

REVIEW OF THE YEAR 5690*

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I.

UNITED STATES

The attention of the Jews of the United States was focussed, during the past year, as in no other since the Peace Conference, upon the situation of their brethren in foreign lands, especially Palestine, Russia, Poland and Roumania. At the beginning of the period under review, the enlargement of the Jewish Agency for Palestine, the movement toward which was so notably advanced by American Jews, was in process of consummation. The interest in Palestine affairs, thus aroused, was sustained throughout the entire twelvemonth because of the Arab outbreaks in August, the succeeding investigation by a British Commission of Inquiry, the issuance of the report of that Commission, the subsequent appointment by the British Government of another board to investigate the development and immigration possibilities of the country, and the nomination by the Council of the League of Nations of a commission to inquire into the rights of the Jews of Palestine to congregate for divine worship at the so-called Wailing Wall. The American community showed a profound interest in, and sympathy with, the world-wide protest against the persecution of religion in Russia, and, when, after a lull of almost a year the Jews of Roumania were again menaced by outbreaks of violence, American Jews evinced deep concern for the welfare of the million co-religionists in that country. Finally, the effort which was launched in March, 1930 to raise a fund of six million dollars for economic reconstruction in Eastern Europe, on the one hand, and for the 1930 budget of the Jewish Agency's work in Palestine, on the other, helped to keep the fate of

*The period covered by this review is from July 1, 1929 to June 30, 1930. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.

overseas Jewry in the foreground of the consciousness of the American Jewish public, diverting its attention, to a great extent, from domestic problems and concerns.

The sad news which began coming from Palestine about August 22, 1929, appeared the more tragic because it came so close on the heels of the results of the first meeting at Zurich, Switzerland, of the Council of the Jewish Agency, constituted along lines agreed upon between the World Zionist organization and leading non-Zionists in several western countries, chiefly the United States. The reports of widespread uprisings on the part of Arabs, involving the killing and maiming of many Jews, aroused intense grief and indignation; the conviction was almost universally held that the outbreaks would not have occurred but for the negligence of the British administration in Palestine; and this negligence, many believed, was a result of the antipathy for, or, at best, the lack of sympathy of the British officials in Palestine with, the efforts of Jews to establish a homeland in that country. These were the sentiments which animated a group of Jews of New York City, who on August 26th, the fourth day of the uprisings, organized a mourning procession which marched to the British Consulate General, where a set of protest resolutions was deposited.

On the same day, the Administrative Committee of the Zionist Organization of America determined to establish a Palestine Emergency Fund for the relief of sufferers from the outbreaks, under the chairmanship of David A. Brown, and the Union of Orthodox Rabbis appointed September 4th (Yom Kippur Katon) as a day of fast and prayer, and dispatched a resolution to President Hoover requesting him "in the name of God and humanity, to use his good offices to check the Arab riots and bring salvation to the needy."

On the following day, a delegation representing the Zionist Organization of America, Hadassah, the American Jewish Congress, the Independent Order Brith Abraham and other Jewish bodies waited upon the Honorable Henry L. Stimson, Secretary of State, and submitted to him a memorandum on the Arab uprisings, concluding with an expression of confidence that the United States Government would make every possible effort to bring about an immediate cessation of the massacres.

The State Department had been communicated with also by the American Jewish Committee, the secretary of which had sent to the Department a telegram and a confirmatory letter in which the United States Government was requested to take adequate steps in conjunction with the British Government for the protection of the life and property of American citizens, and, in order to prevent the possible spread of anti-Jewish excesses in other countries where Jews and Moslems lived side by side, bring to the attention of the governments of such countries the desirability of taking necessary precautionary measures. In response to these messages, the State Department informed the Committee that it had early taken appropriate steps through the Consul General at Jerusalem and through the embassy at London to protect the lives and property of American citizens in the disturbed area, and that information received with regard to conditions in the countries adjacent to Palestine indicated that the authorities of those countries had taken appropriate precautionary measures to prevent the spread to their territories of the disturbances in Palestine, or invasions from their territories into Palestine. On August 28th, the Executive Committee of the American Jewish Committee held an emergency meeting to consider the outrages in Palestine, and issued a public statement telling of the action which had been taken, pledging a continuation of its vigilance and the taking of such further steps as may be called for by ensuing events, and urging the Jewish public "to meet this new tribulation with as much calmness and self-restraint as are possible under the distressing circumstances."

The Joint Distribution Committee also was quick to take action. At a special meeting held on August 28th, this Committee allotted \$50,000 for emergency relief, to be turned over to the Palestine Emergency Fund, contributions to which were gathered all over the country, the widespread and generous response indicating in an unmistakable manner the profound attachment of the American Jewish community for the Holy Land. The fund remained open for contributions until the end of October, at which time over \$2,000,000 had been received. Arrangements were made at an early date for the application of these relief monies, together with those gathered in other countries, with the result that the

physical and material suffering which followed the outbreaks was quickly allayed. On September 13th, Jonah J. Goldstein of New York, a member of the Executive Committee of the Joint Distribution Committee, sailed for Palestine to aid in the investigation into the Arab outbreaks which had been begun there, and to inquire into the extent of the need for relief and the methods of distribution of the monies sent to Palestine by the Palestine Emergency Fund. Mr. Goldstein undertook this mission at the request of Felix M. Warburg, Chairman of the Administrative Committee of the Jewish Agency for Palestine.

The indignation and grief of a large section of the American Jewish public was also expressed in the form of protest meetings, public mourning, and memorial services for the victims of the outbreaks, which were held in a great many cities in all parts of the United States. On August 29th, the largest meeting of this character was held in New York City and was attended, it was said, by upwards of 20,000 persons. The meeting was addressed by the Honorable James J. Walker, Mayor of New York City, Senator William E. Borah, the Honorable Herbert H. Lehman, Lieutenant Governor of New York State, Dr. Samuel Schulman, Mrs. Robert Szold, President of Hadassah, Bernard S. Deutsch, President of the American Jewish Congress, and others; messages of sympathy were read from the President of the United States and the Honorable Franklin D. Roosevelt, the Governor of New York State. This mass meeting adopted a lengthy resolution citing the efforts which had been made by Jews in reliance upon the good faith of the British government to rehabilitate Palestine, efforts which had contributed to the health and well-being of the entire population, and expressing the determination to go forward with this work. The resolution went on to express confidence in the honor and faith of the government and people of Great Britain and to charge the administration in Palestine with disregard of its obligations under the Mandate and with "laxity, inefficiency, incompetence, and criminal neglect in failing to prevent the organization and arming of the Arab mobs."

While these demonstrations and meetings were being held, most of the leading delegates of the American Jewish community to the Council of the Jewish Agency were still abroad,

participating in direct negotiations with the British Government. Upon their return, the Zionist Organization of America called another public meeting in Town Hall, New York City, September 15, 1929. This assembly was made the occasion of a tribute to Louis Marshall, the leader of the movement which had culminated in the enlargement of the Agency, who had passed away in Zurich on September 11th. The speakers at this meeting, which was presided over by Herman Bernstein and was addressed by Morris Rothenberg, William M. Lewis, Felix M. Warburg, Louis Lipsky, Bernard A. Rosenblatt, and Stephen S. Wise, all of whom had but recently returned from abroad, agreed that the Palestine outrages could have been avoided but for the negligence of the local authorities. Coupled with a demand for the removal of the responsible officials, and for full British co-operation for the achievement of the objects of the Balfour Declaration and the Mandate, the determination of the Jewish people to go forward with constructive work was expressed by all.

In October, 1929, a deputation representing the American members of the Jewish Agency for Palestine was received by Ramsay MacDonald, the Prime Minister of Great Britain, who was on a visit to the United States. The deputation, which was headed by Felix M. Warburg, Chairman of the Administrative Committee of the Agency, presented Mr. MacDonald with an address, describing the large share which the Jews of America had taken in the financial support of the upbuilding of a national home for the Jewish people in Palestine, in reliance upon their confidence and trust in the mandatory power; referring to the establishment of the enlarged Jewish Agency and its plans for large-scale development, the execution of which must depend, in large measure, on the practical steps that will be taken by the mandatory power to restore confidence in the safety of life and property in Palestine; reciting the efforts which had been made to create better understanding between Arabs and Jews in Palestine, and expressing a desire to take further steps in this direction; and insisting that "to achieve these and other parts of a comprehensive program of the Jewish Agency, appropriate provision must be made by the government that the terms of the Mandate shall be sympatheti-

cally carried out." The address went on to say that any declaration along these lines on the part of the mandatory government will have no practical significance, "unless applied in a willing and cooperative manner by sympathetic administrative officials in Palestine."

Mr. MacDonald promised to forward the memorandum to the Colonial office for examination, and said that the delegation might rest assured that the British Government fully intends to carry out its already declared policy and its duties in regard to the Mandate, and to see that law and order are impartially maintained.

Interest in Palestine events was not confined to the Jewish community; the entire American public was profoundly stirred. The press gave much space to reports of the Arab uprising and of the subsequent proceedings and official investigation by a Royal Commission appointed by the British Government. On August 25th, the third day of the riots, Honorable Emanuel Celler of Brooklyn, N. Y., a member of the House of Representatives, telegraphed to the Secretary of State, suggesting that a United States battleship be dispatched to Palestine to protect the lives and property of American citizens. On the following day, the Department, instead of taking the customary action of instructing our consular representative in Palestine to demand adequate protection for American citizens at the hands of the local authorities, took the unusual step of instructing our Ambassador at London to express to the British Government the earnest hope of our government that immediate and comprehensive steps would be taken for the restoration of order. This was done, it was officially stated, to impress the British Government with the profound concern felt by our government over the situation in Palestine in general, and the report of the killing of twelve students of the Yeshiva Kenesseth Israel at Hebron, all of whom were American citizens, in particular.

Resolutions protesting against the outbreaks and expressing sympathy with the Jewish people were adopted by many non-sectarian and non-Jewish groups, such as the American Federation of Labor, the City Council of Cleveland, Ohio, and a meeting of Christians of all denominations, which was held under the auspices of America's Good Will Union in a

church in New York City on September 15th, 1929. On the other hand, a group of American Arabs appealed to the Secretary of State, to Sir Esme Howard, then British Ambassador at Washington, and to Premier MacDonald, to help bring about the revocation of the Balfour Declaration, reduce Jewish immigration to Palestine, and set up a representative government there.

The subject of Palestine was officially brought to the attention of Congress on January 7th, 1930 in a speech delivered by the Honorable Samuel Dickstein of New York City, a member of the House of Representatives, in the course of which the appointment of an international commission of inquiry, the organization by the British authorities of a Jewish militia, and the granting of permission to Palestine Jews, under proper safeguards, to bear arms for self-protection were made.

In the meantime, the American Jewish community maintained a lively interest in Palestine affairs, anxiously following the progress of the investigation of the British commission, headed by Sir Walter Shaw, and taking sides in the controversy which followed the plea by Dr. Judah L. Magnes, dean of the Hebrew University at Jerusalem, for an Arab-Jewish understanding,—a controversy, it should be said, which probably would not have been as intense as it was for a time, had Dr. Magnes' complete statement, instead of a somewhat misleading abstract, been before the community. The report of the Shaw Commission, made public on March 31, 1930, was received with amazement and chagrin by American Jewry. In agreement with the Jewish communities in other lands, the American community regarded the report as an attempt to "whitewash" both the Palestine authorities and the Arab leaders, and to throw much of the blame for what had occurred upon the victims of the outrages. Several protest meetings were held, and resolutions branding the report as biased and unjust were adopted.

The announcement made in June of the temporary suspension of immigration to Palestine, pending the completion of the inquiry into the immigration capacity of the country by another British Commission, was protested against as another act prejudicial to the success of Jewish effort in Palestine. In spite of the heat of the day, a huge procession

was organized in New York City on June 5th, as an expression of grief and disappointment. These found an echo in the Congress of the United States, where, on June 17th, 1930, the Honorable Hamilton Fish, Jr., a Representative from New York City, spoke on the matter, expressing the view that "it may become necessary for the government of the United States to call upon the government of Great Britain to inquire with regard to its future intentions in Palestine." Mr. Fish went on to say: "For us in America, the situation in Palestine is of particular concern. Our Jewish citizens have poured tens of millions of dollars into the country for the purpose of upbuilding it. They have made great sacrifices so that there could be laid a basis for a new center of Jewish civilization, and so that tens of thousands of Jews in Eastern Europe, suffering from economic destitution and political and religious discrimination, might find a haven."

The situation in Russia, especially as respects the status of religion and particularly Judaism, was the subject of lively discussion within the Jewish community, especially during the brief period corresponding roughly to the months of February and March 1930, when the persecution of religion in Russia was being universally condemned, following a declaration by the Vatican, published February 9, 1930, appealing to all creeds to raise their voices in protest

The perilous state of the Jewish religion in Russia was referred to and discussed by the Executive Committee of the American Jewish Committee in the report submitted by it to the 23rd Annual Meeting of that organization, on November, 10th, 1929, as in many preceding reports. The American Jewish Congress called a conference on the subject early in December in New York City. When, in February, various churches in America decided to act in compliance with the suggestion which had been made by Pope Pius XI, a large part of the Jewish community showed eagerness to participate in the movement.

On February 19th, the Synagogue Council of America, representing the three national synagogue federations and the three national associations of rabbis, adopted a resolution expressing the solidarity of Jews with the world-wide

protest and calling upon their "brethren of the House of Israel in this land of freedom to repair to their synagogues on the Sabbath, March seventh, to offer up public prayer that the campaign against religion in Soviet Russia may come to a speedy end, giving way to that brotherhood which is the flowering of God's spirit on earth." This appeal was widely heeded. On February 23rd, a Jewish protest meeting in Chicago decided to appoint a committee, headed by Bernard Horwich, to raise a fund of \$100,000 to aid rabbis and other religious functionaries in Russia.

The American Jewish Congress called a conference of national Jewish organizations in New York City on February 27th, which decided to proclaim Sunday, March 16th, the day set aside by the Christian Churches, as the national day of protest by American Jewry; and on that day meetings were held in several cities, the most noteworthy being the one held in New York City under the auspices of the Congress which was addressed by United States Senator Simeon D. Fess and Representative Hamilton Fish, Jr.

In some of the many speeches delivered at these meetings, statements were made derogatory to the enterprise of settling Jews on the land in Russia, especially to the effect that the agricultural collectivization program of the Soviet Government would be harmful to the work already accomplished by Jewish agencies. Because of such remarks, James N. Rosenberg of New York City, President of the American Society for Jewish Farm Settlement in Russia, publicly protested against disparaging statements made without substantiation.

During the agitation against the anti-religious policy of the Soviet government, the Jewish community was aroused by reports of the arrest of fourteen communal leaders, including rabbis, in Minsk, and their probable execution. These reports were officially denied in a message to United States Senator William E. Borah.

Outside of the Jewish community, the protest against the Soviet policy was also widespread and vociferous, and there were a number of meetings under interdenominational auspices in which Jews participated. The subject was brought up for discussion in the United States Congress in speeches by Representative Samuel Dickstein and Hamilton Fish, Jr.,

of New York. A resolution of protest was also adopted by the Legislature of the State of New York. Within and outside the community, however, there were a few dissenting voices, which expressed fear that the agitation will be utilized by the Communist leaders as a pretext for frightening the Russian masses with the bogey of a "capitalist" war against Russia. Ninety-six clergymen, including several Jews, issued a declaration pleading for "a note of humility and a recognition of historical facts" in the protests being made, and that "whatever values be born of the Soviet social experiment should be given the opportunity to mature."

The situation of the Jews in Poland, which has been a matter of profound concern to the Jewish community of the United States ever since the close of the World War, was the subject of a number of important conferences during the past year. In October, when Mr. Tytus Filipowicz, then newly appointed minister (later ambassador) of Poland arrived in the United States, he stated in an interview with a representative of the Jewish Telegraphic Agency, that the wretched economic situation of the Jews in Poland is the unfortunate but inevitable result of the reorganization of the economic life of the country, which is having the effect of eliminating, to a large extent, middlemen, a great many of whom were Jews. The government of Poland, however, stated Mr. Filipowicz, is doing its utmost to relieve this situation by facilitating the process of the liquidation of ghettos and raising the level of the Jewish population through better education and technical training.

In January, a delegation of the Federation of Polish Jews in America, headed by Benjamin Winter, President, submitted a memorandum to Mr. Filipowicz, suggesting that economic conferences be held in Poland to discuss the plight of the Jewish population and that representatives of the American Jewish community be invited to participate in the discussions. The minister promised to forward the memorandum to his government with a favorable recommendation. The document pointed out that while it is true that spread of the co-operative movement in Poland is resulting in the displacement of large numbers of Jewish middlemen from the field of commerce, yet that Jews suffer in addition

from racial discrimination and from the fact that the taxation system is so designed as to cause the fiscal burden to fall most heavily on the urban population, of which the Jews form so great a part. Furthermore, certain Tsaristic restrictions against Jews are still in force, and charges that Jews are discriminated against in government employment and that there exists a spirit of non-cooperation on the part of various government organs with the Jewish representatives in the Sejm, have been frequently made. In March a joint conference on Poland was held under the auspices of the American Jewish Congress and the Federation of Polish Jews. One of the speakers, Dr. Joseph Tanenbaum charged that the conversion of many industries to government monopolies has had the effect of excluding many Jews from employment; Jews are also discriminated against in the matter of bank credits and are not admitted to administrative positions; in spite of the fact that the Jews, who constitute only 11% of the population, contribute 40% of the taxes, they are forced to maintain institutions of learning at their own cost because of the failure of the government to provide adequate facilities at public expense. The meeting concluded with the adoption of a resolution urging the Polish Government to call a conference of government representatives and the Jewish Deputies in the Sejm to devise means for alleviating the wretched situation of the Jews. In May, at the 22nd annual convention of the Federation of Polish Jews, a resolution was adopted again calling attention to the discriminations in Poland against Jews in the political and economic field, and expressing regret that the Polish government had not yet called the conference suggested.

In the meantime, in April, there was a meeting of seven Jews and seven non-Jews of Polish birth in New York City, at which the relations of the respective groups both in the United States and Poland were discussed, and at which it was agreed that a permanent committee on good-will between Polish Jews and Christians be established. This committee was actually instituted toward the end of May. Another conference between the two groups was held in the middle of June; two of the Polish non-Jews who participated and who were about to leave for a visit to Poland, promised to urge the government to call the economic conferences suggested.

As was not the case in the preceding year, when the situation of the Jews in Roumania was a comparatively peaceful one, the American Jewish community was compelled, during the past year, to watch with considerable concern the progress of Jewish life in that country. It will be recalled that toward the end of the spring 1929, the Roumanian Government introduced a law providing for reorganization of the Jewish communities on lines which met with the condemnation of most of the sections of the Roumanian community. Their protest was seconded by that of the United Roumanian Jews of America, who were informed by the Roumanian Legation at Washington that objections to the new law are untenable because it merely places the Jews of Roumania in the same position, insofar as their religious organization is concerned, as the Jews of the United States and other western countries. This explanation, however, satisfied neither the Jewish organizations in Roumania nor those in the United States, and the Communities Law remains one of the sources of dissatisfaction on the part of Jews with conditions in Roumania.

In December, 1929, after the National Peasant Party, headed by Dr. Juliu Maniu had been in power for almost a year, reports began coming from Roumania that all was not well there and that sporadic outbreaks against Jews were taking place. These reports dissipated much of the optimism which had been felt by American Jewish communal leaders following the change in government in Roumania. The reports of these incidents were called to the attention of the Roumanian Legation at Washington by the United Roumanian Jews of America. On December 19, Charles A. Davila, the Roumanian Minister, called upon Dr. Cyrus Adler, the President of the American Jewish Committee, in New York City and discussed with him the Jewish situation in Roumania. Mr. Davila stated that it was his desire on behalf of the Legation to renew and continue the useful contact with the American Jewish Committee, which had existed during the lifetime of its late president, Louis Marshall. Dr. Adler expressed the hope that the Minister would be in position in the near future to give assurance that a congress of Jewish Communities in Roumania would be called for the purpose of giving the Jews an opportunity for expressing their views

on the subject of the new Communities Law. Mr. Davila stated that the government had taken strong measures to reestablish order after the recent outbreaks and had punished those found guilty of complicity in them.

In May came reports of new outbreaks, following the election to the Roumanian parliament of Professor Cuza, notorious prophet of anti-Semitism. Protests were voiced by the United Roumanian Jews of America, the American Jewish Congress, and the American Jewish Committee. In the absence from the country of Mr. Davila, the Charge d'Affaires of the Legation gave assurances that the reports of excesses were, in a great many cases, exaggerated; the Charge supplemented this information with the gratuitous advice to the Jews of America that "it would be to the ultimate interests of the Jews to ignore the undoubtedly regrettable excesses in which some few Jews have been beaten or their shops looted, in order to insure for the vast majority the possibility of earning a good living, instead of doing everything to perpetuate the misery of the great mass of Jews." As this article is being written, reports of anti-Jewish disturbances continue to come from Roumania.

But Jewish communal activities in connection with external or foreign interests of American Jewry were not confined to the political situation of overseas Jews; great attention continued to be devoted to their material needs, in the struggle for adaptation to new economic conditions in Eastern Europe, and in the difficult task of rebuilding a Jewish homeland in Palestine. It will be recalled that, at a conference called by the United Jewish Campaign in May, 1928, the decision was reached to continue the work of rehabilitation in Europe and to launch a drive for not less than \$2,500,000 in 1930, for this purpose. In view of the consummation of the enlargement of the Jewish Agency, it was felt by the leaders of the Joint Distribution Committee that two separate campaigns, one for Europe and another for Palestine, would be unwise, and at a conference of representatives of the Joint Distribution Committee and American members of the Jewish Agency, held on January 17, 1930, an agreement was reached for a joint campaign for \$6,000,000, of which \$3,500,000 was to be devoted to the work of the Joint

Distribution Committee and \$2,500,000 was to be the American contribution to the 1930 budget of the Jewish Agency for Palestine. The new campaign was entrusted to the leadership of Paul Baerwald, David M. Bressler, William M. Lewis, and Morris Rothenberg. The outcome of this conference was greeted with enthusiasm as presaging, as Felix M. Warburg expressed it, "a lasting and permanent unity in American Israel." The new effort, which was given the name Allied Jewish Campaign, was launched at a national conference at Washington, D. C., on March 8, 1930; this was followed by local campaigns in many communities in the United States, while some have postponed activity because of prevailing unfavorable conditions.

Because of preoccupation with the political situation in Palestine, the efforts put forth to gather funds for the emergency created by the Arab outbreaks, and the time required to inaugurate the Allied Jewish Campaign, together with the business depression which set in in the United States in the fall of 1929, the Jewish community of the United States, like its sister communities in other countries, marked time, as it were, insofar as new work for Palestine was concerned. But, thanks to the generous cooperation of several American Jews, who advanced large sums, those activities in Palestine which are under the control of the Jewish Agency did not altogether lack financial support from the United States.

Nevertheless, there were a few activities which deserve recording. The Executive Committee of the Palestine Economic Corporation, at a special meeting held on October 10th, 1929, considered the critical situation then existing, and decided that it could be of most effective help by further promoting the building of small homes for the workers,—an activity to which it had previously allocated large funds. The Corporation, whose president is Bernard Flexner, therefore voted a further appropriation of \$250,000 to be used to aid private enterprise in this direction. At the same time, it was the sense of the Corporation that a fund of \$1,000,000 was urgently needed for the purpose and that an effort to secure additional capital therefor should be made.

At about the same time, the American Palestine Jewish Legion, composed of men who had served under the British

flag in Palestine, during and after the World War, established a separate organization to encourage the establishment by former Palestine legionnaires of colonies in the Holy Land. The Arab riots led to public agitation for the immigration of American Jews to Palestine, and in February, 1930, the first group of American *halutzim*, comprising fifty persons of both sexes, left for the Holy Land. Several months later, in June, 1930, the Young Judaea, the organization of the Zionist Youth, at its annual convention, decided to promote among Jewish parents the idea of sending children to Palestine for secondary schooling. The fact should also be noted that in December, 1929, Hadassah, the women's Zionist organization, announced that Dr. Henry I. Wachtel of New York City had given a fund of \$10,000 for the establishment and maintenance of a dental clinic in connection with the Nathan and Lina Straus Health Center in Jerusalem.

Probably the event which is likely to prove most significant was the conference in Washington, D. C., on November 24th, 1929, of leading Zionists and non-Zionists, which was participated in by the Honorable Louis D. Brandeis, Justice of the Supreme Court of the United States, for the purpose of considering, in general, ways and means of promoting the development of the Jewish settlement of Palestine on business, as distinguished from philanthropic, lines, and, in particular, the organization of a financial corporation, such as had been decided upon at the meeting in Zurich, in August, of the Council of the Jewish Agency. At this conference, Justice Brandeis expressed his sustained faith in the ability of the Jewish people to overcome all obstacles in the path to their goal, and urged that the American community help to provide the financial means. The conference, which was presided over by Felix M. Warburg, heard reports on Palestine resources from engineers, from persons who had had experience in initiating various enterprises there, and from the Chairman of the Palestine Economic Corporation, and adopted a resolution affirming its belief in investment possibilities in Palestine, favoring the organization of an "American business corporation with a view to furthering the economic development of Palestine," and providing for the appointment of a committee to consider the most effective action required and report back to the conference.

Justice Brandeis' participation in this conference and his expression of willingness to advise the leaders of the Jewish Agency, encouraged a group of members of the Zionist Organization of America to suggest that an effort be made to secure a resumption by Justice Brandeis and those Zionists who held his views, of their active cooperation with the Organization, which they had suspended in 1921, when their program for Palestine work was rejected by the convention of the Organization. A committee was appointed to negotiate with Judge Brandeis and his followers and, after conference, a memorandum of the conditions upon which this group would agree to resume their cooperation was published over the signatures of Judges Brandeis and Julian W. Mack, Robert Szold, and Jacob de Haas. At the subsequent convention of the Zionist Organization of America, held in Cleveland in July 1930, these terms were somewhat modified by mutual agreement, and the way opened to the active participation of the small but influential so-called "Brandeis-Mack" group, which had been working independently, in the labors of the organization.

We come now to communal affairs of domestic concern. In the field of religion it is interesting to note that at the 40th annual convention of the Central Conference of American Rabbis, held in Detroit in July 1929, a thoroughgoing revision of the Union Prayer Book in use in more than 400 reform congregations in the United States was decided upon. Eight former presidents of the Conference, in their addresses, voiced a plea for a more dignified pulpit, calling upon the American Rabbinate to devote their activities to a greater extent to the affairs of their communities, in particular to the religious training of the youth. At the 29th annual convention of the Rabbinical Assembly, an organization affiliated with the Jewish Theological Seminary and the United Synagogue of America, the establishment of a tribunal to interpret Jewish law in the light of modern conditions was urged. Complaint was made here, as in the Central Conference convention, that the synagogue is being invaded by secularism because of a number of factors, includ-

ing an overreaching building ambition, the combination of social and athletic with religious activities, and "Babbitry" in the pulpit.

At the annual convention of the Union of Orthodox Rabbis held in May 1930, a number of rabbis declared that it was impossible for them to refrain from voicing the pain they suffered because of the uncertainties of their positions, meagre salaries, and unpleasantnesses connected with their relations with lay officers of their congregations. Nevertheless, the Union decided on steps to raise funds to help impoverished rabbis and other religious functionaries in Europe and Palestine.

Financial difficulties were experienced by several religious educational institutions. In March, the Yeshiva Rabbi Solomon Kluger in New York City, formed twenty-five years ago as a free parochial school, was compelled to close its doors, forcing 600 children to seek other schools. The reason cited for the lack of funds was the removal of former supporters of the school from the neighborhood. A similar fate overtook the Talmudical Institute of Harlem, organized twenty years ago, with 200 pupils, and the Yeshivah Tiphereth Jerusalem, also in New York City, had to suspend all but six of its twenty-four classes. Toward the end of June, a United Yeshivah Chest was organized in New York City, for the purpose of placing the administration of these and six other Yeshiboth, which had also been experiencing financial difficulties, on a sound budgetary basis.

Toward the end of 1929, it became known that the Yeshivah College of America, which had been established in 1928 by the Rabbi Isaac Elchanan Theological Seminary, and for which, together with the Seminary, costly new buildings had been erected only a year earlier, had for several preceding months been unable to secure sufficient funds to meet its operating costs. Its Board of Directors held a special meeting at which they decided to inaugurate an emergency annual membership campaign for \$250,000 toward the \$400,000 budget required by the institution, the directors pledging themselves to contribute the balance.

The Jewish Theological Seminary of America, it was announced in February 1930, expects in the near future to make an effort to raise an endowment fund of \$5,000,000,

with a contribution of \$500,000 made by Julius Rosenwald of Chicago in memory of Louis Marshall, as a nucleus.

To support the Yeshivah College and other orthodox seminaries in America was one of the resolutions adopted by the convention of the Young Israel, an orthodox youth organization, in June 1930. Another significant resolution adopted by this body was one deprecating the decay of the Yiddish among the Jewish youth, as a factor leading to a breach between them and their parents.

The "mushroom" synagogue evil, which crops up in large cities at the time of the High Holidays, was condemned by the Union of Orthodox Jewish Congregations in a public protest. Practical steps to combat the evil were taken when, in September 1929, 25 congregations in New York City joined forces to provide synagogue facilities for those who could not be accommodated in permanent houses of worship. A month earlier, a conference of orthodox laymen and rabbis of seven southern states was held in Savannah, Ga., at which it was decided to establish the Southern Orthodox Rabbinical Council. This action followed the establishment, in April, by the Union of American Hebrew Congregations of a sectional department embracing the southeastern status of the Union, following a convention in Atlanta of representatives of Reform congregations in that region.

In connection with religious observances, a significant resolution was adopted by the Conference Committee of National Jewish Women's Organizations, at a meeting in December. This resolution urged observance of the Jewish dietary laws at all dinners and other public functions under Jewish auspices, and strict adherence to the Sabbath in all public institutions maintained by and for the Jewish community.

The subject of calendar reform continued to hold public interest during the period under review. The League for Safeguarding the Fixity of the Sabbath engaged in an educational campaign to explain how the reform favored by the National Committee on Calendar Simplification would be detrimental to Judaism because it would destroy the existing fixed periodicity of the Sabbath; the League also communicated with members of Congress on the subject,

and attacked the report of the National Committee when this was published. No steps were taken in the recent Congress, however, to pass the resolution introduced by the late Stephen G. Porter, regarding the calling of an international conference, and it now appears that the proponents of the 13-month 28-day calendar are concentrating their efforts on persuading the League of Nations to call such a conference.

In the field of Jewish culture, mention should be made of the organization of a General Committee on Jewish Religious Radio Programs, which, with the cooperation of the National Broadcasting Company, which made its facilities available for the purpose, broadcast a series of Jewish programs over a large network every Sunday beginning with November 3, 1929. In its announcement, the Committee, of which David N. Mosessohn of New York is Chairman, Henry S. Hendricks, Treasurer, and Rabbi Samuel M. Cohen, Secretary, explained that its programs would aim to foster and inspire general human aspirations, and to bring out the cultural values of Judaism in their relation to the pattern of American life.

The strength of the Jewish Yiddish culture movement in the United States was brought to public attention by well attended convention of the Yiddishe Kultur Gesellschaft (Yiddish Culture Society), which was held in New York City in March, 1930, at which plans were discussed for the spread of Yiddish.

That a greater percentage of Jewish children, than was thought, receive some sort of Jewish education was the encouraging statement of Dr. Julius Maller of Teachers' College, Columbia University, before the conference of the Religious Education Association in Baltimore, in February 1930. On the basis of questionnaires answered by children in a large number of public schools in New York City, he found that 69.6% of the boys and 37.2% of the girls receive such training, to a greater or less degree.

That the responsibility for Jewish education is increasingly becoming a communal responsibility rather than the function of synagogues or small groups was the consensus of leaders in the Jewish educational movement, who ad-

dressed the National Council for Jewish Education at Port Jervis, New York, in June 1930. Reports of educational surveys of Omaha, Neb., Buffalo, N. Y., Boston, Mass., Detroit, Mich., and other cities were presented, showing that from 30% to 60% of Jewish children in these communities receive a Jewish education.

There were several noteworthy events in the field of communal organization. One of the conclusions reached as the result of a three-year study made under the auspices of the Jewish Communal Survey of Greater New York was that the metropolis needs one central agency for the support of the Jewish philanthropic societies of the city instead of the two now in existence, one for Manhattan and Bronx Boroughs, the other for Brooklyn. Steps to carry this suggestion into effect have already been taken and the consolidation is expected to take place before long.

Another effort to avoid duplication and overlapping in Jewish social work was the formation, at Chicago, in December 1929, of a National Council of Jewish Agencies by four organizations for the relief of the tuberculous in Denver, one in Los Angeles, a hospital at Hot Springs, Ark., and the Hebrew Sheltering and Immigrant Aid Society. The Council will endeavor to coordinate the fund-raising activities of these societies so as to promote economy and prevent conflict of effort. In Detroit, a Federation of Orthodox Congregations was established with the threefold purpose of 1) checking appeals on behalf of non-existent *Yeshiboth* in Europe and Palestine, 2) regulating Kashruth, 3) centralizing communal activities with a view to greater efficiency and economy.

In March 1930 announcement was made that an agreement for setting up a *modus vivendi* for the discussion of, and cooperation with respect to, questions of common concern to the American Jewish Committee and the American Jewish Congress had been reached. This agreement, which grew out of a resolution adopted at the convention of the American Jewish Congress in May 1929, provided for the appointment of conference committees by the two bodies whenever it is believed by their presidents that consultation is desirable.

Consideration of the proportion of Jews among criminals was brought to the foreground of communal attention by some remarks made in the course of a Hannukah address by Judge Nathan Cayton, a Jew, of Washington, D. C. Stating that Judaism is confronted today with a situation requiring Maccabean courage, Judge Cayton explained that he referred to "the crime wave—the Jewish crime wave," and went on to say: "Almost overnight we seem to have produced far more than our share of criminals of every class and description. . . ." This statement, given prominence in the press of Washington, aroused indignation there and in other parts of the country; it was condemned by Rabbi Abram Simon in a sermon before his congregation at the capital, and protests were voiced by several organizations. With a view to furnishing the public with actual facts, the American Jewish Committee issued to the press statistics which it had gathered in 1926, covering the decade from 1917 to that year. These showed that, whereas Jews comprised over 27% of the population of New York City, only 19% of the inmates of the city's penal institutions during the decade were Jews, and that, whereas Jews constituted a little over 16% of the population of the state as a whole, only a little over 10% of the inmates of state penal institutions during the period were Jews. That Judge Cayton's charge was inaccurate was shown also by evidence from other quarters. At the request of Judge Otto Rosalsky, of the Court of General Sessions of New York City, Dr. Edwin J. Cooley, the chief probation officer, compiled figures showing that the decline in both adult and juvenile delinquency among Jews in New York City was proceeding at a faster rate than among non-Jews; Dr. Cooley also cited figures for Buffalo and Newark which showed the same tendency. Like testimony was given by the Jewish Committee for Personal Service, whose representatives visit the two state prisons of California. At the conference of the Religious Education Association, already referred to, Dr. Julius Maller, made public the results of an extensive survey on juvenile delinquency made by him on the basis of the records of the Children's Courts of Manhattan, Bronx, and Brooklyn. Dr. Maller found that the proportion of Jewish delinquencies had decreased from 31% in 1909 to 14% in

1929, and he concluded that if the decrease continues at the same rate, the proportion of Jews among youthful delinquents will be practically negligible within a decade; he credited the improvement in the past two decades partly to the efforts of Jewish educational agencies.

Another subject which was given considerable attention by the community during the period under review was discrimination against Jews seeking employment. At the convention of the New England sections of the Council of Jewish Women held in Providence in November, 1929, Mrs. Frances Pollak, Chairman of the Council's Committee on Vocational Guidance, stated that surveys made in 38 states show that great difficulty is experienced by Jewish girls seeking employment. At the convention of the Council held in Los Angeles, Cal., in January, 1930, Mrs. Estelle M. Sternberger, National Executive Secretary, stated that ten thousand Jewish young women in New York and eight thousand in Chicago were without employment because of such discrimination. In May, the American Jewish Congress announced that a special committee was investigating this question. The subject was brought up in the United States Congress on May 21st, when the Honorable Fiorello H. La Guardia, of New York City, a member of the House, charged that discrimination is practised as against Jews in the matter of appointments to the United States Consular Service. A bill making it a misdemeanor for an employer to discriminate against an applicant for work on account of race, creed, or color, was introduced in the New York State Legislature by the Honorable Louis Lefkowitz, of New York City, a member of the Assembly, and the Governor of the State, in an address before the convention of the Independent Order Brith Abraham, in June 1930, deplored and condemned the practice and expressed the view that it could be combatted only by educational means.

The difficulty of Jews to gain admission in some of the leading medical schools of the country was commented on at a meeting in November 1929 of the Association of American Medical Colleges by Dr. A. M. Schwitella, Dean of the St. Louis University School of Medicine. In the same month, Professor Frank Gavin of the General Theological

Seminary, reported the results of a study of this phase of anti-Jewish discrimination to the Committee on Goodwill Between Jews and Christians of the Federal Council of the Churches of Christ in America. One of the most significant points made by Professor Gavin was that this discrimination had become so intense as to force many American Jews to enroll in medical schools abroad, especially in Scotland.

Besides these and other chronic manifestations of racial prejudice and religious intolerance, there were few significant overt evidences of ill-will against Jews during the past year. At the University of Wisconsin, a Jewish student brought suit at law against a private corporation operating a residential hall for students, alleging that she had been refused a room at a residential hall on the ground that she was Jewish. In June, Mrs. Meta Berger of Milwaukee, a member of the State Board of Regents stated at a meeting of the Board that such discrimination was common at private rooming houses for students and made a plea for an investigation of the matter, which was ordered. In April, the American Jewish Committee made public a report of several anti-Jewish manifestations with which it had dealt since its annual meeting in November 1929; these were all of a relatively mild character, except one which concerned a virulently anti-Jewish article in a monthly publication published in Florida.

The movement for promoting good-will between Jews and Christians, inaugurated several years ago by the Federal Council of Churches of Christ in America, was prosecuted during the period of review with great vigor. In September 1929, Bishop Francis J. McConnell, president of the Council, announced that, contrary to reports, the work of the Committee on Good-will would not only be continued but would be increased. "The Committee," he stated, "works among the constituent churches of the Council to educate Christians about Judaism, to construct more desirable attitudes towards Jews, and to improve our relationships with Jews. The Committee has absolutely no proselytizing interest, intent, or effect." During the fall of 1929 and the succeeding winter, the work of the Goodwill Committee took the form of sponsoring seminars in Boston and St. Louis, group lunch-

eons, union services, and conferences in over 30 cities and in several rural sections, and talks with young people's groups in several churches; meetings and conferences were held also in a large number of universities, colleges, and theological schools.

The question of Bible Reading in the Public Schools was brought to the front in May 1930, when Joseph Lewis of New York, President of the Free Thinkers Society brought suit as a taxpayer against the Board of Education as to the right of the latter to permit the singing of hymns and the reading of scriptural passages in the public schools. When the case came up in June, counsel for the Society urged, first, that the certain Biblical passages are meaningless without explanation, and, second, that Bible reading is a form of religious worship. The case was dismissed by the Court without an opinion.

The matters of compulsory Bible reading in public schools and of curtailing the hours of attendance at such schools to allow additional time for religious education were earnestly considered at the convention of the Central Conference of American Rabbis, at Newport, R. I., in June 1930. After the presentation of a report on the subject by the Rev. Dr. Edward N. Calisch of Richmond, Va., Chairman of the Committee on Church and State of the Conference, it was decided to continue opposing the spread of these practices. The Conference had taken part in preventing the introduction of Bible reading in the public schools of Memphis, Tenn., and in defeating a bill to curtail school hours in New Jersey. The Executive Council of the New York branch of the United Synagogue of America adopted, in June, a resolution condemning the latter practice. An attempt to introduce it in Philadelphia in February 1930, failed, the Board of Education expressing the view that the plan ignores and directly contravenes the principle of separation of Church and State, and that it would have the tendency to divide pupils into sectarian groups during the time they are under the charge of the Board of Education, a course repugnant to the spirit of our democratic institutions.

Early in May, an Inter-Faith Committee, New York City, consisting of leading Protestants, Catholics, and Jews,

decided to request the school authorities to grant high school students credit for religious and biblical studies pursued outside of the schools. At the same time, this Committee declared that it holds "that religious instruction must be left to the church, the synagogue, and the home," and that it is unalterably opposed to any attempt to give such instruction in the public schools of New York City, and to identify or segregate the pupils in such schools as to their religious belief or unbelief.

In this connection, the fact that courses in Yiddish and Hebrew were approved by educational boards in several cities is interesting. In February, the University Extension of Massachusetts offered a course, carrying college credits, in Yiddish literature, under Dr. A. A. Roback of Harvard University, sponsored by the Associated Y. M. H. A.'s and other organizations of Boston. The first lecture in this course was attended by about 400 persons. In May, the New York City Board of School Superintendents approved a course in Hebrew as an elective course in two high schools, this action being the culmination of an effort inaugurated a year ago by Avukah, the Student Zionist Federation. In the same month, the authorities of the University of Michigan announced that work in Hebrew would be acceptable as a prerequisite for admission in place of another classical, or a modern, language. The following month, Webster H. Pearce, Superintendent of Public Instruction of the State of Wisconsin, declared that he favored a similar innovation in the high schools of that state should there be demand sufficient to warrant the organization of regular classes in the subject.

During the year, a decision of the Supreme Court of Ohio brought to a close the public discussion of a question which had split one of the Jewish congregations of Cleveland and which had been in the courts for almost four years. The question was whether the trustees of the Cleveland Jewish Center had the right to alter the ritual in use in the services in such a manner as to convert the synagogue from an "orthodox" to a "conservative" house of prayer. An inferior court had dismissed, as outside the jurisdiction of the civil authorities, the action brought by a group of members who

objected to the changes inaugurated by a majority of the trustees, on the ground that they had committed a breach of trust in not maintaining the synagogue as was intended by the organizers. The plaintiffs carried the case up to the Court of Appeals, which upheld the lower court, and finally to the Supreme Court, which affirmed the decision of the Appeals tribunal. Peculiarly enough, the same inferior court which had dismissed this case as outside the jurisdiction of the civil authority, issued an order restraining the Cleveland Va'ad Ha-Kashruth from declaring that the meat sold by a Jewish agent of a Chicago packing house was not Kosher. The case was dragged through the courts for almost a month, being finally settled out of court upon the agreement of the packing house to recognize the authority of the Va'ad Ha-Kashruth. A similar suit brought by four butchers to restrain the Kashruth board of St. Louis from boycotting slaughterers and butchers not submitting to its jurisdiction was dismissed by the court of that city.

Another legal suit of Jewish interest was one brought by a Roman Catholic of Pittsburgh, Pa., to restrain the relatives of his deceased wife, originally a Jewess, who had been converted upon her marriage to him, from burying her according to Jewish ritual. The court denied to issue the injunction upon the submission of proof that the woman had reverted to Judaism during her last and fatal illness.

As in previous years, the question of alien immigration and naturalization were closely followed by the Jewish community. Jewish organizations cooperated with Christian and non-sectarian bodies, which favor a liberal attitude toward these matters, in opposing the passage of restrictive legislation and in favoring changes in the immigration law which would have the effect of facilitating the admission of relatives of aliens already in the country and make the administration of the law humane in other respects. The American Jewish Committee and the American Jewish Congress with the cooperation of their affiliated bodies combatted the proposed registration of aliens and sent representatives to hearings before committees of both Houses of the United States Congress, at which various proposed measures were discussed. But the record of the first regular

session of the 71st Congress was largely a negative one, in respect of both the liberalization of immigration and naturalization laws and efforts to make them more restrictive in character.

II

OTHER COUNTRIES

The leading events of Jewish interest in other countries than the United States, will be classified, as in previous years, as follows: (A) Western Countries, (B) Eastern Countries, and (C) Palestine. In a separate section (D) such matters of international concern as have not been mentioned elsewhere will be briefly referred to.

A. WESTERN COUNTRIES

CANADA

The Quebec school question which has been a topic of lively discussion in the Canadian Jewish community for a number of years, was settled during the past year in a manner which appears to satisfy those Jews who favor a separate school system for Jewish children and those opposed to this idea. As will be recalled, the Province of Quebec has no secular public schools as in the United States, or, indeed, in other parts of the Canadian Dominion. There is instead a French Catholic system supported by school taxes paid by Catholics, and an English Protestant system supported by Protestant rate-payers, each system controlled by a School Board. Each system receives also a share of taxes paid by "neutrals," i. e., corporations, the stockholders of which are of mixed faiths. As a result of historical development beginning at the time when the number of Jewish children was negligible, the latter have attended the Protestant schools, the school taxes of Jewish rate-payers being paid into the appropriations for the support of such schools, but Jews were not represented on the Protestant School Board and efforts to secure such representation failed and led to the demand for a separate school system for Jewish children to be controlled by a Jewish Board and supported by the taxes of

Jews, plus a share of the taxes of "neutrals." Last year it was reported that a *modus vivendi* between Jewish citizens and the Protestant Board of School Commissioners had been reached, but this report was not confirmed by subsequent developments. At the beginning of 1930, a group of Montreal Jews revived the agitation for separate schools for the 12,000 Jewish children of the city. The Provincial Government was anxious to solve the problem, and introduced and pressed to passage in the Legislature a bill providing for the appointment of a Jewish school commission which is to have the power to provide schooling for the Jewish children of Montreal, either by arrangement with the Protestant School Board, in Protestant schools, or, if satisfactory arrangements cannot be made, in separate Jewish schools. The Commission will be under the direct jurisdiction of the Superintendent of Education, and will have full control of all school taxes of Jews, plus a proportional share of the "neutral" taxes. The bill recognized that a part of the equity in Protestant school property belongs to Jews, by providing for a division of this property in the event that the Jewish Commission finds it necessary to establish separate schools. The passage of this bill has thus given the Jews of Montreal that voice in determining educational policies which had been denied them when representation of the Protestant School Board was refused; it may eventually result in the separation of Jewish school children from those of Protestant faith with whom they are now being educated.

In April announcement was made that the following had been appointed to the Jewish School Commission: Edgar M. Berliner, A. Z. Cohen, Nathan Gordon, Rabbi Herman Abramowitz, Dr. Max Wiseman, Michael Garber, and Samuel Livingstone (Chairman). Very few of these men were identified with the agitation for separate schools for Jewish children.

During the public discussion of the proposed reform there were several incidents which indicated that, in some sections of the population of the Province of Quebec, religious bigotry and anti-Jewish prejudice are still deeply rooted. The Archbishop of Montreal publicly denounced the government measure, alleging that it "would introduce non-Christian religious teaching." The Archbishop of Quebec

expressed the fear that the bill would be an opening wedge for secularizing the school system of the province. Several French weeklies, organs of the party in opposition to the Government then in power, were prompted to publish virulently anti-Semitic articles charging that the Jews are seeking control of the province and that the Government is a pawn in their hands. But Louis A. Taschereau, the Provincial Premier, and Athanase David, the Secretary, paying little heed to these outbursts, energetically went on pushing the education amendment through the Legislature, advising the Jews to pay no attention to the attacks as purely political in character.

The communal life of the Jews of Canada paralleled closely that of the Jews of the United States. There was the same interest in Palestine affairs and in the situation of the Jews in Russia, Poland, and Roumania. Canadian Jewry began to lay plans for aiding sufferers from the Arab riots on August 27th; two days later, Jewish members of the Canadian Legion, a World War veterans organization, offered the Premier their services to restore order in Palestine, and 600 enrolled for the purpose. In June 1930, a conference of delegates said to represent 25,000 Jews of Polish origin, adopted a resolution protesting against inequalities suffered by and the discrimination practiced against Jews in Poland, and requesting the Polish Consul General to bring this protest to the attention of his Government.

LATIN AMERICA

The Jewish communities of Brazil and Argentine, like those in other countries, showed a profound interest in events in Palestine during the year. At a huge protest meeting held in Buenos Aires, Argentine, it was voted to raise a fund of one million pesos (\$400,000) for Palestine emergency relief. At the same time, a group of Moslems in Argentine protested against the report that the Mosque of Omar in Jerusalem was to be bombarded. In October, a group of Arabs in British Honduras sent a protest to the British Government against the Balfour Declaration.

In June 1930, following three years of effort by the Argentine branch of the International Jewish Association

for the Protection of Women and Girls, a chartered society calling itself the Zwi Migdal and ostensibly a mutual benefit organization, was exposed as an efficiently operated white-slave ring, with branches in Poland, France, and other European countries. Eighty of the 450 registered members were arrested, and warrants issued for the remainder, who had fled the country before the exposure was completed. The property of the society, valued at about \$250,000, was confiscated by the Government.

That Uruguay has for some years been to a slight but sustained degree a country of Jewish immigration was brought out in the report, issued at the end of June 1930, of the Montevideo Jewish Immigrants Protective Society, which is being supported by the American Hias. It appears that there is a steady influx of about 200 Jewish immigrants monthly. The movement began in a very small way in 1917.

The Jews in small provincial towns in Mexico are experiencing economic difficulties by reason of the fact that business competitors carry on agitation for a boycott against them. At the end of June 1930, the Jewish community of Mexico City received a letter signed by the heads of twenty Jewish families in San Luis Potosi reporting that a group of non-Jewish merchants had organized an open campaign against "Russian-Polish" Jews. In their organ *Vanguardia*, virulent attacks against Jews, coupled with incitation to boycott them, are published. The letter declares that what is happening in San Luis Potosi is characteristic of all provincial towns in which Jews live, and warns the more populous community of Mexico City that unless they aid in suppressing this agitation, the ruin of small settlements of Jews will result, followed by the spread of the agitation to the capital.

GREAT BRITAIN

The Jews of Great Britain were as deeply stirred by the events in Palestine in August, 1929, as were their brethren in other countries. Being citizens of the nation which had issued the Balfour Declaration and which held the Mandate for Palestine, they were in a peculiarly advantageous position to follow closely the various steps of their Government to cope with the Palestine situation. Mass meetings at

which the Palestine outrages were mourned and protested against were widely held. Jewish laborers left their work on August 29th to attend a mass meeting in the White-chapel section of London, at which addresses were delivered by Palestine and British labor leaders. A few days later another meeting was held at which Lord Melchett presided. On Sunday, September 1, 1929, 600 Jewish ex-service men marched to the tomb of the Unknown Soldier and placed a wreath at it in honor of those who fell as victims of the Arab outrages.

While a great part of the British public shared the indignation of the Jews and the greater part of the press echoed the popular demand for a firm hand in Palestine to stop the spread of the eruptions in the East and uphold the prestige of Great Britain, a not unimportant section of the press utilized the Palestine incidents as an argument to support the demand that Great Britain should quit Palestine as a hopeless venture, but the Government soon gave assurances that such a step was far from its thoughts. (Details of the official acts of the British Government will be given below in the section on Palestine.)

The Jewish community of Great Britain also raised funds for emergency relief in Palestine, followed closely the proceedings of the Shaw Commission of Inquiry, received its report with scorn and indignation, took sides in the controversy which followed the proposal of Dr. J. L. Magnes for a Parliament in Palestine, and protested against the temporary suspension of immigration to Palestine which followed the appointment of the Simpson Commission to investigate its possibilities for immigration and development.

The British community also participated in the world-wide protest against the anti-religious campaign in Soviet Russia. The Chief Rabbi, Dr. Joseph H. Hertz, publicly protested against this campaign on many occasions, and was one of the speakers at an inter-denominational mass-meeting held in Albert Hall, London, in December, 1929, several months before the universal religious protest. A rather queer by-product of the Chief Rabbi's denunciations, which were coupled with expressions of regret over the apparent indifference of the Jews outside of Russia, was an editorial article in the *Catholic Herald*, London, in which the

communist anti-religious campaign was declared to be Jewish in origin, being an attempt to destroy Christianity, motivated by the hatred of Jews for that faith.

Several events in the communal life of British Jewry are worthy of note. In September, 1929, the Federation of Jewish Relief Organizations of Great Britain concluded an agreement with the Soviet Government for relief measures for the benefit of Jews in Russia. The Government agreed to meet pound for pound the Federation's contributions for the then ensuing year, placing its grant at the disposal of the Federation's representative, with the understanding that 60% of the combined funds is to be utilized for constructive relief, and the remainder for food, medical centers, and institutions for the helpless aged and children. The Government agreed also to permit the Federation to bring in, free of duty, machinery, tools and raw materials to be used toward the industrialization of declassed Jews. In February, a report from Moscow stated that an offer of the Federation to contribute \$100,000, under this agreement, was rejected by the Comzet, the Soviet department supervising the land settlement and the industrialization of declassed Jews, on the ground that "the Federation is headed by Rabbi Hertz who is famous for his anti-Soviet speeches, and also because the Federation's relief activities can be utilized for anti-Soviet agitation."

In December, the League of British Jews, founded in 1917, principally to combat the notion that Jews constitute a separate nationality, decided, in view of the fact that it had not been called upon within recent years to give attention to any but minor matters, to place its affairs in the hands of a board of eight trustees instead of the annually elected Executive and Council.

The subject of empty synagogues was one of the chief topics of discussion at the Conference of Anglo-Jewish Preachers in July, 1929. The suggestion that services be held on Sundays to supplement those held on the Sabbath, which are poorly attended because economic conditions force many Jews to work on that day, found very few supporters; the view that Sunday services would be more harmful than beneficial to the preservation of Judaism appeared to prevail.

The subject of Shehitah, which had been before the community for a number of years, became again the topic of discussion because of the perfection of a machine, invented by Harris Weinberg of Leeds, which quickly and painlessly places animals to be slaughtered in a position for the knife. The machine was put through numerous tests by an impartial committee headed by Professor Hobday, a noted veterinary surgeon, who pronounced the pen practicable in every respect and recommended its general adoption wherever Shehitah is employed. Representatives of the Board of Jewish Deputies are now engaged in negotiating with Mr. Weinberg regarding the use of his machine.

Through the agency of the Joint Foreign Committee of the Board of Deputies and the Anglo-Jewish Association, the British community gave attention to the situation of the Jews in Russia, Poland, Hungary and Roumania. Especially with regard to the last country, the Committee took practical steps to ameliorate the condition of the Jews. The Committee also closely watched the progress of the movement for the reform of the calendar, directing its efforts to the securing of the approval by the League of Nations of a scheme which will not have the effect of destroying the existing periodicity of the Sabbath.

AUSTRALIA

As in other countries, the reaction of the Jewish community of Australia to the Palestine outrages of the summer of 1929 took the form of public meetings and the passage of resolutions of protest coupled with a pledge increasingly to aid in Palestine upbuilding.

A complete ban on European immigration, excepting only wives and children of residents, was inaugurated in March, 1930.

UNION OF SOUTH AFRICA

In this overseas Dominion of the British Empire, an event occurred during the year which was universally regarded by the Jews as a profound humiliation; it was a tremendous disappointment to that great number who believed they had reason to be proud of the progress of the

Jewish community of that country and of the contribution the Jews had made to its development. The event was the passage of a bill, setting up, for the next three years, a quota of only 50 immigrants per annum from all but twelve European countries besides the British Commonwealth and the United States. The twelve European countries excepted from the quota are Austria, Belgium, Denmark, France, Germany, Holland, Italy, Norway, Portugal, Spain, Sweden, and Switzerland. Inasmuch as, during recent years, practically no Jewish immigrants came from the exempt countries, whereas Jews comprised the bulk of the immigrants who came from the quota countries, the Jews of South Africa took the attitude that the bill was intended primarily to cut drastically the immigration of co-religionists who had been coming chiefly from Lithuania, Poland, and Latvia.

Dr. Daniel Malan, Minister of the Interior, who sponsored the bill, insisted that it was aimed at restricting the immigration of "non-producers," and that, while the restriction would fall heavily on the immigration of Jews, it was not against Jews as Jews that the bill was directed, but against "non-producers," a great many of whom, unfortunately, happen to be Jews. This explanation was far from satisfactory to the Jewish community, who regarded the bill as an aspersion on their worth and citizenship, especially when the debates in Parliament revealed the fact that anti-Jewish feeling was one of the chief motives underlying the support of the bill. Mass meetings were held in many places and petitions for the withdrawal of the bill were sent to the Government by many communities. But all these efforts were of no avail, as were also the impassioned protests of Jewish members of Parliament, and of other prominent members of the community, and even the powerful influence of General Jan Christian Smuts, former Premier of the Dominion, could not prevent the passage of the bill, although these factors did contribute to the passage of an amendment allowing the admission from the proscribed countries of a total of 1,000 additional immigrants per year, the wives and children of residents to be given the preference. On the other hand, despite the opposition to the bill—some say because of it—it was amended so as to have it go into effect on May 1, 1930, instead of July 1st, as originally provided

Inasmuch as the total net immigration of Jews in 1928 was somewhat over 2,500, the effect of the Malan bill, even if all the 1,000 non-quota immigrants are Jews, will be to cut the entry of Jews to about one-half of the 1928 figure. This reduction in the already pitifully small number of opportunities for sorely-tried Jews of East European countries to find a haven, was a source of intense sorrow to the South African community; but overshadowing that sorrow is the melancholy belief that the conviction they had been led to cherish that they had been accepted as an integral part of the population was a mere illusion, and that their notable contribution to the Dominion's welfare, publicly recognized and praised by the country's leaders, even by some of those who were most active supporters of the Malan bill, could not outweigh racial antagonism and religious bigotry.

Another legislative measure which, for a time, gave the Jews cause for deep concern was a slaughter of animals bill providing for the stunning of animals before slaughtering. Although this bill carried a proviso exempting animals slaughtered for food of Jews or Mahometans, the Jews feared that agitation by misinformed champions of the humane treatment of animals and by persons bearing ill-will towards Jews might lead to the deletion of this proviso and the consequent abolition of Shehitah, the Jewish ritual method of slaughter. To forestall such agitation, the Jewish Board of Deputies arranged to submit oral and written testimony to the Select Committee appointed by Parliament to consider the bill. In May, this committee submitted a report which, besides other things, supported the exemption proviso.

As in other countries, there were protest meetings in South Africa following reports of the Palestine events of the summer of 1929. Resolutions in which the outbreaks were traced to the unsympathetic attitude of the Palestine Administration were forwarded to the Premier, who is also Minister of External Affairs, and a deputation representing the Zionist Federation and the Board of Jewish Deputies waited upon him and personally urged him to make vigorous representations to the British Government. At the same time, there was general agreement that weddings and other social festivities should be postponed until after the cessation of the outrages.

An important incident in the cultural development of the Jewish community was the publication, early in 1930, of the first issue of the South African Jewish Year Book, covering the year 1929. This was compiled and issued under the joint auspices of the South African Jewish Historical Society, established in 1927, and the Jewish Board of Deputies. It is a volume of 396 pages (about 260 exclusive of advertising matter) and contains much valuable material on the history, composition, and organization of the Jewish community, including a directory of organizations and a section devoted to brief biographies of hundreds of Jews prominent in the arts, professions, commerce, industry, or community effort.

PORTUGAL

Progress in the movement to bring Marranos in Portugal back into the Jewish fold, which is sponsored chiefly by the British Jewish community, was signaled in July, 1929, by the laying of the cornerstone of a synagogue which was then about to be erected in Oporto for the use of those who had officially returned to the Jewish faith.

According to a report submitted to the Anglo-Jewish Association, London, at their annual meeting in May, 1930, the synagogue at Braganza has been removed to larger quarters, a small congregation has been formed at Covilto, and a group of families at Belmonte meet every Saturday for instruction in Judaism. A theological institute has also been established to fit young men for teaching their fellow-Marranos, and a committee has been established in Holland to underwrite the salary of a rabbi to be appointed to serve the Portuguese community.

ITALY

The status of persons not belonging to the Catholic faith, which had been undefined since the solemnization of the Concordat between the Vatican and Italy, was clarified by new laws promulgated during the year. In April, 1930, a law on the rights of non-Catholic clergy and on the education of non-Catholic children was made public. The right of clergymen of other than the Catholic denomination to officiate as ministers is fully confirmed, and they are author-

ized to attend the inmates of hospitals and prisons, having the right to give religious aid and comfort to inmates of these institutions, and to act as chaplains in the Army. Students of non-Catholic theological schools may postpone performance of military service until after leaving such schools. Parents of non-Catholic pupils in the elementary schools are permitted to have their children exempted from religious instruction in them, and the law makes provision for the formal religious instruction of such pupils on the school premises, when their number is sufficient to warrant it. In performing marriages, non-Catholic clergymen do so only as deputies of the civil authority, as the only marriage recognized as a religious union is one performed by a Catholic priest. The law recognizes no such thing as divorce. A marriage can be disrupted by annulment only. Catholics may secure annulment under the canon law, whereas non-Catholics may do so under the civil law, which is much more harsh. The dissatisfaction of the leaders of Italian Jewry with the laws on education, marriage, and divorce, was somewhat reduced by the terms of the law defining the rights of non-Catholic communities. Provision is made for the recognition of these as juridical bodies, having the right to own and convey property. Adherents of a non-Catholic faith must join the community of their faith in the city of their residence and pay a communal tax, and the community officials, elected by the tax-payers, have complete supervision over the religious, educational and charitable affairs of the community. It will be seen that this law will stabilize the Jewish communities, and give them a dependable income for the maintenance of the synagogues, religious schools, and charitable institutions.

Early in 1930, a Jewish Museum was formally opened at Leghorn. The museum is named in honor of Elijah Benamozegh (1822-1900), a noted rabbi of that city.

GERMANY

The history of German Jewry during the past year is virtually a mere repetition of dismal recitals of preceding years; the only hope for a change for the better lies in the improvement of the economic conditions of the masses,

whose wretched plight renders their minds fertile soil for the seed of all kinds of hatred, especially hatred of the Jew, for which generations of propaganda had already prepared them.

The political character of anti-Semitism in Germany and the extent of its influence were indicated during the fall of 1929, when a movement was initiated by Alfred Hugenberg, leader of the Nationalist Party, and Adolph Hitler, leader of the National Socialists, to get Germany to repudiate the guilt of starting the World War, which is a section of the Treaty of Versailles, and to refuse to pay war reparations as provided under a plan which had just been elaborated by an American, Owen D. Young, to supersede the Dawes Plan. In order to obtain this pronouncement in the form of legislation, it had to be referred to the Reichstag by one-tenth of the number of citizens who voted at the preceding national election. The two reactionary parties began to organize such a referendum early in October, 1929. In their efforts to misguide the people as to the Young Plan, they appealed to the popular anti-Semitism which these parties had been sedulously cultivating since the Peace Conference. Their propaganda went to such absurd lengths as to declare that the late Walter Rathenau was the originator of the Young Plan which had for its purpose the destruction of the German people; the proposed international reparations bank, it was averred, was to be "the headquarters for the Jewish secret government having as its mission the rebuilding of the Temple at Jerusalem." The movement for the referendum was successful, but the Reichstag rejected the measure thus referred to it and, according to the Constitution, it was thereupon submitted to popular vote and, although it was defeated, the plebescite showed that the forces of reaction, which alone keep anti-Semitism alive in Germany, are extremely powerful, a vote of 6,000,000 being registered in favor of the Hugenberg-Hitler "liberty law."

Later, in the campaign preceding municipal elections in Berlin, the platform of the National Socialists included pledges to exclude Jews from employment in newspapers, theatres, motion pictures, and other artistic enterprises, and the withholding of housing facilities from Jews.

At a conference of the Central Verein Deutscher Staats-

bürger Jüdischen Glaubens in the same month, the growing danger to the Jews of Germany because of the increasing influence of the Nationalist parties, was enlarged upon. The National Socialists, led by Hitler, are acquiring a controlling voice in many cities, it was said, where small Jewish communities were being boycotted, terrorized, and economically ruined. In a number of small towns, Jews fear to venture on the streets after dark. This sinister influence is spreading to larger cities. The further discouraging statement was made that the pro-government parties were not alive to the danger of the anti-Semitic propaganda and sometimes even voted with the extreme Nationalists against the Left (Communists); only the Centrist or Catholic Party is making an effort to counteract the Nationalist agitation. An article in an April issue of the *Vossische Zeitung*, Berlin, described how the anti-Semites, taking a leaf out of the book of the Russian Communists, were organizing "cells" of their Party in factories, offices, schools and universities; in Berlin no less than 1200 such "cells" exist in various sections, their members raiding meetings of opposition parties and engaging in anti-Semitic agitation. It is from the membership of these "cells" that cemetery vandals and synagogue defilers are recruited. The number of Jewish cemeteries desecrated since this form of vandalism was begun, seven years ago, was increased from seventy-six to eighty-five during the past year. Tombstones were overthrown, destroyed, or defaced with ribald inscriptions. Attacks on synagogues usually followed rallies or meetings addressed by Hitlerist agitators. The synagogue building is defaced during the night, or its premises are invaded and damaged, or services are interrupted by loud noises, such as pistol shots or reports of fire works. In one case, during the past year, a synagogue in Berlin was stormed by hundreds of Hitlerites who were dispersed by a large force of police.

Acts of personal violence were also perpetrated. Tear- and gas-bombs were thrown at Georg Bernhard, editor of the *Vossische Zeitung* when he attempted to address a meeting of German students at Goettingen in July. The following month, a march of some 24,000 Hitlerites through the streets of Nuremberg came very close to degenerating into a pogrom; the timely interference of police put a stop to the

beating of Jews on the streets and assaults on shops and residences of Jews.

Propaganda for a *numerus clausus*, limiting the admission of Jews to universities, was renewed during the year, but at the annual convention of the General Students' Association held at Hanover in July, 1929, the proposal for such a restriction was rejected; in November, a conference of the representatives of students of fifteen universities belonging to the *Volkspartei*, decided to secede from this students' association because the latter declined to eliminate anti-Semitism from its program. In November there was an anti-Jewish riot in the University of Berlin, because the rector had prohibited the posting of an announcement of a ball to be given by an anti-Semitic students' organization. Several arrests were made, the University Senate decided to discipline a large number of those students known to have participated, and the rector ordered the dissolution of the anti-Semitic organization.

Probably the most alarming symptom of the spread of reaction in Germany was the coming into power in the provincial government of Thuringia of a coalition of nationalist parties, in which the post of Minister of Education and Public Worship was assigned to Dr. Wilhelm Frick, a rabid anti-Semite, who, at the same time, became chief of the provincial police. One of his first official acts was the introduction in the schools of prayers asking Divine protection against "people of alien race," and containing some of the favorite expressions of the National Socialist creed. When charged by Socialists in the Landtag with incitement to anti-Semitism, Frick admitted that the "alien race" referred to "the Jews who demoralized the German people." The *Frankfurter Zeitung* appealed to the German people not to permit this blasphemy, reminding them that "the children in their very first religious lesson are taught that God gave the Holy Scriptures to the Jewish people and that the Savior's mother was a Jewess; then they are immediately made to utter prayers filled with anti-Jewish hatred. This discord is poisoning the souls of our children." Later, Dr. Joseph Wirth, Minister of the Interior of the Reich, forwarded a protest against the Frick innovation to Premier Baum of Thuringia. Despite a second warning from the

Reich Government, the Thuringian cabinet declined to abolish the anti-Jewish prayers, and on May 26th, the Reich brought suit in the Supreme Court at Leipzig, charging that the prayers are contrary to the constitution of the Reich.

In the meantime, Frick had established a chair in "racial science," an obvious euphemism for "anti-Semitism," at the University of Jena, and had placed a notorious fanatic on the race question, without any standing as a scholar, in the new chair. No wonder that reports came from Weimar, the capital of the province, that a pogrom atmosphere had developed, where propaganda inciting to the annihilation of the Jews was freely carried on. This state of affairs was vigorously condemned in the Reichstag, and representatives of Thuringian Jewry met at Eisenach and solemnly protested against the anti-Semitic regime; three huge mass meetings in Berlin, under the auspices of the Central Verein Deutscher Staatsbürger Jüdischen Glaubens, adopted resolutions calling upon the government of the Reich to restore to the Jews of Thuringia the equal status with other citizens guaranteed to them under the constitution.

In their efforts to harass and humiliate the Jews, the reactionary elements seized upon the device of making Shehitah, the method of slaughtering animals according to Jewish ritual, illegal. Their real motive was revealed by a speaker in the Thuringian Landtag, who said: "We are not interested in the protection of animals, but we hope that anti-Semitism will keep Jewish visitors away from the summer resorts of Thuringia." Attempts to secure anti-Shehitah legislation were made by National Socialists in several provinces and municipalities. These efforts failed in the Landtag of Baden, and in the cities of Cologne and Berlin, but succeeded in the Landtag of Bavaria, where, on January 29th, a bill requiring stunning before slaughter was passed by a vote of 65 to 42, only the deputies of the *Volkspartei*, then in control of the Government, voting against the Government measure; even the Social Democrats, the real socialists in Germany, sacrificed their liberal principles on the altar of party politics and united with the extreme Right, the National Socialists, in passing this measure. The law is to come into force on October 1, 1930, unless the

Government of the Reich can have it set aside as unconstitutional.

The matter was called to the attention of the Federal Government by Baron von Prittwitz, German Ambassador to the United States, upon the request of the American Jewish Committee and the managing director of the Jewish Telegraphic Agency. In a letter to the Ambassador, Dr. Cyrus Adler, President of the American Jewish Committee, made the following request: "We respectfully ask you, if you deem such a course proper and helpful, to indicate to the Bavarian Government and also to that of the Reich that legislation of this character has wounded the sensibilities and has offended the consciences of a large body of American citizens in every way friendly to the people of Germany." When apprised by the Ambassador of the state of feeling of American Jewry, the German Foreign Office informed the Minister of the Interior of the protest. "Considering that Shehitah prohibition laws are also contemplated in other parts of Germany, such as Saxony," wrote the Foreign Office to Dr. Wirth, "the Ministry of the Interior is requested to draw the attention of the German states to the fact that there is unfavorable feeling of a great part of the population of the United States which may have a very unfavorable political effect." The contents of this letter became known in some manner to the *Voelkische Beobachter* of Munich, chief organ of the Hitler party, which immediately raised the cry that American Jews were attempting to interfere in matters of internal concern in Germany.

The action of the Reich Government in the Bavarian Shehitah matter, as well as in that of the prayers of hate in Thuringia, indicates that the Federal Government has no sympathy with the anti-Semitic movement and that, whenever possible, it takes steps to combat these activities. The entire German press, with the exception of the large number of organs of the Hugenberg and Hitler parties, also vehemently oppose the anti-Semitic campaign, but the counter-attack is effectively led by the Central Verein Deutscher Staatsbürger Jüdischen Glaubens. The suspension by the Reichstag, last year, of the immunity of its members to civil prosecution, made possible the trial of several deputies who, when this immunity was in force, were able, as responsible

editors of anti-Semitic journals, to publish the most horrible libels, without fear of punishment. Editors of several of the most notorious journals of this kind were brought to trial, during the past year, on complaint of the Central Verein, and fines or terms of imprisonment were imposed by the courts, these sentences being upheld in every case by superior tribunals.

A group of anti-Semites, including members of the former nobility, were the victims of a swindle which would have been merely a ludicrous illustration of human gullibility but for the fact that it indicated the fanatical extremes to which Jew-haters are willing to go. This group formed a company to finance the manufacture of a machine, which the inventor, one, Bruckhahn, claimed could generate and transmit electric "death-rays" with which, he averred, he could rid Berlin of all its Jews in three minutes. Eventually the so-called inventor was exposed as a fraud and was sentenced to imprisonment, his trial arousing the laughter of the nation at the expense of his dupes.

Aside from these incidents connected with the struggle against anti-Semitism, there is little worth recording. The Arab uprisings in Palestine were received by the German Jewry with mixed feelings. Zionists naturally protested, but non-Zionists pointed to the Arab outbreaks as a proof of the error of Zionism. Early in October, a group of several hundred well-known Jews and Jewesses subscribed to a statement which was printed as an advertisement in the *Vossische Zeitung*, Berlin, in which, while deploring the disorders and mourning for the victims, they warned the German public against being misled by the reports of the Zionists and the Jewish Agency, declared that the non-Zionist members of the latter have neither authority nor right to designate themselves as representatives of the non-Zionist Jews of Germany, and concluded with the following statement: "We profess the Jewish faith, but reject any sort of Jewish nationalism. We regard ourselves, along with the overwhelming majority of German Jews, as members of the German, not of a Jewish, people. In the establishment of a National Jewish Homeland we see an error which is bound to jeopardize the work of emancipation of the champions of

German Judaism, and the ethical-religious task of Judaism for humanity." In February, 1930, at their annual meeting, the Central Verein adopted a resolution of a like tenor: Because Germany is the center of the political and cultural lives, they decline to participate in nationalist Jewish propaganda.

There was no lack of unanimity, however, in the attitude of the Jews of Germany toward the persecution of religion in Russia, the protest against this being made notable by a joint Jewish-Christian meeting in Frankfort, addressed by Lutheran, Catholic, and Jewish clergymen. Representations of the Jewish community to the Minister of State were followed by the release of the Minsk rabbis arrested by the Soviet authorities on charges of counter-revolutionary activities.

In December, Ministerial Councillor Hans Goslar, a Jew, published the results of a sociological survey of the Jews of Berlin, which showed that the greater part of the Jewish middle class had been ruined; many Jewish firms and banking houses had either been dissolved or taken over by non-Jews; anti-Semitic economic envy, the report stated, was responsible for the wholesale dismissal of Jewish workers and clerks. Goslar declared that a Jewish economic conference to consider ways of stemming the tide which threatened to overwhelm the entire Jewish middle class, was imperative. The boycott against the employment of Jews was discussed at a conference of Jewish business leaders in February. A campaign of education among employers and the establishment of a Jewish labor office were decided upon.

The World Union of Shomre Shabbos (Sabbath Observers) was very active during the year. During the visit to Berlin of Albert Thomas, director of the International Labor Office, the Union submitted to him a request to call an international conference to consider the regulation of working hours to permit Sabbath observers to obtain employment.

B. EASTERN COUNTRIES

AUSTRIA

The catastrophic economic conditions which exist in Austria no doubt have much to do with the fact that anti-Jewish propaganda is the outstanding characteristic of the life of the Jews in that country. Political strife between extreme reactionaries on the one hand and extreme radicals on the other, is another factor which leads to attacks on the Jews,—each of the two conflicting groups accusing the Jews of being partisans of the other, whereas, as a matter of fact, the bulk of the Jewish population maintains sides with neither of the extreme parties but sympathizes with the moderate liberals. The fact that, in so impoverished a country as Austria now is, there are a perceptible number of foreign-born students, many of them Jews, at the University of Vienna, and in other schools, makes these institutions the scene of outbreaks.

For a number of years past, there have been anti-Jewish student disorders at the University of Vienna, usually coincident with the opening of the fall semester. This was the case in 1929, to such an extent that the Vienna School of Commerce had to be closed by the authorities, who promised compensation to the Jewish students who suffered injuries as a result of outbreaks in that school. Early in November, there were similar disorders at the Technical High School. It appears that this outbreak was political in character, its occasion having been the delivery of a lecture on the question of responsibility for the World War. An investigation by the police disclosed the fact that a number of the rioters were not students and it was ordered thereafter that all students must possess identification cards for admission. In the same month, anti-Semitic students barred their Jewish classmates from attending the inauguration ceremonies of a new rector at Vienna University. Thereafter attacks upon Jewish students occurred almost daily, with the result that on November 8th the University was closed for a week. Naturally, these outbreaks gave great concern to the Jewish community of Austria, whose representatives called upon the government to maintain order. Late in November an article in the *Daily Express*, London, stated that a group of English students at the University of Vienna had sent to

the senate of the University a resolution which they had adopted to the effect that if the disorders at the University continued, they would warn English students of the dangers and discomforts that go with any enrollment at the University.

The greatest and most humiliating blow to the Jewish students was the promulgation, in April, of a new regulation by the rector, recognizing the existing student organization, whose members were mostly Hakenkreuzler, as the official student body representing the German students; all non-German students were to organize themselves separately according to their racial origin and mother tongue, but these organizations are to be subsidiary to the German student association. This decree, it was clear, was intended to exclude Jews from the official student organization. It aroused tremendous opposition in Jewish and in liberal circles, and a suit at law by a non-Jew against the rector of the University is now pending in the Supreme Court to test the constitutionality of the decree.

Outside of the university and schools, the Jewish question was the topic of lively discussion in the Austrian Parliament and in the press. The demand made by reactionary deputies for a *numerus clausus* at the University was vigorously repelled by the Socialist Party, which insisted that there was no economic or pedagogical basis for this demand, which was merely one of the slogans of the reactionaries; Socialist Deputies also charged that University authorities had given subventions to anti-Semitic publications issued by nationalist student organizations. Some color was given to this charge when, in November, the president of the Board of the University presided at a mass meeting of anti-Semitic students, at which speeches were made and resolutions passed in favor of the *numerus clausus*.

Austrian Jewry also has its employment problem. In March, the Vienna Kehillah issued an appeal to Jewish employers to employ Jewish help on the ground that Jews were being discriminated against in the matter of employment. The Jewish population is suffering, along with their compatriots, from the desperate economic conditions which prevail in the country. As in Poland, the taxation system in Austria is so designed as to place the greater part of the

burden of supporting the government on commerce in favor of the labor element, with the result that the Jews, of whom so many are merchants, are having a difficult struggle to maintain their economic existence. The wretched economic conditions, together with anti-Jewish discrimination in the matter of employment, have the effect of increasing enormously the burden upon the philanthropic institutions maintained by the Jewish community, and yet these same conditions naturally militate against a collection of funds adequate to meet the demands made upon these institutions.

HUNGARY

Economic anti-Semitism is also troubling the Jews of Hungary. While the Government frowns upon open manifestations of Jew-hatred at the universities, nothing is being done to curb the silent but effective boycott which has depopulated many villages and small towns of their Jewish residents, who have abandoned farms and businesses; in some places only deserted synagogues and Jewish cemeteries mutely attest the former existence of Jewish communities. In the cities, long-established Jewish firms, especially in the flour-milling, textile, and rug industries, have been forced out of business, and many formerly wealthy families have been reduced to poverty.

This is the chief complaint of the Jews of Hungary today. Though they are adequately protected from violence, the memory of the horrors of the days of the White Terror are still fresh, and the fear complex engendered then still exists. On the surface, however, conditions have much improved. The new education law restricts the number of Jewish students, but in operation it admits about twice as many as under the *numerus clausus* of 1920. Jews are not appointed to civil service positions, but the few who occupy such posts are not disturbed. No longer do heated debates on the Jewish question take place in Parliament.

At the session of the Assembly of the League of Nations in September, 1929, following the Palestine outrages, Count Apponyi, Hungary's representative at the League, demanded protection for the Jews of Palestine. This incident gave a Socialist member of Parliament an opportunity to call atten-

tion to the evil plight of Jews in Hungary and to ask why the Government does not extend protection to its own Jews. Deputy Peyer pointed to the withdrawal of licenses for the sale of alcohol and tobacco from Jews who had held them for many years; he charged that teachers who had proven their fitness had been dismissed from their positions solely because they are Jews, and that Jewish landowners were unjustly treated in the application of the new agrarian reform laws; and, of course, he referred to the educational restrictions. Other vexations were enumerated by Deputy Paul Sandor in a Parliament speech in June. Jewish veterans of the World War are excluded from the Roll of Honor, the organization corresponding to the American Legion in the United States; and Jews are kept out of homes for Hungarian students maintained in foreign countries, although, owing to the operation of the new restrictions on enrollment in Hungarian universities, most of the expatriated students are Jews. During 1929, a total of over 1,000 Hungarian Jews were studying abroad, 776 in Austria, 190 in Czecho-Slovakia, 348 in Italy, 105 in Germany, 88 in France, and 63 in Switzerland.

Nor is the path of those fortunate enough to enroll at home a smooth one. Not only are they ostracized by a larger proportion of their fellow-students, but they are at times even set upon and attacked, like their co-religionists in Vienna. The fact that disgraceful disorders occurred in Budapest, in October, 1929, at about the same time as did the student riots in Vienna, has led some to believe that somewhere there is a central authority directing these onslaughts, in an effort to stampede the Governments of the two countries into establishing a rigorous *numerus clausus* as against the Jews.

One result of these conditions is to force many Jews to the baptismal font. In 1928, a total of 316 Jews in Budapest embraced Christianity. According to replies received by the Budapest rabbinate to questionnaires sent to these converts, their desertion from Judaism was, in most cases, a measure of self-preservation, as only their religious affiliation stood in the way of their obtaining employment. At the same time, there is a return movement of converts. Toward the end of October, a Budapest newspaper pub-

lished statistics showing that during the ten years beginning August 1, 1919, and ending July 31, 1929, no fewer than 1,116 converts, of whom 567 were men, 481 women, and 88 children, formally returned to the Jewish faith. The return of these converts probably indicates that in some cases, at least, even the adoption of Christianity does not shield the Jews of Hungary from the effects of the hatred propagated by the Awakening Magyars on the basis of the ill-fated revolution of Bela Kun.

ROUMANIA

The hopes of many Jews in Roumania and well-informed observers in other countries that, with the coming into power of the National Peasant Party, headed by Doctor Juliu Maniu, better times were in store for the Jews of Roumania, — hopes which were nurtured by the noble declarations of the new leaders and by a number of energetic acts — were proved baseless during the past year. The Executive Committee of the American Jewish Committee in its report to the members at their annual meeting in November, 1928, in referring to the change of government, said: "It is believed that whatever the result may be, the machinations of anti-Semitism will be curbed and the spirit of the Minorities Treaties will be upheld." Subsequent events, however, do not appear to have borne out this optimistic prediction.

In the preceding review, we referred to the new law for the organization of the Jewish community of Roumania which had been introduced by the Government without consultation with Jewish religious or communal leaders, and which met with a storm of opposition, because, instead of providing for the integration of the unified communal organizations existing in the Old Kingdom and in each of the several territories acquired by Roumania after the World War, it provided for the disintegration of these organizations into many independent bodies. On June 26, 1929, a congress of Jewish communities adopted an energetic protest against the proposed measure. Nevertheless, the Government pressed the bill to passage, grudgingly accepting, at the last minute, an amendment providing that the communities be consulted before the regulations for enacting the law be drafted.

Although it had, on first coming into power, shown the intention to suppress student anti-Jewish agitation, the Government soon relaxed its severity. In September, it authorized a Christian Students' meeting at Putna which was participated in by Tazlaoanu, a known anti-Semite who was an official in the office of the Minister of the Interior, and which was attended by anti-Jewish disorders, including attacks on Jewish travellers on the railways, and on Jewish shop-keepers in various places through which the students passed. The Government's efforts to investigate these disorders were merely perfunctory. Some newspapers charged that Tazlaoanu had participated in the Jew-baiting. The Government issued a statement that reports of these disorders were exaggerated. In November, it again authorized a students congress to be held early in December at Craiova, on the agenda of which was the *numerus clausus*, and at which inflammatory anti-Jewish speeches were made. These were defended in Parliament by the Minister of Education as healthy outgrowths of the exuberance of the youth of Roumania; the Government's support of the Congress was justified by him on the ground that the money given by the Government to the student organizations was contributed by the people of Roumania to their own children. "If our young people," said Mr. Costacescu, "in the heat of debate, overstep the limit, it is, after all, something in their honor." Neither this Congress nor the celebration on December 10 of the anniversary of the congress at which the demand for a *numerus clausus* had been first made was approved by the university authorities. These two functions were followed by student disorders at Cluj, Timsoara, and Maresti; in Bucharest, students broke into a Masonic Temple, causing damage. Later in December, anti-Jewish disturbances broke out at Jassy university, when the authorities rejected the demand of a group of Christian students for a *numerus clausus*; Jewish students were insulted and beaten while professors stood by without attempting to interfere. At the same time, the Government felt compelled to ask Nahum Sokolow, vice-president of the World Zionist Organization, to forego an intended visit to Jassy, because it feared that his coming would intensify existing trouble. Two of the students of the University were expelled, and the right of

the Christian Students League to function, was withdrawn because members of the League had participated in the disorders. When the Jassy university fracas was discussed in Parliament, the Minister of Justice explained that, while the Government deeply deploras and condemns such incidents, yet anti-Semitic activity, so long as it is confined to agitation, enjoys liberty of the press and of assembly, like other movements.

Anti-Jewish outbreaks were not confined to the universities, although students were often the instigators of such disorders. The maltreatment of Jewish passengers on railway trains, a favorite sport of the Christian students, has already been referred to. In one case, Jews who pulled the train emergency cord when attacked, were fined for doing so. In December, students invaded the National Theatre in Bucharest and interrupted the performance of a French play because the leading part was taken by a Jewish actress. Agitators toured the rural sections promising the peasants that an anti-Semitic Government would confiscate the property of all Jews and divide it among the farmers. These and other inflammatory speeches could not but result in violence, and the Jews in the villages began to suffer from attacks by peasants with whom they had been living amicably; several cases of incendiarianism were reported. In one of these villages something out of the ordinary occurred. A party of students returning from Roman after a by-election, at which Professor Alexander Cuza, the notorious anti-Semitic leader, had been elected to Parliament, while passing through Targu Fromos, attempted to organize an anti-Jewish riot, but were severely cudgelled by some Jewish young men. The latter were later arrested and given such scandalous treatment at the hands of the local police, that the Government felt compelled to dismiss the prefect of police.

It would serve no useful purpose to catalogue in this place all the numerous vexations and attacks of which Jews were the victims during the past year; the incidents already cited will suffice, we believe, to show that the present Government, from which so much was expected in the way of improvement in conditions, has not been able, or, if able, not made a vigorous enough effort, to suppress the anti-Jewish disorders, which are a result of the propaganda

permitted by previous regimes, and even by the Maniu cabinet as well. In all cases where excesses occurred, the Government expressed its condemnation of violence, promised investigation and the punishment of the guilty, but all too often it tried to minimize the incidents, frequently its tactics were dilatory, and, in a great many instances, the local authorities showed little sympathy with the Government's efforts to suppress disorders, and the trials of those accused of attacks were held under conditions which made convictions impossible.

Jewish leaders in Roumania complain against the Government on other grounds. They charge that it has failed to keep its promise to establish a Jewish teachers' Seminary, urgently needed to train teachers for Jewish schools, and to reopen Jewish schools which were closed by previous cabinets; that the Ministry of Education has reduced the number of hours devoted to Hebrew or Yiddish in Jewish schools; that the full amount of subventions voted for Jewish religious institutions has not been paid; that the Government has established the requirement that no persons may teach in Jewish schools who have not successfully completed a course in a normal school,—a requirement which is tantamount to the ejection of practically all the teachers in these schools; that Jews are discriminated against in civil service employment; that Jewish officials, particularly in Bukownia and Transylvania, where, under Austro-Hungarian rule, not a few Jews held government posts, are dismissed on the flimsiest pretexts; that the War Ministry has forbidden the employment of Jews in military offices; that the law providing for religious instruction for Jewish pupils in state schools is not being enforced; that the Government is delaying the settlement of the political status of thousands of Jews who are not yet citizens of Roumania and yet, at the same time, are not citizens of any other country, although this condition is a violation of the treaty between Roumania and the Allies in the World War; and that Jewish cooperatives have been unjustly dealt with in a new law.

Hope for improvement was reawakened with the return of Carol, the son of the late King Ferdinand, and his accession to the throne. Pronouncements by him and by M. Maniu who, after a brief retirement, returned to the position of

Premier, indicated a sincere desire to suppress anti-Jewish violence. But, almost simultaneously with these benevolent declarations, a violent agitation was going on in the southern districts of Bukowina, and attacks occurred at Borsha, Kimpolung, Bama, Balaceana, and Suceava, and at the close of the period under review a state of terror existed among the Jews of this district.

CZECHO-SLOVAKIA

Even this enlightened republic was not free from student anti-Semitism during the past year. The overcrowding of the universities, owing in part to the operation of restrictions in Hungary, Poland and Roumania, but, to a greater extent, to social and economic changes which have turned a much larger number of young men to the professions, than before the World War, appears to have been responsible for disorders which forced the authorities, in November, to suspend for a time the admission of foreigners to the German university of Prague, and to endeavor to relieve the situation by transferring some of the foreign students to other institutions. The Government resolutely turned a deaf ear to demands for a *numerus clausus*. Later, in the same month, students of the Czech university held a street demonstration demanding a five per cent limit for foreign students. There was a similar demonstration at Bratislava (Pressburg). That the correct cure for overcrowding is not a *numerus clausus*, mechanically limiting the enrollment of students of this or that nationality or race, was the opinion expressed by Thomas Masaryk, the President of the Republic, in an interview published in a Prague newspaper in December. The just and fair way to reduce enrollment was by more stringent requirements for admission based on fitness, applied to all applicants, regardless of their race, nationality, or creed, Dr. Masaryk declared.

The Jews of Czecho-Slovakia are also suffering economically because of deep-seated changes in commerce and industry which have followed the World War in all East European countries. A pitiable indication of the impoverishment which is overtaking many Jewish communities in these lands, was the fact that one of the oldest Jewish congregations in Czecho-Slovakia, that of Wischau, was compelled

during the past year to sell its synagogue because of the inability of the community, greatly reduced in numbers by emigration, to maintain it.

One of the most vexatious of the many problems resulting from the World War is the determination of the citizenship of persons whose nationality was not clearly defined in the peace treaties. An attempt to solve this in Czecho-Slovakia was made in 1930 by the introduction in the Parliament of a bill which is so drawn as to confer citizenship upon many Jews who came to Czecho-Slovakia as refugees in 1915 and after.

JUGO-SLAVIA

The only event worthy of note in this country was one of great importance, namely, the passage of a law recognizing the Jewish religion as on a par with other religious communities. This law, which came into force late in 1929, establishes two congregational bodies to include all the Jewish congregations in the country,—the Union of Religious Communities, representing the neolog congregations, and the Association of Orthodox Jewish Religious Communities, representing the orthodox congregations. These two bodies are made the official representatives of the two wings of Judaism. All local communities and the two supreme bodies are given autonomous control of the religious, cultural, and charitable affairs of the Jewish community; they are recognized as juridical persons, having the right to buy, own, and convey property; they are to have control over their receipts and expenditures, but must file accounts with the Government.

All Jews belong to communities in the places in which they live, and the law makes provision for the amalgamation or dissolution of existing, and for the organization of new, communities. These communities collect their own revenues, and the State is required to help them collect taxes legally imposed. The financial means for maintaining the communities are to consist of income from property, religious taxes, subsidies and donations, grants from local governments, and a subsidy from the State. Synagogues and buildings for educational and charitable purposes are free from taxation; and official correspondence of the communities and of the two supreme bodies are exempt from postal and telegraphic

charges. All Jews who own property, enjoy revenue, or earn a livelihood are under obligations to pay taxes for the support of the community in which they live.

The law makes provision for the appointment of a chief rabbi upon the recommendation of the Minister of Justice, from among three candidates nominated jointly by the neolog union, the orthodox association, the communities, and the rabbis. The chief rabbi is to be president of the two rabbinical synods, representing, respectively, the orthodox and the neolog rabbis. The law makes provision further for the election of rabbis and other functionaries, stipulating that the qualifications of candidates are to be specified by the chief rabbi and the two synods.

Jewish religious instruction is to be given in all State and private schools which are attended by Jewish pupils; the curricula are to be prescribed by the Ministry of Education, upon consultation with the synods. Religious teachers in the State schools are to be appointed by the Ministry of Education from among candidates proposed by the synods. The existing Jewish theological seminary, a neolog institution, is recognized as a legal school and is to be conducted by the Union of Jewish Communities; should an orthodox seminary be established, it is to be supervised by the Association of Orthodox Jewish Communities; in the absence of facilities for training rabbis in the country, they may be trained abroad.

Jewish State and communal employees, soldiers, and students are to have legal holidays on the first and second and the two last days of Passover and Succoth, two days Shebouth, two days Rosh Ha-Shanah, and one and one-half days Yom Kippur.

The Jews of the country were greatly pleased with this law, and, through their representatives, thanked the King for the excellent facilities which it provides for the organization of the Jewish religion.

POLAND

While anti-Jewish propaganda and discrimination are not absent in Poland, the Jews of that country at the present time are most deeply concerned over their economic condi-

tion. The causes of the wretched material status of the Jews of Poland were referred to earlier in this article. In December, 1929, Deputy Isaac Gruenbaum of the Polish Sejm, said that only thanks to the assistance of the American Jewish Joint Distribution Committee have the Polish Jews been able to survive economically. In that month, an epidemic of desertions of small children, generally found in a starving condition, was noted as a manifestation of the great misery prevailing among the Jewish population. In January, when the Minister of Labor called a conference in Lodz to discuss the economic depression then existing in Poland, one of the Jewish delegates vividly described the deplorable situation of the Jewish workers who were suffering not alone from the crisis but also from discrimination.

In February, a correspondent of the New York Yiddish daily, the Forward, transmitted a heart-rending account of the material sufferings of the Jewish population. This is caused in part by the fact that the Government is gradually taking over various enterprises formerly under private ownership, and that in this process the Jewish workers are expelled. This is especially true of such industries as tobacco, alcohol, lumber, and salt-mining. He instanced also the failure of the Government to give Jews employment on public utilities. Of the 4,342 people employed on the municipal trolley lines in Warsaw in 1928, there were only two Jews; in 1929 no less than 1,500 workers were added, of whom only 4 were Jews. In 1928 there were 1,857 persons employed on the water-works system of Warsaw, of whom about a score were Jews; in 1929, more than a thousand new workers were added and all the Jews expelled. Altogether, this correspondent averred, the city employs a total of 20,000 persons, of whom only 50 are Jews, whereas no less than one-third of the population of the city are Jews. The burden of taxation is so divided as to bear most heavily upon the urban population, and extremely lightly upon the agricultural population. Jews also experience tremendous difficulties in entering the skilled trades, because the guild law requires a knowledge of Polish for admission to a guild; apprentices are also required to attend trade schools at night, which very few Jews find it possible to do because of the savage hostility which they encounter from non-Jewish students.

There were many discussions regarding this situation during the year. A conference of representatives of all Jewish organizations which are working in the direction of improving the economic status of the Jews, resulted in the decision of these organizations to unite. There was also a regional conference for West Galicia and Silesia, in Cracow. All that these conferences could do was to resolve to petition the government to take steps to improve conditions.

In the Sejm, the economic status of the Jews was brought up again and again by Jewish deputies, especially by Gruenbaum. Over and over again, he cited facts to prove that many Jews had been taxed out of business. At the end of 1929 he and other deputies submitted an interpellation asking the government to explain why the Jewish population, which constitutes 11% of the total should pay 40% of the direct taxes, and why in spite of bearing this heavy burden, the Jews do not have elementary schools in proportion to their numbers, and certainly not to the taxes which they pay; the interpellation pointed out that while 70% of the German children, and 69% of White Russian children, are provided with elementary schools, there is such provision for barely 50% of the Jewish children, the Jews thus being forced to maintain supplementary private schools at their own cost. The interpellation also pointed out that the law which provides that where Jewish children are in a majority, they are to be given instruction in the Jewish religion, is being violated in many places, and that in schools where the Jewish religion is taught, the teachers must be paid by the Jewish communities, whereas the teachers of the Christian religions are paid out of the general budget; furthermore, less than half of the elementary schools excuse Jewish children from attendance on Saturdays; discrimination against Jews in the matter of appointment as teachers was also charged in the interpellation.

In January, Deputy Gruenbaum presented figures which show that while the languages of other minorities were used as languages of instruction, Yiddish was not used in a single public school in Poland, and that an overwhelming majority of the teachers in the government schools attended by Jewish children are non-Jews. The subject of the inequality of the taxation burden was seriously gone into by the Jewish

deputies. They appointed several of their number as a special committee to study this matter and to prepare a tax project which would give relief to commerce and industry. The Jewish deputies warned the government over and over again that the impoverishment of the Jewish population could not be achieved without doing irreparable damage to the entire economic fabric of the country. Early in the spring of 1930, the government announced that there was to be a reduction in the turnover tax. The encouragement which this awakened in the hearts of Jewish merchants was short-lived for, just before the beginning of the new fiscal year, the proposed reduction was cancelled. In June 1930, the Jewish deputies submitted to the government once more a comprehensive memorandum on the economic status of the Jewish population in which they declared that the problem of saving the Polish Jews has now become one which is vital to the welfare of Poland as a whole.

As in former years, there were sporadic anti-Jewish outbreaks in Poland during the period under review, and the ritual murder myth cropped up in several places, filling the hearts of the Jews with fear. But these sporadic events were as nothing compared with the less spectacular but much more effective economic boycott against the Jews, the spirit of which appears to have penetrated into the very lifeblood of the Polish nation. The government ostensibly is opposed to this boycott, but it fails to give an example by putting an end to its own practice of discrimination in the matter of employment, which it attempts to justify with the argument that it is its duty to take care of Poles first.

The Polish universities also were the scene of anti-Jewish demonstrations. These took place at the University of Cracow, in November, and at the Anatomical Institute of Warsaw University, in March. The trouble at the latter was caused by the demand of the non-Jewish students that the Jews provide their own corpses for dissection. The question of providing Jewish medical students with cadavers was a topic of lively discussion in Jewish community. After the disorders at the Anatomical Institute and the declaration of the dean that he would not admit the Jewish students unless they provided their own cadavers, the Jewish burial society of Warsaw decided, with extreme reluctance, to

provide corpses. The Kehillah decided to turn over to the Anatomical Institute the corpses of those Jews who died in hospitals and whose bodies were not claimed by relatives within forty-eight hours of their death.

A number of events in connection with Jewish communal life should be noted. In October, 1929, the Warsaw Kehillah decided to withhold subsidies from all Jewish schools in Warsaw which do not require the pupils to wear headgear while receiving instruction in religion. This decision aroused a great deal of criticism, especially on the part of those elements who conduct the Yiddish secular schools. These elements appealed against the decision to the Joint Distribution Committee and several other organizations in the United States and in other countries. In the same month the cornerstone of a building which is to house an institute for the study of the Yiddish language and literature was laid in Vilna with impressive ceremonies. At a conference of the supporters of this institute, an annual budget of \$60,000, of which \$25,000 is expected to come from the United States, was decided upon. In June, in the presence of nearly 15,000 Jews from all parts of Poland and neighboring countries, a new Yeshivah was dedicated in Lublin. In March, plans were laid for a joint campaign for the collection of funds for the four largest Jewish relief organizations, namely, the Ort, the Toz, the Hias, and the Union of Orphan Homes. The campaign was to be conducted along American lines and its objective was 11,600,000 *zloty*.

The Arab outbreaks in Palestine caused tremendous excitement in Poland; mass meetings were held in practically every place with a Jewish population; hundreds of cablegrams of protest were dispatched to the British Government and to the League of Nations, and the Jewish newspapers opened public subscriptions for a Palestine relief fund. Similar excitement was caused by the report, in June, 1930, that the British Government had temporarily suspended immigration to Palestine.

LITHUANIA AND LATVIA

The economic status of the Jews of Lithuania is even worse than that of their brethren in Poland. A fact-finding

commission which visited the country in the summer of 1929, under the auspices of the Federation of American Jews of Lithuanian Descent, reported that the situation of the Jews is almost helpless. The country, which is largely an agricultural one, has practically no trade relations with important European centers, and has very little domestic commerce, with the result that the Jews, who were to a great extent traders before the War, have almost no means of earning a livelihood. "It is hardly an exaggeration to say," said the Commission, "that about seventy-five per cent of the Jews await impatiently the funds which are sent from America."

The political lot of the Jews, while far from enviable, is better than that of their co-religionists in many other European countries. Yet, they are not altogether free from ritual murder tales and attacks of violence. Such attacks took place in August in Slobodka, a suburb of Kovno, the capital city. An armed band of Fascists, members of a so-called "Shooting Union," beat up a large number of Jews, while police stood inactively by. The official news bureau and the Lithuanian Ministers in Washington, Berlin and Paris issued denials of the disorders, stating that the reports were manufactured by Communists who were desirous of giving Lithuania a bad name. The American commission already referred to, which was in Lithuania at that time, called on M. Waldemaras, the prime minister, who expressed regret for the outrages and promised an investigation; a few days later, he dismissed the chief of police and several other high police officials of Kovno. The Government newspaper which had vehemently denied reports of the outrages in the foreign press, suddenly began to protest against them and demand drastic punishment for the perpetrators.

Political conditions improved with the fall of the reactionary Government of Waldemaras in September. One of the first acts of the new Government was the dissolution of the "Iron Wolf," a terroristic organization, somewhat similar to the infamous Awakening Magyars of Hungary. This organization, it was said, had been responsible for the outbreak at Slobodka. But, though officially dissolved, the Iron Wolf continued to function, for there were outrages ascribed to it subsequently, including the desecration of a Jewish cemetery. In April, a report from Kovno stated that a wave

of terroristic acts against the Jews in Lithuanian villages was sweeping the countryside. There were frequent cases of disappearances of Christian children, followed by the charge that they had been "ritual murder" victims of the Jews.

The existence of Jewish schools has recently become extremely difficult because of a Government ruling for the use of Lithuanian as the teaching language in all schools, state and private. On the other hand, the Government abolished the compulsory Sunday rest law, except in the capital, thus somewhat relieving Jewish businessmen who had been suffering materially because they could conduct their businesses only five days per week.

Few events of Jewish interest were reported from Latvia. In the fall of 1929 a scandalous proceeding occurred in Riga. A Jewish hospital society, Linas Ha-Zedek, which had purchased an old, dilapidated house from a church and had, with the help of the American Joint Distribution Committee, repaired it and equipped it as a maternity hospital, was forced to return it to the original owners at the original nominal price, which, because of the great drop in the value of the rouble since 1920, was only a fraction of the real price, to say nothing of the present value of the improved building. No protests to the church authorities or appeals to the courts availed to prevent this unjust transfer, based on an old Russian law giving a seller the right to repurchase a property at the price originally paid by him. Later, the municipality made a gift to the Linas Ha-Zedek of a plot of ground, on which it was planned to erect a new hospital building.

Only one case of hooliganism against Jews was reported during the year, but the Jewish Parliament deputies had to protest against the circulation among the students of the University of Riga, of faked photographs of supposed "ritual murders" of Christian children by Jews.

RUSSIA

The world-wide protest against the persecution of religion in Soviet Russia during the past year served to bring the religious phase of the life of the Jews to the foreground. Along with the adherents of other religions, the Jews were

victims of the intensified campaign of atheism which went hand in hand with the Soviet plans for five years of industrial development and the collectivization of agriculture. As in former years, the anti-religious campaign took various forms,—the confiscation of synagogues, the conversion of cemeteries into public grounds, the punishment of teachers of religion, attempts to interfere with the celebration of holidays, discouragement of ritual practices, and the degradation of ministers of religion and other functionaries; insofar as the Jews were concerned, there were also acts against their cultural institutions and the persecution of Zionism.

Under Soviet law, the confiscation of synagogues, as of the houses of worship of other faiths, is legal on various pretexts; the alleged failure of the congregation to maintain the synagogue, the presentation of a petition bearing a certain number of signatures, which may be easily obtained, to the effect that the building is no longer required by the community, the charge that the edifice is in a dangerous state of disrepair, are among the many grounds upon which these buildings revert to the State and are converted to the uses of the proletariat. In July, 1929, a new form of conversion was introduced when a synagogue in Kineshma, the Ukraine, was turned into an apartment house. In the following month, thirteen large synagogues in the Ukraine were taken over in addition to thirty small ones which were turned into workmen's homes. Statistics published in December, showed that a total of 646 synagogues have been seized since the Revolution. In February, the League of the Godless made great efforts to secure the Great Choir Synagogue in Lenin-grad for headquarters. In March, following the world-wide protest, the Central Executive Committee of the Communist Party issued a public announcement demanding moderation in the matter of the confiscation of church edifices. The Ukrainian Central Executive Committee ordered its legal department to make up a list of the local Soviets which had closed churches without the sanction of the Government, establishing the fact that in some cases the local authorities had acted arbitrarily in this direction. Encouraged by the new attitude of the Government, the Jews of Dubrovna, in the Minsk region, sent a delegation to the chairman of the local Soviet, asking that the synagogue which had been

converted into a Communist club, against the will of the worshippers and without the approval of the Soviet Central Executive Committee, be returned to them. When the chairman of the Soviet refused the request, the Jews removed the lock which the Communists had placed upon the building and replaced it with a lock of their own. An attack upon laborers and police accompanied the attempt on the part of the local government of Berditcheff to convert an old Jewish cemetery into a public park.

Efforts on the part of the Jewish Communists to interfere with the celebration of the High Holidays and of the Passover were more unsuccessful during the year past than ever before. In August, the Jewish Section of the Communist Party appointed Yom Kippur as a day on which Jewish workingmen should go to work and contribute their day's earnings toward the industrialization funds of the Soviet; later they changed the day to the second of Rosh Ha-Shanah. The High Holidays were widely celebrated, although a number of Jewish laborers did work on them.

In the early part of 1930, plans were laid in the Jewish colonies for the organization of cooperatives to bake matzoth for the coming Passover. The Jewish Communists warned the Commissariat of Trade against the importation of matzoth. In March, the Atheists League opened a campaign against the celebration of Passover and of Easter, aided by the Federation of Soviet Labor Unions. Fearing that the machinations of the Jewish Communists would make impossible the importation of matzoth, and believing that it would be difficult to produce flour that would be *kosher* for Passover, the rabbis of Russia declared that an emergency existed permitting the use of *chometz* flour for the baking of matzoth. In the meantime, the Central Association of Cooperative Stores forbade the sale in its establishments of matzoth, wine, or other Passover supplies.

In April, the White Russian Jewish Communists decided to utilize the Passover season for an appeal for the gift by Jews of ritual articles to be sold for the benefit of the five-year industrialization campaign. This was in line with the new policy of moderation of the Communist Party. The Atheists League warned their followers against compelling Jews to refrain from celebrating the Passover, and the

Yiddish Communist press adopted a very mild tone, suggesting that even in the matter of the collection of ritual articles, only voluntary gifts be accepted. Thanks to the emergency decree of the rabbinical authorities, matzoth were plentiful; the synagogues in Moscow were crowded on the first day of Passover, and in some towns in White Russia, the Jews celebrated the Seder and then attended anti-religious meetings; many artisans did not work on the first day of Passover.

The legal prohibition against the teaching of religion in classes was rigorously enforced during the past year. In October, 1929, the Minsk Soviet demanded that former Hebrew teachers sign a pledge that they will not maintain Yeshiboth or Hedarim. In January, 1930, an aged Jewess of the village of Smolevitch in the Minsk region, was sentenced to five months' imprisonment on the charge of teaching Jewish children prayers. In April, schoolboys in Kamenetz were organized into a brigade in order to "discover illegal Hebrew schools which cripple children's minds." This brigade's first discovery was an aged Hebrew teacher whose trial was made the occasion of a public demonstration.

Efforts to discourage the observance of Jewish rites were also made. In December, two Jewish physicians were sentenced to three months' imprisonment, each, for having circumcized a Jewish child in the municipal hospital of the town in which they were employed; they were accused of performing a "barbaric rite," and violating thereby the law which calls for the separation of Church and State; the defense of the physicians was that the operation was made for hygienic and not for religious reasons. If we are to believe the Yiddish Communist newspapers, many Jewish women in Russia have abandoned the ceremony of candle blessing on the eve of Sabbaths and festivals and have donated their candlesticks to the industrialization fund; other ritual articles of gold or silver were also contributed, as well as rings, pearls, earrings and samovars. In the city of Fastov, the local authorities confiscated five matzoth baking machines for the benefit of the industrialization fund. Throughout Ukraine, praying shawls, phylacteries, and book of Jewish lore were collected to be sold as junk, the proceeds to be used for the purchase of tractors. "Convert your praying shawls and phylacteries into tractors!" was a slogan

of one of the Yiddish Communist newspapers. Jewish children were organized into brigades to go from house to house to collect ritual objects. One Yiddish newspaper urged the Ozet, the society which promotes the settlement of Jews on the land, to eradicate the observance of the Sabbath and of the dietary laws in the colonies.

In the matter of *Kashruth*, the Ukrainian Government was faced with the dilemma last December. The Vienna Kehillah offered to buy a large quantity of kosher goose fat for the coming Passover, provided a representative of its own were permitted to supervise the preparation of the fat. On the one hand, the Ukrainian Department of Commerce was anxious to acquire the gold; on the other hand, it was reluctant to recognize the religious requirements of the Vienna Kehillah; the latter consideration prevailed in the end.

The lot of rabbis and other religious functionaries of Russia was a hard one during the past year. In October, eleven elderly Jews of Leningrad, the Administrative Committee of the Kehillah, were sentenced to imprisonment at hard labor for conducting communal activities, when all that they did was to appeal for funds for remodelling the the synagogue and to sublet, to an artisans' cooperative, some of the rooms in a building housing a *mikveh*. It would have been strange if all the anti-religious propaganda went on without succeeding in breaking down the morale of part of the Jewish population. There were cases of rabbis and other functionaries who publicly announced that they had become atheists. The reaction of the Yiddish Communist press to these incidents was to express distrust of such rabbis.

In February, a new rule was announced in the Kiev region forbidding the telegraphic offices and the postal authorities to deliver telegrams or letters to religious organizations and functionaries. In the same month, reports reached Riga that rabbis in White Russia were being persecuted with unusual severity, being driven from their homes, or imprisoned for failure to pay the heavy taxes imposed upon all "clericals." In April, a court in Minsk decided that the children of religious functionaries need not obey the law requiring all children who work and live with their parents to contribute

toward the support of the latter. In the same month, a rabbi of Leningrad, who had been arrested in February on the charge of maintaining illegal connections abroad, was sentenced to ten years exile.

The most notorious case of persecution of religious functionaries was the arrest, in February, of fourteen leaders of the Minsk community, including several rabbis; in some manner the report reached Warsaw that these persons were to be executed, and the Warsaw rabbinate sent frantic appeals to Jewish leaders in various western countries for intervention to prevent the threatened executions. As we have noted in another place, eleven of the fourteen persons arrested were soon released, while the others were freed sometime later. The Communist press published the charges upon which these persons were arrested; one was "an important ex-trader, the organizer of religious societies and rabbinical seminaries"; another was "the president of a society of rabbinical students which is an outspoken counter-revolutionary organization"; one rabbi was charged with having been "a speculator who established loan societies that saved Nep-men from ruin"; others were charged with having maintained illegal correspondence with counter-revolutionary individuals abroad. After their release, the rabbis signed a statement, which was made public, denying that there was any persecution of the Jewish religion in Russia and expressing indignation at Jewish leaders abroad and at the Pope for their attacks upon the Soviet attitude toward religion. Obviously, these rabbis signed this document under duress.

In December, the Soviet Government dissolved the two leading Jewish cultural associations in Russia,—OPE, the Society for Spreading Culture Among the Jews, which had been in existence for over seventy years, and the Jewish Museum of the Ethnographical and Historical Society; a special commission was appointed to take over the huge library of the OPE, considered one of the most famous of its kind in the world; the exhibits at the Jewish Museum were made part of the Government Museum. In February, the *Jewish Telegraphic Agency* stated that a large number of the religious books which had been confiscated by the Soviet Government in its war on religion, had been shipped to

Soviet agents in the United States for sale to Jewish libraries and private collectors.

The Russian press published very few items regarding the Zionists during the past year. In December, it was reported that nearly four hundred Zionists had been arrested and imprisoned in Odessa, and in January, a report reached Berlin that after the anti-Jewish riots in Palestine during the preceding summer, the persecution of Zionists in Russia was intensified. On January 10th, thirteen prominent members of Zionist organizations in Moscow were arrested and sixty-five others compelled to give their parole not to leave the city; the arrested Zionists had been found with copies of the report of a meeting of the American Jewish Congress, at which the Soviet anti-religious policy was attached.

Next to religion in degree of interest to the Jews of western countries, but of first importance to the Jews of Russia, was the economic problem; the question of how to go on living appears to be the most urgent of all. An event which may prove of great significance insofar as the welfare of those Jews who have formerly been *lishentzy*, "deprived" or declassed, is concerned, was the issuance in June last of a decree ordering that steps be taken by government organs to convert all impoverished Jews in the small towns of White Russia and Ukrainia into artisans during the coming year; all those who are now artisans are declared eligible for employment in factories, and are granted the same rights as factory workers provided they work in cooperatives of not less than thirty members and produce goods suitable for export; artisans are relieved of special taxes and exempted from arrest and the confiscation of their goods for failure to pay taxes. This decree means that thousands of Jews who had hitherto been without political or economic rights will henceforth be on a level with factory workers and members of labor unions, in respect of having the right to vote and the right to the same ration and housing and other facilities as these classes.

The work of settling Jews on the land made considerable progress during the year. In February, Dr. Joseph Rosen, the director of the Agro-Joint and of the American Society for Settling Jews on the Land in Russia, announced that in

1930 a total of over fifteen million roubles was to be devoted by the government to this work, in addition to four million roubles which were to be contributed by foreign organizations; the program on which this money was to be spent included the placing of over 30,000 persons in industry or under training to work in factories.

In April, however, those directing the agricultural colonization were somewhat disappointed because a very small proportion of the number of Jews who were expected to settle on the land in that month actually appeared. This phenomenon, it was explained, was due in part to the decree which changed the status of Jewish artisans and *lishentzy*, in part to the unpopularity of the collectivization scheme, and in part to the refusal of the Ozet to help ex-traders to settle on the land.

The Bira Bidjan project in the Far East which is a pet scheme of the Ozet in Russia and of the Icor (Jewish Colonization Organization for Russia) in America, appears to have all but failed. The Icor had sent a commission of American experts to look into the agricultural possibilities of the region; this commission had reported that the territory was similar to the western part of the United States before that section was cleared by pioneers; the land was fertile and possessed many natural resources, but there is a heavy rainfall all summer long, which precludes the raising of wheat but is favorable to the cultivation of rice. In January, however, the Far Eastern Council of the Communist Party openly charged that the Bira Bidjan colonization scheme has thus far been a failure owing to the mismanagement of the Ozet's representatives; the latter admitted that only 2,500 hectares were being tilled and that only 400 families were actually permanently settled on the land. At the same time, control of Bira Bidjan was given to a government commission consisting of representatives of various economic bodies, for the purpose of general development and not especially as a region for Jewish agricultural colonization.

The collectivization of agriculture was as unpopular among the Jews as among the rest of the population. The hue and cry raised against the so-called "Kulaks" or rich peasants was taken advantage of by Jewish Communists to harrass those Jews who appeared to have been more successful than

the average in their calling. There were several cases of violence perpetrated by Jewish peasants. In March, it was reported that the Crimean colonies were in danger of foregoing their spring sowing because the horses that had been collectivized had been so poorly cared for that they were unfit for field work; besides, forage was lacking. The relaxation of the efforts to collectivize the farms went hand in hand with the policy of moderation with regard to anti-religious agitation. The manner in which the instructions were given to ease the collectivization drive revealed that force had been extensively used in the Jewish colonies to collectivize them, and that, in a few cases, Jewish colonies had been merged with non-Jewish colonies.

In the direction of industrializing Jews who could not be settled on the land, the government continued to be active during the past year, although it was revealed that some of the projects had not been unsuccessful. Its efforts to place unskilled Jewish workers in metal factories in the Don region, for example, had failed owing to the hostility of the non-Jews in these factories; the Comzet, the government commission which supervises the agricultural settlement and the industrialization of the Jews, is blamed for this failure because it had sent unskilled workers and had taken no measures to prepare for their reception. The collectivization of artisans was actively promoted; the government ruled that Jews who receive machines from relatives abroad must join cooperatives in order to be permitted to use them. But in spite of all these efforts, 400,000 Jews in the Ukraine alone were on the verge of starvation during the past year. Even artisans were having their troubles. They found it extremely difficult to pay the heavy taxes imposed upon them; tax collectors ruthlessly seized their machines or goods upon their failure to pay taxes. The plight of the artisans was so tragic that the Supreme Council of the People's Commissars eventually took steps to ameliorate it. It ordered a reduction of the taxes, established a special commission to protect artisans from the arbitrary acts of officials, ordered the return of tools and machinery that had been confiscated, and decreed that in future these were not to be seized for the non-payment of taxes. The proclamation issued in June, which is calculated to bring about real improvement

in the condition of the artisans as well as of the declassed, has already been referred to.

Although anti-Semitism did not attract as much attention as in former years and the Soviet newspapers were not as eager to publish facts regarding it, yet a number of cases were reported which showed that the situation did not change during the past year. In September, Maxim Gorki, the distinguished author, felt called upon to write an indignant article for *Pravda*, the organ of the Communist Party. The occasion was the distribution of handbills addressed to all Communists urging them to organize a wholesale massacre of the Jews. "Arise, you Russian and other nationalities, and kill the Jews!" said this proclamation. "I ask myself," wrote Gorki, "how it is possible that in the thirteenth year since the Revolution such sheets can be published? What kind of cultural sphere is it that admits the development of such disgusting filth as anti-Semitism?" He concludes the article by asking whether communists are fighting anti-Semitism with sufficient devotion and on correct lines. Apparently some Soviet authorities are not as sincere as others in their disavowal of anti-Semitism, for we find a Yiddish Communist newspaper published in Kharkov, capital of the Ukraine, complaining in a June issue, that out of a total of 181,000 workers on the railways in the Ukraine, only 1,581 are Jews, despite the fact that the Central Committee of the Communist Party had recently adopted a resolution that Jewish youth be absorbed into the railway systems.

There were several incidents of anti-Semitism in the Red Army. There was at least one case of a Jewish soldier being driven to suicide by baiting on the part of his comrades. A special seminary was established in Moscow to combat anti-Semitic tendencies among the soldiers; each soldier is required to attend lectures on the minority policy of the Soviets, the background of anti-Semitism, and the useful role of the Jews as workers.

Anti-Semitism continues to be prevalent in the factories. Following are only some of the incidents reported: In a Bobruisk brick factory, a Jewish worker was blinded by hot metal thrown into his face; a Jew in a Moscow factory lost his arm, as a result of the intentional mishandling of some

machinery by his fellow-workers; Jewish engineers were attacked by shipworkers in Nurom who, employed the slogan, "Kill the Jews and save Russia!" Eight workers in a paper mill in Dobrush were convicted for torturing a Jewish girl; in another factory, non-Jewish workers perpetrated indignities upon a Jewess; even at the Kertch metal factory which is eventually to be turned over to Jewish workers, four of the Jews who had been assigned to learn the factory procedure, were tortured. The workers are beginning to resent the government attitude toward anti-Semitism, if we may regard as symptomatic the walk-out of thirty-five hands in a textile factory, because one of their number had been discharged because of anti-Semitism; the strikers demanded the reinstatement of this worker and the discharge of all the Jewish employees.

The Communists introduced an innovation in their war on anti-Semitism by organizing parties of factory workers to visit the Jewish agricultural colonies in order to convince them that Jews can be productive workers; these groups, upon returning to their factories, are supposed to report their findings to their comrades. There were several cases of anti-Jewish violence in the rural sections and in the colonies. A questionnaire distributed among the pupils in the high schools of Leningrad revealed that anti-Semitism is rife in those institutions. Perhaps the most significant event, insofar as educational anti-Semitism is concerned, was the demand made at a meeting of Communist students in Kiev for a *numerus clausus* to limit the number of Jewish students enrolled in Soviet universities!

A few miscellaneous items of significance remain to be recorded. In May, the Ukrainian school authorities threatened to liquidate the largest Jewish technical high school in Odessa, which is supported by the Agro-Joint and the Ort and has an enrollment of 400 students. The authorities called attention to the fact that inasmuch as this school graduates at least 150 qualified Jewish technicians every year, eventually the entire Soviet industrial organization in the Odessa region will be run by Jews,—obviously an undesired situation! The Jewish Communists in Odessa appealed to the higher authorities to intervene. There has been an increase since 1926 of 60% in the number

of Jewish schools and of 72% in the number of Jewish pupils in Russia; there are now 813 Jewish schools in the Soviet union with an enrollment of 121,000. The decline of Yiddish as a vernacular was noted by the Communist press. According to statistics published in April, only 8,000 of 28,000 Jewish workers in the Ukraine declared Yiddish to be their mother tongue; these figures indicate that during the past three years there has been an increase of 16% in the number of Jewish workers who have abandoned Yiddish. This is not altogether the result of voluntary choice, as the Ukrainian Government has for a number of years been insisting upon the learning of the Ukrainian tongue by all workers; in March, no less than 3,000 employees of cooperatives in the Ukraine, most of them Jews, were discharged because they were unable to use the Ukrainian language. In October, 1929, the Ukrainian Commissariat of Education announced a reform in the Hebrew alphabet, eliminating the special characters used when certain letters occur at the end of words.

TURKEY

The Jews of Turkey continued to suffer from discrimination as a result of the movement for the Ottomonization of that country which followed the World War. In August, a number of Jews who had been regularly employed in the shipping industry as clerks were discharged, without having been given previous notice, being informed that, in future, only Moslem Turks were to be employed. In November, the community was greatly excited by the suggestion of the Ministry of Education that Jewish schools discontinue the teaching of Hebrew. Some of the Jewish leaders declared that they would prefer to close the Jewish schools altogether if the Government should insist upon taking this step. On the other hand, in March, the Government announced its intention to reorganize the school systems of non-Turkish minorities, with the understanding all elementary schools are to be Turkish. At the same time, schools of foreign nationalities, including mission schools, were prohibited. These two changes will, it was said, lead to the revival of the Jewish schools, as, on the one hand, they will be supported by the Government, and, on the other, Jewish

children now attending missionary schools will be enrolled in the Jewish schools. No report was received subsequently that the matter had been definitely decided. In March, it was reported that all Jewish students in the medical faculty of the University of Constantinople had been compelled to leave the school, under the pressure of unceasing persecution at the hands of their classmates.

PALESTINE

Of course, the outstanding event of the year in Palestine was the outbreak of a section of the Arabs against the Jewish population. The evidence brought out at the inquiry of the commission appointed by the British Government indicated clearly that this was the culmination of various efforts on the part of a faction of the Arabs, which had all along been opposed to the settlement of the Jews on the basis of the Balfour Declaration and of the Mandate, to harrass the Jews and to interpose every obstacle in the way of their peaceful settlement in Palestine. This evidence showed also that the dispute regarding the Wailing Wall was seized upon by these Arabs as the occasion for anti-Jewish agitation among the masses of their people, not only in Palestine but in other lands as well. What happened at the Wailing Wall on the eve of Yom Kippur, September 28th, 1928, was described in detail in the preceding review. (See AMERICAN JEWISH YEAR BOOK, Volume 31, pp. 70-73.) Following these events the Moslem leaders continued their agitation against the Jews, reiterating the baseless charge that the Zionists covet the possession of the Moslem holy places. In order to emphasize their ownership of the Wall, they made structural changes, including a breach to permit passage from and to the Mosque of Omar; the Palestine Jewry were aroused by these steps and protested, but the Government declared that it could not object to these changes as they did not violate the status quo. Further to harrass the Jews, the Moslems placed a *muezzin* on the roof of an adjoining building to call the faithful to prayer in a manner which was plainly calculated to disturb those Jews who came to the Wall to pray; in May 1929, dervishes were stationed in a garden adjoining the Wall; these conducted their ritual

dances to the beating of drums and the clashing of cymbals, so timed as to be loudest when the Jews were congregated for services. This caused trouble requiring police intervention on several occasions.

The hostility of the Moslems against the Jews, insofar as the appearance of the latter before the Wailing Wall is concerned, became so marked that on August 15, 1929, Tisha b'Ab, when a large number of Jews assembled at the Wall, the police authorities kept a close guard to prevent trouble. On the same day, the administration permitted a procession of Jewish youths to hold a protest meeting at the Wall against the government attitude toward the building operations begun by the Moslems. Although this meeting was held under police supervision and was carried on without any disorder, it inflamed the Moslems and on the following day they held a demonstration. Yelling, "The religion of Mahomet with the sword!" a mob rushed to the Wall and burned prayer books which were kept in its recesses. It was a Friday and a number of Jews who were present fled; the sexton was injured in the *mélée*. Hundreds of Arabs poured out of the Mosque enclosure, some through the new passage which had been cut in the Wailing Wall. On the next day (Saturday), Arabs kept passing up and down across the pavement in front of the Wall and back and forth through the new passage, obviously for no other reason than to disturb the Jews at their devotions; complaints were made to the police but the services were almost over before the latter intervened. On that day and the next there were sporadic clashes between Jews and Arabs in various parts of the city; Abraham Mizrachi, a Jewish youth, was mortally wounded in the course of one of these disturbances. The Palestine administration issued a public announcement giving an account of the events of the 15th and 16th of August, in which the peaceful demonstration of the Jews on Tisha b'Ab were placed on the same footing as the violent Arab attacks of the next day. This angered the Jewish population and a delegation called upon the acting High Commissioner, Mr. Luke, and protested against his communique as "inaccurate and insufficient." There was more trouble on the 21st in connection with the funeral of Mizrachi, when the police insisted that the procession should

avoid the main thoroughfares. On the next day, there were more sporadic attacks, Arab agitators spreading rumors that the Jews were planning to capture the Wall and the Mosque of Omar.

August 23rd was the real beginning of what, many believed, was a planned outbreak. It was the Moslem sabbath. Crowds of Arab fellaheen and Bedouins, armed with heavy sticks, clubs, knives, and daggers, entered Jerusalem by various gates, ostensibly to worship at the Mosque. But there was a noticeable absence of women, and very few of those men who came actually did enter the Mosque. Most of the Arabs assembled before that building and listened to harangues of an inflammatory character; at the same time, a large number of Communist leaflets, urging workers to revolt against the capitalist and imperialistic government, were distributed. At about 12:30 in the afternoon, the mob began attacking Jews in various parts of the city. Although the events of the preceding week should have warned the authorities that trouble was brewing, they were caught unprepared for what happened. The police were forced to arm a large number of special constables, including eighteen Jewish ex-soldiers and sixty other Jews, but declined the help of five hundred picked young men which was offered by the acting Zionist Executive. The Arab outrages began in the Old City and spread to the suburbs and thence to other settlements. There were a number of casualties in Jerusalem, Hebron, Motza, Gaza, Haifa, Tel Aviv, Kastineh and Beisan. At Hebron a number of students at the Yeshivah, including twelve American boys, were killed. Jewish settlers evacuated a number of places; in some, they put up a strong resistance and repulsed Arab attacks. On the 27th, yielding to the protests of the Arabs, the Government ordered the special Jewish constables to be disarmed, although the country was by no means pacified; it also ordered the arrest of Jews bearing arms.

In the course of the riots, a Jewish delegation appealed to the acting High Commissioner to issue an official denial of the truth of the rumor that was being spread by the Arabs, that the riots had been started when Jews threw bombs into the Mosque enclosure, but Mr. Luke declined to issue such a

statement as he could not believe that such a rumor had been spread. A few days later, Sir John Robert Chancellor, the High Commissioner, who had hurried back from England, arrived in Jerusalem. On September 1st, he issued a statement expressing horror "at atrocious acts committed by bodies of ruthless and blood-thirsty evildoers, of savage murders perpetrated upon the defenceless members of the Jewish population regardless of age and sex, accompanied as at Hebron by acts of unspeakable savagery, of the burning of farms and houses in town and country, and of looting and destruction of property." He went on to say that, in view of recent events, he would suspend all conversations with His Majesty's Government regarding constitutional changes, which at the request of the Arab leaders, he had begun during his stay in London. This proclamation enraged the Arabs because it implied that Jews were the innocent victims, whereas the Arabs had been attempting to give the impression that the Jews were the first to attack.

On September 5th, the Vaad Leumi, the chief rabbis, and the Agudath Israel submitted a memorandum to the High Commissioner, charging that the riots had been fomented and that the Palestine Government had failed to heed repeated warnings or to deny calumnies, and had acted in such a way as to give the Arabs the impression that the Government was condoning their acts; the memorandum declared that the riots could have been stopped at their incipency if there had been a courageous show of force, and that the Government had been criminally dilatory in defending Hebron and Safed, after clear signs of trouble had been given; the memorandum concluded with demands for an investigation, the enlargement of the constabulary, the legalization of Jewish self-defense units, the release of Jews arrested for bearing arms, the arrest and trial of all guilty of violence, instigators, and officials who had been derelict in their duty, the payment of compensation to victims who were injured, the repair of property, the relief of sufferers, and the fining of Arab villages whose inhabitants had participated in the outbursts.

The more violent of the outbreaks ended on August 29th with an attack on the Jewish quarter of Safed; thereafter there were minor skirmishes in other settlements, but the

troops who had arrived in the meantime had the situation fairly well in hand by September 1st. A few days later, the Arabs resumed their building operations at the Wailing Wall. In October, apparently as a concession to Arab sentiment, the government informed the chief rabbi, A. J. Kook, that the reading of the Torah at the Wailing Wall would be permitted only on the first and seventh days of Succoth.

The Arab outbreaks began at about the time that the enlarged Jewish Agency was being organized in Zurich, Switzerland. This new body promptly issued a statement signed by Dr. Weitzmann, the president of the World Zionist Organization and of the Agency, Lord Melchett of London, and Felix M. Warburg, of New York, protesting against the attacks and expressing the determination of the Jewish people not to be deterred by them from the sacred task of building a Jewish National Home in Palestine. On September 12th, there were meetings of the General Council of the Zionist Organization and the Administrative Committee of the Jewish Agency in London; the latter sent a deputation to wait upon the Colonial Secretary, Lord Passfield, who gave them assurances of the Government's intention to carry out the pledges of the Balfour Declaration. The Administrative Committee also adopted a set of resolutions expressing its indignation and horror at the recent atrocities, paying tribute to those who had lost their lives, extending sympathy to the families of the fallen, placing on record its profound admiration of the steadfast courage displayed by all sections of the Jewish population of Palestine, and affirming its belief that the outbreak might have been prevented by greater foresight and more adequate preparation on the part of the authorities; the resolutions further declared that the outbreaks bore every indication of a carefully premeditated plan, protested against the disarming of Jews engaged in self-defense, and urged that an adequate number of Jewish volunteers be forthwith enrolled as special constables; the relief of Jewish sufferers was also demanded and the expectation that the Palestine administration would make full compensation for the losses and damage sustained by the Jews was expressed. The resolutions concluded with a request for the regulation of the

question of a Wailing Wall without delay and for the allotment to the Agency of a substantial number of immigration certificates, and with the expression of satisfaction over the reaffirmation by the government of the policy laid down in the Mandate and in the Balfour Declaration, and of the hope that appropriate means will be found to give practical expression to this Declaration.

In the meantime, the Government had announced the appointment of a commission of inquiry into the Palestine disorders, to be headed by Sir Walter Shaw and to include representatives of the three political parties. According to the announcement, the commission was to "inquire into the immediate causes which led to the recent outbreaks in Palestine and make recommendations as to the steps necessary to avoid a recurrence." Government officials explained also that the commission will not be required to consider questions of major policy but was to confine itself to the recent outrages and their causes. The two communities in Palestine were to be permitted to engage counsel to appear before the commission and to examine or cross-examine witnesses. The commissioners sat from October 24th to December 27th in Palestine; they drafted their report on March 12th, 1930 and it was given publicity at the end of the same month.

The Palestine Arabs had, in the meantime, sent a delegation to London. This was instructed to make representation to the British Government, and was informed by the Colonial Office at the outset that only questions within the terms of the Mandate could be discussed and that any proposals outside of these terms could not be received. After several conferences with officials of the Colonial Office at which the Arabs did make demands for constitutional changes incompatible with the obligations assumed by Great Britain under the Mandate, this delegation returned to Palestine.

In Palestine, the Arabs continued agitation against the Balfour Declaration. On November 2, 1929, the twelfth anniversary of the Declaration, all Arab workmen struck, and all Arab stores were closed. Some shops displayed small black banners bearing the inscription "Down with the Balfour Declaration!" Immediately after the

pacification of the country, Arab leaders urged the masses to boycott Jewish stores. In February, about one hundred Arab merchants met at Jerusalem to devise means of developing Arab commerce and industry in the country to such an extent as to make the Arab population independent of Jews; they also decided that one leading merchant was to be appointed in each business street to prevent Arab merchants from buying from Jewish wholesalers, and to order a boycott by retailers of any Arab wholesaler who was found to be trading with Jews.

Efforts to bring about a *modus vivendi* between Arabs and Jews were begun early in the fall by the Brith Shalom Society organized for that purpose, and headed by Dr. J. L. Magnes, the dean of the Hebrew University. In a statement issued early in October, this society declared that the recent riots were the result of a threefold breakdown, namely, that of the British Administration, the Arab policy, and the Zionist policy. Later, Dr. Magnes suggested that the Arab-Jewish problem could be solved by the establishment of a parliamentary government upon the guaranty of free but controlled Jewish immigration, the preservation of Jewish cultural institutions, and unrestricted right of Jews to settle on the land. His views met with a great deal of opposition in Palestine and in other Jewish communities.

When the report of the Shaw Commission of Inquiry was published at the end of March 1931, it aroused a storm of protest because it completely exculpated the Palestine Administration and, while it blamed the Arab leaders, appeared to seek justification for their attitude. Referring to the complaint of the Jews that the Palestine Government had shown a lack of sympathy toward the Jewish National Home and had followed a policy of weakness, the report states that this arises from the inherent difficulties of the Mandate. It ascribed the outbreaks to the apprehension of the Arabs which was caused by Jewish immigration and the acquisition by Jews of large tracts of land, as well as to the Arab disappointment of their political and national aspirations. The Commission recommended that the government of Great Britain issue a clear statement of policy as regards Palestine, indicating that they intend to give full effect to that policy with all the resources at their command; that

the government issue a clear and definite declaration of its policy toward Jewish immigration into Palestine; and that a scientific inquiry be made by experts into the prospects of introducing improved methods of cultivation in Palestine, the land policy to be regulated in the light of the facts thus ascertained.

The report was signed by all the commissioners, but there was appended to it a statement by Mr. Harry Snell, the Labor member of the Commission, who stated he was unable to associate himself with some of the criticisms and conclusions in the report and that he wished to make clear that his signing it did not imply agreement with the general attitude of the Commission toward Palestine problems. Mr. Snell attributed much more importance to the Arab agitation as a cause of the riots than did the Commission; he differed with the Commission also in his attitude toward the responsibility of the Palestine Administration; he expressed the view that, with regard to the question of immigration, what was needed most was a change of attitude on the part of the Arabs, who had been encouraged to believe that they had suffered a great wrong and that the immigrant Jew constitutes a menace to their livelihood and their future; he acquitted the Jewish authorities of all blame in the matter of acquisition of land; and he recommended that every effort should be made by Jewish leaders to remove the misapprehensions of the Arabs in order to prevent the existing hostility from becoming permanent.

In May, the Jewish Agency submitted to the Secretariat of the League of Nations for the information of the Mandates Commission, a memorandum consisting of a critical analysis of a report of the Shaw Commission and registering numerous criticisms of, and objections to, that report. The entire subject of Palestine was being discussed by the Permanent Mandates Commission of the League of Nations while this review was being written.

Acting upon the recommendation of the Shaw Commission, that the government revise its immigration policy in the light of the findings of experts, the British Government on May 1st, appointed Sir John Simpson, a former official of the Indian Civil Service, as a special commissioner to look into the matters of immigration, development, and land

settlement in Palestine. Shortly thereafter, the British Government announced the temporary suspension of Jewish immigration to Palestine, including the entry of a large number of intending immigrants who had received certificates by authority of the Palestine Administration. The Colonial Office explained that this was done in order "that the non-Jewish interests be not prejudiced by the delay which must necessarily occur before a definite decision can be taken in the light of Sir John Simpson's report." The announcement of the temporary suspension of immigration was protested against by Jewish communities all over the world. In Palestine a general strike was called on May 22nd by the Vaad Leumi and the Zionist Executive as a protest against this measure.

In January, at the meeting of the Council of the League of Nations, the proposal of Arthur Henderson, the British Secretary of State for Foreign Affairs, that the Council appoint a special commission to investigate and settle the Wailing Wall dispute was unanimously agreed to. In May, the Commission, which consists of a Dutchman, a Swede, and a Norwegian, was appointed. It opened its sessions in Jerusalem on June 23rd. Two days later, a memorandum was submitted by the Jewish Agency tracing the historical connection of the Jewish people with the Wailing Wall and suggesting that the Moslem Supreme Council should exchange the properties along the approach to the Wall and accept in place of it new buildings of equivalent size upon some eligible site in Jerusalem. The memorandum was based upon a draft prepared by Dr. Cyrus Adler, President of the Jewish Theological Seminary and of the American Jewish Committee. At the time this review was written, the Wailing Wall Commission was still in session.

Political events did not absorb the entire attention of Palestine Jewry, and there were several events of a peaceful nature which are worthy of record in a comprehensive review. In August, preliminary operations on the construction of Haifa harbor were begun. When this work will be completed, three years from now, it will be possible for vessels to discharge passengers and unload cargos without the use of lighters; under present conditions lighters are necessary because vessels of heavy draught must anchor a

half mile off-shore. A strip of land sixty-five acres in area will be reclaimed; most of it will be used for the expansion of the business quarter of the city.

Commercial statistics showed that during 1929 there had been an increase in both imports and exports as compared with 1928. The imports were valued at \$35,832,665, an increase of almost \$2,000,000 over 1928; the exports were \$7,771,310, an increase of over \$500,000. Despite the disturbances of 1929, figures of employment as at October of that year made a fair showing compared with those for October 1928. In 1929, there were 700 unemployed Jews and 1,600 unemployed Arabs, as compared with 1,400 and 2,500 respectively in 1928.

In March 1930, nine colonies in the plain of Sharon, rapidly becoming the most important orange-growing center in Palestine, united for joint economic and cultural work. Later in the spring there was a mass invasion of locusts, which the entire rural population of Palestine, Arabs and Jews, joined in repulsing.

The Hebrew University inaugurated a music department during the year, according to an announcement of the American Advisory Committee in December 1929. Besides offering lectures on Music, the department will record Hebrew and Oriental music by means of phonographs and other devices. The department will be in charge of Professor David Schor, formerly a prominent musician in Russia.

The David Wolffsohn building, housing the Library of the Hebrew University, was formally dedicated on April 15, 1930, in the presence of high Government officials, foreign consuls, and Jewish leaders; no Arabs were present, although many had been invited. Addresses were delivered by the High Commissioner and by Doctor Magnes, the Chancellor of the University, who paid tribute to Lord Balfour who had died on March 19, 1930, and by Dr. Hugo Bergmann, the director of the Library, who outlined its history since its establishment in 1892 by Joseph Chasanovitch, a Lithuanian Jewish physician; Dr. Bergmann pointed out that the Library played a triple role,—it was the national library of the Jewish people, the repository of the

books of the Hebrew University, and the Library of the people of Palestine, regardless of race or creed.

Another library was dedicated in June. The National and University Library had been in Jerusalem until the Wolffsohn Building was completed. The need for a city Library was felt, and the B'nai B'rith Executive Board in the United States voted the funds required to erect a building which houses a collection of some 30,000 volumes turned over to it by the National and University Library, and at the same time serves as the home of the Jerusalem Lodge of the B'nai B'rith.

Another Jewish institution which was opened during the year was the Central Jezreel Valley Hospital for internal diseases, which was dedicated in April 1930. It should also be noted that in June, the cornerstone was laid of the Palestine Archeological Museum, which is to be built as the gift of John D. Rockefeller, Jr., of New York.

D. INTERNATIONAL MATTERS

In addition to the events in Palestine and in Russia, there were several other matters which attracted the attention of the Jews in many countries. In September, representatives of the Agudath Israel, the world organization of Orthodox Jewry, held a K'nesiah Gedolah, or great assembly, in Vienna. The congress took notice of the Jewish situation in Russia, invoked Divine aid for the rescue of Russian Jewry, and authorized the Executive Committee to carry on negotiations with the Soviet Government for the purpose of moderating the persecution of the Jewish religion, and facilitating the emigration of those Jews who felt constrained by their conscience to leave the country. The Congress also dealt with social and economic questions and set up a committee to arbitrate disputes between Jewish employers and their employees, in accordance with the principles of the Torah. Proposals for strengthening religious observance among Jews were also discussed.

The events of the preceding month in Palestine deeply moved the congress. The rabbis and *yeshibah* students who had been killed were mourned, and resolutions of protest were adopted. After a spirited discussion, the congress

decided not to join the Jewish Agency on the ground that the Agency engages in cultural and educational work in Palestine, all of which Orthodox Jewry cannot conscientiously endorse; should the Agency be changed into a neutral body, insofar as religion is concerned, confining itself to economic and political work, the Agudah would be ready to co-operate.

The condition of the Jews of the Yemen continued to have the attention of Jewish organizations. The troubles in Palestine, it was stated in a report of the Joint Foreign Committee of Anglo-Jewry, had greatly aggravated the persecution of the Jews. Moslem fanatics had been aroused by the false accusations of agitators throughout the country, who called for the extermination of all Jews.

In October, the working agreement for aiding Jewish immigrants, existing between the American Hias, the Ica (Jewish Colonization Association), and the Emigdirekt, was renewed for a period of three years.