

ourselves to enter sympathetically into his lip observance that is frequently coincident with the neglect of other things that to us seem more urgently pressing. *But on the other hand the very conjunction of the religious forms with the affairs of daily life may frequently be used by the wise nurse and physician as hygienic agencies.* Thus, for instance, the so-called ritualistic bath, which is rigidly observed by the Orthodox Jewess, may be used as a means of persuading her that a greater frequency of bathing, both for herself and her children, will be a fulfillment of religious customs. *In other words, what we need to do in dealing with people whose customs are strange to us is not to belittle those customs, nor to lose our patience with those who practice them, but rather to use them as the means of bringing about the very conditions which, from the hygienic standpoint, we wish to establish.* To call these customs foolish is to cut off every possibility of sympathy between patient and nurse. To indulge them is to establish the possibility of a more sympathetic understanding and consequently of a closer cooperation between them.

The home ceremonials of Orthodox Judaism, though they have elements that are somewhat strange to those who see them for the first time, are not without their elements of great beauty, and they, too, may be used as so many levers with which to lift the patient, ignorant of the laws of sanitary living, into a knowledge and appreciation thereof. Thus, for instance, the ceremonials in the Jewish home incident to the ushering in of the Sabbath may effectively be used by the clear-visioned and tactful nurse. Commenting upon the beauty and the inspiration of the white cloth and the lighted candles that are invariably a part of these ceremonies, she may persuade the mother that this spirit of cleanliness and of order and of cheer might be made a part of the household, not one night in the week, but every night, and thus all unconsciously the wife and mother might be made to work a very revolution within her home that would be all for good. Other similar ceremonies which the nurse sees practiced she might similarly use for the rebuilding of the home.

Two occasions in the Orthodox Jewish home present some peculiar problems to the nurse. One is the occasion of child birth, particularly if the child be a boy, and the other is the case of death. With the former we need not here deal except to explain, as every good nurse already knows, that the period for the religious dedication of the male child, through the ceremony of circumcision, is a time of tremendous nervous strain to the mother, and that at that time the utmost tact and diplomacy is necessary on the nurse's part to calm the anxiety of the mother. Nor is this relieved in the homes where customarily the ceremony is accompanied by a feast given to friends and relatives, often accompanied by considerable noise and confusion, which just at this time should be absent. So it is that the tact of the nurse is put to one of its severest tests.

In the case of death and burial of the Orthodox Jew, again the nurse must be extremely politic, for around death hover so many superstitions that when bereavement of this sort falls upon him he is, as a rule, very difficult to deal with. Often the nurse who has been uniformly kind and considerate to the patient will be frowned upon the moment that patient has passed away, and she who, with the utmost tenderness, cared for the sufferer will be almost ruthlessly driven away from touching the dead. In a case of this kind the nurse, understanding the peculiar conditions that surround the Orthodox beliefs in regard to death, will take no offense but content herself with giving kindly advice and such help as she can to the characteristically-emotional household; she will feel that the refusal of those bereaved to permit her to participate in the last offices to their dead is not a reflection upon her, nor yet upon their affection for her, but that it is born simply of a narrow superstition, deeply embedded in them, that none but their own co-religionists must touch the body of one whose spirit has flown to the great beyond.

The essential point that I desire to emphasize is that the work of the nurse among the class of people with whom we are dealing will be not only more efficient but also more satisfactory to herself if, through a knowledge of the conditions out of which these people have come to be what they are,

she succeeds in putting herself for the time being in their place and thus establishes between them and herself a bond of sympathetic understanding.

Perhaps I should give you one further thought before concluding. Frequently it is felt by the nurse who goes into the Orthodox home in the poverty-stricken ghetto districts of the great city that her task is almost hopeless because of the filth that so often abounds there, and in her mind somehow she comes to associate that filth with the fact that these people are Jews. Naturally such an association of ideas tends to a breaking down of sympathy. And how unjust it is! If there is one people on the face of the earth whose religious laws insist upon cleanliness in regard to the physical body, in regard to the home environment and in regard to the food which one eats, it is the Jew. Indeed, the very word "Kosher," which is the name given to permitted food, is by some translated as "clean," though a scientific knowledge of the Hebrew would not quite uphold that meaning. But this fact stands out, where these people are steeped in mire and in filth, it is due not at all to their religious condition, but it is the result of their poverty and of

SPECIAL REPRESENTATIVE TO EUROPE

Charged with the mission of locating families of missing relatives of American citizens in the war zone, Isidore Hershfield, a well-known New York lawyer, sailed for Europe Thursday, October 21st, on the steamer Ryndam.

The State Department at Washington has given strong support to the undertaking, which will greatly relieve the burdens it has carried since the beginning of the war of searching for missing families.

The foreign countries which Mr. Hershfield will visit have given through their American representatives their official sanction and will aid the work in every way.

In addition to the work of relief, Mr. Hershfield will also undertake to make a thorough study of the conditions of the Jews in Europe. He will endeavor to spread a knowledge of the immigration laws with a view of discouraging the coming to this country of those who are ineligible to

the social conditions which compel them to live in their miserable hovels, overcrowded and cramped together in a fashion that would ill befit even the dumb brutes, to whom oftentimes we give better care than to some poor human beings. It is well for us who are fortunately placed, who have our large, well-lighted, well-ventilated rooms, homes with abundant bathing and sleeping facilities, to preach to these poor creatures about keeping their windows open, about bathing regularly and what not, but who shall tell whether we would be more docile than they in these matters were their positions and ours to be reversed?

I am pleading for a greater sympathy for the unfortunate members of our community who frequently understand us as little as we understand them. Let it be our part, as helpers of humanity, and certainly of all the professions none so consecrates itself to human helpfulness as the profession of nursing, to do what we may to enter into the moral and spiritual life of those whose language and whose customs are strange to us, but who, beyond their outward differences, are, after all, blood of our blood, flesh of our flesh and spirit of our spirit.

land here and to save them from the hardships of deportation.

The United States Department of Labor and the Bureau of Immigration have given their unqualified endorsements to this phase of the work. In a letter by the Honorable William B. Wilson, Secretary of Labor, to Mr. Hershfield, he stated that the Department is very much interested in the subject matter of his undertaking and especially in his mission to convey a knowledge of the immigration laws of the United States and of the mental, moral and physical conditions which would debar from admission into this country those who are inadmissible under our laws.

One of the most serious consequences of the war has been the breaking up of thousands of Jewish families in Russia and Galicia by reason of the devastation of many towns and the wholesale expulsions by the governments engaged in the war.

Judge Leon Sanders, the president of the Hebrew Sheltering and Immigrant Aid Society, estimates that 1,500,000 Jews who have been uprooted from their homes and sent from district to district have not as yet found a permanent resting place. A large part of the Jewish population of America is vitally interested and concerned by this tragic upheaval, as most of the Jews living in America have relatives in the war zone to whom they would gladly extend help if they knew their whereabouts. The Society has received thousands of letters from every part of the country from persons who are anxious to locate their families abroad. The Society has also received from European organizations the names of thousands of persons in Europe who desired to be put into communication with those to whom they are related in the United States and whose addresses they have lost.

The State Department has been co-operating with the Society since the beginning of the war in locating the present residences of families of American citizens as well as those who have declared their intention of becoming citizens. The task was found enormous, in view of the numbers involved, and a conference was held in Washington between Assistant Secretary of State Adee and Judge Sanders, at which it was decided that as the American consular representatives were not properly equipped for this immense undertaking the Society should send its own representative to organize the necessary agencies to carry on this work.

The Society has prevailed upon Isidore Hershfield, a member of its Board, to undertake the task of organizing this immense work. By reason of his broad acquaintance with conditions both here and abroad, he is particularly qualified for this mission. Mr. Hershfield, who is an American by birth, is a lawyer and well-known communal worker in New York.

Mr. Hershfield has for many years been interested in Jewish education; he is the oldest director in point of service of the Uptown Talmud Torah of New York and was for many years its honorary secretary. He is also the honorary secretary of the Union of Orthodox Jewish Congregations of America and a member of the Spanish

Portuguese Congregation of New York. Mr. Hershfield is also a member of the Independent Order B'nai B'rith and for many years a senator of the National Union for the State of New York. Mr. Hershfield has a wide experience in immigration matters, being one of the most active directors of the Hebrew Sheltering and Immigrant Aid Society; for many years he was the chairman of its Law Committee and he frequently argued important immigration cases and matters before the Department of Labor. He is now the chairman of the Society's Committee on Education of Immigrants.

Mr. Hershfield will be fully equipped with means and with the necessary facilities to create a widely extended organization in the countries affected by the war. He will organize a clearing house in a neutral country for the receipt of all inquiries regarding persons who, on account of the war, have been unable to get into touch with those from whom they hope to obtain financial assistance. The clearing house will be located at the Hague and a staff of experts will be placed in charge. These central headquarters will direct the work in the various large centers in which registry offices will be established.

This enterprise on the part of the Society will, it is expected, call for the expenditure of a vast sum of money, but the good that will be accomplished is out of all proportion to the amounts that will be expended.

It will result in millions of dollars being sent across the water for the relief and the support of the suffering Jews of Europe by their immigrant brethren of the United States. The Jewish immigrants here have always taken a deep interest in the welfare of their co-religionists and have sent even in normal times large sums of money to Europe to aid their relatives. In this work the task of relieving the Jews in the war zone will be immensely expedited.

EXCHANGE BUREAU

Help Wanted

WANTED—Experienced young man for social work with boys between the ages of 15 and 21 years. Address C, Jewish Charities.

MAN AND PHILANTHROPY

By Abraham Caplan

Europe of course is being put to the acid test by the war. But the very nature and magnitude of the conflict have a deep meaning for our common civilization. The delimiting of the colossal fight to Europe and the Near East is in a measure a chance matter only. Our own dizzy nearness to the verge of war puts our common life to the test to which the whole human race is being subjected. Not merely this institution or that, not alone this form of government or that is being tried as to its efficacy, but the whole fabric of civilization, the whole history of man is being called to Time's silent tribunal to justify itself or acknowledge failure.

And as all of life and civilization are being tried, even that which is almost universally accepted as good must make adjustment. The strictures and doubts leveled at religion have not yet been directed at philanthropy. I mean philanthropy in an all-embracing sense, not charity alone, not alone the various measures of uplift, public and private, but that spiritual attitude which expresses itself in a hundred and one measures for human welfare.

Like every other institution, social service will have to take into account the new psychological content of life which the war will inevitably occasion. The new order of life will center less around institutions than around a recreated conception of man as such. Modern civilization, in shaping institution after institution, has almost with the intensity of will brushed aside the integrity of man as man. The boast of American statesmanship that ours is a government of laws rather than of men comes too near to affirming that the ultimate end of government is to deify law and to subordinate humanity to a more or less flexible legalism. But this conception cannot last very long, for, if anything, the war shows that the freedom emanating from Magna Charta and supposed to be the portion of the individual is for all practical purposes a snare and a delusion, a feeble straw before the windstorm of governmental expediency.

In the light of historical stricture the individualism of Rousseau, divested of its

materialism and spiritualized by the "sweet reasonableness" of real brotherhood, stands out as a beacon light across the dark waters of turmoil. That monumental aberration—the French Revolution—mad with unintelligible desire, is realizing the fruit of its accursed seed. Taking away privilege from monarchy, it vested power in an institution of government which denied the individual man his birthright of freedom. Almost our whole modern civilization has been patterned after the ideals promulgated by latter day eighteenth century France; and in those countries where they have failed to influence, the pressure of institutionalism, part of it good and most of it oppressive, has crushed the integrity of the free man. By means of false patriotism, by doctrines of race superiority goaded on by selfish cliques, by various popular ideas productive of the greatest crimes in all history, man has been robbed of the character and attitude expressed in the term of manhood.

Philanthropy is surely one of the great modern institutions. Modern life has brought the subtle phenomenon of human love to the stage of a system, of an institution. But love of one's fellow-man, presupposing, like justice, the recognition of the equality and integrity of all men as men, has given birth to a sort of caste system with pernicious results. Social workers speaking of clients as "cases," welfare institutions taking the downward glance as from an eminence, the arrogance of contributors and directors expressing itself in a half-concealed and sugar-coated contempt of the recipients of their bounty, these are the evil fruits of the seed that in England less than a century ago gave promise of the real social conscience.

The real social conscience. This is the crux of the whole matter. The real social conscience stands for justice and love, not for arbitrary institutionalism. It stands for pure freedom and reason, for equality among men, for the recognition of a humanity of men. It bespeaks that attitude that divines a future based upon the strength and the wisdom and the fine impulses of free men, free from the shackles of selfish government but heedful