

Vol. VI. Price 4 Cents.

Tuesday, July 30, 1929.

Entered as 2nd Class Matter at Post
Office, Long Island City, New York No. 1427.

WEIZMANN URGES JEWISH UNITY FOR PALESTINE AT WORLD ZIONIST CONGRESS IN ZURICH

League of Nations and European Governments Greet Session; Three Hundred and Twenty-two Delegates Seated by Congress Court; Weizmann and Sokolow Principal Speakers at Impressive Opening Session; Herzl Eulogized by Zionist Leaders on Twenty-fifth Death Anniversary; Continued Existence of Zionist Organization Needed, Weizmann Says; New Numerical Strength of Parties Creates Uncertainty on All Issues with Exception of Jewish Agency; Americans Resent Attempt at Outvoting Them

(Jewish Telegraphic Agency)

Zurich, Monday, July 29—The work of the Sixteenth Biennial Zionist Congress was organized and was well under way when the delegates, 322 in number, assembled for the Monday morning session following the solemn and festive proceedings of the opening session late Sunday afternoon at the Zurich Opera House.

Two hundred and fifty-four regular elected delegates and 68 members of the administration who are entitled to vote were seated following the adoption of the report of S. Gronemann of Berlin, chairman of the Congress Court, the body charged with passing on the validity of the elections. The protest of Jacob de Haas of New York, representing the American Opposition group, against the result of the Zionist elections in the United States, was rejected by the Congress Court for the reason that the protest was submitted too late.

Dr. Chaim Weizmann, president of the World Zionist Organization, took the floor for the second time to submit

his report on the political situation in Palestine.

The actual work of the Congress was started when the praesidium for the plenary session, including many Americans, was elected by acclamation on the recommendation of a special committee of the Zionist General Council. Nahum Sokolow was chosen president of the Congress. The following vice-presidents were elected: Rabbi A. H. Silver of Cleveland, Ohio; Archibald Freiman of Ottawa, Canada; M. M. Ussishkin, Jerusalem; Rabbi Meyer Berlin, Jerusalem; Deputy H. Farstein and Abraham Podlitzewski of Warsaw; Dr. Leon Reich of Lemberg; David Ben Gurion of Jerusalem; Joseph Sprinzak, Jerusalem; Adolf Bernhardt of Bucharest, Roumania. As members of the praesidium the following were elected: Rabbi Judah L. Landau of Johannesburg; Abraham Goldberg, New York; Mrs. Archibald Silverman, Providence, R. I.; Rabbi Israel Rosenberg and Rabbi Kemagolski of New York; Dr. Alfred Klee of Berlin; Sigmund Arzt of Warsaw; Deputy H. Rosenblatt of Lodz, Poland; Mr. Marks of London; Deputy Fischer of Bucharest; Dr. G. A. Terlo of Cracow, representing the labor party Hitachduth. A place was reserved for a representative of the Revisionist group.

The omission of Dr. Stephen S. Wise of New York from the list of officers for the Congress was noted.

Jacob Fishman of New York and Mr. Siegel were the two Americans elected on the secretariat of the Congress which includes eight European members as well.

Simplicity and Dignity Mark Opening
Simplicity and dignity marked the proceedings of the opening session which was attended by close to 3,000

persons. With the members of the diplomatic corps of most of the governments of Europe present, including the British Ambassador to Switzerland, William Russell, and the Under-Secretary of the League of Nations, Albert Dufour Feronce, and representatives of the Swiss government, Dr. Weiz-

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RITUAL MURDER ACCUSATION IN SYRIA DISPROVED IN COURT PROCEEDINGS

Shalom Chattah, Damascus Jew, Acquitted of Charge When Deliberate Libel Revealed

(Jewish Telegraphic Agency)

Damascus, July 29—The ritual murder accusation which was raised here last week when Shalom Chattah, a Damascus Jew, was held by the authorities for having allegedly carried off a 5-year-old girl in his bag, was disproved when the matter was brought to court.

Chattah was acquitted of the charge. The proceedings disclosed that two women instigated the libel. They were sentenced to two weeks imprisonment and the payment of a fine of 100 Syrian pounds each. It was explained that Chattah is a dyer. On July 19th he returned to a Christian family in Damascus clothes given him for dying. He brought the clothes in a bag. When the mistress of the house disliked his work, she refused to pay him. Chattah insisted, and then the woman, in an attempt to avoid payment, started to cry that Chattah intended to kidnap her five-year-old daughter, who was standing by. A crowd gathered immediately and Chattah was in danger of being lynched. The police arrested him to accord him protection.

In the meantime, great excitement was caused in the Damascus Christian quarter, where thousands of men and women besieged the prison demanding that Chattah be delivered to them for lynching. The Jews of Damascus were panic-stricken. When the matter was brought to court, the authorities discounted the ritual murder accusation, bringing out by cross-examination the facts in the case.

Twelve men were held on charges of disturbing the peace.

The crowd so gravely mistreated Chattah that he will be incapacitated for a month.

COMMUNISTS CALL ZURICH ZIONIST MEETING "FUNERAL CONGRESS"

Anti-Imperialist Congress at Frankfurt Scene of Anti-Zionist Demonstration

(Jewish Telegraphic Agency)

Moscow, July 29—The Sixteenth Zionist Congress is the "funeral Congress" for Zionism, declares the "Emes," Communist Yiddish daily, in a long article on the occasion of the opening session at Zurich. The Zionists capitulated before Marshall who, through the extended Jewish Agency, is "organizing" Zionism for "American imperialist colonial purposes, just as Dawes is putting under Morgan control entire Europe," the paper asserts.

"If the Fifteenth Congress was a 'crisis Congress,' the Sixteenth will be a 'liquidation Congress,'" avers the "Emes." Now the political Zionist work will become the monopoly of the Agency while the Zionist Organization activities will be limited to cultural propaganda only, the paper states.

The "Emes" quotes Felix M. Warburg as having said in Munich that in Palestine no one thinks of establishing a Jewish country. "Hoover's blessings for Zionism and Marshall's joining the Agency derive from the same source, namely, strengthening

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GRUSENBERG ELECTED TO AGENCY COUNCIL

(Jewish Telegraphic Agency)

Riga, July 29—Oscar Grusenbergs, well-known Russian jurist and Jewish communal leader, formerly of St. Petersburg and now a resident of Latvia, was elected the representative of the Latvian non-Zionists on the Council of the Jewish Agency.

Ex-Minister, Prof. Mintz, and Mr. Latski-Bertoldi, editor of the Yiddish daily "Frimorgen," were chosen alternates.

NAHUM SOKOLOV PAYS GLORIOUS TRIBUTE TO THEODOR HERZL IN MEMORIAL ADDRESS

Opening Session of Zionist Congress at Zurich Marked 25th Anniversary of Death of Movement's Founder

(Jewish Telegraphic Agency)

Zurich, July 28—A glowing tribute to the memory of Dr. Theodor Herzl, father of political Zionism and founder of the World Zionist Organization, was paid at the opening session of the Zionist Congress here by Nahum Sokolov, chairman of the Zionist Executive, in an address he delivered in Hebrew. July 28 was the twentieth of the Hebrew month of Tammuz, the date observed in Zionist chronology as Herzl's birthday. In his address, Mr. Sokolov stated:

"The task has again been allotted to me to pay the tribute of the Zionist Organization to Dr. Theodor Herzl's memory. This is the greatest honor of my life. It is, however, an ungrateful task as it compels me to repeat myself. What I say today is not essentially different from what I said two years ago, the only difference between the two occasions being that we then celebrated the thirtieth birthday of the Zionist Congress, whilst today we honor Herzl's memory on the twenty-fifth anniversary of his death.

"It is impossible to estimate at a glance the great life which ended twenty-five years ago. Great men are like mountains whose altitude we cannot realize whilst near them. Twenty-five years is always a period when the fame of the greatest man is apt to suffer its most serious eclipse. The generation which knew him is gradually disappearing. A younger generation is growing up, of whom he was in a certain sense a contemporary, but who knew little of him.

"Herzl's life does not fit easily into a biography even at a distance of time. From what numerous standpoints cannot one approach the study of this master mind! Of how many parts this versatile genius, fascinating personality, who dominated and dwarfed the greatest figures of our contemporary Jewish history. His life marks the newest epoch in our annals, namely, the return of the prodigal son.

"His early youth was spent in an atmosphere of the refined West European culture, but like Abraham, he broke with the traditions which had nurtured him, at the bidding of his Jewish consciousness he stripped himself of his youthful prepossessions, casting behind every single tenet of the assimilation theory in which he was reared. His upbringing and maturer convictions came into conflict. As a youth he was the rising hope of Viennese aristocracy and the intellectual salons. Afterwards, he became the darling of the east European ghetto. From a writer of world-wide fame, he became an organizer of the Jewish people; from a broad humanitarian, he bound himself to the wheel of a single nation's destiny. He was by turns statesman and playwright, orator, journalist, political leader and artist.

"The Zionists have seen Herzl at once in the only proper light, namely, in the light of our national history. We recognized him as a prophet, as an authentic prophet in modern form."

Recalling the difficulties with which Dr. Herzl contended during the period between writing the "Judenstaat" and the first Zionist Congress, Mr. Sokolov described the anti-Zionist atmosphere prevailing among Jews. "Even when the Munich government did not object to the holding of the Congress at Munich, the Jews alone protested, failing to understand that Zionism was a potent, vital force working for the best in Judaism. But Herzl lifted Jewish life to his own noble, lofty level.

"On the evening of the twenty-ninth of August, 1897, Herzl made the remarkable statement to a few friends that Bulgarian Jews long had believed that the Messiah would be born on the first of Ellul. 'They were right,' Herzl said. 'The Messiah was born today at the Zionist Congress.' He added: 'This Messiah will grow.'

"Herzl was free from superstition, but he had a deep religious feeling in his heart. He not only firmly believed what he said, but he saw it with his own eyes. He felt confident that what the Jewish people desired would not fail of accomplishment for lack of driving power, devotion and high purpose. Herzl saw that the Jewish question was no longer a religious question. Therefore, since he had learned that love of Zion was the inspiring ideal which Judaism could not lose without losing itself, he became a Palestinian Zionist.

"The cornerstone of the Zionist Organization was Paragraph Two of the Basle program, which says that in order to obtain that object, namely, a home in Palestine secured by public law, the Congress recommends a centralized organization of the entire Jewish people by means of general institutions in conformity with the laws of the lands. We had to descend from the high clouds of principle to the slippery ground of finance, when we adopted the proposals for the three Zionist funds, namely, the Jewish National Fund, the Jewish Colonial Trust and the Anglo-Palestine Company. Those who watched the progress of Zionism, even those who were unable to accept its main guiding principles have seldom been loath to acknowledge the good that was in the movement itself. Many admitted that the call of independence and nationhood, even if only a vision, was of surpassing value. Nobody more than Herzl understood that Zionism rendered necessary the immense strengthening of Jewish spiritual consciousness.

"The historic Herzl begins with Palestine as the land and with the first Zionist Congress. Until then, political

JEWISH EMPLOYEES DIS- MISSED FROM EASTERN CHINESE RAILWAY

New Management Substitutes Them with Czaristic Russian Emigres

(Jewish Telegraphic Agency)

London, July 29—A majority of the Jewish employees who held positions on the Eastern Chinese Railway in Manchuria when the line was under Soviet-Chinese administration, were dismissed by an order of the new Chinese director, it is reported here from Harbin. They were substituted by Czaristic Russian emigres.

It is further stated that many White Guards who served in the Chinese army are arriving in Harbin from Shandun in the hope of taking the posts held by Jews previously. The Jewish population in Northern Manchuria, numbering about 70,000, is said to be greatly depressed over the impending conflict between Soviet Russia and China. The cessation of trade is causing economic ruin to many Jewish families.

RABBIS PROCLAIM FAST DUE TO RUSSIAN PERSECUTIONS

(Jewish Telegraphic Agency)

Riga, July 29—Three of the leading rabbis in Eastern Europe, Rabbi Israel Hachoen of Radin, known as the Chofetz Chaim; Rabbi Joseph Jacob Schneersohn, known as the Lubawitscher Rebbe, and Rabbi Chaim Ozer Grodzinsky of Vilna, joined in the issuance of a proclamation to Orthodox Jews to observe a day of fast and prayer in supplication for the cessation of the persecutions against the Jewish religion in Soviet Russia.

The day for the fast was set in the proclamation for September 4, on the eve of the first day of the Hebrew month, Ellul.

It is reported here from Russia that Rabbi Samuel Levitan, head of the Talmudic academy at Nevel, recently closed by the Soviet authorities, who was sentenced to three years exile, will again be brought to Moscow for a new trial.

This was brought about by the efforts of his attorneys. The trial will not be open to the public.

Zionism was a theory existing only in pamphlets, in the imagination of the leaders and in the hearts of their followers, but the Congress gave it concrete expression and hope. Herzl's fundamental idea was to place the Jewish nation on a basis of equal dignity with all other nations. From this spirit he approached his task. A 'publicly legally secured' charter was to him the indispensable condition for development. Zionism is a unique movement. Thanks to its peremptory announcement that Judaism was not merely a word of belief but at the same time the life of a nation—based on history and purpose; Zionists definitely declared that they cannot properly call themselves Israelites unless the understanding of Israel's teachings

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ALL JEWISH UNION FOR PALESTINE THROUGH AGENCY AND ZIONIST EDUCATIONAL CAMPAIGN FOR YOUTH, WEIZMANN'S KEYNOTE

Full Text, Received by Cablegram, of Opening Address Delivered by President of World Zionist Organization at 16th Biennial Zionist Congress

(Jewish Telegraphic Agency)

Zurich, July 28—The formation of the all-Jewish union for the upbuilding of Palestine through the extension of the Jewish Agency, including Zionists and non-Zionists, and the continued existence of the World Zionist Organization, which is to concentrate on an educational campaign to win the Jewish youth to a recognition of its Jewish responsibility were the keynote points stressed by Dr. Chaim Weizmann, president of the World Zionist Organization, in his presidential message delivered Sunday afternoon at the opening session of the Sixteenth Biennial Zionist Congress at the Zurich Opera House. The full text of Dr. Weizmann's address follows:

"The day on which we gather for the sixteenth time in our Congress is a great national memorial day. It is just twenty-five years today since the founder of this Congress departed from us forever. Recollections of the inexorable sorrow which gripped all parts of our scattered people are still alive with us today, with all those who lived through that day. Following the elapse of a quarter of a century we may today, in our loyal remembrance, rise above sorrow and lamentation and observe Herzl's death anniversary with a feeling of deep gratitude to him who gave a life of untiring service to our people with a devotion to his and our ideal. The twentieth of Tamuz is thus becoming in our calendar a day for the gathering of all forces who are true to the spirit of Zion, a day on which we take cognizance of our national unity and of our responsibility to our people and of the greatness of our task. Our Sixteenth Congress is thus assembling on this memorial day. May it be a symbol for good.

"Honored Congress! Our Congresses are called for the purpose of rendering an account of what was accomplished and what failed of accomplishment, as well as to take decisions for the work of the future. This Congress has in addition another task which may, perhaps, single it out from among the series of Congresses in the history of our movement. This Congress has the task of erecting a new organizational structure which we hope will result in bringing new forces to our work of rebuilding the Jewish National Home as was formulated in our Basle program. This new structure is but a result of the internal developments which have occurred during the past thirty years and, in particular, during the last ten years.

"When we created the Zionist Organization, the Jewish National Home was but an idea without any practical reality attached to it. The Zionist Organization demanded of each Jew a spiritual decision. The Balfour Declaration, which, with one stroke, created for us the political possibility for the upbuilding of our national home, started a new epoch for which

our old forms of thought and organization, were no longer sufficient. Things have become ripe sooner than we thought after Herzl's death. Zionism has at once ceased to be a matter for spiritual decision, but rather to a large degree a question of technical con-

WEIZMANN'S CONGRESS ADDRESS SUMMARIZED

(Jewish Telegraphic Agency)

Zurich, July 28—A calm such as did not characterize Congress opening sessions for many years past, pervaded all the utterances at the opening session of the 16th Zionist Congress today.

Beginning with Dr. Weizmann's keynote address and ending with the address of the representative of the International Labor Office, speaking in behalf of Albert Thomas, head of the International Labor Office, all the speakers launched the pre-Agency Congress without a single controversial or critical note.

Discussing the Agency, Dr. Weizmann did not mention the differences of opinion still prevailing regarding the Agency constitution. He thanked Mr. Marshall and Mr. Warburg, "the leading friends who offered to help." Regarding the experts' report, Dr. Weizmann said that the experts' judgment showed "the basis of our work as sound." He hurriedly mentioned the unemployment crisis, remarking merely "the crisis did not shatter our faith."

Citing Sir John Chancellor's report before the Mandates Commission that the period when emigration exceeded immigration had long passed, Dr. Weizmann proceeded immediately to summarize the progress of private and national colonization. He expressed the friendliest sentiments toward Great Britain and deplored the Wailing Wall conflict. He reiterated that Jews have no designs on the Moslem or the Christian Holy Places and, evidently for the benefit of the many non-Jewish diplomats present, gave a new definition of Zionism as "a movement not merely to nationalize but to humanize the Jews."

The president of the World Zionist Organization concluded his address with a solemn assurance for the continued existence of the Zionist Organization, although the Jewish Agency will begin to function.

Nahum Sokolow's speech was a paean to the departed leader, to whom he referred as "founder, leader and prophet." Rather than a *Jahrzeit* obituary, the Herzl death anniversary is a day for calling to a greater and deeper Zionist movement. "The Zionist idea was not buried with Herzl. A great man does not die; great ideas are imperishable. We are not saying Kaddish after Herzl, but glorify the 'Kiddush Hashem' which he accomplished," Mr. Sokolow said.

quest and practical accomplishment. Before, Zionism was merely a matter of belief. The struggle for the idea as proclaimed then has gripped the Jewish people to its depths. In this struggle Zionism has asserted itself through all the vicissitudes of the external events. It held fast to its goal and exercised a great influence also on the thoughts and feelings of a large part of that Jewry which has declined to accept it. This changed situation has created difficulties and even upheavals which during the last ten years quite often presented us with hard trials. We trusted in our will, but had not sufficient knowledge of our possibilities. We could not immediately find harmony between the ideological demands and the realities of practical life.

New Situation Has Arisen in Zionism

"Honored Congress! Today, we may say without exaggeration that in mastering our task, we made great strides forward. We have not yet reached our goal, but we have emerged from the uncertainties of the first post-war years and see clearly before us the road on which we have to travel further in order to fulfill the historic duty which Jewish history has imposed on our generation. We stand today at the close of a great Zionist period of practical accomplishment and preservation. We have achieved practical results which need not fear criticism. We desire such criticism because through it we learn much since it is obvious that much of our work can stand improvement. Since the last Zionist Congress we had the desirable occasion for the examination of our colonization work by a number of experts of the first rank. What ever were the proposals of these experts for introducing improvements in the details of our work, their judgment proved that the foundations of our work are sound. The Jewish settler has become the master of his homestead and does not give it up; the Jewish workman has step by step conquered positions for himself and today constitutes a stable and important element of the Jewish population in Palestine.

"Large and small enterprises in agriculture and industry are fitting themselves into one living organism. This development of Palestine has made a deep impression on entire Jewry. Our practical work has gained friends who placed at our disposal their assistance in carrying out our reconstruction work.

"Six years ago we started negotiations for the purpose of extending the Jewish Agency provided for in Article IV of the Palestine Mandate, whose function was entrusted to the Zionist Organization, into an all-embracing representation of the Jewish people. All those circles which are ready to participate in the upbuilding of the Jewish National Home in accordance

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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:

3220 - 48th Street, L. I. City, N. Y.

Jacob Landau President

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John Simons Secretary

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Vol. VI. Tuesday, July 30, 1929. No. 1427.

Member of Jewish Telegraphic Agency

New York 411 Broadway

London 24 High Street

Paris 31 Rue de Provence

Berlin Eisenbahnstrasse 6

Warsaw Ulica Aleja Jerozolimski 16

Jerusalem Hasdoli Bldg.

Subscription Rates

U.S. and Canada Foreign

One Year \$12.00 \$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, 1927.

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COMMUNISTS CALL ZURICH ZIONIST MEETING "FUNERAL CONGRESS"

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America's influence wherever possible," declares the Communist organ in its attack.

Frankfort, July 29.—The sessions here of the Anti-Imperialist League, a Communist-controlled organization, witnessed anti-Zionist demonstrations and became the vehicle for the adoption of anti-Zionist resolutions.

The representative from Iraq, Buri, speaking in the name of a Pan-Arab Committee, asserted that "the Balfour Declaration was nothing but camouflage." There is no political freedom in Palestine, he said, but a chronic unemployment.

Ben Saul, a representative of the Left Poale Zion, Communistically inclined, defended the rights of the Jewish proletariat in Palestine, but launched an attack on what he termed the Arab Jewish bourgeoisie. He asserted that the British government prevents the immigration to Palestine of Jewish Communists and Left Poale Zionists. Only a united front of the Arab and Jewish masses will wrest freedom for Palestine from British imperialism, he said.

The Arab delegation read a strong declaration against the Zionist movement. The declaration asserted that Zionism was an instrument of British imperialism employed for the purpose of splitting up the Arab countries. Representatives of the French and German delegations attending the Congress expressed agreement with the Arab view.

Saklatvala, former Communist member of the House of Commons, declared that the executive committee of the Anti-Imperialist League will inquire into the Palestine question and issue a statement concerning it. The immigration of Arab friendly persons to Palestine is justifiable, but not the im-

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mann and Mr. Sokolow were the principal speakers of the festive session.

The platform, decorated in green, with a large portrait of Dr. Herzl draped in black placed in the center, was occupied by the members of the Zionist Executive in the front row, followed by the members of the governing boards of the Zionist funds, the Palestine Foundation Fund and the Jewish National Fund, and leading officials in Zionist service. The press table, seating about 300 newspapermen from 39 countries, was crowded to capacity. Dr. Weizmann, in good health but thin following his recent illness, was the recipient of a prolonged ovation given him by the seated delegates when he entered the hall. The ovation accorded him at the square outside of the Opera House by the Zionist youth assembled there was greater.

European Statesmen Extend Greetings

The progress made by the Zionist movement and the recognition that it has won was characterized by the tone of the greetings and messages addressed to the Congress by eminent European statesmen and government representatives. A tone of extreme friendliness and approval of the goals of the movement was evident in the congratulatory utterances. William Russell, British Ambassador to Switzerland, greeted the Congress in behalf of his government. He declared that although this was his first contact with the Zionist movement directly, he was a student of Zionist problems. He assured the delegates that his government will follow with close interest the progress of the proceedings.

Rudolf Sirelli, representative of the Swiss government, and Dr. Keiell, Mayor of Zurich, extended to the delegates the hospitality of Switzerland and the city of Zurich. They declared that the Herzl conception of the Jewish state was a laudatory one and in no wise Utopian. Albert Dufour Peronce, Under-Secretary of the League of Nations, in the name of Sir Eric Drummond, Secretary General of the League, and Mr. Weaver, a representative of Albert Thomas, head of the International Labor Office, greeted the Congress in the name of the League of Nations and expressed satisfaction at the fact that the League has so prominent a share in the control of the "humane, peaceful Palestine upbuilding work."

The Congress warmly applauded the congratulatory messages from Lord Melchett, Albert Einstein, and Nathan Siles. The delegates likewise warmly greeted the announcement of Dr. Weizmann that he had sent a message in the name of the Zionist Organization, wishing for the speedy recovery of Lord Balfour, and a message of congratulations to Prof. Otto Warburg, formerly president of the World Zionist Organization, on the occasion of the recent celebration of his seventieth birthday.

Z. O. Still Needed, Weizmann Says

The colorful and varied international assembly, in a festive and solemn mood, listened to the head of the World Zionist Organization who, after calling the Congress into session, sketched the progress of the reconstruction work in Palestine. Delivering his address in German, Dr. Weizmann sounded as his keynote the creation of an all-Jewish union for Palestine through the establishment of the extended Jewish Agency and the reformulation of the aims of the Zionist movement in the post-Agency period. The fear that the Zionist Organization will become "superfluous" after the Agency comes into being was declared by Dr. Weizmann to be "small-minded." On the contrary, an extensive Zionist educational campaign to win the youth to a determination in favor of its Jewish responsibility is now the order of the day in the Zionist movement. The decision for or against the Palestine program, after the Zionist accomplishments in Palestine, has lost its sharpness, he said and visualized a day when the message of Zionism will have penetrated into "every Jewish home." The expression of gratitude to Louis Marshall and Felix M. Warburg for their cooperation in the erection of the Jewish Agency structure was a feature of Dr. Weizmann's address. He added that the Jewish Agency idea has found high-minded understanding and willingness to co-operation among the leading Jewish personalities of the age and in large circles of the most important Jewish communities throughout the world.

Nahum Sokolow, speaking in Hebrew, delivered an impressive eulogy of Dr. Theodor Herzl.

A banquet in honor of the diplomatic representatives attending the first session was given Sunday evening at the Baur du Lac Hotel under the auspices of the Zionist Executive. Representatives of many governments as well as of the League of Nations were present and political toasts were made.

Number of Delegates Increased

The completion of the "world election list," a special list of delegates provided for securing representation to minorities was passed upon by the Congress Court. The 18 mandates accruing from this list were divided by the Congress Court as follows: Revisionists 9, Poale Zion 3, Radical Zionists 2, General Zionists 2, Mizrahi 1, Hitachduth 1. These mandates were allotted to the respective groups in addition to the number of delegates they secured in the elections.

General Zionists Concerned Over Division of Strength

Much concern was displayed in the group referred to as General Zionists, principally the delegations from the United States representing the administration of the Zionist Organization of America; from Canada, from Poland and from Germany, with regard

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WEIZMANN URGES JEWISH UNITY FOR PALESTINE AT WORLD ZIONIST CONGRESS IN ZURICH

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The division of the political strength among the various groups attending the Congress. Due to the weakened financial condition of the center, the center arose that the General Zionist may be outvoted on the principal questions on the agenda with the exception of the Jewish Agency issue, which there is a secured majority among party lines. The American delegation, consisting of 29 members, held a caucus under the chairmanship of Louis Lipsky late Saturday night and decided to join the center bloc. The members of the delegation were urged to vote as a unit on the questions concerning the budget, the composition of the Executive and the election of the Zionist representatives on the Council of the Jewish Agency. It was understood that the American Zionists demand that the number of American Zionist representatives on the Agency Council be increased from 4 to 10 in which they are entitled under the party key, to 20.

U.S. Zionists Resent Attempt to Out-vote Them

A sentiment of resentment against the attitude of the Right and Left party parties has crystallized among the American delegation. It was stated that if the center is majorized, the Americans may perhaps be obliged to give notice to the parties outnumbering them to "carry the burden themselves." Rabbi Abba Hillel Silver of the Temple, Cleveland, Ohio, epitomized this feeling when he stated that the American Zionists will refuse to be the hewers of wood and carriers of stones, any longer.

Many Caucuses Held

Throughout the week-end party caucuses were held and the weaving of various political combinations continued. Center and Right, Center and Left, Left and Right, as possible combinations for the creation of a "coalition executive" were played with in the conversations of the party leaders. A strong feeling against Harry Sacher as a member of the future executive became evident among the Palestine Zionist delegation. They declared that they are determined to overthrow what they called "Sacharism." It was stated that this point may lead to a crisis in the formation of the new cabinet.

The important question presented for discussion and decision to the Zionist General Council at its meeting Sunday morning as to whether or not the delegates elected by the Zionist Congress to the Council of the Jewish Agency should vote as an instructed unit was not decided by the Zionist Council. Further discussion of the subject was found necessary.

Center to Vote as Bloc on 4 Questions

Party caucuses were continued Sunday night after the close of the first plenary session. A caucus of the General Zionists held through the night under the chairmanship of Abraham Goldberg of New York sought to determine the policy of the Center bloc. It was finally agreed upon that all

General Zionists are obligated to solidarity on the following four main questions: the budget, the composition of the executive, organization and the determination of the respective number of Zionist delegates to the Jewish Agency Council from the various Zionist federations. The caucus decided to seek to secure the representation on the Council of the Jewish Agency of the smaller Zionist federations in the Zionist part of the Agency. Abraham Goldberg and Dr. George Halpern were authorized by the caucus to negotiate with the Zionist Executive concerning the question of a binding vote for the Zionist representatives on the Jewish Agency. A committee of 30 was chosen at the meeting to outline the principles of the policy to be followed by the Center bloc at the Congress.

Revisionists Split on Agency

Strong dissension developed at the caucus of the Zionist Revisionists, once the die-hard opponents to the extension of the Jewish Agency. It was reported that a considerable group within the Zionist Revisionist League, including the Berlin members, advocated the entry of the Zionist Revisionists in the Zionist part of the Jewish Agency in order to follow there an oppositional course. Other members of the group were said to be categorically opposed to entering the Agency and rumors were even afloat that in case the Congress finally ratifies the Jewish Agency pact, the Zionist Revisionists might consider leaving the Zionist Organization.

DAVID A. ELLIS DIES; FORMER LAW PARTNER OF BRANDEIS

(Jewish Daily Bulletin)

Boston, Mass., July 29—David Abram Ellis, former law partner of Justice Louis D. Brandeis of the United States Supreme Court, died at the Beth Israel Hospital, Brookline, on Saturday, following three weeks' illness.

Mr. Ellis was born in Buffalo, N. Y., on February 20, 1873. He served on the Boston School Committee from 1903 to 1913, the last years as chairman. He was a member of the Boston Transit Commission from 1913 to 1918, and became a commissioner of the Massachusetts Department of Public Utilities in 1919, when he was appointed by former-Governor Calvin Coolidge, serving until 1926, when he resigned.

During the World War, Mr. Ellis served on the Federal Fuel Administration.

Chief Rabbi Wilhelm Reich, who died at Badenweiler, Austria, was the father of Dr. Nathaniel F. Reich, Professor of Egyptology, in the Dropsie College, Philadelphia. The deceased was the author of many books, among them a book on Isaiah.

The family traces its origin to the scholar and statesman Isaac Abrahanel (1437-1509) who came of one of the oldest and most distinguished families of Spain.

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J. D. B. NEWS LETTER

Present Farm for Research Clinic

By J. T. A. Correspondents

Atlanta, Ga., July 28—A gift to the Steiner Cancer Clinic, of a farm of 135 acres, by Mr. and Mrs. J. N. Reisman of this city, has just been announced.

This gift will permit the extension of experiments heretofore prohibited because of the overcrowded condition of the Steiner Clinic, where at present many must be turned away because of the lack of facilities. The farm will be a memorial to Mrs. Frances Kleiner, the mother of Mrs. Reisman, who died of this disease recently.

The construction of a laboratory will be under way as soon as plans can be completed, and will cost \$40,000. The director of the Clinic is Dr. R. H. Pike. The Clinic was created by a bequest of the late Albert Steiner.

Jewish Sanitarium Said to Be Planned in New Hampshire

Boston, Mass., July 27—The George B. M. Wallace Estate at Holderness, N. H., which has been the subject of a great deal of comment for the past six months, has been sold at a price of \$400,000 to Dr. James Queen of Miami, Florida, who has been acting agent, it is said, for several New York Jewish hospitals, which have for some time contemplated the construction of a sanitarium in New England. It had been expected that E. S. Webster, president of Stone & Webster, Inc., of Boston, whose estate adjoins the Wallace property, would purchase the estate.

It is announced that the interests which Dr. Queen represent will spend a half million dollars on the place, which will have more than 400 rooms, capable of accommodating some 300 patients. The estate comprises over 60 acres and it is admirably suited for the purposes for which it was purchased. It is believed that the building will be completed and ready for occupancy by the first of June, 1930.

The Beth Israel Hospital of Boston is bequeathed \$2,000 in the will of the late Carl Rudnick, of Brookline, filed for probate at Dedham, Mass. Other beneficiaries are: Federated Jewish Charities of Boston, Hebrew Ladies' Moshav Zekainim Association, Boston University Law School, Massachusetts General Hospital, and the committee in charge of children with heart disease, under Dr. Paul White, Massachusetts General Hospital.

One clause in the will follows: "I have intentionally made no bequest to the Rudnick Charitable Foundation for the reason and purpose as planned has not been carried out. Charity is a personal matter and it is better given by the individual himself rather than by group methods."

Liberal Synagogue Exclusion from Anglo-Jewish Preachers' Conference

London, July 17—It is evident that if the Conference is to serve a useful

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ALL JEWISH UNION FOR PALESTINE THROUGH AGENCY AND ZIONIST EDUCATIONAL CAMPAIGN FOR YOUTH, DR. WEIZMANN'S KEYNOTE

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with the terms of the Mandate were to become organically affiliated with the Jewish Agency. It is quite natural that this thought, which represents so new a departure in Jewish life, required much time for its realization. The present Congress now stands on the threshold of this realization. We Zionists were ever convinced that following the accomplishment of our political goal our function will have to change. A Jewish national home which is a reality is no longer the concern of the Zionists alone. It must of necessity become a central force which attracts the energies of Jews everywhere. We have found high-minded understanding among leading personalities and in large circles of the most important Jewish communities throughout the world.

Thanks Marshall and Warburg for Cooperation

"I feel the need here of directing words of thanks first of all to the leaders of American Jewry. Mr. Louis Marshall and Mr. Felix M. Warburg, who were the first to cooperate with us in working out the new organizational forms. Our negotiations with the American non-Zionists created the basis upon which the structure of the extended Jewish Agency may be erected. As long as we Zionists fought for the idea we could stand alone; now that we are to exert our efforts for its realization, we need all the rest of Jewry as our allies.

"Two years ago we were greatly disturbed over the situation in Palestine. We felt then with sorrow that we could have overcome the economic crisis then prevailing much sooner were we in possession of more financial means and greater force. During the past years the situation in Palestine has changed greatly and new bright prospects are on the horizon, so that we could learn with satisfaction that the High Commissioner of Palestine, Sir John Chancellor, told the Permanent Mandates of the League of Nations that the Commission period when Jewish emigration from Palestine exceeded the immigration to the country has passed and that a new era for Jewish immigration is setting in.

"The situation in Palestine has improved fundamentally. Of late, we can register in particular a development of the spirit of private enterprise. However, our national colonization, too, has made progress and is partly standing on its own feet.

"We must utilize the increase in our forces through the Jewish Agency for preparing a program of work over many years on the basis of our urban and rural colonization. A systematic but more rapid development will then follow. We are full of new hopes and impulses, but just as we were unwilling two years ago to fall under the influence of undue pessimism, so should we be unwilling to fall under the spell of exaggerated optimism. We have confidence in our enthusiasm, but we

see all the realities and our policy aims at victory in the struggle with these realities.

Attitude Toward Mandatory Power and Wailing Wall Issue

"In our reconstruction work, we stand under the protection of the Mandatory Power with whom we are, as hitherto, bound by ties of confidence and understanding, although we have some objections to her policy. Since the last Zionist Congress we have gained many new and influential friends in world public opinion.

"Since the last Zionist Congress, a few regrettable incidents occurred in Palestine which gave rise to a misunderstanding of our attitude on the question of the Holy Sites in Palestine. When Jewish divine worship before the Western Wall of the Temple, known as the Wailing Wall, is interfered with, it is but natural that we cannot accept the violation of our right to worship at this Wall without protest. Simultaneously, however, we wish to repeat here that just as we cannot permit the infringement upon our rights, we have no intention to infringe upon or interfere with the religious rights or the Holy Sites of other faiths in the country. We will always consider it a matter of honor to regard as sacred the rights of others. We regret that these incidents gave rise to a new active misunderstanding between us and the Moslem citizens of Palestine. We are convinced that the sources of these conflicts can be removed. We, on our part, wish to do all in our power to bring about an understanding with the Arabs on this question as on any other questions.

The Future of the Zionist Organization

"Our organization is already in its forties. In it we have created an instrument of our will. It was the first political machinery of the Jewish people in two thousand years. We never forgot, however, that this momentary form of organization is but an instrument and not a purpose in itself. A movement like ours is facing the danger of its forms becoming antiquated. It is confronted with the menace of becoming the will-less servant of the structure we created, instead of becoming its master. The extension of the Jewish Agency creates new organs within our Zionist sphere. We hope and wish the spirit of Zionism, the passionate desire for a Jewish rebirth, will lead those Jews who will be connected with the Palestine work to an ever-growing intensive conception of our ideal, and that, independent of the change of the external organizational structure, an elementary force will develop which will serve the upbuilding of Zion. Our movement is the clearest expression of the reawakening of the Jewish soul which has occurred during the past half a century. With a burning zeal, we feel the responsibility for the entire people.

NAHUM SOKOLOV PAYS TRIBUTE TO HERZL IN MEMORIAL ADDRESS

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stands the test of a full, national self-supporting existence. In proof of the truth of all our prophets who expressed the so-called earthly right of Israel in Eretz Israel.

"It was said after William Wilberforce's death, in reference to the crowning glory of his career, the abolition of slave trade, that he had gone to heaven bearing a million broken fetters. Might it not also be said of Herzl, who could present the record of a life spent in breaking the fetters of slavery of millions of souls?

"Our Kaddish for Herzl is not a mourner's Kaddish but a 'Kaddish d'Rabbanan,' a glorification of God. We glorify the memory of Herzl in a way that the valleys and hills of Eretz Israel will resound with joy with that triumphant Shir Ha'Ma'loth, the song of the steps in our nation's redemption."

Zionism Now Question for Moral Decision

"The message of Zionism has by far not yet penetrated into every Jewish home. A large part of our youth is still serving alien gods in various forms. During the past years we have concentrated exclusively on the practical work in Palestine. Today, when a new generation has grown up, we feel that the time has come when we must bring anew, with a new devotion, the message of Zionism to the Jewish world as a question for moral decision.

"Following our accomplishments in Palestine, the decision for or against the Palestine program has lost its sharpness. In essence, our task is to win the Jewish youth for a decision in favor of its national responsibility. Zionism is the will to create a new Judaism.

"For this reason, the cultural work that is, the fight for the soul of our youth, must in the future occupy a greater place in our program than hitherto. In Palestine we have considerable beginnings. The development of our University has in it much promise. The growth of the Hebrew language has become a matter of course, thanks to the self-sacrificing efforts of the Hebrew teacher. However, all this is insufficient. They are merely the prerequisites for a real culture and for a real cultural creativeness.

Fear Z. O. Will Become Superfluous Termed "Small-Minded"

"The fear that through the extension of the Jewish Agency the Zionist Organization will become superfluous seems to me to be small-minded. Zionism has never had any guarantees for its existence. Zionism ever was a great adventure. Its only support was derived from the unshaken belief of the faithful. So long as our spirit remains with us will Zionism emerge richer and stronger from every encounter with external change.

"May this Congress, through its earnest and dignified proceedings, give us this great feeling of self-confidence on which every Zionist activity rests."

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that, if it is not to degenerate into a miniature Parliament of religions where platitudes are repeated ad nauseam, a common religious platform is essential, the Chief Rabbi, Dr. J. H. Hertz, said, in speaking in the discussion which followed the reading of the Rev. Vivian Simmons' address at the Anglo-Jewish Preachers' Conference. If there are, he proceeded, who share beliefs which we consider the basis of our existence. No one doubts of questioning their right to set up their own organization, and certainly no responsible orthodox Jew considers it a grievance if he is not asked to their council. It is therefore most strange that the Liberals are not prepared to grant the same absolute liberty of conscience to those who stand for positive traditional Judaism. Not quite as bad is their demand to be represented at our Conference. Such puerile intolerance only proves that the sacredness of religious conviction is not understood by them. What right have the Jesuits to demand to be admitted as full voting members to a Unitarian Conference? And what right have the Unitarians to demand admission as full voting members to a Jesuit Conference? People who do not understand the elementary rights of religious association, people who do not respect the sacredness of religious conviction, belong to the Stone Age, and not to the civilized world.

I wish to protest, the Chief Rabbi said, against the idea that we are a divided community, and do not work together. We do work together. At least, the Orthodox Community tries to work with all other elements in a commendable endeavor and in all forms of national activity. Thus it was at my nomination that Dr. Montefiore was urged to become vice-president of the Jewish Peace Society, and we try to work together in education. But who are the Schismatics? Let us see. Ten years ago, the Jewish War Memorial was started for the advancement of Jewish education. It appealed to the Berkeley Street Synagogue, and the appeal was received by them in a sympathetic manner. The Berkeley Street Synagogue, therefore, is duly represented both on the Executive and the General Councils of the Jewish War Memorial. A similar invitation was addressed to the Liberal Synagogue, and was firmly and unalterably refused. Who are the Schismatics? Who refused to cooperate?

I absolutely deny that it is honest to invite men who are radically opposed to your religious and theological matters. It shows a total color blindness to religious feelings to complain of intolerance, because you are true to your religious convictions, to complain of intolerance in such a case.

The whole matter of the future of the Anglo-Jewish Minister, the Chief Rabbi said, turning to another point raised by Rev. Simmons, depended on character and conviction. Whatever

the machinery, the character of the man and the willingness to serve were the most important. By sheer idealism, the minister must compel the respect of the community. You will befall Anglo-Jewry, he said, when the place of the laity is eliminated from the synagogue. They must look forward to training more Balfatim to take their share. Men will of course fight you, he said, about you, and misconstrue what you say, but idealism and service compels recognition in the end. This self-commiseration of the minister and the condemnation of the community are not healthy. If there is understanding and difficulty it makes the profession all the more glorious.

The Rev. Dr. Abelson, in the course of the discussion, said that he fully agreed with Rev. Simmons in regard to the broadening of the basis of education and culture, as it applied to Jewish students. Instead of teaching more theology at Jews' College, there should be more intensive instruction in literature, philosophy and economics. It was a fact that Jewish Ministers, particularly in the provinces, were not accorded the leadership which was their due. If the Jewish laity accorded the Jewish Minister a more serious sense of responsibility as regards authority and leadership, there would be more young men prepared to enter the Ministry.

Dayan Lazarus said that although he differed from Rev. Simmons, he had never entertained for a moment that feeling of separation which seemed to haunt him. If he might say so, it was the other part of the Community, (not the Orthodox), which had sought to separate itself from them by its mental superiority and higher religiosity. There were many shades of opinion in regard to religious belief, and they were perhaps all needed for a corporate Kol Israel. He would not like to say that the students of Jews' College did not read economics, and were unacquainted with the modern currents of art, literature and life. He knew they were so acquainted. He hoped that the new generation of students of Jews' College, who he hoped would become Rabbis in large numbers, would dispel the misconception that the Jewish Minister was a mere follower of Rabbicisms. He strongly repudiated Mr. Simmons' remarks that it was three hundred years ago that the Shulchan Aruch was revised. It was being revised every day, and every Beth Din had the right, which it exercised, of making such revision when it was necessary. As a Minister of 24 years standing, he had no reason to make even one complaint against any oppression by members of the laity of the Jewish Minister.

The Rev. Livingstone said he would like to express agreement with the Rev. Simmons in his appeal for reciprocity, cohesion, and tolerance between the sections of the community. Quoting Tolstoy, "the Jew is the emblem of religious toleration," he said

that if this were so it should commence at home. In connection with the function of the Jewish Minister, he thought the Minister's most important function should be his ability and willingness to represent the community in the public and civic life of the town in which he resides. Participation in the social, literary and educational affairs of the community helped the Jewish position and was highly valuable.

The Rev. A. A. Green said that his ideal of a Jewish pastor was the existence of a love and understanding between the Minister and the Congregation, so that they would listen to him whatever he said. The reason they had a clergy at all, was because of the decadence of Jewish learning among the laity. He did not like all this difference between laity and clergy in regard to religious duty, and they must aim at the levelling up of the laity to the same high conceptions said to be possessed now by the clergy.

Moses Mendelssohn was a protagonist of religious and political freedom, and condemned any attempt on the part of the representatives of the State to force upon its subjects adherence to certain religious doctrines or creeds, Rabbi Dr. Salis Daiches said in the course of a paper read to the Conference on "Moses Mendelssohn as a Philosopher." Even organized religion itself, he held, has no right to adopt methods of coercion. It can only teach, persuade, educate, and guide, but it should not punish, condemn or even threaten. He condemned in the strongest possible terms the weapon of excommunication, whether employed by the Church or the Synagogue.

Mendelssohn, like Moses Maimonides, Rabbi Daiches went on, recognized the supremacy of Reason, and approved of Judaism, because its laws and its postulates confirmed the demands of Reason and Conscience. He had no difficulty in reconciling historic Jewish teaching and traditional Jewish practice with his philosophic views, and, although he was extremely tolerant towards others, he was strictly observant himself, in regard to all the requirements of Jewish Law and Ritual. His struggle against all forms of intolerance and bigotry was splendidly illustrated in his attitude to Spinoza who, he said, has been greatly misunderstood by his critics, and whose conception of God and the universe could be reconciled with the postulates of natural religion. To Mendelssohn it always appeared that if thinkers would only give up quarrelling about words they would soon discover how much their ideas coincided and how little there was that separated them from each other.

The motives for producing his last and most important philosophical work was the desire to do everything possible for the spiritual advancement of his children. The ultimate effect on his offspring turned out to be the reverse of that anticipated. But that was not Mendelssohn's fault. It was his misfortune, and the customs of the time were mainly responsible for it.

Moses Mendelssohn, he concluded, (Continued on Page 8)

