TWENTIETH ANNUAL REPORT OF THE
AMERICAN JEWISH COMMITTEE

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1 Term expires 1928. 2 Term expires 1929. 3 Term expires 1930.
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(1930); Julius Levy,* Baltimore, Md. (1931); Siegmund B. Sonneborn, Baltimore, Md. (1930); Edward N. Calisch, Richmond, Va. (1927).

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*Deceased.

DELEGATES FROM NATIONAL JEWISH ORGANIZATIONS


*Deceased.
TO THE MEMBERS OF THE AMERICAN JEWISH COMMITTEE:

During the past year the Executive Committee, as heretofore, has devoted its attention to those events here and abroad which were related to the objects with which the Committee has been concerned since its organization. Following is a brief account of the most important of these matters.

A. DOMESTIC MATTERS

1. IMMIGRATION

The various phases of the immigration problem, with which the Executive Committee has been dealing for some time, passed out of the acute stage during 1926. The distress of those intending immigrants, who were stranded at various European ports because of the drastic reduction of the quotas of the countries from which they had emigrated, was considerably relieved during the past year, in consequence of the activity of the Evacuation Committee organized a year ago by the American Emergency Committee for Jewish Refugees in conjunction with several European bodies. In a number of cases the stranded emigrants were permitted to remain in the countries of their temporary sojourn; several thousand were admitted to Canada; a small number were helped to enter Palestine, and a considerable percentage of them has been repatriated. The task of relieving the remainder is now in course of liquidation.

Several important cases involving the interpretation of the immigration laws, which were pending at the time of the last annual meeting, were decided during the year. On April 19, 1926, the Supreme Court of the United States denied the application of the Government for a writ of certiorari in the case of Rabbi Duner, involving the legality of the admission of the families of ministers of religion who arrived here prior to the coming into force of the immigration law of 1924 which contains a provision, not contained in the law previously in effect, for the admission of the families of ministers of religion. The United States District Court and the United States Circuit Court of Appeals had ruled that the Government’s contention that this provision does not
Another case which was pending last year and which has since been decided is that of Mrs. Szeyja Waldman, in which Mr. Max J. Kohler, a member of the Executive Committee, was counsel. This case was the first to reach the Supreme Court involving the interpretation of the provision of the Law which exempted from the operation of the literacy test persons seeking admission to avoid religious persecution in the country of their last permanent residence. Mrs. Szeyja Waldman and her three daughters arrived in the United States at the end of August, 1922, having escaped from Proskurow in the Ukraine at the end of 1920, where they had lived through the worst of the terrible Ukrainian pogroms, in which 1200 Jews were killed and 600 wounded, including twenty-five of Mrs. Waldman's relatives. After six months' temporary stay in Lemberg they reached Warsaw, and remained there a year until 1922, pending vise of passport and securing places under the quota.

On arriving at Ellis Island she was excluded as an illiterate, and her children with her, particularly as the youngest was also lame. On appeal to the Secretary of Labor he directed a new test in both Hebrew and Yiddish, and on the mother's failing to pass these all were ordered deported. Habeas corpus proceedings followed, which the District Court decided against them, but on appeal to the Circuit Court of Appeals they were admitted into the United States on the ground that the test had been improperly administered in both languages and a new right of appeal to the Secretary had been denied. The United States Supreme Court on the Government's appeal held, however, that while it agreed with the lower court that irregularities in procedure
had taken place, this fact did not give these aliens a right of entrance without an affirmative finding that they were eligible as fugitives from religious persecution before a literacy test was authorized, and it could not be inferred that this question had been decided against them in the absence of a finding to that effect on their claim of exemption.

The Secretary was directed by the Court to pass on that question and if his ruling was adverse, to decide as to a new test. Meantime Mrs. Waldman was subjected to a new test in her home in Providence, while the case was awaiting Supreme Court action, and it was announced that she had passed the test and deportation proceedings against the family had been dropped, but the immigration authorities declared that this determination was reached merely because the Supreme Court decided to entertain the Government appeal, and that the Secretary had not adopted the new test. Judge Bondy sustained this claim. Mrs. Waldman declined to take a new literacy test until the main question had been decided as to her exemption, and the Secretary has finally decided that she and her daughters were refugees from religious persecution when they landed here.

A question of commanding importance affecting the right of naturalization, which had long been mooted, was finally answered by the Supreme Court of the United States in the cases of Tutun v. United States and Neuberger v. United States, 270 U. S. 560, which were certified by the Circuit Courts of Appeals for the First and Second Circuits. The Government contended that an order of the District Court denying a petition for naturalization was not reviewable on appeal on the theory that such a petition was not a case within the meaning of the Judicial Code or of the Constitution of the United States. The Court decided that it was and that consequently the decision of the District Court was not conclusive. In the opinion rendered by Mr. Justice Brandeis, the Court announced the following fundamental principles:

"The opportunity to become a citizen of the United States is said to be merely a privilege and not a right. It is true that the Constitution does not confer upon aliens the right to naturalization. But it authorizes Congress to establish a uniform rule therefor. Art. I, § 8, cl. 4. The opportunity having been conferred by
the Naturalization Act, there is a statutory right in the alien to submit his petition and evidence to a court, to have that tribunal pass upon them, and, if the requisite facts are established, to receive the certificate. See United States v. Shanahan, 232 Fed. 169, 171. There is, of course, no 'right to naturalization unless all statutory requirements are complied with.' United States v. Ginsberg, 243 U. S. 472, 475; Luria v. United States, 231 U. S. 9, 22.

The applicant for citizenship, like other suitors who institute proceedings in a court of justice to secure the determination of an asserted right, must allege in his petition the fulfilment of all conditions upon the existence of which the alleged right is made dependent; and he must establish these allegations by competent evidence to the satisfaction of the court. In re Bodek, 63 Fed. 813, 814, 815; In re an Alien, 7 Hill (N. Y.) 137. In passing upon the application the court exercises judicial judgment. It does not confer or withhold a favor."

A situation demanding relief is that of those immigrants whose wives and minor children are still abroad, but who cannot join them before the lapse of many years, due to the quota law. With regard to those immigrants who came here after the enactment of the law of 1924, it has been argued that they should have been prepared for this contingency, but most of those who came prior to that time could not have known that after they had saved enough from their earnings to do so, they would not be able to send for their wives and minor children. During the past session of Congress a bill was introduced in the Senate by the Honorable James W. Wadsworth, and in the House of Representatives by the Honorable Nathan D. Perlman providing for the admission, outside of the quota, of the wives and minor children of aliens legally admitted to the United States prior to July 1, 1924, for permanent residence, and who have declared their intention to become citizens of the United States. So violent was the anti-alien sentiment in Congress, however, that this proposal, which is obviously humanitarian in character and the acceptance of which cannot but be beneficial to the country, was pigeon-holed by committees, even though its sponsors were willing to insert a provision limiting the number of wives and children to be so admitted to 35,000. Scant regard was paid to the recommendation of the President in his message to Congress last December that if the law deprives our own inhabitants "of the comfort and society of those bound to them by close family ties, such modifications should be adopted as will afford relief." The
Wadsworth-Perlman bill is still pending in Congress, and all thoughtful citizens of the United States, who are not blinded by unreasoning prejudice, should favor its passage.

While this bill was under consideration, your President made various public addresses on the subject in which he condemned the attitude of Senator David A. Reed of Pennsylvania. The latter's complaint of these criticisms led to the following correspondence:

April 10, 1926.

Dear Senator Reed:

Mr. Jacob Billikopf has just informed me that in a recent conversation you took exception to criticisms that I had made of your attitude on the subject of immigration. It is therefore proper that I shall explain my state of mind.

Far be it from me to question the right of any man to act in accordance with his convictions. That, however, does not mean that, if his actions do not square with the opinions of others, they may not be commented upon, and, if the facts justify it, in terms of denunciation. You are an experienced member of a profession in which the freest expression of opinion prevails. Personalities are not considered, but ideas should be. You represent one of the great States of the Union, whose prosperity is largely due to the brain and brawn of immigrants who came thither from every part of Europe. Not referring to William Penn and the Quakers, or to those sturdy men who are known as the Pennsylvania Dutch, let me merely name Gallatin, a Swiss; Girard, a Frenchman; Haym Salomon, a Polish Jew; Mayer Sulzberger, a German Jew; Edward Bok, a Hollander. To these names might be added hundreds of thousands of others who came from other parts of Europe and participated in the intellectual, professional, commercial and industrial life of your State. Let me confine myself, however, to the more humble immigrants, those who have worked in the mines, in the blast furnaces, upon the railroads, on the farms and in the workshops, of your State. It is their labor which has made it possible for Pennsylvania to attain its present high estate. It is their sons and daughters who today are undistinguishable from the progeny of those who settled in Pennsylvania, three, four or five generations ago. Many of them are the descendants of Czechs, Hungarians, Italians, Poles and Jews.

What is true of your State is true of New York, where I was born of Jewish parents who came from Germany more than seventy years ago. Fully one-half of our population of nearly twelve million souls consists either of immigrants or the children of immigrants born in this country. An impartial inquirer could reach no other conclusion but that they made as great a contribution to the civic and economic life of our commonwealth as any other portion of our population. It matters not from what country they may have come, all of them brought gifts which have ennobled our civilization.
Let me use an illustration which I have on several occasions employed. The greatest progress that has been made in this country in the last twenty-five years has been in the domain of electricity. To whom do we owe the most startling as well as the most useful of developments in this field: To Nicola Tesla, the son of a Hungarian father and a Greek mother, whose inventions made the transmission of electricity for long distances possible; to William Marconi, an Italian, who developed wireless telegraphy and telephony; to Steinmetz, the son of a Jewish mother and a German father, and to Prof. Pupin, who was a herdsman on the plains of Serbia, whose contributions to electricity have been of such a character that Dr. Slosson has said that a single one of his inventions has saved the people of the United States upwards of $100,000,000.

You have been one of the leaders of the movement to amend our immigration laws with the deliberate purpose, not only of cutting off immigration, but of differentiating between immigrants on the basis of the lands of their nativity or of their so-called racial stock. You have tried to put into our legislation a division of mankind into Nordics and non-Nordics. It is only psuedo-anthropologists who recognize that there ever was any such race as the Nordic. Leading authorities have demonstrated that the whole Nordic idea is a myth. Until 1916 nobody had ever heard of that race. At that time Madison Grant invented it as a substitute for the Teutonic stock which had been apotheosized by the unspeakable Stuart Houston Chamberlain, the friend of the Kaiser and who, though an Englishman, during the World War adjured his British citizenship. Those of us who are forever excluded from the elect by virtue of this legislation regard it as an insult that we are looked upon as undesirable, as inferior, as a menace to civilization, as unassimilable, as incapable of patriotism.

You served your country in the army during the war. You must admit that the immigrants and their sons rendered most loyal service to our country during that trying period, yes, even men who had not made their first declaration, and who, waiving the objections which they might lawfully have made, served in the army and navy in large numbers, and laid down their lives for our country. The Jews, who represent only three per cent. of the population, constituted at least five per cent. of the army and navy. For fifteen months I was a member of the District Board of the City of New York during the conscription days. Judge Hughes was the Chairman. During that period we had to pass on appeals from 189 Local Boards. We considered 175,000 appeals and industrial cases. The members of our Board can testify that there was less slacking among the immigrants and their children than there was among those of prouder native lineage. A class which included a large number of cases was that relating to slacker marriages. We had laid down an excellent working rule to meet those cases, when suddenly one day we were confronted by a decision from the War Department, procured by several members of Congress whose sons had indulged in the luxury of slacker mar-
riages, which afforded them a clean bill of health and tended to offset our efforts. At the instance of Judge Hughes, I took up the matter with the Secretary of War and procured a reversal of his decision. The men who thus jeopardized the work of conscription were Nordics.

You were not content with the legislation to which I have referred, but you wrote into the Immigration Act a provision which would tend to keep alive in this country a caste spirit, which cannot but betoken ill to the body politic. Do you believe that it will be helpful to say to the people of this country that there is, in the first place, a differentiation between black and white, and then that the whites are to be subdivided and classified on the theory that the cradle of one was rocked in Nordic territory and of another in non-Nordic territory, and that the one group represents all that is noble in mankind and the other all that is ignoble? It is very evident that you have never tried to enter into the lives of our immigrants and their children, else you would be soon disabused of your prepossessions, or, as I may frankly say, of your prejudices.

Please do not misunderstand me. I recognize the right of Congress to deal with the subject of immigration as it deems wise. It has the power to suspend it altogether. But I deny the justice, the wisdom or the right of Congress to inflict an insult upon the various residents of the country who, before they came here, lived in one corner of Europe rather than in another. And it is well for you to know that there is a smoldering feeling of indignation on the part of hundreds of thousands of good American citizens against those who are responsible for this arbitrary discrimination and this implied disregard of their natural sensibilities.

I shall now proceed to another chapter. After the passage of the Quota Law of 1921, which was regarded as an emergency measure merely, to continue in force for only two years, and the subsequent enactment of the Immigration Law of 1924 intended to perpetuate the quota principle, it was found that from six to eight thousand persons who intended to migrate to the United States, were stranded at various European ports from Southampton to Constantinople. They had complied with the law in force at the time when they set out upon their journey. They had procured passports from their native lands. They had obtained the visas of United States Consuls and consular agents in due and regular form, and had paid the fees required, $10 per visa, and in reliance upon that act of the representatives of our Government, purchased their steamship tickets, disposed of their belongings, proceeded to the ports of embarkation, and there found that, because the new law had just gone into effect, the steamship companies felt constrained to deny them the transportation for which they had paid. They could not return to their native lands, for reasons which it is not now necessary to discuss. They were not permitted to remain in the countries in which they happened to be. Nor could they go forward. They were caught like rats in a trap.
When I learned of these facts, it seemed to me that there could be no possible objection to the adoption of a Joint Resolution which would deal with these specific cases and clear the books of these outstanding visas which had been dishonored. Of course it was understood that each of these persons, in order to be admitted, would have to be mentally, morally and physically fit. A country which had been built up by immigrants could, it was fondly believed, absorb another six or eight thousand of these human beings, some, I might say, of exceptional intelligence and of excellent character. I called upon you, with the utmost confidence that of all the men in Congress you would be most likely to recognize the justice and equity of the request and presented the facts to you as they were. You did not question them, nor could they be questioned. You began to discuss the technical legal question as to whether a contract between the United States and these immigrants could be inferred from the granting of the visas. I did not argue it from the question of contract, but from the standpoint of the immigrant—what he had reason to believe was the effect of his visa. Did he not have the right to rely upon it and dispose of his property and proceed on his way to the United States? It was my effort to show that this presented a moral question, and you finally dismissed me with the laughing remark that you would be willing to pass a resolution repaying these unfortunates the $10 which they had expended in fees for the visas and which were reposing in the treasury of the United States. I was literally stunned, not only by what you said, but by the manner in which you said it. Here I was trying to picture to you the wreckage of 8,000 lives, broken hearts, despairing fathers and mothers—8,000 tragedies—and all that you were willing to suggest by way of relief from their horrible suffering was the offering of a resolution, which has never yet been introduced, to pay them back their $10.

I have practiced law for nearly fifty years and in many States, I have been a member of three Constitutional Conventions, I have had all kinds of experiences, pleasant and unpleasant, but the one that will haunt me to my dying day is your mocking remark: "We will pay them back their $10." It is that remark which never fails to shock any right-minded man who hears of this conversation. It is that remark that I quoted on the occasion to which you have referred, not for the purpose of causing ill-will, but of pointing out an abnormal mental attitude that must be taken into account.

There is now another piece of legislation before Congress, the Wadsworth-Perlman Bill, which is intended to humanize the Immigration Law. Its purpose is to unite families that have been separated in consequence of the Quota Law and the Immigration Act of 1924. Ever since immigration began the usual course has been that the head of the household proceeds into the new country, seeks to get a foothold there by engaging in honest industry, succeeds in earning a livelihood, sends to the family that he has left behind means for their support until he is able to save enough
to send for its members and to found a home here. It involves
sacrifice upon the part of him who has gone ahead and of those
who remain behind, and especially the latter. In the vast major-
ity of cases both dream of the day when the family may be again
assembled around its own fireside in the new country. Sometimes
this is speedily accomplished; at other times it takes years. In
many instances the one who has gone ahead becomes a citizen of
the United States; in others he makes his declaration of intention
to become a citizen, expecting as speedily as possible to be incor-
porated as a part of the American people. This bill is intended to
permit these divided families to become united under American
skies. There are also cases where a son has come to this country,
expecting to have his parents join him. That son was conscripted
into our army and fought for our institutions although not a citi-
zen. He is now able to take care of his parents and to cherish them
here in this land of promise.

Various estimates have been made as to the number that can
possibly come within this law. In many instances the number
has been grossly over-estimated. I do not believe that they
would aggregate more than 40,000 at the utmost, and they would
not all come in one year. The quotas which are now assigned to
the various countries are so small, in so far as they relate to
Southern and Eastern Europe, that it would take ten years before
these immigrants could be brought into the United States under
existing laws. In the meantime the children are becoming older,
as are the husbands and wives and parents, and the agony which
they suffer becomes more and more intense.

What reasonable answer can there be to this appeal to the
human feelings of members of Congress who are asked to vote
upon this measure? Will our institutions be destroyed, will the
passion for law observance be diminished, will our industries
suffer, because a few thousand more worthy people are to be
admitted to this country in order to join the members of their own
immediate families who are already here? Will any money be
withdrawn from the United States? On the contrary, the funds
used in the support of these families would all be expended here
in the United States instead of abroad. These people are not
idleers. They must be of good moral character in order to be
admitted. They must not be likely to become public charges.
And speaking of morals, would not the moral life of these people
be protected and promoted by the resumption of family life?
Would it not tend to prevent irregularities, bigamy, and other
injuries to the public weal?

Under the present law the wife, and children under eighteen
years of age, of a citizen may be admitted as non-quota cases.
But why stop at eighteen years of age? In the case of young
women the ages between eighteen and twenty-one are the most
critical in their existence. Why should they be separated from
the other members of the family? Nor do I see any reason why
the line should be drawn at citizenship. So long as a man has
indicated his desire to become a citizen by observing the require-
merits of the Naturalization Law, he has given evidence of a state of mind which augurs well for his attachment to our system of government and for his stability of character.

I understand that you are a member of a sub-committee which has to deal with this subject. It is within your power to speed the enactment of this commendable act. It has the approval of many who cannot be classed as adherents of what is known as a liberal immigration policy. They recognize, however, that it is based on the highest considerations of sound public policy as well as of humanity. It is limited in its scope and deals only with the families of those persons who have hitherto come to this country and have become citizens or have made declaration of intention to become citizens. Its enactment would be hailed by multitudes as a blessing and would go far to allay bitterness and ill-will.

You may not be so situated as to appreciate the state of mind which exists among hundreds of thousands, and I speak advisedly, of American citizens who, to use the colloquial expression, are of the opinion that those of their own flesh and blood "are getting a raw deal." It would be the part of wisdom to dissipate this impression, which is on the increase, and which it is the part of statesmanship to eradicate, not by drastic measures, but by such as appeal to the heart and to the soul. I frequently hear expressions of surprise when it is announced that this or that group of voters exhibits unanticipated political tendencies. Those who really understand human nature would be surprised if conditions were different. They know that men and women may not be insulted or treated contemptuously with impunity. The Honorable Alfred E. Smith, thrice Governor of the State of New York, naturally a Republican State, understands that, because he takes pains to familiarize himself with all of his constituents and their needs. He laughs with them and weeps with them, not as an actor, but as a genuine human being; and the result constitutes an interesting chapter of contemporaneous history. He is a friend of the people 365 days in the year, and not merely during a political campaign.

This letter is probably so long that you will not do more than to read the signature. If you should read it, however, you will at least concede that it is not actuated by any private interest, but by an overwhelming desire for justice and fairness, and that the advice which it contains does not proceed from one who has any axe to grind, politically or otherwise.

Very truly yours,

(Signed) Louis Marshall.

April 12, 1926.

Louis Marshall, Esq.,
120 Broadway,
New York, N. Y

My dear Mr. Marshall:

Your letter of April 10th was received this morning and I not only read the signature, but I read the whole letter with care.
To begin with, I regret greatly that you should have thought that I meant to make a mocking remark about the return of the visa fee to the immigrants who were stranded in Europe when the act of 1924 went into operation. I had seen many of these immigrants in several European ports and I have never thought that there was anything in their misfortune that deserved mockery.

I agree with you that the attempt to classify certain Europeans as "Nordics" is unscientific and I have tried to refrain from the use of that term, although I have frequently called attention to the fact that the greater part of our population has its origin in Northwestern Europe.

It seems to me common fairness that each inhabitant of this country should have the same consideration in the fixing of the quota laws. You say that this is not fair and you ask that men of one race should have a better representation in the quota than others, and on that point I fear that we will never agree.

I do not resent a difference in opinion, nor do I resent criticisms, however bitter, upon my work in the Senate. I did, however, feel regret that a man of your standing should adopt toward me a tone of personal bitterness, because I had been unconscious of either discourtesy or unfairness. Your letter explains that, however, and I can understand your bitterness if you thought that I was mocking the unfortunates for whom you were pleading when you talked with me at the Senate.

I thank you for writing to me so fully.

Yours very truly,

(Signed) D. A. Reed.

April 14, 1926.

Dear Senator Reed:

I am in receipt of yours of the 12th instant. I can assure you that the interview to which I referred left upon me an indelible impression that what you had said in regard to the repayment of the visa fees was in the spirit of mockery. I now accept your statement that it was not your intention to belittle the misfortunes of the stranded immigrants. When I pleaded for them, I had in my mind the sufferings of my parents when they came to this country as immigrants. This is the one hundredth anniversary of my mother's birth. She came here in a sailing vessel in 1853. The journey to Halifax took sixty-three days. The ship was brought into that port by mutineers. She finally succeeded in reaching Syracuse, N. Y., with her brother and sister, after going through indescribable experiences. You can well understand, therefore, how sensitive I am with respect to the worthy people who possess the pioneer spirit and who seek to better their lot by coming to this country for the purpose of making it their home. It is not improper for me to say that my mother became the best American that I have ever known and that all that I have ever accomplished in life has been due to her influence.

There is one paragraph in your letter which apparently indicates that you have misinterpreted my attitude on the Quota
Laws. I have been unqualifiedly opposed to them in principle, but if there are to be Quota Laws I contend that they should not be based on considerations of race or nationality. I have never contended that men of one race should have a better representation in the quota than others. You see, therefore, that we agree on this point. The Immigration Act of 1924 intentionally gives better representation to those who come from Great Britain or Germany and reduces to a minimum the representation of those who come from Eastern and Southern Europe, regardless of the merits of the individuals. I regard, therefore, the very basis of the act as unfortunate, because it intrudes into our legislation an erroneous principle—that of dealing with races rather than with men.

If there is to be a restriction of immigration, let it be by fixing the number of immigrants who may be brought into this country in any one year, and when that number has been reached, then the doors would be closed until the following year. Do not understand that I believe even in that principle, but it is far better than to adopt a rule of racial discrimination, one which is sure to give rise to ill-feeling. An immigrant who comes to this country should not have it thrust upon him from the moment that he starts upon his journey that there are in this country superior and inferior races. It is a fallacy to begin with. It can in the end only irritate and discourage those who are discriminated against.

The present act is further unjust because it arbitrarily adopts the census of 1890 as the basis on which quotas are calculated, rather than that of 1920. If there is to be representation by races or nationalities, then why go back thirty years in order to make the calculation instead of legislating upon the facts as they exist at present?

I have just learned that Senator Wadsworth is preparing an amendment to his bill which is intended to facilitate the reuniting of families, by limiting the number of those who are to be afforded the benefits of this legislation to 40,000. I hope that you will be able to favor the bill as modified if you cannot consistently approve of it in its present form. I can assure you that favorable action on your part will be greatly appreciated and just now would be helpful in many directions.

Sincerely yours,

(Signed) Louis Marshall.

Honorable David A. Reed,
United States Senate.
Washington, D. C.

The bill to register all aliens (H.R. 5583) and the one providing for the drastic extension of the deportation provisions in the present law (H.R. 12444), both of which were described at length in our last Annual Report, are also pending. The deportation bill has been passed by the House
of Representatives. Both of these are objectionable in principle, and oppressive in their terms, and your Committee will continue to oppose them.

Mr. Max J. Kohler has, in the meantime, prepared a new edition of his valuable pamphlet, "The Registration of Aliens—A Dangerous Project," including the proceedings of a conference on the registration and deportation bills held last January in New York City, at which the President of the Committee was one of the speakers. This booklet, which will be distributed in due course, contains valuable statements by the Governor of New York, the late Oscar S. Straus, Senator Royal S. Copeland of New York, Honorable Augustus N. Hand, United States District Judge, besides the pronouncements of other important individuals and organizations.

2. RELIGIOUS AND RACIAL INTOLERANCE

Happily, during the past year the overt evidences of religious and racial intolerance in our country were fewer than they have been in any year since the close of the World War. The few organizations and agencies, which in recent years have been preaching intolerance under the cloak of patriotism, have, during the past twelve months, lost almost every vestige of their influence, and the Committee's policy of ignoring their outbursts has been justified by events.

As we said last year, such bigotry and intolerance as does exist is largely due to the false principle underlying the Immigration Law of 1924. President Coolidge repudiated this fallacy in his message to Congress last December when he said: "We ought to have no prejudice against an alien because he is an alien. The standard which we apply to our inhabitants is that of manhood, not place of birth." The principle is, however, written into our statute books and encourages such incidents as the following: In the October, 1925, issue of the News Bulletin of the Philadelphia Chamber of Commerce, in an article entitled "Restrictive Immigration—Suggested Changes to Further Tighten Up the 1924 Restriction Law," the author says:

Another suggestion that has been urged with warmth for consideration is the restriction of Hebrew immigration through quotas assigned to various European countries, as the number of
Hebrews in the aggregate coming in under the quotas is very large and it is believed is capable of running up to 50,000 persons. Advocates of this radical suggestion urge it in the belief that the Jewish problem is becoming more serious all the time in the United States, and that for future security and contentment of the nation, further restriction of this element in the population should be sought.

The concluding paragraphs in the article read in the following manner:

The suggestion as to further restriction against all the elements enumerated in the third and fourth items above will find wide support among those who have labored long and arduously to make good American citizens in tune with the ideas which the SIMON PURE AMERICAN has made up his mind means American and for which America is going to stand.

Those who have labored as has the writer and who are working all the time on the promotion and extension of Americanization activities and for the decrease of illiteracy recognize certain elements as not assimilable and elements for which the native population has an antipathy because of difference in character, blood, habits, and ideas.

They will support proposals of Congress to further restrict immigration from Mexico and certain Latin-American countries from which certain undesirable Europeans are entering and the further restriction of Hebrew elements entering under the quotas of all nations. Citizens should form their opinion on those questions and be prepared to express them to their representatives in Congress.

The appearance of this article aroused much indignation in Philadelphia, and the Chamber of Commerce made it clear that the views expressed by the writer were in no sense official, and that similar exhibitions of prejudice and intolerance would find no welcome in its publications.

3. THE BUREAU OF JEWISH SOCIAL RESEARCH

The Committee has, during the past year, maintained its connection with the Bureau of Jewish Social Research, towards the support of which it has for several years past made an annual contribution of $8,500. The Department of Information and Statistics of this Bureau, under the direction of Doctor H. S. Linfoeld, maintains information files and indexes, publishes a monthly Summary of Events of Jewish Interest, and prepares the statistical tables, directories, and other material for the American Jewish Year Book.
During the next few months the Department of Information and Statistics will be engaged in coöperating with the United States Bureau of the Census in securing the data on Jewish congregations in connection with the decennial Census of Religious Bodies. Doctor Linfield has been appointed a Special Agent of the Census Bureau for this purpose. The Executive Committee feels that a careful and painstaking endeavor to secure accurate information of Jewish religious organizations is highly desirable and valuable. Where Jewish communities are small, this information will, no doubt, readily be gathered with the assistance of local volunteer workers. In those cities where the Jewish population is somewhat larger, however, it will not be possible to depend altogether on volunteers, and it may be necessary to employ paid canvassers. In the Jewish communities of considerable size, such as New York, Chicago, Philadelphia, Baltimore, Boston, Cleveland, Pittsburgh, Detroit, and St. Louis, special methods will have to be worked out in coöperation with national congregational unions, fraternal orders, and local federations. The members of the Committee are likely to be called upon for assistance, and the Executive Committee bespeaks for this task their whole-hearted coöperation and support.

It is estimated that the minimum cost of this work will be not much below $35,000. A small allowance from the Government and a contribution pledged by a member of the Committee last year, together total $4,100, leaving about $30,000 to be raised. The Executive Committee hopes that at this meeting suggestions as to the obtaining of this moderate fund may be forthcoming.

4. The American Jewish Year Book

The twenty-eighth volume of the American Jewish Year Book, the nineteenth volume of the series to be prepared in the office of the Committee, was issued by the Jewish Publication Society of America several months ago. It contained two special features, to wit: an article on The Architecture of the Synagogue, by Mr. William G. Tachau of New York City, and an article on the Jews of the Colonial Period of American history, by Mr. Albert M. Friedenberg, Corre-
sponding Secretary of the American Jewish Historical Society.

The Year Book contains also biographical notices of Israel Abrahams, Doctor Kaufmann Kohler, Henry Malter, and Ephraim Lederer.

The volume appropriately opens with a Survey of the Year 5686 by Doctor Harry S. Linfield, compiler and editor of the monthly Summary of Events of Jewish Interest, issued by the Bureau of Jewish Social Research for the American Jewish Committee, under whose direction the various recurrent features, such as directories and lists, have been prepared. Doctor Linfield has also thoroughly revised the article on Statistics of Jews, in the light of the latest authentic data.

The Year Book also contains in permanent form the Nineteenth Annual Report of the Committee.

B. CONDITION OF THE JEWS IN FOREIGN COUNTRIES

During the past year the trend toward better times for the Jews of Eastern and Southern Europe (noted in the review of their condition at our Nineteenth Annual Meeting) has shown indications of continuing. With the single exception of Roumania, political conditions have continued to improve; the economic situation is still extremely unfavorable in Poland and in Russia. The bases for a hopeful view, as regards both political and economic conditions, are the changes in government which have taken place in several countries, and the success of the effort of our own community to collect a fund to be applied to the constructive relief of our people in those regions where their economic life has been all but shattered.

1. WESTERN EUROPE

The only country in Western Europe which requires mention in this review is Norway, where, during last spring, a movement was initiated to prohibit Shehitah, the Jewish method of slaughtering animals for food. The President of the Committee addressed a letter to the Secretary of State
informing him of the situation and explaining the hardship which would be caused to many Jews by the passage of such legislation, and requesting our Government "to indicate to the Norwegian Government that legislation of this character would wound the sensibilities and offend the consciences of a large body of American citizens in every way friendly to the people of Norway, and to express the hope that approval of such legislation be withheld in view of the fact that it would indirectly inflict serious injury upon the adherents of one of the great religions of the world, nearly a fourth of whom dwell in the United States." Following the protests against the proposed act by Committees in England and France and a number of European publicists, including Doctor George Brandes of Copenhagen and Doctor Fridtjof Nansen, the famous Arctic explorer, it appears that the agitation for the passage of the proposed law has been abandoned for the time being.

The following is the correspondence with the Secretary of State referred to:

June 4, 1926.

Dear Mr. Secretary:

It has been brought to my attention from reliable sources that the Norwegian government is seriously considering the enactment of legislation which would prohibit the slaughtering of animals in accordance with the Jewish ritual requirements. The creation of such a precedent would affect materially the Jews of the world, because it would be likely to lead to similar legislation in other countries where the Jews are more numerous than they are in Norway. The observance of a religious practice, which has been conscientiously pursued by a large proportion of all Jews for twenty-five centuries, is involved.

This is not a matter of mere form or ceremony. It relates to a basic principle in the religious life of the Jews. Their Bible forbids the eating of blood, and they have been taught from their earliest days that meat may not be eaten from which the blood has not been thoroughly drained. In order to bring about that result minute regulations have been prescribed defining the person who is to slaughter the animal, the instrument with which the killing is consummated, and the method which is to be followed. The slaughterer is required to possess expert knowledge of the anatomical and pathological condition of the organs of the animal which is slaughtered, and to examine the carcass in order to determine whether or not the animal was in such a state of health as to render its flesh wholesome for human consumption. The observant Jew regards it as sinful to eat meat of an animal which has not been slaughtered in strict conformity with these requirements.
The legislation now proposed in Norway seeks to forbid this age-long procedure. The result of the adoption of such a policy would be to prevent the Jews who adhere to their religious doctrines from eating meat altogether, under pain of violating their conscientious belief.

That the Jewish method of slaughtering animals is in every way humane and hygienically desirable is established by the opinions of hundreds of competent non-Jewish experts who have scientifically investigated this subject in all parts of the world. Among them may be named Lord Lister, the famous British authority on asepsis; Sir Michael Foster, Professor of Physiology at Cambridge University; Professors Virchow and Raymond, eminent German physiologists.

In 1922 this subject was considered at the Forty-sixth Annual Convention of the American Humane Association held at St. Paul, Minn., where, after considering a paper written by Rev. Dr. Moses Hyamson, a reprint of which I enclose, it was concluded that the Jewish method of slaughtering animals was free from objection.

It is a well-known fact that many of the leading meat packers of this country have found it desirable to adopt this form of slaughtering, not only for their Jewish, but also for their non-Jewish customers, since it tends to promote the better preservation of the meat.

Not only has this practice prevailed among the Jews of the United States, England, France and Germany, but the Legislature of New York, by Chapters 580 and 581 of the Laws of 1922, declared it to be a misdemeanor for any person to sell or expose for sale meat or meat preparations falsely misrepresenting them as having been prepared under and of a product or products sanctioned by the orthodox Hebrew religious requirements. The validity of these statutes has been sustained in People v. Atlas, 183 App. Div. 595, and in Hygrade Provisions Co. v. Sherman, 266 U. S. 497. Within the past few weeks a similar statute, applicable to the District of Columbia, was passed by Congress.

Agitation against this method of slaughtering has from time to time been inaugurated by pronounced anti-Semites in various countries. Wherever there has been an impartial inquiry by scientists of recognized ability, these attacks have signally failed. The efforts which are now being made in Norway are accompanied by anti-Semitic propaganda of the most inflammatory character. Even the temporary success of such a hostile measure would be followed by deplorable consequences.

The Jews of the United States, who number upwards of three and a half millions, regardless of whether they are of the orthodox or the reform group, would look upon the passage of such a law as involving personal hostility and religious animosity of the gravest character. They have always entertained the highest respect and friendship for the people of Norway and their Government, and they would be deeply pained were such a law as that now proposed to be adopted by a nation which has been distin-
guished for its liberal principles. Such action would encourage the anti-Semites of less liberal nationalities in their aggressions upon the Jews residing among them.

For these reasons, recognizing as I do the natural limitations upon the power of our Government to intervene in the legislation of other friendly nations, it nevertheless seems to me to be entirely within the competency of the Department of State to indicate to the Norwegian government that legislation of this character would wound the sensibilities and offend the consciences of a large body of American citizens in every way friendly to the people of Norway, and to express the hope that approval of such legislation be withheld, in view of the fact that it would indirectly inflict serious injury upon the adherents of one of the great religions of the world, nearly a fourth of whom dwell in the United States.

Very cordially yours,

(Signed) Louis Marshall,
President, American Jewish Committee.

Honorable Frank B. Kellogg,
Secretary of State,
Washington, D. C.

June 24, 1926

Mr. Louis Marshall, President,
The American Jewish Committee,
171 Madison Avenue,
New York City.

SIR:

The receipt is acknowledged of your letter, dated June 4, 1926, concerning proposed legislation on the part of the Norwegian Government prohibiting the slaughtering of animals in accordance with the Jewish ritual requirements. A pamphlet entitled "The Jewish Method of Slaying Animals" enclosed in your letter was also received.

You will realize, I am sure, that this Government cannot advise other governments concerning the conduct of their internal affairs, except when discrimination against American interests is involved. This fact would seem to make impossible any official protest concerning a measure which, after all, lies entirely within the discrimination of the Norwegian Government.

There is, of course, no reason why you should not, if you desire, write personally to the Norwegian Minister in Washington explaining to him the unfortunate effect which you believe the projected measure would have on the attitude toward his country by the Jewish citizens of the United States. I do not know, of course, whether the law has been proposed on humanitarian grounds, but
as it may have been, I am sure the Minister would be interested to have a copy of the pamphlet which you sent the Secretary of State.

I am, Sir,

Your obedient servant,

For the Secretary of State:
(Signed) W. R. Castle, Jr.,
Chief.
Division of Western European Affairs

2. CENTRAL AND EASTERN EUROPE

Although here and there in the countries of Central and Eastern Europe Jews have not been free from annoyances and vexations, it may be said that there has been a perceptible improvement in the whole of this region, with the exception of Roumania and Hungary. That Germany has not yet fully recovered spiritually from the effects of the World War is shown by such events as the desecration of the Synagogue at Karlsruhe and the Jewish cemeteries at Erfurt and at Kallies in Pomerania, the outcropping of a "ritual" murder accusation in Breslau, the strike of the students at the Technical College of Hanover against Prof. Theodor Lessing, a converted Jew, because he ventured to criticize leaders in the monarchist movement. So strong was the pressure brought to bear against Lessing that he was compelled to resign, even though the Minister of Education supported him. Then there is the really pitiable situation of the Russian refugees in Germany. Their difficult plight, due largely to restrictions against aliens, was called to the attention of the International Labor Office of the League of Nations. There has also been noted an alarming increase in the number of suicides, due to business failures and economic distress generally.

And yet there was considerable cultural activity in Germany during the past year. Two Jewish Encyclopedias have been projected, as also a German-Jewish translation of the Bible. An interesting event was the meeting held in Berlin in May in which protest was raised against Jewish artists in the cabarets and theaters who act in caricature plays ridiculing Jewish life, and thus help to spread anti-Semitism. Several Jewish cabaret directors and actors who were present promised to reform in this respect.
Despite the statement made before the League of Nations in the fall of 1925 by Count Klebelsberg, Hungarian representative, that "his government regards the numerus clausus as an exceptional and temporary measure necessitated by an abnormal social situation, and that it has decided to amend the numerus clausus law directly that the situation changes," the Hungarian government did nothing in the direction of relieving a situation which involved 12,000 Jewish students and burdened their relatives with the expense of having some of them educated abroad—an expense which amounted in the scholastic year 1924–1925 to over $300,000. It was only on the eve of the meeting of the Council of the League that the Hungarian government made two trifling modifications: first, by way of aggravation and not of mitigation, it exempted from the operation of the numerus clausus apostate Jews, and second, it provided that the percentage should be based not upon the actual enrollment in the colleges.

In June last, at a conference of the Hungarian Democratic Party, a resolution was adopted declaring that "Hungary's heart is deeply wounded as long as Hungarian citizens are prohibited from studying at Hungarian colleges." In September the quota for Jewish students permitted to study in Hungarian universities in accordance with the numerus clausus law was set in a circular issued by the Hungarian Minister of Education. During the present scholastic year only 190 Jewish students will be admitted to Hungarian universities. In all the colleges of chemistry only one Jewish student is to be admitted, according to the minister's order. At that time, Alexander Lederer, president of the Jewish community of Budapest and of the Union of Jewish Communities in Hungary, published an article in the Hungarian democratic press protesting against the numerus clausus law, and expressing the bitter disappointment at the Government's failure to fulfill the promises given by Count Klebelsberg to the League of Nations. Mr. Lederer hinted that it was the government which caused the Jewish community of Budapest to issue its well-known declaration in which it protested against the intervention of the Anglo-Jewish Joint Foreign Committee with the League of Nations.
No improvement in the condition of the Jews of Roumania has followed the recent change in government in that country, when the Liberal Party led by Bratianu was succeeded in power by the People’s Party led by General Averescu, the present premier. A statement of the situation was recently made in the Roumanian Senate by Rabbi Zirelson, a member of that body:

In recent months a disturbing wave of anti-Semitism has swept the country. Hatred which can bring to the State only harm and disorder has been sown among the citizens of the country. The Jewish population expects of the government, which is inspired by the slogan ‘Order, Law Obedience and Honesty,’ that it will oppose the injustice and violence committed against the Jewish population. The Jewish minority in the country has always been ready to bear the greatest sacrifices for the Fatherland. We demand of the government that in the interests of the country it suppress, while still in its early stages, the anti-Semitic will of lawlessness and that it abolish all legal disabilities and persecutions directed against the Jewish population. We hope that in connection with the bill on the minorities the government will recognize the Jewish population as an ethnical minority which is indeed the largest minority in the country. When the bills on education, religion and communal organization are passed, the interests of the Jewish population must also be taken into account. The degree of civilization which a country has reached is determined by the relation of the majority to the minority, particularly its relation to the defenseless Jewish minority. We hope that the new legislations will be passed in a spirit of tolerance and understanding of the needs of the Jewish population.

So far there has been no indication that Rabbi Zirelson’s hopes are likely to be realized.

During December, 1925, a Roumanian Debt Funding Commission, headed by M. Nicholas Titulesco, Roumanian Ambassador to Great Britain, arrived in the United States. At a luncheon held on December 19, 1925, at which M. Titulesco was the guest of the American Committee on the Rights of Religious Minorities, he contended that there was not cause for complaint on the part of any of the minorities of Roumania. Your President thereupon replied as follows:

Mr. Chairman: It is with much interest that I have listened to the remarks of M. Titulesco and of the various gentlemen who have discussed the attitude of Roumania toward her religious minorities. I regret that I cannot view existing conditions with that degree of optimism which is apparently entertained by some of them. For many years I have followed the march of events in Roumania and had hoped that upon the signing of the Treaty of
Peace, by which the boundaries of Roumania were greatly extended, and the execution by Roumania of the guaranties intended to protect her racial, linguistic and religious minorities as a consideration of this grant of increased sovereign powers, a new era of good will and prosperity would dawn on the inhabitants of the greater Roumania. It is a matter of history that the Peace Conference deemed it necessary to require the newly-created or enlarged states of Eastern Europe to enter into the Minority Treaties in consideration of the sovereign rights conferred upon them. It was a matter of common knowledge that the Forty-fourth Article of the Treaty of Berlin from which Roumania to a great extent derived her existence as a modern state, was intended to confer absolute equality of civil, political and religious rights upon the minority peoples residing in Roumania. That was the understanding of the great statesmen who framed that treaty—Disraeli, Bismarck and Waddington. Roumania, however, did not carry out that intention. As to the Jews, she took the position that they were aliens, even though the ancestors of many of them had lived for centuries in Roumania. It was insisted that before they could receive the rights intended to be conferred upon them they would have to become naturalized citizens, and instead of providing for naturalization by general laws the policy was adopted of requiring the enactment by the Roumanian Parliament of separate acts of naturalization for each individual who desired to become a citizen. The result of this policy was that from 1878 to 1919 not to exceed 200 or 300 Jews out of a quarter of a million who lived in Roumania were enabled to become citizens by means of such parliamentary action. And during all that period the great mass of the Jews of Roumania were subjected to all manner of disabilities and special legislation was adopted of the most oppressive character, which limited them in the earning of a livelihood and in the exercise of ordinary human rights.

There was every reason to expect that under the Minority Treaties, to which Roumania became a party and the provisions of which were substantially made a part of the Constitution of Roumania, those for whose benefit these treaties were executed would at once become members of the Roumanian state and entitled to equal rights with those who constituted the racial, linguistic and religious majority of the country. But, alas, that hope has not been realized. So far as the Jews are concerned, they are still subjected to hateful discriminations. In the field of education they are placed under serious restrictions. In the economic and industrial fields they are hampered in every way. They are constantly attacked by mobs and rioters. It is unsafe for them to appear upon the public streets or public places at night. They are subjected to all manner of indignities. They are beaten at railroad stations and upon railroad trains. The most shocking libels concerning them are published in newspapers and upon posters. Gross falsehoods are thus circulated against their religious tenets and practices. Their lives are threatened, their houses are broken into, and it is a matter of daily occurrence that those engaged in peace-
fully following their business are driven and harried and subjected to every manner of violence. No action to relieve this condition has been taken by the Government. These abuses are notorious. The law of Roumania confers adequate power to deal with them upon those in authority. But nothing has been done to protect these citizens of Roumania. A police official who recently, at Jassy, sought to protect them was murdered. His murderer was brought to trial and was acquitted.

Your Excellency, for whom I have the highest regard, is now here for the purpose of obtaining credit for Roumania.

[M. Titulesco interrupted, saying: "Moral credit, not financial credit."

Mr. Marshall continued:] Roumania cannot expect to secure moral credit in the United States so long as she tramples under foot the rights of her religious minorities and disregards those great moral principles of justice and equality before the law for which America stands. Bankers may find it to their interest to make loans, but our past experience has been that the public is not likely to purchase the securities of a foreign Government which does not respect her obligations to protect the weakest of her citizens. In 1912 the Treaty of Commerce and Navigation between the United States and Russia was abrogated by our Government because of the manner in which Russia treated the Jews who came to her country. Russia did not enter into a new treaty with the United States which would give the guaranties required. In 1915 Russia applied to various bankers for a loan to the Czaristic Government. In an open letter I took the position that so long as Russia persisted in the course which she had pursued it was an unpatriotic act for any American to give credit to Russia. The loan was made, but the bankers have ever since been sorry that they made it, because they still hold the bonds which they purchased from Russia.

Now, Your Excellency, I hope that you will understand that the remarks which I have made are prompted by the most friendly spirit toward Roumania. There are upwards of 800,000 Jews within her jurisdiction. They represent an ancient civilization. They are law-abiding and industrious and, like their brethren in the United States, can, under the same conditions as prevail here, become a great force for good in the upbuilding and development of Roumanian resources and in helping to achieve her prosperity. Whatever inures to the welfare of the Roumanian Jews furthers the welfare of Roumania, and the peace and happiness of Roumania will redound to the peace and happiness of the Jews of Roumania and of all other people living within her boundaries. What I am seeking to impress upon you, and, through you, upon the Government of Roumania, is that a government will in these days be judged by the outside world by the manner in which she treats all of her citizens, and that it is a mistake to believe that the world will not listen to the cries of the oppressed, however weak in numbers they may be.
At a conference held on the following evening between M. Titulesco, at his suggestion, and the President of the Committee, on whose invitation Judge Julian W. Mack and Doctor Stephen S. Wise were present, the situation of the Jews of Roumania was discussed and upon the request of the Ambassador the following memorandum was prepared by your President and submitted to him.

January 5, 1926.

Your Excellency:

Pursuant to the promise which we made to you at the Lotos Club on the evening of December 20, 1925, we take the liberty of presenting for your consideration and that of the Roumanian Government, a series of facts which have caused us much concern and as to which we venture to make a number of remedial suggestions.

By the Treaty of December 9, 1919, between the Principal Allied and Associated Powers and Roumania. Roumania undertook to assure full protection of life and liberty to all of her inhabitants, without distinction of birth, nationality, language, race or religion. All inhabitants of Roumania were declared to be entitled to the free exercise, whether public or private, of any creed, religion or belief whose practices are not inconsistent with public order and public morals. All Roumanian nationals were declared to be equal before the law, and to have the same civil and political rights without distinction as to race, language or religion. Differences of religion, creed or confession were not to prejudice any Roumanian national in matters relating to the enjoyment of civil or political rights, as, for instance, admission to public employments, functions and honors, or the exercise of professions and industries. No restriction was to be imposed on the free use by any Roumanian national of any language in private intercourse, in commerce, in religion, in the press, or in publications of any kind, or at public meetings or before the courts, and Roumanian nationals belonging to racial, religious or linguistic minorities were assured the enjoyment of the same treatment and security in law and in fact as other Roumanian nationals, and the use of their own language in charitable, religious and social institutions, schools and other educational establishments, and the exercise of their religion freely therein.

Roumania agreed that these and other stipulations contained in the Treaty, so far as they affect persons belonging to racial, religious or linguistic minorities, were to constitute obligations of international concern and were to be placed under the guaranty of the League of Nations, and undertook that the stipulations were to be recognized as fundamental laws, that no law, regulation or official action was to conflict or interfere with them, and that no law, regulation or official action was to prevail over them.

We understand that the provisions of the Treaty were, in substance, incorporated in the Constitution of Roumania. If they
were not, they nevertheless constitute the supreme law of the land. As a consequence, Roumania, as a government, has obligated herself to give full and complete protection to all of the inhabitants of Roumania, regardless of birth, nationality, language, race or religion, in the particulars specified.

We have kept ourselves informed as to the manner in which the Jews of Roumania, including the newly acquired territories of Transylvania and Bessarabia, are being treated and to what extent these protective guaranties have been observed. It pains us to say that there have been many violations of the letter and spirit of these obligations, voluntarily assumed by Roumania as a part of her fundamental law.

**FIRST. THE ANTI-SEMITIC MOVEMENT IN ROUMANIA**

Here we find that, for several years past, there has been an open, notorious and continuous demonstration of animosity against the Jews, with the accompaniment of an attack upon their religion in the form of gross libels, of assaults upon their persons and the destruction of their property, and of agitation looking to their deprivation of fundamental rights, including that of securing education and of earning a livelihood.

These acts have not been sporadic, but they have been systematic. They have not been the outbreaks of irresponsible mobs, but they have been committed by men of education, of political prominence. They have been fortified by publications in the press, by addresses made at public meetings, by pamphlets and cartoons of the most shameful character, by which it is attempted to stimulate hatred, bitter animosity and prejudice, and to attack the honor of those of the Jewish faith by falsely ascribing to them every imaginable iniquity. Men, women and children have been waylaid on the streets, they have been attacked in their homes and in their places of business. The windows of their houses have been smashed, and the sanctity of their domiciles has been invaded. They have been bludgeoned while engaged in their lawful pursuits. They have been ejected from public conveniences by force and at the risk of their lives. Their houses of worship have been sacked on the days which they hold sacred.

At the time of our interview, you had in your possession some of the documents to which I have referred and showed yourself acquainted with the facts which were the subject of our complaint.

Your attention was also called to the fact that nobody had been prosecuted for these crimes, except the confessed murderer of the Chief of Police of Jassy, who was tried under conditions which did not reflect credit on any civilized government, and was acquitted. Your attention has also been called to the trial of a Roumanian officer who confessed that, under the direction of his commander, he had murdered a considerable number of Jews who were seeking to cross the River Dniester, and who was nevertheless acquitted. The only persons who have been imprisoned as a result of this condition of affairs are Jews who sought to defend themselves against these lawless onslaughts, and the
unfortunate man who, ignorant of who it was, ventured to ask information from Professor Cuza, and who, when violently assaulted, tried to protect himself. No protection has been afforded to the Jews who have thus been placed in peril of their lives and who are daily subject to a repetition of the violent attacks that have been made upon them.

Under the law of Roumania relating to the press, adequate power is conferred upon the public authorities to prevent such publications as those to which I have referred. Nothing has been done either to punish the perpetrators of such outrages upon decency, to suppress these shocking libels, or to prevent the breaches of peace which have followed upon the hideous efforts to provoke aggressions against the Jews.

Roumania is strong and powerful, she is prominent in the sisterhood of nations, and she was able to maintain her sovereignty under the most trying conditions against foes from without. It would, therefore, be an insult to that sovereignty if it were to be intimated that Roumania is powerless to enforce her laws against malefactors from within, and to maintain the protective guarantees which she has given in the Treaty which she entered into with the Allied and Associated Powers on December 9, 1919, and which has now been placed under the guaranty of the League of Nations. Roumania possesses the civil and military agencies by which she can vindicate her laws and protect the weakest of her citizens. She has had no difficulty in preventing public meetings and demonstrations on the part of Socialists and Communists, the sale and distribution of their manifestoes and appeals and of their books and newspapers, and the suppression of disorder of every kind except that of which the Jews are the victims.

It is true that the Roumanian Government has on several occasions issued proclamations in which it recognizes the evils of which we complain and eloquently disapproves of them. Words, however, will not suffice as a remedy against this spirit of lawlessness. The Government has all the power necessary to put an end to this reign of terror, by taking such action as cannot be misinterpreted and which will convince the evil-doers that their conduct is held in abhorrence and that the proper punishment will be meted out to them.

The fact, therefore, that the abuses of which we are complaining have not been abated but are increasing in violence, is naturally interpreted as an indication of indifference on the part of the Government to the rights of racial, linguistic and religious minorities and to the good opinion of mankind.

SECOND. THE SUBJECT OF EDUCATION

A law has been proposed by the Government regarding private education. The effect of this project is to prevent Jews from receiving instruction in Hebrew in the normal schools maintained by the state, and no provision is made for the founding of Jewish normal schools, or for giving instruction in Hebrew to Jewish students in normal schools who desire such instruction.
This law likewise prevents the selection of Jewish teachers in normal schools, because of the requirement that they must have received a certificate of such a character as has heretofore been inaccessible to Jews. It is further provided that the mother tongue of Jewish students is to be the Roumanian language. This is in direct violation of the Treaty, and will give rise to great vexation. There is another provision that, in Jewish private schools, the language of instruction is to be Roumanian or Hebrew. This has a tendency to deprive the Jews of qualified teachers who are unable to comply with this requirement.

Without attempting to analyze this proposed legislation, it suffices to say that throughout its provisions there is a manifest intention to nullify the salutary terms of the Treaty with regard to the protection of racial, linguistic and religious minorities. It is conceded that the teaching of the Roumanian language should be obligatory in all of the schools of Roumania, but this proposed legislation is calculated to prevent Jewish children from being taught in the language of their parents.

Another hardship encountered by those who are seeking an education is to be found in the fact that Jewish students who receive a certificate of proficiency on completing the course in the public school, are not permitted to enter a gymnasium without passing a new examination, and after completing the four classes of the gymnasium and receiving a certificate to that effect, are not entitled to enter the lyceum without passing a new examination, and that the possession of a baccalaureate degree does not give the right of admission to the university without passing a new examination. One may deduce from this fact the conclusion that there is an attempt to impose every possible obstacle in the path of a Jew who is striving for an education in Roumania.

THIRD. ECONOMIC DISCRIMINATION

Efforts have been made in various directions to deprive Jews of equality of opportunity in following several lines of business and engaging in particular industries. They have been subjected to special conditions and have had to incur many hardships. By way of illustration, we call your attention to a proposed law regarding the sale of alcohol. There is no desire on our part to question the right of the Government to prohibit such traffic altogether. But this proposed law contemplates the termination of all licenses heretofore issued and imposes as conditions on which licenses are hereafter to be granted: (1) that the vendor is to be a Roumanian citizen, (2) that he is able to speak Roumanian, (3) that he is able to read and write Roumanian, and (4) that he is in good health.

There can be no objection to the requirement that the vendor shall be a Roumanian citizen, but why he shall be obliged to be able to speak, read and write Roumanian is an entirely different question. He may be able to speak, read and write other languages, and yet he is prohibited from entering into this business. This law would be most oppressive in Transylvania and Bessarabia. Who is to judge as to whether a person can speak, read and write Rou-
manian? Apparently that fact is to be determined by the licensing official; his discretion is to control. Equally objectionable and unreasonable is the condition relating to the health of the applicant. Here the licensing official can exercise a wide discretion and unlimited discrimination.

As applied to the particular branch of trade to which this law relates the opportunity for abuse is sufficiently grave. The underlying vice of such legislation is that it creates a precedent which may be followed in every branch of trade and every line of industry. It would prove an entering wedge which might lead to the entire exclusion of racial, linguistic and religious minorities from commerce and industry.

That this is not an idle fear is evident from a recent decision rendered by the Court of Cassation in relation to a sale of municipal property belonging to the city of Vatra Dornei, the terms of which required bidders to be Roumanians by origin. A Jew who sought to compete was prevented from bidding, notwithstanding the provision of the Treaty of December 9, 1919, and those of the Constitution of Roumania, that all Roumanians, without distinction of ethnic origin, are equals before the law. Strange as it may seem, the Court upheld the validity of this sale. There is, therefore, every reason for refraining from the enactment of legislation which tends to a like discrimination, the effect of which would be to nullify the Treaty and the Constitution.

We might point out many other serious inequalities in the administration of the law of Roumania as applicable to the Jews. For the present these will suffice. If these evils are corrected, we have no doubt that the others will in due time disappear, as the result of the enforcement of the principle of equality. The Jews have never asked for special privileges. They have only craved for equality before the law, for the full enjoyment of civil, political, linguistic and religious liberty, and for the protection of their rights as men. Wherever these rights are accorded to them, they have been able to make valuable contributions to the countries in which they live, they have proven to be true patriots, they have stimulated commerce and industry, and have brought prosperity. You need only take into account what they have done in England, France and Germany and in the United States. Thousands of Roumanian Jews have come here within the past forty years, practically as refugees, poor and friendless, seeking merely an opportunity to prove their worth. They have been incorporated into the citizenry of this country. They have been proud of the privilege to serve it. They have become active participants in every department of human endeavor—in commerce, industry, education, science, art and literature. They have gained the good-will and confidence of their fellow-citizens. Among them have been men of international reputation. There has probably been no man who has reflected more glory upon Roumania than the late Dr. Solomon Schechter, who was born at Focsani, where the Jews were recently viciously attacked, and had the unique distinction of receiving the honorary degree of Doctor of Letters from Cambridge University of England.
and from Harvard University at Cambridge, Massachusetts. When he died a few years ago, his passing was regarded as a loss to the American people.

Give to the Jews of Roumania the full benefit intended by the framers of the Treaty of 1919, and Roumania will find in them a tremendous asset. They will aid her in developing her resources and in establishing for her the credit which is indispensable to modern governments, and will prove a vital force which will strengthen the Roumanian institutions. Their efforts are not destructive, but creative. Give them freedom of action, remove from them the incubus of fear and terror and uncertainty, and you will find that they will be a blessing to the land in which they and their ancestors have lived for centuries and which they continue to love even though untoward circumstances have compelled them to seek their happiness under other skies.

We are, with great respect,

Very cordially yours,

(Signed) Louis Marshall
Julian M. Mack
Stephen S. Wise

To His Excellency, M. Nicolas Titulesco,
Ambassador of Roumania to the Court of St. James,
Ambassador Hotel, New York City.

This communication was acknowledged by M. Titulesco in the following radiogram:

From S. S. Berengaria
New York, N. Y., Jan. 10, 1926.

Louis Marshall,
120 Broadway, New York, N. Y.

Recois momente embarquer votre memoire. Examinerai et transmettrai gouvernement.

Titulesco.
Roumanian Minister, London.

The political outlook is much brighter in Poland. Last fall a young Jewish student, Stanislaw Steiger, was on trial charged with having thrown the bomb which had been aimed at President Woiwiecehowski during a visit to Lemberg in September, 1924. There was really no evidence against Steiger; in fact, a Ukrainian who had escaped to Germany confessed to the authorities there that he had thrown the bomb. Nevertheless, Steiger was in prison for eleven months, and on trial for nine weeks before he was acquitted. This fiasco was symptomatic of an attitude which cannot be
explained in any other way than by the existence of a wish to make life unbearable for the Jews.

One of the results of this policy was to create an economic crisis in the country from which the Jews were the greatest sufferers, which affected the Jewish communities of other countries, and caused many Polish Jews to emigrate to the United States, South America, and Palestine, while cutting off from the Palestine movement the contributions of Polish Jewry.

The political situation was entirely changed with the advent into power of a government chosen under the influence of Marshal Pilsudski, who last summer marched on Warsaw and deposed the then existing government. The present cabinet shows every desire to treat the Jews and other minorities justly and impartially.

The attitude of the new government toward the Jewish question in Poland was made clear by Prime Minister, now assistant Prime Minister, Bartel in his first statement of policy submitted to the Sejm. Economic anti-Semitism is harmful to the Polish state, the Minister declared in the part of his statement which dealt with the Jewish question. Questions of taxation and credit must be decided on their merits and not along religious and national lines, he declared. Alluding to the Polish Jewish agreement concluded by the Grabski government, the Prime Minister declared that "the present government does not intend to enter into secret agreements with the Jewish population; on the contrary, it prefers that the constitutional provisions with regard to the Jewish population be carried out." The importance of Jewish participation in the revival of commerce was emphasized by the Minister of Commerce, Kwiatkowski, in an address he delivered before a large conference of Polish businessmen held in the offices of the Ministry of Commerce, attended also by the Ministers of Finance, Labor and the Interior, and by representatives from the headquarters of the Jewish Merchants' Association of Warsaw and delegates of Jewish merchants' groups in various provincial towns. The commercial policy conducted until now by the government was harmful to the state, Mr. Kwiatkowski declared, and the government will endeavor to fulfill the demands of the Jewish merchants.
Unfortunately, at the present moment political conditions in Poland are in a state of flux, and the attendant uncertainty cannot bode good to the business life of the country. The economic condition of the Jewish population remains, in the meantime, precarious, and at the present juncture the chief source of hope lies in the generosity and fraternal feeling of the Jewish communities of other countries, especially that of the United States.

3. Russia

Some illuminating statistics have been published regarding the economic status of the Jews of Russia during the past year. There are a little less than three million Jews in the entire Union of Socialist Soviet Republics in a total population of 140,000,000. Only one-third of the Jewish population have truly dependable sources of livelihood—the members of trade unions and their families numbering 850,000, and those depending on agriculture, 150,000. Another million comprises small merchants and their families, while the remainder are artisans and their dependents. It is estimated that of the latter there are three times as many as would be required under normal conditions, but competition is even much keener than it would otherwise be because they are concentrated in a comparatively few localities. As to the petty merchants, their situation is becoming more and more precarious because the policy of the government is to encourage co-operative enterprises and to discourage private undertakings.

Thus, two-thirds of the Jewish population are wholly or partially without definite occupation. The development of industry is so slow that but few of this number can hope to enter that field. Three years ago many intelligent Russian Jews realized that there was no other way out of this situation except agricultural work, and a drift back to the land began. This movement has been encouraged by the Soviet government because of its realization that of all the groups in Russia, the Jews suffered and are suffering most from the revolution. The spontaneous agricultural movement is being helped to a considerable extent by our own community. The program adopted in September, 1925, by representative
Jews gathered in conference in Philadelphia was recently reaffirmed and readopted with great enthusiasm at a conference held in Chicago of the active workers in the United Jewish Campaign.

The Soviet government is not, in the meantime, neglecting other means of helping the Jews out of a condition which, it admits, is the result of the Bolshevik revolution. It is trying to help the artisans by permitting them to hire apprentices; the Ukrainian government has established special technical courses for them, helps them to obtain raw material, has reduced taxation on small retail traders, and has opened trade schools for the Jewish youth. At the same time the Ukrainization of the republic is increasing the difficulties of the Jews, as few of them and only those who have lived in rural sections know the Ukrainian language.

The assassination in Paris of the former Ukrainian leader, Simon Petlura, by Sholom Schwartzbard, a Jew, is also likely to create difficulties for Jews in the Southern republic. The manner in which the matter is being discussed in sections of the Jewish press is calculated to arouse violent anti-Jewish feeling on the part of the Ukrainian people, among whom Petlura was and is held in great honor. The Ukrainians are irritated by the attempts which are being made to prove that Petlura was not only officially but also personally responsible for pogroms, and by the attitude of some of the Yiddish newspapers in various countries, which depict Schwartzbard's act as that of a national hero. This attitude is not only harmful but is believed to be unwise. It would involve the presentation to the French court as an issue the extent of Petlura's responsibility for the massacres which occurred in the Ukraine in 1920. Whether or not the judicial tribunal will undertake to determine it, whatever the decision may be it will not be accepted by the partisans of Petlura and will inevitably tend to open old wounds and give occasion for bitter controversy from which the innocent will be sure to suffer. While we can understand how a man who constantly broods over human wrongs and crimes and whose relatives may have been pogrom victims may find himself in such a state of mind as to be driven to so desperate, and futile an act, there is no justification for making him a national Jewish hero, or for the Jewish people to
assume the responsibility for his deed. We trust that agita-
tion along these false lines will cease before it is too late. Defence for his act should rather be sought in the field of mental irresponsibility in the juridical sense.

The darkest feature of Jewish life in Russia is the diffi-
culties and obstacles placed in the way of giving children a religious upbringing. There were during the past year a considerable number of arrests of Jews who maintained illegal religious classes, and there were also several instances of the confiscation of synagogues and their conversion into workingmen's clubs and the like, Zionism and Zionists are also being persecuted, the government charging them with being counter-revolutionaries. There is also a strict ban on Hebrew. In April, the committee on minorities rejected a petition signed by 10,000 Jewish children asking that Hebrew be taught to Jewish children in the elementary schools.

4. PERSIA

Complaint was received by the Committee during the past year that the Jews of Persia are suffering from several dis-
abilities. It appears that they are not on a basis of complete civil and political equality with Moslems, and that there are even hindrances to the free exercise of the Jewish religion by crypto-Jews of whom there are a considerable number in Persia. Probably the most serious ground for complaint is the existence of a law whereby a convert to Islam becomes at once an heir to the property of his entire family. While the extent to which this law is enforced is not known, it is none the less a degrading statute.

THE RIGHTS OF MINORITIES

The importance of those clauses in the international treaties which are designed to secure to the sections of the population of various countries which differ from the major-
ties in race, language or religion, the same rights as the majorities, was indicated during the year by the action of the International Law Association. At its meeting in Stock-
holm in 1924 the Association appointed a Committee to consider "if, how and to what degree the minorities may be
permitted to notify the Council (of the League of Nations) of the infraction of rights which are accorded to them in the treaties." The Committee appointed rendered a report last June, in which several important suggestions were made for the improvement of the procedure in connection with the filing of complaints on behalf of minorities, in line with the suggestions made by your President to the Secretariat of the League during his stay in Geneva in the summer of 1925.

In connection with the so-called minority rights a dangerous step was taken last August by a group of Jews in Turkey. Seventy so-called notables of what is termed the Jewish National Assembly of the Republic of Turkey met under the presidency of Jacque Bey Nahmias, and heard the report submitted by the Commission on the Reorganization of the Jewish Communities in Turkey, appointed for that purpose some time ago. After submitting a detailed report of the negotiations conducted with the Turkish government, the Commission proposed to the Assembly the adoption of the following resolutions:

**Decision of Notables of Jewish National Assembly of Turkey**

1. To proclaim solemnly the complete renunciation by Turkish Jewry of all national minority rights guaranteed by the Treaty of Lausanne; 2. To request the Turkish Government to issue such ordinances as would regulate the administration of the affairs of the Jewish community and the maintenance of its scholastic, charitable and educational institutions, as well as to indicate the means of assuring the existence of these institutions by lending them moral and material support; 3. To submit to the Turkish Government a draft of a bill to establish the legal status of the community and to maintain the existing contribution toward Jewish institutions.

The Assembly adopted unanimously the report and the resolutions submitted by the Commission and elected a committee of five to present these resolutions to the Turkish Government.

The seventy notables who were present signed the Act renouncing the claim of Turkish Jewry to the national minority rights.

Section III of the Treaty of Lausanne, signed on July 24, 1923, dealing with the protection of minorities, says:

"Article 37: Turkey undertakes that the stipulations contained in Articles 38 to 44 shall be recognized as fundamental laws, and that no law, no regulation, nor official action shall conflict or inter-
fere with these stipulations, nor shall any law, regulation, nor official action prevail over them.

"Article 38: The Turkish Government undertakes to assure full and complete protection of life and liberty to all inhabitants of Turkey without distinction of birth, nationality, language, race or religion.

"All inhabitants of Turkey shall be entitled to free exercise, whether in public or private, of any creed, religion or belief, the observance of which shall not be incompatible with public order and good morals.

"Non-Moslem minorities will enjoy full freedom of movement and of emigration, subject to the measures applied, on the whole or on part of the territory to all Turkish nationals, and which may be taken by the Turkish Government for national defence, or for the maintenance of public order.

"Article 39: Turkish nationals belonging to non-Moslem minorities will enjoy the same civil and political rights as Moslems.

"All the inhabitants of Turkey, without distinction of religion, shall be equal before the law.

"Differences of religion, creed or confession shall not prejudice any Turkish national in matters relating to the enjoyment of civil or political rights, as, for instance, admission to public employments, functions and honors, or the exercise of professions and industries.

"No restrictions shall be imposed on the free use by any Turkish national of any language in private intercourse, in commerce, religion, in the press, or in publications of any kind or at public meetings.

"Notwithstanding the existence of the official language, adequate facilities shall be given to Turkish nationals of non-Turkish speech for the oral use of their own language before the Courts.

"Article 40: Turkish nationals belonging to non-Moslem minorities shall enjoy the same treatment and security in law and in fact as other Turkish nationals. In particular, they shall have an equal right to establish, manage and control at their own expense, any charitable, religious and social institutions, any schools and other establishments for instruction and education, with the right to use their own language and exercise their own religion freely therein.

"Article 41: As regards public instruction, the Turkish government will grant in those towns and districts, where a considerable proportion of non-Moslem nationals are resident, adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such Turkish nationals through the medium of their own language. This provision will not prevent the Turkish Government from making the teaching of the Turkish language obligatory in the said schools.

"In towns and districts where there is a considerable portion of Turkish nationals belonging to non-Moslem minorities, these minorities shall be assured an equitable share in the enjoyment
and application of the sums which may be provided out of public funds under the State, municipal or other budgets for educational, religious, or charitable purposes.

"The sums in question shall be paid to the qualified representatives of the establishments and institutions concerned.

"Article 42: The Turkish Government undertakes to take, as regards non-Moslem minorities, in so far as concerns their family law or personal status, measures permitting the settlement of these questions in accordance with the customs of those minorities. These measures will be elaborated by special Commissions composed of representatives of the Turkish Government and of representatives of each of the minorities concerned in equal number. In case of divergence, the Turkish government and the Council of the League of Nations will appoint in agreement an umpire chosen from amongst European lawyers.

"The Turkish Government undertakes to grant full protection to the churches, synagogues, cemeteries, and other religious establishments of the above mentioned minorities. All facilities and authorization will be granted to the pious foundations, and to the religious and charitable institutions of the said minorities at present existing in Turkey, and the Turkish Government will not refuse, for the formation of new religious and charitable institutions, any of the necessary facilities which are guaranteed to other private institutions of that nature.

"Article 43: Turkish nationals belonging to non-Moslem minorities shall not be compelled to perform any act which constitutes a violation of their faith or religious observances, and shall not be placed under any disability by reason of their refusal to attend Courts of Law or to perform any legal business on their weekly day of rest.

"This provision, however, shall not exempt such Turkish nationals from such obligations as shall be imposed upon all other Turkish nationals for the preservation of public order.

"Article 44: Turkey agrees that, in so far as the preceding Articles of this Section affect non-Moslem nationals of Turkey, these provisions constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of the majority of the Council of the League of Nations. The British Empire, France, Italy and Japan hereby agree not to withhold their assent to any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations."

Your Committee believes that while this action cannot have any validity, because only the parties to a Treaty can cancel its provisions, yet, it is a moral blow at the principle of the so-called minority rights, and if allowed to pass without protest it may result in pressure being brought to bear upon minorities of other countries to take similar action, just as there is ground for the belief that the step taken by the
Jewish notables of Turkey was not voluntary. Recently, it was reported that the government of Greece had filed with the League of Nations a memorandum alleging that an attempt was being made by the Turkish government to force the Greeks in Turkey also to renounce their status as a minority within the meaning of the Treaty. The President had issued to the press the following statement condemning the action of the Turkish Jewish notables:

August 10, 1926.

As one who took an active part in the framing of the minority treaties during the Peace Conference in 1919, and in urging their adoption, I feel justified in declaring the alleged action of a so-called Jewish National Assembly of Turkey renouncing all national minority rights guaranteed by the Treaty of Lausanne as utterly futile and at the same time unspeakably cowardly and disgraceful.

While I was at Geneva last summer a diplomat of great note and extensive experience told me that the only thing which prevented the destruction of the various minority peoples in East European countries were the guaranties contained in these treaties. These guaranties are those of equality of civic, political and religious rights, and of the equal protection of the laws. They are those which defined the rights of citizenship and which confer that right regardless of race or creed or language or nationality to all persons born within the territory of the various countries to which they relate or who lived there at the time when such states were created. They guarantee the right of every national, religious and linguistic group to use its own language, to conduct its own schools, and to the same treatment in respect to the maintenance of charitable and religious and social institutions as are accorded to any other nationals of such countries. They protect those who desire to observe a day other than that recognized by the majority as the Sabbath and exempts those who observe such other day from invasion of their rights. It is the height of impudence of these seventy members who claim to constitute a Jewish National Assembly to attempt to barter away the rights of other Jews or non-Jews who constitute minority groups in Turkey. As well might seventy individuals residing in New York or San Francisco renounce, in behalf of the Jews of the United States, the rights which are secured to them by the constitutions of the United States or of the State of New York or California. These minority rights are the exact counterpart of the constitutional rights which we regard as precious. They have been written into the constitutions of the various East European countries. They are made obligations of international concern. They are placed under the guarantee of the League of Nations. They were recognized by all of the signatories as essential to the preservation of public peace and of the protection of the lives and liberties and
the well-being of the minorities. The very fact that these Turkish "notables" are in one breath renouncing all of the rights guaranteed to Turkish Jews and to other minorities in Turkey, by the Treaty of Lausanne, and are at the same time requesting as a favor from the Turkish Government that it shall regulate the administration of the affairs of the Jewish community and the maintenance of its scholastic, charitable and educational institutions, indicates the unfortunate mental state in which they find themselves. Nobody can be bound by such an irrational and presumptuous attitude. The various nations who were parties to the Treaty of Lausanne and the League of Nations will treat such action with contempt. Human rights cannot be disposed of in such a slavish manner. The men who participated in this act, if it is true that they have perpetrated so shameful a deed, should be held up for eternal execration by all lovers of liberty, humanity and common decency.

Shortly after this statement was made, a Turkish newspaper, "Djunhouriet," published an interview with the Chief Rabbi of Constantinople, Bejeranu Effendi, who played a prominent part at the meeting of the Assembly which undertook to make the momentous decision to which exception was taken.

When asked by the Turkish representative of the newspaper what was his opinion of Mr. Marshall's criticism, he exclaimed: "I don't want to hear anything more concerning this question! Who can say anything when the entire Jewish population has renounced its minority rights? If I gave you a gold watch and you refused to accept it, can I compel you to accept it? We, the Turkish Jews, refuse any foreign intervention in matters of our own concern. The Jewish community of Turkey can well rely on the Turkish government to safeguard its rights. It needs no foreign help. The Turkish Jews are pleased with the provisions of the Swiss Civil Code which our country has adopted," the Chief Rabbi stated.

"The Jewish religion commands obedience and respect for the government. We bend before the laws of the republic and whatever might be said abroad does not interest us. We want no meddling in our affairs."

To this your President replied in the following statement:

There is nothing that I can add to what I have heretofore said on this subject. The comments of the Chief Rabbi indicate that he does not understand the situation. He is speaking in terms of Oriental exaggeration when he intimates that "the entire Jew-
ish population has renounced its minority rights." He and the Notables who undertook such renunciation do not constitute the Jewish people any more than the Three Tailors of Tooley Street constituted the people of England. The Treaties conferred rights of citizenship which could not be taken away by the Turkish Government, and conferred other fundamental rights which cannot be abdicated, even by "Notables," without the consent of every individual concerned, and not even then without that of the League of Nations, which is the custodian of these rights. When the Minority Treaties were entered into there was no desire on anybody's part to intervene in matters which were of Turkish concern, but only in those which were of international concern. In the interest of world peace it was regarded as essential that minorities in all of the nations affected by these Treaties should be protected and guaranteed in the rights secured for them by these Treaties.

The idea that the provisions of the Swiss Civil Code adopted by Turkey are a substitute for the rights guaranteed by the Treaties, indicates how uninformed the Chief Rabbi is. A civil code is subject to amendment at any time. Rights which it today may recognize may be taken away tomorrow by the majority. It is for that reason that even in the United States we are not content to have the fundamental rights of the individual protected merely by a code or by an Act of Congress or of a Legislature. We have found it necessary to have them guaranteed in the Constitutions of the several States and the United States. The minority rights have for the same reason been guaranteed by the Treaties and by the League of Nations, which stands as a trustee for the rights so declared.

Undoubtedly the Jewish religion teaches us to obey and respect the laws of the government under which we live. But that does not mean that when that government has by a solemn treaty made it a part of its fundamental law that we shall become citizens and remain citizens, and that as such we shall have the enjoyment of specified fundamental human rights, we shall, at the instance of public officials, surrender those rights as if they were merely scraps of paper. I regret to say that the Chief Rabbi fails to understand that he is playing with edged tools and that if he has counseled this abject abdication of the Magna Charta of the Turkish minorities, which includes not only Jews but other peoples, he has committed a capital sin in the eyes of God and man. The great Rabbi Meir of Rothenburg, in the dark days of the thirteenth century, rather than to subject the Jews of his country to exactions and oppressions, voluntarily spent seven years in prison and died there. He recognized the danger of an evil precedent, and rather than to sanction it he was ready to suffer torment and to surrender his life. What a contrast his glorious martyrdom affords to the cowardice manifested in the year 1926 by the Chief Rabbi of Constantinople, who is only thinking of his own skin and is utterly oblivious of the possible effect of his conduct upon the Jews who are agonizing in other countries!
One of the Jewish papers took issue with this criticism and thereupon, to explain the true nature of the minority treaties, as to which much misunderstanding exists, your President wrote the following:

The editorial comment in your last issue upon my statement condemnatory of the action of the so-called "Turko-Jewish Notables," who have taken it upon themselves to renounce the rights of Turkish Jewry guaranteed by the Treaty of Lausanne, calls for an answer. You intimate that my criticism of their action is "born of excess devotion to (my) own hobbies" and that, what you term "the real trouble with the Jews in European and Near East countries," to wit, "the false idea of segregation, groups and national minorities," is overlooked.

To one familiar with the so-called Minority Treaties, it is evident that if you have read them at all you have done so to no purpose, because you treat them as based on the idea that by these treaties "the Jews insist that they are different and separate from their fellow-countrymen." These treaties, I would have you know, do not represent a hobby. They are the outcome of the most careful thought and study of conditions which have brought misfortune to millions of human beings for centuries past, and especially to the Jews. In 1878, when the Treaty of Berlin sought to confer human rights upon the Jews of Roumania and other newly created governments, that act was hailed with joy by all humanitarians. Unfortunately, that treaty contained no guarantees or sanctions, nor was it formulated in such terms as to prevent an interpretation which in effect nullified it. When the Peace Conference convened in 1919 at Paris, it was recognized by President Wilson and other forward-looking statesmen that it would be essential in connection with the Treaty of Peace to protect racial, linguistic and religious minorities in the newly constituted countries and in those with which treaties of peace were to be consummated. The prevailing idea was that there should be assured equal rights to all men in all lands. Those rights were to be the same as are conferred by the Constitution of the United States upon all persons dwelling within our land. The treaties that were formulated, and which, for the sake of brevity, are termed Minority Treaties, were designed solely to accomplish that result, and, to prevent evasion, the observance of these treaties was made a matter of international concern and was to be guaranteed by the League of Nations. They were to become the fundamental law of each of the countries to which they related. Except in respect to the right to observe their Sabbath none of the treaties related exclusively to Jews. They applied equally to all of the inhabitants of these several countries. In Poland, for instance, they affected not only Jews, but Germans, Austrians, Ukranians and Russians. In Roumania they affected Germans, Hungarians, Russians and Jews. In Czechoslovakia they affected Germans, Hungarians and Roumanians. In none of these treaties was there insistence that the so-called minorities
were “different and separate from their fellow-countrymen.” On the contrary, the insistence was that all of the inhabitants of these several countries were to be equal in the eye of the law and were to be protected against discrimination and loss or deprivation of their civil, political and religious rights.

You seem entirely to have overlooked the fact that in the absence of these treaties natives of these various countries or of territory annexed to these countries, would have been deprived altogether of the rights of citizenship. They would have been aliens, just as in Roumania, as it existed under the Treaty of 1878, the Jews continued to be, even though their ancestors had lived in that territory for centuries. The first and underlying proposition contained in these treaties was that those born within these territories or in territory annexed to these several countries, were ipso facto to become citizens of these countries, with the option on their part, if they desired to leave the countries, to continue citizenship in the countries to which they originally belonged. By the force of these treaties the Jews, who until their promulgation were not regarded as citizens of Poland or Roumania or Czechoslovakia, or Lithuania, Latvia, Esthonia or Austria, became citizens of those countries and had conferred upon them the equal right of citizenship. Today they are recognized as citizens of those several countries. Whereas there were not more than a few hundred Jews who became citizens of Roumania as a result of the Treaty of Berlin, under the Minority Treaties practically every Jew in Roumania, including those who lived in Bessarabia and Transylvania, have become Roumanian citizens. And it is likewise true that not only the Jews who lived in Congress Poland but also those of Galicia and Eastern Prussia, and those who had been born in Russian territory outside of Poland but who were living in Poland, became Polish citizens. The same is true of the Jews who lived in Turkey. By virtue of the Treaty of Lausanne they became Turkish citizens.

Far from there being segregation of the Jews of these several countries into groups and national minorities, the purpose of the treaties was and the effect of them will be, so long as they remain in force, to prevent such segregation. The Jews of these lands have become and are part and parcel of the citizenry of these countries, each individual having the guarantee of constitutional rights, such as are conferred upon every citizen, and therefore, every minority in the United States. Have you ever thought what is meant by the rights conferred by our Constitution, not only upon its citizens but upon the inhabitants of the United States? It is nothing more than the protection of minorities, every dweller in the land taken separately being a minority. Majorities ordinarily require no protection. It is those whom majorities seek to deprive of their rights who need protection.

Eliminate the Minority Treaties, put it within the power of notables, whoever they may be, to abdicate the rights conferred by these treaties upon the so-called minorities, and I shudder to think what would happen to those minorities. I do not refer merely to Jews, but to all people living in these various lands who are not
regarded by the ruling powers as belonging to the majority. What, I ask, do you think would happen to the Jews of these countries without these treaties? They would be deprived of their citizenship. They would be bereft of those guaranties which have been conferred and which are recognized as in force by Great Britain and France and Italy and Japan and by the leading nations of the world. It is said that they are not in all respects observed by various of the countries which have entered into these treaties. To a very large extent they are observed. The very fact that they exist and are recognized as existing is in itself an assurance of safety so far as the big things in life are concerned. There may be pin-pricks for the time being, annoyances, irritations, but they will disappear in time when economic conditions in these various countries have settled down, when peace prevails, and when it becomes recognized that in consequence of these treaties these various nations are now on a higher plane of civilization than they ever have been before.

The World Court, I would have you know, has recognized the importance of these treaties and has upheld them, not only in accordance with their letter, but with their spirit. Ask any member of these so-called minorities living in any of the lands to which these treaties apply, and who is not actuated by cowardice, stupidity or corruption, what the effect of these treaties has been, and you will have but one answer, and that is a repetition, in substance, of what was said to me by the diplomat whom I quoted in my recent statement, that nothing stands between them and destruction except the guaranties contained in these treaties which you look upon so lightly.

Apparently you have so little regard for my powers of observation and so little respect for my judgment, as to declare that my criticisms were made without taking into consideration that conditions in Turkey "have changed completely within the last few months." Your belief in miracles is touching. The inference of your argument is that, while the Lausanne Treaty was previously desirable, recent occurrences have rendered it unnecessary. By the same line of argument you might say that because the Bill of Rights was essential to human liberty when adopted it may now be dispensed with because human nature has recently reached a state of perfection.

You speak also from personal observation (whose is not specified), that the Jews of Turkey were the very first to recognize that under the dictatorship of Kemal Pasha "Church peonage had come to an end and the Synagogues were emptied simultaneously with the Mosques." My mind is so obfuscated that you will pardon me when I confess that I at least do not know what you are talking about.

Nor do I quite comprehend when you say that the Jews of Turkey "are Turkish citizens first and Jews in religious belief afterwards, precisely as we Jews of the United States have always been and always shall be." It had always been my fond conviction that we were at the same time American citizens and religiously Jews, that there could no be possible incompatibility between these two
facts, that neither had precedence over the other, that the glory of our country was and is that every citizen is enabled to worship God according to his own conscience, and that there was no occasion for him to make any concessions to government by subordinating his religious beliefs. It is just because a contrary philosophy has prevailed in Turkey and other countries that these Minority Treaties are necessary. It is just because “Ghetto limitations” have existed in those countries that these treaties were required to break down these limitations. Let us not live in a fool’s paradise or forget for a single instant that eternal vigilance is the price of liberty.

The more I reflect upon the action of these Turkish Jewish Notables, the more shameful and inexcusable is their unauthorized attempt to discharge the Turkish Government from the observance of the guaranties contained in the Treaty of Lausanne. It has been intimated that they have feared the consequence of adherence to the treaties. So far as I am concerned, I would rather die ten thousand deaths than to show myself so lacking in manly courage as to sell my birthright of liberty and equality for temporary safety.

A few weeks later an international congress on minorities, held in Geneva, adopted a resolution denouncing as null and void the action of the Turkish Jewish notables, and characterizing as a violation of international law for any government to bring about a renunciation of the treaty provisions intended to guarantee the security of minorities.

5. PALESTINE

Important strides have been made in the work of rebuilding the Jewish national home in Palestine. According to a recent computation $50,000,000 have been invested in Palestine by Jewish organizations and individuals since October, 1917. Further testimony as to Palestine’s economic soundness is the fact that the British government has expressed the willingness to guarantee both principal and interest of a loan of $22,500,000 of the Palestine government for railway, road, and harbor development. The water power concession for the Ruttenberg electrification scheme was formally granted last March, and within a few years it is hoped electric power will be available for domestic and industrial use in Palestine. A modern water supply system is being installed in Jerusalem, work on it having commenced on July 15, 1926. Last December, plans were perfected for a network of telephone lines linking up Jerusalem, Jaffa and Haifa, in Palestine, with Alexandria, Port Said, Suez and other cities in Egypt.
Although there has been a temporary lull, because of unemployment, Jewish immigration has increased, Palestine now being the chief country of Jewish immigration. During the United States fiscal year, ending June 30, 1925, only 10,392 Jews were admitted to the United States, whereas 29,142 entered Palestine in the same period. In 1925 a total of 33,801 Jews were admitted to Palestine, an increase of 161% over the immigration in 1924 when only 12,856 Jews entered.

The government under the new High Commissioner, Lord Plumer, has shown itself to be fair and just in all its relations with the Jews no less than with the Arabs. There were some difficulties about duty on raw materials and about the enlistment of Jews in the gendarmerie, but these were satisfactorily smoothed out. A new community ordinance has been promulgated which confers autonomy in religious, educational and social matters upon the Jewish community; plans for modernizing the fiscal system are being made, and the government, only a month ago, increased the grant-in-aid to the Jewish school system from £3,679 to over £12,000. The opposition of a small faction among the Arabs persists, but is not causing any grave concern. Instances of violent encounters were rare and unimportant.

C. ORGANIZATION MATTERS

1. Death

The Committee must record with deep sorrow the death on May 3, 1926, of Oscar Solomon Straus, author, statesman, diplomatist, and advocate of international peace, who was a member of the Committee and of the Executive Committee since 1915. On behalf of the Committee, the Executive Committee adopted the following resolution expressive of the esteem in which Mr. Straus was held, not only by our members but by thousands of Jews in many countries of the world:

The Executive Committee of the American Jewish Committee record with profound sorrow the passing away on May 3, 1926, of their colleague and friend, Oscar S. Straus. His deep attachment to America and
American principles and his loyalty to Judaism and to the Jewish people particularly qualified him for service on this Committee and for many years we were guided by his sagacious counsel to the great benefit of the Jewish people throughout the world. Attaining, as he did, a distinguished public career, with a commanding place in American life, devoted to the furtherance of international peace, just, yet ardent in every cause that he espoused, at once a man of action and a student and author, he had rightfully earned a high place in the affections of the American people, and in the respect of the world at large.

Oscar Straus embodied all that was finest and most exalted in American citizenship. Exceptionally versed in our national history, our constitutional principles, our traditions and tendencies, no man understood better than he the soul of America. As an historian of Roger Williams, the analyst of the controlling influences which shaped our government and the author of a charming autobiography, he made notable contributions to our political annals. He was never found wanting in the hour of need. He was essentially a lover of peace and harmony, and invariably fair and considerate in his conclusions. He was in every sense a builder. He treasured all that to him seemed morally and ethically precious and feared not the clash of ideas because they happened to be new. He had implicit faith in humanity and, as he deserved, enjoyed the unfailing confidence of his fellowmen, regardless of nationality, race or creed. His life was fraught with blessings not only to his own generation but to posterity.

The Committee extend their respectful sympathy to the family of Mr. Straus in the great loss they have sustained.

2. Membership

Your Committee is pleased to state that all the gentlemen who were elected to membership at the last Annual Meeting, and whose names are listed in the Nineteenth Annual Report on pages 12, 13 and 14, have agreed to serve.
In accordance with the provisions of the By-Laws, the President appointed the following Nominating Committee, which was asked to make nominations for representatives to succeed those members whose terms expire today and to fill vacancies wherever they exist:

District I. Leonard Haas, Atlanta.
   II. Nathan Cohn, Nashville.
   III. Rabbi Max Heller, New Orleans.
   IV. Simon Binswanger, St. Joseph.
   V. Louis M. Cole, Los Angeles.
   VI. Nat Stone, Milwaukee.
   VII. Abel Davis, Chicago.
   VIII. David Philipson, Cincinnati.
   IX. Morris Wolf, Philadelphia.
   X. Siegmund B. Sonneborn, Baltimore.
   XI. Isidore Wise, Hartford.
   XII. David M. Bressler, New York City (Chairman).
   XIII. Rabbi Horace J. Wolf, Rochester.
   XIV. Felix Fuld, Newark.

Following is a list of the nominees suggested by this Committee, and who agreed to serve if elected:

District I. Simon Benjamin, Jacksonville, Fla., and Lionel Weil, Goldsboro, N. C., to be re-elected for term expiring 1931.
   III. Isaac H. Kempner, Galveston, Tex., to be re-elected for term expiring 1931.
   IV. Aaron Waldheim, St. Louis, Mo., to be re-elected for term expiring 1931.
   V. Max C. Sloss, San Francisco, Cal., to be re-elected for term expiring 1931.
   VI. David A. Brown, Detroit, Mich., and Meyer S. May, Grand Rapids, Mich., to be re-elected for term expiring 1931.
   VII. W. B. Woolner, Peoria, Ill., to be re-elected for term expiring 1931.
   VIII. D. A. Heubsch, Cleveland, O., to be re-elected for term expiring 1931.
IX. Alfred W. Fleisher, Philadelphia, Pa., to fill existing vacancy caused by death of Ephraim Lederer.

X. Julius Levy, Baltimore, Md., to be re-elected for term expiring 1931.


XII. Herman Bernstein, Jacob Kohn, Alexander Marx and Cyrus L. Sulzberger, New York City, to be re-elected for term expiring 1931; Joseph Leblang to succeed Isaac Allen, and Henry Ittleson to succeed A. E. Rothstein; Ludwig Vogelstein to fill existing vacancy caused by death of Oscar S. Straus.

XIII. Louis J. Kopald, Buffalo, N. Y., to be re-elected for term expiring 1931; Herman Wile, Buffalo, N. Y., to fill existing vacancy.

XIV. Joseph B. Perskie, Atlantic City, N. J., and Isador Sobel, Erie, Pa., to be re-elected for term expiring 1931.

These nominations were submitted to the Sustaining Members, who were asked to make independent nominations if they chose to do so. The list of independent nominees who agreed to serve if elected, follows:

District I. Harold Hirsch, Atlanta, Ga., to succeed Simon Benjamin, Jacksonville, Fla., whose term expires today.

V. Harry C. Camp, Oakland, Cal., to fill existing vacancy in California.

VI. Eugene Mannheimer, Des Moines, Iowa, to fill existing vacancy in Iowa.

XI. Michael Pilot, Bangor, Me., to succeed Gordon F. Gallert, Augusta, Me., whose term expires today.
XII. A. E. Rothstein, New York City, to succeed A. E. Rothstein, New York City; Leon L. Watters, New York City, to fill existing vacancy caused by death of Oscar S. Straus.

Ballots were prepared and issued, which will be canvassed today and the results reported by the tellers appointed by the President, in accordance with the provisions of the By-Laws.

Your Committee recommends the election of the following to membership at large: James Becker, Chicago; Leo M. Brown, Mobile; S. Marcus Fechheimer, Cincinnati; Eli Frank, Baltimore; Herbert Friedenwald, Washington; Louis E. Kirstein, Boston; Albert D. Lasker, Chicago; Jacob M. Loeb, Chicago; Jules E. Mastbaum, Philadelphia; Nathan J. Miller, New York City; Milton J. Rosenau, Boston; Victor Rosewater, Philadelphia; Henry Sachs, Colorado Springs; Horace Stern, Philadelphia; Solomon M. Stroock, New York City; Frederick W. Wile, Washington; Benj. N. Cardozo, New York City, and Sol. Kline, Chicago.

3. FINANCES

A statement of the receipts from the various districts follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Territory</th>
<th>Contributions Received for Fiscal Year Ended Oct. 31, 1925</th>
<th>Contributions Received for Current Fiscal Year Ended Oct. 31, 1926</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Florida, Georgia, North Carolina, South Carolina</td>
<td>$305.50</td>
<td>$295.50</td>
</tr>
<tr>
<td>II.</td>
<td>Alabama, Mississippi, Tennessee</td>
<td>335.00</td>
<td>302.00</td>
</tr>
<tr>
<td>III.</td>
<td>Arizona, Louisiana, New Mexico, Oklahoma, Texas</td>
<td>538.00</td>
<td>414.50</td>
</tr>
<tr>
<td>IV.</td>
<td>Arkansas, Colorado, Kansas, Missouri</td>
<td>1,013.50</td>
<td>839.50</td>
</tr>
<tr>
<td>V.</td>
<td>California, Idaho, Nevada, Oregon, Utah, Washington</td>
<td>901.50</td>
<td>783.50</td>
</tr>
<tr>
<td>VI.</td>
<td>Iowa, Michigan, Minnesota, Montana, Nebraska, North Dakota, South Dakota, Wisconsin, Wyoming</td>
<td>806.00</td>
<td>706.00</td>
</tr>
<tr>
<td>VII.</td>
<td>Illinois</td>
<td>3,825.00</td>
<td>3,416.00</td>
</tr>
</tbody>
</table>
The report of the auditor of the Committee's accounts is appended to this report. It shows that the Committee's income from Sustaining and Contributing Members was $24,157.70, and from interest on bank balances and other sources $100.05, making a total of $24,257.75. Of this amount $16,865.67 was expended for the maintenance of the Committee's office; $8,500 was contributed to the support of the Bureau of Jewish Social Research; $233.01 was the cost of the compilation of the American Jewish Year Book; $1,721.61 was expended for special purposes. The total expenses were, therefore, $27,320.29, which was $3,062.54 in excess of the receipts for the year.

4. STANDING COMMITTEES

At our last meeting the Executive Committee recommended the appointment of several Standing Committees to consist of members of the General Body, to which shall be referred, for preliminary study and report, such matters as may be within their purview. During the past year, the following Standing Committees were appointed:

**COMMITTEE ON IMMIGRATION—**

Max J. Kohler, Chairman, New York City
Morris Rosenbaum, Philadelphia
Mrs. Harry Sternberger, New York City
Nathan Bijur, New York City
Fulton Brylawski, Washington
Herman Bernstein, New York City
William Liebermann, Brooklyn, N. Y.
COMMITTEE ON RIGHTS OF MINORITIES—
Louis Marshall, Chairman, New York City
Eli Frank, Baltimore
Horace Stern, Philadelphia
Irving Lehman, New York City
Julian W. Mack, Chicago, Ill.
Morris Wolf, Philadelphia
Abram I. Elkus, New York City

COMMITTEE ON INFORMATION AND PUBLICATIONS—
Lewis L. Strauss, Chairman, New York City
Lee K. Frankel, New York City
Herman Bernstein, New York City
Alexander Marx, New York City

COMMITTEE ON COÖPERATION WITH OTHER ORGANIZATIONS—
Horace Stern, Chairman, Philadelphia
Felix M. Warburg, New York City
Solomon Sufrin, New York City
Samuel Bettelheim, New York City
Sol. C. Kraus, Philadelphia

COMMITTEE ON FINANCE—
Felix Fuld, Chairman, Newark
Isaac M. Ullman, New Haven
Julius Rosenwald, Chicago
Isaac W. Frank, Pittsburgh
Samuel C. Lamport, New York City
Nathan J. Miller, New York City
Nat Stone, Milwaukee
Felix Vorenberg, Boston
Jules E. Mastbaum, Philadelphia

COMMITTEE ON OFFICE—
David M. Bressler, Chairman, New York City
Herman Bernstein, New York City
Frederick Jay, Newark

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SEVENTH YEAR  
M. RIBALOW, Editor

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The Cultural Program—is carried on through the medium of Lodge gatherings; B'nai B'rith Magazine; B'nai B'rith Manual; books and pictures on Jewish subjects that are sent into the homes of members on joyous occasions.

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HADASSAH
The Women's Zionist Organization of America

Activities in Palestine

Hadassah has established a scientific system of medical, hygienic and sanitary care for all elements of the population by maintaining:

Four hospitals and dispensaries.
Medical circuits in rural districts.
Sixteen infant welfare stations.
Nurses' Training School.
X-Ray institute.
School and pre-school nursing.
Pre-natal and post-natal care.
System of school luncheons.
Medical aid to immigrants.
Medical inspection of 20,000 pupils in public schools and Talmud Torahs.
Anti-trachoma and anti-malaria campaigns.
Supply of linens to twenty institutions not under Hadassah supervision.

Meier Shfeyah, an educational institution for children, is maintained by Junior Hadassah.

Activities in America

Hadassah has 271 chapters with 35,000 members and 206 Junior groups with 10,000 members. Its program includes the following:

Raising $610,000 for the Hadassah Medical Organization.

Co-operation in all general Zionist work.

Cultural groups to study Jewish history, current events, Hebrew and Zionism. A course of Jewish parental education has been added, to direct interest toward guiding Jewish children in adapting the Jewish aspects of their lives to their general secular environment.

Infant Welfare Fund, which raises $30,500 a year.

Penny Luncheons Fund, which raises $12,000 a year.

760 sewing groups, which furnish linens and garments to the Hadassah Medical Organization and other organizations.

THE PERMANENT MANDATES COMMISSION, in its second annual report submitted to the Council of the League of Nations, says:

"The Commission expresses appreciation of the important contribution of Hadassah toward public health in Palestine. This contribution is important not only professionally, but socially and politically as well, in view of its rendering service to all sections of the population."
Announcement

The JUDEA LIFE INSURANCE CO. begs to announce the opening of its Home Office at 44 East 23rd Street, corner Fourth Avenue, New York City, where it is prepared to receive applications for LIFE INSURANCE and ANNUITIES on the established plans.

The JUDEA LIFE INSURANCE CO. is chartered under the Laws of the State of New York, and counts among its supporters numerous individuals and organizations affiliated with the Zionist movement.

For information respecting the Company, apply in person or in writing.

The Home Office of the Company will be open daily from 9 A. M. to 5.30 P. M., except on Saturdays and on Jewish Holidays, when the office will be closed.

JUDEA LIFE INSURANCE CO.

44 East 23rd Street, New York City

Telephone: Ashland 9103
Jewish Agricultural Society, Inc.

Org. February 12th, 1900. Office, 301 East 14th Street, New York City.
Twenty-seventh Annual Meeting, February 17th, 1927, New York City.
Branch Offices: Chicago, Illinois; Philadelphia, Pa.; Ellenville, N. Y.

PURPOSE: The encouragement of farming among Jews in the United States.

ACTIVITIES: Maintains agricultural bureau of information and advice; assists Jews to become farmers by helping them to find suitable farms and by loans on favorable terms; loans money to Jewish farmers who require financial assistance; maintains farm employment bureau for the placing out of Jewish young men as farm laborers; conducts bureau to help farmers improve sanitary conditions on their farms.

Publishes the Jewish Farmer, a monthly agricultural paper, in Yiddish; issues Yiddish agricultural text books; maintains itinerant agricultural instructors to lecture to farmers on agricultural topics, conducts demonstrations on their own farms, and organizes the farmers into associations for their material, educational, social, and religious advancement; grants free scholarships at agricultural colleges to children of Jewish farmers, makes loans to Jewish students in agricultural colleges; and conducts night schools for prospective farmers.

WORK DONE SINCE ORGANIZATION: Farm loans, 8360, amounting to $5,310,215, to farmers in 40 states; was instrumental in the organization of farmers' associations; assisted in organizing a Co-operative Fire Insurance Company and other co-operative enterprises among Jewish farmers, etc.

WORK IN 1926: Farm loans, 477, amounting to $303,865; farm loans outstanding (December 31, 1926), $1,210,321; farm labor positions secured, 588; scholarships and students' loans granted.

OFFICERS: President, Percy S. Straus; Vice-President, Lewis L. Strauss; Treasurer, Francis F. Rosenbaum; Secretary, Reuben Arkush, N. Y. C.


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