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Medical Society of New York State, 1957.

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150th Anniversary Luncheon Meeting
of the
MEDICAL SOCIETY OF THE STATE OF NEW YORK

New York City
Statler Hotel

February 18, 1957

Address by

DR. ABBA HILLEL SILVER

I wish to add my felicitations to the many which have been extended to the historic Medical Society of The State of New York on the occasion of the 150th anniversary of its founding.

I am pleased that you have included representatives of the religious bodies of our country in your impressive program of celebration. Religion and medicine, as is well-known, have a common origin, and in a real sense, also a common purpose. During most of their recorded history these professions were either undifferentiated, or were most closely related. Fundamentally their objectives, making due allowance for their subsequent specific emphases and divergent techniques, converge on a common mission -- to make human life more efficient and more secure.

Temples served as the first healing centers and medical schools of antiquity. It was in the Temple of Asclepios at Cos that Hippocrates pursued his early medical studies. In ancient Israel, as among many other peoples of antiquity, the priest was also the healer. Secular physicians, detached from the priesthood, are also known to have existed quite early in Israel's history. Although at first these physicians were suspect -- the Judean King Asa of the 9th century is criticized by the Chronicler of the Bible for having sought help from physicians instead of the Lord, when he became seriously ill -- in the course of time, however, they came to be held in very high regard.

Thus Jesus ben Sira, of the third century before the Common Era, in his Ecclesiasticus, speaks in terms of warmest praise of the physician:

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Then give place to the physician, for the Lord hath created him, let him not go from thee, for thou has need of him".

This reverent appreciation of the physician and of the science of medicine generally is reflected in later rabbinic literature and inspired the most talented Jews in the Middle Ages to study medicine as a profession. Many scholars, poets, grammarians and diplomats in the Middle Ages were physicians and three of the foremost religious philosophers, Judah Halevi, Moses Maimonides and Gersonides, were practicing physicians. This noble tradition was fostered among our people throughout the centuries and a truly remarkable number of its outstanding leaders and spiritual guides were physicians. The 19th and 20th Centuries, of course, produced a veritable galaxy of Jewish practitioners in nearly every field of medicine.

This tradition stemmed from a basic religious conviction in Judaism which rejected the dualism of matter and spirit, of soma and psyche, which maintained that both body and soul are God's handiwork and that both, therefore, must be carefully tended and reverently tended. The body is the temple of the soul, its encompassing shrine, not its prison-house. To care for the body was accounted a religious duty. Those who heal the body, and those who heal the soul, are alike engaged in a divine ministry.

When ill men were admonished not to rely exclusively on supernatural aid but to seek out the help of the physician who is to be looked upon as the instrument of God. Furthermore, the body was not to be subjected to mortifications and extreme ascetic practices in order to acquire holiness. Spiritual purification and freedom of the soul cannot be acquired through the mortification of the flesh any more than through its indulgence. Physical health and a normal regimen of living are sound bases for a normal spiritual life. Everything that contributes to the health and the well being of the life of the individual, to its protection and prolongation, to its immunity from pain and suffering, is, like all things~~x~~ which contribute to its ennoblement and moral elevation, a supreme service to God Who is the source and creator of all life.

The tradition to which I have referred derives also from yet another religious conviction, namely that body and soul depend on each other. They constantly interact and in their intricate and involved interplay, the health of the one affects the health of the other and the disorders of the one may result in grave disorders in the other. The living organism is one. Not all diseases originate in what we choose to call physical causes, and there are, of course, psychological factors which bring on serious organic ailments. A wrong philosophy of life may destroy a man physically as well as spiritually. This is perhaps what the Bible had in mind when it declared:

"Revere the Lord and turn away from evil. It will
be healing to your flesh and medicine to your bones".

A moral way of life is a form of physical therapy and a strong faith under-girds the shaken physical frame of a man. Prayer, which is a natural expression of profound faith, is not a magical formula, a surrogate for a doctor's prescription, but the out-reaching of the suffering heart of man for the support of the everlasting arms of God when his body is sorely afflicted and his spirit is passing through the valley of deep shadows.

"Thou wilt deliver my soul from death, mine eyes from
tears, my feet from falling."

Such a confident prayer is a healing cup of strengthening to a tired soul. The wise physicians of men who concerned themselves always with the total personalities of men, with ~~his~~^{their} whole being, have known this truth all along. The psychosomatic approach to medicine is not new, though the term may be. Was it not Paracelsus who five centuries ago declared:

"Only he who grasps the innermost nature of man, can cure him in ^a earnest".

Man is not a mechanism but a living organism, an organism greater than the sum total of all of its separate organs, most delicately and sensitively coordinated, mentally, physically and emotionally in inseparable relatedness in a swift moving life-process of growth and decay. To understand any vital part of him, so as to restore it to proper balance and health, it is necessary to understand the whole of him. The inspired physician has accordingly welcomed whatever re-enforcement the religious insights could give him.

This is especially true in the field of mental health, to which your profession has been increasingly directing its interests and research in recent years. The eminent psychologist, Carl Jung, wrote, in his book "Modern Man in Search of his Soul" that,

"During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestant, a small number of Jews and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every-one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really helped who did not regain his religious outlook".

At first glance, this is really a remarkable statement, coming from one of the truly great in a field where it had been customary to describe religion as a defense mechanism or as an escape from reality or by other derogatory terms. The fashion had been to associate religion with forms of repression, with guilt complexes, with a variety of inhibitions, prohibitions and other worldliness, in short, with attitudes and teachings which are hostile to the mental health of man.

But to the thoughtful, Professor Jung's statement is not at all surprising. Religion gives man not illusion but reality - supreme reality - and its appeal is to the potential resources of the human spirit.

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and death and the evil. Therefore, choose ye life".

The individual can act not only on his environment, but on himself. ~~By~~ By faith he can be led to the sources of his life's strongest motivations and be strengthened and lifted up. The bitter hatreds and resentments which destroy the harmony of life, the fears and anxieties and the feelings of guilt which wreak ~~such~~ such havoc in the physical life of man, may respond to the stimulus of religion, its hopes and divine assurance. ~~and~~ ^{so that} even when the emotional disturbances are so deep-seated as to call for the clinical study of the psychiatrist, the latter will ~~generally welcome the aid of religion in the treatment of his patient, persuaded that religion can offer much to the secular science of mental therapy. The priest and minister do not presume to replace the scientifically trained expert in the treatment of the mentally sick but it is recognized that the religious message and ministrations may help in re-integrating the bruised and broken personalities and in restoring them to normal life. Quite a number of churches and synagogues have established counseling agencies in connection with their institutions to help those who come to them with their serious emotional problems, many of them in great anguish and distress of spirit. In such cases it is not infrequent for the minister to direct the individual to a professional psychiatrist.~~

The latter will *from time to time* call in the minister and invite his ~~collaboration~~ collaboration.

I do not know the reasons why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number of them occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate these emotional derelicts. ~~Not~~ Not being a doctor, I am ^{not} ~~un~~qualified to speak with any authority on this subject. But others, far better qualified than I am to speak, have expressed their belief that ~~it~~ not only the turbulent complexities of our civilization, its spiritual tensions, its speed and tempo, but also *our generation's* loss of faith and ~~moral~~ moral direction have been strong, causative factors in this situation.

Our age is suffering from what the Bible calls "a drooping of the soul", a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements have failed to give man, what man needs pre-eminently *for successful living* a confident direction, a meaning in life. Meaning and value are religious concepts - not scientific. Religion gave man a sense of importance and a significant role in creation. It defined meaning in terms of moral aspiration and values in terms of ~~what~~ *what* contributes to the unfoldment, the ~~enrichment~~ *enrichment* and the security of the individual.

Perhaps the marked trend *of our days* ~~today~~ towards religious affiliation ~~in our day is~~ *in* what remain of the free world, is an unconscious effort to recapture meaning and purpose. ~~having become suddenly aware~~ *Perhaps we have become more sharply aware* that technological efficiency is in itself, inadequate for a ~~satisfactory~~ *satisfying* culture and a free and stable society. For society, too, is an organism, and for its wholesomeness and harmony ~~requires~~ *requires* a dominant concept of meaning.

Thus the health and well-being both of society and the individual *call for* ~~require~~ the disciplines and the sanctions of religion. *We believe,* ~~It is our belief,~~ therefore, that in the *year* ~~near~~ to come an ever closer cooperation will evolve between the *art* of religion and the *science of medicine* ~~science~~ for the greater good of mankind.

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Temples served as the first healing centers and medical schools of mankind. It was in the Temple of Asclepios at COS ~~THAT~~ Hippocrates pursued his early medical studies. To this day the great religions of mankind have charged themselves with the care and comfort of the sick and many notable institutions of healing and of the study of medicine owe their existence to them.

In ancient Israel, as among many other peoples of antiquity, the priest was probably also the healer. Secular physicians, detached from the priesthood, are also known to have existed quite early in Israel's history. Although at first these physicians were suspect -- the Judean King Asa of the 9th century is criticized by the Chronicler of the Bible for having sought help from physicians instead of the Lord, when he became seriously ill -- in the course of time, however, they came to be held in very high regard. The Biblical prohibition against all

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This tradition stemmed from a basic religious conception in Judaism which rejected the dualism of matter and spirit, of soma and psyche, which maintained that both body and soul are God's handiwork and that both, therefore, must be carefully and reverently tended. The body is the temple of the soul, its encompassing shrine, not its prison-house. The care of the body was accounted a religious duty. Those who heal the body, and those who heal the soul, were alike esteemed as divine instruments.

When ill, men were admonished not to rely exclusively on supernatural aid but to seek out the help of the physician and welcome him as God's agent. The body furthermore was not to be subjected to mortifications and extreme ascetic practices in order to acquire holiness. The freedom of the soul cannot be acquired through the mortification of the flesh any more than through its indulgence. Physical health and a wholesome regimen of living were the sound bases for a normal spiritual life. Everything that contributes to the health and the well being of the individual, to the protection and prolongation of his life, to its immunity from pain and suffering, is to be considered, like all things which contribute to man's ennoblement and moral elevation, a supreme service to God Who is the source and creator of all life.

The tradition to which I have referred derives also from yet another religious conviction, namely that body and soul depend on each other. They constantly interact and in their intricate and involved interplay, the health of the one affects the health of the other and the disorders of the one may result in grave disorders in the other. They are, in a sense, each other's captives and each other's ransom. The living organism is one, fearfully and wonderfully wrought. Not all diseases originate in what we choose to call physical causes, and there are maladies of the soul which may be traced to organic ailments. A wrong philosophy of life may destroy a man physically as well as spiritually. This is perhaps what the Bible had in mind when it declared:

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This is especially true in the field of mental health, to which your profession has been increasingly directing its interests and research in recent years. The eminent psychologist, Carl Jung, wrote, in his book "Modern Man in Search of his Soul".

"During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestant, a small number of Jews and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really helped who did not regain his religious outlook".

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The individual can act not only on his environment, but on himself. By faith he can be led to the sources of his life's strongest motivations and be freed, empowered and lifted up. The bitter hatreds and resentments which destroy the harmony of life, the fears and anxieties and the feelings of guilt which wreak such havoc in the physical life of man, may respond to the stimulus and sublimation of religion, to its sanctioned hopes and its divine assurances. Even when the emotional disturbances in man are so deep-seated as to call for the clinical research, the psychiatrist will generally welcome the aid of religion in the treatment of his patient. The priest and minister do not, of course, presume to replace the trained expert in the treatment of the mentally sick, but it is recognized that the religious message and ministrations can help in the re-integration of the bruised and broken personality and in restoring it to normal life. Quite a number of churches and synagogues have accordingly established counseling agencies in connection with their institutions to help those who come to them with their serious emotional problems. In such cases it is not infrequent for the minister to direct the individual to a professional psychiatrist.

I do not know why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number of them occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate the emotional derelicts of our society. I am not qualified to speak with any authority on this subject. But others, far better qualified than I am, have expressed the belief that not only have the turbulent complexities of our civilization, its spiritual tensions and its speed and tempo been strong, causative factors in this situation, but also our generation's general loss of faith and of moral direction.

Our age is suffering from what the Bible calls "a drooping of the soul", a dangerous deflation of moral², a spiritual malaise. Its brilliant intellectual and scientific achievements have failed to give man, what man needs pre-eminently for successful living, a confident direction and a meaning in life. Meaning and moral direction are religious concepts - not scientific. Religion does give man a sense of direction as well as an important status and a significant role in creation. It gives meaning to his life in terms of moral aspiration and noble, confident goals. It gives security to his life, for his faith teaches him that he dwells always in the presence of God who is both wisdom and compassion. The loss of religion has deprived many in our day of their inner dignity and security.

Perhaps the marked trend of our day toward religious affiliation is symbolic of an unconscious effort to recapture meaning and purpose in a menaced and darkening world where the status of the individual is being reduced in a submergence to collectivism and group dictatorship. Perhaps we have become sharply aware that technological efficiency is in itself inadequate for the good life, for a satisfying culture and a free and stable society. Society, too, is an organism, and it too requires for wholesomeness and harmony a sovereign concept of meaning and direction.

Thus the health and well-being both of society and of the individual call for dogmas and disciplines which are religious in their inspiration. We believe, therefore, that in the years to come, an ever close² cooperation will develop between the art of religion and the art of medicine for the greater good of mankind.

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W. H. R. H. S.



Handwritten notes on the left margin, including 'B. H. R. H. S.' and other illegible scribbles.

1861

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AMERICAN JEWISH ARCHIVES
NEW YORK

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The individual can act not only on his environment, but on himself. By faith he can be led to the sources of his life's strongest motivations and be ~~strengthened~~ ^{freed, empowered} and lifted up. The bitter hatreds and resentments which destroy the harmony of life, the fears and anxieties and the feelings of guilt which wreak such havoc in the physical life of man, may respond to the ~~stimulus~~ ^{and sublimation} of religion, its hopes and ^{divine} assurance, ~~so that~~ ^{to} even when the emotional disturbances are so deep-seated as to call for the clinical ~~study~~ ^{research} of the psychiatrist, ~~the latter~~ ^{we know} will generally welcome the aid of religion in the treatment of his patient, ~~persuaded~~ ^{to} that religion can offer much ~~to the science of mental therapy~~. The priest and minister do not ^{of course} ~~presume~~ to replace the trained expert in the treatment of the mentally sick, but it is recognized that the religious message and ministrations ~~can~~ ^{may} help in the re-integration ⁱⁿ the bruised and broken personality, ~~and~~ ^{it} and in restoring ~~them~~ ^{it} to normal life. Quite a number of churches and synagogues have ^{accordingly} established counseling agencies in connection with their institutions to help those who come to them ~~in great anguish and distress of spirit~~ ^{these} with serious emotional problems. In such cases it is not infrequent for the minister to direct the individual to a professional psychiatrist. ~~The latter will, from time to time, call in the minister and invite his collaboration.~~ ^{solicit}

I do not know ~~the reasons~~ why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number of them occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate these ^{of our society} emotional derelicts. ~~Not being a doctor,~~ I am not qualified to speak with any authority on this subject. But others, far better qualified than I am ~~to speak~~, have expressed their belief that not only have the turbulent complexities of our civilization, its spiritual tensions, ^{and} its speed and tempo, but also our generations' ^{general} loss of faith and of moral direction, ~~have~~ ^{been} strong, causative factors in this situation.

Our age is suffering from what the Bible calls "a drooping of the soul", a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements have failed to give man, what man needs pre-eminently for successful living, a confident direction, ^{and} a meaning in life. Meaning and ^{as well as an important status} ~~direction~~ ^{value} are religious concepts - not scientific. Religion ^{does give} man a sense of ^{direction} ~~direction~~ and a significant role in creation. It defines meaning in terms of ^{gives to his life} ~~importance~~ and noble, confident goals. ^{It gives security to his life for his faith} ~~It defines meaning in terms of moral aspiration and values in terms of what contributes to the unfoldment, the~~ ^{and noble, confident goals} ~~teaches him that he dwells always in the presence of God who is to the will, joy and comfort,~~ ^{ennoblement and the security of the individual.} ~~The loss of religion has deprived many in our day of spiritual status and morale, their inner dignity and~~ Perhaps the marked trend of our day, ~~in what remain of the free world,~~ toward ^{symbolic of} religious affiliation is an unconscious effort to recapture meaning and purpose ^{in a} ~~menaced~~ ^{menaced} ~~threatened~~ ^{and} ~~endangering~~ ^{wherever} ~~the status of the individual is being reduced in a submerged~~ ^{dominant concept of meaning and direction.} ~~dominant concept of meaning.~~ Perhaps we have become ~~more~~ ^{the good life for} sharply aware that technological efficiency is in itself, ~~inadequate for~~ ^{it has} a satisfying culture and a free and stable society. ~~Society, too, is an organism, and requires for its wholesomeness and harmony a~~ ^{dominant concept of meaning and direction.}

Thus the health and well-being both of society and of the individual call for ~~the~~ ^{which are religious in their inspiration} dogmas and disciplines ~~of religion.~~ ^{develops} We believe, therefore, that in the year to come, an ever closer cooperation will ~~emerge~~ ^{develop} between the art of religion and the ~~science~~ ^{art} of medicine for the greater good of mankind.

150th Anniversary Luncheon Meeting
of
MEDICAL SOCIETY OF THE STATE OF NEW YORK

New York City
Statler Hotel

February 18, 1957

Address by

DR. ABBA HILLEL SILVER

I wish to add my felicitations to the many which have been extended to the historic Medical Society of The State of New York on the occasion of the 150th anniversary of its founding. Your society has witnessed a century and a half of remarkable progress in one of the most important areas of human welfare, and it has contributed not insignificantly to that progress of our country in your impressive program of celebration. Religion and medicine, as is well-known, have a common origin, and in a real sense, also a common purpose. During most of their recorded history these professions were either undifferentiated, or most closely related. Fundamentally their objectives, making due allowance for their subsequent separate emphases and divergent techniques, converge on a common mission -- to make human life more efficient and more secure.

Temples served as the first healing centers and medical schools of mankind. It was in the Temple of Asclepios at COS THAT Hippocrates pursued his early medical studies. To this day the great religions of mankind have charged themselves with the care and comfort of the sick and many notable institutions of healing and of the study of medicine owe their existence to them.

In ancient Israel, as among many other peoples of antiquity, the priest was probably also the healer. Secular physicians, detached from the priesthood, are also known to have existed quite early in Israel's history. Although at first these physicians were suspect -- the Judean King Asa of the 9th century is criticized by the Chronicler of the Bible for having sought help from physicians instead of the Lord, when he became seriously ill -- in the course of time, however, they came to be held in very high regard. The Biblical prohibition against all

magical practices may have facilitated the evolution of empirical medicine.

Thus Jesus ben Sira, of the third century before the Common Era, in his Ecclesiasticus, speaks in terms of warmest praise of the physician:

"Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him.

For of the most high cometh healing and he shall receive honor of the King.

The skill of the physician shall lift up his head and in the sight of great men he shall be held in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Then give place to the physician, for the Lord hath created him, let him not go from thee, for thou has need of him".

This reverent appreciation of the physician and of the science of medicine generally is reflected in later rabbinic literature and inspired the most talented Jews in the Middle Ages to study medicine as a profession. Many scholars, poets and grammarians in the Middle Ages were physicians and three of the foremost religious philosophers, Judah Halevi, Moses Maimonides and Gersonides, were practicing physicians. This noble tradition was fostered during the Renaissance, and a truly remarkable number of outstanding leaders and spiritual guides were physicians. The 19th and 20th Centuries, of course, produced a veritable galaxy of Jewish practitioners in nearly every field of medicine.

This tradition stemmed from a basic religious conception in Judaism which rejected the dualism of matter and spirit, of soma and psyche, which maintained that both body and soul are God's handiwork and that both, therefore, must be carefully and reverently tended. The body is the temple of the soul, its encompassing shrine, not its prison-house. The care of the body was accounted a religious duty. Those who heal the body, and those who heal the soul, were alike esteemed as divine instruments.

When ill, men were admonished not to rely exclusively on supernatural aid but to seek out the help of the physician and welcome him as God's agent. The body furthermore was not to be subjected to mortifications and extreme ascetic practices in order to acquire holiness. The freedom of the soul cannot be acquired through the mortification of the flesh any more than through its indulgence. Physical health and a wholesome regimen of living were the sound bases for a normal spiritual life. Everything that contributes to the health and the well being of the individual, to the protection and prolongation of his life, to its immunity from pain and suffering, is to be considered, like all things which contribute to man's ennoblement and moral elevation, a supreme service to God Who is the source and creator of all life.

The tradition to which I have referred derives also from yet another religious conviction, namely that body and soul depend on each other. They constantly interact and in their intricate and involved interplay, the health of the one affects the health of the other and the disorders of the one may result in grave disorders in the other. They are, in a sense, each other's captives and each other's ransom. The living organism is one, fearfully and wonderfully wrought. Not all diseases originate in what we choose to call physical causes, and there are maladies of the soul which may be traced to organic ailments. A wrong philosophy of life may destroy a man physically as well as spiritually. This is perhaps what the Bible had in mind when it declared:

"Revere the Lord and turn away from evil. It will
be healing to your flesh and medicine to your bones".

A moral way of life is a valuable physical therapy and a strong faith may undergird the shaken physical frame of a man. Prayer, a natural expression of profound faith, is not a magical formula, a surrogate for a doctor's prescription, but the out-reaching of the suffering heart of man for the support of the ever-lasting arms of God when the body is sorely afflicted and the spirit is passing through the valley of deep shadows.

"Thou wilt deliver my soul from death, mine eyes from
tears, my feet from falling".

Such a confident prayer is a cup of strengthening to a sick body and a bewildered soul. The wise physicians of all ages, who concerned themselves always with the total personalities of men, with their whole being, have known this truth all along. The psychosomatic approach to medicine is not new, though the term may be. Was it not Paracelsus who, five centuries ago, declared:

"Only he who grasps the innermost nature of man,
can cure him in earnest".

Man is not a mechanism but a living organism, an organism greater than the sum total of all of its separate parts, most delicately and sensitively coordinated, mentally, physically and emotionally, in inseparable relatedness in a swift moving life-process of growth and decay. To understand any vital part of man, so as to restore it to proper balance and health, it is necessary to understand the whole of him. The inspired physician has accordingly always welcomed whatever re-enforcement in the religious insights could give him/the treatment of his patients.

This is especially true in the field of mental health, to which your profession has been increasingly directing its interests and research in recent years. The eminent psychologist, Carl Jung, wrote, in his book "Modern Man in Search of his Soul".

"During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestant, a small number of Jews and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really helped who did not regain his religious outlook".

At first glance, this is an extraordinary statement, coming from one of the truly great in a field where it had been customary to describe religion as a defense mechanism or as an escape from reality or by other derogatory terms. The fashion had been to associate religion with forms of repression, with guilt complexes, with a variety of inhibitions, prohibitions or other-worldliness, in short, with attitudes and teachings which are hostile to the mental health of man.

But to the thoughtful, Professor Jung's statement is not at all surprising. Religion gives man not illusion but reality - supreme reality - and its appeal is to the potential resources of the human spirit.

"Behold I have set before you this day life and the good, and death and the evil. Therefore, choose ye life".

The individual can act not only on his environment, but on himself. By faith he can be led to the sources of his life's strongest motivations and be freed, empowered and lifted up. The bitter hatreds and resentments which destroy the harmony of life, the fears and anxieties and the feelings of guilt which wreak such havoc in the physical life of man, may respond to the stimulus and sublimation of religion, to its sanctioned hopes and its divine assurances. Even when the emotional disturbances in man are so deep-seated as to call for the clinical research, the psychiatrist will generally welcome the aid of religion in the treatment of his patient. The priest and minister do not, of course, presume to replace the trained expert in the treatment of the mentally sick, but it is recognized that the religious message and ministrations can help in the re-integration of the bruised and broken personality and in restoring it to normal life. Quite a number of churches and synagogues have accordingly established counseling agencies in connection with their institutions to help those who come to them with their serious emotional problems. In such cases it is not infrequent for the minister to direct the individual to a professional psychiatrist.

I do not know why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number of them occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate the emotional derelicts of our society. I am not qualified to speak with any authority on this subject. But others, far better qualified than I am, have expressed the belief that not only have the turbulent complexities of our civilization, its spiritual tensions and its speed and tempo been strong, causative factors in this situation, but also our generation's general loss of faith and of moral direction.

Our age is suffering from what the Bible calls "a drooping of the soul", a dangerous deflation of morals, a spiritual malaise. Its brilliant intellectual and scientific achievements have failed to give man, what man needs pre-eminently for successful living, a confident direction and a meaning in life. Meaning and moral direction are religious concepts - not scientific. Religion does give man a sense of direction as well as an important status and a significant role in creation. It gives meaning to his life in terms of moral aspiration and noble, confident goals. It gives security to his life, for his faith teaches him that he dwells always in the presence of God who is both wisdom and compassion. The loss of religion has deprived many in our day of their inner dignity and security.

Perhaps the marked trend of our day toward religious affiliation is symbolic of an unconscious effort to recapture meaning and purpose in a menaced and darkening world where the status of the individual is being reduced in a submergence to collectivism and group dictatorship. Perhaps we have become sharply aware that technological efficiency is in itself inadequate for the good life, for a satisfying culture and a free and stable society. Society, too, is an organism, and it too requires for wholesomeness and harmony a sovereign concept of meaning and direction.

Thus the health and well-being both of society and of the individual call for dogmas and disciplines which are religious in their inspiration. We believe, therefore, that in the year to come, an ever close cooperation will develop between the art of religion and the art of medicine for the greater good of mankind.

57-7

Notes
150th Anniversary Luncheon Meeting
of the
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New York City
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February 18, 1957

Address by

DR. ABBA HILLEL SILVER

I wish to add my felicitations to the many which have been extended to ~~your~~ ^{the} historic ^{Medical Society of the State of New York} Association on the occasion of the 150th anniversary of its founding.

I am pleased that you have included representatives of the religious bodies of our country in your impressive program of celebration. Religion and medicine, as is well-known, have a common origin, and in a real sense, also a common purpose. ← During most of ^{their} ~~our~~ recorded history ^{these} professions were ^{either undifferentiated} ~~wrapped in one~~, or were most closely ~~cor~~-related. Fundamentally their objectives, ^{making} ~~after one makes due~~ allowance for their ^{subsequent} specific ~~emphasis~~s and divergent techniques, converge on a common mission ~~and dedication~~ -- to make human life more efficient and more secure.

In ancient Israel, as among many other peoples of antiquity, the Priest was also the healer. ^{PP} The Temples served as the first healing centers and medical schools of antiquity. It was in the Temple of Asclepius at Cos that Hippocrates pursued his early medical studies. Secular physicians, detached from the priesthood ^{are also} have ~~also~~ been known to have ^{existed} ~~assisted~~ quite early in Israel's history. Although ^{at} ~~the~~ first these physicians were suspect and were not held in high repute -- the Judean King Asa of the 9th ~~century~~ is criticized by the Chronicler of the Bible for having sought help from physicians instead of the Lord when he became seriously ill -- in the course of time, however, they came to be held in very high regard.

Thus Jesus ben ^{Sira} ~~Serah~~, of the third ~~century~~ ^C before the Common Era, in his Ecclesiasticus, speaks in terms of ^{various} ~~highest~~ praise of the physician;

"Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him,

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honor of the King.

The skill of the physician shall lift up his head and in
in the sight of great men he shall be held in admiration.

The Lord hath created medicines out of the earth; and he
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Then give place to the physician, for the Lord hath created
him, let him not go from thee, for thou has need of him".

This reverent appreciation of the physician and of the science of medicine ^{generally}
is reflected in ^{later} ~~all~~ ^{extent} rabbinic literature and inspired the most talented ^{Jews}
~~men among our people~~ in the Middle Ages to study medicine as a profession. Many
scholars, poets, grammarians and diplomats in the Middle Ages were physicians
and three of the foremost religious philosophers, ^{Judah} ~~Joseph~~ Halevi, Moses Maimonides,
and Gersonides, were practicing physicians. This noble tradition was fostered
among our people throughout the centuries during which time a ^{and} ^{truly} remarkable number
of its outstanding ~~community~~ ^{and} leaders ~~were~~ spiritual guides were physicians. The
19th and 20th Centuries, of course, produced a ^{very few} ~~brilliant~~ galaxy of Jewish ^{names} ~~names~~
in nearly every field of medicine.

This tradition, ~~which took such a firm hold in Jewish life~~, stemmed from a
basic religious conviction in Judaism — ~~a conviction~~ which rejected the dualism
of matter and spirit, ^{of zoma and psyche} ~~and~~ which ~~constantly~~ maintained that both body and soul are
~~of~~ God's handiwork and that both, therefore, ^{must} ~~should~~ be carefully and reverently
tended. The body is the temple of the soul, its ^{enveloping} ~~enfolding~~ shrine, not its
prison-house. To care for the body was accounted ~~as~~ a religious duty. Those
who healed the body, ^{and} ~~like~~ those who healed the soul, are alike ^{suggested by} ~~performing~~ a
divine ministry.

^{when ill}
~~In illness~~ men were admonished not to rely exclusively on supernatural aid
but to seek out ~~and to welcome~~ the help of the physician who is to be looked upon

as the instrument of God, ^{Further,} in the healing of his children. The body was not to be subjected to mortifications and extreme ascetic practices ^{in order to acquire} as ways of acquiring holiness and spiritual purification. ^{the said} Freedom cannot be acquired through the mortification of the flesh any more than through its ~~sheer~~ ^{Physical health} indulgence. Faith is ^{and a normal regimen of living are sound bases for a normal function of} directed toward a full and creative existence and is not centered in death. The ^{regimen} supreme privilege of the faithful is "to walk before God and to see the goodness of God in the land of the living". Everything that contributes to the health and the well being of ^{the life, the work and} life, to its protection and ~~its~~ prolongation, to its immunity from pain and suffering, is, like all things which contribute to its ennoblement and moral elevation, a supreme service to God ^{who} is the source and creator of all life and of the total life of man.

The tradition to which I have referred derives also from yet another religious conviction, namely that body and soul depend on each other, ^{They} constantly interact and in their intricate and involved interplay, the health of the one ^a effects the health of the other and the disorders of the one may result in grave disorders in the other. ^{over} I believe that ^{partially} this is what the Bible has in mind when it ^{declared} states:

"Revere the Lord and turn away from evil. It will be healing to your flesh and medicine to your bones".

A moral way of life is a form of physical therapy and a strong faith ~~will~~ ^{will} undergird the shaken physical frame of man. Prayer, which of course is an ^{natural} expression of profound faith, is ^{not a} ~~in some~~ magic formula, a surrogate for the doctor's prescription, but the ^{out-} ~~up-~~reaching of the suffering heart of man for the support of the ever-lasting arms of God when the body is ^{his} ~~sorry~~ ^{sorely} afflicted and the spirit is ^{finds itself in passing through} passing through the valley of ^{help} shadows.

"Thou ~~will~~ deliver my soul from death, mine eyes from tears, my feet from falling."

Such ^a earnest and confident prayer is ^{a hobby} ~~like a couple~~ cup of comfort and strengthening to the tired soul ~~threatened with defeat~~. The wise physicians of men who ~~are~~ ^{themselves also} concerned with the total personality of those to whom they minister ^{with men who have} inclusive of all psychological elements, have known this ^{The psycho somatic approach to medicine is not new} ~~throughout~~ truth all along and have ^{could} welcomed whatever reinforcement religion ~~can~~ give them. ^{though the same may be}

(1) The living organism is one. Not all diseases originate in what we choose to call physical causes. ^{either} ~~other~~ ^{of cause} ~~at~~ ⁱⁿ psychological factors which bring on ^{serious} ~~organic~~ ^{illnesses}. A wrong philosophy of life may destroy a man physically as well as spiritually.

Paracelsus

(2) Was it not Paracelsus who ⁽⁵⁾ ~~like~~ ^{declared} "only he who grasps the innermost nature of man, can cure him in earnest". Man is not a mechanism but ^{of its} ~~an~~ ^{living} organism, ^{an organism} ~~a unit~~ greater than the sum total of ^{all of its} ~~its~~ separate organs, ^{most} ~~most~~ delicate and sensitive ^{in its separate} ~~in its separate~~ ^{coordinated} ~~coordinated~~ ^{in a} ~~in a~~ ^{swift moving} ~~process~~ ^{process} of growth and decay. To understand any vital part of him ^{it is necessary} ~~is necessary~~ ^{as to} ~~as to~~ ^{restore it to proper} ~~restore it to proper~~ ^{balance and health} ~~balance and health~~ to understand the whole of him. The inspired physicians ^{has} ~~has~~ ^{accomplished} ~~accomplished ^{whatever} ~~whatever ^{re-education} ~~re-education~~ ^{the religious insights could give him.} ~~the religious insights could give him.~~~~~~

This is especially true in the field of mental health, to which your profession has been increasingly directing its interests and research, *is recent years.*

The eminent psychologist, Carl Jung, wrote, in his book "Modern Man in Search of his Soul" that, "during the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestant, a small number of Jews and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really helped who did not regain his religious outlook".

At first glance, this is really a remarkable statement, coming from one of the *truly* great in a field where it *had been* ~~was~~ customary to describe religion as a ~~pure~~ defense mechanism or as an escape from reality or by other derogatory terms. The fashion had been to associate religion with forms of repression, with guilt complexes, with a variety of inhibitions, prohibitions and other worldliness, in *short* ~~total~~, with attitudes and teachings which *are* ~~were~~ hostile to the mental health of man.

But to the thoughtful, Professor Jung's statement is not at all surprising. *(over)*
He ~~today~~, *rather* ~~psychiatrists~~ *will* ~~as a rule~~ *generally*, welcome the aid of religion in the treatment of *his* ~~patients~~, *persuaded* recognizing that religion can offer much to *his* ~~the~~ secular science of mental therapy. The priest and minister do not presume to replace the scientifically trained expert in the treatment of the mentally sick who ~~require clinical~~ attention, but it is recognized that the religious message, *and his* ~~its spiritual sanctions,~~ its challenge and its authority, may help the ~~psychiatrist~~ in re-integrating the bruised and broken personalities which they are called upon to restore to normalcy. *and in restoring them to normal life.*
Quite a number of churches ~~and temples~~ and synagogues have accordingly established counseling agencies *in* ~~connected~~ *for* with their institutions for the help of those who come to them with *their* ~~their~~ emotional problems, many of them in great anguish and distress of spirit. *It is not infrequent in such cases where the minister of religion will*

Religion gives man not illusion but reality - the reforms reality -
and its appeal is to the potential resources of the
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to direct the individual to the professional psychiatrist, and the latter will call in the minister ^{and invite his help} in some form of collaboration.

~~As a layman,~~ I do not know the reasons why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number, then occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate these emotional derelicts. Not being a doctor, I am unqualified to speak with any authority on this subject. But others, ^{and I am,} ~~and I am,~~ ^{far better qualified than I am,} ~~and I am,~~ ^{to speak} ~~and I am,~~ ^{have expressed their beliefs} ~~and I am,~~ ^{that the} ~~and I am,~~ ^{turbulent} ~~and I am,~~ ^{complications of our civilization, its spiritual} ~~and I am,~~ ^{visions its speed and tempo, its} ~~and I am,~~ ^{but also its} ~~and I am,~~ ^{faith and its direction} ~~and I am,~~ ^{have been strong, causative factors in the situation.}

Our age is suffering from what the Bible calls "a drooping of the soul," a dangerous depletion of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements ^{have failed} ~~to give~~ ^{us} ~~us~~ ^{what man needs} ~~pre-eminently~~ ~~security, dignity,~~ ^{a confident direction, a meaning in life.} Prof. Einstein once wrote: "What is the meaning of human existence? Meaning and value are religious concepts - not scientific." I suspect that the reason ^{was that} ~~was that~~ ^{man} ~~man ^{had} ~~had ^{a sense of importance and a} ~~a~~ ^{role in creation - not man, every man, with a purpose, with a length} ~~and a purpose.~~ ^{It defined meaning in terms of moral aspirations,} ~~and values in terms of~~ ^{all that contributes to the dignity and} ~~the dignity and the security of the individual.~~~~~~

Perhaps the ~~most~~ ^{marked} ~~trend~~ ^{trend} towards religious affiliation in our
day, ~~is~~ ^{is} ~~in~~ ⁱⁿ what remains, the free world, ~~is~~ ^{is} ~~an~~ ^{an} ~~attempt~~ ^{an}
of a ~~flamboyant~~ ^{flamboyant} ~~altruism~~ ^{altruism} that without religious ~~is~~ ^{is} ~~an~~ ^{an} ~~attempt~~ ^{an}
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dominant concept of meaning.

For health and well-being both society and the individual
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This reverent appreciation of the physician and of the science of medicine generally is reflected in later rabbinic literature and inspired the most talented Jews in the Middle Ages to study medicine as a profession. Many scholars, poets, grammarians and diplomats in the Middle Ages were physicians and three of the foremost religious philosophers, Judah Halevi, Moses Maimonides and Gersonides, were practicing physicians. This noble tradition was fostered among our people throughout the centuries and a truly remarkable number of its outstanding leaders and spiritual guides were physicians. The 19th and 20th Centuries, of course, produced a veritable galaxy of Jewish practitioners in nearly every field of medicine.

This tradition stemmed from a basic religious conviction in Judaism which rejected the dualism of matter and spirit, of soma and psyche, which maintained that both body and soul are God's handiwork and that both, therefore, must be carefully tended and reverently tended. The body is the temple of the soul, its encompassing shrine, not its prison-house. To care for the body was accounted a religious duty. Those who heal the body, and those who heal the soul, are alike engaged in a divine ministry.

When ill men were admonished not to rely exclusively on supernatural aid but to seek out the help of the physician who is to be looked upon as the instrument of God. Furthermore, the body was not to be subjected to mortifications and extreme ascetic practices in order to acquire holiness. Spiritual purification and freedom of the soul cannot be acquired through the mortification of the flesh any more than through its indulgence. Physical health and a normal regimen of living are sound bases for a normal spiritual life. Everything that contributes to the health and the well being of the life of the individual, to its protection and prolongation, to its immunity from pain and suffering, is, like all things^X which contribute to its ennoblement and moral elevation, a supreme service to God Who is the source and creator of all life.

The tradition to which I have referred derives also from yet another religious conviction, namely that body and soul depend on each other. They constantly interact and in their intricate and involved interplay, the health of the one affects the health of the other and the disorders of the one may result in grave disorders in the other. The living organism is one. Not all diseases originate in what we choose to call physical causes, and there are, of course, psychological factors which bring on serious organic ailments. A wrong philosophy of life may destroy a man physically as well as spiritually. This is perhaps what the Bible had in mind when it declared:

"Revere the Lord and turn away from evil. It will

be healing to your flesh and medicine to your bones".

A moral way of life is a form of physical therapy and a strong faith under-girds the shaken physical frame of a man. Prayer, which is a natural expression of profound faith, is not a magical formula, a surrogate for a doctor's prescription, but the out-reaching of the suffering heart of man for the support of the everlasting arms of God when his body is sorely afflicted and his spirit is passing through the valley of deep shadows.

"Thou wilt deliver my soul from death, mine eyes from tears, my feet from falling."

Such a confident prayer is a healing cup of strengthening to a tired soul. The wise physicians of men who concerned themselves always with the total personalities of men, with ^{their} ~~his~~ whole being, have known this truth all along. The psychosomatic approach to medicine is not new, though the term may be. Was it not Paracelsus who five centuries ago declared:

"Only he who grasps the innermost nature of man, can cure him in ^a ~~an~~ earnest".

Man is not a mechanism but a living organism, an organism greater than the sum total of all of its separate organs, most delicately and sensitively coordinated, mentally, physically and emotionally in inseparable relatedness in a swift moving life-process of growth and decay. To understand any vital part of him, so as to restore it to proper balance and health, it is necessary to understand the whole of him. The inspired physician has accordingly welcomed whatever re-enforcement the religious insights could give him.

This is especially true in the field of mental health, to which your profession has been increasingly directing its interests and research in recent years. The eminent psychologist, Carl Jung, wrote, in his book "Modern Man in Search of his Soul" that,

"During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestant, a small number of Jews and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every-one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really helped who did not regain his religious outlookk".

At first glance, this is really a remarkable statement, coming from one of the truly great in a field where it had been customary to describe religion as a defense mechanism or as an escape from reality or by other derogatory terms. The fashion had been to associate religion with forms of repression, with guilt complexes, with a variety of inhibitions, prohibitions and other-worldliness, in short, with attitudes and teachings which are hostile to the mental health of man.

But to the thoughtful, Professor Jung's statement is not at all surprising. Religion gives man not illusion but reality - supreme reality - and its appeal is to the potential resources of the human spirit.

"Behold I have set before you this day life and the good,
and death and the evil. Therefore, choose ye life".

The individual can act not only on his environment, but on himself and by faith he can be led to the sources of his life's strongest motivations and be strengthened and lifted up. The bitter hatreds and resentments which destroy the harmony of life, the fears and anxieties and the feelings of guilt which wreak so much havoc in the physical life of man, may respond to the stimulus of religion, its hopes and divine assurance and even when the emotional disturbances are so deep-seated as to call for the clinical study of the psychiatrist, the latter will generally welcome the aid of religion in the treatment of his patient, persuaded that religion can offer much to his secular science of mental therapy. The priest and minister do not presume to replace the scientifically trained expert in the treatment of the mentally sick but it is recognized that the religious message and ministrations may help in re-integrating the bruised and broken personalities and in restoring them to normal life. Quite a number of churches and synagogues have established counseling agencies in connection with their institutions for the help of those who come to them with their serious emotional problems, many of them in great anguish and distress of spirit. In such cases it is not infrequent for the minister to direct the individual to a professional psychiatrist.

The latter will
collaboration.

call in the minister and invite his helpful

I do not know the reasons why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number of them occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate these emotional derelicts. ~~Not~~ Not being a doctor, I am unqualified to speak with any authority on this subject. But others, far better qualified than I am to speak, have expressed their belief that ~~the~~ not only the turbulent complexities of our civilization, its spiritual tensions, its speed and tempo, but also *our generation's general* loss of faith and moral direction have been strong, causative factors in this situation.

Our age is suffering from what the Bible calls "a drooping of the soul", a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements have failed to give man, what man needs pre-eminently a confident direction, a meaning in life. Meaning and value are religious concepts - not scientific. Religion gave man a sense of importance and a significant role in creation. It defined meaning in terms of moral aspiration and values in terms of all that contributes to the unfoldment, the dignity and the security of the individual.

Perhaps the marked trend today towards religious affiliation in our day is what remain of the free world, is an unconscious effort to recapture meaning and purpose, having ~~become~~ become suddenly aware that technological efficiency is, in itself, inadequate for a satisfactory culture and a free and stable society. For society too, is an organism, and for its wholesomeness and harmony require a dominant concept of meaning.

For health and well-being both society and the individual require the disciplines and the sanctions of religion. ~~It is our belief~~, therefore, that in the fear to come an ever closer cooperative will evolve between the *ant* religion and the seeming for the greater good of mankind.

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1957

Medical Society of the State of New York

150th Anniversary Luncheon

Skytop Room, Statler Hotel

Monday, February 18th, 1957

James Greenough, M. D.

Borough President Hulan Jack

FELIGION and MEDICINE

Reverend Eugene Carson Blake

Rabbi Abba Hillel Silver

Very Reverend Monsignor James G. Wilders

150 years: Service to the Public and the Profession

NEW YORK STATE JOURNAL OF MEDICINE



May 1, 1957

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Meeting of the House of Delegates, New York City,
Hotel Statler, May 13 to 15, 1957

INTERRELATIONSHIP OF RELIGION AND MEDICINE

*Speeches presented at the Sesquicentennial Luncheon of the
Medical Society of the State of New York, Hotel Statler,
New York City*

FEBRUARY 18, 1957

Speakers

REVEREND EUGENE CARSON BLAKE, Philadelphia, Pennsylvania, Stated
Clerk of the General Assembly, Presbyterian Church in the United
States of America

RABBI ABBA HILLEL SILVER, Cleveland, Ohio, The Temple

VERY REVEREND MONSIGNOR JAMES G. WILDERS, New York City,
Director, Hospital Apostolate, Archdiocese of New York

Dr. Eugene Carson Blake

It was that most stimulating of British Roman Catholic laymen of the last generation, G. K. Chesterton, who somewhere wrote that the most important question any landlady could or should ask of a prospective roomer was "Do you believe in God?"

What Chesterton was saying so provocatively was that a man's religion (his real religion) was so fundamental a part of him that it would ultimately determine whether or not he would be a deadbeat and try to skip his rent.

It has been often remarked that the whole possibility of the complex social and economic civilization in which we all live depends on credit, which is another name for faith, or good faith.

Unless your banker believed that, in general, you would not overdraw your checking account, he would not dare let you own a checkbook. Business credit, which supports the whole complex of the life of this city, makes it possible for you to hold a luncheon like this on the understanding that you, or all of us, will pay what is

due. Business credit depends on the kind of people we are. No society could run for a moment on the basis of cynicism; faith—good faith—makes our life and activities possible.

If then it is true that moral and spiritual attitudes are essentially interwoven into the fabric of business, how much more is it obvious that religion and medicine, whether you like it or not, are bound up together into a unity of interrelationship that makes one meaningless, dangerous, and ultimately false without the other.

Perhaps I can best emphasize my point sharply by paraphrasing the quotation from Chesterton, with which I began, by saying: "It seems to me that the most important question a lay person could or should ask his prospective physician or surgeon is 'Do you believe in God?'" This is assuming that the man has a medical degree and a license to practice.

Let me suggest to you why, by calling to your attention a few propositions that we all know but which often in our specialization we tend to forget.

I. A MAN HAS A BODY BUT A MAN IS MORE THAN A BODY.—I do not need to tell this to any intelligent group of doctors. Some years ago in California I began to have a series of headaches. I went to a physician. He irritated me at first by not being (as I thought) sufficiently concerned about my headaches. He really gave me the works in a full examination. Fortunately he soon found the cause, which was rather easily corrected, and started me in the habit of regular physical examinations, which up until then I thought I was too well and strong to need.

Over the years he and I got to know each other well; we collaborated in trying to help people, some of whom had come first to me and some of whom had called him. In a reflective mood one day this rather distinguished internist said, "The chief thing that I have learned since beginning my practice of medicine is that, whereas when I began, I used to treat stomach ulcers, now I treat a man who has stomach ulcers."

I merely remind you then of what all of you know very well: *A man has a body, but a man is more than a body.*

II. THE AIM OF THE PRACTICE OF MEDICINE IS CONCERNED WITH THE WHOLE MAN AND NOT MERELY WITH HIS BODY.—This follows from the first proposition. I hesitate to use the ancient categories of mind, spirit, and body as I discuss this matter. My hesitation is caused by the fact that I fear that dividing up a man into such parts, while convenient for analysis, is as intellectually dangerous as for a surgeon to dissect a man completely while alive to make quite certain that he knows the exact state of his organs.

Man is a unity. Looked at from one side, he is a complex organism of cells, and glands, and nerves, and bones, and muscle, and skin, and veins, and arteries. Looked at from another aspect, he is an animal who has the miraculous power of thinking a thought and raising his blood pressure. (There is no greater miracle.)

Looked at from still another aspect, man is a child of God, made in His image, a pilgrim on this earth who can write and sing such a hymn as this by Martin Luther:

A mighty fortress is our God, a bulwark never failing. . .

The body they may kill, God's truth abideth still
His Kingdom is forever.

If man is truly all of these, it is as futile for a surgeon or internist to be interested merely in patching up an outworn and often abused physical mechanism and think he can produce health as it is for a psychiatrist to unkink the mental tangles of a patient produced by traumas of his babyhood and think he can produce health, or as it is for a clergyman to preach the gospel to a man and even lay his hands upon him with divine unction and so suppose he can produce health.

Until and unless you and I are willing to practice what we well know—that *health* has to do with the whole man—we will continue to face mutual embarrassment.

There is more medical knowledge and religious faith available to Americans than ever before in history, while at the same time there is spiritual, mental, and physical breakdown also on the largest scale. This is embarrassing to me, as I hope it is to you, and we will continue to be embarrassed unless and until we really practice in harmony with what we know: *that health is concerned with the whole man.*

III. HEALTH IS SUBORDINATE TO THE PURPOSE OF LIFE—IT IS NEVER THE ULTIMATE END.—To be brutally frank, no physician ever treats any patient successfully. If the physician lives long enough, he will outlive every patient. Unless the medical profession recognizes that death is as real as life and may be just as important to man, we run the danger of worshipping Apollo instead of the living God.

I had a man come to my study after a series of psychiatric consultations, and he was clearly not well. He told me the story.

It was in his dangerous early forties, and his marriage was breaking up. He had been morally trained by his church to believe that divorce was wrong. The psychiatrist to whom he had gone had encouraged him to divorce his wife and marry another woman, at first a younger one, but then one of his own age when he had seen her beauty and vitality. He had tried to follow the advice of this physician who was treating him as if all he were was a sexually hungry male animal.

He was that, but he was more. He was a man who knew something of right and wrong. He was a man who had caught glimpses of what God wants a man to be. That psychiatrist could not make him well.

Do you see then why I suggest that allowing for at least the acquired medical license and a bit of experience in practice on someone else, it is

very important to ask your physician, "Do you believe in God?" For you surgeons and physicians have questions that you face each day in your practice that the medical school does not pretend to answer.

It is so even in the army. The surgeon's job there is to put his whole skill *first* into getting men back into uniform to fight again. (Secondarily, he can try to save other lives and reduce other pain.)

But it is not quite so clear as to what battle you are preparing men to fight in your ordinary practice.

The Christian faith offers such an answer. The *chief end of man* is not to totter about the maximum length of years with the minimum of pain; *the chief end of man is to glorify God and to enjoy Him forever*. So the catechism of my church puts it. It may be stated as well in other religious terms, but the end of human life—its meaning, goal, and purpose—can never be understood well enough to practice medicine if God is ignored or forgotten.

I have said all I need to say except for one postscript. Since I was asked to talk to you, I have tried to say what I believe you need to hear, but I am more than conscious of the vast number of things you need to say to me, to my fellow preachers, and to my church.

Perhaps one of you will volunteer to come to the General Assembly of my church one day and tell us how, in our working with men, we need to remember that they are not only children of God but also are made of flesh and controlled by minds whose subtle workings may be deeply hurt by ignorant good intentions.

Dr. Abba Hillel Silver

I wish to add my felicitations to the many which have been extended to the historic Medical Society of the State of New York on the occasion of the one hundred and fiftieth anniversary of its founding. Your society has witnessed a century and a half of remarkable progress in one of the most important areas of human welfare, and it has contributed not insignificantly to that progress.

I am pleased that you have included representatives of the religious bodies of our country in your impressive program of celebration. Religion and medicine, as is well known, have a common origin and in a real sense also a common purpose. During most of their recorded history

these professions were either undifferentiated or were closely related. Fundamentally their objectives, making due allowance for their subsequent specific emphasis and divergent technics, converge on a common mission—to make human life more efficient and more secure.

Temples served as the first healing centers and medical schools of antiquity. It was in the Temple of Asclepius at Cos that Hippocrates pursued his early medical studies. To this day the great religions of mankind have charged themselves with the care and comfort of the sick and many notable institutions of healing and of the study of medicine owe their existence to them. In ancient Israel, as among many other peoples of antiquity, the priest was also the healer. Secular physicians, detached from the priesthood, are also known to have existed quite early in Israel's history. Although at first these physicians were suspect—the Judean King Asa of the ninth century is criticized by the Chronicler of the Bible for having sought help from physicians instead of the Lord when he became seriously ill—in the course of time, however, they came to be held in very high regard. The Biblical prohibition against all magical practices may have facilitated the evolution of empirical medicine.

Thus Jesus ben Sira, of the third century before the Common Era, in his *Ecclesiasticus*, speaks in terms of warmest praise of the physician:

Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him.

For of the most high cometh healing and he shall receive honor of the King.

The skill of the physician shall lift up his head and in the sight of great men he shall be held in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Then give place to the physician, for the Lord hath created him, let him not go from thee for thou has need of him.

This reverent appreciation of the physician and of the science of medicine generally is reflected in later rabbinic literature and inspired the most talented Jews in the Middle Ages to study medicine as a profession. Many scholars, poets, grammarians, and diplomats in the Middle Ages were physicians, and three of the foremost religious philosophers, Judah Halevi, Moses Maimonides, and Gersonides, were practicing physicians. This noble tradition was fostered during the Renaissance, and a truly remarkable

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When ill, men were admonished not to rely exclusively on supernatural aid but to seek out the help of the physician and welcome him as God's agent. Furthermore, the body was not to be subjected to mortifications and extreme ascetic practices in order to acquire holiness. The freedom of the soul cannot be acquired through the mortification of the flesh any more than through its indulgence. Physical health and a wholesome regimen of living were sound bases for a normal spiritual life. Everything that contributes to the health and the well-being of the individual, to the protection and prolongation of his life, to its immunity from pain and suffering is to be considered like all things which contribute to man's ennoblement and moral elevation, a supreme service to God who is the source and creator of all life.

The tradition to which I have referred derives also from yet another religious conviction, namely, that body and soul depend on each other. They constantly interact, and in their intricate and involved interplay the health of the one affects the health of the other, and the disorders of the one result in grave disorders in the other. They are, in a sense, each other's captives and each other's ransom. The living organism is one fearfully and wonderfully wrought. Not all diseases crigate in what we choose to call physical causes, and there are maladies of the soul which may be traced to organic ailments. A wrong philosophy of life may destroy a man physically as well as spiritually. This is perhaps what the Bible had in mind when it declared: "Revere the Lord and turn away from evil. It will be healing to your flesh and medicine to your bones."

A moral way of life is a form of therapy, and a strong faith undergirds the shaken physical frame of man. Prayer, which is a natural expression of profound faith, is not a magical formula, a surrogate for a doctor's prescription, but the outreaching of the suffering heart of man for the support of the everlasting arms of God when his body is sorely afflicted and his spirit is passing through the valley of deep shadows.

"Thou wilt deliver my soul from death, mine eyes from tears, my feet from falling." Such a confident prayer is a healing cup of strengthening to a sick body and a bewildered soul. The wise physicians of all ages who concerned themselves always with the total personalities of men, with their whole being, have known his truth all along. The psychosomatic approach to medicine is not new, although the term may be. Was it not Paracelsus who, five centuries ago, declared: "Only he who grasps the innermost nature of man, can cure him in earnest."

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But to the thoughtful, Professor Jung's statement is not at all surprising. Religion gives man not illusion but reality—supreme reality—and its appeal is to the potential resources of the human spirit.

"Behold I have set before you this day life and the good, and death and the evil. Therefore, choose ye life." The individual can act not only on his environment, but on himself. By faith he can be led to the sources of his life's strongest motivations and be strengthened and lifted up. The bitter hatreds and resentments which destroy the harmony of life, the fears and anxieties and the feelings of guilt which wreak such havoc in the physical life of man may respond to the stimulus and sublimation of religion, to its sanctioned hopes and its divine assurances. Even when the emotional disturbances in man are so deep-seated as to call for the clinical research, the psychiatrist will generally welcome the aid of religion in the treatment of his patient. The priest and minister do not, of course, presume to replace the trained expert in the treatment of the mentally sick, but it is recognized that the religious message and ministrations may help in the integration of the bruised and broken personality and in restoring it to normal life. Quite a number of churches and synagogues have established counseling agencies in connection with their institutions to help those who come to them with their serious emotional problems. In such cases it is not infrequent for the minister to direct the individual to a professional psychiatrist.

I do not know the reason why so many men and women of our day are victims of mental and nervous diseases and why such a staggering number of them occupy the beds of our hospitals. We do not seem able to build mental institutions fast enough to accommodate the emotional derelicts of our society. I am not qualified to speak with any authority on this subject. But others, far better qualified than I am, have ex-

pressed the belief that not only have the turbulent complexities of our civilization, its spiritual tensions, its speed and tempo been strong, causative factors in this situation, but also our generation's general loss of faith and of moral direction.

Our age is suffering from what the Bible calls "a drooping of the soul," a dangerous deflation of morale, a spiritual malaise. Its brilliant intellectual and scientific achievements have failed to give man what man needs pre-eminently for successful living, a confident direction, and a meaning in life. Meaning and moral direction are religious concepts—not scientific. Religion does give man a sense of direction as well as an important status and a significant role in creation. It gives meaning to his life in terms of moral aspiration and noble, confident goals. It gives security to his life, for his faith teaches him that he dwells always in the presence of God who is both wisdom and compassion. The loss of religion has deprived many in our day of their inner dignity and security.

Perhaps the marked trend of our day toward religious affiliation is symbolic of an unconscious effort to recapture meaning and purpose in a menaced and darkening world where the status of the individual is being reduced in a submergence to collectivism and group dictatorship. Perhaps we have become more sharply aware that technologic efficiency is in itself inadequate for the good life, for a satisfying culture, and a free and stable society. Society too is an organism and requires for its wholesomeness and harmony a sovereign concept of meaning and direction.

Thus the health and well-being both of society and of the individual call for the dogmas and disciplines which are religious in their inspiration. We believe, therefore, that in the years to come an ever closer cooperation will develop between the art of religion and the art of medicine for the greater good of mankind.

Monsignor James G. Wilders

It is a distinct privilege for me to have the honor of addressing you who represent 24,200 physicians on this one hundred and fiftieth anniversary of the Medical Society of the State of New York. May I convey to you, first of all, the sincere congratulations and prayerful best wishes of His Eminence Francis Cardinal Spellman, Archbishop of New York. I know that he would like to be with you personally today.

And with my own sincerest best wishes to you on this grand occasion, may I extend my thanks for inviting me to be one of your guest speakers.

Although it is only in late years that the interrelation between medicine and religion has again begun to be recognized by secular institutions of science, we can trace the close relationship of the two back to the beginning of Christianity and, if we wish to go farther back in time, to ancient Judaism. For instance, St. Luke, one of the four gospel writers of the New Testament, was a doctor; St. Blaise, a third century bishop, whose intercession we call upon for afflictions of the throat, was a doctor, and Sts. Cosmas and Damian, great saints of the Middle Ages, were medical doctors. And down through the ages the Church has always lent great encouragement to advance in the field of medicine and surgery.

The present Holy Father, Pope Pius XII, has spoken frequently to medical audiences. Several of his messages during the year 1956 dealt with corneal transplantation and respect for the dead, heart disease and the whole man, and marriage and parenthood. Dr. Paul Dudley White, President Eisenhower's heart consultant, was received in audience by Pope Pius XII with 25 other noted doctors in May, 1956. After his return to Washington, Dr. White remarked about the Pope's paper on heart disease, "It was one of the best papers on coronary heart disease I ever heard."

In another address to a group of American surgeons, the Holy Father said: "The French have a word for hospital and we find it still in use in your New Orleans. It is Hotel-Dieu. What a beautiful connotation is found in that name! Hotel-Dieu! God's Hotel. The proffered hospitality of God." The Holy Father added: "Doctors and nurses should always bear in mind that their patient has a task to perform in human society and, that done, a rendezvous to keep with his God."

As I said before, although the Church has always recognized this interrelation of religion and medicine and Church hospitals thus have always been aware of it, only with the great emphasis placed on psychosomatic medicine within recent years have nonsectarian hospitals been moved to see the vast importance of the role of religion in health. Right here in New York this is evidenced by the fact that since June, 1952, when New York Hospital invited

ministers of religion to make daily visitations to patients, other large secular hospitals have followed suit, including Memorial Hospital, Presbyterian Hospital, Hospital for Special Surgery, Vassar Brothers Hospital in Poughkeepsie, and Dr. Rusk's Institute for Physical Medicine and Rehabilitation. City hospitals need not be mentioned because by regulation they are to be provided with chaplains of the three major faiths—Protestant, Jewish, and Catholic.

Dean Atchley, professor of clinical medicine at Columbia University College of Physicians and Surgeons, wrote an article in the January 9, 1954, issue of the *Saturday Review of Literature*, in which he drew a distinction between the art of healing and the science of healing. "The art of healing," he said, "is as old as recorded history; the science of healing is relatively young and only lately stands on its own feet. Medicine as a whole came of age when the stature of the science grew large enough for it to combine with the art in mutual understanding and respect." He defines the art of healing as the skillful and creative dispensation of relief to the sick of body or heart. He defines the science of healing, on the other hand, as including "all the rich and demonstrable results of the application of men's intellectual faculties to the problem related to health."

We as clergymen are historically, traditionally, and currently practitioners of the art of healing. We are not trying to play doctor. It is not our business to try to play doctor. We have no skill or wisdom or training to try to play the part of a doctor. We do want to work hand in hand with the medical doctor, uniting the art and science of healing, giving care to the whole man, body and soul, in an effort to bring return to good health.

Reverend Dr. Theodore Cuyler Speers, rector of the Central Presbyterian Church in New York City, expressed this idea well at a Practitioners Conference, New York Hospital-Cornell Medical Center, in 1954, when he said: "It has become obvious that we cannot repair men's bodies and ignore men's spirits. Neither can we rightly judge the condition of a patient's spirit unless we are aware of the determinative factors set up by his bodily mechanism. The physician deals with the tangible, and I often think he is very lucky because he can actually see what he is doing. Yet he knows that he cannot deal with

the tangibles without being aware of the intangibles that affect his patients. The clergyman deals with the intangibles and sometimes suffers therefrom and yet cannot do so helpfully as long as he ignores or is ignorant of the tangible. The fact is that we need each other. It is not a case of a doctor *or* a clergyman. The fact is that we need the *doctor and the clergyman*. That strange, invisible, intangible quality, the spirit of man, his thoughts, his feelings, his emotions, his fears, his hopes, his unconscious motivations, impinge upon his body and, to some measure at least, condition it."

This same idea is strongly attested to by the printed statement received by every new patient arriving at the Royal Victoria Hospital in Bournemouth, England. This statement, signed by the Matron, Chaplain, Medical and Surgical Staff, reads in part as follows: "It is the mark of a good hospital that its patients should be cared for as persons and not as cases. Each human being is more than a mere simple physical entity. In every individual there is a temporary association between an immortal spirit and the human body and there is intercommunion between the activities of the spirit and an exquisitely balanced nervous system which controls the body. *The aim of this hospital is the complete recovery of the patient* so that he can go out fully restored, refreshed, reanimated, ready to face life without fear and anxiety. The form of courage most helpful to recovery is that based on trust in God and the readiness to accept whatever may come and make the best of it. For this peaceful and fearless courage, the chaplain as well as the other members of the team can do much to help the patient toward this ideal fulfillment."

In this regard, what then has the patient a right to expect of his doctor? First, the patient has a *right to expect that the doctor has faced the basic emotional and spiritual problems of the sick room*. As has already been said, we are becoming increasingly aware that we cannot treat an illness in isolation from the carrier of the illness—his feeling, his fears, his hopes, his faith. Dr. Max Pinner has said, "The first need is not diagnoses and specific treatment of so-called psychosomatic diseases, but the recognition, which is not new, but so frequently forgotten and ignored, that every disease is psychosomatic, that is, that it affects both body and soul."

Difficult as it is to accept and deal with tragic and unpleasant situations, the doctor must

realize that they will be part of his everyday life. He must build up a certain fund of experience as rapidly as possible. Tragedy and failure, futility and guilt are embedded within the life of every person. Until the doctor has faced the basic emotional and spiritual problems of the sick and wrestled with them himself, he is not capable of giving complete care to "living bodies and spirits"—to the whole man.

Second, the patient (if he has religious beliefs, and most do) has a *right to expect the doctor to understand that religion has to do with man's most basic concern, his concern with the meaning of life*. Religion deals with everything that helps or hinders the realization of that meaning. It is man's attempt to relate his life to a Supreme Being. In more formal terms it is "the sum total of beliefs, rules of conduct, and rites governing the relations of man with God."

The religious patient believes that life has been impregnated with ultimate meaning. The source of this meaning, the sense that life is worth living, does not rest in man himself. Rather it comes from the Creator of heaven and earth.

This confidence in the ultimate significance of life enables the patient to find meaning in the most critical situation; no experience is capable of shutting him off from divine recourse. The possibility of transforming evil into good is embedded in every circumstance. No matter how disruptive an illness may be, it can be met with a confidence which turns defeat into victory. The religious patient believes that God strengthens him to meet all situations, turning them into creative experiences.

Third, and this is a corollary of the "right" just mentioned, the religious patient has the *right to expect the doctor to understand that for him appropriation of his ultimate meaning involves the use of certain tangible resources*. While the content and form may vary, depending on the particular faith, the dynamics behind their observance is the same. Man seeks to take part in the life of the Spirit in order to find the completion of his fragmented existence. As St. Augustine opened his confessions, "Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee."

These religious resources fall into two distinct types. The one comprises general religious practices and the other special religious practices. In the general group are included such common experiences as prayer, corporate worship, reading

of devotional literature, and a sense of the sacredness of such basic experiences as birth, life's ultimate commitment, and death.

It is in the area of special religious practices that the doctor will be confronted with considerable variety. Each particular faith has resources that are of special aid to its adherents. To the Catholic, whom I specially represent, the sacraments (especially, for the sick, Confession-Communion and Extreme Unction, or the so-called last rites) are very important. To disregard or minimize their significance can produce adverse effects on the patient's recovery. Whether one agrees with them or not, common courtesy requires us to respect that which is sacred to another.

Finally, the religious patient has *the right to expect the doctor to understand the extent and limitations of his own relationship to him and when he needs a clergyman's services.*

The most important factor which a physician brings to a patient is himself. What he is strengthens or weakens everything he seeks to do for the patient. Generally speaking, a doctor is not expected to help a patient with his spiritual problems except insofar as he can enter into a creative, understanding relationship with him.

The doctor can be of real assistance by sensing when the presence of a rabbi, minister, or priest would be beneficial to his patient. For the patient the clergyman's face is familiar, and his presence is usually regarded with appreciation rather than an intrusion, particularly if he has some understanding of hospital life.

There are certain special circumstances in which a clergyman can be of service. The doctor aware of these can suggest to the patient or his family that they might like him to get in touch with the rabbi, minister, or the priest.

The approach of death is the most obvious occasion. Without revealing any undertone of anxiety and fear, the doctor can suggest with quiet confidence that a clergyman might be of help at this time, as at other times. If a patient is Roman Catholic, it is especially important that the priest be summoned to administer the appropriate sacraments. And remember, to the Catholic, the administration of these so-called last rites does not mean that the person is going to die; rather, the first effect of the sacrament of Extreme Unction is peace of mind and soul, a

spiritual uplift and strength which everyone needs in time of serious illness. Another effect is to aid in the recovery of good health if God so wills and then, if it be God's will otherwise, to prepare the person for a peaceful and happy death.

Some of the experiences I've had in New York Hospital bring out these points very well: (1) Veterinarian . . . eighty-five years old . . . cancer . . . to have balloon test . . . uncomfortable, somewhat fearful. . . Spoke to the nurse about giving him last rites on basis of old age. . . explained to her the effects of Extreme Unction. . . Next day. . . nurse told me the patient had gone through the difficult balloon test without a murmur. . . that he had perfect peace of mind and soul. . . and that he was improving physically. He left the hospital a few days later. (2) Man. . . dying. . . last rites. . . wife resigned. . . three days later. . . two doctors coming out of sick room. . . "Father, what did you do to this man?" . . . Soon got better and left hospital. (3) Mr. O'Neill, urologic patient. . . Doctor said, "Father, we find he has inoperable cancer. . . will you tell him and prepare him?" . . . I gave him last rites. . . Man accepted it. . . perfect peace of mind and soul. . . Two days before he died. . . young resident: How are you today Mr. O'Neill?" . . . "Fine, doctor, but you know I'm going to die in a few days" . . . Doctor was amazed but very impressed by the man's spiritual peace.

Death is an experience that none avoids ultimately. If a patient is grounded in faith which sees man as more than mere dust of earth, then death is not without hope and meaning because his confidence is rooted in God. An irrational fear of death is not simply apprehension of the great unknown but absolute terror of the nothingness which seems to lie ahead. Such feelings grow out of many experiences. A priest, rabbi, or minister can do much to help dispel these fears and to aid the person to meet this crisis triumphantly.

The presence of guilt, real or morbid, presents another occasion in which the clergyman can be of aid. Morbid or neurotic guilt arises from a distortion of the accepted morality which has been imposed on us by our parents and society. We sometimes feel guilty over attitudes and actions which we ought not to feel guilty about and fail to feel guilty about that for which we ought to feel remorseful. Such feelings prevent the patient from becoming well, and therefore,

they need to be removed. On the other hand, real guilt must be acknowledged and accepted before healing can take place. We cannot forgive ourselves for failing to be what we ought to be.

Only because we are loved and accepted by God, in spite of our failure, can the right relationship with ourselves, with others, and with God be restored. It is in these circumstances, where guilt is close to the surface, that a clergyman belongs. Although interpretations of the clergyman's role vary, all religious faiths stress his responsibility to represent the power of religion that is capable of freeing the individual from his failure and guilt.

For the Catholic this is where confession comes in. I could give you many striking examples of what confession does for the Catholic patient. Here, I will just relate one. About two years ago a man was brought into New York Hospital with suspicion of cancer. He was very upset, and so were members of his family. They asked for a priest immediately. I was called, but before I saw the patient, members of the family asked to see me. The man's wife and children told me they were fearful not so much for the physical outcome but because their husband and father had been away from the Church for so many years. They felt sure that the patient's fear was for the same reason. And so it proved to be! After talking to the patient for a time, hearing his confession, and assuring him that he was all right with God, he was perfectly at peace. For the remainder of his four weeks terminal stay in the hospital, doctors and nurses all remarked about the wonderful example of peace and resignation exhibited by this patient and his family.

The loneliness which comes with long convalescence or a severe handicap may become an acute problem for the patient. Neither the doctor nor the nurse has the time to spend more

than a few brief moments with him. A clergyman can bridge the gap between the narrowed world of the hospital room and the active life outside.

Then too before operations the rabbi, minister, or priest may give great comfort to patients and their families, who often become emotionally upset under the stress of such crisis. The patient may grow antagonistic toward his doctor, or the family may distrust the doctor's decision that an operation is necessary. The clergyman can help renew both the patient's and the family's trust in the doctor. Because he is not part of the hospital team which has a "vested interest," he can mediate in an especially constructive way. To the Catholic patient, seeing the priest before any operation is quite important. Confession and Holy Communion mean much to him at this time. Doctors have thanked me innumerable times over the last four years, during which time I've served as chaplain at New York Hospital, for my efforts to give courage and confidence to patients and their families before an operation.

Before I conclude, let me say that since 1952, when our organized spiritual program began at New York Hospital, I have made over 30,000 visits a year to patients. Not once in these many thousands of visits have I met with rebuke, and I'm sure Rabbi Silver and Dr. Blake can give similar testimony. This is an excellent proof of the yearning of the average person for spiritual nourishment—for care of soul as well as body. This must be recognized. Doctor and clergyman must work hand in hand.

By being sympathetic to the religious as well as the medical needs of his patients, the doctor is fulfilling his responsibility to provide, so far as he is able, for the total needs of those patients who have been entrusted to his care.

Thank you and God bless you!

The common stock of intellectual enjoyment should not be difficult of access because of the economic position of him who would approach it.—JANE ADAMS