

JUDAISM TODAY FACES GOLDEN OPPORTUNITY LEADERS HEAR AT UNION CONVENTION

Total Income of Union in Year 1928
\$200,468 From Affiliated Congregations
(Jewish Daily Bulletin)

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At the afternoon session the symposium on "Judaism and the Modern World" was continued. At the Monday evening session, Dr. Julian Morgenstern, opening the symposium on "Judaism and the Modern World" traced the history of Reform Judaism, paying glowing tribute to Moses Mendelssohn as its founder. He sounded a hopeful note, declaring: "With Reform Judaism in the van of religious progress today and with the emphasis of the new reformation laid upon the things of this world and this life, Judaism's golden opportunity has come. The privilege, may, the God-appointed destiny which rightfully, by all the laws of history, should have been its for hundred or more years ago, of leading the world onward toward religious revelation and religious reformation, to religious realization, is its once more by these same divinely guided laws of history. Now no fanatic persecution nor ghetto barriers block the way. To us today the eternal challenging call of Judaism comes again.

"If Judaism is to survive in this modern world and is to serve, as we dare to believe it can and should, and is even to lead in the new revelations and the new religious awakening and progress, as we still firmly believe in the God-appointed destiny, then first of all it must achieve, and that speedily, a true world unity, in which differences and divisions will soon be forgotten and all qualifying adjectives may be discarded as outgrown and obsolete—when Reform and Conservative and Orthodox will be terms no longer heard or understood, but all Jews the world over will be known to each other and to the world at large as Jews and Judaism only as Judaism. But if in this forward movement not only for other religions but for Judaism itself, there becomes doubly our task and our obligation to lead in this first endeavor to bring about the realization of a unified world. 'Judaism must constitute our first problem and duty,' Dr. Morgenstern declared.

Prof. Max Radin of the University of California spoke on Judaism and the physical universe as conceived by modern science.

(Continued on Page 8)

ITALIAN-VATICAN AGREEMENT ON ENFORCEMENT OF CANON LAW WILL NOT AFFECT ITALIAN JEWRY

Dr. Wilfred Parsons, New York Catholic Editor, Gives Opinion on Pact Just Concluded

In reply to a question of the representative of the Jewish Daily Bulletin as to whether the political, religious and cultural rights of the Jewish population in Italy will be affected by the agreement concluded Monday between the Vatican and the Quirinal, one of the features of which is the undertaking to enforce in Italy the Canon Law of the Catholic Church, the Rev. Wilfred Parsons, S. J., editor of "America," a Catholic weekly, stated that the status of the Jewish population in Italy will remain as it is under the Constitution.

Rev. Parsons explained that although the full text of the agreement is not yet available, it is known that the clauses dealing with the enforcement of the Canon Law in Italy pertain only to education, marriage and church properties. As to education, under the agreement, Catholic instruction in the

Italian public schools will be made obligatory, but this is no new departure as under the present regime Catholic instruction was obligatory in the schools since the establishment of the Fascist state. However, the Jewish children attending Italian public schools are not affected by this compulsory measure, Rev. Parsons stated, as the parents of the children have the right to ask for their exemption during religious instruction.

A more detailed statement on the question will be available in a few days, Dr. Parsons stated to the representative of the Jewish Daily Bulletin.

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Gruenbaum Says Imposes Main Tax
Burden on Jews and Does Not
Meet Jewish Needs
(Jewish Telegraphic Agency)

Warsaw, Feb. 12.—The members of the Club of Jewish Deputies in the Polish parliament will vote against the adoption of the budget for 1929, was the declaration read by Deputy Isaac Gruenbaum on behalf of the Club during the third reading of the estimates.

In explaining the reasons for this action, Deputy Gruenbaum stated that this year's budget is identical with that of the previous year in that it imposes the main burden of taxation upon the urban population, mainly Jewish, while it does not in the least meet the needs of the Jewish population.

The Jewish population is compelled to maintain its schools and welfare institutions at its own cost. Even the needs of the Jewish religious institutions are ignored as is shown by the figures of 120,000 Zlotys allotted for that purpose in the budget while the budgets of the Kehillahs in Poland run into millions of Zlotys. Allocations for other religious institutions have been included prominently in the budget. The state budget, amounting to three milliard Zlotys, has an allotment of only several hundred thousand Zlotys for the needs of the Jewish population. The economic demands of the Jewish population are also being ignored and discrimination is practiced in the employment of Jews in state offices.

The Jewish deputies from Galicia were absent when the vote was taken.

JEWISH WORKERS, AVENGERS OF MISS BARSHAY, GET PRISON SENTENCES

Two and Three Years Imprisonment
Is Court's Verdict
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JEWS VICTIMS IN TWO FIRES IN POLISH TOWNS (Jewish Telegraphic Agency)

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DEPUTY IN BULGARIAN PARLIAMENT RAISES QUESTION OF RITUAL MURDER TRAIL

**Urges Government to Take Stringent
Measures of Protection**
(Jewish Telegraphic Agency)

Sofia, Feb. 12.—The central authorities were called to give an account of what transpired in Haskovo recently when an insignificant incident led to the spread of a ritual murder agitation against Jews.

Deputy Dimitar Neykov, Socialist, asked the Home Secretary yesterday whether he considers the action of the local police to have been in conformity with the laws of the country. Why did they permit the raid on the house of the local rabbi? Do the authorities intend to punish the culprits severely? Deputy Neykov asked, urging the Minister of the Interior to inform the House, as to what measures he intends to take to protect the Jewish population against further conspiracies.

SAMUEL DEUTSCH LEFT ESTATE OF \$2,500,000

(Jewish Daily Bulletin)

Chicago, Feb. 12.—Bequests of \$10,000 to the Jewish Charities of Chicago, \$2,500 to the Chicago Home for Jewish Orphans and \$500 to the Cleveland Jewish Orphan Association, were contained in the will of the late Samuel Deutsch, former president of the Jewish Charities of Chicago, who died here at the age of 63. The will, filed for probate yesterday, estimated the estate of the late Mr. Deutsch at \$2,500,000.

Mrs. Leila Deutsch, the widow, is to receive one-half the residuary estate. The remainder goes to children, three brothers and a sister.

GREEK ZIONISTS WELCOME AGENCY EXTENSION

(Jewish Telegraphic Agency)

Salonica, Feb. 12.—A resolution congratulating Dr. Chaim Weizmann and Nahum Sokolov on the progress toward the extended Jewish Agency was adopted at the sixth annual Zionists conference held here. A special resolution was adopted greeting American Zionists and non-Zionists for their cooperation in the plan for the extension of the Jewish Agency.

OMAHA COMMUNITY CENTER TO MARK MOSES'S BIRTHDAY

(Jewish Daily Bulletin)

Omaha, Feb. 12.—The Omaha Jewish Community Center is planning to celebrate the 3500th anniversary of the birth of Moses on the seventh day of Adar (February 17th).

The entire Jewish community will be invited. A program is being arranged by a committee composed of representatives of welfare, religious, educational and fraternal organizations.

J. D. B. NEWS LETTER

An Experiment in Urban Colonization Special Correspondence

Jerusalem, Jan. 22.—When Tel Aviv a few years ago was at the height of its expansion, new streets and houses would appear on its outlying sand dunes almost over-night, and whole new sections would have sprung up before one quite knew what had happened. Nowadays, construction goes on at no such furious pace; but, on the other hand, the city is reaching out, as can well be illustrated by a new experiment in urban colonization which has direct American backing. This new experiment is called "Schichnat Hazafon," the "Northern Quarter" of Tel Aviv.

Lying half an hour's distance from the center of the town, the "Northern Quarter," whose western side faces the Mediterranean, and which is bounded on the north by the River Jarkon, originated in the desire of a group of laborers, artisans, and petty officials to build homes for their families. Some of them were living in the barrack sections all too common in Tel Aviv. Living in barracks is less trying in Tel Aviv than it might be elsewhere, because of the mild climate, but, from the health point of view, there is nothing to be said in its favor, since sanitary conditions are necessarily worse, and the spread of epidemics more likely in barrack settlements than in normal housing. Others of this group, again, were like many Tel Avivians, in very limited circumstances, but were, again like many of their townsmen, paying a most disproportionate share of their earnings for rent. They therefore organized themselves into a sort of savings and building association, with each member paying regular installments toward the purchase of the building plots.

The interest of the Jewish National Fund was attracted to the project, and it undertook to purchase the desired land in their behalf with its own funds. However, as it was then meeting heavy previous commitments, and had no funds immediately available, the National Fund secured a loan for this purpose from the Palestine Economic Corporation of New York, of which Mr. E. N. Mohl is the Palestinian representative. By acquiring this fairly large urban tract, the National Fund made a radical departure from its customary policy of concentrating on the purchase of land for agricultural settlement, and of merely making occasional purchases of small parcels in Jerusalem, Tel Aviv, Haifa, and Tiberias.

The land in the "Northern Quarter" having been acquired by the National Fund, and leased to the intending set-

(Continued on Page 5)

HEBREW UNIVERSITY UN- EARTHS EARLY EXAMPLE OF JEWISH PICTORIAL ART

**Discoveries Made at Excavation Site
in Beth Alpha**

(Jewish Telegraphic Agency)

Jerusalem, Feb. 12.—Further discoveries have been made at Beth Alpha, where the Hebrew University expedition is conducting excavations.

A new section of mosaics, depicting Bible scenes were found, in the ancient synagogue unearthed last week. The figures depict the sacrifice of Isaac, showing Abraham with Isaac, the boy; the ass and the ram caught in the thicket. There are Hebrew inscriptions explaining the incident. These mosaics are believed to be the earliest complete example of Hebrew pictorial art.

BILL URGES PREFERENCE IN ENTRY OF TECHNICIANS

(Jewish Daily Bulletin)

Washington, Feb. 12.—Preference provisions of the Immigration Act of 1924 would be extended to facilitate the admission of certain highly skilled workmen needed in American industries by the Free bill reported to the House by the Committee on Immigration and Naturalization. Specifically the measure would amend the Immigration Act as amended in May, 1928, to give quota preference to certain relatives of citizens and aliens lawfully admitted.

The full text of the section of the Committee's report explaining the measure made public February 9, follows:

"The bill would amend the preference provisions of the immigration act of 1924, as amended, so as to facilitate the admission as quota immigrants of certain highly skilled workmen needed by American industries for the performance of specialized work, or the development of improved methods or processes, when labor of like qualification can not be found unemployed in the United States.

"The existing preferences, available to fathers of citizens, mothers of citizens, and husbands of citizens when marriage occurred after May 31, 1928, are not disturbed. Neither is there any effect upon the preference available to a skilled agriculturist, his wife and dependents, coming from a country having a quota of 300 or more. The three preference classes, i. e., relatives, technicians, and agriculturists, are placed on an equal footing, with no priority for one over the other.

"The desirability of this improvement in the law has been recognized ever since the inception of the policy of restricting immigration by numerical limitation."

SOUTH AFRICAN JEWS AID BESSARABIA

(Jewish Telegraphic Agency)

Paris, Feb. 12.—The amount of \$4,200 was transmitted by the Jewish Colonization Association for the famine-stricken Jews in Bessarabia. The sum was donated by South American colonists, who came from Bessarabia.

POLISH JEWS, DESPITE REPUBLIC'S CONSTITUTION, SUFFER FROM NUMEROUS LEGAL DISABILITIES AND RESTRICTIONS

Limitations Applicable Mainly in Congress Poland, Are Heritage from Czaristic Times; Action of District Governor Barring Jew from Sheriff's Office in Village Focuses Attention on Anomalous Fact; Numerous Bills Have Been Introduced in Parliament at Urgency of Jews But Without Avail; Courts Hold Disabilities Non-Existent But Administrative Authorities Apply Them Steadily and Systematically, Jewish Deputies State in Official Document.

The action of the District Governor of Minsk-Mazowiecki, Poland, in refusing to confirm the election of Solomon Horowitz as sheriff of the village Siemna on the basis of an old Czaristic law, barring a Jew from elective office in such communities as are not entirely Jewish, focused public attention on the fact that in Poland today there is still in force a large number of restrictions and disabilities against the Jews, which had their origin in the Czaristic laws.

The Club of Jewish Deputies in the Polish Parliament has introduced a motion urging the central government to overrule the objection of the District Governor as the preservation of the old Czaristic laws against the Jews in Poland is contrary to the Constitution of the Polish Republic, which guarantees equality before the law to all citizens regardless of religion or race and is also contrary to the provisions of the Versailles peace treaty under which the Republic of Poland has undertaken to guarantee fair and equal treatment to the religious, racial and linguistic minorities within its borders.

The Jewish Daily Bulletin has received inquiries from various quarters as to the exact nature of these restrictions and as to how far these legal disabilities affect the cultural, religious and economic status of Polish Jewry.

To shed light on this vital question the Jewish Daily Bulletin presents herewith an authoritative statement of facts constituting an official document of the Polish legislature. It is a complete translation of a bill introduced by the Club of Jewish Deputies on May 15, 1928, in the form of an "urgent motion" before the Sejm. Up to this date no action was taken on this "urgent motion," still being in the committee as a pending bill.

This "urgent motion" for the abolition of the anti-Jewish Czaristic restrictions in the Republic of Poland is the last comprehensive proposal for legislative action in a series of futile attempts made by the Jewish deputies since the representatives of the Polish people have assembled for legislating laws for the new Republic. On a previous occasion, December 14, 1922, a similar bill was introduced by the Jewish deputies, but no action was taken, leaving a situation in which, as the document puts it, "the elementary rights of the Jewish population are limited, the right to choose freely places of residence, the right to avail themselves of the freedom of trade, the right to hold various offices, full opportunity to fulfill their family duties," a situation which is "an assault on the human dignity of the Jews."

In the "urgent motion" of 1928, introduced by Deputies Hartglass, Gruenbaum and associates of the Club of Jewish Deputies for the purpose of re-

moving the statutes limiting the equal rights of the Jewish population in the territory of former Russian Poland, it is declared:

Full Text Given

"In spite of the guarantee by the Constitution of March 17th, 1921, of Equal Rights to all citizens of the Republic of Poland, regardless of their nationality and religion, in spite of twice-repeated motions introduced by the Jewish Deputies in the Constitutional Assembly and in the previous Sejm, in spite of two similar drafts of bills introduced by the Government in both preceding Sejms, and in spite of the publicly assumed obligation by the post-May Government contained in the program of Premier Bartel on the 19th of July 1926; despite articles 9, 99 and 111, of the Constitution, there have been preserved up to this date in the territory of former Russian Poland numerous legal restrictions mostly of Russian origin in relation to the Jewish population.

Elementary Rights Affected

"These restrictions limit the elementary rights of the Jewish population, the right to choose freely places of residence on the territory of the state, the right to avail themselves of the freedom of trade, the right to hold various offices, to fulfill their family duties, etc., subjecting the Jewish population for different transgressions to more severe penalties than are established for Christians, and finally, assault the human dignity of the Jews. Those antiquated limitations remained in force, not only in the territory of the former Kingdom of Poland, where there was no other way for their removal except the legislative, but also in the Eastern provinces acquired on the basis of the Treaty of Armistice and Conciliation signed in Riga on October 12th, 1920, in which was binding the Article 5 of the Statute dated February 4th, 1921, authorizing the Council of Ministers to annul all excepting statutes and ordinances of whatever origin having for their purpose the curtailment of the rights of any nationality or religion.

Court's Decisions Unheeded

"It is true that the Supreme Court, in its verdict, rendered in full session on February 16th, 1924, in case No. ZS 69/23, declared that all regulations limiting the rights of the Jewish population and not requiring any new regulations in substitution ceased to be binding from the moment that the Constitution of 1921 became effective, but shortly afterwards namely on the 30th of October, 1924, the Supreme Administrative Tribunal in Case L. Rej. 1521/23 declared exactly the opposite—That all enactments limiting the rights of the Jewish population are binding up to the time of their removal—and this has been the consistent practice up to the

present time. Thus, has arisen a paradoxical situation that makes the state ridiculous; while the courts shun the application of restricted measures against the Jews, the administrative organs steadily and systematically apply these restrictive measures—a situation all the more dangerous for the Jewish population because the order of the President of February 6th, 1928, (Official Gazette of the Polish Republic, No. 12, item 93) concerning the organization of the lower courts made questionable the independence of the Judges.

"The present motion has for its purpose to rectify what was neglected during the seven years past since the adoption of the March Constitution, as well as to co-ordinate the regulations pertaining to the Jewish population with the Constitution. Particularly, this motion has for its purpose the removal of the following regulations:

What the Limitations Are

"1. Article 16 of the Civil Code of 1825 of Kingdom of Poland, which reads: 'The Jews enjoy the civil rights from the use of which they are not exempted by the decree of the King or the Viceroy.'

"2. Art. 414, par. 6 of the same Code, which reads: 'Cannot be guardians, or members of family council; 6/ non-Christians over Christians.'

"3. Par. 7 of the Supreme Order, of July 5th, 1862, which invalidated documents written or signed in Yiddish or Hebrew language, or in Jewish script, not only when they are of a partly public character like accounting books, notes, but also documents of an entirely private nature as contracts, and the like. This regulation contradicts the Art. 109 of the Constitution.

"4. Art. 234 par. 1 of the Statute of the System of Provincial (gubernia) government of the Kingdom of Poland (Russian Code of Law Vol. II, part V, published in 1892) depriving persons of non-Christian religions of the right to be elected to offices in the village and county government.

"5. Art. 282 of the same Statute which includes a rule permitting the election of a Jew as Sheriff (wojt) or Judge (sołtyś) only in the case when the entire membership of the village or county consists of Jews only.

"6. Art. 295, par. 1 of the same statute which deprives persons of non-Christian religions of the right to be elected to the office of Sheriff or Judge also in those villages and colonies in which the population consists exclusively of persons not falling under the regulations of the article 196-286 of the above statute, i. e. not falling under the general regulations of the Country Statute.

"7. Art. 5 of Regulations of the sale (Continued on Page 4)

JEWISH DAILY BULLETIN

Published every day in the week except
Saturday and Jewish high holidays
by the

JEWISH DAILY BULLETIN CO.

Address All Mail to
Executive and Editorial Office:
611 Broadway, New York, N. Y.

Publication Office:
316 Bridge Plaza South, L. I. City, N. Y.
Jacob Landau President
Samuel Biensstock Treasurer
John Simon Secretary
William Z. Spigelman Editor

Vol. VI. Wednesday, Feb. 13, 1929. No. 1292.

Member of Jewish Telegraphic Agency
New York 611 Broadway
London 24 High Holborn
Paris 5, Rue Cardinal
Berlin Eisenbahnstrasse 6
Warsaw Ulica Aleja Jerozolimski 13
Jerusalem Hasolei Bldg.

Subscription Rates

	U.S. and Canada	Foreign
One Year	\$10.00	\$15.00
Six Months	6.00	8.00
One Month	1.00	1.50

Entered as second-class matter July 19, 1927,
at the Post Office at L. I. City, N. Y., under
the Act of March 3, 1879.

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"BLESSÉ BE THE RIGHTEOUS JUDGE, NO MORE JEWS AMONG COMMUNISTS." PAPER SAYS Cleveland Jewish World Rejoices at Passing of Jews from Communist Leadership

The recent developments in the Communist party in Russia and in the Soviet government, particularly the fate of Leon Trotsky, is the subject of an editorial in the Cleveland "Jewish World." These developments have the result that there are no more Jews among the Communist leaders, the paper declares.

"It is indeed a pleasure to know that there are no more Jewish Communist leaders. The old leaders disappear from the platform and new ones are not added," writes the paper.

"When the unfortunate Bolshevism appeared in the world in 1917 the few Jewish Bolsheviks made so much noise that one might have thought that there are only Jewish Bolsheviks in the world. In Germany there was Rosa Luxemburg, in Bavaria a Kurt Eisner, in Hungary, a Bela Kun, and in Russia, horrors! a Trotsky, a Kamenef, a Zinovieff, a Litvinoff, and a Karl Radek. Today, twelve years later, almost no one of them is left, no trace of them remains. There are, indeed, still Communist movements in various countries, here weak, there stronger, but there are no more Jewish Communist leaders.

"What happened? Just a bagatelle. The Communist Jewish leaders have found that their comrades, the non-Jews, strongly believe in the Talmudic dictum: 'A Jew, though he transgresses, is a Jew.' You may be a Communist, you may be ready for self-sacrifice, for your Communism, but if you are a Jew, you are not needed.

"There are no more Jews among the Communist leaders—blessed be the righteous Judge," the editorial says.

POLISH JEWS, DESPITE REPUBLIC'S CONSTITUTION, SUFFER NUMEROUS DISABILITIES AND RESTRICTIONS

(Continued from Page 3)

of peasant land of July 11th-24th, 1891, (Russian Code of Law and Government Regulations of 1891, No. 76 item 821) which forbids to persons of the Mosaic religion to acquire the ownership, to take any mortgage or lease peasant homesteads and lands as well as estates. The Jews are forbidden the use of same in whatever form and under any basis whatsoever, even if permitted by local regulations. Finally, they are forbidden to supervise estates in the capacity of managers.

"8. Art. 612 of the excise (Russian Code of Law, Vol. V, of 1912) which reads: 'Jews have the right to deal in spirits only in the localities where they are permitted to reside, only in their own houses. They can be salesmen only in business places owned by their co-religionists.'

"9. Art. 1072 of the Customs Statute (Russian Code of Law, Vol. VI, of 1910) imposing on Jews residing in the western provinces within the 50 viorst limit—(from the frontier) and apprehended smuggling, besides other penalties, deportation from the (50—viorst) limit for a period of one to five years; and in case of repeated offense, permanent deportation from the (50 viorst) frontier limit. Art. 1073 of the same statute imposes on Jews apprehended smuggling in the Province (general—Gubernatorstvo) of Warsaw, besides other penalties the penalty of deportation beyond the 10-viorst frontier limit for a period of 1 to 5 years and in case of repeated offense permanent deportation beyond this limit.

"10. Art. 464 par. 4 of the Mining Statute (Russian Code of Law, Vol. VII, published 1912) which forbids Jews to engage in mining.

Segregated in Border Provinces

"11. Art. 767-781, 785-816 and 819 of the law of Estates segregating the Jews of the border provinces (Kresy) from the rest of the local population, creating of them a separate Estate, determining the organization of this Estate, introducing for Jews a series of exemptory laws, pertaining to their registration in the Estate books, acquisition of real estate, the right to freely change their place of residence, the right to engage in different occupations, etc., it is necessary to mention that by the order of the President of October 14th, 1928 (Official Gazette of the Republic of Poland No. 92, item 824) removing the Estate distinctions, those articles that were limiting only Jews, were retained in force.

"12. Art. 148 of the Civil Code, which forbids adoption of Christians by non-Christians and vice versa.

"13. Art. 67-75 of the Passport Statute and the Addenda to Art. 61, which limit Jews in selecting places of residence.

"14. Art. 291 of the Penal Code of 1903 which reads: 'A person guilty of non-complying with the rules established by law, or by regulations for education of Jewish youth, or for the supervision of such education, will be sub-

ject to a fine up to 100 rubles. In case of repeated offense by a 'Mefamed' (teacher of Hebrew) or other teachers in Jewish public or private schools the guilty will be subject to arrest.' In case of removal of this regulation, the Art. 290 of the Penal Code referring to violations of general rules of supervision of the education of youth will become effective with reference to Jews.

"In the regulations given below we move to make certain changes:

"1. Art. 278 of the Penal Code of 1903 reads: 'Who without proper permit will admit in a building belonging to him or rented by him a public Jewish religious service for the performance of which, beyond places designated for such religious services, permission is necessary according to statute, will be fined to the extent of 600 marks.' The performance of religious services of other religions must be punished inasmuch as this performance is forbidden beyond places designated for this purpose. Therefore, the word 'Jewish' must be eliminated.

Cannot Buy Land

"2. Art. 6 of Regulations for the sale of peasant land of July 11-24, 1891 (Russian Code of Law and Government Regulations of 1891 No. 76, item 821) enumerates the documents which must be presented to the Notary Public in case of making a notarized lease of peasant land and homesteads and among them is mentioned in par. c: Certificate of the Sheriff (Voit) or Court House that 'the lessee is not of Jewish religion.' The above quoted words must be removed as contradicting the constitution.

"3. Art. 144 of the Civil Code permitting to legitimize children born out of wedlock for some reason deprives non-Christian children born out of wedlock of this benefaction. This unjust and immoral limitation should be removed by crossing out the opening words of this article.

"Finally, Art. 96, par. 1 and Art. 396, par. 1 of the Statute of Civil Procedure relieves priests and ministers of Christian denominations of taking the oath. According to the present draft the relief (of taking the oath) must include also ministers of non-Christian religions who are confirmed in their standing by government organs.

"The changes shown above remove the difference in the civil rights of the Jewish and non-Jewish population which are contradictory to the Constitution as well as to the spirit of the time, presenting an inadmissible anachronism, unique in Europe.

"Therefore, the undersigned move: 'The high Sejm will adopt the attached statute.'

How Wrong Should Be Rectified

"Removing the legal regulations limiting the equal rights of Jews in former Russian Poland.

ARTICLE I.

"The following changes are introduced in the Statutes, effective in (Continued on Page 8)

SENATE ELECTIONS IN GREECE RAISE ISSUE OF SEPARATE JEWISH ELECTORAL COLLEGE

Three Jewish Senators Expected to Be Elected on March 3; Measure, Debated in Parliament, Termed Discriminatory, Placing Jews' Patriotism on Probation; Assimilation Condition for Repeal

(Jewish Telegraphic Agency)

Salonica, Feb. 12.—Three Jews are expected to be elected to the Greek Senate in the elections which were supposed to have taken place in December but were postponed to March 3rd. The candidates whose election is predicted here are Asher Mallahand and Haimaki Cohen, both members of the Venizelos party. The third candidate, Isaac Sciaky, is an anti-Venizelist.

The forthcoming Senate elections are one of the most agitating issues in Greece today, as they bring into relief the relation of the Greek government to the Jewish population of the country and in particular to the large Jewish community of Salonica, which was incorporated into Greece following the World War.

The main issue being debated among the Jews of Greece is the establishment by the government of a separate Jewish Electoral College. Under this arrangement the Jewish voters have been eliminated from the general voters' list and are required to cast their votes separately. There is no unanimity on the question as to whether a separate electoral college is advantageous to the Jewish population.

On one hand the establishment of the electoral colleges secures in advance the number of Jewish representatives and senators in the country's legislative body, while on the other hand it segregates the Jewish community from the general citizenry. Some regard this procedure as an exceptional measure in view of the opinion held in government circles that the Jews of Salonica and of Macedonia in general are not yet sufficiently identified with the Greek State to be admitted to the body politic without reservations. As a result of this trend, a "League for Jewish Assimilation in Greece" was recently founded.

The matter was the subject of an open debate in the Greek parliament on December 12, on which occasion Prime Minister Venizelos openly stated that before this measure for the separate Jewish electoral college could be repealed the government would have to be satisfied that the Jewish population has met the demand of the Greek population in regard to assimilation.

The oppositional paper "La Macedonia" reproduced recently from other Greek papers the following report concerning the debate in the Greek parliament and the statement of Minister Venizelos:

"The Jewish deputy for Salonica, Mentech Bessantchi, demanded the abolition of the separate electoral college for the Jews of Salonica.

In reply to this, the President of the Council said: 'The separation is imposed by the treaties. I should nevertheless be happy to applaud the Jews of Salonica the moment they feel themselves Greek Citizens, as do the inhabitants of Co.fu, Crete, etc. They have not as yet reached this point, but I believe that we are approaching it.

"There is in Salonika a movement for assimilation, but the speaker does not belong to this movement, as is well known. For this reason we are obliged to refuse to agree to this electoral fusion, until such a moment as we will be convinced that the Jews of Salonica have become good Greeks. The assertion that we are violating the secrecy of the vote does not deserve serious refutation. The representation of the Jews in the Chamber and the Senate can only be assured by one method, and that is the one we have chosen.

"It is my duty to tell the Jewish Community of Salonica that it is my firm conviction, and that I consider it an essential element in the progress of Northern Greece, that the State, guarding against eventual abuses of the franchise, will be obliged to grant them political rights in separate electoral colleges, until such a time as the Jews feel themselves good Greeks at heart, and until they come to the conviction that their own interests demand that the Greek language should be sufficiently taught in their schools. The Jews must know that we are ready to receive them with open arms. But first they must show us that they have completely assimilated.

"The truth is, that in spite of so many years which have passed, we have still a portion of the Jewish population which has until now not realized that it is in its own interest to live among us. I am sorry to have had to say this, but it was my duty.

"After a speech by Mr. Tsaldaris. Mr. Bessantchi, continuing, said that all Jews were for assimilation, but that it was only natural that certain among them wanted to keep their Jewish sentiments in spite of this.

"Argiropoulos: Then you admit that you are not seriously considering assimilation.' (Uproar)

"Mr. Venizelos (addressing Mr. Bessantchi): 'We respect you and esteem you. But allow us time enough to convince ourselves that you wish to assimilate, for it is a fact today that many of you are against assimilation. If, in the course of the working of the electoral system, we will find proofs that we have made a mistake, we shall repair the error.'"

J. D. B. News Letter

(Continued from Page 2)

ters for 49 year terms at a low ground rental, the funds accumulated for the purchase of plots were now available for the actual construction of the homes. At this point, the Palestine Economic Corporation extended further aid to the new project by offering to lend each home-builder 60% of the sum required, if he could produce the remaining 40%. The rate of interest was to be 8% (which is low for Palestine) and the settlers were required to pay an additional 2% into a fund to be used for the necessary public improvements. The instalments on the mortgages are in no case exceed the amount of the rentals customary in Tel Aviv, and are due quarterly (such payments being easier to meet than the usual Palestinian demand for a whole year's, or half-year's rent, in advance. And, now that the Government has adopted a new policy with reference to taxation of urban real estate, these homes are to be exempt from Government taxes for the first three years, so that their owners will have to pay only the usual municipal tax which falls on landlords and tenants alike.

One hundred and twenty little homes are now under construction in the "Northern Quarter," consisting of one, two, or three rooms, with kitchen (which does not count as a room in Palestine), bathroom with sanitary plumbing, and veranda. This last feature is practically an extra room, since, in Tel Aviv, the climate permits the business of living and housekeeping to be conducted out of doors most of the time.

The "Northern Quarter" thus presents some new and significant features of urban colonization in Palestine, which may be summarized as follows:

The provision of public Jewish land for home-building purposes makes it possible for many families to have homes of their own who otherwise could not raise the sum needed for the investment. This is the contribution of the Jewish National Fund to the project, while the Palestine Economic Corporation facilitates the home-building by offering mortgage money on fairly easy, yet business-like terms, and accepts as security both the houses themselves and the leasehold rights to the ground. This acceptance of ground leases as a business security for a mortgage vindicates a long-held though much criticized contention of the Jewish National Fund that the rights of its lessees are as valuable as those of land-owners from the point of view of security for mortgages. Should the action of the Palestine Economic Corporation in this regard serve as a precedent, the National Fund will be able to exert an influence

(Continued on Page 3)

If you are pleased with the "Jewish Daily Bulletin" tell your friends to subscribe.

BAPTIST WRITER DESCRIBES JEWISH CONTRIBUTIONS TO WORLD'S CIVILIZATION

Recounts Reasons for Being Proud of Belonging to Jewry, in an Article Entitled "If I Were a Jew"

(Jewish Daily Bulletin)

Chicago, Feb. 12.—An interesting presentation of the contributions of the Jewish race to the progress and welfare of mankind is given in the current issue of "The Baptist," Chicago religious journal, by John Snape.

Under the headline "If I Were a Jew" the writer enumerates "some reasons a Jew has for being proud." He says:

"If I were a Jew: I should be proud of it. A people that can boast among scholars a Spinoza, among statesmen a Disraeli, among socialists a Marx, among bankers a Rothschild, among jurists a Marshall, among leaders a Moses, among musicians a Mendelssohn, among poets a David, among prophets an Isaiah, among apostles a Paul, among saviours my Saviour, need not be reticent about its history or ashamed of its influence.

"There are about as many Jews in the world as there are Baptists in the world—in round numbers, 12,000,000. Only there are 8,000,000 Baptists in America and 4,000,000 in other parts of the world, while there are 4,000,000 Jews in America and 8,000,000 elsewhere in the world.

"If I were a Jew I should be proud of five things. First of all, I should be proud of my distinguishing peculiarity. This is not a biological peculiarity, for, as Lewis Browne has shown in January's American, in his illuminating article on 'Why Are the Jews Like That?' the blood of the Jews is not pure blood. In Abyssinia there are Negro Jews as black as the real Negroes among whom they live; in Spain, Spanish Jews; in Russia, Slavic Jews; in China, yellow-skinned and almond-eyed Jews; in India, brown-skinned Jews. Two things set forth the Jewish peculiarity—sensitiveness and aggressiveness. If I were a Jew and a fellow Jew were criticized, I should not spring to his defense merely because he is a Jew, but because he is right—if he is right.

No Abiding Place

"If I were a Jew I should be proud of the tenacity of my nationality. I should remind myself as a Jew that I had been driven from pastoral and agricultural pursuits into commercial pursuits for the reason that no race has permitted me ever to settle on its soil with certain permanency. But despite universal persecution I have persisted as a Jew. My people were the people of the restless feet—but it was the restlessness of driven necessity. Expelled from England in 1290, from France in 1391, from Spain in 1492—in the very year in which Columbus sailed for a new continent where liberty and religion were to become foundation stones of a nation's life—and at different times from Russia and Germany and Switzerland and Italy. I am still here and still a Jew. My people have found in Babylon their desert, in Ger-

many their Gethsemane, in England their judgment hall, in Russia their Via Dolorosa, in Spain their Golgotha. Foxes have had holes; birds of the air nests; but the Jew, like the Son of Man, has not had where to lay his head and call it his own abiding place.

"If I were a Jew I should be proud of the sanctity of my domesticity. Three things have contributed to the preservation of the Jewish family: monogamous marriage, respect for authority and reverence for religion. Always the Jew has been a family man: large lands, large flocks, large families were to him, in patriarchal days, marks of the Divine favor. When the American home goes, the American nation will be tossed upon the scrapheap of the forgotten nations of antiquity. May the younger Jews not imitate the Gentile example in the reckless looseness with which our marriage ties seem to hold in these modern times.

"If I were a Jew I should be proud of the liberality of my philanthropy. The Jews have been cooperators in neighborliness. Neighborliness is not a matter of latitude, but a matter of attitude. Neighborliness is co-extensive with humanity. It is bounded on the north by human necessity, on the south by human sympathy, on the east by human opportunity, on the west by human practice. God is no respecter of persons. We are not a mob; we are a family. Five of the ten commandments are prohibitions against unneighborliness. Arthur Brisbane says: 'Every other successful name in a great city is a Jewish name,' and Clark Howell of the 'Atlantic Constitution,' says, 'The Jewish people as a whole are among the most patriotic, most charitable and most constructive of any group in the business and national life of the nation.' In municipal and community life they have been active in civic affairs, in education, in culture and in the economic betterment of the people. In humanitarian projects, in the building of hospitals, in the support of eleemosynary institutions, in the filling of community chests, the Jews of our cities have responded with liberality.

"If I were a Jew I should be proud of my contribution to Christianity. The Bible is my gift to the world, and that was a great gift indeed. I should remind myself that in a recent eight years 2,000,000 copies of a book by a popular author were sold, but that in that same eight-year period 240,000,000 copies of the Bible were sold. It is still the best seller among books. But while I was reminding myself that the Bible, which is my gift to the world, is a Jewish book, my gift to Christianity, I should also remind myself that 'if Jews created the Bible, the Bible created the Jews.'

"Says Joseph Jacobs in his suggestive book on 'Jewish Contribution to Civilization,' 'Without the Bible and Bible religion, Europeans would, so far as we

BEN SELLING HEADS UNITED PALESTINE APPEAL DRIVE IN PORTLAND Reports Show Progress in the Campaign

(Jewish Daily Bulletin)

Portland, Ore., Feb. 12.—Ben Selling, noted philanthropist, will head this year's drive of the United Palestine Appeal in Portland. Extensive preparations for the drive, in which the participation of the non-Zionists is expected, are being completed.

St. Louis, Feb. 12.—At the annual meeting of the United Palestine Appeal of St. Louis, Barney Grosberg was elected to head the committee to conduct the United Palestine Appeal Campaign for 1929. Judge A. B. Frey, prominent St. Louis jurist and civic leader, assumed the campaign leadership.

The following other officers were elected: Dr. Samuel Sale, Honorary Chairman; Dr. Samuel Thurman, Honorary Vice-Chairman; David Berenstein, Secretary; Benjamin Mushlin, Treasurer; Gustave Cytron, Chairman of the Executive Board; Vice-Chairmen: Rabbi Abraham E. Halpern, Frank Dubinsky, I. Mathes, Samuel Kranzberg, Gustave Gellerman, Professor Gustave Klausner, Dr. M. Golland, Mrs. Louis Goodman, M. Goodman, A. Goodman, Hyman Cohen, Meyer Weintraub, Leon Gellman and Frank Yakitz; Chairman, Publicity Committee: M. S. Slonim. Charles I. Cooper is the regional director.

know, be worshipping the gods, probably by animal sacrifice.'

"Woodrow Wilson, admired and loved by Gentiles and Jews, has also said, 'The laws of Moses, as well as the laws of Rome contributed suggestion and impulse to the new institutions which were to prepare the modern world; and, if we could but have the eyes to see, the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life and as regards the actions of the state, we should easily discover how very much besides religion we owe to the Jews.'

The Doctrine of Monotheism

"If I were a Jew I should remind myself that I contributed the doctrine of monotheism to the theological thinking of the world, that in my Jewish Bible the thought of the kingdom of heaven is outlined, and that doctrines like sin and repentance and sanctification and faith and atonement are therein set forth.

"I were a Jew I should be proud of my greatest contribution—Christianity's founder, Jesus Christ. He, too, was the Jew with the restless feet. Constantly he felt constrained to go to the people on the other side. I would make it my business to study his life, his death, his character, his influence.

"Having said all this, permit me to say, in all humility and in all fraternity, that if I were a Jew I should be a Christian."

CATHOLIC BISHOP ADDRESSES DR. BUTLER ON CHRISTIAN-JEWISH RELATIONS

Comments on Seminar Recently Held in New York; Church Was Never Hostile Toward Jews, He Says

(Jewish Daily Bulletin)

Washington, Feb. 12—A copy of a letter addressed to Dr. Nicholas Murray Butler, President of Columbia University, by Bishop John F. Noll, editor of "Our Sunday Visitor," was made public by the N. C. W. C. News Service, Catholic news service, with headquarters here.

Bishop Noll, declaring that the Catholic Church has never been hostile to the Jews, relates that when the Catholic clergy speaks on the crucifixion they usually make it clear that for the most part the Jewish people of Palestine were not to be blamed for the event. Bishop Noll's letter read:

"The meeting which is to be held at Columbia University at your invitation, is, I assume, intended for the purpose of creating a better feeling as between different religious and racial groups of America's citizens. The Jews and the Catholics have been the common enemy of different very un-American groups, while many a Jew harbors the impression that the Catholic Church has been and is his enemy.

"Outside of isolated instances, I am certain that the Catholic Church, as a Church, never lacked sympathy for the Jews, and in the city of Rome, they were always treated in the most humane manner by the Popes. If there have been anti-Semitic outbreaks in Vienna, or in Bavaria, or in Hungary, it does not mean that the Church was in sympathy with them. While Austria and Bavaria have been regarded as Catholic countries, they have also been hotbeds of socialists, who have never been amenable to any control of the clergy or of the Bishops. These same people persecuted Cardinal Faulhaber, of Munich, for having said a kind word about the Jews. Catholics hold that the Israelitic religion was God's own, through which the people were buided and benefited supernaturally, and prepared for the promised Messiahs. If today she holds that their national religion has been superseded by an international one, also of divine origin, it does not mean that she entertains the slightest animosity towards the Jewish race. Of that race was born the very Founder of Christianity, as well as His blessed Mother and every one of the original Apostles, who are regarded as the most glorious saints in our Church.

No Hostility Toward Jews

"When we tell the story of the rejection of Christ and of His murder on Good Friday, we usually make it clear that the Jewish people of Palestine, for the most part, were greatly attached to Christ and so loved Him

that He was tried by night 'for fear of the Jews.' Jealous leaders in the nation demanded His death, and pagan soldiers, serving under the Roman Empire, were the executioners. In any case, believing that it was in accordance with a provision of God's providence that Christ's life story ended as it did, the Catholic clergy never have cultivated the slightest hostility among her people toward the Jews. Have Jews been more tolerant towards Catholics? Many influential men among them, laboring under the false impression that the Catholic Church has been a sort of traditional enemy, have been frank to admit that they have sympathized with the campaign against her.

"Without any desire to make a comparison between the Catholic and Protestant groups, it will not be out of place to remark that Catholics neither publish nor support a single anti-Protestant paper; that they would never give encouragement to a professional anti-Protestant speaker; that their Church papers would never oppose a Protestant for high office because of his religion.

"I am certain that it never enters into the mind of the most orthodox Catholic that in his civic relations with others he must even try to know what their religion is, or whether they have any. The Catholic Church, as a Church, grooms no candidate for office, or any individual to hold high places in any sphere. Her people do no think of inquiring about the religious affiliations of the ones with whom they trade, or whom they employ in their business.

"This plea of 'not guilty' may sound strange to those who have been trained to believe that Catholics are always thinking of their Church, but your very experience must confirm it.

American Aims Upheld

"As long as the editors of the big newspapers will cater to the existing prejudices of people, the old misunderstandings will continue to prevail. Since the masses receive practically all their information from the papers and magazines which they read it will devolve on publishers and editors to begin to serve the truth as it is in their power to learn it. They are the ones who can make Americans one nationally. If the one hundred and more parts of Protestantism prefer to retain their identity, it cannot be hoped that Catholics, Protestants and Jews will be united religiously. But the adherents of all, citizens of a common country, can say 'credo' and

RULES COMMITTEE SETS ASIDE DAY FOR IMMIGRATION BILLS

(Jewish Daily Bulletin)

Washington, Feb. 12—Congressman Johnson yesterday secured a rule granting one legislative day for consideration of three bills dealing with immigration. The exact date for the legislative action in the House will be designated by the House Steering Committee.

The first available legislative day will be after the disposition of the pending appropriation bill which is now occupying the attention of the House. It is expected that the House will complete its consideration of this bill not later than Saturday of this week and there is a possibility that the immigration bills will be reached by next Thursday.

With campaigns in Newark, Passaic and Long Island, the drive of the Hebrew Sheltering and Immigrant Aid Society of America, HIAS, towards its goal of \$500,000 is under way.

Louis A. Fast, Tax Commissioner of Newark, is chairman of Newark's campaign and announced as the first contribution the sum of \$1,000 from Mr. Louis Bamberger which duplicates his contribution of the same sum a year ago.

Under the chairmanship of Philip Goldman of the Passaic National Bank and Trust Company who is also national director of HIAS, a campaign for \$5,000 was launched Saturday, February 9th. The Long Island campaign is in its second week with a quota of \$25,000, under the chairmanship of Magistrate Benjamin Marvin.

Erection of a building on a plot already purchased at 205th Street and the Grand Concourse, New York City, is planned by the Hebrew Children's Home and Temporary Shelter, according to an announcement by Rose Rothenberg, chairman of the board of directors of the home.

New York City is to build two blocks of model tenements to replace old tenements on the East Side. Mayor Walker announced at the second annual dinner on the East Side Chamber of Commerce at the Hotel Commodore Saturday night. The site for the new buildings was not divulged.

Congregation Shaarai Zedeck was formally dedicated on Sunday, February 10th by the Clinton Jewish Community. The new synagogue was dedicated by Morris Long is President of the Congregation.

'approbo' in relation to our form of government, and each should do his duty to bring about in practice what we profess in theory—E pluribus unum'. We can all be true to conscience, to God and to Country.

"I am not making a bid for better treatment of the Catholic group, but I am declaring the doctrine which all Catholics are taught. In their schools and from their pulpits, the Catholic clergy strive to cultivate in every heart a warm love for God, and a warm love for neighbor, whether he be Jew, Protestant, or pagan; and in their effort to bring this about they are only following their Master's teaching in relation to the two great Commandments of the Law. Christ commended the friendliness of the Samaritan towards the Jew, and from it drew a lesson for His followers for all time 'Go and do thou in like manner.'

JUDAISM TODAY FACES GOLDEN OPPORTUNITY LEADERS HEAR AT UNION CONVENTION

(Continued from Page 1)

ern science. Nathan Eckstein of Seattle presided.

In his address before the session Ludwig Vogelstein, chairman of the Union's Executive Board, declared that the convention's symposium on "Judaism and the Modern World" would attempt to ascertain whether the conflict between Judaism and modernism is real or imaginary. It would try to answer the following three challenges: What is Judaism's position toward the claims of modern scientists based on the new discoveries in the field of physical science? What answer can Judaism give the implications of the new psychological conception of man? Is there a conflict between the teachings of Judaism and the claims of the social order?

"Bear in mind," Mr. Vogelstein said, "that we liberals are an insignificant minority, probably not over 400,000 of more than 4,000,000 Jews in America. But ours is the obligation to carry the banner of Judaism in this country. The next generation will witness the absorption into our synagogues of millions who, owing to their later arrival, still are bravely fighting a hopeless battle to maintain a medieval culture in the midst of Western civilization. We have no quarrel with them, but the transition must be made slowly."

The annual report of the Union of American Hebrew Congregations covering the period November 1, 1927 to October 31, 1928, showed a total of \$260,468.45 received for the year from affiliated congregations, an increase of nearly one hundred thousand dollars over last year. The Hebrew Union College spent \$288,178.02 and the appropriation for 1929 is \$300,000.

New congregations which joined the Union were Beth Israel, Chicago; Congregation Israel, Hollywood. A motion picture was shown the delegates depicting the activities of the Union.

A report was submitted by the Committee on the Revision of the Constitution, recommending a change in the by-laws. According to this proposal, members of the Union Board are to be elected from among the congregation members affiliated with the Union.

The Committee on the Synagogue Council of America reported that it has for consideration a plan of concerted action for the release from work on the High Holidays of Jewish men and women employees. It also recommended a census to ascertain how many Jewish children attend religious schools.

A dinner in honor of Henry Morgenthau and Adolph S. Ochs will be tendered on Sunday night at the Roosevelt Hotel, Los Angeles. The

POLISH JEWS STILL SUFFER NUMEROUS DISABILITIES AND RESTRICTIONS

(Continued from Page 4)

territory of former Russian Poland:

"I. Cancelled are:

a. Art. 16, par. 6 of Art. 414 of the Civil Code of Kingdom of Poland of 1825.

b. Par. 7 of Supreme Order of the 5th of July, 1862. (Dz. Pr. Krol. Polsk. tom 60 str. 31.)

c. Art. 234, par. 1, 282, 295, par. 1 of the Statute organizing Provincial (Gubernia) Government in the Kingdom of Poland. (Zb. Pr. tom II. cz. V wyd 1892 r.)

d. Art. 5 of the Regulation of the sale of peasant lands of July, 11-24, 1891 (Zb. Pr. i Rozp. Rządu z 1891 r. Nr. 76 poz. 821.)

e. Art. 612 of the Russian Excise Statute (Zb. Pr. tom V wyd. 1901 r. i ciąg dalszy.)

f. Art. 1072 and 1073 of the Customs Statute (Zb. Pr. tom VI wyd. 1910 r.)

g. Par. 4 Art. 464 of the Mining Statute (Zb. Pr. tom VIII. wyd 1912 r.)

h. Art. 767-781, 784-816 and 819 of the Law of Estates (Zb. Pr. IX together with an addenda to article 779 791, 794, 796 & 816.)

i. Art. 148 of the Civil Code (Zb. Pr. tom X. cz. 1.)

j. Art. 67-75 of the Passport Statute (Zb. Pr. tom XIV together with an addenda to Article 68.)

k. Art. 291 of the Penal Code of 1903.

"II. Crossed out are:

a. the word 'Jewish' of the Article 278 of the Penal Code of 1903.

b. The words 'and does not profess the Jewish religion' of the Article VI Par. c of the Regulations for the sale of peasant land of July 11-24, 1891 (Zb. Pr. i Rozp. Rządu z 1891 r. Nr. 76 item 821.)

c. The opening words 'For the Christian population' of the Article 144 of the Civil Code. (The collection of laws Vol. X, par. 1.)

"III. Added are:

To the Article 96, par. 1 and to the Article 396, par. 1 of the Statute of Civil Procedure after the word 'Christian' the following words: 'Also rabbis and assistant rabbis of Jewish religious communities and priests of other non-Christian religions which are confirmed in their standing by Government orders.'

ARTICLE 2.

"All government orders based on Statutes removed by this statute cease to be binding.

ARTICLE 3.

"The present statute is binding within the jurisdiction of the Appellate Courts of Warsaw, Lublin and Vilna, from the date of publication.

ARTICLE IV.

"The carrying out of this Statute is

host will be Louis B. Mayer. One hundred guests have been invited.

Mr. Morgenthau and Mr. Ochs have been touring the country in the interest of the Hebrew Union College \$5,000,000 Endowment Fund.

J. D. B. News Letter

(Continued from Page 5)

upon the real estate market in the interest of the bona fide builder, and to exclude the speculation in land which proved so disastrous in Tel Aviv itself several years ago. As is well known, the land of the Jewish National Fund can be neither mortgaged nor sold, being held as a trust in the name of the whole Jewish people, and merely leased for agricultural and construction purposes.

ii. all this, there is neither attempt nor desire to hamper the legitimate role of private initiative in the development of the cities of Palestine; but, if the "Northern Quarter" of Tel Aviv realizes the hopes held for it, a beginning will have been made in the abolition of the abuses of private land ownership, and families of modest means will be able to give their children roomy and healthful surroundings without depriving them of other essentials.

The first all-Jewish business and professional club was organized under the auspices of the Jewish Community Center of England, N. Y. The club will be similar to the service clubs of the city but especially emphasizing Jewish educational activities.

At the election of officers L. Spelman was elected president; David Levine, treasurer; H. B. Jungman, secretary.

entrusted to the President of Ministers in accord with the respective ministries."

Two More Disabilities Cited

In the "urgent motion" introduced by the Jewish deputies in 1922, two more legal disabilities were enumerated and the demand for their abolition voiced.

Limitation No. 1.—A decision of the administrative council of the Kingdom of Poland of the 25th of November, 1841 imposed upon the Jewish communities the duty to establish hospitals of its own and to tax the members of the Jewish community for this purpose. Paragraphs 6 and 7 of this decision oblige the Jewish communities, which had no hospitals of their own, to pay for the treatment and maintenance of its poor members who were received in other hospitals while for the treatment and maintenance of "Christian patients" the costs were born by the communities at large toward whose income the Jewish population contributed. Under this decision the Jewish population in Poland was taxed twice for hospital needs.

Limitation No. 2.—Article 272, Part 11 of the Criminal Code of 1903 read: A fine of 600 Marks shall be imposed on any Jew who changes his first name or surname arbitrarily instead of the name under which he was registered at birth. The "urgent motion" argued that because of Article 272, Part I, imposing a fine for concealing first name and surname from the authorities, applicable to all citizens, the specific reference to Jews was unnecessary.