plaint. Perhaps I shall do it when matter what measures may be unthe captain is present." The captain was called in. "I want to complain," said Dr. Spivak, "that when we left Kief I pleaded with the captain to go to Jitomir, but he insisted on returning to Warsaw. He said that I was too tired to continue the trip. This was wrong, for Jitomir needed help and we could just as well have spent two more days on the road."

Conditions were appalling. Poland was infested with diseases and was in the throes of a typhus epidemic. The victims were numbered by the thousands and ten thousands. There was no food, no clothing. In many places the houses were in ruins and a large part of the population was living in dog houses. No sanitary facilities were available. The few hospitals of limited capacity were sadly lacking in equipment, instruments, medical supplies and linen. The epidemic threatened to spread throughout the entire country.

Dr. Spivak, in the capacity of medical commissioner, spent most of the time in the field, covering, besides Congress—Poland, also Galicia, Ukrainia and White Russia, visiting villages, towns and cities, investigating institutions, collecting data, and coming into close and intimate contact with the people. He knew the problems, and he knew their local setting.

Dr. Spivak in his final report emphasized the hopelessness of a private agency being able to cope with the situation. "This is a government function and must be done on a scale way beyond our resources." He laid stress, however, on the educational side of the problem. "No

dertaken, no matter what means are used for the improvement of sanitation, without the co-operation of the people, little will be accomplished. What Poland needs most is not only a program of sanitary equipment, bathing facilities, etc., but a program of health education."

In this particular respect Dr. Spivak thought the Jews could be of inestimable service. Historically, the Jews met similar situations by adhering to definite sanitary and hygienic rules that have been incorporated in the tenets of their religion. It is deplorable that in the Diaspora the Jews lost this distinctive characteristic. It ought to be our problem to revive these old traditions of cleanliness and proper living and in this way, perhaps, reach better and quicker results than by building bath houses and hospitals and neglecting the good will of the people themselves.

It was only in later years that the truth of Dr. Spivak's conclusions was fully appreciated, when the development of the educational health program conducted by various private and government agencies demonstrated the wisdom of his recommendations.

Dr. Spivak was a scientist, a scholar and an idealist. He was a thinker and a dreamer at the same time. As a social worker he was unconventional. He was not afraid to stand alone and fight his battle to a finish. He never lost faith or enthusiasm. Above all, he was a conscientious Jew. On his deathbed he bequeathed his body to a medical college for scientific research. "The body should be embalmed and shipped to the nearest medical college for an equal number of non-Jewish and Jewish students to carefully dissect. After my body has been dissected, the bones should be articulated by an expert and the

skeleton shipped to the University of Jerusalem with a request that the same be used for demonstration purposes in the department of anatomy."

Dr. Charles D. Spivak lived and died a real man.

DR. FRANK F. ROSENBLATT

BY SAMUEL A. GOLDSMITH



May 11, 1884—November 7, 1927

lisher, sociologist, writer; born May 11, 1884, Russia; son of Benjamin and Bessie (Reichberg) Rosenblatt. Education: Studied Hebrew and Talmud, attended Russian Gymnasium; Columbia College, A.B., 1907; A.M., Ph.D., 1910; married Katherine Golding, Feb. 22, 1911, N. Y. C. Editor, Die Zukunft, 1906-7, and JEWISH SOCIAL SERVICE QUARTERLY, 1923-24. Economic expert, U. S. Tariff Board, 1910-12; economic expert, New York State Department of Labor, 1912-14. General Secretary Workmen's Circle, 1914-16; direc-

OSENBLATT, FRANK F.: Pub- tor, Bureau of Philanthropic Research and Bureau of Information, N. Y. Kehillah, 1917-18; director of the Joint Distribution Committee for Russia and Siberia, 1919-20; executive director Joint Distribution Committee, 1921-22; member of the European Executive Council, J. D. C., 1923; associate director, Bureau of Jewish Social Research, 1924; president of the Frank-Maurice, Inc., publishers, since 1925. Author: The Chartist Movement in its Social and Economic Aspects. Member, American Ort; member, Jewish Social Service Assn.; member, Workmen's Circle. Club: Newspaper.

THE specific divisions of a man's life can thus be quickly detailed. The implications of his life can never be told until such time as the person and the last action affected by his life have been ended. It is almost impossible to think in terms of any of the social workers who have recently finished their tasks, more particularly of Frank Rosenblatt, without putting aside entirely those deeds in which they played a small or mighty part, and thinking and speaking only of the man. The social worker, the man, the impact that he makes upon the people, and the thought of his associations, far more than the technical kind of organization that he may set up, are his permanent monument and his lasting value.

Rosenblatt, so far as I knew him, and so far as many knew him, lived constantly in a period of Sturm und Drang. His conflicts were within him and his conflicts were without him. Injustice and suffering brought to him conflicts of exquisite agony. No person who touched his career, so far as I know, were he a person of great power and means, or were he an expatriate Russian refugee, but felt to a remarkable degree Rosenblatt's companionate sympathy, his understanding, and his resourcefulness.

Insofar as Jewish Social Work is concerned, he was, as the Who's Who detailed above indicates, first merged into the Bureau of Jewish the service abroad.

In the J. D. C. service he was thrown into the maelstrom of the earlier years of the Bolshevik regime, into the chaotic conditions when armies were fighting within Russia, pogroms were raging, and when all Siberia seemed to be covered with fire and blood. In the Siberian adventure there was enough agony among Jews fleeing from out of Russia, or resident in the Far Eastern cities, to have filled many men's lives. Rosenblatt worked through those bitter winters on behalf of thousands of people, far from any ready communication with the base of his resources, having to act almost on behalf of world Jewry for an unfortunate group of persons who were caught between contending Russian armies and foreign armies. Here there were no warm apartments, no swift automobile transports, no comforts, no delights. It was an adventure filled with personal torture, filled with every-day stories of the most terrible kind of human suffering. This he endured alone, and this he endured for his thousands of Russian Jewish fellow men.

Later, when in Moscow, he had to begin to make those original agreements and contacts on the basis of which the Joint Distribution Committee began an active program on behalf of the Jews within the Soviet Republics. This was in the days of Director of the Bureau of Philan- relief, in the days of warring Jewish thropic Research, which later was factions within the Russian community, in the days before the con-Social Research, then in the service structive farm settlement program of the Joint Distribution Commit- had been begun with the help of tee, and then again Associate Direc- the Government. It was a time tor of the Bureau of Jewish Social when the J. D. C., in spite of its Research when he came back from merciful mission, had to make its way with the leaders of the Governits way with the leaders of the factions in the Jewish communities. To this extraordinarily difficult task Rosenblatt gave himself.

Because of almost an heroic effort in these Russian activities, he became for about one year the Executive Director of the J. D. C. and administered its affairs, insofar as his position permitted, with an extraordinary independence of mind and soul, and a great sympathy for all the people who were in the field. Then he held a portfolio-at-large in the European Council of the J. D. C., going wherever the mission was most difficult, to Czecho-Slovakia, to Lithuania, to Constantinople, wherever there were situations that required his sympathetic and ameliorating influence on behalf not merely of local Jewish communities but of the very program of the J. D. C.

Then, as the process of demobilization began to take place in the J. D. C., he came to assume his activity in the Bureau of Jewish Social Research. Like all persons who have had to make an adjustment from world-wide contacts, seething tumultuous scenes touching the destinies of Jewish communities, and even nations, the adjustment was difficult. The Bureau is, after all, but a small thing compared with the problems of the succor of the Jewish community of Eastern Europe. This also came at a time when, because of the illness of his preciously beloved boy, his family had to remain in Europe while he was here.

ment, and against great odds make It was a trying period. Professionally, the adjustment was made and his sympathetic, keen, broad understanding of Jewish life and its problems made him valuable in studying more fundamental questions with respect to the Jewish populations, with respect to Jewish communal organization in those cities in which the Bureau was at work during this time.

He had always a hankering for the literary life, for the life perhaps of combat in letters that he had led, and for the life of the freer intercourse with intellectuals who had broader relations with the world at large than do the Jewish social workers. So with the assistance of some who knew him and loved him, he became a publisher and ultimately hoped to be again a creator of literature. He naturally would publish those works in which he saw literary or artistic merit, and he would not publish those works offered to him time and again, as some of us know, that would simply pander to the baser tastes of the people.

He was a brave and honest man. Perhaps his task had been completed, perhaps his period of storm and stress could be closed only by the tragic accident that brought him peace. Wherever in the Jewish world there will be a need for a man of intellect, of courage, and of firmly-rooted honesty in crises that may come within that Jewish world, the name of Rosenblatt should and will inevitably spring to men's lips.