

contact with the worker off the job. Interdisciplinary cooperation, whereby representatives of various professions share their peculiar knowledge of man and insights into his behavior, and formulate some working interrelationship, is a "must" if we are to achieve a spiritual One World. Only so can we forge the tools with which to work together toward our common objective: the optimum conditions under which to foster happy, healthy, fully functioning personalities.

And yet, even to say this is not enough: The physician in industry cannot succeed, I believe, until he recognizes his job as something more than meeting the medical and even the emotional needs of the workers he serves. He can make the most elaborate studies of conditions in the workroom, compile the most detailed life-histories and analyze the results of thematic apperception and Cornell index tests ad infinitum; he can do everything in his power to see to it that the worker's need for security and recognition and status is met in the plant. Still, unless he does more, his job may prove ineffectual. For every worker—every person—needs above all else a sense of his own worth and value, and the satisfaction that what he is doing, what he *is*, is worth while, not alone in the industry of which he is a part but in his own total life-view—in the scheme of values he holds.

This suggests the fourth, and final, opportunity of the physician in industry: that of catalyst in a complex set of human interrelationships, of morale officer—extraordinary. For this role he needs preeminently a warm love of people, a kindly sense of humor and a respect for those intangible values beyond psychology, which one can only call religious. From his peculiarly favored position he should be able to see the factory in which he works as a laboratory in human relations, not alone as a place in which "industrial relations" are all that count. His view of the plant should be that of Jeshua in Maxwell Anderson's "Journey to Jerusalem."³ To paraphrase Jeshua's speech:

. . . a city is but the outer hull, or garment, of the faith which dwells within. Its palaces and walls that . . . seem so tough and durable, are blown into these shapes by the spirit which inhabits [them] . . . and will subside again when the spirit is withdrawn. And what is true of cities is true of [factories] . . . The walls of every [factory] . . . are held foursquare by a people's secret singing. . . .

Industrial medicine's ultimate task is not finished until it supplies the catalytic agent, the spiritual ingredient, which will keep American industry alive and flourishing with the "secret singing" of every American worker.

ABSTRACT OF DISCUSSION

DR. JOHN M. KIMMICH, (Medical Director, Campbell Soup Company) Camden, N. J.: I have been impressed with the basic similarity of our speakers' interpretations of the industrial medical needs of the American worker. This is remarkable considering their varied experiences.

I made a list of 40 different services which our speakers mentioned. All of them are being carried out in many of our country's large industries. The underlying emphasis was that industrial medicine should make plans whereby these desirable services could be expanded to all workers, even in the smallest plants, and that industrial medicine should plan to carry out still better programs of good human relations and more extensive programs of preventive and constructive medicine.

Certainly, an understanding of the industrial worker is essential to the understanding of present day society, since the industrial workers' group is the largest segment of adult society. Employed people and their dependents are the nation.

3. Anderson, M.: *Journey to Jerusalem*, New York, William Sloane, Associates, 1940, act. 3, p. 105.