into the sisterhood, a Deaconess is always free to leave if she desires, but the work in Europe shows that Deaconesses generally remain in their work during life. In such a case, as they receive no salary for their services, they are taken care of in old age by the Motherhouse.

Now we address the *philanthropic and patriotic citizens of*



*America*, and ask them to assist us with the necessary funds for this work. Shall we not soon get it?

Let no one object to the *locality* in which we have commenced this work.

The great deaconess work in Germany commenced in the small country village of Kaiserswerth. We doubt very much that it ever should have had such a success had it commenced in Leipsic or Berlin. The great cities need most of the workers of this kind *after they are trained*, but the largest cities have not the best material of which to make the workers.

That Omaha is the proper place to begin a work of this kind no well-informed person will deny. The country within five hundred miles of Omaha, on all sides, affords the largest number of the best material for Deaconesses. A Motherhouse of Deaconesses, well established in this geographical center, would, no doubt, as in Germany and Scandinavia, soon branch out and send, in all directions, small companies of trained, self-sacrificing women to do a great work of true charity.

Such workers are greatly needed in all our cities and in all kinds of charitable institutions throughout our country.

Should not, therefore, both the East and the West contribute liberally to an institution for the training of Deaconesses in the very heart of America? Is it not to a great extent eastern capital which develops the business interests of the West? Do not the eastern churches and individual Christians send their money to the mission fields in the West? Why, then, should not the philanthropic and humanitarian principle work the same way? An earnest, patriotic and philanthropic view of this country will no doubt demand an answer in our favor.

We have already had substantial aid from some of the most prominent citizens of the East. We are happy to be able to mention such names as Fred. L. Ames, Miss Ida M. Mason, Rev. Phillips Brooks, D. D., and Joseph S. Fay, of Boston; Ex-President and Mrs. Grover Cleveland, of New York; George W. Childs, Mrs. Anna M. Powers, Mrs. Hetty L. Collier, Miss K. M. Drexel, Consul Chas. H. Meyer and others, of Philadelphia.

Let no local interest deter any one from helping a work, which in its very character must be national. If we had the money, so that we could give our whole time and strength to developing the other part of the work, to secure and train the Deaconesses, then we could soon expect great results from their labors.



What has been accomplished thus far has been done with an eye towards future developments. We have now a broad and solid foundation, on which can be built a large institution, capable of doing much good.

We will need about \$15,000 more before the building now enclosed can be used. Then we will need some \$5,000 for a home for "the deaconess family." Shall we not get this money soon? If so, we shall, by the grace of God, have the practical work of mercy and charity in operation early in the summer of 1890.

The seven women now engaged are a good working force with which to begin; and as soon as we can open our institution many others will join us. A little company of brave soldiers stands already on the battlefield. Others are soon to be organized, ready to sacrifice their lives for their God, their country and their fellow-men. If, therefore, this work of charity is worth some people's lives, why then is it not worth other people's money?

Will not some one person, whom God has prospered, erect our main building? It will be used, not as a hospital, but exclusively for training purposes. Will not some one else give us the money for the north wing? Is there no one who is able and willing to make a donation of \$25,000 or even \$100,000 to a work like this? Could not some beloved and departed one be memorialized in this way? If not, then we need many small donations. No one need fear that we ever will get too much, because we can make *the very best use of large sums of money* in this great work of real mercy and charity. Remember the words of wisdom, "Never put off until tomorrow what ought to be done to-day," and "Speedy help is double help." If every one of the few prominent persons who get this pamphlet will do something at once, and then induce others to do something, the work will soon be established. This great work for the relief of suffering humanity has been neglected by Protestants of America too long; so now let all large-hearted and far-seeing philanthropic and patriotic citizens act and act immediately.

All money intended for this institution should be sent to the undersigned, and all that is received will be cheerfully acknowledged and conscientiously applied as desired by the donor.

For Christ and humanity,

Yours Very Respectfully,

E. A. FOGELSTROM.

Monmouth Park, Omaha, Neb., October, 1889.



## Letters of Recommendation.

From His Honor, the Mayor of the City of Omaha, and Some  
Prominent Business Men.

MAYOR'S OFFICE, OMAHA, NEB., Sept. 17th, 1889.

TO WHOM IT MAY CONCERN :

I take pleasure in endorsing the Rev. E. A. Fogelstrom, of this city, as a gentleman of the highest integrity, and one who is devoted to works of philanthropy. Mr. Fogelstrom is at present engaged in building a hospital and deaconess institution, and has already erected a large, fine building for that purpose, to which additions are contemplated in the near future. Mr. Fogelstrom is perfectly trustworthy and reliable, and any confidence which may be reposed in him will not be misplaced. The trustees of the institution for which Mr. Fogelstrom is manager are among the wealthiest and best of our fellow-citizens.

W. J. BROATCH,  
Mayor.

We take pleasure in endorsing the above statement :

J. H. MILLARD, President Omaha National Bank.

JOHN L. McCAGUE, President American National Bank, Omaha.

GEORGE E. BARKER, President Bank of Commerce, Omaha.

LEWIS S. REED, Vice-President Nebraska National Bank,  
Omaha.

L. M. BENNET, Vice-President Omaha Savings Bank.

E. ROSEWATER, Editor Omaha Bee.

G. M. HITCHCOCK, Editor Omaha World-Herald.

From the Hon. U. S. Senator, General Chas. F. Manderson.

MILLARD HOTEL, OMAHA, NEB., Sept. 11th, 1889.

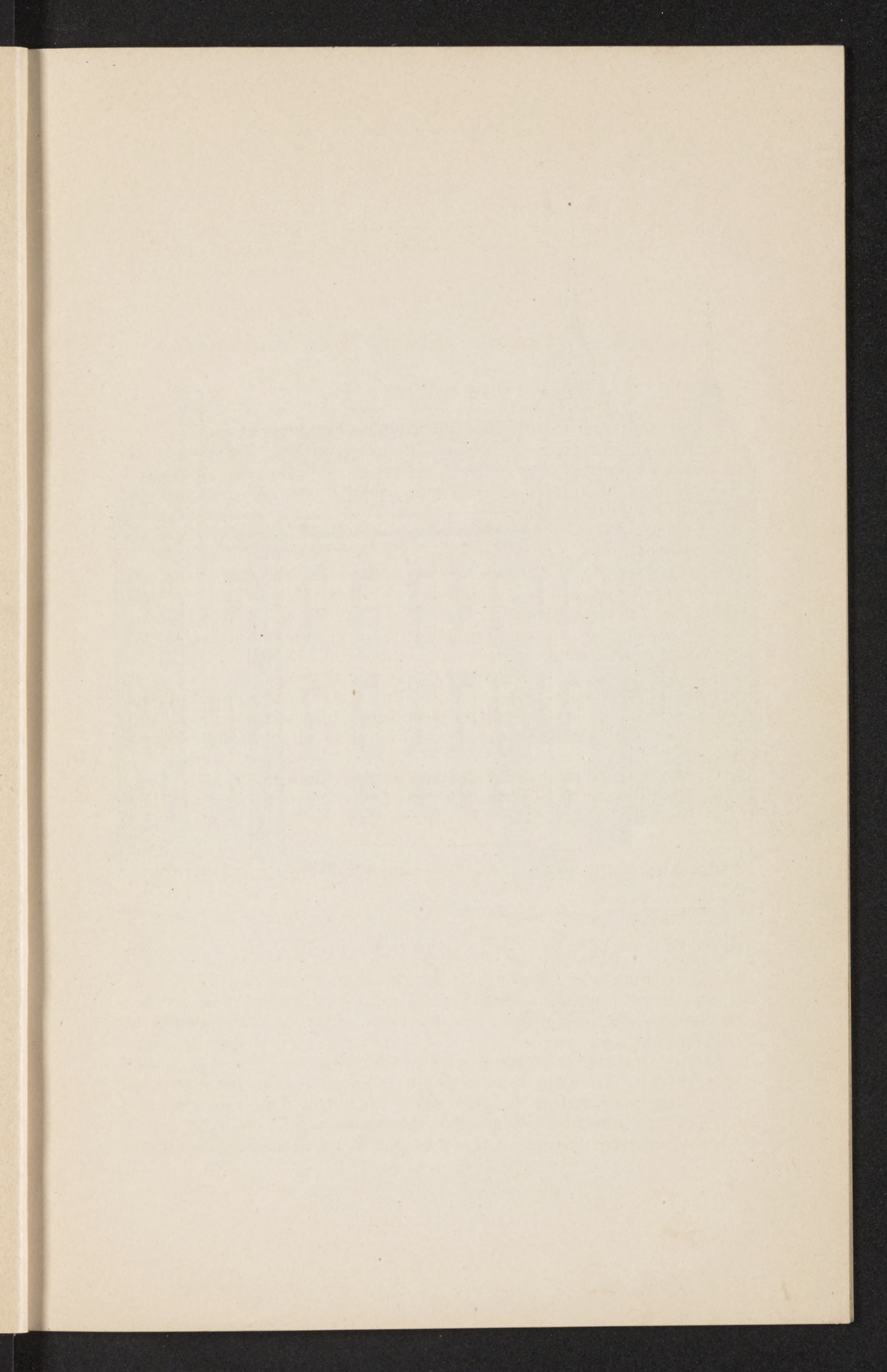
TO WHOM IT MAY CONCERN :

I take great pleasure in endorsing the general worth and many excellent qualities of Rev. E. A. Fogelstrom, of Omaha, Nebraska. I have known him for many years, and the good he has accomplished in this and other communities where he has resided is beyond estimate.

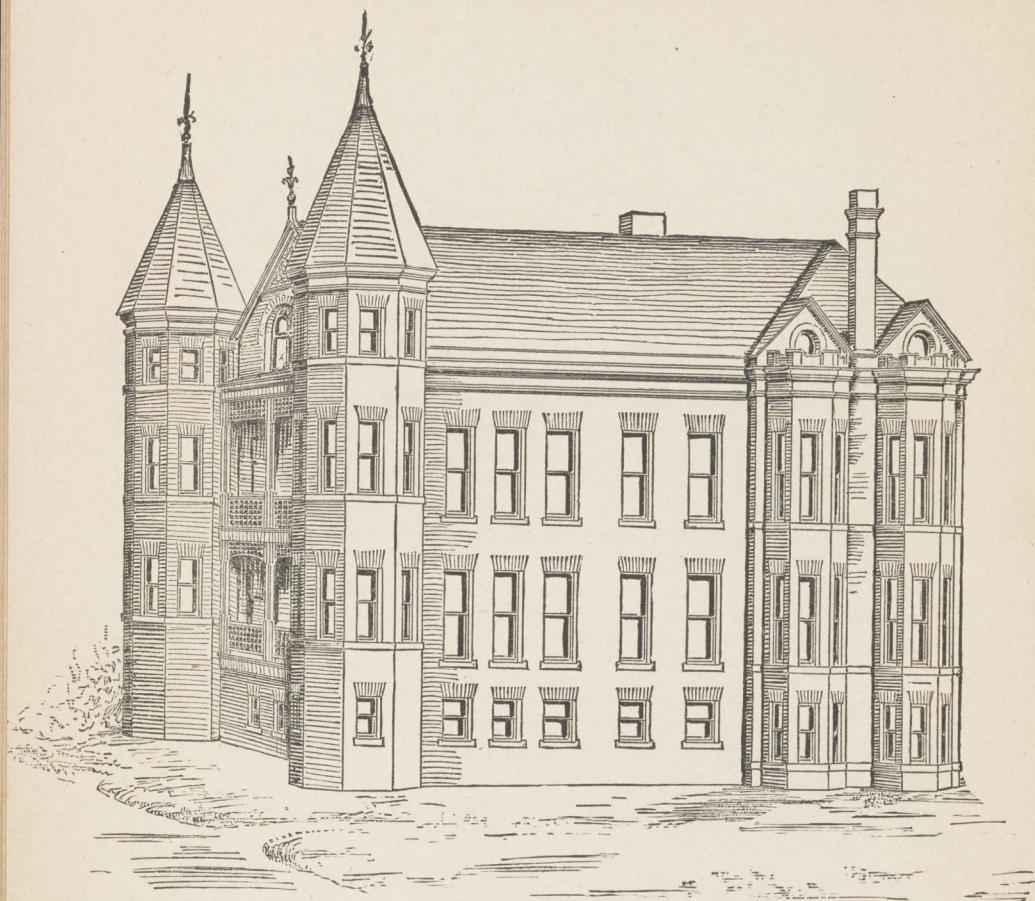
He is devoting himself to the establishment of the Immanuel Hospital and Deaconess Institute at Omaha. This charity we have greatly needed in this and other localities, and our citizens have contributed liberally towards its establishment.

I feel assured that under the control and management of Rev.









SOUTH WING OF IMMANUEL HOSPITAL AND DEACONESS INSTITUTE. (*Now built.*)



Fogelstrom it will meet with very great success, and I earnestly hope that it may receive the contributions of the benevolent all over our country.

Truly Yours,  
CHAS. F. MANDERSON.

From Rev. Joseph T. Duryea, D. D., Congregationalist.

2402 Cass St., OMAHA, Neb., Sept. 18th, 1889.

TO THE FRIENDS OF THE SICK AND CRIPPLED :

The Rev. E. A. Fogelstrom of this city, has been laboring to found a hospital, which is much needed here, not only for the care of the sick and injured in this locality, but to serve as a place of training for the Protestant Order of Deaconesses, as it is known in Germany, and also in this country.

The members of this order will be trained as skilled nurses, able to offer the best aid to those who need their care, and also to minister the consolations of religion to them, while they are in affliction.

The efforts in Philadelphia, Pa., has demonstrated the success of those who have tried faithfully to follow in the steps of the great leader in this line of Christian service. What was done at Kaiserswerth, will be done here.

The field here is inviting, the same materials are present as those used so successfully abroad and in this country. The service of the members of the order will not be confined to this locality. Therefore it is that the sympathies and help of good people in the whole country have been sought by the friends of Mr. Fogelstrom and the institution of which he is manager.

It need not be added that his character is high, his integrity unimpeachable, and his record clear.

Respectfully,  
JOSEPH T. DURYEA.

Episcopalian.

ST. BARNABAS' RECTORY, OMAHA, Oct. 7th, 1889.

I can most cheerfully and conscientiously commend to the generous thought of all Christian people, the Christian enterprise of the Reverend Mr. Fogelstrom of this city. Apart from the personality of the man himself, whom I have known for many years past, his proposed Christian hospital, for the Christian care of the homeless sick, is a work that commends, or should commend itself to the hearts of Christian people, everywhere. His plan for the establishing of an Order of Deaconesses for the care of the sick is



one that should find strong encouragement and support. The work of Christian women in the Reformed churches went rudely down in the stormy period of the Reformation. A better age is seeking to restore what was lost then. It matters little what they are called, deaconesses or sisters; so long as organized bands of Christian women are called to do Christian work, not as hirelings, but as handmaidens of the Lord, to do for Christ's poor and His lowly ones, what He did, heal, teach, comfort, and save, the sick, the ignorant, the sorrowful and the lost.

With all my heart I can say, God speed to Pastor Fogelstrom's work, and pray for him that, among us, he may be able to plant a new "Kaiserswerth," whose name shall become known in all lands.

JOHN WILLIAMS,  
Rector of St. Barnabas Church.

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From Rev. William J. Harsha, D.D., Presbyterian.

OMAHA, Sept. 17th, 1889.

TO WHOM IT MAY CONCERN.—I have known Rev. E. A. Fogelstrom intimately for several years, and have ever found him honorable and Christian in all his acts and dealings. He is engaged in a noble work—that of building up an order of Deaconesses for hospital and charity service, a work which we Protestants have too long neglected. He surely should have the sympathy and substantial help of every lover of mankind in general, and of this great new nation in particular. My heartiest prayers go with him in all his benevolent and self-sacrificing mission.

Sincerely,

WM. J. HARSHA,  
Pastor 1st Presbyterian Church, Omaha, Neb.

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Testimony From Rev. A. W. Lamar, D. D., Baptist.

OMAHA, Sept. 26th, 1889.

TO WHOM IT MAY CONCERN :

Rev. E. A. Fogelstrom, engaged in founding the Immanuel Hospital and Deaconess Institute, in Omaha, has resided in our midst many years, and enjoys the full confidence of our whole community. Wherever he goes to solicit gifts for the establishment of his Institution, I take pleasure in commending him and his work to the consideration of the benevolent.

A. W. LAMAR,  
Pastor 1st Baptist Church.



Rev. J. S. Detweiler, D. D., Lutheran.

OMAHA, Neb., September 17th, 1889.

GREETING :

I am personally acquainted with Rev. E. A. Fogelstrom and take pleasure in commending him as a worthy minister of the Gospel, rich in faith and zealous of good works. He has recently inaugurated in our city a work of Christian charity deserving the hearty sympathy, and cordial support of everybody. It is a work commended by the practice, and commanded by the word of the Great Physician, and therefore justly claims our prayers and gifts.

Respectfully,

J. S. DETWEILER,  
Pastor Kountze Memorial Evangelical Lutheran Church.

From His Excellency, the Governor of Nebraska.

State of Nebraska,  
Executive Department.

LINCOLN, March 7th, 1889.

TO ALL TO WHOM THIS LETTER SHALL COME :

This is to certify that the Rev. E. A. Fogelstrom, of Omaha, Neb., was for several years pastor of a Lutheran church in that city, and was an efficient and successful one.

He is now engaged in a most charitable enterprise, that of establishing an institution for the benefit of sick, needy and suffering persons. His movement is not confined to any sect, creed or nationality, but embraces all of whatever religious faith or nationality. I commend him to the favorable and Christian consideration of all whom he may meet in pursuance of his honorable mission. He is a man of sterling integrity and character, and one who commands the respect of all who have his acquaintance.

Very Respectfully,

JOHN M. THAYER,  
Governor.

From Bishop Newman.

REV. E. A. FOGELSTROM, DEAR SIR :

It is a pleasure for me to join Governor Thayer and other gentlemen in commending your generous efforts in behalf of the Immanuel Hospital and Deaconess Institute of Omaha.

*Charity is never sectarian*

Very Truly Yours,

JOHN P. NEWMAN.



From The President of Gustavus Adolphus College, Minnesota.

TO WHOM IT MAY CONCERN :

When Christ interprets His own words: "I was sick and ye visited me," he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In obedience to this gospel truth the Rev. E. A. Fogelstrom has projected and partly erected a Deaconess Institute and Hospital at Omaha, Neb.

As the Lord seems to have endowed him with a fervent love, untiring energy and special fitness for this work of love among suffering humanity, we would most unhesitatingly and heartily recommend him and the cause for which he labors, to the kind considerations of all philanthropic and God-loving fellowmen, for obtaining the necessary means both to complete and carry on the above named institution.

Yours, in Christ,

M. WAHLSTROM,

President Gustavus Adolphus College.

ST. PETER, Minn., Sept. 14th, 1889.

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From the President of Bethany College, Kansas.

TO WHOM IT MAY CONCERN :

It affords me great pleasure to recommend the Rev. E. A. Fogelstrom, of Omaha, Nebr., and his work, to Christian friends and philanthropists everywhere. I have known him intimately for fifteen years and have great faith in his judgment and executive ability. Money donated to his Deaconess Institution and other branches of his work, will be well and judiciously spent and be the means of doing a great deal of good. May the success of his efforts so far be but as the dawn of a yet brighter day of blessing and usefulness.

Very Respectfully,

C. A. SWENSSON,

President of Bethany College.

LINSBORG, KANSAS, Sept. 21st, 1889.

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From Rev. Prof. T. N. Hasselquist, D. D., President of Augustana College and Theological Seminary, Rock Island, Illinois.

TO THE FRIENDS OF HUMANITY :

For several years I have with close attention followed the course of the life and work of the Rev. E. A. Fogelstrom and more and



more believed him to be of God, the Father of all mercy, endowed with gifts to be a worker in the cause of mercy. When he, therefore, resigned his congregation in order to devote his life and strength to said cause and especially to the Deaconess Institution in Omaha, Neb., I felt greatly rejoiced, and saw in all the governing hand of God. I can, therefore, from my very heart recommend Mr. Fogelstrom to all who have a kind feeling for the sick and suffering and their merciful treatment. Yours Truly,

T. N. HASSELQUIST.

AUGUSTANA COLLEGE AND SEMINARY, ROCK ISLAND, ILL., Aug. 10,  
1889.

From Rev. Prof. R. F. Weidner, D. D.

AUGUSTANA THEOL. SEMINARY, ROCK ISLAND, ILL., June 12th, 1889

Rev. E. A. Fogelstrom is one of our most esteemed pastors in the Evang. Luth. Augustana Synod, and has the complete confidence of the church. The great work of his life, for which he is eminently qualified, is to devote himself to the establishment of the Evangelical Deaconess cause in America. We commend him and his cause to all those who are interested in his noble undertaking.

R. F. WEIDNER.

From Rev. C. L. Morgan, Moline, Ill.

TO WHOM IT MAY CONCERN :

Rev. E. A. Fogelstrom, of Omaha, is devoting himself to the establishment of an unsectarian hospital which is to become a training-school for Deaconesses, or Protestant Sisters of Mercy, who without approving the vows of Roman Catholic sisters, shall go out in the spirit of Christ-like love to minister to the sick and to carry, with skill as nurses, the consolations of the Gospel.

The project seems to me most commendable and one which may grow to be a vast blessing. The letters which Mr. Fogelstrom brings from leading citizens, and the assistance already contributed by prominent men in every calling and in all our churches, warrant me in commending him and his work to all who are concerned for humanity's welfare.

C. L. MORGAN, Pastor 1st Congregational Church.  
MOLINE, Ill., June 14th, 1889.

From The Rev. Thomas C. Hall, Chicago, Ill.

(Son of Rev. Dr. John Hall, of New York, and personally acquainted with the deaconess work in Germany.)

4108 GRAND BOUL., CHICAGO, Sept. 24th, 1889.

I have known the Rev. E. A. Fogelstrom for some years, and



took a warm interest in his work of singular self-sacrifice in Omaha, where I had opportunities for learning his exceeding usefulness amidst many difficulties and hardships. I am greatly rejoiced that he has set himself to introduce into our American life the most admirable work of German and Swedish Deaconesses. It would be a great gain to the cause of Evangelical Protestantism if this feature of Continental religious life found a footing among us.

The Protestant Deaconess is not bound by vows which have no meaning when love is gone from them, and which ought not to be needed when the love of the object is still there. But the training and the self-sacrifice which are prominent in the deaconess work give the Church an arm of strength in her conflict with the world that is felt by many who must see the outward manifestation of Christian spirit before they will weigh the claims of Christ upon themselves.

I have great confidence in Mr. Fogelstrom's good sense, broad charity, Christian zeal and singleness of eye, and hence hope much will result from his great effort in this noble direction.

Faithfully yours,

THOS. C. HALL.

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From U. S. Ex-Minister to Denmark, Hon. John A. Enander,  
Chicago, Ill.

The Immanuel Hospital and Deaconess Institute, founded by Rev. E. A. Fogelstrom, of Omaha, Neb., is designed not only to benefit the city in which it is located, but to extend its usefulness more widely, relieving, according to the means at its disposal, suffering and want wherever they may appear. I take pleasure in recommending it as worthy of aid and assistance from the benevolent American public, being fully convinced that no favor extended to the same will be wasted but all applied towards furthering an enterprise in all respects deserving and praiseworthy.

JOHN A. ENANDER,  
Editor of "Hemlandet."

CHICAGO, Oct. 2nd, 1889.

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From the Rev. Edward E. Hale, D. D., L. L. D., of Boston,  
Mass.

SOUTH CONGREGATIONAL CHURCH, BOSTON, April, 11th, 1889.

Mr. Fogelstrom comes to me with the highest recommendations. He proposes a great scheme,—to the care of the sick and the edu-



cation of Deaconesses,—which will, I am sure, interest all men and women of public spirit.

I believe entire confidence may be placed in this gentleman.

EDWARD E. HALE.

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From the Philanthropist, John D. Lankenau, Esq., of Philadelphia, Pa.

TO ALL WHOM IT MAY CONCERN :

The Rev. Eric A. Fogelstrom has undertaken the grand and noble work to establish in the city of Omaha, Neb., a Hospital and Motherhouse of Deaconesses after the plan of the original house at Kaiserswerth, in Germany, which was founded by the Rev. Pastor Fliedner in 1836, and which has spread its branches not only throughout Europe but also to all the prominent places in the vast Orient and bestowed untold blessings wherever they have located.

The Reverend gentleman is possessed of an unbounded zeal and energy, and is determined to perpetuate this undoubtedly useful and truly noble work in the West. As the means to assist him in this most laudable enterprise are difficult to procure in the West, he appeals to the Eastern States for help.

It is my great pleasure to recommend the Rev. Mr. Fogelstrom to all persons that take an interest in his enterprise and sympathize with his benevolent work. It would be difficult to recommend a more worthy apostle in the interest of charity and good works, than this Reverend Swedish Pastor, and I wish him Godspeed and that success may crown his noble undertaking.

JOHN D. LANKENAU,

President of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, March 28th, 1889.

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From the Rev. Jas. A. Seiss, D. D., L. L. D.

PHILADELPHIA, March 28th, 1889.

Rev. E. A. Fogelstrom is known to me as an accredited and esteemed Swedish clergymen, who has in hand the important and praiseworthy interprise of establishing a hospital and Deaconess Institute in Omaha, Neb., in the very heart of a vast population of his countrymen who have become American citizens.

I take pleasure in commending him and his cause to all benevolent persons to whom he may apply for aid in his very important work.

JAS. A. SEISS,

President of the General Council of the Evangelical Lutheran Church of North America.



From Rev. Prof. A. Spaeth, D. D.

PHILADELPHIA, Pa., April 1st, 1889.

Rev. E. A. Fogelstrom, of Omaha, has undertaken the work of establishing a hospital and Motherhouse of Deaconesses in that growing central city of the United States. A number of excellent ladies are being trained for his institution at our Motherhouse in Philadelphia. Seeing the great importance of his undertaking and thinking it our duty to work hand in hand with him, we take the liberty of recommending him and his cause most heartily to the generous, large-hearted and farseeing philanthropists in the Eastern States. Nothing could be more sure than that the cause of Deaconesses which has taken firm root in this country through the Motherhouse established by Mr. Lankenau in Philadelphia, has a great future before it. And as the wonderful development of the great West in a business aspect is largely owing to eastern capital it seems right and proper that also in the higher interests of humanity and of God's kingdom the liberal investments of eastern philanthropists should open the door and build the foundation for this blessed charity in the West.

A. SPAETH.

Protessor in the Theological Seminary and member of the Board of he  
Mary J. Drexel Home and Philadelphia Motherhouse of Deacon-  
esses.

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For further personal references in the East we have the honor to most respectfully refer to AUGUSTUS KOUNTZE, ESQ., of KOUNTZE BROS., BANKERS, 120 Broadway, New York City, and GEORGE B. COLLIER, ESQ., 913 Walnut St., Philadelphia.

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### Testimony From the Evangelist, D. L. Moody.

(In "The Magazine of Christian Literature," October, 1889.)

"HOW TO REACH THE MASSES?—Women are better qualified than men for this work. A woman can go to a woman right into her kitchen, and sit down by her wash tub, and give her help. If her children are sick, she (the deaconess) can give them medicine or get a doctor for them; and so she can do a great deal of good in time of need. *This is a PRACTICAL WORK* which we want to do, and it will speak louder than volumes of sermons. \* \* \* *This work must be done, or there will be a revolution. It is reformation or revolution for our country. Our republic cannot exist without righteousness. \* \* \* Just now there is a great movement toward Socialism, especially in such places as Chicago*" (and other large cities).



## From a Report of the Committee on Deaconesses,

Presented to the General Synod of the Evangelical Lutheran Church in the United States at its convention, 1889. The Chairman of this Committee, Rev. G. U. Wenner D. D., of New York City, having visited and thoroughly investigated the deaconesswork at Kaiserswerth and many other European Institutions, writes, as to the needs and the *encouragements* of the work in this country, as follows :

*"The needs of the suffering and the poor, especially in the large cities and towns call for it. We need hospitals where the atmosphere is pervaded with the spirit of Christ. We need visitors among the homes of the poor, who not only can bring the word of God to the sin sick soul, but who are also able, by their technical knowledge and special training in the care of the sick, and in the preparation of food and medicine, to prove themselves angels of mercy to the stricken bodies of the patients. \* \* \**

In towns and cities, how many little children must suffer and often meet an untimely end for want of proper care during the day, while the mother is at work in the factory or earning her bread by washing and scrubbing. \* \* \* The day nurseries are already recognized as indispensable institutions in cities. \* \* \* All these serve for wages, but in their way meet a want which can be filled in a far higher and truer sense by the work of the deaconess. \* \* \* At this time women in our country are on every hand seeking appropriate fields of usefulness. Here a field offers itself, which is peculiarly their own. Especially is this true of such as feel called to some form of service in the Master's work."

## Editorials From the Daily Press of Omaha.

From the *Omaha Republican*, of August 12th, 1888:—The *Republican* prints to-day a communication of more than ordinary interest from Rev. E. A. Fogelstrom, in which he announces what will probably be news to most readers, that he has made good progress toward securing the funds for the erection in this city of a hospital, and training school for young women who desire to devote their lives to the service of the sick. Mr. Fogelstrom has succeeded in keeping pretty well out of the newspapers, but he has certainly done good work, as he announces that he has secured subscriptions to the amount of nearly \$30,000. Certainly the object is a most worthy one, which will help to supply a most sore need in the community.

From the *Omaha Daily World* of August 13th, 1888:—Rev. Fogelstrom, pastor of the Swedish Lutheran church in Omaha, achieved a wonderful undertaking when he built the large brick church building in which his congregation worship and which would do credit to a far larger and wealthier congregation.

Now, however, Rev. Fogelstrom has undertaken a still larger task. By his announcement published in another column it will be seen that he proposes to establish a large hospital, ground for which he has procured in the northwest part of the city. \* \* \*

\* To supply the lack Rev. Fogelstrom went to work months ago. He has raised a large sum of money in a very quiet way. He has procured a location. He has organized a sisterhood of trained nurses to be devoted to their work of humanity as the Sisters of



Charity are in the Catholic church. In short he has already accomplished remarkable things before making his case public.

He will succeed, and he ought.

From the *Omaha Daily Herald* August 12th, 1888: The project for the establishment of a hospital and training school, referred to in the local columns, is one concerning which there should be but a single opinion. The nobleness of the charity, the grandeur of the work will appeal directly to every kind heart.

The idea of the founder is more than merely to train nurses. It is to create a class of nurses who will make their life calling the relief of pain and the care of the sick. They will do this not for pay, but like the sisters of religious orders, at the bidding of the Master.

Women are called upon in other walks to give their lives to the service of strangers, and they respond cheerfully and bravely. They go to far away lands, leaving all that is dear, for the sake of duty. Why should not a part remain at home and yet devote themselves to a vocation as exalted?

From the *Herald*, of January 26th, 1889:—The special feature of this project is worthy of serious attention. The grand old mother church of Rome with farseeing insight, has made one of its strongest claims on the affection and continuous regard of mankind, in the establishment of its wonderful organization, "the Sisters of Mercy." When Whittier wrote his splendid poem, "The Angels of Buena Vista," he touched a chord of sympathy that reached around the world, for the Sisters of Mercy on the hills of sunny Mexico were succoring the New England boys serving under Gen. Scott as tenderly as those who were reared in the shadow of their own cloisters in Mexico. Protestant Christianity has learned the great lesson and a mighty work has been accomplished in Germany. The Protestant Sisters of Charity are known as "Deaconesses."

The gentleman in charge of this great work in this city is Rev. E. A. Fogelstrom. After ten years of a successful career as pastor of the Immanuel church of this city, the gentleman has resigned his position to take exclusive charge of this enterprise, in whose behalf he means to work for the rest of his life. The Rev. Mr. Fogelstrom is a gentleman of extraordinary energy and faithfulness to any task entrusted to his hands, and has justly secured the unlimited confidence of the community. Mr. Fogelstrom is eminently an American, and an organizer with cosmopolitan training. This is perfectly illustrated in the character of the charter, and the trustees chosen to manage the *institute*. Rev. Mr. Fogelstrom is particularly fitted by his experience as a pastor, and from the special bias of his mind, to carry this great enterprise to completion. His whole heart is in it, and few could have accomplished what he has under the existing circumstances.

From the *Omaha Daily Bee*, December 2nd, 1888.

"REV. FOGELSTROM'S LIFE WORK.—After ten years of tireless devotion to his clerical duties as pastor of the Swedish Evangelical church, Rev. E. A. Fogelstrom has tendered his resignation to the council of his church. This step has been taken with a view to concentrating all his energies upon the noble task he had set for himself as the founder of the Deaconess Institution in this city. Mr. Fogelstrom's labors for his church



are almost without a parallel in the results achieved among a membership made up principally of working men and women. Unaided and literally alone he has organized the largest congregation. He has built one of the handsomest and most substantial church edifices in Omaha, and leaves it without a dollar of debt, to devote the remainder of his life to a labor of the most unselfish benevolence.

In the midst of the unrelenting calls, incident to his pastorate, Mr. Fogelstrom matured the plan to establish a great hospital and deaconess institute in Omaha. This plan is now in process of realization. All who appreciate the magnitude of Mr. Fogelstrom's undertaking can best show their sympathy by promptly tendering him material assistance.

From the *Bee*, May 12th, 1889.

"A NOBLE CHARITY.—Only a few months ago the prospectus was issued by Rev. E. A. Fogelstrom for the establishment of a great hospital in this city, conducted on a non-sectarian basis, and modeled after the Philadelphia Motherhouse of Deaconesses. The unselfish devotion which Mr. Fogelstrom has manifested in the inception of this noble charity entitles him to the sympathetic encouragement and substantial support from men of means who desire to contribute towards the relief of their fellow men. Many of our wealthiest citizens restrain their humanitarian impulses and defer all their good intentions for posterity. They want to be remembered by the future generations for the wealth they have left to their relatives rather than by deeds of benevolence and charity. To this class all appeals for aid are made in vain. There are others, however, who prefer to use the means they have accumulated for the alleviation of distress and disease, and from such we have reason to expect a generous response for the Immanuel Hospital and Deaconess Institute.











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