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ANTIQUITIES UNEARTHED BY PETRIE AT GERAR, NEAR GAZA, SHOWN IN LONDON

(Jewish Telegraphic Agency)

London, July 7.—An exhibition of antiquities reclaimed from the city mound of Gerar, nine miles south of Gaza, by the recent expedition led by Sir Flinders Petrie, the famous Egyptologist, was opened at University College, in connection with the centenary celebration of the College.

At Gerar, the city associated in the Bible with Isaac and Rebecca, Sir Flinders was on previously unexplored ground. His party of eight, including three women, worked at an acre of the site for five months this year, digging down through thirty feet of ruins left by successive towns of 1500 to 400 B.C. A part was further cleared twenty feet deeper, through the camp remains of the Hyksos Age.

"We knew the A. B. C. of Egyptian antiquities and considered that if we could find close to the Egyptian border, Egyptian associated with Palestinian remains, we could fix exact dates," said J. L. Starkey, a member of the expedition. In this respect the finds were illuminating.

They include cornelian beads with ivory figures of the goddess Hathor, side by side with Egyptian amulets bearing the sacred eye of the horse; Palestine seals, together with Egyptian scarabs and the North Syrian cylinder seal of Hemitite; a jar handle stamped with the cartouche of Rameses II., showing that representatives of the King must have stayed at Gerar, probably.

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MOVE TO PROHIBIT SCHECHITA IN AUSTRIA

(Jewish Telegraphic Agency)

Vienna, July 7.—The Society for the Prevention of Cruelty to Animals in Austria is preparing for a referendum in the various districts in favor of a law against the schechita, the Jewish method of slaughtering animals.

The province of Vorarlberg intends to carry into effect a prohibition against the schechita, despite the fact that there is only a small Jewish population in the district.

This measure would deprive the Jews of Switzerland, where the schechita is prohibited, of the opportunity of obtaining Kosher meat from Vorarlberg, which is on the Austrian-Swiss border.

GERMANY STILL OUT OF MANDATES COMMISSION

(Jewish Telegraphic Agency)

Geneva, July 7.—The Mandates Commission was unable to reach an agreement concerning Germany's membership in the Commission. Minority and majority reports were submitted to the Council of the League of Nations, which will make the final decision.

CHANGES IN JEWISH CEREMONIAL AND DOMESTIC LAW DEMANDED AND OPPOSED AT RABBINICAL ASSEMBLY

Organization of Conservative Rabbis Divided on Issue; Leaders of Right and Left Wings Wrangle Over Theological Definitions and Adjustment Problem; No Action Taken

(Jewish Daily Bulletin)

Asbury Park, N. J., July 7.—A movement to bring about a re-formulation of the cardinal principles of Judaism in accordance with present-day conditions and scientific knowledge, and at least to introduce changes into Jewish ceremonial and domestic law, is current among the rabbis affiliated with the United Synagogue of America, the branch of American Jewry known as the Conservative group.

This was clearly brought out in developments at the twelfth annual convention of the Rabbinical Assembly of the Jewish Theological Seminary in session for three days at the Hotel Clarendon Brunswick here.

This movement, which is strenuously opposed by some of the members of the Assembly, has created a condition due to which the Rabbinic body is divided into two distinctly opposing wings, one which might be termed the Right wing, and the other the Left of the Conservative party.

The major part of this conflict, recalling the conflict between the Fundamentalists and Modernists in non-Jew-

ish denominations in this country, developed at a meeting which was held in executive session. Representatives of the press were asked to absent themselves from the session, when the delegates embarked upon a discussion on the proposal to create a Committee on Jewish Law under the auspices of the Rabbinical Assembly.

According to the proposal of Rabbi Jacob Kohn, reporting on behalf of a committee appointed at the previous convention, the Committee on Jewish Law is to be instituted for the purpose of receiving the queries of rabbis concerning the perplexing problems which confront them in their congregational leadership with regard to Jewish ceremonial law and which press for remedial action through changes and modifications. This Committee is also to be charged with the task of calling a special assembly to consider the proposed changes after a sufficient number of queries and opinions are received and considered by the Committee.

Behind closed doors the Assembly discussed the pros and cons of this proposal which led into a thorough debate involving the fundamentals of Jewish theology and the application of Jewish ceremonial law in the American environment.

It was learned that the two factions in the Assembly were under the leadership of Professor Louis Ginsburg, professor of Talmud at the Jewish Theological Seminary, and Professor Mordecai M. Kaplan, head of the Teachers Institute of the Jewish Theological Seminary, the former leading the group which opposes immediate modification and the latter leading what was termed the Liberal wing of the Assembly. This discussion, which lasted for several hours, resulted in no definite action and it was learned that the proposal will be dropped for this session.

The controversy continued at this morning's session when Rabbi Louis Finkelstein, vice-president of the Assembly, read a paper on "The Things that Unite Us." In reference to the "things that unite," Rabbi Finkelstein

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APPEALS TO ROUMANIAN JEWS ON EVE OF ELECTIONS

(Jewish Telegraphic Agency)

Bucharest, July 7.—The National Jewish Club has issued a manifesto in which it declares that "persons placing party interests above the interests of Rumanian Jews prevented the creation of a united Jewish front in the forthcoming elections."

The National Club negotiated separately with Rumanian parties to safeguard the Jewish interests, but found it impossible to obtain any guarantees, the manifesto states.

Negotiations were therefore broken off and the Club recommends that Rumanian Jews vote for whomever their conscience dictates. After the elections, the manifesto states, the Club will demand a reckoning of those who divided the Jewish vote.

ITALIAN FASCISTI IN PALESTINE HOLD CONFERENCE

(Jewish Telegraphic Agency)

Jerusalem, July 7.—A conference of Italian Fascisti was held in Haifa on Sunday.

About 100 Fascisti from various parts of Palestine and Syria participated in the conference. The Italian Consul, Pedrazzi, addressed the session. Pedrazzi is a well-known Fascist writer and lecturer.

ABRAHAM CAHAN, EDITOR, ARRIVES IN MOSCOW

(Jewish Telegraphic Agency)

Moscow, July 7.—Abraham Cahan, editor of the Jewish Daily Forward, of New York, arrived in Moscow today.

Mr. Cahan will make a tour of the Jewish colonies in Russia.

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BARON DE HIRSCH FUND IN
AUSTRIA SHRANK DUE TO
UNFAVORABLE EXCHANGE

Teachers Sue for Salaries

(Jewish Telegraphic Agency)

Vienna, July 7.—Interesting facts were disclosed here in connection with court proceedings brought by the teachers of the Jewish schools which were maintained by the Baron de Hirsch Fund in Galicia and Bukovina. The trial disclosed the fact that the shares in which the Baron de Hirsch Fund invested its money originally had the value of 12,000,000 gold francs, but had decreased to a value of 700,000 because of the depreciation in the exchange.

In addition to this, the Polish government recently arranged for the transfer of 500,000 francs of the remaining sum to Warsaw.

The court expressed the hope that strict diplomatic steps will be taken by the Austrian government with Warsaw. It was further disclosed that at the time the rate of Austrian exchange fell, after the war, the directors of the Fund exchanged the shares they held into Polish currency at a heavy loss. The directors explained that this step was taken because Galicia had become part of Poland and therefore the obtaining of funds in Polish currency was necessary.

It developed during the trial that most of the school buildings were destroyed during the war. The Board of the Fund, with headquarters in Vienna, realizing that they could not administer schools in Polish territory from Vienna, intend to sell the schools.

Abraham Stern, a practicing lawyer in New York for more than fifty years and a former member of the Board of Education, died Monday, in his seventy-fifth year.

A native of this city, Mr. Stern was educated in the public schools here and Columbia College and Law School.

From 1915 to 1926 Mr. Stern was a trustee of the Heilfuer Orphan Asylum, and on his retirement was made an honorary member. He was a member of the Harmonie Club.

ACTION OF KINGS COUNTY HOSPITAL AFTER GENTILE
DOCTORS' APOLOGY AROUSES INDIGNATION

The charges of assault made by Dr. Hyman U. Solovay, Dr. Louis Borow and Dr. Edward Katske when they, three of the four Jewish internes on the staff of the Kings County Hospital, were hazed by a group of their Gentile colleagues two weeks ago, were withdrawn by them today in Flatbush Magistrate's Court.

They dropped the accusations on condition that the six Gentiles, all suspended by the hospital administration, apologize and express their regret.

This, the six—Dr. Louis B. Armstrong, Dr. C. C. Adams, Dr. William Willis, Dr. F. C. Hamm, Dr. Kenneth Clough and Dr. W. B. Stratton—did, and their apology was submitted to Magistrate Joseph J. McGuire in asking for the dismissal.

The letter addressed to Solovay, Borow and Katske and signed by the six Gentile internes read:

"Gentlemen: We regret the treatment to which you were subjected on the early morning of June 20, at the Kings County Hospital. Whatever motive inspired it, be it either prejudice or intolerance, must be abhorrent to good citizenship and we deplore any participation therein by any person connected with Kings County Hospital.

"We sincerely trust that nothing of the kind will ever be repeated in that institution and that neither prejudice

nor intolerance over social or religious differences will ever be known there. "Our support to this end can be counted upon."

The formal reply of the three Jewish internes was:

"Gentlemen: "We beg to acknowledge receipt of your letter of even date and to thank you for the expression of regret contained therein.

"We assure you that no ill feeling on our part arising from the occurrence referred to by you survives your letter, and we trust that we can regard the matter as a closed incident."

Thus the quarrel disrupting the hospital for several weeks is removed from the realm of the courts.

In place of this, the whole question of religious prejudice will be gone into at the Mayor's hearing, which recessed yesterday afternoon until next Tuesday that Commissioner of Accounts Higgins may determine whether Jewish internes in other city institutions are the victims of discrimination.

Following the dismissal of the case, the Gentile internes made a move that stunned the Jewish internes and their advisers. They trooped right back to the hospital from which they were suspended after the criminal charges were preferred, to report for duty.

The Gentile doctors held their their suspension covered only the time they were under charges.

Rabbi Louis D. Gross, adviser of the Jewish internes, expressed his indignation promptly.

"We were tricked," he said. "We should have had foresight to include this situation in our conferences. The internes should be kept away from the hospital until the Mayor's hearings are concluded. This will look like a whitewash for them, and it is no whitewash."

TEACHERS IN PALESTINE
SCHOOLS GO ON STRIKE

(Jewish Telegraphic Agency)

Jerusalem, July 7.—A strike in the Zionist schools in Palestine was threatened for tomorrow afternoon unless the teachers received salaries due them. The teachers declare that unless some change occurs at the last moment they will go out on strike tomorrow. The teachers claim that they have received no salaries since February.

Jerusalem, July 7.—The strike of the teachers in the Zionist schools, threatened unless salary arrears were met, was called this afternoon.

The Vaad Leumi, the National Council of Palestine Jews, is intervening in an effort to bring about a settlement.

More than \$50,000 of a fund of \$85,000 needed for the establishment of a Jewish Community Center in Binghamton, N. Y., was subscribed at a mass meeting. Elmer Goldstein, chairman of the meeting, said that \$35,000 more is needed to carry out the proposed program.

PALESTINE UPBUILDING IS
SPECIAL DUTY OF BRITISH
JEWS, SIR SAMUEL STATES

(Jewish Telegraphic Agency)

London, July 7.—The British Government relies upon the Jews of the world for the general economic support of the Palestine upbuilding, declared Sir Herbert Samuel, former High Commissioner of Palestine, in a speech at a garden fete at his home. The fete was arranged to aid the Women's and Children's Welfare Work in Palestine.

The Palestine upbuilding work is the special duty of British Jewry because Great Britain holds the mandate over Palestine, Sir Herbert declared in the course of his address. He expressed dissatisfaction that so far English Jewry has not contributed adequately to the upbuilding work.

Mrs. James Rothschild opened the fete, at which Sir Herbert presided.

A Congressional committee started with Ellis Island in a national survey of immigration centres with a view to suggesting increased appropriations where necessary for general improvement of the service.

Conditions on Ellis Island were most satisfactory to the committee. Its members said the Bureau of Census and Representative William B. Oliver of Alabama and Anthony J. Griffin of New York.

One fact learned by the survey board, it was stated, is that Ellis Island is practically self-supporting. The income derived from the \$8 head tax paid by all aliens arriving in this country is more than sufficient to take care of the immigration administration at the Port of New York.

CHANGES IN JEWISH CEREMONIAL AND DOMESTIC LAW DEMANDED AND OPPOSED AT RABBINICAL ASSEMBLY

(Continued from Page 1)

spoke of the practice adopted by many members of the Assembly in introducing changes in the congregational services and in the synagogue ceremonial. This innovation has met with the disapproval of other members of the Rabbinical Assembly. Rabbi Finkelstein outlined the following as the things which unite the membership: the conception of God, the attitude toward the Torah, attitude toward a change in ceremonial, attitude toward Israel, attitude toward the Hebrew language and loyalty to the Jewish Theological Seminary.

In his paper, Rabbi Finkelstein presented the principle of Conservative Judaism as expounded by the Seminary. The main features of this platform is the belief that Judaism is an historically developing religion, which permits of continuous progress, a positive attitude toward the Jewish people although it rejects the super-nationalistic idea. This super-nationalism, Dr. Finkelstein termed similar to the Teutonic and Nordic superiority talk. Included in this platform are also a positive attitude toward the rebuilding of Palestine and the revival of the Hebrew language.

Speaking of the changes demanded in the ceremonial and domestic laws, Dr. Finkelstein, while terming these innovations unorthodox and untraditional, pointed to the fact that changes in Jewish law have been made continually throughout all ages. Citing the example of the American Declaration of Independence, he stated that desirable revolutions are those which prove successful. He indicated that while the Assembly as a whole should not undertake the carrying into effect of the proposed changes, individual members are to be permitted to experiment.

This platform was contested by leaders of the Liberal wing which included Dr. Max Kadushin of Chicago, Rabbi Eugene Kohn, Rabbi Jacob Kohn, Dr. Goldman of Cleveland, Rabbi Norman Salati, of Far Rockaway and others.

The traditional wing was given vigorous support by Professor Louis Ginsburg who admonished the leaders of the Liberal wing not to indulge in changes which at best would be recognized only by a small minority of the Jewish people. He urged that only rabbis of widely recognized authority will in due time be in a position to introduce the required changes in the Jewish ceremonial and domestic law.

The specific branches of the law which require modification were pointed to as the laws pertaining to divorce, inheritance and customs and usages pertaining to the service of the synagogue. Professor Ginsburg at one time vigorously opposed the reference to the Spinoza doctrine as a possible Jewish interpretation of the conception of God. "Since when has Spinoza become a saint of the synagogue?" he declared, interrupting Dr. Kadushin who spoke for the Liberal wing. Dr. Kadushin took issue with the definition concern-

ing the conception of God offered by Rabbi Finkelstein.

"Metaphysical support for belief in God, though of paramount importance to the individual, can never become a matter of common agreement. Each thinking individual must find this support by taking thought with himself and his temperament. His knowledge of the physical universe and his academic contacts will influence his philosophic loyalty. It is futile, therefore, for us to attempt to arrive at a conception of God which will be distinctive enough to mark us off in that respect from Reform thinkers. Among the latter will surely be found men with whose philosophic tendencies some of us are more in sympathy than with those of some of our own men," he stated.

Rabbi Kadushin also took issue with definition of the attitude toward the Torah and the Jewish ceremonial law. "Rabbi Finkelstein proposes that we accept both the written and oral law as binding and authoritative among ourselves and among our children after us. I confess that this statement I do not understand," Rabbi Kadushin said. "Written and oral law if applied would govern directly and indirectly every possible action in a man's life which includes the laws of sacrifice, and this statement would therefore commit us and our children in Palestine to restore the sacrificial system. Other matters such as tithes, laws of Levitical purity and impurity are in the same way binding and authoritative if we take this statement seriously," he declared.

Rabbi Finkelstein defined the proposed platform of the Assembly. In speaking on the subject of the proposed changes he stated: "To change the established law even by interpretation without concerted action of widely recognized authorities is admittedly a revolutionary process, yet, first the purpose that fills the minds of all of us to maintain the Torah differentiates the suggested innovations and changes from Reform in which Judaism is reduced to a harmless and colorless monotheism. Secondly, Reform Judaism has yielded the marriage law and the Sabbath; the most rash among us has proposed only the abrogation of some customs, ceremonies and prohibitions that have arisen in the course of time, and of which the value is no longer evident to all. After all, the Rosh Lakish did say: 'Sometimes the transgression of part of the law is the saving of the whole of it.' There is all the difference in the world between proposing a change in a single law for the sake of saving the Torah and a disregarding of the whole of the Torah."

"Still, it cannot be denied that the attitude of permitting changes in the usage of Israel for individual congregations and rabbis is unorthodox, untraditional and revolutionary. Revolution can be justified in only one way—by being successful. It was revolutionary for the Babylonian Amoraim to set themselves up as judges and rabbis without the traditional Palestinian Se-

micha; it was revolutionary for Rabbi Gershon to gather a synod for the purpose of making new enactments; it was revolutionary to write down the prayers and codify the law. All of these changes of which the least is far more radical than any proposed among us were justified by the fact that they helped to save Judaism in crucial periods. The necessity was recognized by Klal Israel and what had been a break with tradition became itself tradition. The American Declaration of Independence was adopted in violation of the established order, but that did not prevent its being the foundation of a new order in whose tradition it is the most cherished document. The will of the American people made regular what was essentially irregular and so the living will of the Jewish people has often made proper what was at first essentially improper.

"Pending such proofs of the value of such changes and pending their acceptance by all Israel, some of us prefer to stand aside and watch like Eliezer at the well steadily holding our peace to know whether the Lord hath made their way successful or not."

"We have, for instance, practically without exception permitted the change of our school curricula so as to emphasize the study of Hebrew as a living language rather than concentrate on mechanical reading and translation. Many rabbis permit the use of elevators in apartment houses and community centers on the Sabbath. Yet from the point of view of the letter of the Halaka, the practice can hardly be justified and is certainly more at variance from the codified tradition than the mingling of the sexes in the synagogue," he declared.

"As to the proposed innovation and new interpretation whose value is still in doubt," Rabbi Finkelstein continued, "there is none of us so bigoted as to refuse to cooperate with those who are attempting them, provided always that the ultimate purpose of the change is to strengthen the attachment of Israel to the whole of the Torah and that it does not defeat its own end by striking at the fundamentals of Judaism. We could not countenance, for instance, the substitution of Sunday for the Sabbath as the main day of worship, although all of us have accepted the late Friday evening service without cavil."

"Formulating the attitude toward Palestine, Rabbi Finkelstein stated: "Our formula may be expressed thus: We want Eretz Israel established as a Jewish community; if possible as an autonomous one. We should like to persuade its present generation of colonists and workers that the interests of their people demand their observance of the Torah and the interests of truth their recognition of God. If our persuasion is of no avail, we, unlike all other religious groups who accept Zionism, are willing to trust the future to God and to his people," he stated.

A very interesting feature of the convention was the banquet given Wednesday night at the Hotel Clarendon Brunswick in honor of the delegates on

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AMERICAN Z. O. CHOOSES FORTY DELEGATES TO ATTEND BASLE CONGRESS

The Zionist Organization of America announced the election of forty American delegates to attend the biennial World Zionist Congress which will be held in Basle, Switzerland, beginning August 30. The delegates were elected at the annual convention of the Zionist organization held recently in Atlantic City.

The delegation, headed by Louis Lipsky, president of the Zionist Organization, consists of the following: Samuel Blitz, secretary; Henrietta Szold, Dr. Stephen S. Wise, Judge Julian W. Mack, Mrs. Archibald Silverman, Rabbi Abba Hillel Silver, Maurice Samuel, Mrs. Irma Lindehm, Judge William M. Lewis, Morris Rothenberg, Judge Hugo Pam, Nina Adlerblum, Abraham Goldberg, Rabbi Max Heller, Mrs. Frieda S. Ullian, Dr. S. Bernstein, Nathan D. Kaplan, Philip Watenberg, Reuben Brainin, Meyer W. Weisgal, Dr. A. Coralnik, Dr. Harry Friedwald, Bernard A. Rosenblatt, Gershon Agronsky, Charles A. Cowen, Rabbi Joseph Silverman, Rabbi Max Kline, Mrs. Richard Gotthel, Miss Sarah Kitay, Bernard G. Richards, Jacob Fishman, Judge Gustave Hartman, Samuel J. Rosenbloom, Benjamin Rabalsky, Carl Sherman, William Edlin, Harry P. Fierst, Leo Wolfson, Rabbi Barnett Brickner.

Alternate Delegates: Mrs. Rose Blondheim, Dr. J. Tennenbaum, Pearl Franklin, Mrs. Cyrus Levinthal, Bernard Shelvin, Mrs. Max Blumberg, Mrs. Harry P. Fierst, A. Liebowitz, Meyer Mintz, Rabbi Simon Greenberg, Louis A. Freed, Robert Silverman, Morris Neaman, Barret Rapaport, Lawrence Berenson, Abraham Tulin, Fanny B. Smith, Lillian Franklin, Mrs. Geo. Wyner, Mrs. Joseph Horowitz, Samuel Boorstein, M. W. Norwalk, I. H. Rubin, Dr. Abraham Ball, Louis E. Rosen, Mrs. A. D. Burack, Ida Greenberg, Gertrude Oppenheim, Henry Eiser, Sam Kasle, Mrs. Louis Goldberg, Simon Berg, A. Z. Halpern, Benjamin Gross, Jacob Brandt, E. Hackner.

GRUENBAUM IS HONORED AT POLISH ZIONIST CONFERENCE

(Jewish Telegraphic Agency)

Warsaw, July 7. — Deputy Isaac Gruenbaum was rendered an ovation at the Zionist conference today for his efforts in the United States in behalf of the Tarbut schools.

Ten members of the Eth Livnoth group were elected to the Central Committee. They include Leon Levite, Noah Davidson, Dr. Hindes, Seidemann, Heftmann, Aperschlack, Wortmann, Schweff, Rosenblass and Levin. The Central Committee does not include representatives of the Al Hamishmar. The Executive Committee of the Party Council consists of 12 members of the Eth Livnoth and 9 of the Al Hamishmar.

The Jewish farm school at Georgetown, Ontario, where 40 orphans from Poland were placed, will be officially opened on Sunday.

RABBINICAL ASSEMBLY DEBATES CHANGES IN JEWISH CEREMONIAL

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the occasion of the twenty-fifth anniversary in the Rabbinate of the class of 1902 of the Jewish Theological Seminary. Rabbi Max Drob acted as toastmaster and the Hon. A. Harry Moore, governor of New Jersey, was the first speaker.

Governor Moore welcomed the delegates to the Assembly on behalf of the state of New Jersey with the Hebrew expression, Baruch Ha'ba (welcome). Governor Moore urged the rabbis to exercise their power in the direction of increasing the opportunities for religious training of the young. The governor was enthusiastically applauded by the delegates.

Dr. Cyrus Adler, president of the Jewish Theological Seminary, Herbert S. Golden, lay leader of the United Synagogue, Professor Mordecai M. Kaplan, who was the only representative of the class of 1902 present, and Rabbi Elias Margolin of Mount Vernon addressed the gathering.

Dr. Kaplan caused a profound impression on the audience in his address during which he reviewed the history of the American Jewish community for the past twenty-five years. He stated that the past quarter of a century could be rightly termed the era of organization and mobilization. During this time American Jews organized inwardly and outwardly, establishing their position economically and culturally. The next twenty-five years must be the era of thought, he stated. It is no secret that we are not socially or culturally adjusted, he said, urging the Rabbis to disregard the platitudes of the sermon in which the congregation is told that everything is well with American Jewry. Not everything is right, he declared.

Professor Louis Ginsburg, who was the last speaker, urged the Rabbis to address their attention to Jewish scholarship. Every new Jewish community in all countries has made its contribution toward Jewish literature and culture. What will be the contribution of American Jewry? he asked. He said that it is the responsibility of the American rabbi to pave the way for an American Jewish scholarly generation which will make its contribution in Jewish history.

PALESTINIAN LABOR ORGANIZATION OPENS SESSIONS IN TEL AVIV

(Jewish Telegraphic Agency)

Jerusalem, July 7. — The conference of the Histadruth Ha'Ovdim, the Palestine labor federation, was opened in Tel Aviv yesterday. Two hundred and one delegates representing a membership of 22,837 are attending the sessions. The Achduth Ha'Avodath is represented by 108 delegates and the Hapoel Haza'ir by 54.

Among the subjects to be considered by the conference will be the unemployment situation in the country.

Chaim Nachman Bialik greeted the delegates. Two Arabs also addressed the session. Numerous greetings were received, including a message from the Hechuluz in Moscow.

Antiquities Unearthed by Petrie at Gerar, Near Gaza, Shown in London

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ably during campaigns; and some of the earliest iron tools of the Ramesside period, 19th Dynasty, with hoes and other implements purely Palestinian in character, the product of the city in its own furnaces which were unearthed in the excavations.

The excavations, Sir Flinders Petrie said, had shown them that Gerar was a city of great economic importance in an excellent corn country, judging by the immense granaries of the Persian age, capable of holding corn for an army of 100,000 for three months, the abundance of iron and flint sickles, and the record of "reaping an hundredfold" by Isaac. A Philistine resident for the corn exports was undoubtedly settled there, and from his window saw into the Bedawi tent of Isaac and Rebecca. The need of export corn explained why the Philistines objected to Isaac settling there with flocks, herds and servants. The place was also a great source of weapons, clothing and metal work for the Edomites and Amalekites of northwest Arabia, and a point of strategic value, commanding the roads between Egypt and Palestine.

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