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It is merely an expression of our sympathetic and favorable attitude in establishing in Palestine a refuge for the persecuted Jews of the world where they can develop their own culture, law, and ideals in the ancient land of their fathers, given by Jehovah to Abraham and handed down to the Jews as the birthplace of their traditions.

This resolution has nothing to do with the League of Nations or the mandatory power under the league. We are not a party to the league, and it would be a piece of impropriety for us to attempt to dictate to the members of the league who are for or against the league, reservationists and irreconcilable allies, can support this resolution with equal fervor, as it expresses the moral encouragement of the Congress of the United States to a project already indorsed by Great Britain, France, Italy, Japan, and other great nations.

I append hereto a copy of House Joint Resolution 322 and a copy of the report.

Joint resolution favoring the establishment in Palestine of a national home for the Jewish people.

Whereas the Jewish people have for many centuries believed in and yearned for the rebuilding of their ancient homeland; and whereas, owing to the outcome of the World War and their part therein, the Jewish people are to be enabled to re-create and reorganize a national home in the land of their fathers, which will give to the House of Israel its long-delayed opportunity to reestablish a fruitful Jewish life and culture in the ancient land of their race.

Resolved, That the United States of America favors the establishment in Palestine of a national home for the Jewish people. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected.

[Report No. 1038, House of Representatives, Sixty-seventh Congress, second session.]

The Committee on Foreign Affairs, to whom was referred House Joint Resolution No. 322, favoring the establishment in Palestine of a national home for the Jewish people, having considered the same, report favorably thereon, with the recommendation that the resolution do pass.

This report expresses our moral interest in and our favorable attitude toward the establishment in Palestine of a national home for the Jewish people. It commits the Congress to foreign legislation or entanglement.

The protection of the holy places is carefully safeguarded as well as the rights of Christian and all non-Jewish communities. There has been an irreconcilable conflict between the Jewish and Christian religions and interests, and it would be a piece of impertinence for us to contemplate also the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected.

Mr. FESS. It does not; this is general debate. [Applause.]

Mr. WALSH. Does that contemplate also shutting out debate on any amendment?

Mr. FESS. It does not; this is general debate.

The SPEAKER. The question is on agreeing to the amendment. The amendment was agreed to.

Mr. FESS. Mr. Speaker, I move the previous question on the resolution.

The previous question was ordered.

The SPEAKER. The question is on agreeing to the resolution. The resolution was agreed to.

Mr. FISH. Mr. Speaker, I call up House Joint Resolution 322, which I send to the desk and ask to have read.

Mr. FISH. Mr. Speaker, I move the previous question on the resolution.

The Clerk reads as follows:

House joint resolution favoring the establishment in Palestine of a national home for the Jewish people.

Whereas the Jewish people have for many centuries believed in and yearned for the rebuilding of their ancient homeland; and whereas, owing to the outcome of the World War and their part therein, the Jewish people are to be enabled to re-create and reorganize a national home in the land of their fathers, which will give to the House of Israel its long-delayed opportunity to reestablish a fruitful Jewish life and culture in the ancient land of their race. This Is the ideal of the Jewish people everywhere, for despite their dispersion Palestine has been the object of their yearning since they were expelled by the Romans. For generations they have prayed to be restored to Zion. During the past century this prayer has assumed practical form.

Palestine, the ancient homeland of the Jew, is today a comparatively stable country, due to the nation-building and developmental work systematically carried out by its rulers, the Turks, for many centuries. Where once the country of milk and honey has become, through misrule and oppression, a devastated and sparsely settled land. The colonization began by Jews. They have established and organized many industries, banks and savings institutions and created a modern banking system, and built foundations of a national Jewish university in Jerusalem. They have introduced modern sanitation, opened hospitals and clinics, and founded many industries. Banks have been established to provide credit for the smaller trade and business man. They are now prepared to develop a plan for harnessing the water power of the Jordan River, which will provide Palestine with ample electric light and power.

We of America should be glad to give our moral support to a project which is based upon justice and humanity. To give it a favorable consideration would be an ample reward for the efforts of a people seeking to create a haven of refuge for the oppressed and homeless of their race, is to meet in our land the chief ideal of the whole Christian world, and to establish a model for the rest of the world to follow. We of America should be good.
in the east and living in the west, possess the mystic heart of the west and the critical mind of the west, and the symphonic union of these two qualities might still "put it over" our dear Kipling, who standardized the phrase that "East is east" and "West is west." The gulf will be bridged.

The Jews in Europe, in the luxurious pursuit of physical and spiritually, the Slavs massacre them, the Huns bar their children from their schools and generally boycott them in social life. While some contended Jews in America ride their electric cars and live in the luxury of the new world, others in the unfortunate brethren in Galicia lie buried under the ruins of the burned synagogues of Lemberg and Cracow.

Palestine, to be sure, will not harbor all the Jews of Russia and Eastern Europe, but it will be a veritable oasis in a desert of wretchedness.

Mr. MONDELL. Mr. Speaker, I ask unanimous consent that Members may be given five legislative days within which to extend my remarks on House Joint Resolution 322, now pending before the House, favoring the establishment in Palestine of a national home for the Jewish people, and I move that the House, in the exercise of the powers vested in it by the Constitution, do now thereunto resolve itself.

The SPEAKER. Is there objection?

Mr. APPLEY. Mr. Speaker, under the leave granted to me to extend my remarks in the Record I desire to make brief comment and express my views on House Joint Resolution 322, now pending before the House, favoring the establishment in Palestine of a national home for the Jewish people, and I move that the House, in the exercise of the powers vested in it by the Constitution, do now thereunto resolve itself.

The SPEAKER. Is there objection?

There was no objection.

The extension of remarks referred to are here printed in full as follows:

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The SPEAKER. Is there objection?
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soil which, before they reclaimed it, was merely sand, stone, and
swamps. With the investment of Jewish capital and labor part of this
land has been transformed into beautiful gardens that evoke
the thought of Jewish genius. They have created and main-
tain a modern school system, and laid the foundations of a national
Jewish University. They have introduced medical prac-
tice, opened hospitals and clinics, and founded many industries. Banks
have been established to provide credit for the smaller industries.
New cities have been planned and built to develop a plan for harnessing
the water power of the Jordan River, which will provide Palestine with
electric light and power for a large industrial development.

In this work of regenerating a land that has become desolate and
waste, the hopes of the Jews of America have participated to a large and
generous extent, maintaining the American Zionist Medical Unit and making
large contributions to the purchase of the land which the Jewish
people desired to buy in order to provide a haven of refuge and rest
for themselves.

The hope of a return of the Jewish people to Zion has had the good
wishes of our foremost American statesmen. President Woodrow Wil-
son, in a speech at New York City in 1918, said:

"I welcome an opportunity to express the satisfaction I have felt
in the part which the United States has taken in the United
States in the allied countries since the declaration of Mr. Balfour, on behalf
of the British Government, of the Jewish people's right to the
independence of a nation in Palestine. Yes, that is my hope, and
my promise that the British Government would use its best endeavors
to bring about the realization of the object, with the hopes that
nothing would be done to prejudice the civil and religious rights of
the people of Palestine. And let me throw out these words, that the right
and political status enjoyed by Jews in other countries.

President Harding, on June 1, 1921, expressed his friendly interest in
the effort of the Zionist movement, and said:

"It is impossible for one who has studied at all the services of the
British Government, in that I had a part in its¥ decisions, to bring to
their historic national home and there enter on a new and yet
greater adventure of human enterprise, and to make a new adventure of
human enterprise, and to make a contribution to the advance of human
life and realize their ideals.

Again, on May 11, 1921, President Harding wrote to a Zionist
committee:

"I am very glad to express my approval and hearty sympathy for
the effort of the Palestine Foundation Fund in behalf of the restora-
tion of Palestine to the Jews. I have had several Jewish people of
viewed with an interest, which I think is quite as much practical
as sentimental. The effort of the Foundation of Palestine embod-
hope the effort now being carried on in this and other countries in
this behalf may meet with the fullest measure of success.

We have already, who have studied Jewish conditions and needs and are thoroughly familiar with the
problem of Palestine, have the privilege of viewing with an
enlightened state which shall be a center of Jewish culture, a blessing
to humanity and to the Jewish race in that ancient land which was
given by Jehovah to Abraham, and which is consecrated in all Jewish
hearts as the birthplace of their traditions and ideals. The realiza-
tion of this promise should be an ideal one on the part of
American people speaking through their Representatives in
Congress.

Many Jews reside in the third congressional district of New
Jersey. As their Representative in Congress I was interested
in this legislation. It was my privilege and pleasure to attend the hearings. Following closely the testi-
mony submitted, I am frank to say there were many arguments
presented in favor of the resolution which appealed to me
strongly. At the close of to-day, the Jewish people, who have
for centuries been driven from their historic home and their
land, is the ancestral homeland of the Jewish people. They were driven from it by force of
Roman military might and for centuries prevented from returning.

At different periods various alien people succeeded them, but the Jewish race had left an indelible impress upon the
land. To-day it is a Jewish country. Every name, every
landscape, every monument, every trace of which civilization
remaining there is still Jewish. And it has ever since
remained a hope, a longing, is expressed in their prayers for
the return of the Jewish people to its own home. The best
minds among them believe in the necessity of reestablishing
the Jewish land. To my mind there is something prophetic in the fact
that during the ages no other nation has taken over Pales-
tine and held it in the sense of a homeland; and there is some-
thing providential in the fact that for 1,500 years it has re-
mained a hope, a longing, is expressed in their prayers for
the return of its people.

In testifying before the committee a representative of the Zionist
organization of America said:

There are 14,000,000 Jews in the world. The fundamental question
is: What shall be done for a homeless people of 14,000,000, whether they now enjoy a certain amount of liberty in one country
at a certain time or not. There are 3,000,000 Jews in the United
States. If we who are American Jews understand that the
Zionist movement is a movement which attempt to do indirectly the thing which is
prohibited by law.

The friend of religious liberty is not concerned with the
discrimination of those between which the difference is
based upon the difference between faith and unbelief. Nor can he be satisfied with
the political separation of church and state. He must oppose the invisible government, the secret cabal, or the political
neighborhood, every individual, every group, every class, every section, every idea, every
attitude, to the spirit of good will to Jewish citizens of the world. More im-
portant still, it is by indirectness a national reply to the spirit
of intolerance which unfortunately is developing in our own
country.

I vote for the resolution most whole-heartedly, because it
show to the bigoted and narrow intolerant that the great
American people do not indorse their activities.

The foe of religious liberty has always been intolerance,
sometimes disguised but always the same. It rises for brief
periods to considerable strength, but always falls back to its
obscure cave of bigotry before the enlightened criticism of good
citizenship.

I believe in the House in considering this matter should not consider it
purely as if they were economists trying to decide whether this
is a good thing for the Jewish people to do, but consider it as
the adoption of the spirit of the American concept of the
founding of the American people speaking through their Representatives in
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Mr. HAWES. Mr. Speaker, this resolution contains a mes-
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founding of the American people speaking through their Representatives in
Congress.
We cannot lose religious freedom without losing civil freedom, so both must be guarded by zealous citizens. The American Catholic, the American Protestant, and the American Jew must stand united in firm opposition to any intolerant movement which deprives any creed of the fullest freedom of expression. The law protects personal liberty of conscience or religion.

The extension of remarks referred to are here printed in full as follows:

Mr. CHANDLER of New York. Mr. Speaker, as an introduction to my speech I desire to read House Joint Resolution 322:

Joint resolution favoring the establishment in Palestine of a national home for the Jewish people.

Whereas the Jewish people have for centuries declared their desire of returning to the land of their fathers; and

Whereas the establishment of a national home in Palestine and their part therein, the Jewish people are to be enabled to re-create and reorganize a national home in the land of their fathers, which will give to the House of Israel its long-deated opportunity to re-establish a fruitful Jewish life and culture in the ancient Jewish land; Therefore be it

Resolved, That the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and shrines in Palestine shall be absolutely respected.

Mr. Speaker, I am in favor of the pending resolution and shall vote for its passage because it embodies the highest and noblest ideals of liberty, humanity, and civilization.

Our sense of justice and our sentiment of freedom alike dictate the immediate passage of this resolution. National gratitude also demands its passage, for our country, like every other civilized nation on the globe, has under a heavy debt of gratitude to the Jews for their marvelous contributions to the uplift of mankind and to the civilization of the earth.

Aside from the lofty inspiration and the rich heritage of Jewish thought, of which we are the direct beneficiaries along with all the other races of mankind, Jewish sacred influences confront and surround each and all of us at all times and in all places—that the prayer meeting, in the Sunday school, in the church, in the cathedral, and in the synagogue.

When the Chaplain offers prayer at each day’s opening of this House he invokes upon its Members the benedictions of a Hebrew God and the intercessions of a Hebrew Savior.

The three great events of man’s existence are said to be:

Birth, marriage, and death. The spiritual food, solace, and inspiration of each of these great events are furnished by the Jews. The hallowing influence of Hebrew scriptures is invoked when infancy is christened into religious life. Jewish music, Mendelssohn’s wedding march, furnishes the entrancing accompaniment when bride and bridegroom meet at the marriage altar to pledge eternal love and to be bound to the duties of wedlock by the obligations of Hebrew sacred law.

And, lastly, at every open grave in Christendom is read the funeral sermon of St. Paul, a Jew. Thus the Jew goes with us from the cradle to the grave as our spiritual guide and savior. I respect that every Congressman and every citizen of decent moral character should prompt us to help him when we can, and never to persecute him at any time.

The gratitude that should prompt the adoption of this resolution is merely the priceless legacy of spiritual hope, consolation, and assurance that he has bequeathed to us through the centuries. It springs, too, from the contributions of the Jew to the liberties of the human race in every land and time. The Jew has been the child of revolution and the friend of freedom in every age.

The Mosaic commonwealth was theocratic in origin and character but democratic in function and effect. All the prophets of Israel were the champions of the cause of human rights. Isaiah and Jeremiah were the first great revolutionists of earth.

Not only have the Jews been friends of freedom in every age; the friends of freedom of every age—Montesquieu and Mirabeau, Cromwell and Macaulay, Cavour and Mazzini, and Washington—have been friends of the Jews. What more fitting tribute, then, could be paid, what finer, what more appropriate expression of appreciation could be offered by the Representatives of a free Nation than to vote this resolution of sympathy and encouragement to the people of a race that has helped to found and defend our Senate and in Parliament and upon the battle field, been found foremost among the champions of human freedom and of human rights?

The project of founding a new Jewish commonwealth in Palestine is familiar to all readers of the daily press. The so-called Zionist movement has many ardent advocates and able supporters among Jews and gentiles throughout the earth. The overwhelming majority of the Jews of America, from all that I can learn, are enthusiastic in their support of the Zionist movement.

The great world struggle has given a powerful impetus to the movement. Besides, the national idea and the religious self-consciousness of the Hebrew race in all ages have been seeds awaiting ripening for such an event. It has been truly said that—

since the destruction of the second temple by Titus, since the dispersion of the Jews throughout the world, this ancient people has not ceased to long fervently for a return to the lost land of their fathers nor to entertain for it a determined hope.

If I forget thee, Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I remember thee not.

Above all, the Jew is a religious Jew. He is willing to be—

Let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I remember thee not.

Amen.

The American Catholic, the American Protestant, and the American Jew have been friends to the Jewish people, and this resolution does not propose to involve our country in any foreign entanglements or to bind us by any incalculable obligations whatever. It simply expresses our sympathy, as the representatives of the people, with the national desires and aspirations for a homeland in Palestine of a scattered and persecuted race, whose contributions to the intellect and spiritual wealth of the world have been unequalled by those of any other people.

Our sense of justice and our sentiment of freedom alike dictate the immediate passage of this resolution. National gratitude also demands its passage, for our country, like every other civilized nation on the globe, has under a heavy debt of gratitude to the Jews for their marvelous contributions to the uplift of mankind and to the civilization of the earth.

I remember thee not; I will plant them upon their land, and they shall no more be pulled out of their hand which I have given them, saith the Lord, thy God.

Patriotic pride, race impulse, and religious faith, fed and sustained by ancient prophecy and promise, are undoubtedly the great mainsprings of motive of the Zionist movement. Subsidiary contributory are all these things without question the cumulative effect of Jewish persecution of every age from the ancient Egyptians to the anti-Semites and Jew haters of modern times.

In Amos, ix, 14-15:

And I will bring again the captivity of my people, Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit thereof.

And I will plant them upon their land, and they shall no more be pulled out of their hand which I have given them, saith the Lord, thy God.

In the history of prejudice the persecution of the Jewish people has no parallel. Whether born of human wickedness or divine vengeance, Jewish persecution is the strangest of all historical phenomena. When and where it originated and what form it took, no one can say. It is a similar resolution to the one already unanimously approved by the United States Senate, and congressional action in this matter is entirely consonant with the spirit of our free institutions and with our oft-repeated official proclamations of national sympathy with the hopes and aspirations of struggling races for freedom and independence.

This resolution does not propose to involve our country in any foreign entanglements or to bind us by any incalculable obligations whatever. It simply expresses our sympathy, as the representatives of the people, with the national desires and aspirations for a homeland in Palestine of a scattered and persecuted race, whose contributions to the intellect and spiritual wealth of the world have been unequalled by those of any other people.

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And, lastly, at every open grave in Christendom is read the funeral sermon of St. Paul, a Jew. Thus the Jew goes with us from the cradle to the grave as our spiritual guide and savior. I respect that every Congressman and every citizen of decent moral character should prompt us to help him when we can, and never to persecute him at any time.

The gratitude that should prompt the adoption of this resolution is merely the priceless legacy of spiritual hope, consolation, and assurance that he has bequeathed to us through the centuries. It springs, too, from the contributions of the Jew to the liberties of the human race in every land and time. The Jew has been the child of revolution and the friend of freedom in every age.

The Mosaic commonwealth was theocratic in origin and character but democratic in function and effect. All the prophets of Israel were the champions of the cause of human rights. Isaiah and Jeremiah were the first great revolutionists of earth.

Not only have the Jews been friends of freedom in every age; the friends of freedom of every age—Montesquieu and Mira-
I was told that the days of Jewish persecution had practically passed forever, that the age of freedom and enlightenment was at hand, that Jewish persecution was no longer a valid motive, a rational excuse, for the Zionist movement. I was astonished to hear him say this.

It is a truth well known to all intelligent men that racial prejudice against the Jew has not completely vanished from the midst of our liberal habits of thought; that the Jewish immigrant in a new nation has not brought with it full religious tolerance and social recognition; that the Jew enjoys the freedom of the letter but is still under the ban of the spirit. It is not necessary to prove to me the necessity for a law to prove that this condition is unsatisfactory.

In 1866 Adolph von Sonnenthal, the greatest of modern actors, who covered the Austrian stage with glory, celebrated the fortieth anniversary of his entrance into theatrical life. The city of Vienna refused to extend him the freedom of the city because he was a Jew.

In 1906 Madame Bernhardt, the most marvelous living woman, while acting in Canada, was insulted by having spoiled eggs thrown from the stage amidst shouts of "Down with the Jewess!" This outrage called forth a letter of apology, which appeared in print, from Sir Wilfred Laurier, Prime Minister of the Dominion.

In 1922 the sister of Senator Isidor Rayner, of Maryland, was refused admission to an Atlantic City hotel because she was a Jewess. Be it remembered that these several acts of prejudice and persecution did not happen in the Middle Ages or under the Government of the Romanoffs. Two of them occurred within the beginning of the twentieth century, while the flags of two of the freest and most civilized nations of the globe.

What have Americans to say of the exclusion of a virtuous, refined, intelligent sister of a great American Senator from an American hotel? No other reason is cited, but the one that is, that she was of the same race with the Savior of mankind.

What have we to say, my colleagues, of the Leonard Kaplan incident at Annapolis, an occurrence of the last four weeks? Does this trend to show that the age of enlightenment and freedom is here and that Jewish persecution has ceased? The severe reprimand of the Government administered to the Christian midshipman for "cruelty"—to use a word of Mr. Roosevelt to use a word of Mr. Roosevelt—"to his Jewish classmate and comrade was a fitting and necessary rebuke, but it did not and will not cure Jewish persecution, for the very week following the Kaplan incident we learned from the public press that Harvard University, one of our greatest and oldest schools of learning, was to limit Jews among its students.

These considerations, among others, lead me to lend enthusiastic support to the passage of the pending resolution, for I want the Congress of the United States, of which I have the honor to be a Member, to express its sympathy with Jewish hopes and aspirations, register its approval of Jewish national rights, and condemn, indirectly at least, the spirit of bigotry and race prejudice which are by reason of the world of nations and the brand of hypocrisy and nationalism.

I declared this conviction in a speech against the Burnett immigration bill that I delivered on the floor of this House on March 25, 1916. In that speech I elaborated arguments in favor of my contention and was supported in the debate by distinguished colleague, Mr. GALLIVAN, of Massachusetts, who still is an honored Member of this body.

At the hearings of January 20, 1916, before the Immigration Committee, Miss Grace Abbott, of Chicago, a Protestant lady of fine character and extensive experience in immigrant affairs, who is at the present time the efficient head of the Women's Bureau, gave expression to the following deeply significant sentiments and feelings: Yes, indeed; more than once in the deliberations of committees and in the debates on the floor of this House concerning Jews and Jewish immigration the question arose at the hearings before the Foreign Affairs Committee on this resolution before us in a colloquy between Mr. Abraham Goldberg, of New York City, representing the Zionists of America, and Mr. Goldberg seemed not willing to declare that our present immigration laws were aimed at the Jew, a mere curiosity that there was no mention of him, that the Jews were of all races most severely affected by them. Mr. Goldberg, being a Jew, doubtless felt a certain delicacy and timidity in expressing his real sentiments on the subject. Being a gentleman, a lawyer, a man of such forces of delicacy and timidity, and I declare to you that it is my sincere conviction that a desire to exclude both Jews and Catholics from our shores has been one of the most potent influences in modern legislation.

I declared this conviction in a speech against the Burnett immigration bill that I delivered on the floor of this House on March 25, 1916. In that speech I elaborated arguments in favor of my contention and was supported in the debate by ex-Representative William S. Bennett, of New York, and by my distinguished colleague, Mr. GALLIVAN, of Massachusetts, who still is an honored Member of this body.

But why devote so much time, you may ask, to discussing the immigration question in its relation to the pending resolution providing for a homeland in Palestine for the Jews? The reason is that if we are to shut the Jew from our gates by stringent immigration laws, we should at least be willing to do what we can to aid him in the establishment of a country of his own where he can live in his own fashion. The plainest dictates of humanity suggest and demand it.

A year and a half ago I traveled extensively in Germany, Austria, Czecho-Slovakia, Poland, Russia, and Lithuania. I shall never forget the Jewish suffering in Poland. I was amazed and shocked at what I saw and heard. Persecution, poverty, misery, disease, death, and destruction confronted the Jew everywhere in southeastern Europe. He is at times thrown back by another. And supposedly free America, with the United States Senate, of which I have the honor to be a Member, to express its sympathy with Jewish hopes and aspirations, register its approval of Jewish national rights, and condemn, indirectly at least, the spirit of bigotry and race prejudice which are by reason of the world of nations and the brand of hypocrisy and nationalism.

I declare to you that it is my sincere conviction that a desire to exclude both Jews and Catholics from our shores has been one of the most potent influences in modern legislation. I think many people oppose the recent Immigration Act because it is Catholic and Jewish instead of Protestant, as the earlier was. I am not a Catholic or a Jew, but a Protestant.

This declaration was born of the experience and observations of many years of devoted service spent in helping immigrants, and Miss Abbott knew full well whereof she spoke.

But why devote so much time, you may ask, to discussing the immigration question in its relation to the pending resolution providing for a homeland in Palestine for the Jews? The reason is that if we are to shut the Jew from our gates by stringent immigration laws, we should at least be willing to do what we can to aid him in the establishment of a country of his own where he can live in his own fashion. The plainest dictates of humanity suggest and demand it.

A year and a half ago I traveled extensively in Germany, Austria, Czecho-Slovakia, Poland, Russia, and Lithuania. I shall never forget the Jewish suffering in Poland. I was amazed and shocked at what I saw and heard. Persecution, poverty, misery, disease, death, and destruction confronted the Jew everywhere in southeastern Europe. He is at times thrown back by another. And supposedly free America, with the United States Senate, of which I have the honor to be a Member, to express its sympathy with Jewish hopes and aspirations, register its approval of Jewish national rights, and condemn, indirectly at least, the spirit of bigotry and race prejudice which are by reason of the world of nations and the brand of hypocrisy and nationalism.

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the Jew of Nazareth, forever upon our lips, this supposedly free
America is willing to adopt and execute rigidly a 3 per cent im-
migration law that practically shuts these wretched beings from
the hospitality of our shores and leaves them in the midst of
there are about 8,000,000 Jews in the world. There are about
12,000,000 Jews scattered over the earth outside the United
States. Considering the appalling state of affairs in Eastern
Europe, and the possible future refuge of millions of their co-
inmates, I declare to you
in all sincerity, my colleagues, that if I had the power I would
bind my country by definite obligations to aid substantially the
Jews in establishing a permanent home in Palestine. I would
then admit the remaining millions of Jews who could not find
room in their ancient homelands to our shores to become citizens
of this free Republic, to enjoy the benefits of its citizenship, and
to render obedience to its institutions and its laws.
I would demand satisfactory answers to the fol-
lowing questions from each and all and every one of them:Are
you sound and healthy in body, mind, and morals? Do you be-
lieve in our Constitution and our laws and will you loyally
obey them? Do you love our flag, and will you patriotically
follow and uphold and defend it at all times?
Upon receiving satisfactory answers to these questions I
would say: "Children of Abraham, descendants of the descend-
ants of the creators of monotheism, who consented that their
country should be conquered, their nationality destroyed, and
their race dispersed throughout the world in order that this
best and noblest gift of God to man, monotheism, might not be
sacrificed to pagan and barbarian superstition but might form
stead be committed, as a heculean heritage to all future
generations of men, I welcome you to America and bid you be
at home."
Mr. Speaker, the obstacles to this new plan of erecting an
independent Jewish State in Palestine are many, but not
imperishable. The British Government and her allies, under the
Balfour declaration, propose to guarantee to the Jews the
return of the territory of their ancient Jewish fatherland after
the country has been sufficiently colonized by the Jews under
the British mandate.
Palestine is about the size of the State of Vermont and has
a present population of about 700,000 souls. There are about
15,000,000 Jews in the world. It is reasonably contended that
one-half of all the Jews of the earth could live in Palestine
under methods of modern intensive farming and under the
electrification and irrigation of the country through plans of
harnessing the water power of the Jordan and Yarmulk
Rivers, plans that have been submitted by the great Jewish
engineer, Pincus Ruttenberg.
Palestine is about the size of Belgium, which has a popula-
tion of 5,600,000. The plans of Ruttenberg for the reclamation
of the barren and waste places of the country around Jerusalem,
through electrification and irrigation, by utilizing the waters of
the Jordan and the Yarmuk are successful, and there is no oth-
er locality in the world where such a considerable portion of
the country can be reclaimed today. But Palestine should be able
to sustain a population as large as that of
Belgium. A successful culmination of the Zionist movement would
probably realize, in time, an emigration of 7,000,000 Jews from
other lands, and the entire love of the average Jew for the
cradleland of his race, coupled with glorious and thrilling mem-
ories of long ago, and the hard lot of misery and grinding toil
now endured by many of them in different parts of the world,
would be a powerful incentive to join the new settlements in the
east. The tide of emigration is already beginning to flow
strongly that way, and many flourishing Jewish colonies al-
ready exist in Palestine.
There is no reason from a physical viewpoint why Jerusalem
and the country should not become the seat of a
prosperous and successful State. The popular notion that Pal-
estine is altogether a barren country, not capable of yielding
rich harvests, is a mistaken one. Its appearance is barren only
because it is dry and sandy when the grasses which cover the
greater part of it are dried up and the herdsmen retire with
their flocks of sheep and goats to the lofter mountains. The
alluvial lowland to the south of Mount Carmel is as fruitful as
the better part of the United States and South America where
they grow wheat. There is not only land enough but there is
also an abundance of water. The Jordan is one of the greatest
rivers of the world and the Yarmuk flows from the borders of
Syria to the Mediterranean. All the spiritual and intellectual
elements would certainly be present to the building and perpetuating of a new Jewish
commonwealth in Palestine. The Bible and the Talmud would
again be their religious guides and the charters of their free-
dom. A Macabean soldeiery would again defend their national
independence. A Balfourish affluence would be the herald
of the splendid eloquence of new Disraelis, Gambedgias, and Castelracs.
Some new Josephus would record the growth of the expanding
State, and the melodies of Mendelssohn and Meyerbeer would
cheer and sanctify the domestic circles of happy Jewish homes.
The creation of a Jewish Commonwealth would not only make
itself felt upon the public opinion of the great Jewish popula-
tions, but it would be truly evident that the wishes of the Jews
are not to be lost, as is now feared, in some great madrastem of war and in the
rendezvous of the boundaries of states and the realign-
ments of political interests.
Why should not the nations of the world join in such an en-
treprise if the Jews desire it? Every kingdom of the earth
has tried its hand at exterminating them and has failed. Why
should not this kingdom try? But how do you know, you may ask, that the
Jews desire it? Do you have the assurance of a free and Christian
people, to lend sympathy and support to the millions of
struggling Jews who desire to link their lives and fortunes to
the land of their fathers and with the early memories of their
race?
But why should we give legislative sanction, even in the mild
form of a mere resolution of sympathy and encouragement, to
this movement, you may ask? What business is it of ours where they stay? Who are
these Jews, anyway? Why should they be claiming the special attention of the
congresses and parliaments of the nations of the earth?
My reply is that the Jews are the most extraordinary people
that ever inhabited this earth and that they have been through-
out all history the chief benefactors of mankind. Their achieve-
ments and benefactions have in every age been out of all pro-
tortion to their numbers. They have never numbered and do not
now number more than 1 per cent of the human race, and yet it
is no exaggeration to say that one Jew in town creates a sensa-
tion not only from individuals and groups but from congresses
and parliaments as well. This fundamental notion of race su-
periority and race achievement is one of the great reasons for
national legislative approval of this resolution.
Another cogent political reason is that an overwhelming ma-
Jority of the approximately 3,000,000 Jews of America desire
this. I have had the privilege of attending the American Jewish Congress held not
very long ago at Philadelphia at which delegates representing some 360,000 Jewish voters
adopted a resolution by a practically unanimous vote endorsing the Zionist movement. In a
paragraph from the hearings containing the statement of Mr.
Louis Lipsky, of New York City, who represented the Zionist
Organization of America:

"The Jewish people of the United States held a congress two years ago, after the
Balfour declaration was made by the British Government, which was attended by
representatives from all sections of the United States. In that congress 360,000
Jews who elected 300 delegates, there were also 100 delegates elected by
the following organizations: The American Jewish Committee, of which Mr. Louis
Marshall is chairman; the Independent Order Brith Brith, of which Mr. A. H.
Goldreich is chairman; the Order Brith Abraham; the Associates of Orthodox
Rabbis; the Independent Western Star Order; the Jewish Women's Circle of
America and the Women's Circle of the West; the United Synagogues of America,
composed of the delegates of congregations in the United States and Canada;
the Jewish Federal Council of Canada; the National Council of Jewish
Women; the Jewish Congress of Commerce and Industry; the National
Bureau of Trades, which represents an association of the Jewish trades-unions
in New York; the Federation of the Kabalistic College of America, of which
Alfred E. Levy is the president; the Union of Orthodox Jewish Congrega-
tions, which is an organization of orthodox Jewish congregations somewhat
similar to the United Synagogues, except that it is more
orthodox. The United Synagogues of America represents those organizations affiliated with the Jewish Theological Seminary of New York, of which the late Doctor Schechter was president.

At this congress the following resolutions were adopted practically unanimously. There was one gentleman who voted against them.

The American Jewish Congress, speaking for the Jews of America, expresses its appreciation of the historic and epoch-making declaration of His Majesty’s Government on November 2, 1917, in favor of the Jewish people, through the Zionist organization, in which it approved of the/. Palestine scheme, and requests its people and pledged to use its best endeavors to facilitate the achievement of this object.

It being clearly understood that nothing about this resolution which may prejudice the claims of the non-Jewish communities in Palestine or the rights and political status of Jews in any other country.

It seems to me that the insurmountable of the Zionist movement by an American Jewish congress, composed of delegates who were elected by the votes of 300,000 American Jews, is very good proof that the Jews of America very generally favor the passing resolution.

My personal observations and investigations also convince me that a large majority of them favor it. I represent a district in New York City in which at least 40 per cent of the people are Jews. They represent in a high degree the wealth, culture, and refinement of American Jewry. I have talked with hundreds of them and have received letters from hundreds of others, and an overwhelming majority have expressed themselves in favor of the passing of this resolution.

On this point Dr. Stephen S. Wise is the valuable testimony of an expert witness. The following telegram, signed by him, was sent during the hearings on the measure:

I respectfully submit, my colleagues, that the true benefactor, mankind, the really great character of history, is not necessarily the king on the throne who, perchance, has done nothing upon a brainless head but a tinsel crown, nor the vulgar conqueror on the field of battle whose only title to greatness may be in the fact that millions of human beings have been slain through him. The true benefactor of mankind, the greatest character of all the race, is he who has contributed most substantially to the sum of human happiness and human good in the proclamations of the revelations of true religion, in the writing of good books, in the discovery of new medicines, in the founding of universities, libraries, hospitals, and asylums, and in those acts of personal service that alleviate human suffering, promote human joy, and elevate and ennoble human life.

The French people evidently acted according to the test of true greatness that I have just described when, a few years ago, at a popular election to determine which were the three greatest names in French history, they voted Pasteur first, Victor Hugo second, and Napoleon third. There are no gorgeous tombs, fit for dead-dolts, for Pasteur and Hugo, such as holds the Duke of Cordova in the Invalides. No Arc de Triomphe is erected to their memory and to perpetuate their deeds. But the same French judgment declared the physician and the writer greater than the warrior, and proclaimed the discoverer of the foul rables and the author of Les Misérables greater than the victor of Austerlitz and Marengo.

Under this test of greatness the Jew is the greatest man of all this world, and to him should go out the deep gratitude and unstinted praise of all the nations, for he has been the unchali

liged leader of the race in religion and a close and dangerous competitor in every form of intellectual triumph.

In the British House of Lords recently Lord Balfour, author of the Balfour Declaration, delivered a powerful and impassioned speech in favor of a homeland for the Jews in Palestine.

In a cable from London to the New York Herald of Thursday, June 22, I find the following paragraph:

In the religious triumphs of history the Jew has been incomparable and supreme. In the beginning God appointed him his viceroy on earth, clothed him with authority plenipotentiary in divine affairs, and revealed to him his oracles, with directions to tend his own and to transmit them to all future generations of men.

The three great monotheistic faiths of mankind are Judaism, Christianity, and Mahometanism. The second is derived from the former, and the third had its origin in Judaeo-hills; but all their birth and inspiration in the Old Testament of the Jews.

The mountains and valleys of Palestine are dotted with Jewish synagogues, Christian temples, and Mahometan mosques in which native worshippers and pilgrims from all the world kneel at the shrine of the Hebrew prophets.

On the top of Mount Stul—

Says Disraeli in Tancred—

are Abraham, a Christian, and a Mahometan mosque. In this, the sublimine scene of Arabian glory, Israel and Ismael alike raised their altars to the great God of Abraham.

Mahometanism, like Christianity, is a religious to the trunk of an old tree that has produced two branches which cover the earth. These branches are Christianity and Mahometanism. Again, he compares Judaism to a mother who has given birth to two daughters that have turned upon and covered the aged parent with wounds.

La religion juive est un vaste tronc qui a produit deux branches qui ont couvert toute la terre, je veux dire les Mahométanés et le Chris
tianisme. Paganism enters as an element but can not be con
trolled nor used; the two roots of this great tree are those files qui l'ont abritée de mille plaies. (Lettres Persanes, L.X.)

It must be remembered that Mahometans do not reject Moses and the prophets; nor do they reject Jesus. Mahomet believed that he was inspired but not divine. Mahome
tans class Jesus among the great prophets of Jehovah, but deny that he was a man-God by immaculate conception. Ma
hometanism rests upon the double basis of Judaism and Chris
tianity.
Hebrew prophecy and whose gorgeous domes are the claims of Jesus and Mahomet to the messiahship of God.

All mankind should be profoundly grateful to the Jew for the precious gift of monotheism, which is the basis of all these faiths, and every nation should revere him as the hero and the champion of the race that emerged from the plains of Mesopotamia in the twilight of history and from their Lilliputian kingdom in Palestine sent forth a religion not only for the earth but for the universe.

As a literary production it is a masterpiece, and International, human and divine. It is the precious gift of the Talmud, defined by Emanuel Deutsch as "a Corpus Juris, an encyclopedia of law—civil and penal, ecclesiastical and international security; a master work, a complete encyclopedia of law— civil and penal, ecclesiastical and international. It is a summum bonum of spiritual and intellectual cosmos in which the brain growth and soul burst of a great race found expression during a thousand years. As an encyclopedia of faith and scholarship it reveals the noblest thoughts and highest aspirations of a divinely commissioned race. Whatever the strength of lusty manhood; and when life's pilgrimage is ended, offer to the dying patriarch who clasps it to his bosom the strength of lusty manhood; and when life's pilgrimage is ended, offer to the dying patriarch who clasps it to his bosom the precious gift of monotheism, which Is the basis of all these faiths, and every nation should revere him as the hero and the champion of the race that emerged from the plains of Mesopotamia in the twilight of history and from their Lilliputian kingdom in Palestine sent forth a religion not only for the earth but for the universe.

No ship ever puts to sea without this sacred treasure. It is found in the cave of the hermit, in the hut of the peasant, in the snows of Africa, while crossing burning deserts, and amidst Arctic snows. No ship ever puts to sea without this sacred treasure. It is found in the cave of the hermit, in the hut of the peasant, in the snows of Africa, while crossing burning deserts, and amidst Arctic snows.

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The Kabbala and Talmud hoar
In human history as a whole the Jew has had less formidable competition in medicine than in any other science. He was the first to teach that mendicant, in the triumphs of modern medicine, every race having its great oransments and lights, yet it can not be truthfully denied that they are most worthy among the disciples of Aesculapius, of Hippocrates, and Galen.

It may be safely asserted that before the Great War the medical department of the University of Vienna was without a superior in the world. Students from every continent flocked to great numbers to this celebrated school of medical students, and in no other faculty was there a similar sentiment a key to the character of this magnificent, generous-hearted man. A friend sent him a message of sympathy when he lost his only child in 1887. Hirsch sent this reply:

More than any other human agency has the Talmud been instrumental in creating that estrangement of all political phenomena—a nation without a country, a race without a fatherland.

As a physician, that 12 of the professorships of this famous university were held by the Jews in 1900.

Closely identified with religion and medicine, in the matter of healing, mercy, and love, is philanthropy. One of the most stupendous acts of charity recorded in history was that of a Jew, Baron Hirsch, who donated $100,000,000 to philanthropic purposes. This donation was made to help his suffering and struggling coreligionists throughout the world.

The charity of no other race is so well organized, so systematic, and so universal as that of the Jew. Like everything else Jewish, it has a scriptural basis. " Thou shalt open thine hand wide unto thy brethern and shall surely lend him suffi-
cient for his need in that which he wanted is the foundation of all Jewish philanthropy.

More than 200 years ago the burghers of New Amsterdam gave permission to a few Jews to settle among them upon condition that they should always support their own poor. In the light of history, ancient and modern, this condition was superfluous and even amusing. In no age of the world have Jews permitted gentiles to take care of their poor. They have frequently contributed generously to gentle charity funds, but have generally refused to receive anything in return. Sir Moses Montefiore, at the age of 76, went to the office of the London Times after midnight to solicit relief for the Christians of Syria. He himself subscribed £20 and personally collected over £20,000. These things he did for the poor of his race.

In 1850 Adolphe Crémieux, the celebrated Jewish advocate of France, addressed an impassioned appeal to his coreligionists. Did not Crémieux ask his fellow Jews to "turn the other cheek" and to "do good for evil?"

Despite the munificent gifts of Baron Hirsch were not confined to members of his own race. He is recorded as saying:

"In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my faith or not; but what is wrong is the desire that I should do it."

The followers of Judaism who have been oppressed for a thousand years who are suffering in misery, the possibilities of a physical and moral regeneration?

As a philosopher:

Philo, Maimonides, Spinoza, and Mendelssohn were great Jewish philosophers.

Philo was an Alexandrian philosopher and a contemporary of Jesus. His learning was prodigious. He was deeply versed in grammar, rhetoric, music, Greek literature, and all the physical and mathematical sciences of his age as well as in everything that was Hebrew in religion and philosophy.

Maimonides, "the Jewish Aristotle," possessed the finest intellect of all the learned men of the Middle Ages. His great endeavor seems to have been to reconcile divine with human wisdom as manifested by Aristotle.

Spinoza was a Dutch Jewish philosopher, a pupil of the Amsterdam Talmud Torah, a man whose utter intellectual freedom controlled him completely. In matters of religion and philosophy, with his coreligionists, causing the rabbis to try him and to place him first under the lesser and later under the great ban, and finally to drive him to a renunciation of Judaism.

Professor Herz's studio at Berlin is a bust of Mendelssohn, upon which is the following inscription:

Moses Mendelssohn,
The greatest sage that Europe Socrates,
His own Nation's glory
And man's approachment,
The constant
Of Lessing and of Truth,
He died
As he lived
Seem'd and wise.

As a historian:

Josephus, Neander, Graftz, Palgrave, and Geiger were Jewish historians, who rank among the greatest in the world.

Josephus, after nearly 2,000 years, is the great authority on Jewish history of ancient times. His only rival for the first place among Jewish historians is Graetz, author of "The History of the Jews from the Earliest Times to the Present Day."

As an astronomer and mathematician:

The greatest astronomer and mathematician of Jewish blood was Sir William Herschel. Other great mathematicians were Sylvester, sometime professor of mathematics at Johns Hopkins University; Jacobi, German Jewish mathematician, after whom certain intricate functions are termed "Jacobiants"; Filipowski, compiler of anti-logarithmic tables; Gomperts, Terquem, and Kröcker.

The fame of Dr. Albert Einstein is not yet permanently established, but there are many competent judges in the world who believe that he will yet take his place in the history of the science of astronomy and mathematics at the side of Sir Isaac Newton.

As an orator and statesman:

Dissarel, Gambetta, Castelar, Lasker, Benjamin, and Rathenau were Jews.

Benjamin Disraeli in England, Leon Gambetta in France, Emelio Castelar in Spain, Judah P. Benjamin in America, Edward Lasker and Walter Rathenau in Germany, were typical of all that is superb in oratory and profound in statesmanship.

As a British Prime Minister, Disraeli launched the world policy of Queen Victoria and made her Empress of India. The high-water mark of Jewish success in statesmanship was reached by this eminent Hebrew, and when he died the English laid him to rest in Westminster Abbey among their kings, statesmen, and heroes.

Gambetta, of Genoese-Jewish extraction, was the greatest orator of France, with the possible exception of Mirabeau. He was a fierce and uncompromising republican, and his great oratorical efforts were penezugies of republicanism.

Emelio Castelar, a Jew, was the most famous Spanish orator of his time. It is related that the strangers they traveled from distant points in Europe to Madrid to hear speak an hour before the Cortes. When he addressed this body in life the chamber was always crowded and cards of admission were an extravagance.

His genius was so pronounced that all parties delighted to honor him. His oration on the candidature of Amadeus for the kingship of Spain is the most gorgeous production in oratorical literature. It is a perfect field of cloth of gold in metaphor and imagery. He was chief magistrate and virtual dictator of the short-lived Spanish Republic from September, 1874, to January, 1875.

Judas P. Benjamin was the ablest and most illustrious Jew ever born in the Western Hemisphere. He was very great as orator, statesman, and lawyer. His political career was comprised in public service within the offices of United States Senator from Louisiana and of Attorney General, Secretary of War, and Secretary of State, successively, of the Confederate States of America.

Edward Lasker, once leader of the Liberal Party in the German Reichstag, was the only man whom Bismarck ever feared in parliamentary debate. He was an enthusiastic patriot and altogether above reproach. In general outline he closely resembled the late Carl Schaar in independent notions and lofty ideals.

Walter Rathenau, late Minister of Foreign Affairs of the German Republic, was a Jew. He was the majority of the cabinet of Chancellor Wirth, and the Germans were beginning to look to him as the Moses who would lead them out of the wilderness of economic disaster and death. His assassination a few days ago was an irreparable loss to Germany and a distinct menace to the peace of the world.

As a financier:

Jewish genius in finance has become proverbial and need not be discussed by me. Suffice it to say that the Rothschilds, determined for decades in Europe questions of peace and war, other great Jewish financiers in Europe are the Bleichröders, of Germany, the Schiff's, Seligmans, and Guggenheims are well-known American financiers.

As a labor leader and political economist:

The world has been so long accustomed to regard the Jew as a financier and to identify his genius and achievements with finance, that the statistician seems to have supposed that several of the world's greatest labor leaders have been Jews. The average Jew can not de cry other capital or labor without denouncing the occupations and assailing the reputations of many of the most illustrious of his race. If capital has many of its greatest exponents the Bleichröders, Seligmans, and Guggenheims, labor has counted among its greatest exponents other great Jewish names: Karl Marx, Ferdinand Lasalle, Victor Adler, and Samuel Gompers.

As an actor and actress:

Jewish genius has been incomparable on the stage. The great actress dead, with the possible exception of the English actress, Mrs. Siddons, was Rachel, a Jewess. The greatest living actress, indeed the greatest actress that ever lived, is Sarah Bernhardt, a Jewess. The greatest of modern actors was Adolph von Sonnenfand, a Jew, the dramatic idol during thirty years of the world. A few years ago the New York Herald printed an article on Sonnenthal. The following are two paragraphs from that article:

"The season of 1868 was celebrated by the forty-fifth anniversary of his connection with the Hofburg Theater. The people went wild with enthusiasm. After the performance they took the horses from the carriage and drew him through the streets. Among the distinguished persons who witnessed the performance was the Emperor of Austria, the Crown Prince, and the members of the court."

"There is in Austria an imperial mandate forbidding audiences to call him anything before the curtain was lowered, and Sonnenthal was called out no less than 42 times.

As a musician:

Mendelssohn, Meyerbeer, Offenbach, Goldmark, Joachim, Rubinstein, and Stravinsky are all Jewish. In the history of music there is no one of these musicians possessed the musical genius of Wagner, Mozart, or Beethoven; but, nevertheless, each one of them was a master of his art and the history of music would not be complete without mention of the names of all of them.
JUNE

and failure in art was not remotely due to barrenness of inspiration—excepting art, Hebrew genius has scored magnificent victories. Great names reveal no Phidias, no Appelles, no Canova, no Herod, and Phoenician workmen from Tyre and Sidon were inspiration to artistic triumph.

Germany, author of "The Loreley."

presentation of their Deity Donna of Raphael. And when the Hebrews forbade the representation of their Deity, they knew that every street corner of Athens and of Rome was marked by an image of the gods and goddesses themselves. The masterpiece of ancient art was the Olympian Zeus of Phidias. The masterpiece of modern art is the Sistine Madonna of Raphael. And when the Hebrews forbade the representation of their Deity in plastic form, they shut out the highest inspiration to artistic triumph.

Again, the Hebrew sense of chastity was offended by the immorality of pagan myths as embodied in plastic form. The artistic beauty of certain Greek and Roman statues the Hebrews found better than that which offended the moral sentiments of mankind. They saw that the Renaisance, Gymnastea, sanctifying pedantry in marble, was a masterpiece of Greek sculpture. They felt that the painting of Aphrodite, ensnared and caught in a net with Ares, was not too beautiful an example of plastic art. They knew that the painting of the Virgin as the Madonna of Raphael was a beauty, and admired the beauty. The art of the Bible and the Talmud was employed in the building of the magnificent palace of Herod; and Phoenician workmen from Tyre and Sidon were imported to build the temples of Solomon and of Jerubabel. ( Ezra iii. 7.)

Let it be said, however, that modern Judaism seems to have broken completely away from the ancient prohibition concerning images, and modern Jewish art is beginning to develop into a beauty and majesty which Solomon ranked among the greatest of English artists, and Joseph Jacobs, the Hebrew poet who has glorified the art of painting in his celebrated delineations of Dutch fisher life. It is probable that the greatest of all Hebrew sculptors was Moses Mendelssohn, born in Richmond, Va., whose works have been exhibited in the chief art centers of Europe, and whose statue of "Religious Liberty" adorns Fairmount Park, Philadelphia.

Mr. Speaker, I could spend the entire day telling the Members of the House about the triumphs of Jewish genius in religion, literature, science, and art if time permitted and I were demanded, but I must stop, I could proceed to further describe his triumphs in fiction and romance and the minor subjects of Jewish biology and philology and chess playing, in all of which Jewish genius has shone brilliantly. But I repeat that I must stop.

The only justification for this lengthy discussion of Jewish achievement is that it serves to emphasize my hearty approval of the House of Lords' resolution in favor of the Zionist movement. It must be candidly admitted that a considerable number of very intelligent and patriotic Jews in America are opposed to the Zionist movement and object to the passage of this resolution. I believe that they are in a decided minority, but the Jewish people had offered bitter and bloody objection during seven years and eight months of arduous toil and bitter struggle. Am I to doubt this House passing this resolution? It must be remembered, just as I have been grateful and if civilization is not craven, the answer to this question will be "yes" in language, and assistance in action translated immediately into deeds.

OBJECTIONS TO THE ZIONIST MOVEMENT.

But there are no objections to the Zionist movement and consequently to the pending resolution, you may ask? Certainly. There was never a noble enterprise or a great movement in the history of the world that somebody did not rise and object. Christianity itself was not founded without the crucifixion of its Author and without centuries of persecution of His followers. The American Republic was not established without the blessings of English people who had offered bitter and bloody objection during seven years and eight months of arduous toil and bitter struggle.

An error in this House passing this resolution would occasion objection from the Democrats, and rivers and harbors bills providing for the irrigation of southern rivers would go through if objections were not made by Republicans. We should not be bothered by objections, but we should hear them freely and answer them candidly and fairly.

It must be candidly admitted that a considerable number of very intelligent and patriotic Jews in America are opposed to the Zionist movement and object to the passage of this resolution. I believe that they are in a decided minority, but the very structure and genius of our Government, as well as its finest traditions, demand fair play for minorities and protection for their rights whenever possible, and we must hear and consider their plea in this case patiently and fully. To this end I have read the hearings on this resolution before the Foreign Affairs Committee carefully three times from beginning to end. I resolved in the beginning of the consideration of this subject not to make up my mind until I arrived at my conclusions after protracted and diligent research.

The time at my disposal does not permit me to consider other than the leading objections that have been made to the project of founding for time Jews a homeland in Palestine and to the time at my disposal does not permit me to consider other than the leading objections that have been made to the project of founding for time Jews a homeland in Palestine and to the time at my disposal does not permit me to consider other than the leading objections that have been made to the project of founding for time Jews a homeland in Palestine and to the time at my disposal does not permit me to consider other than the leading objections that have been made to the project of founding for time Jews a homeland in Palestine and to the time at my disposal does not permit me to consider other than the leading objections that have been made to the project of founding for time Jews a homeland in Palestine and to the
in which they live and should be faithful to the land of their birth and of their domicile. 2. The Zionism can not be realized in Palestine that is, that a political State can not be established with the Jews in dominant control without violating the rights, under principles of self-determination, of the non-Jewish races of the world. I believe that this is a full and fair statement of the two great objections of the opponents of the pending resolution, and I shall discuss them as briefly as possible in the order in which I have stated them.

Regarding the first objection, I wish to quote Rabbi Philipson, of Cincinnati, one of the opponents of this resolution. At the hearings before the Foreign Affairs Committee, Doctor Philipson said: "There are those of us who feel that Jewish nationalism does not express the true interpretation of Judaism. We feel that Judaism is a religion and that we are nationals of the country in which we are born and in which we live."

In support of his views and contention, Doctor Philipson read the following resolution of the Union of American Hebrew Congregations at one of its meetings at Richmond, Va.: "We are unalterably opposed to political Zionism. The Jews are not a nation and the concepts of political Zionism are an unwarranted assumption of the Jewish people upon lands held by other nations."

Doctor Philipson and the Jews at Richmond, in drawing too nice distinctions concerning the meaning and mission of Judaism, seem to have forgotten that there are certainly differences of opinion concerning the interpretation of Scripture. A certain analysis is said to have discovered that Jewish and Christian are identical, and that if Jewish blood be examined under a microscope floating particles of the Bible and the Talmud may be found. This is all well as a matter of humor, but I insist that there is such a thing as a Jew who is a man, a human being, a citizen and a patriot, and this aside from any consideration of religion or religious belief. I further contend that the very essence of a free State is to include benefits of independent nationality and citizenship, and protection furthermore against bodily oppression as well as religious persecution.

Believing this, I shall support this resolution and vote for it because it tends to establish and preserve these rights to the oppressed and persecuted Jews of southeastern Europe who will never be able to reach our shores because of the inhospitable conditions and barriers that have been erected against them.

And I repeat that the attitude of Doctor Philipson and of the Jews of the Union of American Hebrew Congregations at Richmond and their attempt to define Jewish citizenship and nationality are nothing new in history. They are the direct result of a desire to create a Jewish nation in which the Jews and the Gentiles shall think exclusively and exclusively about their fellow Jews and shall be indifferent if the Jews are oppressed or persecuted. The subject that has taken place in every age of the world since the beginning of the Jewish dispersion. I ask the indulgence of the House while I discuss briefly this phase of the subject.

After the fall of Jerusalem (A. D. 70) the Jew was a wanderer for many centuries upon the earth without a home and country. Until the closing years of the eighteenth century the Christian governments of Europe denied the simplest rights of a citizen to the Jew and a citizen. While not a slave in the sense of chattel slavery, the Jew was despoiled of his goods, they were expelled by wholesale and without ceremony from the countries which they had come to regard as their homes.

The oppression of the Jews from Spain in 1492 by an edict of Ferdinand and Isabella was a most painful epoch in the history of the Hebrew race. The real reason of this wholesale persecu-
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Mr. Speaker, I wish to discuss briefly each of these alternatives for the solution of the Arab problem, as they stand on the statute books. I say to you that there will be no genuine personal liberty in America again until that act is repealed or radically modified. But I shall not stop to discuss or denounce prohibition, since the subject of debate is the Zionist movement.

I want to make at this time, Mr. Speaker and gentlemen of the House, my attitude and views upon the Arab question in Palestine very clear and emphatic. I am in favor of carrying the Arab question up to the United States Congress and submitting it to the judgment of the American people, for the people of the world will not regard the Arab as a 'sacred' people until they are allowed to express their will. This is the real test of the American people's attitude towards the Arab question.

Kosciusko was once asked where his country was. "Where the Pole?" and whether in the wilderness of America or on the plains of Poland, Kosciusko felt at home and within the boundaries of his fatherland, provided his sword was unsheathed in the name of liberty. Kosciusko, the historical considerer, who I have just presented to the House merely show that the continuous Polish struggle for freedom and for equality of treatment by the neighboring states of Europe, and the fact that the national spirit of the Polish nation is not to be overcome by any external force.

The abolition of slavery and the Renaissance are as much a fatherland as are England, Germany, France, or the United States. The abolition of slavery and the Renaissance are as much a fatherland as are England, Germany, France, or the United States.

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Mr. Speaker, I believe firmly in the doctrine of self-government or self-determination as representing a sacred principle in government. Lincoln's "government of the people, by the people, and for the people" is not possible without strict observance and application of the rights of self-determination.

Our American theories of government are always glittering successes, but our practices are oftentimes dismal failures. We boast of personal liberty in America and then tolerate the Volstead Act upon the statute books. I say to you that there will be no genuine personal liberty in America again until that act is repealed or radically modified. But I shall not stop to discuss or denounce prohibition, since the subject of debate is the Zionist movement.

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of the British mandate authorized by the League of Nations. The Balfour declaration was in the following language:

His Majesty’s Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of the object. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.

If this is not a censure and at the same time a complete bill of rights both for the Arabs of Palestine and for the Jews who intend to remain in their present homelands outside of Palestine, I have never read or seen one. It is conceded by the Arab people that the present administration of the country under the British mandate and through the Zionist organization as an administrative agency is infinitely better than the government of the Turks who were chased out of the country by Allenby, the British general. It is probably better than any that the Arabs could create and maintain for themselves.

I respectfully submit that the Arabs of Palestine should be and would be happy and contented under the present government of that country if it were not for Turkish and Arab agitation that they who travel around over the land stirring up trouble by making false representations concerning the true character of the Zionist movement, and by preaching a kind of holy war against the immigrant Jews who arrive from day to day. The Arab agitation is manifestly intended to disturb the present government of the country under the British mandate and through the Zionist organization as an administrative agency.

I have made it a point to read translations from the books of his own Turkish and Arabian biographers. I feel justified, then, in saying that I am pretty well acquainted with Mohammed and his teaching. I think that you will not think that I am guilty of too great digression if I now pay my respects to both Mahomet and his followers.

The declaration may sound bold and even unjustifiable to some people, but I must say it made the present writer feel that the finer passages of the Koran are taken almost bodily out of the Bible, and that the followers of Mahomet overran and captured Palestine by military force. If these things be true, it comes in good grace from the Arabs of Palestine or from their friends and apologists to lay claim to either the territory or the sacred places around Jerusalem. I respectfully submit that the thousand years of political or historical prescription give no valid title to lands or places originally acquired by fraud and force.

In closing, Mr. Speaker, I wish to say that we Christians should encourage the reestablishment of the Jews in Palestine and that the Arab race would still be one of the wealthiest landowning races on the earth. Therefore, I contend that if the Arab race would still be one of the wealthiest landowning races on the earth.

Rome gave laws, Greece gave letters, and Palestine gave religion, grouping Pharisees with Sadducees, Stoics with Epicureans, and Puritans to England. We are interested in the preservation of all those colossal types, and especially those of the Hebrews and the Greek and Hebrew, and above all that of the Hebrew, for beyond the boundaries of kingdoms and above distinctions of creed or blood is a colossal universal spiritual type established by the Hebrew. This type presides over the sacred and spiritual in every human heart, that looks above all idols and beyond the stars; a type that ignores self and attributes every splendid, righteous act to the Author of all things; that ignores self-development and counts only the great sacrifices of the various peoples of our race.

Rome gave laws, Greece gave letters, and Palestine gave religion.
Then will the prophecies of the Hebrew seers be fulfilled; then will justice be done; then will the demands of liberty, humanity, and civilization be satisfied; and, only then, will Byrons's muse be answered:

Oh! weep for those that wept by Babylon's stream,
Whose shrines are desolate, whose land a dream; 
Oh! weep for the harp of Judah's broken shell,
Mourn—where their God dwelt in the secrets of might.

And where shall Israel have his bleeding feet? 
And when shall Zion's song again seem sweet? 
And Judah's melody once more rejoice
In the lightning let Thy glance appear!

Where—where Thy finger scorched the tablet stone! 
Where—where Thy shadow to Thy people shine! 
Thy glory shrouded in its grip of fire:
Oh! weep for those that wept by Babylon's stream.

Yet there—there—Oh! God! Thy thunders sleep:
There—where Thy finger scorched the tablet stone!
There—where Thy shadow to Thy people shine!
Thyself—none living see and not expire!

Oh! in the lightning let Thy glance appear!
Sweep from the Jourdan hand the orthodox spear:
How long by tyrants shall Thy land be trod?
How long Thy temples worshipless.

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—Lord Byron, Hebrew Melodies.

Mr. FESS. Mr. Speaker, the lessons taught us in the tender years of our childhood sink the deepest and abide with us the longest in the memory of those of us who have been born in the home, Sunday school, or church the recital of the famous Bible stories vividly remember the tragedy of the "chosen" people driven from their homeland, and the promise that in time these people would be able to occupy the land of their ancestors. This prophetic decree was the more significant because of the persecution that pursued this people as they fled to the four corners of the earth. Through all the vicissitudes inherent to such treatment 900 Jews have in the main preserved their national traits.

When Palestine was entered by our allied armies the first thought of the modern world was the fulfillment of an ancient prophecy that "Jerusalem, the palace of dignity, would some day be restored to the Jewish people." When Britain accepted the mandatory of the ancient Holy Land new impetus was given to the historic promise. It was quite natural that a tremendous sentiment would be aroused among the hundreds of thousands of this people, scattered to the four winds of earth, in favor of the establishment of a homeland where their ancient civilization was born and from whence their people had been either excluded or made servile subjects.

A response to this sentiment was made by the so-called Balfour declaration, expressing British favor of the plan of the Jews to reestablish a homeland in Palestine, which, as I understand, has met with the approval of our own country, especially the declaration by the United States.

This resolution, as far as is our ability, expresses our sympathy for the success of the proposed homeland for the Jewish people. It seems to me a perfectly proper attitude for us to take. Emotionally in diplomatic relations, correct in principle, humanitarian in design, elevating in sentiment, and commendable from the viewpoint of policy and expediency. This resolution displays our opportunity to express our appreciation of the aspirations of a great people in history.

Mr. BURTON. Mr. Speaker, the proposed resolution is in the following language:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the United States of America favors the establishment in Palestine of a national home for the Jewish people. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected.

It is similar to the so-called Balfour declaration for the Government of the British Empire issued November 2, 1917, which is in the following language:

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

The pending resolution omits reference to the rights and political status enjoyed by Jews in other countries because that is not necessary in any declaration by the United States.
On the 25th of April, 1920, the supreme council of the allied powers at San Remo gave a mandate for Palestine to Great Britain. The British forces had wrested Palestine from the Turks in 1917. Under this mandate a high commissioner was appointed July 1, 1920. This high commissioner has appointed an advisory council composed of the heads of the administrative departments and 10 unofficial members representing the various communities. The Jewish population has chosen an elected assembly which selected a national committee to represent the Jewish population of Palestine in its dealings with the administration. Palestine has an area of 13,724 square miles and a population of about 675,000. The very large majority of the population are Moslems, numbering something over 500,000. In the last two years Jewish immigration into the country has been very considerable, amounting to 7,200 last year. The population of Jerusalem is about 60,000. The proportion of the total number of inhabitants in the Holy City to those in the land is the same as that set forth in the first verse of the eleventh chapter of the book of Nehemiah. In the adjustment then made Jerusalem was to contain one-tenth of the population.

Several objections have been urged to the passage of this resolution. First, that it is not the function of Congress or of either House to pass resolutions of this nature relating to foreign affairs. In every case of recognition of a new government, or of a condition of belligerency, the question has been decided solely by the executive, and no action by the legislature has ever taken place in any of the cases of action by Congress in this regard. The question has been repeatedly before Congress. I will cite a few instances: Early in 1822 the House by an overwhelming majority passed a resolution expressing sympathy for the Cretans, which was adopted. No action seems to have been taken in the Senate. In the Fifty-first Congress, these resolutions varied in form, all expressing sympathy, one of them expressing best wishes for the success of their determined fight for liberty, and two of them expressed the hope for mediation. These resolutions were referred to the Committee on Foreign Relations and in all cases reported favorably to the House. In 1895 Mr. Blaine introduced a similar resolution of sympathy for the Cretans, which was adopted. No action seems to have been taken in the Senate. In the Fifty-first Congress, first session, a resolution was introduced in the Senate by Mr. John Sherman congratulating the Republic of Brazil upon the recent acquisition of the Province of Paraguay. This resolution also passed the House upon the motion of Mr. R. R. Hitt, of Illinois. This resolution was transmitted by Secretary Blaine and evoked very cordial response from the Congress of Brazil.

In the Fifty-sixth Congress, at the first session in 1899 and 1900, resolutions of sympathy with the suffering people of Crete in their struggle against Turkey. This resolution passed the Senate in July, 1891, and was adopted in the House on the same day. In 1895 Mr. Williams of Iowa, introduced a similar resolution of sympathy for the Cretans, which was adopted. No action seems to have been taken in the Senate. In the Fifty-first Congress, first session, a resolution was introduced in the Senate by Mr. John Sherman congratulating the Republic of Brazil upon the recent acquisition of the Province of Paraguay. This resolution also passed the House upon the motion of Mr. R. R. Hitt, of Illinois. This resolution was transmitted by Secretary Blaine and evoked very cordial response from the Congress of Brazil.

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A third objection is that the location of the Jews in Palestine, in view of the large preponderance of Moslem population, will arouse strife and military protection will have to be offered them. What has already been said as to the combination of various peoples and religions in Europe applies to this also. It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home.

It is to be hoped that one of the most beneficent results of the World War will be the establishment in Palestine of a stable government, in which justice and equality shall be vouchsafed to all classes of its varied population, that the sacred shrines of all religions may be protected, and an opportunity granted to the Jews to return to this homeland with a revivals of some of the ancient grandeur which through centuries has made this country most conspicuous in the world's history.

Mr. ANSORGE, Mr. Speaker. In these days of pogroms and of religious and racial intolerance and persecution in other parts of the world, it is just as important to support the resolution in the Congress of the United States which will breathe the breath of hope in the hearts of millions of persecuted and oppressed Jews in Poland, Galicia, Russia, Hungary, Rumania, and the Ukraine, and at the same time recognize and encourage the aspirations and historical claims of many Jewish people in their desire to establish a national home in Palestine.

I am the son of an immigrant who humbly walked through Castle Garden in 1857, and I am proud of my heritage. I would be untrue to my faith and convictions if I did not support this resolution.

I voted against the 3 per cent restricted immigration law which shut down the doors to the persecuted of other lands. Many of them are blood relatives of American citizens. It is meet and proper that the United States, which closed the doors to the persecuted of other lands, should now lend its encouragement to the establishment of a haven in which these persecuted may seek refuge.

The United States Senate has recently passed by unanimous vote the Lodge resolution favoring the establishment in Palestine of a national home for the Jewish people.

That promise that was made 4,000 years ago is to be fulfilled through you, or is to remain unfulfilled. The Hebrews are the guardians of Jewish history to-day. With you Jewish history ends, or through you it begins a new and glorious chapter.

Forty centuries of history are watching you to-day. The far-off generations look to you out of the twilight of the past. The warriors and teachers of the ancient Jews are watching you. The martyrs of Spain and Poland and Russia, they who died that our people might live, are watching you. The young heroes who fell on a hundred fields in the Great War are watching you. The victims of a hundred pogroms, men and women and children, are watching you.

Forty centuries of history close with this question. Will you, Jews of the world, redeem the pledge made in 1917? That promise that was made 4,000 years ago is to be fulfilled through you, or is to remain unfulfilled. The Hebrews are the guardians of Jewish history to-day. With you Jewish history ends, or through you it begins a new and glorious chapter.

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Hon. Louis Marshall, one of the most brilliant minds and one of the foremost Jews in America, in a letter accompanying his own recommendation of the Palestine Foundation Fund, says:

I feel it to be the duty of every Jew to help in the rebuilding of Palestine in order that those who desire to take up their homes in the ancient land of Israel may have an opportunity to live under the most favorable auspices.

It is my firm belief that, so far as the Jews can give assistance, it is their duty both to the Jewish people and to humanity to assist in this work of re-creation.

The Palestinian project is a strong religious and humanitarian appeal in this recognition of the fact that the Jews are a race with a civilization of their own, with a history which is the history of the world, and a heritage of civilization which is the heritage of the world.

I hope the resolution before the House will pass unanimously, and I will lend encouragement and hope to many afflicted and distressed people who are longing for a home where persecutions and pogroms will be unknown.

Mr. HOGAN. Mr. Speaker, let us not be sparing to-day in our endorsement of a cause so thoroughly American, so near and dear to the heart of liberty and to national aspiration, so fraught with meaning to the welfare of the world, the return of the Jew who desires to go to where he has always loved to term the “Glorious Land.”

It would be natural for the Congress of the United States to extend sympathy for the downtrodden and oppressed as for us to breathe the air. Our Government was founded upon the principle that governments derive their just powers from the consent of the governed; and surely the governed are entitled to the government of the same land. The Declaration of Independence avowed that all men should be assured equality of opportunity. In our early days as a people sparsely along the Atlantic seaboard we fought British tyranny and with the assistance of France won the opportunity to prove what liberty and right could do under a flag which guaranteed them both. Because we were once small and inconsequential in a world of mighty empires and because we depended solely upon God, our condescension, and our effort for the attainment of might, we have become the greatest servant of mankind.

Three-quarters of a century ago we extended sympathy to Hungary when she fought the power of Austria. In 1898 we gave our sympathy to Cuba and helped her shatter the shackles of Spain. In 1917 we did not withhold our sympathy and the help of the allied peoples who were menaced by the atrocity lords of Germany and Austria and, as a result, we freed the world. A year ago we declared sympathy for Ireland and now, largely through the exertions of the Jewish people, it has been transformed into darkness and chaos to order and opportunity and a greater measure of liberty than she has enjoyed for 800 years. We should not be less generous to the Jew, whose plights have been the object of our veneration since they were expelled by the Romans.

Certainly if ever any people was downtrodden and oppressed and deserving of the hand of fellowship from us it is the Hebrew people. In spite of the fact that the Jew first gave to the world the idea of human rights and the idea of the brotherhood of man, in spite of the fact that it was one of the great Hebrew prophets who asked, "What is the Lord's interest but to love both God and each other more. He is the best Catholic or Protestant or Jew who has most of the love and kindness of Jesus entered in his heart. Out of the hatreds engendered in many countries he calls to power the despisers of good, in his power of freedom and compulsion enchains power. In spite of the fact that the empires which have most oppressed the Jew have been destroyed. He, with the Romanoff, Hohenzollern, and all the Romanovs, has prospered more than any in history. And it is a striking fact that it was one of the great Hebrew prophets who asked, "What is the Lord's interest but to love both God and each other more. He is the best Catholic or Protestant or Jew who has most of the love and kindness of Jesus entered in his heart." Out of the hatreds engendered in many countries he calls to power the despisers of good, in his power of freedom and compulsion enchains power. In spite of the fact that the empires which have most oppressed the Jew have been destroyed. He, along with the Romanoff, Hohenzollern, and all the Romanovs, has prospered more than any in history.

In all the bitterness with which the Hebrew people have suffered more relentlessly than by the Slavs of present Europe. Because we were once small and insignificant in a world of mighty empires and because we depended solely upon God, our condescension, and our effort for the attainment of might, we have become the greatest servant of mankind.

In this Congress are the representatives of the Nation whose highest endowment is the right to worship God in his own way, the right of conscience, the right of opinion. Under that guaranty Catholic and Protestant and Jew alike have thrived in America as nowhere else. In this Congress are the representatives of the Nation whose highest endowment is the right to worship God in his own way, the right of conscience, the right of opinion. Under that guaranty Catholic and Protestant and Jew alike have thrived in America as nowhere else.

The Turk as an oppressor of the territory of Palestine has been destroyed. He, along with the Romanoff, Hohenzollern, and Hapsburg, has disappeared as a tyrant. Under the new order the oppressed Jew is in Palestine. He is the best Catholic or Protestant or Jew who has most of the love and kindness of Jesus entered in his heart. Out of the hatreds engendered in many countries he calls to power the despisers of good, in his power of freedom and compulsion enchains power. In spite of the fact that the empires which have most oppressed the Jew have crumbled and fallen while this Nation, which has given him most of liberty and opportunity, has prospered more than any in history.

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citizen. Both having attained the blessings of liberty and equality of opportunity, both desire that the original homeland shall be free to the parent race. I am for both. I think every American should be for both, because both Irish and Jew seek merely the application of the most fundamental of American principles. And because the resolution expressing satisfaction merely the application of the most fundamental of American principles. And because the resolution expressing satisfaction at the re-creation of Palestine as the national home of the Jewish race is couched in the best American spirit, every Member of this Congress ought to vote for it.

The grant of opportunity to the Jew in his own homeland will be a benefit not only to him but to the world, because so long as the Jew remains a problem the peace and order of the world will be disturbed, to however slight or great an extent. No problem can be permanently settled until it is settled right. The Jewish problem can not be settled right until justice is done to the Jew. And justice can not be done the Jew until he has found all of the joy and happiness under liberty and opportunity in his own land and under his own institutions which we Americans have found in America under American institutions.

Mr. KELLY of Pennsylvania. Mr. Speaker, for 2,000 years the Jews have been oppressed and persecuted with massacre and massacre, and against the oppressor. Where there is no vision the people perish. The children of Israel have never forgotten, though memory for them was bitter-sweet, both a joy and a scone.

It was 40 centuries ago that Jehovah promised Palestine to the children of Abraham. Through slavery in Egypt, through 40 years of want in the desert, through the captivity in Babylon, and through the captivity in Russia, the nation of the Jews kept their windows open toward Jerusalem. They have remained faithful to the pledge of their great psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

In all the history of the world there is no instance of fidelity like that of the Jew for his promised land and for his own people. They have never forgotten, though memory for them was bitter-sweet, both a joy and a scone.

Then Israel seceded from Judah in final disunion and two nations took the place of one. Babylon swept down upon them and swept them into exile. Still they were not destroyed, but those who had been swept away by the streams of Babylon returned and built the nation anew.

At last mighty Rome swept down upon this harrassed people with her all-conquering legions. Alone of all the nations, Judaism dared resist the might of the world at the height of its power. For four agonizing years they battled, making so heroic resistance that many Roman soldiers joined the defenders of Jerusalem to die with them a glorious death.crushed at last, they were forced to yield and their great temple was destroyed. Once again in 135 A.D. this David of a nation rose under Bar Kockbar and waged three years' war against the oppressor. But the sacrifice was in vain. Rome triumphed with a fearful vengeance. The Jews were driven into exile, homeless and forlorn, and the Promised Land knew them no longer as a people.

Twentieth centuries have passed since that dire dispersal. This period has been marked by the resolution expressing satisfaction that many Roman soldiers joined the defenders of Jerusalem to die with them a glorious death. The Book of Books, which has had so vital a place in the founding and development of America, came to the world through the Jews. From them also came the very foundation doctrine in our Declaration of Independence that "all men are created equal."

Our idea of justice, which Madison said "is the end of government and the aim of civil society," would be beyond human conception without the Bible. The first time it gleamed upon the frame of man was when the chosen people recognized the claim of brotherhood under one God, who was the protector of every son of Abraham.

The laws of Israel, which provided that the inheritance of every member of the nation was indivisible and could not be taken away from him nor even sold beyond the year of jubilee, was the declaration that justice was the covenant right of every Israelite. That was the end sought in the laws, that consideration must be given the unfortunate; that the gleanings of the field and vineyards must be left for the poor; that all debts must be released every seventh year; that oppression and injustice, thefts and false weights and measures were sins against the brotherhood. Through all the laws ran the idea that every member of the nation was equal to all others in dignity and rights and privileges and duties.

The next great step in the development of the idea of justice was when the Master Christian, Himself a son of Abraham, living working in the land of Israel, broadened the scope of brotherhood until it included all nations and all peoples. His ideal is the brotherhood of all men under the fatherhood of one God. Only because of this sublime conception was the American Declaration of Independence and the American Government possible.

Mr. Speaker, the American idea of the home as the foundation of the Nation comes from the Jews. The first educational colleges, the first universities, the first law schools, the first printing presses, the first newspapers, the first libraries, the first museums, the first music, the first oratory, and the poetry of the Jews. From them we learned the dignity of labor and the truth that righteous laws are the guardians of human liberty.

But aside from such a splendid heritage, which might equally be the possession of other nations, America owes special obligations to this ancient people. The voyages of Columbus were financed by Jews, and they helped to mold the destinies of this continent since its discovery. Haym Solomon negotiated the loans from France and Holland which Washington declared to be the riches of America. The people of New Yorktown, Col. David Franks was a member of Washington's staff.

Every war of America has seen devoted service by the Jews. Scroched at as weaklings, they have never shrunk from facing the whatever the dangers of this Nation. In the World War 163,000 served under the Stars and Stripes. Of the 75 congressional medals, three were awarded to Jewish soldiers. The distinguished service medal was won by 150 American Jews. Ten thousand Jews were commissioned officers in the Army and 7,000 bare commissions in the Navy.

America has been well repaid for the treatment she has accorded the Jews, and it was here in this new land, for the first time since they ceased to have a state of their own, that they have been accorded complete protection and equality.

To-day there are 3,500,000 Jews in America out of 15,000,000 in all the world. There are more here than in any other land. They have served the Nation well in war and peace, and they have a right to sympathetic cooperation in the realization of
their national aspirations. America should with generous enthusiasm help the fulfillment of so worthy a purpose.

Mr. Speaker, through all our history runs a thread of American sympathy for a restored Zion. President John Adams voiced it in a letter to Maj. Mordecai Noah, the first American Zionist. President Harrison in 1841 expressed it again upon receipt of a petition signed by many great Americans, asking consideration of the claims of the Jews to their ancient home in Palestine. President Wilson in 1918 joined in approving "the establishment of a national home for the Jewish people in Palestine." President Harding in 1921 gave the American expression when he said:

...it is impossible for one who has studied at all the services of the Jew, who holds the faith, to reject to the Jews in Palestine their ancient home, and there enter upon a new and yet greater phase of their contribution to the advance of humanity.

Today it is not alone from sentimental reasons, but from a very practical standpoint, that America is justly in lending her helping hand to this project.

The danger spot of the future is Asia. It is quite possible that there a new Asiatic Germany will develop with unlimited man power and resources to threaten again the safety of the world.

A nation which understands Asia and Europe, the East and the West, and can act as mediator between them, will be a bulwark in this struggle. The Jewish State can act in this capacity as can no other nation in the world. The erection of such a Commonwealth will be a force for peace and order more powerful than any treaty between Occident and Orient. It will help to build this bridge that is foretold by thebrew prophet, when men shall beat their swords into plowshares and their spears into pruning hooks and nations shall learn war no more.

Christendom should welcome the reestablishment of Zion for many reasons. Twenty million Sunday school students now study weekly the history of the House of Israel. Its reestablishment in our own day and generation will mean world instruction in the Old and New Testaments.

Frederick William of Prussia once said to his chaplain: "Give the briefest possible proof of the truth of Christianity." "The Jews, Your Majesty," was the answer.

There is a flood of weeping shall be no more heard in Jerusalem and the Jews shall build their homes in their homeland and inhabit them, and shall plant vineyards and eat the fruit of them, the world shall have taken a long step forward. I do earnestly believe, toward the time when there shall be peace on earth, good will to men.

Mr. Speaker, the Jew is God’s miracle. He dates beyond the pyramids, but his hands guide enterprises for air navigation and radio communication in the twentieth century. He is a money master, but his gold has flowed into every stream meant to relieve want and wretchedness. He is a man without a country, but he has Zion enshrined in his heart. He is a pilgrim, but he has never lodged at Doubting Castle or supped at Giant Despair. He is of the earth, but his thoughts have been sustained by an unfaltering hope so great that his soul has grown to match it. His faith has been medicine for his misery; his love of the Holy City a charm for every woe.

The Jew is at the border of the promised land once more. America, the great Republic of the West, must help him to establish in his ancient home the commonwealth which will bring Europe into understanding and arbitration and in the sible the fruition of all those heart-warm hopes of men which were cradled in the land of Israel.

Mr. BOND. This resolution is of the greatest interest and importance to the Jews of the world. From the natio nalist standpoint it means little to the Jews of America, but its religious and spiritual importance can hardly be exaggerated. Through all the ages the Jew has looked forward to the time when the nationation has again the land of milk and honey and the homeland of the Jewish people. While probably few of the Jews of America will ever attempt to make a home in Palestine, the Jews of America are almost without exception in favor of the construction of Palestine because of its religious significance.

It is estimated that there are 3,000,000 Jews in America, of whom perhaps 2,000,000 are in New York State, about 1,500,000 being in the city of New York. The Jews in this country are proud of America and of American institutions. They do not feel they are oppressed here, but are aware of the liberty and the freedom of opportunity which the laws of this wonderful land afford. Were the Jews treated as well in other countries as in the United States, the desire for a home for the Jews in Palestine would be much stronger. Fortunately in many countries the Jew continues to be oppressed, and his position is made so hard that it is almost impossible for him to remain in those countries. This makes thousands of Jews interested in the establishment of a national home for the Jew on this earth. To these and the other Jews of the earth who have sympathy for them the idea of a home in Palestine means much.

Were the United States called upon to initiate such a movement it might be some force to an objection that it is an interference with the foreign policy of the Balfour declaration, issued November 2, 1917, at the height of the war, firmly established this as a policy of the British Government. This has been still more firmly established by having been incorporated in the mandates under which Great Britain exercises authority over Palestine, and the mandate has been ratified by various other Governments.

The effect of the present resolution therefore is largely moral and it is expected that noble and good will and sympathy of America for the aims and aspirations of the Jews. The resolution before the House commits us to no foreign obligations and constitutes no entangling alliance. As it has the approval of Secretary Hughes of the Department of State, and the President of the United States, which is a sure proof that no unfortunate diplomatic complications can or will occur. No harm can possibly come from the passing of this resolution. On the contrary, I believe it will be of most good. I therefore favor this resolution and shall cast my vote in favor of it.

Mr. ROSSDALE. Mr. Speaker, the colonists who first set upon the Western Hemisphere were God-fearing men who came to the New World to live their lives and worship God as they desired and believed. They were mostly Christians, and they believed in the Bible and in holy writ; their firm belief and faith in the Scriptures comforted and sustained them in their struggles with the savage and the wilderness and enabled them to conquer a continent and later to found the greatest Republic in the history of man.

It was this same belief in the will of the Almighty, this same firm faith in the Scriptures, that sustained the Jewish people through the centuries of oppression and persecution since their dispersal from the land of the Bible. They, too, believed; and through the long, weary centuries since the cruel might of their Roman conquerors drove them from their homeland and lands of their fathers, they kept the faith and daily each day devout Jews have turned to the east and prayed for the day of restoration and return to the land of their fathers.

This Old Testament came to birth in the land of the Jews, and some few years ago the greatest majority of the American people, both Christians and Jews, believe in the Bible. I believe in it, and I am certain that almost all members of Congress believe in it, and that God's promises in this Old Testament will be fulfilled. For in Deuteronomy, chapter 30, Moses said:

If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God bring thee, and thou shalt serve him in the land which thy fathers possessed, and thou shalt serve it; and He will be good and multiply thee above thy fathers.

And it is written in the Book of Amos, chapter 9:

And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land which I have given them," said the Lord thy God.

It has been said that the age of miracles is gone by, and to people through the centuries of the dispersion of the lost Jewish people beyond the sacred land of the Bible, a modern miracle is happening! The Jewish people after the lapse of centuries are resettling the sacred land of the Bible, a modern miracle is happening! The Jewish people after the lapse of centuries are resettling the land of their fathers. They are planting the waste lands, irrigating the swamps, building houses and roads, and tillling the soil as their ancestors did.

From everywhere in the wide, wide world, where oppression threatens come a host of refugees, splendid young men and women, who eagerly volunteer as pioneers, among them numerous merchants, intellectuals from the professions, and students from the universities.
A great many of these refugees walked thousands of miles from the interior of eastern and central Europe to a seaport to embark for Palestine. They are settling upon the land among the native peoples and places and learning all the ways and the arts of life, and learned about when as children we went to Sunday school. They toil there under the blinding Palestinian sun, chanting Hebrew songs as they perform the hardest kinds of manual labor, happy in their opportunity to rebuild the land of their fathers. The entire world is watching this romance of the return of the Jews with a great deal of interest, and liberal minds throughout the world are giving aid and encouragement to the process.

The British Government on November 2, 1917, issued the following statement of policy, which is known as the Balfour declaration:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done with prejudice to the rights of the Moslem and other religious or political status enjoyed by Jews in any other country."

The following declaration was made for the Italian Government by the Italian ambassador to Great Britain:

"I wish to inform you that His Majesty's Government is pleased to confirm the declaration already made through their representatives in Washington, The Hague, and London, that it will use its best endeavors to facilitate the establishment in Palestine of a Jewish national center, it being understood that nothing shall prejudice the legal or political status enjoyed by Jews in any other country."

The French Government made the following announcement:

"M. Sokolow, representing the Zionist organizations, was received to-day in the Palais Royal, the most happy to tell that the understanding is complete between the French and the British Governments concerning the question of the Jewish establishment in Palestine."

And the other allied powers, consisting of Japan, Greece, Holland, Soviet Russia, China, and Siam, have likewise approved it.

In the fall of 1917, the San Remo Conference in France confirmed the Balfour declaration and gave the mandate over Palestine to England, subject to ratification by the League of Nations. The British Government on November 2, 1917, issued the following declaration:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people. They toil there under the blinding Palestinian sun, chanting Hebrew songs as they perform the hardest kinds of manual labor, happy in their opportunity to rebuild the land of their fathers."

And later wrote:

"I am afraid, misrepresented your aims to the Arab peasantry and our differences are mitigated and neutralized by the Balfour declaration."

Before the present movement assumed concrete form, among the first to express approval of the return of the Jews to Palestine was John Adams, the second President of the United States, who wrote to Maj. Mordecai Manuel Noah, the first American Zionist, as follows:

"I wish to give you my firm conviction that these differences are not insurmountable where the aims and purposes of the Government are upon so high a plane as the mandate for Palestine."

It has been asserted that the Arab populations of Syria, Mesopotamia, and near-by countries objected to the colonizing of Palestine by the Jews. But Emir Feisal, son of King Hussein, of the Hedjaz, shows the ability of the Arab people to meet the challenge of the establishment of a Jewish homeland in Palestine and the prophets of the future. The gentile world to whom Israel is lifting his hands, respond and as Cyrus aided the Jews 24 centuries ago, so are the gentiles aiding the Jews today in establishing a homeland in Palestine and the words of the prophets are come true.

"And the establishment of a Jewish homeland in Palestine is not without great difficulties and as is to be expected, the project will meet with the fullest measure of success."

"And later wrote:

"We are working together for a reformed and revived Near East, and our movements complete as a Jewish movement is of national and not imperial. Our movement is national and not imperial. There is room in Syria for both."

On the instructions of President Harding, expressing his friendly interest in the establishment of a Jewish homeland in Palestine, he wrote:

"I wish to give you my firm conviction that these differences are not insurmountable where the aims and purposes of the Government are upon so high a plane as the mandate for Palestine."

"The colonist Jew is bringing Western culture and civilization into the country and it is natural that the Moslem Arabs, steeped in ignorance and extreme poverty, would occasionally clash with the newcomers. This is especially true of the Bedouins Arabs, who have no civilization worth the mention. These Bedouins live in the open and have the same objection to the land being fenced by the Jewish farmers as the American Indians had in the early days."

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Although at different periods various alien people succeeded them, the Jewish people never abandoned their claim and title to Judea. Other people, when conquered, have either been allowed to remain upon their land or, if dispersed, have formed a new people in other nations. But the Jews, though driven from the land over 18 centuries ago, still maintain themselves as a distinct people with unaltered vitality.

Prescription cannot be founded upon deprivation in their case, for they have never abandoned the land. They made no treaty, they did not even surrender. They simply succumbed, after the most desperate conflict, to the overwhelming power of the Romans, under Titus, and were slaughtered to distinguish life. In 70 after the interment of the generation rushed to the land again, under the lead of Bar Cochba, and stoutly resisted the Romans until they were completely overthrow at the siege of Bither, with a slaughter second only to the destruction of Jerusalem.

Since then, having no sovereign nor political head through whom they could speak, they have disputed the possession of the land by continued protests through their literature and their private and public worship.

In all their writings and in every form of worship they have constantly and steadfastly maintained their hope and fervent wish for the restoration of their ancient homeland. The same sentiment is expressed in the feasts of Passover, Pentecost, New Year, Day of Atonement, and Tabernacles, and by Orthodox Jews in the regular Sabbath service and in the morning prayers for every day in the year.

And so it was in Jerusalem they have for years, on Friday afternoons, made the most public protests by the use of the seventy-ninth Psalm and other Scriptures, until "the waiting place" has become known throughout the world.

It seems as if Divine Providence has intended for ancient Jews shall ever be such, for the Jews left so indelible an impress upon the land that whatever civilization is there remains Jewish; even the nomenclature of the Bible.

It is not a very large country, but nevertheless it is capable of supporting seven or eight million people by intensive cultivation of the land. The population consists of about 600,000 Arabs, mostly Moslems, and about 80,000 Jews.

It has been in possession of the Turks ever since Saladin founded the power of the Muslim, and the destructive rule of the unspeakable Turk is seen in the general desolation, for what was once a land of milk and honey is now mostly sand, stone, swamp, and desert, except where the new Jewish colonists have reconstituted the land by continued protests through their literature and in their private and public worship.

The restoration of Zion by the modern establishment of a Jewish homeland will in a measure solve the Jewish question in so far as it relates to the migratory streams of unfortunate Jewish refugees from eastern and central Europe who have become estranged from their homeland and following the chaos of the late World War. A lessening of the Jewish populations in the lands that now oppress them will afford relief to these unhappy people, since it offers a place to which many will migrate.

A famous prelate once said: "Spun at the height and zenith of her power numbered a large Jewish population. After the Inquisition and expulsion of the Jews her decline was rapid; indeed, it is a tragic resolution, a tale prospered who oppressed them."

It has been said that there were objections to a Jewish Palestine by some of the Jewish people themselves. To be sure there are some Jews who are indifferent, but that is because they have not been so utterly stripped of their own people or known little or nothing about the movement. These opposing Jewish nationalists constitute barely one-half of 1 per cent of the race.

The great majority of the Jewish people in the United States and elsewhere are enthusiastic and devoted Zionists. It has, unfortunately, been the history of the Jewish people that always there are those of their faith and race who in their zeal for an idea become the enemies of their own people. We had an example of this in the fight made against the late resolution before the Foreign Affairs Committee, when a "celebrated Jewish rabbi" from Cincinnati appeared before the committee in opposition, in his campaign against Zion, which opposition happily finds few supporters among his followers.

No great movement of a people has ever been unanimous. America in the making, during the Revolutionary War, produced a Benedict Arnold, and it is therefore regrettable but not strange that a Jew should find a place in the establishment of Zion in America, if not to bring about the overthrow of Jew, but to endeavor to injure, if not destroy, what millions of the Jewish people throughout the world are praying and striving for.

This resolution will not determine the mandate itself, for that is already an accomplished fact. Great Britain has accepted the mandate given by the allied council at San Remo in 1920, and has administered the affairs of Palestine not only since then but from the time General Allenby's victorious army entered Jerusalem. It remains but for the ratification of the League of Nations to complete the project. The resolution merely voices America's favorable opinion and will not involve the United States in any possible manner, and I hope the House will pass the resolution, as the best policy for the welfare of the Jewish people.

Mr. SIEGEL, Mr. Speaker, the American people are in favor of this resolution. Both Presidents Wilson and Harding have given their moral support to its contents. Secretary Hughes has taken up the mantle of the great American, the symbol of Americanism, and has expressed himself in its favor. It simply repeats that which is known to be the sentiments of every true lover of liberty. By its language it notifies the world that the people of this country favor the establishment in Palestine of a national home for the Jewish people, not by prejudice, but by upholding the civil and religious rights of those of other faiths.

It further provides that the holy places, religious buildings, and sites therein shall at all times be adequately protected.

Palestine has never been an ordinary country, as it has always been considered as their holy land by the Jews, Christians, and Mohammedans.

At the outset let me say that it is not the desire or wish of the people of the Jewish faith to see Palestine revive as a national homeland by the aiding of the present population. On the contrary, it is their hope and wish to help that population go forward to a higher and better civilization and culture. The present Jewish population in Palestine is largely composed of people who, throughout their history, have been displaced from their homes in and following the chaos of the late World War. A lessening of the Jewish populations in the lands that now oppress them will afford relief to these unhappy people, not by degrading or oppressing them.

The entire civilized world knows that Palestine has been the people's dwelling place and domicile of the Jews for thousands of years. That has no such which may be deemed their own in the sense that there should be a center from which place cultural expansion among the Jewish people might take place. It is admitted by everyone that wherever the Jews have ever lived they have made their way to the front rank. They have become leaders in the fields of all activities and genuine and true citizens of any country which has held out its hands to give them a place to live.

Their conduct, however, in every country has been shown by their undiluted allegiance, devotion, and loyalty to the country and government which has sheltered them. They have always, where they have gained a foothold, made their way to the front rank. It is admitted by everyone that wherever the Jews have ever lived they have made their way to the front rank. They have become leaders in the fields of all activities and genuine and true citizens of any country which has held out its hands to give them a place to live.

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particularly professional men, including engineers, doctors, dentists, agricultural and electrical experts. The highest aspirations of the Jewish people will be redeemed from the moment that the Union is called to create a national homeland of the Jews, it will leave the large acreage be found in the world. They are happy to do all they can to perpetuate under proper care Jerusalem, the city of God and peace.

Mr. MADDEN. Mr. Speaker, I move the adoption of the conference report.

We, therefore, see that there are precedents for the action which has already been taken in the Senate in this matter, and which the House is about to follow. The American people have always encouraged by their pen and voice struggling men and groups of nations in all parts of the world. They are happy to do all they can to perpetuate under proper care Jerusalem, the city of God and peace.

Mr. MADDEN. Mr. Speaker, I move the adoption of the conference report.

The conference report was agreed to.

Mr. MADDEN. Mr. Speaker, I ask unanimous consent to raise a question about the disposition of the balance re-appropriated from the third deficiency appropriation act for the fiscal year ending June 30, 1922. The Secretary of Commerce is authorized to use any balance re-appropriated from the third deficiency appropriation act for the fiscal year ending June 30, 1922, to make appropriations to supply deficiencies in appropriations for the fiscal year ending June 30, 1922, and for other purposes.

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Mr. SPEAKER. The conference report was agreed to.