

AGREEMENT ON FORMATION OF JEWISH AGENCY IS SIGNED BY DR. WEIZMANN AND LOUIS MARSHALL

DR. WEIZMANN SOUNDS FINAL PEACE ACCORD IN AMERICAN JEWRY

Non-Partisan Experts Commission to Study Palestine Resources and Prepare Program for Next Ten Years; Formal Establishment of Jewish Agency to Follow Commission's Report; Finance and Budget Matters to be Worked Out by Commission; Marshall and Weizmann's Exchange of Letters Ends Recent Controversy Between Zionists and United Jewish Campaign Leaders; Both Causes Suffered Because of Lack of Harmony, Weizmann Says; Praises J. D. C. Work in Palestine; Palestine Priority Question, Center of Controversy, Taken Up by Dr. Weizmann; "Let Differences of Past Sink into Oblivion," Is Marshall's Reply; Judge Otto A. Rosalsky Chosen Chairman of New York Campaign; Lipsky and Wise Welcome Arrival of New Era in Palestine Upbuilding Work; Citizens' Committee Instrumental in Bringing About Accord; Over \$500,000 Raised Toward N. Y. \$2,500,000 Quota

Facts of Newly Concluded Accord Revealed by Dr. Weizmann

A formal agreement concerning the creation of the Jewish Agency, in accordance with the provisions of the Palestine Mandate of the League of Nations to Great Britain and the decision of the Fourteenth Zionist Congress to include Zionist and non-Zionist members, was concluded between Louis Marshall, representing the American non-Zionists, and Dr. Chaim Weizmann, representing the World Zionist Organization.

An American non-partisan experts' commission will proceed to Palestine, probably around Passover, to make a thorough survey of the situation there and submit a report and recommendations, which will serve as a basis of activities for the forthcoming Jewish Agency. An interim report is expected to be prepared by the commission by next fall. The Agency will be formed when the Commission's report is submitted.

A complete reorganization of the work now in progress to rebuild the Jewish national home in Palestine will ensue on the basis of these recommendations.

Unity Restored

Unity in American Jewry was restored and the controversy which recently raged between the leaders of the United Jewish Campaign and the Zionist Organization of America has come to a close.

These were the dramatic developments announced Monday night at the inauguration of the United Palestine Appeal in New York City for \$2,500,000, the largest quota ever assigned to Greater New York for a Palestine fund. These announcements were made on the occasion of the installation of Judge Otto A. Rosalsky as the chairman of the New York United Palestine Appeal. Subscriptions totalling \$500,250 were reported at the meeting, which was held in Mecca Temple.

The announcement, which was termed an event of great significance in the history of the Zionist movement and the Jewish community in the United States, was the result of a series of negotiations conducted by Dr. Chaim Weizmann since his arrival in the United States three months ago. The full

significance of the results achieved were summarized in a joint statement of Louis Marshall and Dr. Chaim Weizmann, read to the audience by the president of the World Zionist Organization. The statement, which was preceded by an exchange of letters between the two leaders, was termed "a treaty of peace" by Judge Rosalsky, who presided over the meeting, which was attended by 2,500 persons. This new course of the Zionist movement, which opens the door for the participation of all Jews, Zionists and non-Zionists, in the task of upbuilding Palestine, was endorsed by Louis Lipsky, president of the Zionist Organization of America, and Dr. Stephen S. Wise, honorary chairman of the United Palestine Appeal and president of the American Jewish Congress, in addresses which they delivered at the meeting.

Some difficulties had to be overcome earlier in the day before the accord between the Zionists and non-Zionists could be finally effected. The difficulty presented itself in that part of the text of the letters which dealt with the recent controversy between the Zionists and non-Zionists on the subject of Russian colonization as a feature of the American Jewish relief work abroad. It was rumored, although no official statement was issued to that effect, that several hours before the meeting at Mecca Temple, a meeting of the United Palestine Appeal Executive Committee was in session for several hours to discuss this feature of the situation. It is understood that several of the leaders of American Zionism objected to certain expressions of Dr. Weizmann concerning the controversy. However, the text of Dr. Weizmann's letter was finally endorsed by the Committee.

Although no official statement was issued to that effect, the "Jewish Daily Bulletin" learns that a great part in bringing about this accord was performed by a committee, consisting of Samuel C. Lamport, Judge Rosalsky, Dr. M. M. Kaplan, Bernard Semel and Samuel Rothenberg of the Brooklyn Jewish Center. This committee acted as mediator between the Zionists and the non-Zionist group.

Text of Joint Statement

The text of the joint statement of
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Weizmann-Marshall Exchange of Letters Ends Controversy

"Let the differences of the past sink into oblivion!"

With these words Louis Marshall brought to a close the recent controversy between Zionists and non-Zionists which arose last year in connection with the Russian colonization work as a feature of the United Jewish Campaign and which threatened for a time to create difficulties for the completion of the negotiations to establish the Jewish Agency.

The exchange of letters between Dr. Chaim Weizmann and Mr. Marshall cleared up the difficulties and paved the way for the new course which was announced at the inauguration of the New York United Palestine Appeal campaign at Mecca Temple on Monday night.

Urges Amicable Cooperation

The question of the priority of Palestine, subscribed to by many Zionists, was touched upon by Dr. Weizmann, who, in his letter, reviewed the development of the attitude of the various sections of the Zionist movement toward the Russian colonization plan and the attitude of the leaders of American Zionism in the campaigns of last year.

"We must endeavor to cooperate amicably with our non-Zionist brethren who do not concede the priority of the claims of Palestine over those of our brethren who live in other countries whether the help given to them be of a palliative or of a constructive nature, or whether it involve the settlement upon the land of those who desire that opportunity," Dr. Weizmann declared in his letter in which he traced the entire situation dating back to his conversation with David A. Brown in Paris in May 1925.

"Speaking for my associates and myself, I convey to you with profound satisfaction, our acceptance of the proffered olive branch," Mr. Marshall stated in his reply to Dr. Weizmann.

Dr. Weizmann's letter, dated January 17, read:

"Since my return to America, I have learned, to my regret, that those who have carried the burden for the relief of suffering Jewry in all parts of Eu-

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RESOLUTION AT CONVENTION OF UNION OF AMERICAN HEBREW CONGREGATIONS ADVISES U. S. ARBITRATION OF MEXICO CONTROVERSY

Resolution Referred to Incoming Executive; Ludwig Vogelstein, in Annual Report, Points to Union's Financial Plight; Says Orthodox Congregations Are More Successful in Raising Funds; Decision to Affiliate with World Union of Liberal Judaism Ratified; \$500,000 Raised for Hebrew Union College, Following Appeals Made by Adolph Ochs, Rabbi Jonah Wise, Alfred M. Cohen and Dr. Morgenstern

(Jewish Daily Bulletin)

Cleveland, O., Jan. 18.—In the presence of over 2,000 delegates the thirtieth biennial convention of the Union of American Hebrew Congregations opened Monday morning at the Hotel Cleveland.

Divided into different sections, the convention proceeded immediately to work. It was opened by Nathan Loeser, as temporary chairman. The convention elected a nominations committee under the chairmanship of Max Meisel of Cleveland, who brought in a report with the following permanent convention officers:

Edward M. Baker, Cleveland, chairman; Adolph S. Ochs, New York; Judge Joshua Cohen, Pittsburgh; Charles Stahl, Cincinnati; Herman Weil, Buffalo and M. E. Meisel, Cleveland, vice-chairmen; Rabbi George Zepin, secretary and I. D. Schwartz, assistant secretary.

The report of the Nominations Committee was unanimously adopted.

W. R. Hopkins, City Manager of Cleveland, welcomed the delegates. The chairman, in a long address, analyzed the present religious situation in America and called the delegates to more devoted work.

Ludwig Vogelstein, chairman of the Executive Committee of the Union of American Hebrew Congregations, read the annual report from which the growth of the organization was evident.

Mr. Vogelstein called attention to the financial plight of the Union of American Hebrew Congregations.

"This Union in order to live needs more than \$500,000 at present," he said, "and a 10 per cent increase from year to year."

Last year, he continued, there was a deficit of \$68,400. Comparing this with the success of orthodox Jewish congregations in raising funds, Mr. Vogelstein warned the delegates that "unless you come forward voluntarily, liberally and generously, you or your children may be compelled to witness the downfall of liberal Judaism in this country."

David A. Brown appealed for the support of the Union and the Hebrew Union College.

Resolution Urges U. S. Arbitration in Mexico Controversy

Rabbi Edward L. Israel of Baltimore presented a resolution urging the United States Government to arbitrate in the Mexico controversy in order to avoid any war complications. A question of jurisdiction to consider this resolution arose in which Rabbis Frankel, Foster, Heller and others participated.

After a long discussion, the resolution was referred to the incoming Executive Committee for immediate action.

Rabbi Louis Wolsey, president of the Central Conference of American Rabbis, reported on a resolution of the

Central Conference to join the World Union for Liberal Judaism.

The decision to affiliate with the world union was ratified after a discussion by the delegates, some of whom said they regarded it as an epochal forward movement in American Jewish history.

The afternoon session was devoted to the Hebrew Union College. Adolph S. Ochs, chairman of the session, emphasized the achievements of the College and appealed to the delegates to aid this institution.

Rabbi Jonah B. Wise and Alfred M. Cohen, president of the Independent Order B'nai B'rith, supported Mr. Ochs in his appeal for the College. Dr. Julian Morgenstern, president of the College, made an appeal for the College fund. He declared that the centers of Jewish culture at the present time are Palestine and America, and that Jewish scholars must measure up to the new requirements. The amount of \$500,000 was raised for the College Fund. The contributors were:

Mr. and Mrs. Adolph S. Ochs, \$200,000; Ludwig Vogelstein, \$50,000; Murray Guggenheim, \$50,000; Mortimer L. Schiff, \$25,000; Mr. and Mrs. I. Hilip J. Goodhart, \$25,000; anonymous contribution in memory of Dr. Jacobi, \$10,000; Herbert H. Lehman, \$10,000; Daniel and Florence Guggenheim Foundation, \$10,000; Mr. and Mrs. Felix M. Warburg, \$5,000; Emil Pollak, \$5,000; S. G. Rosenbaum, \$3,000; James Speyer, \$2,500; Adolph Zukor, \$2,000; Isaac Kuhn, \$1,000; Paul Baerwald, \$600; Abraham Udell, \$100; Henry Toch, \$5,000; Samuel Untermyer, \$50,000; William Fox, \$50,000.

The National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods are holding their annual meetings simultaneously with the Union of American Hebrew Congregations. The majority of their plans consist of social and cultural activities. A special meeting was held by the Rabbis under the chairmanship of Rabbi Frisch at which different methods of activities as international relations and others, were discussed.

Mr. Vogelstein Outlines Achievements of Union

In his address Mr. Vogelstein stated that the presence in Cleveland of about 1,500 men and women traveling from all parts of the country was in itself disproof of the claim that Reform Judaism was losing its hold on the second and third generations. He traced outstanding achievements of the Union which he said "is over fifty years old but has not grown stale nor sterile but true to the ideals of its great founders has adapted itself to the ever-changing conditions of American Jewish life." He traced the achievements of the Union during the

last two years, and pointed, as outstanding accomplishments, to the formation of the Synagogue Council of America, "to find a point of contact with our orthodox and conservative brethren, and take united action, whenever possible, without sacrificing or compromising individual religious principles"; to the World Union for Liberal Judaism, in which the American Union is participating; to the Christian-Jewish Good Will movement, undertaken since the last biennial council to destroy anti-Semitism by better mutual effort. Reviewing the status of Hebrew Union College of Cincinnati, one of the major activities of the Union, he made a plea both for adequate support of the institution and for the students.

"If the graduates of our College are to become influences in American homes," he said, "we need students who come from typical American Jewish homes, imbued with Jewish tradition and enthusiastic idealism. There was a time," he said, "when a wealthy Jew was proud to have a son or son-in-law who was a teacher in Israel. Considering the large number of Jewish boys who graduate from various secular colleges in the country, it is notable how few come from old Jewish American families."

Financial Condition of the Union
Reporting on the financial condition of the Union and the College, he said: "There are not 30 congregations out of 278, nor 25 individuals out of 55,000 who show their appreciation of the work of the Union by generous contributions. It is true that from time to time we have found benefactors who have and still do make liberal donations for specific purposes, such as purchases of books for the library, publications, etc. However, this Union in order to live needs over \$500,000 per annum at present and a ten per cent increase from year to year. We had to cut down the budgets for the current fiscal year from \$600,000 to \$525,000. We incurred a deficit during the last fiscal year of \$68,400, which we fortunately could cover out of a reserve fund previously accumulated. However, unless our member congregations and the Jewish public at large assume a more generous attitude toward the Union and the College we shall be unable to maintain our present activities, not to speak of expansion which is absolutely imperative."

Mr. Vogelstein outlined the purpose of the symposiums on the perpetuation of Judaism which are to feature the conferences.

"We are fortunate that the pioneers of the Reform movement clarified our position a hundred years ago on the subject of modernism and fundamentalism," Mr. Vogelstein said. "The

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STATEMENT SIGNED BY WEIZMANN AND MARSHALL ESTABLISHES NEW ACCORD IN AMERICAN JEWRY

(Continued from Page 1)

Mr. Marshall and Dr. Weizmann is as follows:

"To All Concerned in the Jewish

Agency of Palestine:

"Recent negotiations between the Zionist Organization and the representatives of the Non-Partisan Conference to Consider Palestinian Problems, regarding the Jewish Agency, have now reached such a stage that it is deemed advisable to make known the results of the deliberations.

"It will be recalled that at the Non-Partisan Conference on Palestine Problems held at the Hotel Astor in the City of New York on February 17, 1924, the following resolutions were adopted:

"Whereas, the Palestine Mandate of the League of Nations provides in Article IV that the Zionist Organization shall secure the cooperation of all Jews in carrying out the terms of the Mandate, and whereas the Zionist Organization has proposed that non-Zionists become members of the Jewish Agency,

"Be it resolved that the Chairman appoint a committee of seven with power to coopt others to study the subject of the Jewish Agency, and, if practicable, to formulate an appropriate plan whereby American Jews can associate themselves in such Agency, and to confer with the Zionist Organization, and that such committee be empowered to confer with the Zionist Organization and other bodies to work out such plan for the effectuation of the object in view, and be it further

"Resolved, that the committee report its conclusions to a reconvened session of this Conference, or by such other method as may be deemed appropriate."

"At a subsequent Conference held on March 1, 1925, to receive the reports of the sub-committees appointed at the Conference held in February, 1924, the following resolutions were adopted:

"Whereas, by Article 132 of the Treaty of Peace signed at Sevres on August 10, 1920, Turkey renounced, in favor of the Allied Powers, all rights and title over Palestine, and in accordance with Article 95 of the Treaty, it was agreed to entrust the administration of Palestine to Great Britain as the Mandatory responsible for putting into effect the Balfour Declaration recognition having been given in the Treaty to the historical connection of the Jewish people with Palestine; and

"Whereas, in accordance with Article 4 of the Palestine Mandate subsequently issued by the League of Nations, provision has been made for the recognition of an appropriate Jewish Agency as a public body for the purpose of advising and cooperating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of a Jewish National Home and the interests of the Jewish population in Palestine and subject always to the control of the Administration to assist and take part in the development of the country and the Zionist Organization was recognized as such Agency, with directions to take steps, in consultation with

the Mandatory Government, to secure the cooperation of all Jews who are willing to assist in the establishment of the Jewish National Home; and

"Whereas, in accordance with Article 4 of the Palestine Mandate the Zionist Organization has heretofore proposed the establishment of an enlarged Jewish Agency in which adequate representation shall be given to non-Zionists to participate with the Zionist Organization in the privileges and responsibilities of the Jewish Agency, and thereupon on February 17, 1924, at a Non-Partisan Conference of American Jews convened in the City of New York it was concluded to be desirable that an appropriate plan be formulated whereby American Jewry might become a part of the Jewish Agency, and a committee was designated to confer with the Zionist Organization and other bodies for the purpose of effectuating this object and in the meantime the principal Jewish communities of Europe, through representative organizations, have taken steps looking to the accomplishment of the same end; and

"Whereas, the non-Partisan Conference has now reconvened to receive the report of its Committee, which has been submitted and fully considered,

"Be it Resolved, First: That the Report of the Committee and its several recommendations be, and the same are in principle accepted and approved.

"Second: That in order to carry out the plan embodied in such report this Conference appoint an Organization Committee to consist of twelve members who are not members of the Zionist Organization but who are to act in cooperation with the Zionist Organization, for the purpose of bringing about full participation of American Jewry in the Jewish Agency, and that such committee be instructed to proceed with its activities in accordance with the following directions:

"(a) That it shall proceed to bring about the creation and recognition of a Jewish Agency pursuant to the Mandate which shall consist of a Council and of an Executive Committee in both of which bodies there shall be non-Zionist representatives of responsible American Jewish organizations in ratio hereinafter specified;

"(b) That on the Council of the Jewish Agency to be formed, 50% of the membership shall be selected by the World Zionist Organization, and 50% by non-Zionist bodies willing in the spirit of the Mandate to cooperate actively in the Jewish Agency;

"(c) That of the non-Zionist members of the Council of the Jewish Agency, 40 per cent shall be representative of American Jewry, exclusive of such American representatives as may be selected by the Zionist Organizations;

"(d) That 50 per cent of such Executive Committee as may be selected to administer the affairs of the Jewish Agency, shall be appointed by the World Zionist Organization, and 50 per cent shall be appointed by the Council composed of the non-Zionist bodies

participating in the responsibilities of the Jewish Agency;

"(e) That the right of the members of the Council and in the Executive Committee of the Jewish Agency to vote by proxy shall be recognized.

"Third: That upon the receipt of the acceptances by a majority of those chosen for membership in the Council representing non-Zionist bodies, of their designation as such members, an assembly of the American members of the Council of Jewish Agency shall be summoned by the Organizing Committee appointed by this Conference.

"Fourth: That due consideration be given at such assembly to the desirability of making the Keren Hayesod (Palestine Foundation Fund) an instrumentality of the Jewish Agency in respect to such financial matters as properly come within the jurisdiction of the Agency and the unification of the various public and philanthropic efforts as distinguished from economic undertakings, directed to the upbuilding of Palestine."

"For reasons which it is not necessary to consider, the plans set forth in these resolutions have not as yet been carried into operation, principally because it was found necessary as the first step to obtain detailed information as to the facts and problems with which the Agency is to deal, and not because of any doubt as to the importance of the fulfillment of the purpose to establish the Agency.

"During the past two months a series of conferences has been held for the purpose of agreeing upon an effective method of procedure. After careful discussion the participants in these conferences have unanimously agreed in principle as to the desirability and feasibility of organizing the Jewish Agency in accordance with the terms of the Palestine Mandate as formulated by the Council of the League of Nations on July 24, 1922, and along the general lines of the resolutions adopted by the Zionist Congress at Vienna in August, 1925.

"In order to provide a comprehensive program for the Jewish Agency, it was believed that as a preliminary measure, which in any event would have to be adopted before the Agency could properly function, a Commission should be appointed to make a thorough survey and investigation of conditions in Palestine, including an expert study of the resources and of the agricultural, industrial, commercial and other economic possibilities of Palestine and neighboring territory, and to acquire a complete conceptus of Jewish activities and achievements in the Holy Land. Such Commission should investigate the practicability of acquiring available tracts of land and the various aspects of immigration, of colonization and of the development of the country. It should be charged with the duty of making recommendations concerning the creation of a system of activities which would correspond with the reasonable requirements of the land, and as to a practicable plan for conducting

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QUEEN MARIE EXPRESSES ASTONISHMENT AT ANTI- JEWISH EXCESS REPORTS

Terms Reports "Shameful Rumors";
"Roumanians Peaceful People"

(Jewish Telegraphic Agency)
Bucharest, Jan. 18.—Queen Marie, who, on her arrival in the United States declared that the Jews are well treated in Roumania and that they are the "King's children," has joined the ranks of those Roumanians who deny the occurrence of the anti-Jewish excesses.

In an interview with the representative of the United Press, the Queen expressed her astonishment that "American public opinion believes the shameful rumors of the anti-Jewish pogroms." The Queen declared that "Roumanians are a peaceful people and this excludes the possibility of excesses."

BAPTISTS START WORLD MOVEMENT OF PROTEST AGAINST ROUMANIA

(Jewish Telegraphic Agency)

London, Jan. 18.—What is intended to be a world wide movement of protest against the ill treatment of Baptists and other religious and racial minorities in Roumania was launched at the annual meeting of the Baptist Laymen's Missionary Movement in England.

Rev. J. H. Rushbrooke, president of the Baptist Union and secretary to the Baptist World Alliance, made severe charges against the Roumanian government in an address he delivered last night at the annual dinner of the union. Baptist preachers in Roumania are prohibited from preaching, are fined and imprisoned. The Executive Committee of the Baptist World Alliance has decided to initiate a world wide protest against this situation. The Union is also considering the matter of submitting an official protest to the League of Nations against Roumania, he stated

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EXCHANGE OF LETTERS BETWEEN WEIZMANN AND MARSHALL BRINGS ACCORD

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roped through the offices of the United Jewish Campaign, are resentful of the attitude that certain Zionists have adopted towards this great humanitarian effort, and therefore take this occasion to make clear to you my position in this matter.

"In May, 1925, I received a cablegram from David A. Brown, who later became National Chairman of the United Jewish Campaign, asking me to meet him in Paris for a discussion of the proposed campaign in America. Mr. Brown had just made a trip around the world, in which he had rendered considerable service to the cause of Palestine; had visited Palestine and had just come out of Russia. I was anxious to discuss conditions with him and we met in Paris. At this time we had a very frank discussion as to the situation of the Jews as he saw it in Europe and the great need for immediate help. And while I fully agreed with him that a relief effort of large magnitude was necessary I voiced some misgivings as to the work planned to be done in Russia.

"But we were both in agreement during the whole of that conference that the work for Palestine must go on in larger measure than ever before, recognizing that at the same time the work of relief for those Jews who were suffering no matter in what lands they were, was of the greatest importance. We were satisfied that the Jews of America had been so blessed that they not only could but would gladly carry the full responsibility both for the relief of their suffering brethren in all parts of the world and for the development of Palestine. But unfortunately unexpected difficulties arose.

"Those in charge of Zionist activities assumed, first, that the colonization work in Russia was a competitive movement as against Palestine. They also felt that a great relief campaign in America might neutralize Zionist efforts and result in their failure to obtain the necessary funds for Palestine. Realizing as they did that Palestine needed more resources at that time than ever before, they were apprehensive of any movement which might interfere with the work of upbuilding Palestine.

"On the other hand, those in charge of the activities of the United Jewish Campaign and the Joint Distribution Committee very naturally focused their interest on the problems presented by Eastern Europe, stressing the great need which existed in all parts of that region for immediate relief. They, therefore, resented an attitude which they looked upon as hampering them in their campaign.

"The result, as I see it, has been that both these great causes have suffered, for had there been harmony, had there been a clearer understanding, had the controversy respecting the United Jewish Campaign never taken place, I truly believe that a larger amount of

money would have flowed into the treasuries of both these great organizations.

"The Joint Distribution Committee has during its whole existence shown a sincere interest in Palestine. At no time during its history has it ever failed to recognize the needs of Palestine and I believe I am correct in saying that of the sixty-two millions of dollars raised previous to the United Jewish Campaign over seven millions of dollars were spent in Palestine. I understand that out of the proceeds of this recent campaign approximately two million dollars have been appropriated for Palestine and while this money cannot be used to meet requirements of the Zionist budget, yet it is to be used in the upbuilding of Palestine.

"I have travelled throughout America over a period of years and have met various types of Jews. I can, therefore, vouch for the abiding interest in the welfare of Jewry the world over on the part of those who have been engaged in the work of the United Jewish Campaign. To be sure there are differences of opinion among us. We do not always fully agree. There are many who have been unwilling to subscribe to the possibilities and hopes which we have for Palestine. Yet I have always respected their viewpoint and have hoped that the time might come when all the Jews of this great land—whether they be Zionist or non-Zionist—could be helpful and participate in Palestinian development.

"Although we Zionists have consecrated ourselves to the task of rebuilding and remaking Palestine, I am urging upon all Zionists the importance of realizing that every Jew has the right to his own opinion as to what is useful for the good of Jewry. We must endeavor to cooperate amicably with our non-Zionist brethren who do not concede the priority of the claims of Palestine over those of our brethren who live in other countries whether the help given to them be of a palliative or of a constructive nature, or whether it involve the settlement upon the land of those who desire that opportunity.

"May I at the same time presume to entreat most earnestly those thousands upon thousands of men and women throughout all of this vast country who, for more than a decade, have willingly carried the burdens and obligations that have come to them through the frightful conditions in which the Jews of Eastern Europe have found themselves during and since the war, that they forget past unpleasantnesses, and bear in mind that regardless of differences of opinion we are all Jews, bound together by historic ties and with responsibility for the future. Our most imperative need just now is for 'Shalom'—peace among all the forces of American Jewry, in order to achieve such unity as will advance the highest

NON-PARTISAN COMMISSION OF EXPERTS TO STUDY RESOURCES OF PALESTINE; WILL PREPARE RECONSTRUCTION PROGRAM

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the finances and preparing the necessary budgets called for by such activities. This Commission should be of a non-partisan character and should consist of men whose conclusions would be recognized as authoritative, with whom would be associated experts of high rank in agriculture, industry, commerce and finance. It is anticipated that this Commission would be called upon to spend a considerable period of time in Palestine in order that the conclusions reached shall be based upon a thorough, first-hand study of conditions, in the hope that its findings shall be accepted as conclusive by all concerned. Immediately upon the rendition of such report the formal establishment of the Jewish Agency would follow.

"We are confident that it is only by pursuing this method that the Jewish Agency can be made an effective instrumentality for the building of a Jewish National Home in Palestine.

"If the new venture is to have permanent value, the different processes of adjustment, of unification and of gaining practical experience must be made operative. These are the essentials of organic growth and development. We are confident that by this procedure a union of all Jewish forces for the up-building of Palestine will in due course become a practical reality and redound as a blessing to the entire house of Israel."

interests of all-Israel here and everywhere.

Mr. Marshall's letter of the same dated:

"It is with sincere appreciation that I have received your letter of the 13th instant, with its message of friendship and its appeal for peace and unity in the household of Israel. Having striven for a lifetime to maintain those ideals, your words have struck a sympathetic chord in my heart, as they have in the hearts of those with whom I have long been associated in common endeavor.

"We have fondly believed that a lasting spirit of harmony and mutual understanding and confidence had been stimulated among the Jews of America, as a direct consequence of their efforts to rescue their suffering brethren abroad from the misfortunes that have overwhelmed them. It was for that reason that we were deeply pained by the conditions mentioned by you, which have existed during the greater part of the past eighteen months and which have threatened serious impairment to those outstanding causes cherished by all of us.

"Entire agreement among thinking men is, of course, impossible. But it is not only possible, but of vital importance, that whatever differences may exist among them, respect should be shown for one another's opinions, amity should prevail, and above all the right to act in accordance with one's conscientious convictions should be conceded. Frank and courteous discussion

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The statement is dated New York, January 17, 1927.

Dr. Weizmann, following the reading of the statement, declared:

"I wish first of all to express my deep sense of gratitude to the Zionist leaders of this country, to Dr. Wise, Lipsky and Neumann, who have shouldered a superhuman burden and have rendered invaluable service.

"When the Balfour Declaration was given to the Zionist Organization, it was given as the instrument of all Jewry. The Zionist leaders of America have acquitted themselves of this task admirably. You have my gratitude and loyal support. No matter how great may have been the wounds, united we stand; divided we fall."

Commission to Report in Fall

Dr. Weizmann then announced that the non-partisan experts' Commission may leave for Palestine about Passover and expressed his belief that a preliminary report will in all likelihood be ready by next fall. "This commission, which will work out the plan of realizing the Jewish National Home, will outline the work for the next five or ten years. The Commission will not be charged with the task of deciding whether or not the Jewish National Home is to be built, but inquiring how it is to be built. This should be a matter of scientific study, of as thorough investigation as is humanly possible. As long as Palestine is not flooded by the Mediterranean we will build it. There were two things which had to be proven: first that Palestine could be built; secondly, that it could be built by Jews. This has been proven. The question that calls for more light now is how it is to be done in the next five or ten years which are the years that matter."

Dr. Weizmann then expressed his appreciation of the cooperation he received from the representatives of the United States Government in the formation of the Commission and expressed his confidence that this work will be met in the same spirit by the British Government. He also expressed the hope that the Commission will be received in a cordial and sympathetic spirit by the Palestinian population. "The decision which we have made tonight will bring a message of new hope and new life to a Palestine suffering today," Dr. Weizmann declared.

Dr. Wise, who followed Dr. Weizmann, declared:

"Anti-Zionism is an escape from Judaism. Zionism is a return to maximum Judaism. Zionism is the collective reply to anti-Semitism.

"The Agency has become a fact. We are on the way to the realization of this plan. I was the officiating Rabbi at the Boston conference when the first announcement concerning the Jewish Agency was made. Tonight we receive a promise of the dowry.

"Heartfelt as was the recent celebration of the seventieth birthday of Louis Marshall, whose years have been full of devoted and effective service to

Israel at home and abroad, no celebration can be as significant and memorable as Louis Marshall's part in the drafting of an instrument which means more than a cessation of hostilities or the beginning of peace,—an instrument which points to the beginning of a new era in Jewish life in relation to the support of our precious cause. And we hope and trust that he will devote the next twenty years to this task," Dr. Wise said.

Mr. Lipsky, who introduced Judge Rosalsky, referred to the new developments, stating:

"This meeting will be memorable, we anticipate, for a variety of reasons. First, because of the quota fixed and accepted—the largest for Palestine purposes ever imposed and grappled with by the largest Jewish community in the world. Second, because we look forward to addresses to be delivered here which will register the fact already apparent to those close to Zionist events—that the Palestine enterprise and American Zionism have moved into calmer seas.

Lipsky on New Peace

"Where do storms come from? They are the result of differences of opinion as to what temperature shall prevail at a given point. This difference first creates a ripple, then a breeze which turns into a wind, the wind into a hurricane until, out of the clash and turmoil, an even temperature is again reestablished and the equilibrium is restored. The even temperature has been restored, the waters have been quieted, by the growing power and significance of Palestine, by the deeper realization of the great need of Jewish cooperation in all the concerns of Jewish life. The drain upon Jewish strength which Palestine demands, is appreciated now by all interested in its progress. The expanding recognition of the place Palestine is destined to occupy, has quelled the turbulent waters of controversy. The storm has passed; and balance has been restored. We are glad to say that we rise to a higher plane. We are not to be broken any longer into contending fragments; today tugging at tomorrow, battling for place; Diaspora jostling Zion; the parts overshadowing the whole. We emerge on a platform of affirmations, of a program of practical work, and upon this plane, it seems, all active forces in American Jewish life are to stand united," he said.

"Pushing aside recrimination, forgetful of wounds suffered in controversy, the past relegated to the rear, thinking exclusively of the future—it is our privilege to announce, as an indication of the new spirit that prevails, the assumption of the chairmanship of the United Palestine Appeal for Greater New York by Judge Otto Rosalsky, distinguished as jurist and as communal leader who, in his person, represents the denominator of the present situation. I need not speak of the exalted place Judge Rosalsky occupies

(Continued on Page 7)

CONVENTION OF AMERICAN JEWISH REFORM LEADERS LISTENS TO SYMPOSIUM ON PERPETUATION OF JUDAISM

Henry Morgenthau Urges Cooperation Between All Creeds; Conditions Today Necessitate New Approach of Jew Toward Religion, Declares Dr. Lee K. Frankel; Asserts Large Number of Reform and Orthodox Jews Have No Congregational Affiliations; Rabbi Fineshriber Criticizes Layman's Attitude to Rabbis

(Jewish Daily Bulletin)

Cleveland, O., Jan. 18.—Henry Morgenthau presided at the evening session of the convention of the Union of American Hebrew Congregations, which was devoted to a discussion on the perpetuation of Judaism. Mr. Morgenthau called for the cooperation and unity of all believers—Jews and Christians.

Dr. Lee K. Frankel, whose subject was "a statement of the case" of Judaism versus modernity, reviewed a number of recently published articles the authors of which, representing various schools of modern thought, contend that the religion of their ancestors is out of step with the march of progress. He also referred to a number of letters which had been written in response to a joint inquiry by him, by Ludwig Vogelstein, chairman of the Union's Executive Board and Adolph S. Ochs, most of which were of similar tenor. Dr. Frankel presented the following conclusions: That a considerable proportion of Reform and Orthodox Jews have no congregational or other Jewish religious affiliations; that a considerable number, particularly younger men and women, are apathetic and indifferent to formal religious observance; that many so-called Jewish intellectuals have severed all relations with Judaism; that cults like Christian and Jewish science are receiving an increasing number of Jewish followers and that there is a small percentage of apostasy.

Urges Cooperation of All Creeds

"To what avail is all the present rivalry of creeds?" Mr. Morgenthau asked in his address. "How much better would it be, if all believers in the divine force should freely share their treasure, cooperate with one another, strengthen one another, open their hearts to brotherly love! For is not this divine force itself, in reality, only another name for love—the universal love, the love of the Golden Rule that bids us do unto others as we would they should do unto us? Surely this is the love of God that passeth all understanding; which, if we learn it and live by it, is the law of life itself, revealed to the Jews first and then to the Christians, and now a free gift to all who will but hearken to it," continued Mr. Morgenthau.

"It is the jewel of divine truth. How selfish to believe that only the Jew can have it! How false to believe that only the Christian can hold it. No! To each has been given the jewel. In the past, each has thought to hide it from all others. The Jew thought he had safely hid it behind his ceremonials, or within the ark of his altars. The Catholic thought he had concealed it under his ritual, or within the cup of his communion. The Protestant thought he had wrapped it from sight in the creed of his sect, or within the covers of an infallible Book. And none could

see beneath the outward trappings of his neighbor's religion.

"But all these were deceived! Modern thought, scientific discoveries, new inventions are doing their part to strip these coverings away from the jewel. Slowly but surely the fire of divine love that flames within the jewel itself is burning through these age-old incrustations of pride and prejudice and hate that have sundered the hearts of men. Brothers all, they may now see that each one has the jewel! Behind the ceremonies that separated us, above the altars that divided us, beyond the creeds that cramped us and confused, there shall one day shine in eternal glory before the eyes of all that great diadem of truth, one and the same for all men whom it makes brothers because they are all sons of the One God!

The Need for a Spiritual Eyesight

"Today we still need a special spiritual eyesight to see through the wrappings that hide this jewel, which others, as well as we, possess. Decades may pass before this spiritual vision becomes general—centuries perhaps. Meanwhile those who are entrusted with the Jewish jewel must see to it that it is revealed to all the world so that those men of other faiths who are possessed of spiritual eyesight, may perceive its beauty and recognize its oneness with their own.

"Our duty is not to take our jewel back to that ancient land where our forefathers found it and bury it there. Our duty is rather to lift it up in our own hearts, to hold it aloft in all lands and among all peoples, that its light may be seen of all men," Mr. Morgenthau concluded. "Judaism is the basic truth of religion, and as truth is eternal, the perpetuation of the Jewish religion is fixed," Mr. Morgenthau declared.

Dr. Frankel said that it was the conviction of the sponsors of the Reform movement, begun fifty years ago in this country by men like Isaac M. Wise and his contemporaries, that conditions in American Israel necessitated changes in the approach of the Jew toward his religion. The progress of science during the same period has been greater than in the previous 5000 years. So rapid, that the world is suffering from "cosmic indigestion." It is this which is the underlying cause of the alleged religious unrest.

"But even in the older days we had the doubter, the scoffer, the sceptic and the agnostic," he declared. "They are not recent creations. They have always been with us and always will be with us so long as human thought and human ingenuity find new revelations and make new discoveries. However, the changes that have occurred have been so rapid that it has been impossible fully to assimilate them," he said.

"The old-fashioned home has largely disappeared. Children have a sophistication which we older ones did not possess. Contact between parent and child have become tenuous. In many homes religious observance no longer finds a place. Outward expression of Jewish consciousness through symbolism or ceremonialism is not the fashion."

While the home has suffered, Dr. Frankel declared, the school shows remarkable growth for the better. But that improvement does not extend to the religious school.

"Are the doubts and uncertainties of our modern Jewish youth due, in part, to inadequate and unintelligent training in our childhood?" Dr. Frankel asked, and he expressed the opinion that a survey of the system of religious instruction would probably lead to marked changes in curricula and to greater coordination between the school and home. One result of such a survey, he thought, would be consideration of parental education, so that parents may be competent to assist in the religious training of their children.

Dr. Frankel said that it has become necessary to determine whether the ritual, ceremonialism and symbolism meet present needs. The Rabbi has become too preoccupied with public service to maintain personal contact with his parishioners, and the old relationship of guide, adviser and friend has been largely lost. He doubted whether the modern community houses and social centers are a sufficient substitute. At any rate, the disappearance of this personal contact has had something to do with the spiritual degeneration in the home.

Jews More Religious, Says Dr. Frankel

Nevertheless, Dr. Frankel maintained the Jews are not less, but more religious. The fundamentals of Judaism are more recognized today than ever.

"Our young men and women are not desirous of breaking away from Judaism as they understand it," he said. "They are unsympathetic to our present practices. The approach of religious belief today must be made through the realm of science. We must begin to appreciate that in these modern days religious instruction must conform to the methods used in secular instruction," he declared, and asked for the formation of an educational council to determine the changes to be made in the home and the school and the synagogue as a result of the advance of science.

"Of one thing, however, I am certain," he said. "If we are to make progress we must do so by retracing our steps. Progress, in our case, means not only discovering something new, but refinding something we have lost. I refer, in particular, to the home and to the religious atmosphere

which formerly surrounded it. This is something we must recover. Whatever we may think of our ancestor, the Orthodox Jew, and however we may view his rigid observance of ceremonialism, it cannot be denied that he had a religious instinct, that he had a religious consciousness which pervaded his home and his every act. Religion was part of his daily existence. He expressed it in prayer. Prayer was not necessarily supplication, not a confession of unworthiness, but communion with the Creator, a realization on his part that he possessed a spark of the divine. This daily, almost hourly communion was an expression of his sense of incomprehension, of inability to fathom the mystery of daily existence. It was his adoration of the unknowable. Whether in his home or in the synagogue, whether on the mountain top or the ocean's strand, there came to him daily, aye, hourly, the realization of the awefulness of the universe. The simplest acts of life were mysteries—breathing, hearing, sight, speech and thought,—the commonplaces of existence brought home to him the fathomlessness of creation as vividly as did the light of the distant stars; in it all he read a divine purpose which he could not comprehend, but which he accepted in faith and in hope.

"It is the irony of the situation that these visions of our ancestors, untutored, uneducated perhaps, at least in our modern sense, are today the formulae of modern science. We are just beginning to grasp that the beautiful conception of the Orthodox Jew of what we term Judaism, is in thorough alignment with the views of modern scientists. All of their recent utterances indicate their belief in the religious aspect of their discoveries. The conflict between science and religion is rapidly disappearing. The most devout of men are the great scientists. They have the vision to realize that beyond their discoveries, there still lies the Inimitable. It is the scientist who has the true conception of the Infinite. He does not profess to do more than daily find new manifestations of Infinite Power. Improvements in civilization which have accompanied these discoveries reveal to him not merely an Infinite Power, but Infinite Goodness and Infinite Intelligence."

Rabbi William H. Fineshriber of Philadelphia, criticized the laymen who consider rabbis as decorative figures. The rabbis can't think, because they are becoming tools in the hands of the laymen, he said. He answered some remarks of Dr. Frankel. Members of the audience disagreed with Mr. Morgenstau, when he said that Rabbi Fineshriber had misunderstood Dr. Frankel. The Philadelphia Rabbi asked: "Isn't the work of the organization in Palestine religion? Isn't the resolution about urging America to arbitration a product of religion?" The audience rose when the Rabbi finished and applauded him for many minutes.

Marcus Lester Aaron of Pittsburgh, spoke on "Judaism and the Youth of Tomorrow." Mr. Aaron said that the youth of tomorrow are likely to be more earnest than the youth of today in questioning the validity of inherited ideas.

AGREEMENT ON JEWISH AGENCY IS SIGNED BY WEIZMANN AND MARSHALL

(Continued from Page 5)

in the active life of this great Jewish community. Every worthy cause affecting Jewish interests had his active support. For thirty years his sagacious counsel has been sought for the solution of many a communal problem. He has given of his eloquence, of his judicial and practical experience, to every activity for the welfare of our people. Under his leadership, this Palestine campaign will, for the first time—owing to the constellation that governs the situation—make possible a cooperation of all Jewish forces in Greater New York; and echoes of what has been achieved here will be heard throughout the length and breadth of the land.

"It is fitting that Judge Rosalsky be asked to assume the duties of his office without further delay. It is a duty, a privilege and an honor to present Judge Rosalsky as the Chairman of this historic meeting," Mr. Lipsky concluded. Judge Rosalsky said:

"I come here this evening as a messenger of peace. During the upbuilding of Palestine in the ancient days there were two forces, the builders who were on the inside of the gates of Palestine and the onlookers on the outside. The great labor was discharged by our forebears who in one hand held the spear, or the sword or the bow, and with the other they laid the brick. They evinced great courage and devotion to the cause, but whenever peace did not reign among our people, disaster followed. Whenever the Jews were united, success followed and Israel was glorified. We hope that from this gathering this evening there will come forth a message to American Jewry that a treaty of peace has been signed by two of the greatest Jews in Jewry—Dr. Chaim Weizmann and Mr. Louis Marshall. We hope that from this meeting there will come forth a note to American Jewry that the time has now arrived when every Jew must do everything in his power to strengthen the holy land and must resist every effort to weaken the strength which we have now gained in Palestine," he declared.

"It makes no difference by what label the Jew attaches himself to the work, but the result of tonight's meeting, in my humble judgment, will not any longer afford an opportunity on the part of any Jew to withhold his support and his cooperation spiritually, morally and financially, to the upbuilding and rehabilitation of the Holy Land. You men and women of the Zionist Organization of America have given a great evidence of your loyalty, of your sympathy and of your devotion on behalf of the great cause of Zion. You have never faltered nor hesitated, but amidst trials and tribulations you have stood steadfast, and I wish to take this opportunity to express to you my appreciation of your great devotion to this great cause."

"Tonight it is not my purpose to speak at length, appreciating as I must the function of presiding officer, but in passing let me remind this audience that when Israel was divided, it failed. When Israel was united it always suc-

ceeded. The platform of Zionism is the platform which the great prophet Ezekiel built for the Jews many centuries ago. To this platform I subscribe. "Though I have driven you to the four corners of the world, etc." Ezekiel's platform permits the conservative, the reform, the ultra-reform and the orthodox Jewry to stand upon that platform to help in the upbuilding of Palestine economically and financially and industrially.

"It is my further prayer that we shall now interest the business men of New York, who for some reason which I need not explain, have failed to appear on the roster of the Zionist Organization of America. As I was reading the editorial of 'The New Palestine' last night, I noticed that the editor made this observation: 'Every year we approach the task of winning the largest Jewish community in the world with trepidation and anxiety.' The treaty of peace which I have in view will dispel these misgivings. New York Jewry will march triumphantly to raise this \$2,500,000. The wise statesmanship, the sagacity and the profound thought and the action of the greatest Jew in the world, Dr. Chaim Weizmann, is responsible for my presence here this evening. And he was met in the same spirit by America's great leader, Mr. Louis Marshall, in the presentation of his reply to this memorable communication."

"This will indeed be an historic evening. I realize what it means to be chairman of a campaign to raise millions. I am not a novice. As my good friend Mr. Lipsky said, for thirty years I have been engaged in picking the pockets of our Jews in a lawful way, and I assure you that I propose to engage in that kind of work with greater fervor than ever before. There will be no punishment for such an offense, but he who contributes through us to the rebuilding of the ancient land, will clarify himself," Judge Rosalsky said.

Morris Rothenberg, chairman of the Board of Directors of the Keren Hayesod, described the work that has so far been accomplished in Palestine.

Rabbi Jacob Levinson spoke on behalf of the Mirzachi.

Judge Rosalsky read a letter from Sir Esme Howard, British Ambassador to the United States, who offered his wishes for success to the United Palestine Appeal and the work of the Jews in Palestine.

Commander J. M. Kenworthy, member of the British House of Commons, recounted the experiences of his last two month's visit to Palestine. Referring to the recent report of Dr. Pritchett of the Carnegie Foundation, Commander Kenworthy charged that it contained evidences of misapprehension of the facts.

Judge William M. Lewis, national chairman of the United Palestine Appeal, who was the last speaker of the meeting, declared that New York Jewry was being watched by the Jews of America and that the success of the Appeal in the metropolis was certain to have an effect on the countrywide work for Palestine.

Cantor Mordecai Hershman contributed two vocal selections to the program of the evening.

CONVENTION OF UNION OF AMERICAN HEBREW CON- GREGATIONS IN CLEVELAND

(Continued from Page 2)

founders of Reform took the attitude that true religion can never be in conflict with true science. Religion must take cognizance of the real facts of life. This is an answer to those of our critics who feel that somehow Judaism may still be intellectually 'old-fashioned'.

"The pioneers of Reform even went a step further to link us up with the modern development of the social consciousness. They insisted that the finest thing about religion was the emphasis on the moral life. For this reason they sought their inspiration in the ethical teachings of the prophets of Israel and Judah and their interpreters and followers.

"We have avoided the danger of rest inasmuch as we have followed the footsteps of the Fathers of Reform, but it is possible that we have gone to the other extreme in the process of liberalizing our thought and of discarding ceremonials and religious customs? In our desire to emphasize the ethical side of religion and to stress the moral aspect of life, have we not obscured for ourselves the beauty and value of spirituality.

"Again in emphasizing the moral life, there is the ever present danger of lapsing into a vague universalism in religion which makes men question the value of religious differences and which produces the types of men who, attracted by the apparently similar ethical teachings of the religion of the majority, may disappear from our ranks. In truth, of course, we cannot escape our past. We are the products of environment and history. These influences may be too subtle for easy definition but they are too evident for complacent denial. Our past is part of us. Something in us crossed the Red Sea with Moses, stood at Mt. Sinai, listened to Isaiah, fought with the Maccabees, pronounced 'The Shema' in the auto-da-fes of the Inquisition. That past is a very real part of us. Tradition is more than a memory. This part of us and its subtle but deep rooted influence stirs us to become the advocates of liberty, justice and peace, and softens our hearts to the woes of mankind. We feel that we still have a reason for separate existence; we still have a message to bring to the world; that our conception of how "to do justice" and how "to love mercy" and how "to walk in humility before God" is worth preserving and presenting to the world.

"The Jewish prophets, although they preached truths which form the basis of all religions did not counsel the children of Israel to lose themselves in a shallow universalism. Nor would our souls find satisfaction in the dead level of spiritual mediocrity. We must maintain the doctrines of one religion, and live by them. We must not permit ourselves to succumb to the ideal of barren uniformity, which sacrifices what is excellent and remarkable for the suprious comfort of being like all the people round about us. The justification of our separatism lies in the

EXCHANGE OF LETTERS BETWEEN WEIZMANN AND MARSHALL BRINGS ACCORD

(Continued from Page 5)

is always desirable, but to indulge in bitter partisanship unflinchingly bars cooperation.

"You have accurately diagnosed the situation and have approached the solution of the manifold difficulties encountered with that just, tactful and searching method and with that mental poise, fairness and reasonableness so characteristic of you, and which to so eminent a degree qualify you to be a peacemaker and a constructive leader of men.

"Speaking for my associates and myself, I convey to you with profound satisfaction, our acceptance of the proffered olive branch. In your act we perceive convincing proof that strife has ceased in the ranks of American Jewry. Let us once more cultivate and practice the virtues of that peace upon which, as remarked by our sages, the world is built, and it may be added, upon which the preservation of Jews and Judaism depends. With restored fellowship we may be enabled to demonstrate to friend and foe alike that with unity as the very essence of our lives and thoughts, we shall continue to make significant contributions to civilization and culture and to the welfare of mankind."

fact that Jewish idealism has not died and this truth will save us from the materialism of our age. This in brief is the object and purpose of the symposium on the 'Perpetuation of Judaism.'

"The grave danger of our period lies in the fact that too little thought is given to these matters. The freedom from oppression and our prosperity contain in themselves a danger for the next generation, if we do not succeed in fortifying their character by high ideals and spiritual aims."

Mr. Vogelstein also paid tribute to Louis Marshall, whom he designated as the "foremost Jew in America". At the mention of Mr. Marshall's name, the delegates applauded. Mr. Vogelstein paid tribute to the late Dr. Kaufman Kohler of New York, Isaac Schoen of Atlanta, and Samuel Straus of Cincinnati.

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