

DR. WISE'S RESIGNATION NOT ACCEPTED BY ZIONIST EXECUTIVE

American Zionist Executive Committee Votes to Uphold Leadership of Dr. Wise, Charged with Heresy; Wise Startles Committee with Confession of Faith; Stands for Oneness of God and Oneness of Jewish People

Dr. Stephen S. Wise, Rabbi of the Free Synagogue and National Chairman of the United Palestine Appeal, which seeks this year \$5,000,000 for the reconstruction work in Palestine, will not resign from the Chairmanship of the Appeal, despite the protests of a number of orthodox rabbis, who have charged him with heresy and misguidance.

This decision, by a vote of 71 against 1, was taken by the Executive Committee of the Zionist Organization of America, which met in session yesterday at the Hotel Pennsylvania, New York City.

The decision not to accept Dr. Wise's resignation was facilitated by a dramatic statement which was termed to be a confession of faith, delivered by Dr. Wise at the Executive Committee of the United Palestine Appeal.

Dr. Wise's Confession of Faith Startles Executive Committee

"I stand for the oneness of God and for the oneness of the Jewish people. I could not and did not depart from the traditional attitude of the Synagogue towards the doctrines of other faiths," Dr. Wise declared amid enthusiastic applause of the assembly.

The Committee which consists of 125 members in all parts of the country had a full attendance. Many Zionist leaders from all districts were present, including a number of Jews prominent in Jewish communal activities throughout the country, when Louis Lipsky, Chairman of the Zionist Organization of America, summarized the situation which has developed in the American Jewish community, due to the metropolitan press reports of the sermon delivered by Dr. Wise on December 20th, at the Free Synagogue on the subject "A Jewish View of Jesus."

The Union of Orthodox Rabbis of America and Canada and the Mizrahi, the orthodox Zionist faction, took exception to some of the statements attributed to Dr. Wise.

In declaring him to be a heretic and beguiler, the Union of Orthodox Rabbis demanded that he resign from the Chairmanship of the United Palestine Appeal.

It was for the first time in the Zionist movement of America that its Executive Committee had to deal with a purely religious problem, a problem around which the interest of both Jews and non-Jews centered throughout the centuries.

Mr. Bublick Alone for Wise's Resignation

Mr. Lipsky, in presenting the resolution to the Administrative Committee of the Zionist Organization, made clear that the Zionist movement has always "refrained from intervening in religious or theological discussions" and expressing disagreement with the view of Dr. Wise's critics and satisfaction that the recent statements of Dr. Wise, in which the opinions attributed to him were denied, the resolution urged the Executive Committee of the United Palestine Appeal not to accept the resignation of Dr. Wise as Chairman.

An unparalleled discussion developed, following the introduction by Rabbi Nachman Ebin of a resolution to the effect that a committee be appointed to endeavor to bring about a reconcilia-

tion between the orthodox rabbis and Dr. Wise. This resolution was adopted.

Of all the speakers who participated in the discussion, Mr. Gedaliah Bublick, editor of the orthodox "Jewish Daily News," single-handedly fought for his view that the resignation of Dr. Wise must be accepted if a split in the American Jewish community, along the fundamental principle of Jewish life, is to be avoided.

Mr. Bublick quoted the utterances of Achad Ha'Am, a well known Jewish thinker and writer, now a resident of Palestine, who, when a similar controversy arose in Palestine several years ago, sharply took the view that neutrality or compromise toward the founder of Christianity on the part of members of the Jewish community is not consistent with Judaism.

"Jewish history has been made and is continuing on the basis of the denial of the Divinity of Jesus of Nazareth," Mr. Bublick cited Achad Ha'Am.

Following addresses delivered by Hon. E. L. Stone, Gedaliah Bublick, Dr. A. Coralnik, Dr. Melamed, Mr. Zeldin, Mrs. Richard Gottheil, Mr. Bernard Shelvin, Dr. Masliansky, Leo Wolfson, Rabbi Nachman Ebin, Rabbi I. H. Levinthal, etc., the resolution was adopted by an overwhelming majority. An ovation was tendered to Dr. Wise.

Pro-Wise Statements Pour in on Eve of Meeting

Members of the Executive of the Zionist Organization of America and the United Palestine Funds Appeal which met yesterday at the Hotel Pennsylvania, who for one reason or another could not attend personally, wired and wrote to the Zionist headquarters to the effect that they cast their vote for rejecting the resignation of Dr. Wise.

An interesting opinion with regard to the attitude of Dr. Wise to the founder of Christianity and to its reaction among Christians and Jews was expressed by Prof. William L. Sanders of the Union Theological Seminary of New York City, in a letter which he addressed to Dr. Wise. The leader of the Union Theological Seminary expresses the hope that "no Christian body will make capital out of this controversy" and that surely every right-minded person, both Jew and Christian, will not doubt for a moment Dr. Wise's loyalty to Judaism.

Professor Sanders' message read: "The attacks made upon you on the ground of your being too liberal seem to me unwarranted, and I regret that you have had to face them.

"Many of us Christians have rejoiced in your friendly attitude not because we thought that you were coming round to our point of view but because the spirit of your life seemed to be the guide of a new day of mutual respect and understanding. I should regret exceedingly any attempt on the part of any Christian body to make 'capital' out of this controversy.

"Surely right-minded persons, both Jews and Christians, will not doubt for a moment your loyalty to Judaism. Those who for the moment have

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ZIONISTS, NON-ZIONISTS, JEWS AND NON-JEWS UPHELD WISE

Statements Urging Rejection of Wise's Resignation Poured in on Eve of Executive Meeting

(Continued from Page 1)

misunderstood your utterances will, I trust, soon discover their errors and make amends."

Among the numerous letters and telegrams which have been received at the Zionist headquarters and by Dr. Wise during the last 24 hours, were a telegram from the Hon. Carl Sherman, former Attorney General of New York, who is now



Dr. Stephen S. Wise

in Florida; from Rabbi Barnett R. Brickner, of the Euclid Avenue Temple, Cleveland, O.; Mr. Max Levy, prominent attorney of New York City; Mr. Samuel J. Rosensohn, attorney, of New York City, and Mr. Nathan D. Shapiro, attorney, of Brooklyn.

Mr. Carl Sherman wires: "As leader Jewish thought in America, your personality vital to success of United Palestine Appeal. Your obligation superior to misconception of your attitude. Thinking American Jewry does not question your loyalty to Israel earnestly urgent withdrawal resignation which will be renewed evidence your large character."

Rabbi Brickner's letter reads: "I am indeed very sorry that you saw fit to offer your resignation as Chairman of the United Palestine Campaign, because of the protest resolution of the Orthodox Rabonim, and I am hoping sincerely that the Executive Committee of the Zionist Organization will decline to accept your resignation, and instead tender you a unanimous vote of confidence."

The following letter was received by Dr. Wise from Mr. Max Levy: "I want you to know that I, as chairman of the Staten Island Zionists and of the Keren Hayesod and also as a strict observant orthodox Jew, am fully in sympathy with your present embarrassment caused by the very unjust action on the part of the Agudath Horabonim."

"I have voted at a meeting of the chairmen of the Zionist Districts of New York City to have your chairmanship retained, and it would be a great calamity if you found yourself unable to continue as chairman of the United Palestine Appeal."

Mr. Samuel J. Rosensohn's letter reads as follows: "I hope you will withdraw your resignation as chairman of the United Palestine Appeal. The question involved is of the greatest importance to the future of Palestine as well as of Jews in this country, and must be definitely settled—and settled right."

"The Palestine which we Zionists have dreamed of is one whose very foundation is that freedom of mind and conscience which is the cornerstone of all liberty and of a free Palestine. To yield to the arrogance which ever accompanies bigotry and ignorance will destroy everything which we hold dear and which makes Palestine the land of our dreams."

"Narrow-mindedness must be destroyed whether it takes the form of legislation prohibiting the teaching of evolution, as in Tennessee, or an ex parte fiat of a group of rabbis who object to the facts of history, simply because they regard those facts as contrary to their individual beliefs. Unless that is done, Palestine will be destroyed and we will alienate the affections of those who would build a Palestine freed from bigotry and ignorance."

"Those of us who permit this to be done must answer for the destruction of one of the greatest ideals of modern times."

The New England members of the National Executive Committee of the Zionist Organization of America represented by Hon. Elihu D. Stone, president of the New England Zionist Region, and Mr. Benjamin Rabalsky, had been instructed by their committee to vote against the acceptance of Dr. Wise's resignation, according to a message received at the Zionist headquarters.

Morris Rothenberg, chairman of the Administrative Committee of the Keren Hayesod in America stated:

"I disagree with the views expressed in the sermon attributed to Dr. Wise. The glorification of either the person or teachings of one in whose name our people were subjected to and have suffered centuries of martyrdom, is most offensive to Jewish feeling, and has a most harmful and misleading effect."



Louis Lipsky

"Dr. Wise has denied making the statements which are regarded as the most objectionable part of his reported sermon; I believe it to have been unfortunately worded so as to be open to misconstruction."

"But knowing Dr. Wise as we do, it is unthinkable to believe that he had any intention of doing any hurt to the Jewish religion. Dr. Wise has given evidence through many years of service to the Jewish people of his entire devotion to every cause that serves the welfare of our race. He is

(Continued on Page 8)

"VOTE EMBODIES CONFIDENCE OF AMERICAN ISRAEL IN MY LOYALTY AS JEW AND ZIONIST," DECLARES WISE

Makes Stirring Address Following Vote of Zionist Executive

Dr. Wise, in his address following the vote rejecting his resignation, declared:

"Words cannot convey how deeply I am moved by the expressions of confidence and trust, which have come to me during the past fortnight from my fellow-Jews and fellow-Zionists throughout the land and even of other lands, culminating in the decision of your body not to accept my resignation. This I placed in the hands of the Chairman of the Zionist Organization of America not because of any sense of wrong-doing, not because of any fear of censure but because of my instinctive unwillingness to endanger or hurt, even in the slightest degree, the cause of Zionism.

"I will not deal with the regrettable controversy which, as far as I am concerned, is now ended. I have no criticism to offer, even of those who have most deeply wronged me. As against the misunderstanding or misinterpretation of any word of mine, I might well place the understanding and confidence which have been evoked from tens of thousands of Zionists throughout the land. Of their will you were the voice, when a moment ago you registered their as well as your own decision that my resignation as Chairman of the National Executive of the United Palestine Appeal be not accepted.

Relied on Justness of Jewish Opinion

"Now that the decision has been reached, I may confess to you that it would have been the most grievous hour of my life if you had concluded otherwise. Not because of hurt that I would have suffered, but because any action other than that which you have taken would have involved a grave impairment on that freedom of opinion and utterance which is essential to Zionism. Nor do I feel that you have based your decision chiefly upon my service to the Zionist movement beginning in the days of Theodore Herzl. No service however great by any Jew to Zionism could be suffered to stand in the balance as against any disloyalty on his part to the Jewish faith, to Jewish life, to the Jewish people. I have felt confident from the beginning that, whatever the tension of the hour, to whatever the extreme of ill-founded and unjustifiable judgments certain groups in Jewry might for a time be led, whatever exploitation might be attempted of a misunderstood word, ultimately the sanity and justness of Jewish opinion would make itself felt, and thus save American Israel from perpetrating an act of deep injustice against a fellow-Jew and again avert the introduction of the spirit of divisive and destructive schism into the ranks of the lovers and rebuilders of Zion.

"Israel's Faith Is My Faith," He Declares

"If I could bring myself to believe that you have refused to accept my resignation because of a sense of indebtedness to one who has given the best part of his life to the Zionist cause or because you have been ready to waive the question of my loyalty as Zionist and Jew because of the service, real or imagined, which I might render in connection with the United Palestine Appeal, I would tonight, without one moment of reconsideration, insist that my resignation should stand. May I not take it, however, that your refusal to accept my resignation embodies the confidence of American Israel in my unimpaired loyalty as Jew and Zionist, and the recognition of the obvious fact that I could not and did not depart from the traditional attitude of the Synagogue towards the doctrines of other faiths.

"Whatever I may have been able to do in the past, whether for American Israel or for the cause of Zionism, has been made possible, not because of any special gifts or powers, but solely because Israel's faith is my faith, because the people of Israel

are my people, because my will has been and is, with the last atom of my strength, to deepen the faith of the Jew in the soul of his father's faith. Adonoy Eloheinu. Adonoy Echod. The Lord is our God. The Lord is One—I have endeavored to do what one man could in order to bring about an ever finer and nobler unity of the people of Israel; wherever Jews dwell here and abroad, to demand for them understanding and justice, and from them loyalty and nobleness; to hasten the recreation upon a high and spiritual plane of Jewish life in the Jewish land.

Tells How He Dedicated Himself to Jewish Renaissance

"Having given my life to these ends, it is not needful in the presence of you, my comrades, to make clear what it meant to find my faith as Jew called into question, my loyalty as Zionist doubted and even denied. I will not point to my record, lest I seem to extenuate in the hearing of accusers or to vaunt myself at a moment when your confidence invites humility. What token of loyalty could I have offered in the past that I have failed to bring to the sanctuary of Israel? I have tried never to be unmindful of what I, as Jew and Jewish teacher, owed to the honor and the well-being of Israel. The charge to be a faithful servant of Israel came to me out of the sanctity of the home in which I was reared, out of the tradition of my father and father's fathers, at whose behest I dedicated myself to the task of helping to convert Palestine, forsaken and mournful, into Eretz Israel, rejoicing and redeemed.

"Not long ago it came to me that I might offer one further token of my faith in the abiding integrity and unity of the Jewish people. In the presence of a real peril to our common and glorious task, in utter disregard of medical counsel, I took upon myself the heaviest burden I have yet dared to assume—the burden of bringing American Israel into unity of service to Palestine, such service as would secure, in a most urgent and even critical time, the five millions of dollars immediately needed for Palestine. A fortnight ago this day, that task was under way. Since that time the work has been interrupted. If I withdraw my resignation tonight in conformity to an overwhelming demand, it is because I have faith that on the morrow, yea, tonight, we take up the task and the burden, never to rest or lay it down until it shall be crowned with triumph.

Believes with Herzl Return to Judaism Must Precede Return to Palestine

"You know that I have no desire to retain office for the sake of office, and I pledge myself again to take up the burden, provided and as long as you give our cause, not me, the uttermost of your support and devotion. Controversy, dissension, strife must be banished from Jewish life. But whether banished or not, as long as you, my comrades in the cause, continue to stand at my side and make it possible for us together to lead the campaign to a successful issue, I promise to serve as leader. But, if your support of the cause be on any ground whatsoever suffered to wane, then it will be my duty to insist, though I shall always serve in the ranks of our cause, that the leadership be placed in other hands.

"With Herzl I have believed and believe that the return to Judaism must precede the return to Palestine. For Herzl as for me Zionism has meant, and still means, not only the establishment and development of the Jewish national home—but also the conservation of all that is truly Jewish; our

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LEAGUE FOR HUMAN RIGHTS PROTESTS
AGAINST ACQUITTAL OF MORARESCULeague of Nations Ought to Consider Morarescu
Case and Question of Bessarabia, "Manchester
Guardian" Urges

(Jewish Telegraphic Agency)

Paris, Jan. 2.—A protest against the acquittal of Lieutenant Morarescu, charged with the murder of 200 Jewish refugees from Russia while crossing the Russian Roumanian frontier, was passed at the Council of the International Union for the Defense of Human Rights.

Reviewing the position of the national minorities in the various countries, the Council instructed its member Mr. Ludenstein, who represents Russia in the Council to draft a law concerning the guarantee of rights of emigrants.

London, Jan. 2.—The acquittal of Lieutenant Morarescu by the Roumanian Court was commented upon yesterday by the influential English daily, the "Manchester Guardian."

Reviewing the general situation of Bessarabia, the Russian province occupied by Roumanians, especially the case of Lieutenant Morarescu, who is now acclaimed by the Roumanian semi-official journals as a martyr and national hero, the "Manchester Guardian" demands that the League of Nations reconsider the position of Bessarabia.

"In view of the bad treatment of the occupied territory, the Bessarabian people are entitled to the protection of the Treaty which guarantees the right of the minorities," the paper says.

TRANSYLVANIA JEWISH POPULATION
SUFFERS FROM FLOODS

(Jewish Telegraphic Agency)

Bucarest, Jan. 2.—The damage caused by the floods in Transylvania affected the Jewish population, according to reports received here.

The Jewish population of Clausenberg suffered greatly. The Jewish quarter which is in the lower part of the town was flooded. Trains passed through the district with great difficulty.

VOELKISCHE COURIER, GERMAN ANTI-
SEMITIC PAPER, STOPS PUBLICATION

(Jewish Telegraphic Agency)

Berlin, Jan. 2.—The "Voelkische Courier," the organ of the Ludendorff Party, the most influential anti-Semitic daily paper in Germany, discontinued publication today. In a statement printed in the last copy, the manager of the paper admits that the publication was discontinued due to financial difficulties, and is "the beginning of the great mortality" among the Voelkisch nationalist papers.

COMMUNICATIONS TO THE EDITOR

Sir:

In your number of December 31st there is a report of a conference of which I was one of the callers to deal with the unwarranted attack made upon Dr. Wise of the Agudath Harabonim. Unfortunately the meeting grew so long that I was forced to leave before its end. I should never have subscribed to the resolutions as they seem finally to have taken form.

There is not a word said in them of the great services rendered to Judaism and to Zionism by Dr. Wise during the last thirty years. What these services have been everyone knows. There is no need for us to dwell upon them.

No mention should have been made of orthodox or reform Judaism. We have "deep reverence and respect" for both. Both have worked along their own lines for the betterment of the Jews throughout the world and for engendering a spirit of Judaism in the Jews of our United States. In Zionism all Jews have found a meeting place; for Zionism respects all opinions and is a politico-social movement.

But, above and beyond all, we Jews should be the very last to persecute a man for his opinions. We have suffered too much from others on that account.

We shall refuse to accept Dr. Wise's resignation; not only because we NEED him, but because we WANT him. We want him more especially now, as an indication of our respect for all that he has done and as a sharp rebuke to any of those amongst us who are in favor of religious persecution.

RICHARD GOTTHEIL.

Department of Semitic Languages,
Columbia University in the City of New York.

January 1, 1926.

Sir:

Dr. Wise's personal views and personal Jewish loyalties need no defense. His unmeasured service of our cause and the influence of his whole life speak for themselves. What I am concerned about is the position of Zionism in this matter.

To accept his resignation will strike a blow at that broad foundation upon which Zionist philosophy rests—the establishment of the national homeland. On this platform all Jews can unite. What interpretation of the Jewish religious life will characterize Judaism in Palestine does not concern us. Probably there will be the same differences there which divide us in diaspora. But that one group of diaspora Jews should dictate the policy of Judaism in the national homeland does not concern us. There can be no compromise on this question. To accept Dr. Wise's resignation means that we tacitly admit that there is only one interpretation of the Jewish life, that that interpretation is orthodox. This is too narrow a platform on which to reconstruct the national genius of our people. It means a retreat from a hard-won position. It reads out of the Zionist camp the masses of Jews for whom the national genius has another significance in terms of culture or social or liberal religious ideals and whose loyalty to the idea of Jewish nationalism is no less devoted and sincere.

Furthermore to accept Dr. Wise's resignation will have a far-reaching and detrimental effect upon the growing national life in Palestine. This life should be free and uninhibited. Are we willing at the very beginning of our enterprise to strengthen the hands of but one group at the expense of others; to create obstacles which shall hamper the fullest expression of the national genius? The Christian translator of Klausner realizes the point that many Jews overlook, that is that in Palestine there appears for the first time a life of Jesus, in Hebrew, by a Jewish scholar and writer for Jewish readers. And why? Because in Palestine, in a Jewish environment, the Jew feels free, without misunderstanding, compromise and danger, to discuss ANYTHING that touches the circle of Jewish life. To accept Dr. Wise's resignation means a denial of that proposition.

This difference of opinion goes to the very root of the Zionist ideal—that the Jewish life in Palestine must develop its own spirit. This life should be free and uninhibited. Are we willing at the very beginning of our enterprise to strengthen the hands of but one group at the expense of others; to create obstacles which shall hamper the fullest expression of the national genius? The Christian translator of Klausner realizes the point that many Jews overlook, that is that in Palestine there appears for the first time a life of Jesus, in Hebrew, by a Jewish scholar and writer for Jewish readers. And why? Because in Palestine, in a Jewish environment, the Jew feels free, without misunderstanding, compromise and danger, to discuss ANYTHING that touches the circle of Jewish life. To accept Dr. Wise's resignation means a denial of that proposition.

And we have faith in the national genius of our people that whatever be the religious expression of Jewish life in Palestine it will carry on the essential traditions of Judaism; its policy will be dictated neither by imitation nor by fear, but by the urge of the Jewish soul in its will to live and to serve!

(Rabbi) MORRIS S. LAZARON.

Baltimore, Md., Dec. 31, 1925.

Sir:

As a subscriber and reader of your paper, I have noticed that you are having a straw vote contest whether or not the resignation of Dr. Stephen S. Wise should be accepted. I, for one, as an ardent Zionist, desire to inform you that I am in favor of accepting his resignation. By retaining him as the head of such an important movement, in my

THE "AMERICAN ISRAELITE" PROTESTS AGAINST POPE'S INSULT TO JEWS IN CONSECRATION PRAYER

Urges American Catholics to Omit Passage

(Jewish Daily Bulletin)

Cincinnati, O., Jan. 2.—Exception to the manner in which Pope Pius XI made reference to the Jewish people in his consecration prayer was taken by the "American Israelite," leading American Jewish weekly and organ of the Union of American Hebrew Congregations.

"The Pope has been guilty of an inexcusable impertinence. It is astonishing that His Holiness should have been so undiplomatic as to offer a gratuitous insult to millions of people, many of whom have shown themselves not only to be friendly to the Catholics, but even in the United States to side with them as against the arrogance of their enemies, of whom there are many. It is to be hoped that for once the Catholic congregations the world over, especially in the United States, will show their independence of Rome by either refusing to read the consecration prayer on December 31, or at least by striking out the offensive passage," the paper declared.

Reference to the Jewish people was made by Pope Pius XI on December 31, at St. Peter's Basilica, during a prayer following the proclamation of a New Christian religious festival of the Kingdom of Christ at the conclusion of the Catholic Holy Year 1925, according to despatches from Rome.

"Look finally with a merciful eye upon the sons of that people which was once your chosen people. May the blood which has been invoked upon them descend upon them also. Give them redemption of life," the Pope prayed.

The Pope also made reference to the Moslems in the following words: "Be King of all those who still are wrapped in the darkness of the idolatry of Islam. Do not disdain to draw them into the light of your kingdom."

VAAD LEUMI, PALESTINE NATIONAL COUNCIL, OPPOSED TO ACCEPTANCE OF WISE'S RESIGNATION

(Jewish Telegraphic Agency)

Jerusalem, Jan. 2.—The Vaad Leumi, National Council of Palestine Jews, is opposed to the acceptance of the resignation of Dr. Stephen S. Wise, according to Dr. David Yellin, president of the Council and vice-mayor of Jerusalem.

In a cabled message to the Zionist Organization of America, Dr. Yellin declared: "I consider the acceptance of Dr. Wise's resignation as most undesirable. Use every possible effort to retain him at the head of the Palestine campaign. We cannot, on account of calumnies based on perverted statements be deprived of the unparalleled service of him who gave the best of his life to the Jewish cause."

humble opinion, approves the utterances made by Dr. Wise in the newspaper, rejecting his leadership, you take a firm stand and by way of rebuke to men of Dr. Wise's type, both present and future, that statements, on the part of Rabbis, which may be detrimental to the interests of Judaism, will not be tolerated.

I noticed in today's papers Dr. Wise's attempted explanation. But to my mind it means nothing. He has waited too long and the damage has been done.

As a sample of the effect of Dr. Wise's ideas, I call your attention to the fact that, in riding in the train a few days ago, a Christian minister talking to several men in reference to Dr. Wise's opinion, boldly stated that Dr. Wise was right and that the Jews are at last awakening that Jesus is their only salvation. Statements of similar nature were expressed by numerous Christian ministers in their sermons of last Sunday.

It can hardly be denied that Judaism cannot long endure, if utterances of this kind are allowed to go unchallenged.

In conclusion, I desire to state further that I am for Zionism and the Zionist cause and that everybody should contribute liberally to make the United Palestine Drive a success.

BERNARD BREITBART.

Breitbart & Breitbart, 305 Broadway, New York.
December 31, 1925.

ORTHODOX JEW. OF OAKLAND, CALIF., CHALLENGES DR. WISE TO PUBLIC DEBATE ON SUBJECT OF SERMON

Puts Up \$100,000 As Wager

Mr. David Miller, a builder of Oakland, California, an Orthodox Jew, challenged Dr. Stephen S. Wise to a debate on the subject of his sermon in a telegram addressed to the "Jewish Daily Bulletin." Mr. Miller offered to put up \$100,000 on the outcome of the debate if Dr. Wise will agree that in case he is defeated he will resign from the rabbinate and retire to private life.

"I respectfully invite you and formally challenge you to a public debate before learned authorities and impartial judges under the auspices of a joint committee in your own city, at your own temple and on your own pulpit for extensive and convincing arguments in order to settle for all time the issue which you have raised," Mr. Miller stated in his telegram.

"To show you that I mean business and not notoriety and to convince you of my good faith, should you accept my challenge I would put up \$100,000 in cash as a wager on these tentative conditions: If I am not successful in proving that your assertions concerning Jesus are not true, that they are un-Jewish and un-American, that they are extremely detrimental to the cause of Zion, destructive to the Jewish young and misleading to the uninformed, then you shall be entitled to the sum I put up.

"Should you be unsuccessful in substantiating your theories, then all I shall expect is a piece of paper two inches square, indicating that you have resigned your offices and retired to private life. You are granted the privilege of having the assistance of your followers; I will appear alone with no help whatsoever," the telegram stated.

PHILADELPHIA ZIONIST DISTRICT COMMITTEE VOTES FOR WISE

(Jewish Daily Bulletin)

Philadelphia, Jan. 2.—The Central Zionist Committee of Philadelphia at a special session adopted a resolution demanding that under no circumstances should Rabbi Wise's resignation be accepted by the United Palestine Appeal.

The full text of the resolution declares that "Inasmuch as Rabbi Stephen S. Wise has sent in his resignation as Chairman of the United Palestine Appeal

"Be it resolved, by the Central Zionist Committee of Philadelphia at a meeting held in the B'rith Achim Hall, Wednesday evening, December 30, 1925, to earnestly urge the National Executive Committee of the Zionist Organization of America, under no circumstances to accept the resignation of Dr. Wise, particularly in view of the statement just made public by him in which he specifically denies that the newspapers correctly quoted his sermon in Carnegie Hall."

The meeting was attended by representatives of all the Zionist districts in this city. Mr. Louis E. Levinthal, Chairman of the Central Zionist Committee presided and explained the gravity of the situation. The resolution adopted by the Central Zionist Committee followed the suggestion of Mr. Jacob Ginsburg, editor-in-chief of "The Jewish World."

CHICAGO \$4,000,000 DRIVE NEARS END

(Jewish Daily Bulletin)

Chicago, Ill., Jan. 2.—The official figures of Chicago's \$4,000,000 drive showed \$3,361,716 raised up to the end of 1925. It is expected that the remaining \$600,000 will be reached during the next weeks.

Two thousand workers are active under the leadership of Jacob M. Loeb in the drive for local charities and the United Jewish Campaign. One million dollars of the \$4,000,000 will go for the United Jewish Campaign.

DAILY DIGEST OF PUBLIC OPINION ON JEWISH MATTERS

Press of Country Comments on Wise Controversy

If the Zionists were to yield to the demand of the orthodox rabbis to accept Dr. Wise's resignation, it would mean, declares Dr. A. Ginsburg in the "Forward" of Jan. 1, "a triumph for dark clericalism and would stamp Zionism as a religious movement."

Expressing his disagreement with Dr. Wise's notion about Jesus and Christianity, Dr. Ginsburg feels, nevertheless, that

"Regardless whether one is a Zionist or not, whether one believes in the Keren Hayesod or not, whether one agrees with Dr. Wise's opinions or not—one thing is certain, and that is: the politicians of the Agudath Harabonim must not be allowed to have their way. Their decree against Dr. Wise must be laughed off."

"To accept Dr. Wise's resignation now, under pressure of the rabbis would be a triumph for dark clericalism. . . .

"The Zionists must not allow this to happen."

While endorsing the demand of the orthodox rabbis for Dr. Wise's resignation, Aphraim Kaplan, in the "Jewish Morning Journal," objects to their threat that they would declare it a religious transgression to support the United Palestine Appeal if Dr. Wise's resignation is not accepted.

"The threat of the rabbis was unjustified," he declares. "Perhaps there might have been reason to take such action after Dr. Wise's resignation were not accepted. But to do so in advance was an error. . . . Rabbis must seek to employ the power of the Torah, the power of faith, not the power of the 'yellow metal'."

"Dr. Wise must withdraw his resignation," urges the Philadelphia "Jewish World."

"Dr. Wise committed a tactical error, but to commit a tactical error in regard to a theoretical subject is one thing, and endangering the success of the United Palestine Appeal is another thing. We hope the rabbis will realize their mistake and act in accordance with the higher interests of the Jewish people."

"Tactlessness on both sides," thinks Leon Zolotkoff, in the "Jewish Daily Courier" of Chicago. "But Dr. Wise has shown more discipline, first, by being reserved and careful not to give offense to the dignity of the orthodox rabbis, and secondly, by declaring himself ready to resign in order not to injure the Palestine Appeal and willing to work as a soldier in the ranks."

"The able rabbi of the Free synagogue made no concession to Christian doctrine about Jesus; he expressed his recognition of Jesus, himself, as a Jew whose interpretation of the ethical idealism of Judaism is unsurpassed,"—Chicago "Evening Post."

"Christians with secular as well as religious experience will be apt to be cautious about taking Rabbi Wise for more than he meant when he spoke of accepting Christ. It was as a man and not as a God that Dr. Wise viewed him,"—Waterbury (Conn.) "American."

"From the point of view of Christians it is obviously no sensation at all, since the eminent rabbi is far from adopting the traditional theological view of Jesus' divinity. The practical effect is to prevent a rapprochement between Jews and lib-

eral Christians—a thing which from the intellectual point of view does not seem very startling in the current unsettlement of religious doctrines and relaxation of denominational claims,"—Springfield (Mass.) "Republican."

"It hardly seems as if the utterance of Rabbi Wise was radical or revolutionary. As a matter of fact Rabbi Wise's position shows the trend of the times, portends, we doubt not, the coming of that day when Jesus will be regarded at least as a prophet and an elder brother, if not Savior and Master, by all communions,"—Leominster (Mass.) "Enterprise."

"As a matter of fact what he said has been generally accepted by all intelligent Jews. Its very acceptance is where the Jews differ with the belief of all Christians. . . . we Jews differ with the non-Jews in so far as it concerns the claim of Jesus' divinity,"—Philadelphia "Jewish Times."

"Even though it is true that the moral principles of Jesus' sermon on the Mount are derived from the great ethical teachings of Hillel, this does not make of the New Testament a Jewish book. The spirit of the New Testament is absolutely alien to the Jewish spirit, which never worshipped the person of a prophet but his teachings. The Jews regard Moses' Torah as holier than Moses' person,"—"Daily Jewish Courier," Chicago.

"All this fuss, when all is said and done, is a mere tempest in a teapot and will not in the slightest degree injure Rabbi Stephen Wise or sensibly decrease the number of his admirers,"—"American Israelite," Cincinnati.

"Perhaps Christians will be incensed by Rabbi Wise's address quite as much as some of the Jews appear to be, because of his statement that for the most part Christendom has denied Jesus in deed, though affirming him in name. . . . Of course the Jews have never recognized him as the Messiah, and even some Christians do not believe that he was the son of God,"—New Bedford (Mass.) "Standard."

"We must believe Dr. Wise when he denies categorically that he urged Jews to accept Jesus or the teachings of Jesus. . . . His resignation would only weaken the hands of those who are making such great sacrifices to rebuild the Jewish national homeland. It would only help a group for whom Jewish hopes are merely a ladder to power and influence. Dr. Wise's resignation must not be accepted,"—"The Day," New York.

YESHIVA COLLEGE ACQUIRES LIBRARY OF VIENNESE SCHOLAR

The acquisition of the library of Professor Samuel Krauss, philologist and historian, of Vienna, Austria, is announced by Dr. B. Revel, President of the Yeshiva, the Rabbi Isaac Elchanan Theological Seminary.

The collection was gathered for half a century; it includes many rare volumes of Jewish and Oriental learning and its acquisition will greatly enrich the Yeshiva library.

The collection is a gift to the Yeshiva of Mr. and Mrs. Louis Gold, New York, on the occasion of their twenty-fifth anniversary.

WISE CONTROVERSY FINDS ECHO IN POLAND

Polish Jewish Leaders Issue Statements

(Jewish Telegraphic Agency)

Warsaw, Jan. 2.—Jewish public opinion in the Republic of Poland follows with great interest the development of the Wise incident.

The division of opinion is similar to that manifested in the American Jewish community. Deputy Isaac Gruenbaum, leader of the Zionist opposition in Poland, Dr. Leon Reich, president of the Club of Jewish Deputies, a Zionist, Deputy H. Farbstein and Rabbi Samuel Brodt of the Mizrahi Organization in Poland, Noah Prylucki, leader of the Volksists and Rabbi Levine of the Agudath Israel, a deputy in the Polish parliament, in statements issued to the correspondent of the Jewish Telegraphic Agency declared:

Deputy Gruenbaum: "I consider the protest of the Union of Orthodox Rabbis of America unjustified. Every Jew is entitled to express his own opinion on Christianity and its teachings. Nobody has the right to reproach his fellow man for his views. Judaism is not only a religion, but a living organism. It is natural that many men have different opinions about religious problems. Jewish Orthodoxy, which strives to gain a dominant position in Jewish life, undermines its own basis: the right to freedom of conscience."

Dr. Leon Reich: "I know Dr. Wise to be a man of great responsibility and understanding for Judaism. I doubt whether he has expressed himself in a dishonorable manner about the Jewish people and its culture. If Dr. Wise's statements are based on scientific research, the protest is useless. How can anybody expel Dr. Wise from Jewish life and activities on behalf of the Jewish people and Palestine? We Jews have never defended fanaticism. We always believed in freedom of thought. The action of the Union of Orthodox Rabbis was too primitive and radical."

Deputy H. Farbstein: "I fully support the protests of the Union of Orthodox Rabbis of America. If we protested against Christian ethics, it was only because the Christians have not observed them. However, to preach to Jews the acceptance of Christian ethics is impermissible, not only by rabbis, but by everybody who knows anything about this history of mankind. Sermons like that of Dr. Wise lead Jews to conversion."

Rabbi Levine: "The incident of Dr. Stephen S. Wise's address is painful to me. When a rabbi, may he even be a reform rabbi, recommends Christian ethics to Jews, every Jewish heart must be astonished and grieved. How can anybody recommend other ethics to a people who own ethics is as high as that of the Jewish people. I endorse the protests of the Union of Orthodox Rabbis of America and I am sure that American Jewry is behind them. American Jewry is sufficiently developed to understand the heights of Jewish teachings."

Noah Prylucki: "Dr. Wise's speech is not new. The Yahudim have for a long time manifested a desire to adopt certain external Christian forms as a result of their assimilationist tendencies. I see no reason for renewed protests, especially since we Jews have always respected the opinions of others."

Rabbi Samuel Brodt: "I do not understand what Dr. Wise recommended to the Jews. Everything which is contained in Christian ethics is found in Jewish ethics. Dr. Wise's statement did not surprise me. Everybody knows that he always respected Christianity. An American delegate to the Zionist Congress told me that Dr. Wise has a statue of Jesus in his study. (?) I believe that Dr. Wise did not make the statement with the best intention, but due to ignorance. The protests of the Union of Orthodox Rabbis is therefore a storm in a teacup. Such speeches are unsuitable for a spiritual leader of Jewry."

JEWIS IN GALICIA FACE TREMENDOUS UNEMPLOYMENT PROBLEM, ARTISANS CONFERENCE IN LEMBERG HEARS

(Jewish Telegraphic Agency)

Lemberg, Jan. 2.—Unemployment is the problem which faces the Jewish masses in Galicia, according to reports submitted to the Jewish Artisans Conference just concluded here.

It was revealed that many Jewish trades, such as tailoring, shoe making, carpentry and tinsmithing are disappearing due to the governmental policy.

The tailoring trade which gave a livelihood to thousands of Jewish families has to stand the competition of state factories where Jews are not accepted. Workshops where ten to twelve men were employed are now reduced to one worker and an apprentice. Similar conditions exist in the shoe making industry. Polish Christian cooperatives have taken over the entire trade, especially the government supplies. The Jewish cabinetmakers are unable to compete with the easy payment system of foreign furniture firms. The tinsmiths trade suffers because of competition of the prisoners who are making samovars and plates which the government supplies more cheaply. These products are sold not only in the country but even abroad.

A similar situation exists practically in all branches of industry, according to the reports submitted to the conference.

JEWISH PHYSICIAN DISCOVERS A NEW TREATMENT FOR DIABETES

(Jewish Telegraphic Agency)

Vienna, Jan. 2.—A new method of curing diabetes, more effective than insulin, was announced by Professor Gustav Singer, well known Viennese Jewish specialist.

The new cure consists of injections of small doses of albumen.

Professor Singer declared that he has tested his cure for many years and that in 60 per cent of the cases treated the results were entirely satisfactory; in 20 per cent a considerable improvement was reported; in 17 per cent no change was observed. Three per cent of the patients grew worse.

The method of Dr. Singer is generally applied in Rudolf Hospital.

"Vote Embodies Confidence of American Israel in My Loyalty as Jew and Zionist," Declares Wise

(Continued from Page 3)

Jewish culture, our Jewish traditions and ideals, our Jewish spiritual values and our Jewish faith.

"I stood alone, or nearly alone, for Zionism a generation ago. I can, if need be, again stand alone against mass-misunderstanding. But no misunderstanding however regrettable, no misrepresentation however wilful, can move me to avow or reavow my faith as a Jew. It is not needful for me to affirm, 'I am a Jew.' Happily for Israel and for Zionism, American Jewry will not be so false to truth as to pit a word about an alien faith against a lifetime of inalienable loyalty to all that is Jewish, the lifetime of one who has cried 'Shame!' as perhaps none other, against every manner of Jewish disloyalty and, most of all, against the deep and dishonoring sin of apostasy.

"Having placed in my hands again the leadership in the prosecution of our immediate task, I turn to you, sons and daughters of Israel, Am Echow, the living people Israel, of Adonoy Echow, the One Eternal God! With the spirit of unity and forbearance in our hearts, moved by the will to take an honorable and decisive part in laying the foundations of the Jewish life that is again to be in the Jewish land, with faith that Israel may continue to be and in ever-increasing measure become a creative and beneficent agent in the spiritual and moral life of the world, I beseech you not to grow faint nor be weary until our task be done."

ZIONISTS, NON-ZIONISTS, JEWS AND NON-JEWS UPHELD WISE

(Continued from Page 2)

an ardent Zionist. He has stood in the forefront of the battle against anti-Semitism, against Jewish disabilities in foreign lands, against restriction of immigration in our own country. He has rendered inestimable service in the work of Jewish education, of fund raising for innumerable Jewish institutions and for the alleviation of our suffering brethren abroad. There is hardly a worthy Jewish cause to which he has not given support. He has done much by his great gifts to interpret Jewish ideals to the non-Jew.

"Is it right that we should inflict a punishment upon him which would give him incalculable grief and seriously injure his usefulness to Palestine and to other worthy Jewish causes? I am certain that such a course would be unjust and in the end harmful to the Jewish name.

"The jurisprudence of our own country and of other lands requires that before conviction may be had on a charge of wrongdoing, intent to do the wrong must be shown. Intent is an essential element of guilt, for often wrongful acts are innocently committed. Surely it cannot in truth be said that Dr. Wise intended to do any hurt to the people for whom he has shown love and unswerving loyalty during his entire life.

"Having witnessed the disapproval with which the utterances attributed to him were received, and the construction which was placed upon them, I am sure that Dr. Wise will in the future wish to avoid a subject which is exceedingly distasteful to his fellow Jews and the discussion of which may be harmful.

"I shall therefore vote NOT to accept his resignation."

SEMI-OFFICIAL PEACE NEGOTIATIONS BETWEEN FRENCH AND SYRIAN REBELS CONTINUE

(Jewish Telegraphic Agency)

Beirut, Jan. 2.—Semi-official peace negotiations between the French and the leaders of the rebellion are reported to be continuing. The disturbances which occurred up to last week have practically ceased. French aeroplanes are dropping proclamations signed by Henri de Jouvenal, the new High Commissioner, inviting the leaders of the rebellion to negotiate peace. In case this invitation is not accepted severe fighting will continue, the proclamation declares.

APPROVE SALE OF TEMPLE EMANUEL

By a vote of 243 to 37, pew-owners of Temple Emanu-El New York City, voted approval of the contract entered into between the trustees and Benjamin Winter, whereby the congregation is to sell the present synagogue at Fifth Avenue and Forty-third Street for a new and larger site. The transfer of the two properties involved a consideration of \$10,000,000, \$6,500,000 for the synagogue and \$3,500,000 for the Astor property.

Louis Marshall, President of the Temple, announced the result of the vote at a meeting at the temple.

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AGED JEWISH SCIENTIST ATTACKED BY GERMAN ANTI-SEMITES; LEFT UNCONSCIOUS ON STREET

(Jewish Telegraphic Agency)

Berlin, Jan. 2.—Dr. Gregorius Itelsohn, well known Jewish mathematician and scientist, was attacked last night on Kurfuerstendamstrasse by Baron Engelhardt, German anti-Semitic leader.

Baron Engelhardt shouted as he beat Dr. Itelsohn, "Knock down the Jew. Kill him!" Leaving Dr. Itelsohn unconscious and covered with blood, the Baron tried to escape, but a taxi driver prevented him and handed him over to the police.

Dr. Itelsohn, a Russian Jew, settled in Berlin in 1885 and is well known in scientific and social circles.

HADASSAH VOTES TO RETAIN DR. WISE

Hadassah, the American Women's Zionist Organization, one of the five organizations affiliated in the United Palestine Appeal, at its Mid-Winter Conference just concluded in New York, adopted a resolution opposing the resignation of Dr. Stephen S. Wise as Chairman of the United Palestine Appeal.

The resolution read as follows: "We, the Mid-Winter Conference of Hadassah, the American Women's Zionist Organization, recommend to the Executive Committee of the United Palestine Appeal not to accept the resignation of Dr. Stephen S. Wise from the chairmanship of the United Palestine Appeal."

ZIONIST LABOR PARTY PROTESTS AGAINST ORTHODOX RABBIS' STAND

The Zionist Labor Party "Hitachduth" held a protest-meeting Saturday evening at the Stuyvesant High School, New York City.

Speakers at the meeting protested against the attitude of some of the Orthodox Rabbis in the Dr. Wise controversy and demanded the rejection of the resignation of Dr. Wise as chairman of the Palestine Fund.

Mr. Chaim Greenberg, Dr. Rabelsky, Secretary of the Hitachduth Party and Rabbi Dr. M. Raisin were among the speakers. Ezekiel Rabinowitz,

Rabbi Jacob Tarshish was elected president of the Jewish Religious Education Association of Ohio in Columbus, Ohio. Miss Ethel Lauterbach, Cincinnati, was elected vice-president; Morris A. Skop, Columbus, Secretary; Dora Schlang, Cleveland, Treasurer. Rabbi David Alexander was the president during the past year.

ARE AMERICANS IN FAVOR

of the

Alien Registration and Deportation Bills

Now Before Congress?

A meeting to discuss this question will be held at the

HOTEL ASTOR

Saturday, January 9, 1926, 1 o'clock

Luncheon—\$2.25

SPEAKERS

Senator Royal S. Copeland

Louis Marshall

Walter Lippman

Rev. Charles K. Gilbert

Sherwood Eddy, presiding

Under the auspices of a Joint Committee of organizations interested in the welfare of immigrants in the United States.

Reservations should be sent to

JOINT COMMITTEE

100 Fifth Ave. (Room 1504) New York City

Admission for program only, starting at 2.15 p.m.

FIFTY CENTS