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Jewish Consumptives' Relief Society, 1925.



Since that day we have done our work, and since that day the Jews of the United States have built Sanatoria here, there and everywhere. Their number is increasing. Almost every two or three years a new Jewish sanatorium is built. We have one in Pennsylvania; we have one in Maryland; we have three in the state of New York; we have one in California; we have one in Milwaukee; we have one in St. Louis. The Jews have been the only racial group in the United States that builds sanatoria. Neither the Germans, nor the French, nor the Italians, nor the Swedes have built any. The Swedes have built one—an only exception—and they built it because Dr. Beggs, our friend, has friends in Denver, Swedish doctors. They influenced the Swedish people to open up a sanatorium. They are the only ones in the United States, and they were influenced by the Jews with whom they were together. I think it is worth while to know that the Jewish group has been in the forefront in the fight against tuberculosis.

We have done a great deal of work not only as a Sanatorium, not only because we have taken care of over five thousand people since we have organized, but by anti-tuberculosis propaganda work by word of mouth, by the printed word, and by holding such gatherings as this every year in some city. Your health commissioner yesterday delivered a lecture at our opening meeting, which I would like to have delivered daily thruout the United States, because prevention of tuberculosis is the most important thing. Cure is good; prevention is still better, and the prevention of tuberculosis can be summarized in a few sentences, which was so well done yesterday by Dr. Rockwood. We want the people to think that there is an epidemic raging, raging daily among us, and we are just doing nothing. Just imagine if you had in the city of Cleveland a thousand cases of smallpox! Why you would not be resting. You would try and do something. Everybody's thoughts would be centered on this one thing, how to get rid of this smallpox. What are you doing about tuberculosis? When do you give a thought to this epidemic, which is raging a thousand times worse, in a thousand times greater numbers than ever smallpox affected the people? In your very midst there are thousands of tuberculars! While we are sitting here somebody is giving the first cough, which will be diagnosed tomorrow as tuberculosis! Not only one, but thousands every day, a million all over the world, and we do not consider it serious. We just go on doing nothing, never giving it a thought, and that is the reason we want to go from city to city. Ah, if we had the men and women, we would go from door to door; we would go from house to house, and we would tell the people that it is their duty to think and to do everything possible to save their children.

That is the second thing we are doing. We are doing propaganda. We want the people to be alarmed at the existence of this terrible epidemic. Usually in infectious diseases, the patient gets sick

and has high fever, and in two weeks he gets either well or dies. Not so with tuberculosis. Tuberculosis is cruel. When one gets sick with tuberculosis he does not know what is going to happen. It is not going to be two weeks and it is not going to be three months. It is a matter of months and months and years. It takes the very best among us, in the bloom of their life, between 20 and 30. That is the epidemic! Should it not be considered? The people must be aroused! And that is what we are doing. This is what the Jewish Consumptives' Relief Society brings to the Jewish community in particular and to the community at large—the consciousness of the tuberculosis menace. We want them to know more about it. We want them to learn those simple, elementary things with reference to the prevention of tuberculosis, and we want them to become more humane. I think when a man interests himself in tuberculosis and he gives more than he can, we make a better man of him—a better man physically because he and his children are going to be healthy when he gives his thought



**MRS. SAMUEL FORSTEIN**  
Chairman of the Convention Arrangements Committee

to this question, and certainly morally a better man.

I want to say a few words about our Sanatorium. Until now I spoke simply in general terms. I wanted to leave with you this one thought in your minds, a thought that should make you proud of the Jews. It is not boastfulness. It is simply a fact and I think facts should be known and should be considered and should be emulated. There are so many groups in this world, in this United States, so many groups, all of them good, all of them doing their work, and yet it is the Jewish group that has done this anti-tuberculosis work. I think they have a right to be proud of it.

I think we will show you the movies now. I want to tell you something about the excellent work done in the Sanatorium. In organizing our Sanatorium we did not have a single millionaire to help us. We did not have a single great philanthropist to come and give us even a thousand dollars. We simply built tents. We did not have a dining room. We did not have a thing. But we had a great deal of confidence that we were

doing the right thing. Twenty-one years ago we established the Sanatorium, and it has grown and it is still growing. In this perhaps there is another great difference between the Jewish Consumptives' Relief Society and many other Jewish organizations doing the same kind of work. We have never stopped work. There are institutions who have stopped ten years ago, some of them have stopped fifteen years ago. They have not increased their capacity. They have not increased their facilities. They are where they were many years ago. Each new year finds that we have done something new, and especially stands out the fact that with every year we have increased the number of patients, which is the most important thing. We had six patients twenty-one years ago when we opened the Sanatorium. We have increased gradually every year until now we have 290 beds in the Sanatorium, the largest Jewish institution for the tuberculars in the world. (Applause).

(Thereupon moving pictures of the Sanatorium were shown and explained by Dr. Spivak).

**Dr. Spivak (continuing):** In regard to the subject of rest. If we do not feel good, we try to rest and yet we do not know how to apply this kind of rest. That was one thing that was found out. I cannot talk too much about it, but I want to simply point out that rest, when it is needed for a patient, is not the rest to lay down and be quiet. Rest requires a nurse to be near you all the time. Rest means that the first week or two you may not even take your handkerchief in your hand. That is what rest means. That is the kind of rest that only millionaires can have. Yet we are trying to do it. That is the kind of treatment that the patients who suffer from tuberculosis receive. They are required to rest. It is entirely different resting from what you understand. It is costly. It requires a nurse by day and a nurse by night, and I tell you, my friends, Dr. Beggs will tell you, that we are not yet able to carry that out on a large scale. It is impossible with the resources that we have at this time.

Another thing about the treatment of tuberculosis that we have discovered is that there is a sun that shines upon us, and that the sun has something to do with the cure of tuberculosis. The sun shines upon us and yet not all of us realize what it can do for us. We have found out the value of the sun in the treatment of tuberculosis, but this requires an entirely different kind of arrangement for the patients. It requires different nursing. It requires different attention. The sun cure is a milestone in our work.

Another milestone. We found that rest is good for all diseases. We found that absolute rest is good for tuberculars, but we did not know how to put the lungs at rest. A sick lung works. A sick foot or a sick hand you can put away and have it perfectly at rest until it heals. You may have a broken limb and all you have to do is to put that limb at rest and let it heal up. When the lung is sick, when the lung is ulcerated, you have to breathe with it. One cannot live without breathing, and the question was how can we put a lung at rest so that the patient can recover quickly? I am happy to tell you that the scientists have found a way to put that lung at perfect rest. This is called the collapse of the lung.

We will take a film of this assemblage



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right after we are thru. When you go out you will be filmed. All the delegates will remain here and all the workers will remain here, and they will go out and we will film them separately, so that each and every delegate will be seen

separately and distinctly. I thank you very much for your attention.

(More motion pictures were shown).

**The Chairman:** I am pleased to introduce to you the best beloved man in the city of Cleveland—Rabbi Silver.

## ADDRESS BY RABBI ABBA HILLEL SILVER OF CLEVELAND

My Dear Friends, Delegates of the Convention of the Jewish Consumptives' Relief Society: I need not tell you that it is with the greatest joy that Cleveland welcomes this great convention and the delegates who have come from all parts of the land, to contribute of their thought, their energy, to this fine cause. You are the true servants of humanity and you are the true exponents of the highest ideas of our faith. I take it that any group of people who are serving man and his needs, any group of people devoting itself to the relief of suffering, to the amelioration of conditions, to the restitution of human beings to normal life, is conferring an extreme boom upon mankind—and you are doing just that. You are relieving pain; you are curing where a cure is possible; you are extending care and comfort and cheer to the incurable; you are helping to reconstruct and rebuild human life; and to that extent you are the Jewish servants of humanity.

I understand that most of the people whom you serve are young people between the ages of 20 and 30. I understand that most of the people whom you serve are comparatively poor people. I understand that most of the people whom you serve are dependent for physical and spiritual well being upon you. So that, in a Jewish sense of the word, you are the Priests of humanity. For more than twenty years you have waged an incessant warfare upon this dread affliction of the human race—tuberculosis. For more than twenty years you have taken men and women, who would be the wreckage of our social life, broken, despondent, dejected, hopeless, and you have given these people so circumstanced, a home of welcome. You supplied them with the best of medical care, you have restored many of them to active life, you have taken care of many of them after they were dismissed as cured, you have given them sympathetic understanding even to the point of supplying them with that particular kind of food to which they have been accustomed as members of a religious community. In other words you have given to the children of God, not only the elementary care, but you have given them a fine, humane sympathy, and companionship, and understanding. I therefore believe that this society, The Jewish Consumptives' Relief Society, is, because of its record of twenty-one years of service,

because of its actual achievements, because of its spirit, the spirit which animates it, one of the noblest philanthropic institutions in America, and you ought to be, all of you, tremendously proud of the fact.

I said that you were serving the cause of Judaism as well. Dr. Spivak touched upon that point at length, and I am happy that he did so. We were among the first, if not the first, to organize intelligently to fight tuberculosis. The Jewish people in the United States were among the first, if not the first, to build Sanatoria for the relief of those who are afflicted and for the educational propaganda to prevent that disease from spreading among the well. Now, that is not an accident. The fact that we can claim prophecy in this philanthropic effort is not an accident in Jewish life. On the contrary it is derivative of the very soul and spirit of our race. The Jew has always regarded human life as extremely sacred. The life of every human being, not of the privileged, and not of the aristocracy, not of the nobility, only, but of every human being, rich or poor, young or old. Life is sufficient unto itself and all of divinity sacred unto itself. The rabbis say somewhere, commenting on a beautiful phrase in the Bible, "This is the book of the regeneration of man," not of men in the plural, but of man in the singular. The reason the Bible says, "This is the book of the regeneration of man," is that in the days to come, every human being will have a right to say, "The whole world was created for my sake." The whole world focuses itself, reflects itself, in the personality and in the life of one human being, and that life is inviolate, and that life is sacred. You have taken as the slogan for your organization this other epoch making phrase of the Rabbi, "He who saves one human life is as if he saved the whole world." There is the profoundest moral philosophy in that sentence. The Jew looks upon every human being as made "in the image of God," his life is holy. His life is deserving of the supreme consideration and of the supreme care, and not only his spiritual life, not only his moral life, not only his soul, but his body as well, and that is an important thought, too. There are religions in the world, as you well know, that look upon the body as something inherently wicked and bad. The body is a prison house of the soul. The great

Bhuddists characterize the physical world, especially the human body, as susceptible to iniquity, as bad, inherently corrupt; and their idea is for the soul to free itself from the confinement of the imprisonment of the body. Not so the Jews. The Jew said, "The soul belongs to thee, oh God," and, "The body also is thy creation." The body is not the prison of the soul, but the temple of the soul. You remember the beautiful story that is told of Hillel, that Jewish saint, that wise man—perhaps the wisest among our wise men. His disciples met him one day on his way to bath and asked of him, whither he was going and he told them and they said to him, "Why waste time upon such physical wants as a bath?" And Hillel, who knew the spirit of his faith, said to his disciples, "These great bath establishments that the Romans put up, did you see their statues, their gods, and their mirrors? And did you see how much pains they took to keep those statues clean and white and beautiful? What are those statues? Nothing but stones! Shall I not keep the body which is made, fashioned, begot in His image, the body in which there dwells that spark of divinity, shall I not keep that clean and white and beautiful?" The Jews taught from the days of Moses, as Dr. Spivak well remarked, to this day, care of the body, health, sanitation, clean food, wholesome habits of physical life. The Jew paid heed to the body, because the body affects the mind and the soul. If the body is sick the mind ultimately becomes sick. If the body is neglected, the soul begins to languish. A sound mind and a sound body is not a Roman ideal primarily, but primarily a Jewish ideal. And when you people devote yourselves, as you have, close onto a quarter of a century, to the healing of bodies, to the restoration to normal life of afflicted human bodies, you are performing a real religious service.

And may I say, too, in conclusion, that perhaps the kind of work that you are doing is the best possible answer to all those who malign and traduce our people. You know full well that since the last decade, since the war, there has been a recrudescence of Anti-Jewish sentiment the world over, and much of it deriving from the old world, has reached our own shores. You know that in this land, as in any other part of the world, there are organizations and groups who teach suspicion and hatred and antipathy towards our people. You know that we are in the back wash of a great movement of bigotry and intolerance. Jews differ in the methods of meeting this anti-Semitism. Some would have a great deal of lecturing about it and some would publish a great deal of literature to tell the people what fine people we are. Some spend a great deal of time trying to convince the prejudiced ones that we are not as bad as they are trying to think we are. I tell you that the only way to respond to retrogression and meet retrogression is to continue to do just that kind of work that you are doing, build hospitals, build sanatoria, build orphanages, build schools, build synagogues—give full and proper expression to the genius of your race. That is the only answer we have always given to our Hamans and our maligners. That is the only answer we need give. (Prolonged applause).

We are living in a marvelous period of Jewish history today. I am a great optimist. I have always been, even in



the dark days, and am much more so today. At no time in the history of the Jews in America has there been so much of co-operative Jewish effort expended as in the last ten years. There has been a general renaissance, a re-awakening of the Jewish thought in America today. We are building fine institutions. We are hearing more and more of the religious education of our children. We are organizing our philanthropic activities more and more and I pray to God that it will continue, because we owe that to ourselves, we who have taken upon our shoulders heavy burdens from the beginning of time, first to preach God and God's law and justice and truth in the world and secondly, to help the downtrodden, and support the weak and care for the needy. "Rachmonim, Bnai Rachmonim," is the noblest title that was ever given to our people. Others may pride themselves upon other things—warriors, fighters, explorers. We from the beginning of time have taken as our most beautiful characteristic "Rachmonim Bnai Rachmonim"—merciful children of a merciful soul. We want to love all. Malice toward none and charity for all! Whenever a man is in need, we want to go to him and extend to him a helping hand. Whenever my brother is in distress, in want, in sickness, I want to go to him and give him of my substance, of my comfort, of my inspiration, of my comradeship and as long as we remain true to these two supreme ideals of our people, faith and service, so long are we realizing our supreme destiny, and so long we are serving America. That is exactly what America expects of us and what America wants us to do.

What reward have you for your work? What reward have those people who have come here from all parts of the country to think and plan and work for this Consumptives' Relief Society, or rather for its great institution in Denver? What reward do you expect? There is a beautiful little story told in India of a poor man who one day heard that the king was coming through the city. He had heard that the king was very rich and very powerful and very kind, and this beggar made up his mind that on the day the king would come thru the city he would stand on the curb of the highway and when the king would come down in his chariot he would rush out and prostrate himself before the king and say, "Almighty and good and merciful king, look upon me, a poor old beggar. I have nothing. You are rich, you are powerful, you have everything; won't you give me a little pittance of your wealth, so that I can spend the last few years of my life in comfort, in comparative comfort—won't you do that for me?" And so the day arrived. Great throngs were in the streets. The beggar pushed his way thru the crowd and stood on the curb. Before very long the herald announced the coming of the king and a great shout went up along the highway. The king was coming! The king was coming! And then the chariot drove down the highway with the majestic shout and jubilation of the people. When the beggar saw the chariot of the king approaching, he ran out, fell upon the ground, and prostrated himself. Then lifting his pitiful tear-dipped face and hands to the king he said, "Almighty and kind king, look upon your servant, a poor beggar, old, miserable, starved, in want. He has nothing. You are so rich, you are so good. Won't you give me a little of what you have so that I can

spend the last few years of my life in peace?" The king looked upon him and descended from his chariot. The beggar stretched out his hand and said, "King, give me something." The king stretched out his hand to the beggar and said, "You give me something." The beggar, confused, put his hand into his wallet, fetched out a dried crumb of bread and gave it to the king. The king drove on. But that night, so says the legend, when the beggar was alone in his hovel, he found in place of that dried crumb of bread which he had given to the king, a shining lump of gold. A little legend, quite simple. Fantastic, is it not? But how profoundly true. Let me tell you, friends, we poor beggars on this earth give to the great king of the world, even if it is only a dry crumb of bread given to his unfortunate children, even if it is a pittance, an ounce of energy, a word of sympathy. There is not anything that we give to God, our God of love and of compassion, that is not returned to us a thousandfold in shining gold of happiness. That is the reward, isn't it? You may receive no reward for your labor. Dr. Spivak, who has devoted his lifetime to these hundreds of our un-



MRS. M. SHAPIRO  
President of the Cleveland-Denver Consumptives' Aid Society

fortunate brothers and sisters, will receive no recompense for his work. Men who serve ideals seldom receive payment in terms of gains and things, but he and you are receiving reward for this marvelous, beautiful, benevolent service right here in the sense of satisfaction of performing nobly a noble task. Happiness, my friends, is to be found in doing what you ought to do, and what you want to do, and in doing it well. That is where we find all our happiness.

Therefore, I say to you, my friends, on the occasion of this convention, you ought to feel tremendously happy for your achievements in the past and you ought to feel tremendously encouraged for the promises in the future. Carry on your great work and may God bless you.

**The Chairman:** One of the finest organizations in Cleveland will entertain us now. Whenever there is an important occasion, they are always "Johnny on the spot," wherever they are called. I take pleasure in introducing to you the...

Jewish Singing Society, with Mr. Charles DeHarrack as its director.

(Musical selection followed).

**The Chairman:** Upon the request of our next speaker not to make any long introduction, I have the pleasure of introducing Dr. Beggs, of Denver.

#### THE JEW AND TUBERCULOSIS

Address by Dr. Wm. M. Beggs, Vice Chairman Medical Advisory Board, Jewish Consumptives' Relief Society, Denver

Mr. Chairman and Ladies and Gentlemen: The short time left will not permit me to indulge in encouraging the applause and sympathy of the audience, but I cannot refrain from stating that I have been very singularly honored by being requested to address you this afternoon. There is one very good thing. I will not talk to you very long, because the theater is to be used for other purposes within about seven minutes.

The subject I am to address you on is not one which I would have chosen myself. I would much have preferred to speak on the subject of "climate"—as to whether it has any important effect upon tuberculosis or not—from own personal knowledge. For more than thirty years there has been strong propaganda to the effect that climate is not essential or of any value in the treatment of tuberculosis. Now, if I could have spoken on the subject of climate I would have liked it, because I am prepared. I am "loaded" for those who take that view.

Some of the things that I was going to speak to you about I am going to leave out.

I want to say this, however, with reference to the subject of the Jew and tuberculosis. I am not so very familiar with that subject, because, altho I have had an intimate relationship with the Jewish tuberculosis institutions of Denver for nearly thirty years, there has been no taint of anti-semitism that has ever touched me, and therefore I have not been in the habit of inquiring whether the men prominent in the study of tuberculosis have been Jews or non-Jews. In order to take up and mention a few of the important Jews, it will be necessary for me to mention a few who are not Jews. I ought to apologize for using the notes, but I was not notified until yesterday morning, after I arrived here, that I was to speak on this subject. You can hold whomever you wish responsible for that.

Until the nineteenth century there was a very great confusion on the subject of tuberculosis. It was Laennec, a consumptive, who first discovered the stethoscope and who studied by means of that instrument lung diseases. He was the first to give a clear idea in all medical literature of the fundamental nature of tuberculosis as a disease, the idea that it is a disease starting in a single focus and developing by succes-



# BANQUET

The Jewish Center Ballroom, Sunday, May 17, 1925, 6:30 P. M. Toastmaster, Hon. Maurice Bernon

sive eruptions of tubercle from this initial focus or from other foci that have arisen from it and its successive descendents. He died of consumption in 1826.

The next name of fame is Villemin, who was practically the first to establish, by experimental evidence, the transferable nature of tuberculosis.

A few years later a Jew, a man by the name of Connheim, who taught first in the University of Kiel (where a number of years later I had the pleasure of receiving instructions from some of his followers), checked up Villemin by means of experiments with the aid of Fraenkel, and came to the conclusion that Villemin was not correct. Not being satisfied, then with the aid of another Jew, Solomonson, he repeated the experiments and became convinced and was able to convince a very great many of the medical professions, that the infectious nature of tuberculosis was really a fact. He had the whole theory of experiment under proper control. His work was announced in 1877 and in 1879 he forecast the early demonstration of the germ of tuberculosis.

Now, it was only three years later that Koch was able to present to the world his discovery of the actual germ; his demonstration that the tubercle bacilli was the one and only existing cause of tuberculosis. But he owed some of his success, at least in the demonstration, to a Jew who had been making experiments, a Jew by the name of Weigert, who used the stain method. Koch himself was not able to demonstrate the tubercle bacillus satisfactorily to others. Jacob Henle in 1840 had already called attention to the fact that the simple presence of germs was no proof that the germ had any influence or relationship to any pathological process, to any disease. Jacob Henle and Jacob Krause were the teachers of Koch, so there we find some of their influence, which is of very great importance. Koch, of course, was an exceedingly brilliant man. After his announcement of his discovery, there was nothing left except to confirm that announcement. He was aided in his demonstration very shortly after he announced it, by Erlich, a first cousin of Weigert, whom I have mentioned as the originator of the stain method with which it is possible for even early beginners in laboratory work to make a positive diagnosis.

That brings me down to the discovery of the germ. I was going to say something about the Jew in his influence upon the philanthropic work of tuberculosis, upon the work of the clinical treatment of tuberculosis, but the time will not permit. Dr. Spivak stole a good part of my time. I can simply reiterate the fact that I have been very singularly honored in appearing before you and thank you for the great pleasure which has been conferred upon me. (Applause).

**The Chairman:** This meeting stands adjourned. All delegates and guests are requested to remain for a few minutes in order to give the movie man a chance to take a picture.

(Thereupon the mass meeting adjourned).

**Mrs. Jaffa:** Delegates of the Jewish Consumptives' Relief Society and Friends: We are all friends of the J. C. R. S. Anyone present this evening would have no doubt of the spirit and good fellowship, the spirit of hospitality and especially the spirit of charity that has brought us all together tonight, so I take the liberty of calling you all friends of the J. C. R. S. It has been a great honor for Cleveland to have the convention here this year. It is the twenty-first year of the Sanatorium. The Sanatorium has reached its majority. It is now a young man. We hope to see it celebrate its seventy-fifth diamond anniversary.

As I look around and see all your faces it makes me feel good to think that all the weeks of preparation that it took us to bring you all together has resulted in this gathering. They say that ladies are the best speakers. I know better. I have had a little experience of married life and I am convinced that the gentlemen are far better than the ladies, and so I will resign my position to our toastmaster and chairman of ceremonies this evening. His name is a household word in the city of Cleveland.

The delegates by this time have met him and love him just as much as we do. When it came to choosing a chairman and toastmaster we had to think of someone who is both popular and witty; a man with a twinkle in his eye and a joke on his lips; someone who would make us feel very good after a good meal. And so, my friends, we have chosen Judge Maurice Bernon to help us along this evening. Permit me to present you our toastmaster, Judge Bernon.

**Hon. Maurice Bernon, Toastmaster**

Those were very sweet words, sweetly spoken by a sweet young lady.

I have a few announcements to make that will make me popular, if I have not been popular before tonight. In the first place there will be no speeches tonight. There will be no speech by the toastmaster, and inasmuch as the toastmaster is not going to talk, he is not going to let anybody else talk. I have a list of people, furnished me by a good friend, Dr. Spivak, whom I will call upon during the evening—a very large list of several pages.

I said nobody will make a speech and I am going to keep my word. Those of you who were served this evening noticed there were five or six Amazon waitresses and I am going to appoint them as sergeant-at-arms and if anybody violates the instructions and insists on making a speech, my assistants will put them down. A great many people will be called upon for a brief message. I am told some of them will talk thirty seconds. Some a minute. No one will exceed two minutes. If anyone has a real message to deliver, one that must be delivered, one that if not delivered might result in some terrible calamity, we will extend the time to three minutes; but nobody will exceed that limit.

Last night I presided at the convention and told the convention that it was a chairman's duty to introduce and not to make a speech, and I did not make a speech. After the convention some of the people said I made a very acceptable chairman, and the reason was that I kept my word and did not inflict myself upon

anybody. So as a toastmaster I deem it my duty to merely present those, not only who are going to speak, but those who will get on their feet and talk for a moment.

It is a privilege to preside at this meeting tonight—an underserved one, as I say. When I think of the efforts put forth by the body of men and women, who made this convention possible, who made the institution itself possible, it makes me feel ashamed of myself, that my part has been so small and so insignificant. We live in a world where people from time to time are inclined to get pessimistic. We talk about the decadence of morals, about how young are being brought up, about the chase for the almighty dollar. We feel, and people are prone to raise their hands and say, "We are getting to be too materialistic a world" and yet when we come to a gathering of this kind, of people actuated by no selfish motive, with no question of self or self interest involved; people gathered here to help others, people who are giving their time and money and their energy to make the world a little sweeter and softer for those less fortunate, I am inclined to believe that we have a pretty good old world after all. So I want to congratulate you men and women of Cleveland who made this convention, who came from the various parts of the United States to contribute to this convention, and to the humanitarian work the JCRC has been doing.

The first number on this program will be a musical selection of some ten or fifteen minutes by the Cleveland Symphony Orchestra Trio, composed of Samuel Salkin, Emma Lipp Salkin and Morris Lewin.

(Musical selection followed.)

**The Toastmaster:** The mainstay of the support that the institution receives comes from the Ladies' Auxiliaries in the various parts of the United States. The largest body is in the City of New York. It is eighteen years in existence and it has contributed approximately \$150,000.00 to the institution. It has 2,000 members, and a very able president, who is with us tonight. I will call upon Mrs. Louis Bloch, President of the organization.

**Mrs. Louis Bloch of New York:** Mr. Chairman, Officers and Delegates and Friends: It is a privilege and a pleasure to be present at the twenty-first annual convention held in the City of Cleveland. The New York Ladies' Auxiliary was organized eighteen years ago. The people say that eighteen years is a very lucky number. I am happy to say that our eighteenth year, the year of 1924 was the most successful year of our Auxiliary, and the credit is all due to our splendid officers and directors and our good members. Through their efforts and co-operation we have made such a wonderful success. It is a pleasure to work with such a fine body of women as our women—women who do not work for honor or glory, but for society, charity and humanity. I want to thank you ladies and gentlemen of Cleveland for their kind hospitality. I want to assure you that we have enjoyed every minute of our stay in this city.

I also have a message from the New York Ladies Auxiliary, a message that