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## COMMUNITY ORGANIZATION TO MEET JEWISH PROBLEMS ENGAGES CENTRAL CONFERENCE OF AMERICAN RABBIS

Resolutions Proposed Call Upon National Organizations in America to Form Joint Committee for United Action; Would Have Central Conference Ask Such a Committee to Call a World Conference; No Action Yet Taken; Stern Plan Discussed by Rabbis Mordecai M. Kaplan and Sydney E. Goldstein; Plan Lauded; Dr. Kaplan Would Make Community, Not Synagogue, Unit of Organization

(Jewish Daily Bulletin)

CINCINNATI, Nov. 3.—An interesting discussion on the relation of the synagogue to Jewish communal life was held here this evening at the Sinton Hotel where the Central Conference of American Rabbis is meeting in its forty-third convocation.

Leaders in the discussion were Rabbi Mordecai M. Kaplan of New York, head of the Society for the Advancement of Judaism, and Rabbi Sydney E. Goldstein, of the Free Synagogue, New York.

The discussion revolved around the plan for the organization of the Jewish communities suggested by Judge Horace Stern of Philadelphia before the last meeting of the Union of American Hebrew Congregations and referred to the conference for further discussion.

Judge Stern's plan called for the organization of the members of each synagogue into a unit with the express

purpose of integrating them into a scheme of communal affairs. Under the Stern plan, the synagogue would become the center of Jewish communal life. Each unit would be divided into a number of committees, to one of which every member should be required to belong.

Rabbi Kaplan, in a lengthy paper, discussed the Stern plan and his own views on it. He found the Stern plan workable; lauded its author for stimulating the Jewish community from its stagnancy, but believes that more careful thought to all its implications should be given.

Dr. Kaplan stated that he does not believe that the synagogue can or should occupy the position of centrality and primacy. "All we can do is to have the synagogue operate on a basis of equality with all other types of Jewish association within the community."

The task which confronts rabbis and laymen alike is to restore the totality of Jewish life, to build a framework that would encompass the entire heterogeneity of Jewish life, Dr. Kaplan said.

"We would be derelict in our duty," Rabbi Kaplan declared, "if in our eagerness to revive the synagogue we were to adopt the plan he suggests without thinking it through in terms of its implications and consequences. As rabbis we dare not be interested in the success merely of the synagogue any more than Jewish laymen have the right to be satisfied with the success of their particular philanthropic hobbies. Our task is to foster the integrity and wholeness of Jewish life. We must, however, be realistically-minded enough to accept and reckon with the heterogeneous character which Jewish life has assumed and which it is bound to retain. This means that it is sheer quixotism to try to restore the wholeness of Jewish life by demanding for the synagogue the position of centrality and primacy. All we can do is to have the synagogue operate on a basis

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## Social Democrats Make Bid For Jewish Vote; See Dark Days Still Ahead

Prussia to Give Reward for Information Leading to Apprehension of Those Responsible for Bombing Terror

(Jewish Telegraphic Agency)

BERLIN, Nov. 3.—The dark days are not past for German Jewry despite the decline of the Nazi movement, is the opinion expressed today in circles of the Central Union of German Citizens of the Jewish Faith.

The danger to the Jews has not passed in view of the various coalition possibilities with Hitler.

What is construed as an eleventh hour effort to capture the Jewish vote was undertaken today by the Social Democrats.

All the Socialist papers today carry a declaration of the party's attitude toward the Jews. The statement says that the party is neither philo-Semitic nor anti-Semitic and that it is not wooing the Jewish vote. At the same time it affirms that the Social Democrats believe no one's citizenship rights should be infringed upon on the ground of their religion or lack of religion. The Social Democrats, the statement avers, stand for all the oppressed, re-

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## Mandates Commission To Discuss Palestine Question on Nov. 10

Nahum Sokolow and Dr. Selig Brodetsky Received by Cunliffe-Lister and Wauchope

(Jewish Telegraphic Agency)

GENEVA, Nov. 3.—The Mandates Commission of the League of Nations, now in session here, will take up the Palestine question on November 10th, it was announced today.

Present at the opening of the sessions today were Sir Arthur Grenfell Wauchope, Palestine High Commissioner; Sydney Moody, Acting Assistant Chief Secretary of the Palestine Government and H. F. Downie representing the Colonial Office of the British government.

A large number of petitions with regard to Palestine have been submitted to the Commission other than the Jewish Agency report.

The Palestine Jewish National Council

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## Americans and Jews Leave Vienna University in Protest Against Seating Arrangements

Nazis Compel Americans and Jews to Sit in Galleries; Insist Only Means of Keeping Peace

(Jewish Telegraphic Agency)

VIENNA, Nov. 3.—American and Jewish students left the Physiologic Institute of the University of Vienna today as a protest against the Nazis who insisted that seats for Americans and Jewish students be assigned only in the galleries of the lecture halls.

The Nazis declared that the only guarantee of peace lies in seating the Americans and the Jews well apart from the Germans in this and other faculties.

There were no disturbances.

## University Authorities Warn Disturbances Will Bring Police

(Jewish Telegraphic Agency)

VIENNA, Nov. 3.—One the eve of the reopening of the University of Vienna

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## Americans and Jews Leave Vienna University in Protest Against Seating Arrangements

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tomorrow, which was closed, following anti-Semitic excesses, the university authorities issued a warning that police will be marched into the University at the slightest indication of disturbances.

Federal Judge Julian W. Mack of Chicago, noted Jurist and Jewish communal leader, has been in repeated conference with the American Minister, G. B. Stockton, with regard to the safety of American students at the University, the Jewish Telegraphic Agency learns.

Minister Stockton, it is reiterated, is determined to utilize all the power of his office to assure the physical safety of the American students.

The American students have decided to establish a united interconfessional American group to defend their common interests.

**70% of Jewish Employees****Dismissed by Municipality**

(Jewish Telegraphic Agency)

WARSAW, Nov. 3.—Fourteen Jews of the twenty Jewish employees of the Rovno municipality were dismissed today, for reasons of economy.

At the same time 40 non-Jews of a total of 192 were dismissed.

The Jewish population is protesting against what it regards as discrimination inasmuch as 70 percent of the Jewish employees were cut, as compared with 20 percent for the non-Jews.

**Police Make Arrests****In Budapest Excesses**

(Jewish Telegraphic Agency)

BUDAPEST, Nov. 3.—The Criminal police force, investigating the anti-Semitic riots at the University of Budapest last week, have made a number of arrests, it was learned yesterday.

## Balfour Day Passes Quietly In Palestine; Arab General Strike Fails to Come Off

(Jewish Telegraphic Agency)

JERUSALEM, Nov. 3.—The fifteenth anniversary of the Balfour Declaration yesterday proclaimed by the Arabs as a day of mourning and the signal for the calling of a general strike, passed without incident.

The Arab strike was a failure in Jaffa and Haifa, where even Arab stores remained open. In Jerusalem such strikers as there were passed unnoticed. Only in Nabulus and Jenin, Arab strongholds, did the Arab stores close.

A number of Arab meetings were held in several cities and resolutions adopted which were forwarded to the High Commissioner. The resolutions demanded a constitution for Palestine; the complete stoppage of Jewish immigration to the country; the prohibition of the sale of land to the Jews.

Celebrations of Balfour day were held in Jerusalem and Tel Aviv, both cities being decorated with British and Zionist banners.

A large meeting in Tel Aviv was addressed by Mayor Mayer Dizengoff and Emanuel Neumann, American member of the World Zionist Executive.

**Mandates Commission****To Discuss Palestine****Question on Nov. 10**

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cil has submitted a petition expressing its opposition to the report of Sir John Hope Simpson.

The Agudath Israel has sent in a petition wherein it registers its objections to the Knesseth Israel, Jewish community law, and protests against several passages in the British Annual Report on Palestine of 1930 referring to the Knesseth Israel and the Agudath Israel attitude.

The Arab Executive petition, one of a number of petitions from Arab sources, expresses opposition to the decisions of the Wailing Wall Commission.

(Jewish Telegraphic Agency)

LONDON, Nov. 3.—Nahum Sokolow, president of the Jewish Agency for Palestine and Dr. Selig Brodetsky, member of the World Zionist Executive in charge of political affairs, were received by Sir Philip Cunliffe-Lister, Secretary of State for the Colonies, yesterday.

On Tuesday, the two Jewish representatives were received by the Palestine High Commissioner, prior to his departure for Geneva.

It is understood the discussion at both interviews centered around Great Britain's replies to the questions to be put by the Mandates Commission.

The Colonial Minister, it is understood, expressed admiration for the manner in which Palestine has withstood the crisis.

## Jewish Bar Ass'n Demands Government Bring About Resignation of State Attorney

(Jewish Telegraphic Agency)

JERUSALEM, Nov. 3.—The Jewish Bar Association yesterday presented to the Palestine government a demand for the resignation of State Attorney L. Elliot for his allegations that all Jews are necessarily arsonists.

The declaration was made by the State Attorney in the course of an arson trial in which a Georgian Jew, Turshvili, was the defendant.

The representations were made to the Palestine government following a meeting where it was decided that Elliot's statement had demonstrated his unfitness for his office.

A similar demand was voiced yesterday by the entire Jewish press and at a meeting of the General Zionists.

Elliot's transfer from Palestine is awaited by Palestine Jewry.

## Social Democrats Make Bid For Jewish Vote; See Dark Days Still Ahead

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gardless of their race or religious denomination.

The present economic crisis cannot be overcome by fighting against the Jews, but by fighting against the capitalistic economic system, says the statement.

The papers stress the fact that the majority of the Jewish population belong to the proletarian and middle classes, being small artisans, clerks and workers. The Social-Democratic Party should therefore be their natural party.

(Jewish Telegraphic Agency)

BERLIN, Nov. 3.—The Prussian Minister of Interior today assured the Central Union of German Citizens of the Jewish Faith that the police are thoroughly investigating the identity of those responsible for the anti-Semitic bombing terror and the source of their explosives.

A reward for information leading to the apprehension of the culprits has been offered, the Minister of Interior stated. At the same time, he said that information disclosed by the Central Union reveals that Hitler is personally responsible for the order to strengthen the incitement against the Jews in connection with the elections, and for the denunciation of the circle of Chancellor Franz von Papen and the Nationalist Party as the executors of the Jewish will.

As a result of Hitler's order the Nazi press is replete with anti-Semitic propaganda, while Nazi posters, leaflets and handbills are distributed from house to house, containing attacks on the Jews.

M. J. Branstein, prominent in San Francisco business and Jewish circles, has been elected a member of the board of directors of Mount Zion Hospital. He succeeds the late Mrs. A. S. Holmes.

# COMMUNITY ORGANIZATION TO MEET JEWISH PROBLEMS ENGAGES CENTRAL CONFERENCE OF AMERICAN RABBIS

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of equality with all other types of Jewish association within the community.

## Community Should Be Unit

"The basic social unity of American Jewish life should not be the congregation or union of congregations, the lodge or fraternal order, the social club or organization of clubs. The unit should be the community which should consist of all the Jewish institutions and organizations within a given area, federated for the avowed purpose of fostering the normal manifestation of the Jewish spirit as well as helping those who are in need of relief. It should collect funds and make allotments, not only for the local needs and institutions, but also for those of super-local scope. Membership in that community should be a prerequisite to affiliation with the synagogue, the Jewish club, the cultural group or the fraternal organization. In recognition of such membership, the community should give to the synagogue and to the other social bodies, representation in its councils. The synagogue as such should cherish the ambition to bring to bear upon all communal effort the vision of the wholeness in Jewish life and imbue all collective Jewish endeavor with Jewish consciousness and soul. If the synagogue will dedicate itself to this mission, it will win the place it deserves in the hearts of all Jews. Even those who at present stand aloof from it will ultimately come to recognize its creative influence," Dr. Kaplan said.

He holds that in order to have religion in common, people must have other interests in common besides religion. The fallacy of the Stern plan, as he sees it, is that it fails to measure up to the proper understanding of what must today constitute the main *raison d'être* of the synagogue.

The synagogue, says Rabbi Kaplan, cannot give religious sanction to communal undertakings nor could the synagogue through communal undertakings satisfy the desire of idealistic youth to see religion expressed in actual deeds.

## Function of the Synagogue

The synagogue can, however, create "a standard, or criterion for determining the aims and perspectives of communal undertakings.

"The synagogue should come to the Jew with the kind of imperative that would enable him to realize the true nature of his obligations to participate in Jewish communal undertakings.

"Only awareness of being part of Jewish life in its totality can give to those engaged in the maintenance of various causes and institutions a sense of proportion in the proper co-ordination of communal work, which is even more essential than the money-saving consciousness. The outstanding defect of present day communal activities is the complete absence of a criterion for

determining the order of priority in communal needs. An order of priority presupposes not merely an organized community, but an organic communal consciousness which would dictate the ordering of activities from the standpoint of the integrity, perpetuation and progress of the community as a whole. The main purpose of the community would then be recognized as expressed in those activities which minister directly to the greatest number of its members, and over the longest period of time.

## Must Function Not Only for Emergencies

"A community functions not for emergency purposes merely, but more essentially for such normal and everyday purposes as cannot be adequately attained by the members of that community individually.

"Taking care of the poor is as essential as putting out conflagrations; yet it is nothing more than an emergency measure. But a community spirit does not thrive on emergencies. How far American Jewry is from assenting to this elementary principle of communal life is apparent from the small percentage of Federation funds that is appropriated for Jewish educational activities and the strong opposition which even that small appropriation is encountering.

## Membership in Federation a Prerequisite

"The plan suggested by Judge Stern is unquestionably worthy of being tried. But why not enlarge its scope? Despite its apparent modesty, it does call for what is tantamount to a revolutionary change in the conception which most people have of the synagogue. Once we dare to depart from the conventional attitude, why not go one step further and carry the plan suggested to a point where the success, if attained, would more than compensate for all the effort exerted? To assure a continuous and intensive interest in communal activities on the part of the various groups into which the synagogue membership would be divided, participation in the welfare fund or membership in the local federation should be made a prerequisite to membership in a congregation. This suggestion applies only to those whose conception of religion is neither that of the secularist nor that of the theurgist and who assume that the worth of religious beliefs and practices is measured by the influence they exert upon making us more sensitive to our social duties and responsibilities.

"I say advisedly federation or welfare funds, because the prerequisite to Jewish religious fellowship should be membership in the Jewish community, and not merely association with some specific philanthropic or educational undertaking. The fear that this re-

quirement will deprive those who can not afford to belong to the local federation, or who cannot contribute to the welfare fund, of the religious benefits which are contingent upon congregational affiliation is unwarranted. The same community which provides the poor with food and shelter, and their children with a religious education could also provide—and in a measure does so even now—centers where the poor could establish congregations where they would be exempt from the requirement suggested.

## Synagogue Voice in Control of Funds

"No method of bringing about closer co-operation between the congregation and the various communal organizations can succeed so long as it will remain one-sided. The main weakness in the Stern plan is its failure to make provision for an element of reciprocity. Congregations cannot be expected to play very long the role of milch cows, to be milked for various communal enterprises. If the congregations are to become a powerful factor in the raising of funds and in the stimulation of interests in the activities of the community, provision must be made for giving them proper representation in the control of communal funds.

"This, however, cannot be carried out unless the entire problem of co-ordinating communal activities be approached with the avowed aim of achieving the new type of Jewish communal organization required by and compatible with the civic status of the Jew. A Jewish community conceived in that spirit would have to embrace the entire Jewish heterogeneity. It cannot possibly be confined to congregations. Those who urge that the community be organized around the congregation forget that a large number of Jews, who, without sharing the hope of the assimilationists to see the Jews become entirely absorbed by the general population find it possible to express themselves as Jews through other media than congregations. It would be a serious mistake to omit them from the reckoning in any attempt to build up an integrated Jewish community.

"If Federation or Jewish welfare fund is to win support from the broad masses of Jewry, it must devise a way of giving to all their contributors an opportunity to be represented on their councils. Any Jewish society of a religious, cultural, social or fraternal character that would make affiliation with the local federation or the support of the local welfare fund, a prerequisite to membership, should constitute a cell or unit of contributors with power of representation. Instead of having, as at present, the representation confined to the institutions which are the beneficiaries of the local federation or welfare fund, it would be necessary to

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## Community Organization To Meet Jewish Problems Engages Conference of American Rabbis

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have another group of representatives who would express the interests and the point of view of the contributors. The second group would be like an upper legislative body passing in review the decisions of the lower legislative body, and initiating measures which would in turn be reviewed by the latter. The upper legislative body would make itself responsible for keeping alive the larger aims of communal organization which each of the beneficiary organizations is only too apt to forget.

"It is in this upper legislative house of the community that the congregations could, through their representatives, exercise their influence on the community. If the congregation would be given an opportunity to help direct the policies of the various communal undertakings, we may reasonably expect that the interests of the groups into which its membership would be divided for the purpose of specializing in the various phases of communal activity would not only be long-lived but grow in intensity. The danger that these groups might come to regard themselves as engaged merely in academic discussion would then be averted. They would realize that the more they know about the affairs and the needs of the community, the better able would they be to exercise a determining influence in shaping the communal mind and furthering the development of Jewish life. Without some such means of consolidating the communal organism, all suggestions to improve the functioning of congregations is like trying to tie knots in a rope of sand.

"In sum, we should be grateful to Judge Stern for having disturbed the mental stagnancy in matters touching the inner life of our people in this country. He has rendered invaluable service in having aroused the mind of the Jewish laity to appreciate the need of integrating the religious phase of Jewish life with the various Jewish communal endeavors, which at present lack co-ordination and unity of purpose. Coming from a layman it may ultimately move his fellow laymen to action."

### Goldstein Opposes Kaplan Views

Leading the discussion of "The Relation of the Synagogue to Jewish Communal Life" inaugurated by Rabbi Kaplan, Rabbi Sydney E. Goldstein of the Free Synagogue, New York, expressed a radical difference from the thesis of Rabbi Kaplan. The Synagogues must become religious centers for community services if they are to develop into effective instruments of the new religious spirit. Religion is intimately related to social life, and the community is not only a legitimate, but a necessary and inevitable expression of the religious spirit.

"The function of both the Synagogue and the Church," declared Rabbi Gold-

stein, "is not so much to organize the community as to reorganize the social order. The conflict today is no longer between religion and science. The conflict ended years ago; the conflict now is between the social ideals of religion and the social evils of the present economic and political order. In this conflict the Church and the Synagogue must choose between the part played by Amariah, the High Priest, and the role of Amos, the Prophet. If the Church and the Synagogue should choose to stand with Amariah as the defender and maintainer of the present order both the Church and the Synagogue will suffer the defeat of the Greek Orthodox Church in Russia and the Catholic Church in Spain. They will go down to defeat with the order they endeavor to defend. If on the other hand the Church and the Synagogue should take their stand with the Prophet and not only protest against incompetence, injustice and corruption but become the protagonists of a world that is fair and just and righteous, they will suffer hardship and trial and will eventually triumph in the establishment of the ideals that have for centuries been sovereign in the soul of Israel. This is no time for compromise with conditions. We are witnessing not a depression nor even a dislocation of economic machinery but a breakdown of a social system. We are at the end of one of the epochs in history as truly as men were at the decline and fall of the Roman Empire or at the disintegration and collapse of Feudalism. No recitation of creeds and no ritual of religion can possibly save the old order. The Synagogue and the Church can survive this crisis not by trying to save itself but by seeking to serve the creation of a new order in which ownership and control and management will rest not in the hands of the few but within the power of the great mass of men and women, the workers of the earth who fashion with their hands the fabric of the world."

### Opening of Conference

(Jewish Daily Bulletin)

CINCINNATI, Nov. 3.—The Central conference of American Rabbis at the opening session of its forty-third meeting here yesterday at the Hotel Sinton listened to a resolution calling for the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, the Zionist Organization of America and all other Jewish orders to call a conference to form a joint Committee of American Jews whose duty it will be to deal with the problems which confront the Jews.

The resolution was proposed by Professor Jacob Marcus reporting on contemporaneous history.

A second resolution proposed that the Central Conference call on this Committee, if organized, to call a world conference of Jewish leaders to cope with international and national problems which confront the Jews.

Both resolutions were referred back

to the Committee headed by Professor Marcus for "changes in wording and reconsideration" following which they will be brought to the convention floor.

Dr. Marcus stated in his report that nothing the Jews can ever do will placate anti-Semites save national, racial and religious suicide. No denial of relations to world Jewry has ever lessened the attacks on Jewry in Germany, Hungary, Austria, Russia, Poland and Canada. Therefore, since anti-Semitism is an international movement capable of rapid spread and fraught with danger, it can only be met by united national and international organization and by united resistance, Dr. Marcus asserted.

The conference was opened by Rabbi Morris Newfield, president of the organization.

Rabbi Newfield reviewed the condition of the Jews in Eastern and Central Europe and in Palestine, calling attention to the urgent need for financial aid and moral support for the stricken Jewish communities abroad. He recommended that the "Conference vote its continued confidence in the beneficent work carried on by both the Joint Distribution Committee and the Jewish Agency and endorse the appeals of these two agencies to American Israel."

Rabbi Newfield called upon the Central Conference to declare its stand on the world Jewish congress called for the summer of 1934.

Rabbi David Lefkowitz warned of the danger to America's greatest contribution and achievement, namely the separation of the church and state.

Rabbi Edward L. Israel, reporting for the Commission on Social Justice called attention to the increasing influence of the religious point of view among some of the leading men of the country.

A report was delivered by Rabbi Max C. Currick on the Committee on International Peace. Rabbi Bernard J. Bamberger spoke on the "Beginnings of Modern Jewish Scholarship."

### Melchett Presides at Opening Of Keren Hayesod Drive

(Jewish Telegraphic Agency)

LONDON, Nov. 3.—Lord Melchett presided last night at a meeting launching the Palestine Foundation Fund in England.

Leib Yaffe, of Palestine, is directing the campaign. Addresses were delivered by Nahum Sokolov, D'Avigdor Goldsmid, Dr. Selig Brodetsky and Councilor Davis, all of whom urged British Jewry to increase their contributions to set an example for world Jewry and to demonstrate to the British Government their support in the establishment of the Jewish National Homeland.

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