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# Report *of the* Executive Committee

Presented at the Fourth Annual Convention of  
The Jewish Community (Kehillah)

New York, April 12 and 13, 1913



The Jewish Community (Kehillah) of New York City  
356 Second Avenue, New York

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*Delegates to the Convention:*

In the name of the Executive Committee, I have the honor of welcoming you to this, the Fourth Annual Convention of the Kehillah. Although the Kehillah is but four years old, it has made itself felt in the life of this vast community. Its main achievement is that it has given birth to the idea of a Kehillah or organized Community. Its actual achievements must always be judged from this one point of view: have they strengthened the feeling that a Kehillah, an organized Community, is necessary? Whether the actual activities of the Executive Committee meet with approval or disapproval, whether our achievements be large or small, we have always held in mind the idea of a Kehillah. If the present Kehillah is not the proper one, then let the proper Kehillah be formed. If the present officers of the Kehillah are not the proper officers, then let the proper officers be elected. We have, I think we can safely say, once and for all established the fact that a Kehillah, an organized Community, is essential to Jewish life in this city and elsewhere.

It requires the combined energy of the whole Community to meet our vast problems of religious and educational and social organization. To work out proper conceptions of the Rabbinate, to co-ordinate the activities of synagogues in order to increase their power, to establish a Jewish school system supplementary to the public school system, yet based upon a deep knowledge of Judaism, to make propaganda for a federation of Jewish benevolent institutions, to establish agencies for the elimination of all forms of oppression to which our masses may be subjected—this requires a Community. No single organization or individual is powerful enough to cope with such problems. A Kehillah creates a Jewish public opinion, without which an ordered communal life is impossible. Such a Jewish public opinion, supporting a good cause, or condemning a bad one, can accomplish everything. Without it, we shall be the prey of those vicious elements that at the present time are all too industriously fashioning the life of the Jewish People in this country.

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## I. RELIGIOUS ORGANIZATION

Our main concern in meeting the problem of communal religious organization has been the development of the Vaad Horabbonim, or Board of Authoritative Rabbis, which now consists of 36 members, and a report of whose activities is to be presented to the Convention. The whole question of the Rabbinate in this country is a perplexing one. We have Rabbonim, Rebbes, Rabbis, Reverends, Reverend Doctors and Doctors. Jocular as this outline of distinctions may appear, it nevertheless expresses seriously the confusion into which the title and position of Rabbi have fallen. The Kehillah, representing all shades of Jewish opinion cannot, of course, of itself expect to solve so intricate a problem. The Kehillah can, however, bring this problem to the attention of the Community. More than this, it can begin to organize some of the existing strata of the Rabbinate, not so much for the sake of this wing or that, but on behalf of the orderly development of the whole Community. We believe that this attitude of the Kehillah has been justified from the experience of the Vaad Horabbonim, the Board of such Rabbis as are regarded as authoritative by the traditional Jews. It is not sufficiently appreciated how keenly all parts of the community suffer from the disorganization of these authoritative Rabbis of the Orthodox section. This disorganization raises doubts in the minds of the Jewish public as to who really are Rabbis and as to the extent of Rabbinic authority; and as a consequence Rabbis of all degrees are troubled and their work is impeded. It cannot be of benefit to anyone, however lax he may be in his religious observances for the large and important Orthodox section to remain in confusion as to that Rabbinic authority upon which the very existence of Orthodoxy depends. A Kehillah cannot come into being except that all sections of the community be properly organized; and unless each section is properly organized, the other sections must necessarily suffer.

It is just from this point of view also that we have taken up with the Vaad Horabbonim the regulation of Kashruth. It is not necessary for individual members of the Executive Committee or for constituent organizations of the Kehillah to be interested personally in Kashruth. The reason why we are interested is

because from our study of the situation, we realize, strange as this may seem to those unacquainted with conditions, that the disorganization of Kashruth, being synonymous with the disorganization of the authoritative Rabbis, ramifies into all parts of the community, and creates much of the confusion which plagues us and which it is difficult to put our finger upon. We cannot go into the details of this. We can only say that the disorganization of Kashruth has led to grave public scandals in the Jewish life, not only of this city, but of other cities throughout the whole country. Whether we like it or not, that is the situation among thousands of our brethren, and it becomes our duty as a Community to face this problem of disorganization. The Orthodox have asked us why, if we are neither an Orthodox nor a Reformed Kehillah, we are interested in the Orthodox Rabbis or in the regulation of Kashruth; and Reformed institutions have asked us the same question. Our answer to this and similar questions is that, although the Kehillah in no way can impose any religious test upon its organizations, it is concerned with bringing order out of the disorder that unfortunately prevails in many parts of our communal life.

We feel, accordingly, that we have done a good piece of work by aiding the Vaad Horabbonim organize seven Kashruth boards, and by appointing 22 members of the Vaad Horabbonim as Kehillah Dayonim for the answering of ritual questions and the settlement of disputes.

Moreover, we called a Conference of Orthodox congregations for the purpose of forming a committee of representative laymen as aids to the Vaad Horabbonim in their work. The result of this Conference of congregations is that, after an exhaustive discussion of the whole subject, the Executive Committee now recommends to the Committee of Twenty-five that it form an independent Federation of Orthodox Synagogues in this city. We hope such a Federation will be organized, as we feel that it is in the best interests of the Orthodox Jews. We expect that, when such a Federation is formed, it will co-operate with the Kehillah in every possible way and that it will contribute its full strength to the development of the Kehillah.

The Kehillah was approached by the Society of Mohelim for the purpose of organizing a board of recognized physicians and

surgeons to whose authority in hygienic and medical matters the Mohelim were to submit. The plans of the Society of Mohelim include the formation of classes for instruction in hygiene and allied subjects, to the end that a certificate may be issued by the Board of physicians and surgeons to such Mohelim as satisfy all requirements. A list of certified Mohelim in the office of the Kehillah placed at the disposal of the community would doubtless surround the rite of circumcision with all necessary safeguards.

During the last fall holidays, seven provisional synagogues were conducted under the auspices of the Kehillah; 1495 tickets were issued. For the coming holidays, the Kehillah will profit from its co-operation during the last holidays with the Kehillath Israel Synagogue of the Bronx which, in addition to its regular services, conducted extension services in a thickly populated section of the Bronx; and with another organization in the lower section of the city where the experiment was made of charging admission to those who could afford to pay. We expect during the next holidays to conduct services in about twenty-five halls and institutions in various sections of the city. We shall endeavor in each section to co-operate with the existing synagogues; and if that be not possible, to establish neighborhood committees. It is expected that the Kehillah, in addition to providing orderly services and to distributing tickets free of charge to those who cannot afford to pay, will secure some monetary profit for its religious organization fund. The need of providing orderly provisional synagogues was very clearly established by a study we made during the last holidays of 286 provisional synagogues which our investigators found scattered throughout the city. These were divided as follows: Lower East Side below Houston Street, 50; lower East Side, between Houston and Twenty-first, 47; Yorkville, 13; Harlem, 95; Washington Heights, 2; Bronx, 29; Brooklyn, 31; Brownsville, 15; Borough Park, 4. The conditions under which large numbers of these synagogues were conducted were by no means flattering to our sense of religious organization.

The bill which we had introduced into this Legislature providing that anyone keeping his place of business closed on his own Sabbath day might keep his place of business open on Sun-

day, was lost, as usual, despite assurances that at this Legislature such a bill was sure to become a law. If we expect to secure the passage of this just legislation, it will be necessary for us to educate non-Jewish public opinion. This ought not to be all too difficult in New York City where, after all, the non-Jewish public sees many evidences of the hardships the observance of two days' Sabbath or of no Sabbath at all inflicts upon large numbers, particularly of the poorer population. The help of the Jewish labor organizations might, I have no doubt, be secured, on behalf of such legislation. It is to be hoped that we shall not relax our propaganda on behalf of granting to all the inhabitants of the State, Jew or Gentile, complete religious freedom.

As in previous years, Governmental offices, educational institutions, public service corporations, and several large industrial enterprises, have granted our request that their Jewish employees be excused from work on the Jewish holidays, as far as that was compatible with the best interests of the organizations concerned.

## II. EDUCATION

The work of Jewish education as a communal problem has for us a three-fold aspect: The strengthening of the central Bureau of Education with its manifold activities as they will be outlined to you at this Convention; the training of a sufficient number of teachers who will combine a knowledge and love of Judaism with a thorough American training; and the erection of a sufficient number of buildings in order that sufficient seats may be provided for the large numbers of Jewish children who desire a Jewish training, but who at present are unable to receive this for lack of room. The Bureau of Education has performed an herculean task in laying the foundation of a system of Jewish education. In no way can a Kehillah, an organized Community, be created more effectively than through a system of Jewish education which, while it is preparing a new generation to assume its obligations in the future, at the same time is winning the hearts of the parents and is bridging the gulf that unfortunately too often exists between the older and the younger generation. The Bureau of Education now has in direct connection with it in New York City schools teaching 12,000 Jewish children. The

influence of the Bureau on the development of Jewish education can in no wise be measured by figures. This can be observed from but one example that might be chosen from among many. There are in New York City about six thousand Jewish girls attending the high schools. By a very interesting process of investigation and selection, the Bureau has thus far during the past winter organized four groups of fifty each of Jewish high school girls who stand highest in their studies and who are physically and temperamentally fitted for the strenuous task of Jewish teaching, to which they have determined to devote themselves. The progress that these girls are making is most encouraging. Their enthusiasm for Jewish things might serve as a wholesome tonic for those who, by reason of the confusion in Jewish life, despair of the future. The process of selecting these girls is so rigorous that a long waiting list has resulted; and when these girls come together for the celebration, let us say, of a Jewish holiday, the circle of other high school girls whom they reach is a very large one. What enormous possibilities for Judaism in this city and in this country if, in the course of a reasonable time, we can get hold of the hearts of hundreds and thousands of these young women, heretofore absolutely neglected. I cite this, as I have said, only as one illustration of the work of the Bureau.

The problem of preparing teachers is in the hands of the Jewish Teachers' Institute of the Jewish Theological Seminary of America. The Bureau is co-operating with the Institute. There will be needed from 2,000 to 3,000 Jewish teachers adequately to cope with the educational situation in this city and in other centres that come under the influence of this city. The task of preparing these teachers is of the gravest importance.

As to buildings, the Bureau has reckoned out that in all the Jewish religious schools of New York, including vestry-rooms of synagogues used for school purposes, there are, all told, in the Jewish institutions of New York City not even 15,000 seats, of which not one-third are in modern class-rooms. Inasmuch as we have a Jewish school population of 200,000, it will be seen how inadequate are the mere physical accommodations for our children. It is necessary, therefore, for the Community as a Community to face the question of erecting new Jewish communal centres. We have worked out a plan which, if successfully car-

ried into effect, would give the community in the course of the next ten years, eighteen additional centres, which could be used not alone for school purposes, but also as synagogues and as social centres. These eighteen buildings would provide accommodation for about 45,000 children. I am glad to inform this Convention that we have succeeded in interesting a number of persons in this plan, so that we are in hopes that the first of these buildings will be erected during the coming year as a test of the whole proposition.

It will not be amiss again to point out that the Bureau of Education, just as the Kehillah itself, endeavors to be just to all shades of Jewish opinion and that it is here for the best interests of the Community at large. We stand ready to be of whatever assistance we can to the educational institutions of any section of the community. We regard it as our function to work out a mechanism of Jewish education. It is left to each individual institution to inform this mechanism with whatever life the institution sees fit to put into it.

### III. SOCIAL AND PHILANTHROPIC WORK

From November 1, 1911, to November 1, 1912, the Employment Bureau for the Handicapped has yielded the following results:

Individual cases handled.....	1,633
Positions found for these cases.....	2,668

Among the various handicapped cases, were, Sabbath observers, incompetents, Spaniol, Greek or Arabic-speaking Turkish-Jews; crippled and partly blind; sufferers from tuberculosis; deaf mutes; insane and mentally deficient; women with children having no male supporter; delinquents and discharged prisoners; highly skilled, such as litterati, journalists, actors, students, teachers, as well as the generally unskilled and derelicts.

One of the most effective pieces of work of the Employment Bureau has been the establishment, in co-operation with the Industrial Removal Office, of two Communities of Oriental Jews outside of New York, the one in Raritan, N. J., where the wool industry was taken up, and the other in Glenham, N. Y., where they are engaged in the Swiss embroidery and hat industries.

Feeling that the question of unemployment was one to be handled not alone by individual institutions but by the Community, the Kehillah called a conference of representatives of various Jewish employment agencies. At this conference, the following employment agencies were represented:

New York and Brooklyn Sections of the Council of Jewish Women;

Educational Alliance;

Emanuel Sisterhood;

Hebrew Technical Institute;

Hebrew Technical School for Girls;

Hebrew Sheltering Guardian Society;

Hebrew Sheltering and Immigrant Aid Society;

Industrial Removal Office;

Employment Bureau for the Handicapped of the Kehillah;

Society for the Welfare of the Jewish Deaf;

United Jewish Aid Society, Brooklyn;

United Hebrew Charities;

Young Men's Hebrew Association;

Young Women's Hebrew Association.

It was then decided to make a study of Jewish employment agencies and of employment conditions throughout New York City to the end that each agency might the better co-operate with all the others; and that, if necessary, a central clearing house might be established. Unfortunately, we were disappointed in not having secured sufficient funds for this study; but we are in hopes that arrangements may be made with one of the Jewish institutions concerned to carry on such a study under its auspices.

The Kehillah has intervened successfully in two industrial disputes of the first magnitude. On September 8, 1912, the Kehillah was able to settle the strike that had been going on for twelve weeks in the fur industry. The employers who number over six hundred firms are, with but very few exceptions, Jews; and of the nine thousand workers in the industry, over eight thousand are Jews. It is gratifying to report that under the terms of this agreement, permanent peace will without much doubt be established in this industry. Among the interesting points of the

agreement is the provision that, by mutual consent, the Jewish holidays may be exchanged for the ten legal holidays for which the workers receive pay without work. This is a precedent which might well be followed in other industries in which Jews constitute the predominant element.

The Kehillah was also instrumental in helping bring about a cessation of the strike in the men's garment industry, where also 99 per cent out of the 500 employers, and 40,000 to 45,000 working men out of 75,000 to 90,000 are Jews. A representative of the Kehillah is a member of the commission of three appointed as a guarantee that the provisions of the strike settlement will be lived up to.

We were instrumental in persuading the Educational Alliance to call a conference of representatives of Jewish institutions for the purpose of considering the status of the latest acquisition to the Jewish community, the Jews from the Ottoman Empire. Although these Jews have a number of societies which are joined into a Federation of Oriental Jews, their plight is an unenviable one. They are without religious guidance, without effective instruction for their children, without a bureau of information to guide them in their difficulties. Not knowing either English or Yiddish, they are cut off from the community at large and from other immigrant Jews. We find here the same situation in miniature as obtained among the immigrants from Eastern Europe a generation ago. Had the community at that time the power and the wisdom effectively to have organized the newcomers along Jewish lines, the problems before us to-day would not be so enormous. It appears as though we were about to make the same mistake with our Ottoman brethren—that of waiting until the problem becomes too large for us. Signs are not wanting that in their Community the process of disintegration and demoralization has set in. If this problem is not taken in hand in time, it will not be because the community has not been warned. As a result of the conference of institutions, a budget of \$15,000 was drawn up. This would have provided for the immediate communal needs of 12,000 to 15,000 Jews. Unfortunately, it was not possible to collect this money. Above all things a Chacham, or religious head, is imperatively needed. The expense of this would not be large. Owing to the war in the

Balkans, the immigration of Ottoman Jews to this country is growing apace. At the present moment, it is not yet too late to cope with the situation. If taken in hand energetically, this section of the Community can be organized properly.

On July 28, 1912, at a joint meeting of the Executive Committee and Advisory Council, the following resolutions were unanimously adopted:

"Whereas, certain scandals have recently come to light in which individuals reputed to be Jews are implicated, and

"Whereas, these scandals have revealed a shocking degree of moral and political degeneracy in this city.

"Be it resolved that, as citizens of the city and as Jews, we view with profound indignation the Profanation of the Jewish Name brought about by these events, and the implication of Jews in practices of vices which have, up to very recent years, been proverbially unknown among our people; and

"Be it further resolved that the Jewish Community (Kehillah) take steps to form a Vigilance Committee which shall endeavor to stir the conscience of the citizenship of the city to a realization of the political and moral corruption of which the Rosenthal case is but a symptom; and,

"Be it further resolved that the Jewish Community (Kehillah) help with all its power such agencies, both public and private, as are sincerely desirous of laying bare all the ramifications of the crime under investigation; and

"Be it further resolved that the Jewish Community (Kehillah) take steps to form a Bureau of Information and Investigation, to the office of which at 356 Second Avenue, any communications concerning degenerate conditions may be sent."

In accordance with these resolutions, a Welfare Committee was organized with its headquarters at the Kehillah office, and with branch bureaus at the Educational Alliance and the Harlem Federation. As a result of this work, a large number of gambling dens, houses of prostitution, opium joints and other disreputable places were closed up on the Lower East Side of the city. Horse-poisoning, which had gone on for eight years, was effectively crushed, and the owners of horses were formed into a protective association. Other forms of oppression among small tradesmen have been discovered and disposed of. The work of the Kehillah was, in all of this, so effective that funds for continuing the work were secured from a number of individuals who have made this work of investigation and suppres-

sion of vice and crime more or less permanent. This work is accordingly now being carried on under the auspices of the donors to the fund. The Kehillah can view with satisfaction the fact that, as an organization, it stepped into the breach; and that, as a consequence of its initiative, the Jewish parts of the lower East Side of New York were never freer from vice and crime than they are to-day. If similar work is undertaken with the cooperation of the authorities by other organizations and in other sections of the city, there can be but little doubt that this city will be relieved of a large part of the vice and crime under which it at present staggers. As for us Jews, there devolves upon us, the holy obligation, both for our own sake and for the State in which we live, to put our house in order and to burn out the evil from our midst.

The question of a Bureau of Jewish Statistics and Research has been referred to the American Jewish Committee, in order that such Bureau, when established, may be more than local in character.

At the last Convention of the Kehillah, the question of a federation of Jewish charities in New York City was referred to a committee with instructions to report at this Convention. The committee consisted of Messrs. Jacob A. Cantor, Howard S. Gans, Paul M. Herzog, Samuel D. Lewisohn, D. H. Lieberman (who has unfortunately passed away but recently), Samuel Strauss, I. Unterberg, Maurice Wertheim, Dr. Julius Goldman and Leo Arnstein. The committee was appointed with a view to securing an impartial and judicial consideration of the question of a federation of Jewish charities in this city. The committee met, and after due deliberation came to the conclusion that opinions on the question of federation were so definitely fixed, pro and con, that a judicial consideration of the question on the part of a mixed committee was impossible. As a consequence, a small committee was formed with Dr. Julius Goldman as chairman, of persons favoring federation. This committee plans to have an exhaustive study made of the question of a federation of charities, to print a popular exposition of the results of the study, and then to try to bring about, not a federation of Jewish charitable institutions, but a federation of such contributors to Jewish institutions as desire to make their pay-

ments to a central committee for distribution as either the contributors direct or as, in the case of undesignated subscriptions, the central committee directs. It is expected that the small committee will have its plans ready by next fall.

It may be proper to point out here that due to the initiative of the Hebrew Technical Institute for Boys the question of cooperation between Jewish educational institutions is being considered by representatives of these institutions.

An ever increasing number of questions is being brought to our attention by organizations and individuals. With the limited means at our disposal, we are trying to do justice to each question, although sometimes with but indifferent success. It is not, I think, expected by the Convention that we go into an enumeration of such questions. I would mention only the question of a pension fund for superannuated cantors, the transfer of Jewish children from non-Jewish to Jewish institutions, distribution of patients in the Metropolitan City Hospital to the proper Jewish institutions, the caricaturing of Jews on the stage, co-operation with the Board of Jewish Ministers of New York City, and with other Kehillahs and institutions elsewhere.

## AMERICAN JEWISH COMMITTEE

The past year has been a very active one for the American Jewish Committee. The fund of the committee for the relief of sufferers from Russian massacres was transferred to the American Jewish Committee by order of Court, and is now known as the Jewish Relief Fund of the American Jewish Committee. From this fund \$5,000 was taken, which, together with \$27,000 collected by the American Jewish Committee through subscriptions, was sent to the Hilfsverein der Deutschen Juden for the relief of the Jewish victims of the Balkan war. The American Jewish Committee was represented also at the Conference of International Jewish Organizations at Brussels, which was convened for the purpose of forming a Central Balkan Relief Committee. The question of the formation of a permanent international Jewish Relief Committee will doubtless be considered by the American Jewish Committee in due course.

In addition to the relief of the material needs of the Jewish

sufferers from the Balkan wars, the American Jewish Committee is concerned with the maintenance of the proper political status of the Jews of the Balkan countries and of the Ottoman Empire.

The American Jewish Committee, in conjunction with other organizations, carried on an effective campaign on behalf of liberal immigration to the United States. The transfer of the Immigration Bureau to the newly created Department of Labor will require the increased vigilance of all organizations favoring liberal immigration.

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During the past year the Executive Committee lost one of its most honored member through the death of Sender Jarmulowsky. The following resolutions were drawn up by the Committee as an expression of our sorrow and esteem:

Whereas, in the death of Sender Jarmulowsky, Judaism has lost a staunch champion, the cause of Jewish unity a devoted advocate, and the Jewish communal institutions of New York a generous supporter, and,

Whereas, Sender Jarmulowsky was identified with every movement to strengthen Judaism and Jewish interests in this city, and was among the organizers and faithful workers of this organization,

Be it resolved, that the members of the Executive Committee of the Jewish Community (Kehillah) in meeting assembled, express their deep sorrow at the passing away of their honored and beloved fellow-member.

Be it further resolved, that a copy of this resolution be spread upon the minutes of our organization, be forwarded to the family of the deceased, and published in the Jewish press.

Upon the death of Professor Morris Loeb the Kehillah drew up the following minute:

The Executive Committee of the Jewish Community (Kehillah) of New York City has heard with profound regret of the death of Professor Morris Loeb, who had, through the integrity of his character and his conspicuous ability in public affairs, won the respect and admiration of the entire community. His clear, exact, straightforward mind, his respect for learning, his love of research, his unselfish devotion to the best interests of the whole community, his modern, enlightened methods in all things, his kindly interest in communal workers, his generosity of heart—all made him into a Jewish nobleman. At the height of his useful career and looking forward to many years of hard work, and in some ways almost indispensable to the genuine progress of the community, Professor Loeb cannot well be spared by us. The Executive Committee of the Kehillah records with deep appreciation his

interest as President of the New York Foundation in the educational work of our organization. His work was always done inconspicuously and thoroughly, and we wish to make this record of our sense of deep loss.

The time has now come when the Kehillah must consider the strengthening of its organization. Some contend that it will be necessary for us to change our form of taxation by attempting to levy a per capita tax on the members of our constituent organizations. Others hold that the organizations affiliated with the Kehillah should contribute a larger annual due. Constitutional changes are, of course, matters of great importance in the development of an institution; and it may be that such changes as are advocated will be of assistance to us. It would seem, however, that what we are most in need of is not changes in the method or in the amount of taxation, but an adequate plan in accordance with which we may be able to reach the 3,500 Jewish organizations of New York City and bring them at least within the purview of the Kehillah. If we can persuade each institution at least to vote each year upon the question of joining the Kehillah, whether or not the organization happens to affiliate, we shall have created a part of that public interest which we are so much in need of for our existence. In order to draw up a proper plan of organization, it will be necessary to have worked out a Jewish map of New York City indicating the location and character of every organization, and to become acquainted with the nature and activities of each organization, its officers and members. At least once a year each affiliated organization should be visited by a representative of the Kehillah, in order to bring the Kehillah into closer touch with the societies. As many unaffiliated organizations as possible should be approached directly in accordance with the plan as above suggested. The coming year should therefore be devoted primarily to systematic effort to secure the interest and affiliation of the Jewish organizations of the city.

There is before the Legislature at Albany a bill for the incorporation of the Kehillah. Whereas at the last Legislature, it was some of our Reform brethren who opposed our incorporation by reason of what they then regarded as an undue use by us of the term Jewish Community, this year, with the objectionable



phrase eliminated, it is some of our Orthodox brethren who are opposing us on the ground, so they say, that it is not our function to concern ourselves with the regulation of Kashruth. We have gone into the merits of this question above. What we wish here to call attention to is the fact that we are as yet far from having a united Community. A united Community is our aim. But we are far from desiring a uniform Community. It is perfectly clear that a Kehillah cannot be built up except through the sincere clashing of opposing views. The Convention of the Kehillah has something of the nature of a parliament where different parties, all of them with the welfare of the Community at heart, strive to impress their views upon the development of the Community. Opposition is essential to the healthful growth of any scheme of government. Let all of the elements of the Community come together and agree to differ, and through their differences find the higher unity of Israel.



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