

A SURVEY OF THE YEAR 5682*

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I

JEWISH SPIRITUAL AND INTELLECTUAL LIFE

SABBATH OBSERVANCE.—The struggle of Jews to observe the Sabbath, in the face of adverse conditions, is universal, and assumes various forms. In many countries, during the year, Jews have fought for permission to have their children excused from attending schools, or at least abstain from writing lessons on the Sabbath. In Holland, the Municipal Council of Amsterdam decided that schools in which the majority of the students are Jewish may be closed on Saturday, the omission of the day to be made up by the addition of half an hour on each week-day. In Jugoslavia, Jewish pupils were permitted to absent themselves from attending school on Saturday. In Switzerland, the Zurich Diet decided to leave the question of the exemption of the Jewish pupils from writing lessons on Saturday to the discretion of school authorities. In Poland, the Jews have sought to be excused from writing on Saturday, and assurances have been given by the Polish authorities that Jewish students will be permitted to absent themselves from lessons requiring writing on the Sabbath. In the United States, the Council of Jewish Women requested the Board of Education of New York to discontinue holding graduation exercises on Friday evenings. In Poland, the Minister of Education consented to holding written exam-

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inations of Jewish gymnasium students on week-days instead of Saturdays, but oral examinations will be continued on Saturdays. In Hungary, on the other hand, the Minister of Education deprived Jewish pupils of the right to apply for exemption from writing on the Sabbath.

SUNDAY LEGISLATION.—Sabbath observance by Jews is closely related to compulsory Sunday observance. In countries and places where Sunday observance is compulsory it is usually difficult and often impossible for Jews to observe the Sabbath.

In Latvia, parliament rejected an amendment by which the Jews, who observe the Sabbath would have been permitted to work on Sunday. In Poland, the Government promised to introduce a bill to permit Jews who observe Sabbath to trade on Sunday for a few hours. In all places, the liberal members of parliament are supporting the Jews in their demands to be permitted to trade on Sunday. In Poland, the Government permits Jews in certain occupations, such as bakers, who observe the Sabbath, to work on Sunday. In Lithuania, the Government has excused the Jewish civil employes on Saturday, requiring them to make up the loss in time by curtailment of summer vacations.

CAMPAIGN AGAINST SABBATH IN SOVIET RUSSIA.—A campaign was organized to force Jews to adopt Sunday as their Sabbath. The Jewish Section carried on its campaign energetically, utilizing lectures, the press, and so-called "work-on-Sabbath" campaigns, which consisted of public exhibitions of Jews engaged on the Sabbath in such work as sweeping the streets, carrying fuel into public buildings, etc. This campaign, like the one against religion, produced

the opposite result. According to press reports, Sabbath observance has become now in Russia more widespread than before the campaign.

FACILITATION OF HOLIDAY OBSERVANCE.—In some places, especially the United States, local administrations do everything in their power to facilitate holiday observance by Jews. At the request of the Jewish Welfare Board, the War Department and the other branches of the Government granted furloughs to the Jewish men in the Army, Navy, and Marine Corps for Pesah, Shebu'oth, Rosh ha-Shanah, and Yom Kippur. In Poland, the Jewish Sejm Club was compelled, on a number of occasions, to protest to the Government against the neglect of military authorities in this regard.

In Soviet Russia, the Jewish Section of the Communist Party has been carrying on a campaign to abolish observance of Jewish holidays. In a great many places, the Jewish Section organized demonstrations on Rosh ha-Shanah and Yom Kippur to call attention to its opposition to the observance of these holidays. In Witebsk, the Young People's Communist Party placed on trial one of its members on the ground that he went to synagogue on Rosh ha-Shanah, and sentenced the culprit to forced attendance at the school for political education.

PROHIBITION AND "RITUAL WINE."—In the United States, the Volstead Prohibition Enforcement Act permits the use of wine for sacramental purposes. The American press gave much publicity to alleged frauds committed by so-called "rabbis" who issued certificates to applicants for wine ostensibly for Jewish ritual purposes. On December 23, 1921, Mr. Louis Marshall, President of the American

Jewish Committee, in a letter to David H. Blair, Commissioner of Internal Revenue, assured him that the Jews of this country are unanimous in disapproving any attempt that may be made to evade the law, and suggested that the Prohibition Commissioner must have acquired sufficient information to warrant a revision of the regulations of the Treasury Department in the matter of sacramental wine.

Early in 1922, at a meeting of the Rabbinical Assembly of the Jewish Theological Seminary, Professor Louis Ginzberg gave the opinion that unfermented wine might be used in the Jewish ritual. This opinion, which has subsequently been published, was approved by the Assembly. About the same time, the Executive Committee of the Central Conference of American Rabbis petitioned the Commissioner of Internal Revenue to revoke that regulation which permits rabbis to certify to applications made by Jews for wine for sacramental purposes. No far-reaching changes have thus far been made in the regulations.

In this connection it is interesting to note that on February 17 the Federal Prohibition Commissioner declared that the use of wine only is permitted, and that brandy is not essential for Jewish religious ceremonies, although its use is permissible under church laws. But early in April, Justice Hitch, of the District of Columbia Supreme Court, issued a mandamus to compel the release of certain kosher brandy on the ground that it may be regarded, under certain circumstances, as sacramental wine.

JEWISH CHAPLAINS.—During the year steps have been taken in the United States with a view to co-ordinating, standardizing, and supervising the work of the Jewish chaplains in the public institutions in the city of New York and

its environs. The Chief of Chaplains of the United States Army requested the Jewish Welfare Board to review applications made by members of the rabbinate for admission to the Officers Reserve Corps, and made the endorsement by the Board a prerequisite for admission. In Lithuania, efforts were made to have army cantonments keep in their libraries Yiddish in addition to Lithuanian books, and the army commission on the cultural needs of the soldiers was requested to appropriate a certain sum of money for buying Jewish books, and the military authorities were asked to arrange that Jewish newspapers be distributed to the soldiers.

SHEHITA AND KASHRUT.—The Riga (Latvia) municipality, after a long debate, legalized Shehitah. In Czechoslovakia, the municipality of Pilsen rejected the proposal that it open a campaign against Shehitah. It is also of interest to record that Dr. Loire, director of the Pasteur Institute in Tunis, in an article in the *Archives Medico-Chirurgicales*, lauded the Jewish method of slaughtering animals.

CAMPAIGN AGAINST JEWISH RELIGION.—It is too early to pass judgment on the campaign which the Jewish Section in Soviet Russia is carrying on against the Jewish religion. The situation may be summed up as follows: A recent congress of the Russian Communist party adopted a resolution to the effect that one of the aims of the Communists is to revolutionize the human belief in God. There must be a sort of democratization of religion. The Conference was not opposed to religion as such; it was opposed to the theology of religion, to what they called the capitalistic theology of religion. It was decided to carry on among the masses

a campaign for a better understanding of religion, and that no tyrannical means should be employed, inasmuch as such means would create the opposite effect, namely, the spread of religiosity. The campaign against religion is thus universal in Russia. Among Jews, however, for several reasons, the campaign seems to be much sharper than among other peoples. The Jewish section employed propaganda and public demonstrations against religion.

Another phase of the campaign is the requisitioning of synagogues; but it appears that this method was little used. In Witebsk, the Section confiscated five synagogues, out of seventy-seven, for the erection of a university and library. This was done only in view of the scarcity of other dwellings in that city.

Contrary to all expectations and probably due to various causes, religious feeling has been strengthened among the Jews, perhaps even more than among the Christian population. In Odessa, the synagogues are filled daily with worshippers. The Sabbath is observed even more widely than before the war. The Jewish religious associations, which in Russia correspond to the Jewish communities in other countries, see that their rabbis are well cared for.

EDUCATION.—The convention of rabbis in Poland resolved that Hebrew shall not be a language of instruction in the *hederim*, although Hebrew must be included in the curriculum. The conservative party of Russo-Carpathia, in a memorandum to President Masaryk, asked that in drawing up rules for Jewish autonomy cognizance should be taken of the fact that the Jews are opposed to the use of Hebrew as a language of instruction. Hebrew, however, should be taught in the schools as a subject connected with

religious education. The language of instruction shall be Czech or Magyar, in accordance with the language of the majority.

Compulsory school attendance has forced the heder in Poland to introduce secular studies, in order to receive Government recognition as a primary school institution. In Russia one of the results of the campaign against the heder has been its modernization. Thus, in many places in Soviet Russia, the heder at present has about fifty or sixty children, and is divided into classes as in other schools. In many places the heder is successfully competing with the so-called Jewish Soviet School. It is worth noting that the Orthodox Party of Poland has decided in favor of the education of girls, and the schools that have been established for girls are called Beth Jacob schools.

Several Yeshiboth have been re-opened during the year, the most notable being the famous Volozhin Yeshibah in Poland. Thirteen Hebrew high schools have been opened in Lithuania.

CAMPAIGN AGAINST THE HEDER IN SOVIET RUSSIA.—For many years Jewish radicals have been opposed to the heder. In Soviet Russia, the Jewish section of the Communist party, which is the Bolshevik minority among Jews, has assumed the right to abolish the heder. In this they were assisted by the Soviet Government's compulsory elementary education decree. This bill provides that all public schools maintain a certain standard. In Witebsk, the Bolsheviks arranged for a public "trial" of the heder. In the presence of a jury and a judge and of the public, certain people, ostensibly favorably inclined toward the heder, defended that institution against

charges brought by another set of people who demanded that the heder be abolished. This trial lasted two weeks, and naturally ended in favor of the accusers, who demanded the abolition of the heder. This trial was used as a means of propaganda all over Soviet Russia. Public lectures and the press are also employed for the same purpose, and the Jewish Section has also tried "persuasion."

It is to be noted that during the year the Jewish section has repeatedly accused certain Soviet Government organs of at least being lenient with the heder. Early in 1922 the Government permitted the re-opening of private schools in White Russia, and later in the year the authorities permitted the re-opening of hedarim in certain cities. On the whole, the Communists have come to realize that the campaign has not brought the results desired, and the *Yugend Bewegung*, the organ of the Communist youth, says: "The suppression of the Yeshiboth did not bring desired results; one day we closed a yeshibah in Moghilev, the following day it sprang up in another place, or even in Moghilev itself. The political 'trials,' in themselves very useful things, caused an uproar for a week or two and then died out."

THE YIDDISH SCHOOL.—The World War proved a great stimulus to the creation of the Yiddish school. On the one hand, children of the orphanages had to be taken care of by relief organizations, and the workingmen demanded that Yiddish and modern methods be introduced in such institutions. On June 15, 1921, 375 delegates of Yiddish schools met in Warsaw and formed the Central Jewish School Organization of the Polish Republic.

The workers' organization, "Unsere Kinder," which received its charter in February, 1921, and which admits into its schools only children of members of labor unions, forms a section of the Central Jewish School Organization. It aims to make the school free of any nationalistic opinions or religious spirit. During the year this society opened schools in Dvinsk, Latvia.

HIGHER JEWISH EDUCATION.—The question of higher education has been acute for some time. During the past year several higher educational institutions have been opened, or at least steps have been taken in this direction. Thus, for instance, there has been opened in Berlin an Institute for Jewish Economic Research. In Poland there has been opened a Jewish People's University "Tarbut," and steps have been taken to establish a Jewish Seminary in memory of Dr. Poznanski. Dr. Hayyim Heller, with the aid of American funds, is organizing a higher institution for learning in Berlin, which promises to be of far-reaching importance to the Jews of eastern Europe.

In Lithuania, the Jewish National Council organized higher courses in botany, physiology, history of Jewish literature, mathematics, physics, history of art, anatomy, etc., which were last year given in Yiddish to one hundred and ninety-eight students, in the summer months, at Kovno.

During the past year an Ahad ha-'Am Lectureship in Modern Hebrew was established at the School of Oriental Studies of the University of London. Courses in Hebrew were also organized at the University of Melbourne, Australia.

TECHNICAL EDUCATION.—The year was marked by spirited activity all over the world in spreading technical educa-

tion among Jews, especially in Soviet Russia, and technical schools have been opened in Poland, White Russia, West Russia, and in the Ukraine. The Jewish technical schools teach tailoring, leather-making, textile work, printing, etc. During the year efforts have been made to establish courses also in metallurgy and clock-making, and a few schools were organized for the teaching of agriculture. It is worth noting that in White Russia there are seventeen professional schools, accommodating one thousand pupils, ninety per cent of whom are Jews.

II

THE LIFE OF THE JEW AS A CITIZEN

THE VILNA SEJM AND THE JEWS.—After the conclusion of the peace treaty between Russia and Poland, General Zeligowski seized the Vilna region. The act perpetrated was contrary to universal opinion, the League of Nations, the wishes of Lithuania, and probably also against the wishes of the majority of the population of that region. Later in the year, after various unsuccessful demands by the League of Nations that the invader leave the country, General Zeligowski instituted a plebiscite. The Vilna Commission of the League protested on the ground that no real plebiscite was possible while Zeligowski and his soldiers ruled the region. Later the commission left. The Lithuanians, the White Russians, and the Jews refused to participate in the plebiscite. On December 11, in answer to a letter from Count Grabovski, the Jewish parties wrote that they were ready to participate in electing a law-making sejm, to be convened on a democratic

basis and to perform the function of regulating the inner life of the region; that the Jews would have considered it their duty to participate in the plebiscite to decide whether the region in question desired Lithuanian or Polish citizenship, if the proper conditions had prevailed to have made possible an honest and untrammelled plebiscite; and that the Jews can decide the question of participating in the sejm only after the publication of a special decree which should determine the scope and purpose of the sejm. The Bund, however, participated in the elections of the sejm on economic grounds.

JEWISH LABOR PARTIES AND THE THIRD INTERNATIONALE.

—In Soviet Russia the sympathizers with the Third Internationale continued their work of splitting up the parties into Rights and Lefts, the latter affiliating themselves more or less closely with the Third Internationale. These movements naturally affected the Jewish parties. In January the Bund decided not to enter the Third Internationale. Out of forty-nine representatives, five bolted and formed a sort of Communist Bund; ninety per cent, however, remained with the old Bund. When the Communist party of Poland refused to recognize the Jewish section, the Communist Bund decided to liquidate its activities. Some of its members went back to the Jewish Bund, and others joined the Communist Party. In the Poale Zion party the "splitting" continued during the year. In the course of the "splitting up," the so-called United Party has almost entirely disappeared in Poland. Most of the leaders and the masses have joined the Bund. After the split, the Left Poale Zionists were in the majority; but by the end of the year the Right Poale Zionists gained ascendancy.

In the United States the Jewish Federation of the Socialist party, at its convention early in September, also split, the majority deciding to sever relations with the Third Internationale. Here, too, the radical minority, as in other places, did not decide to join the Third Internationale outright. On October 23 there was organized a Jewish Federation of Labor Alliances which was entirely communistic. Later this Federation and the Jewish Social Federation joined the Communist party in the United States on certain conditions. But a small fraction repudiated both the Jewish Federation of Labor Alliances and the Jewish Socialist Federation, and organized a Jewish Federation of the Communist party of America, section of Komintern (Communist International).

ECONOMIC LIFE.—In Poland in the last twelve months the economic position of the Jews has greatly improved along with the economic improvement of the country generally.

The economic life of the Jew in Soviet Russia has undergone great changes. The new economic policy, which permitted trading on a small scale, has greatly improved the condition of the Jews who belong to the third category, the impoverished traders. At present many people are going back to the cities to engage in small trade. Thus, with the introduction of the new system, the proletarianization of the small bourgeois has stopped entirely, while, on the other hand, there has been a recrudescence of the small capitalists in all parts of Soviet Russia. At present there are families engaged in the manufacture of matches, suspenders, belts, locks, tin-ware, rope, shoes, etc. Jews are also engaged in local trade. Although the Government is

issuing permits for the opening up of factories, the Jews keep away from them, due to lack of faith in the new policy.

JEWISH WORKERS' CO-OPERATIVES.—1921 was a bad year for the workers' co-operatives in Poland. About twenty-five per cent of the co-operatives disappeared. The Jewish co-operatives in Poland are a part of the association of class co-operatives. This organization received a credit of 85,000,000 marks from the Government during the year, and the Jewish co-operatives received 3,000,000 marks from American relief bodies.

"BACK TO THE SOIL."—Throughout Central Europe there is a noticeable movement back to the soil. In Lithuania 943 Jewish families applied for land. In Soviet Russia the new policy has stopped that movement on the whole. But the development of tobacco on the east bank of the Dniester, started by Jews after the separation of Bessarabia from Soviet Ukraine, has continued to prosper. By the first of January, 1922, there were in the district of Rashkov twenty-seven Jewish co-operatives engaged in the raising of tobacco, with 577 active members (heads of families). This number includes only about half a dozen non-Jews.

On the whole, there has been a tendency among the Governments to place obstacles in the way of this movement. In Russia the peasants have repeatedly shown their hostility to Jewish farmers, so that the Jewish Commissariat was forced again and again to intervene in behalf of the latter.

AGRARIAN REFORMS AND THE JEWS.—In Lithuania the Agrarian Reform Bill will probably deprive Jews of a great deal of the land which they own. Similarly in Poland the Agrarian Reform Bills work to the disadvantage of Jews.

In Czecho-Slovakia, as in Lithuania, the Agrarian Reform, which limits the number of acres which one family may own, works to the disadvantage of the Jewish farmers, and affords opportunities for depriving the Jews of a great deal of the land owned by them for distribution among the Ruthenians.

UNEMPLOYMENT AMONG JEWS.—In Sub-Carpathia sixty per cent of the Jewish population are unemployed, and live on the income of the other forty per cent.

STRIKES.—The textile strike in Lodz involving a large number of workers, mostly Jewish, lasted from July 11 to August 1, 1921.

In the United States the most noteworthy strike in an industry in which Jews are largely employed was that of the cloak-makers or The Ladies' Garment Workers' Union. This strike began on November 14, 1921, and ended on January 7, 1922. An interesting feature of this strike was that the union succeeded in securing from the courts an injunction against the Employers' Association on the ground that the latter had violated its agreement with the union. This ruling of the court established the important principle that contracts between two organizations of this character are just as binding as agreements between individuals, and that either party can bring suit for breach of contract against the other. This was the first time that a union had applied for and secured an injunction against an employers' association.

JEWISH LABOR UNIONS IN POLAND.—In the latter part of 1920 the Jewish unions suffered from a wave of depression, and the early part of 1921 was, therefore, largely devoted to the rebuilding of the Jewish unions. In April, 1921, a

conference of all the Jewish labor unions, representing more than 75,000 organized workers, decided in favor of a complete reorganization of the Jewish labor unions, especially along the lines of centralization. In consonance with this resolution, the numerous separate unions merged, in order to form a large centralized union. Central unions were formed of wood-workers and of textile workers. The unions of houseworkers, of paper workers, and of workers engaged in food industry are in the process of organization. The needle industry, with 11,000 members, held its convention in July. The 106 delegates were divided as follows: 72 Bund; 31 Poale Zion; 2 Communists. By the end of the year the needle industry counted 16,000 members. The central leather industry, with a membership of not quite 11,000, held its convention in October, with eighty-nine delegates: 65 Bund; 12 "Red;" 8 Poale Zion; 1 United; 3 non-partisan. In the textile unions the workers were forced to carry on a campaign against the Yellow Polish organizations. This was especially the case in Lodz and Bialystok, where the Polish unions tried to limit the admission and the privileges of the Jewish workers. Polish public opinion was solidly against the policy of the Yellow organizations, and all the strikes that were caused by them to force employers to discharge their Jewish employes failed.

The Jewish labor unions and the Polish labor unions entered into an agreement by which the two have been united along distinct lines. The text of the agreement states that both parties endorse the principle that labor unions should be built along the lines of industrial centralization, and that they embrace all the workers in a certain

industry without discrimination of nationality or creed. In practice, the Jewish unions become locals in the national industries. The Yiddish language is used in the locals, but the auditing of the main books and also correspondence with the central office is to be carried on in the Polish language. The Jewish unions should have a proportional representation in all existing centers and district unions. The central administration must have a Jewish commission to carry on its activity in Yiddish along the lines of agitation, culture, and education.

EMIGRATION.—During the past year the Russian Government issued permits only to such persons as desired to join the heads of their families in the United States.

Due to the present conditions prevailing in Soviet Russia, there is a steady emigration from that country, not only from the Ukraine, West, and White Russia, but also from the Caucasus districts. Most of the emigrants from the latter territory go to Constantinople, which has become a great center of Jewish transmigration. An average of two hundred and fifty Jews arrived weekly at Constantinople, two-thirds of them on their way to Palestine.

RESTRICTION OF IMMIGRATION.—On February 7, 1922, the House of Representatives of the United States, by a vote of 280 against 36, decided to extend the three per cent quota restriction law until June 30, 1923. The law was passed by Congress after a number of hearings, which were published under the title of "Immigration Hearings Before the Committee on Immigration and Naturalization, Serial 1-B." The enemies of liberal immigration laws insisted on the retention of the three per cent law and on the adoption of even more stringent immigration laws

on various grounds. Mr. Louis Marshall's efforts on behalf of liberal immigration legislation deserve special note. For over eight hours he gave testimony before the Committee on Immigration of the House of Representatives. The Jewish press was unanimous in its praise of Mr. Marshall's stand and of the cogent arguments advanced by him. His testimony covers more than sixty pages of the printed hearings.

Canada also enacted restrictions. The provisions of the bill that work special hardships on the Jewish immigrant are the following: Each immigrant must have \$250, and must have a passport testifying to his "continuous journey." Thus, a Russian refugee in Poland cannot go to Canada, since he has no visa from the country of which he is a citizen, namely, Soviet Russia.

The United States consul in Warsaw was instructed to regard the eastern border districts of Poland, the territory east of the so-called Curzon line, as Russian territory, so far as the immigration quota is concerned. This gave an opportunity to an additional number of emigrants to enter the United States, or to receive visas on account of the 1921-22 yearly quota.

On the other hand, the American consul ruled that inhabitants of Vilna are Polish citizens as far as immigration into the United States was concerned. This ruling deprived Vilna Jews of the opportunity of entering the United States before the new immigration year commenced.

NEW COUNTRIES OF IMMIGRATION.—On September 30, 1921 the Committee sent by the HIAS (Hebrew Sheltering and Immigrant Aid Society) to Cuba reported that the island is good for a limited number of immi-

grants. During the first year about 1000 Jews might come there, the number to be increased every year by a few hundred.

The ICA (Jewish Colonization Association) and other organizations have made an effort during the year to open up South America, especially the countries on the border of Argentina, to Jewish immigration. A committee sent to Chile and Peru reported that these countries are not ready to receive Jewish immigrants in large numbers.

STRUGGLE FOR CO-ORDINATION OF JEWISH IMMIGRATION.—On September 25-27, 1921, the first emigration conference was held at Prague. It was convened by the ICA (Paris), and the HIAS (America), and also the executive of the Jewish World Relief Conference. This conference, which discussed numerous problems, decided to constitute itself a World Emigration Organization Society and to establish a Central Bank in London with a capital of £50,000. As this conference practically came to naught, the ICA called a second Emigration Conference at Paris on January 16, 1922, inviting representatives of the Alliance Israelite Universelle, Jewish World Relief Conference, Idgezkom, HIAS, and the Central Jewish Emigration Committee of Warsaw. Nothing definite is reported to have come out of this conference.

In Holland twenty-four transmigrant aid societies met in Amsterdam for the purpose of co-ordination of transmigration

"LANGUAGE AUTONOMY".—The Tenth Congress of the Russian Communist Party adopted a resolution on minority nationalities. The resolution, which was proposed by Stalin, the Commissar of Nationalities, and

occupies a half dozen of printed pages, may be divided into four parts: (1) a summary of the policy of Czardom with regard to nationalities; (2) a criticism of the solution of the problem of oppression of nationalities on the basis of nationalism; (3) a résumé of what the Soviet Government has done and plans to do for the oppressed nationalities who inhabit their own countries; (4) mere mention of the fact of the status under Czardom of the oppressed nationalities who did not inhabit their own territories; (5) the problem of the spread of communism among the oppressed nationalities. The gist of this resolution is, on the one hand, a warning to Russian communists against the danger of relapsing into persecution of nationalities formerly held in subjection by Russia, and, on the other hand, a warning to these nationalities against the danger of considering their national or racial affiliations as of greater importance than their interests as members of the working class.

The Communist Government has therefore granted only what may be called "language autonomy." While in theory "language autonomy" does not recognize the minority nationality as a nationality, yet it may be said that language autonomy has given as much freedom to the Jews in Soviet Russia as "minority rights" have given them in the countries to the west. As a matter of fact, it may be stated that Soviet authorities have shown sincerity in their efforts to free hitherto oppressed nationalities. Throughout the entire year, the Jewish Department of the Commissariat of Nationalities, the Jewish Bureau of the Commissariat of Education, the Jewish Bureau of the Commissariat of Social Welfare, and the Idgezkom (Yiddishe Gesellschaftliche Komite) have

not been subjected to any interference by the Central Government. On the contrary, harmony and co-operation prevailed between the Government and these Jewish organizations. Late in the year, after protests made to the Moscow Government, the Jewish Commissariat was re-established in White Russia, where it had previously been abolished.

GOVERNMENT SUBVENTIONS.—In many countries Governments have not granted subventions to schools of minorities in proportion to their needs, or in proportion to the number of schools. In Roumania very late in the year the Government began to grant such subventions. In Central Lithuania the Government gave a small subvention to the Jews of Vilna. In Russia the Government granted 500,000,000 rubles to the Central Bureau of the League of Culture. In Lithuania, $7\frac{1}{2}\%$ of the Government's appropriation for religious work is devoted to Jewish religious needs. On the other hand, in Poland the Government and the Ministry for Education have not given any funds for Jewish education, and the local administrations of the towns have also persistently refused to vote any subsidies for the Jewish schools. In the City Councils the proletarian councilmen carry on a strong agitation, but it is interesting to note that even the members of the Socialist party in the City Councils have in almost every case failed to support the Jewish demand for school subsidies.

Greece has recently granted subventions to Jewish schools and communal institutions.

VIOLATIONS OF MINORITY RIGHTS.—It is worth noting that in Poland the 1921 census was held on Rosh ha-Shanah. The Jews protested, and in such places where Jews constitute a large proportion of the population, they

were granted the privilege of complying with the census law on another day.

At the request of the rabbis of Salonica, Mr. John Rhallis, Greek Minister of National Economy, decreed that fairs must be held on week-days and not on Saturdays. In answer to Christian merchants who objected, he wrote as follows: "The fairs must take place on a week-day, in order that Jews may participate. This is a just demand with regard to Jewish citizens. . . . Furthermore, when merchants abound there is a greater choice of goods. The interests of the consumers are, in this respect, identical with the interests of the Jews." Late reports have it that Saturday has again been chosen for the fair in Florina, and that Jewish traders are threatening to leave the city.

The matter of holding fairs on Saturday has caused a great deal of dispute during the year, especially in Poland and Central Lithuania. In the town of Kurenz, near Wileiko, the fair was again appointed to be held on Saturday, thus preventing eighteen hundred Jews from participating in it. In Ritshival the mayor so manipulated the discussions in the City Council that it was decided that the yearly fair be held on Yom Kippur. The Jews appealed to the Secretary of the Interior, who promised that steps would be taken to prevent the recurrence of this injustice. In another town in the government of Posen, the annual fair has for several years past been held on either the 5th or the 19th of October. In 1921 the local government decided to hold the fair on October 12, which was Yom Kippur, in order to exclude the Jews from participating.

MINORITY RIGHTS AND STATE CONSTITUTIONS. — In countries of Central Europe minorities demand that the

Constitution of the country contain clauses guaranteeing the rights granted to them in the peace treaties. Early in 1922 the Constitutional Commission in Lithuania declined to do this, but following vigorous protests it finally agreed to draft clauses to be part of the Constitution in which minority rights are guaranteed. In Latvia the Constitutional Committee refused to include clauses regarding the rights of minorities, whereas the Roumanian Government has promised to insert such clauses in the Constitution.

The constitution for the new Government of Egypt contains clauses which entitle minorities to establish and maintain religious institutions and schools in which their language may be used. The Italian Government granted autonomy to the populations in the colonies in accordance with the principle of the recognition of minorities in colonial and mandatory possessions. The Jews of Tripoli, however, allege discrimination in connection with the organization of the judiciary.

In connection with this subject, it should be mentioned that the Joint Foreign Committee, of London, protested to the League of Nations on the ground that Finland had included clauses in its Constitution which are contrary to the principle of minority rights, and which may, if permitted to remain, set a dangerous precedent.

The fall of the Avarescu Government in Roumania caused a great deal of anxiety for the security of the minority rights granted during that administration, but early in the year M. Bratianu, the Prime Minister of the present Government, controlled by the Liberal party, issued a declaration outlining the program of the new Government.

One of its clauses assures the recognition of educational and religious rights to every race, language, and creed.

MINORITY RIGHTS AND THE CENSUS.—In Poland the Club of Jewish Sejm Deputies interpellated the Government on the ground that in many places Polish enumerators either falsified the returns or coerced Jews into declaring their language as Polish. Many towns where Jews comprise a majority of the population appear in the census returns as entirely devoid of Jews. This is especially the case in Galicia. There the enumerators showed a tendency to register Jews as Poles, in order that the returns might show a preponderance of Poles over Ruthenians.

KEHILLOTH.—The question of the organization of the Kehilloth is especially acute in Poland. All Jewish parties have repeatedly demanded that the Government issue a permanent decree providing for the organization of Jewish Kehilloth which shall supersede the temporary decree issued by the Government on February 7, 1919. That decree provides, among other things, that the Jewish Kehillah is a religious organization, and that its functions are the organization and the maintenance of the rabbinate, the establishment and maintenance of synagogues, ritual baths, and cemeteries, the control and supervision over religious education, kosher meat, and the administration of Kehillah property and charitable affairs; that "small" Kehilloth shall be administered by the local rabbi and elected members, while "large" Kehilloth shall be administered by a board consisting of elected members to whose number the Polish Government may add three members by appointment. This decree satisfied nobody. In the districts along the eastern border the local authorities also refused per-

mission to hold elections. The Constitutional Commission of Lithuania voted to include clauses providing for the organization of National Councils for minority peoples. Upon the creation of the Jewish National Council in Poland, the Government began to carry on an exchange of memorials on the solution of the Jewish question. The Jewish National Council broke off communications on the ground that it created an illusion that the Government was making a real effort to solve the Jewish question. Taking advantage of the friction among the Jews, the Government in turn has completely refused to recognize the Jewish National Council as the official Jewish representative body.

MINORITY MINISTRIES.—Lithuania is the only country in which a Minority Ministry preceded the National Council. On January 4, 1919, the Jewish Ministry called a convention which elected a Jewish National Council. During the year, contrary to the demands of the Jewish National Council, the Lithuanian Constitutional Commission declined to insert provisions in the new Constitution guaranteeing ministries for national minorities. The Jewish Ministry, after consultation with the Jewish National Council, decided to resign as a protest. A few days later, on of April 17, 1922, the Executive Committee of the Jewish Council issued a manifesto to the Jewish communities to the effect that the minority rights and Jewish national autonomy in Lithuania were in danger. The appeal stated that the actions of the Constituent Assembly of late has been hostile to the very idea of granting national autonomy to the minority peoples. The action of Lithuania called forth protests on the part of Jews and the liberal public opinion

not only in Lithuania but also all over Europe and in the United States. It was alleged that the course pursued by the Constitutional Commission constituted a flagrant breach of the pledge given to the Jews in 1920 during the Peace Conference. On May 8, Dr. Carneckes, Lithuanian representative in Washington, declared that he had received a final report which emphasizes the fact that no final disposition of the matter would be made until after the third reading, when, he was certain, the action would be favorable to the Jews.

III

JEWISH COMMUNAL LIFE

PARTY STRUGGLES.—The Orthodox party, especially in Poland, has been very active. In small towns, it has often occurred that workingman's homes and libraries have been attacked by the people led by rabbis. Many Jews in the smaller communities consider it their duty to keep watch on the religious conduct of their neighbors. Similar conditions obtain in Palestine. The first convention of the Agudath Israel in Poland and the second congress of Jewish communities in Lithuania have greatly encouraged the orthodox masses of Jewry who in previous years were passive. On the other hand, it should be noted that the Constitutional Commission in Lithuania has rejected the demand of Jewish parties that the National Council have authority in religious matters; and in Jugo-Slavia, the Government is opposed to Jewish autonomy taking on a religious character.

JEWISH KEHILLOTH AND LOCAL ORGANIZATIONS.—In

Poland, in the districts along the eastern border, the Jewish Socialist parties boycotted the Kehillah elections. The only Socialist party that participated in the elections was the Zeire Zion, and so it happened that only sixty or seventy per cent of the liberal elements in the Jewish communities participated in the elections, with the result that the conservative orthodox elements were easily victorious. The Kehilloth were then organized on a strictly religious basis, and gave little support to the institutions in which the liberal elements were interested. In addition, it is charged by a section of the press that the funds sent from America had a demoralizing effect on the Jewish communities in those districts, because the communities became accustomed to having their needs supplied from the outside, thus becoming pauperized. As a matter of fact, when American funds ceased there arose a crisis in all the communities in those districts.

But, on the whole, the Kehilloth have gone through a severe crisis during the past year. The Kehillah of Vienna was on the verge of dissolution on account of financial difficulties; the old Kehillah of Warsaw has had a hard struggle for existence during the past year, due to the fact that the workers and other liberal sections of the Jewish community threatened to or did withdraw their representatives from the Kehillah on the ground of its alleged reactionary nature.

The Jews in Roumania have been active in perfecting the organization of the Kehillah. There was a referendum among leading Jewish communal workers and rabbis for the purpose of drawing up by-laws for the administration of the Jewish Kehilloth.

The Russian Government does not recognize the so-called national-personal autonomy. The central bureau of the Jewish section issued a circular containing the following: "Inasmuch as there exist in the Ukraine territories Jewish Kehilloth which show great activity and which pretend to represent the Jewish masses, the central bureau has decided to propose to the sections all over the country that they take means against religious associations (Hevroth) and against the Kehilloth, and adopt measures to weaken their influence." At the same time the Jewish sections, which in a way tried during the year to play the role of Kehilloth, complained that their activities suffered from lack of co-operation on the part of Jews who are not communists.

In the United States during the past twelve months the press reported the founding of ninety-two organizations, thirty-nine religious schools, ninety-nine educational institutions, three mutual benefit societies, seventy-three charitable organizations, one cemetery, and nine social clubs.

Some leaders of the New York and Brooklyn Jewish communities organized the Jewish Education Association. The purpose of the new organization is the advancement of Jewish education in New York City and elsewhere. Believing that at any time not more than one out of seven of the children of school age in Greater New York receive any Jewish training, the association has set for its aim the stimulation and organization of the community to extend Jewish educational facilities and schools to this vast army of a quarter of a million of Jewishly unschooled children.

CONVENTIONS.—During the year congresses of Jewish communities were held in almost every country of Central

Europe, including Esthonia and Jugo-Slavia. There was one important exception—Poland. In that country the Zionists “captured” the Jewish National Council. The other parties, especially the Volksists and the Agudath Israel, did not recognize the authority of the Council. But the Council convened an advisory conference of communities, which, however, was not a complete success, owing, among other things, to the opposition of the Agudath Israel, which boycotted the conference.

In Czecho-Slovakia the German-speaking Kehilloth of the West met in convention in May, 1922.

In the United States special mention should be made of the convention of the United Synagogue of America, the Rabbinical Assembly of the Jewish Theological Seminary, and the Central Conference of American Rabbis.

On May 21, 1922, the Provisional Committee for an American Jewish Congress called a convention in Philadelphia. Unlike the first congress, neither the parties of the Right, like the Agudas ha-Rabbonim and the Mizrachi, nor the parties of the Left, like the Poale Zion, participated. The latter refused to participate in the Congress on the ground that the election of delegates was not representative, the delegates being appointed by organizations and not by masses of Jews. The Congress constituted itself as a permanent Jewish Congress, and resolved to join the Committee of Jewish Delegations in Paris.

The year was rich in conventions of rabbis. In some countries the rabbis met for the first time in national conventions, as, for instance, in Poland and in Lithuania. Mention may also be made here of some of the educational conventions. The first Jewish School Convention of organi-

zations interested in the Yiddish school met at Warsaw. There was also a convention of Hebrew Gymnasia in Lithuania.

Conventions of the Jewish Merchants' Associations of Poland were held at Warsaw and at Lemberg, and the first National Conference of Jewish textile workers was organized in Poland. The National Conference of Jewish Workers' Co-operatives in Poland and other countries met during the year. In the United States, national conventions of the Arbeiter Ring, the men's clothing unions, and the ladies' garment workers deserve special mention, inasmuch as the struggle between the so-called radicals or "reds," on the one hand, and the conservatives, on the other hand, came to a head, and showed the "reds" to be an insignificant minority.

In August, 1921, the Joint Distribution Committee called a conference of all charitable organizations of the district of Bialystok, representing sixty towns. This conference created a central organization of all the medical relief societies in the district of Bialystok. The Joint Distribution Committee promised to cover fifty per cent of the expenditure of these societies. In the district of Bialystok, numbering one hundred and nine towns, fifty-one succeeded in creating such organizations for medical relief among Jews. The conference decided that every organization for the medical relief should have a section on propaganda. Two months later, on the first and second of November, the central committees of the relief societies in the district of Bialystok held a conference.

NATIONAL COUNCILS.—A new Jewish National Council came into being in Lithuania. It is composed of representatives of the various parties as follows: Orthodox

groups, forty-six members; Mizrachists, six; Zionists, seventeen; Zeire Zionists, twenty-five; Left Labor, thirteen; Right Labor, six; Democrats, eight; Independents, seven.

For the first time the Jewish deputies of the Roumanian parliament constituted themselves into a Jewish Parliamentary Club, which is to vote as a unit on all matters affecting Jews. In Latvia all the minority representatives had formed one political *bloc*. During the year the German and the Russian representatives broke away from the Jewish representatives, and the *bloc* was thus dissolved.

DECLINE OF THE SO-CALLED JEWISH ASSIMILATIONISTS.—In Esthonia, Latvia, Lithuania, Central Lithuania, West Russia, White Russia, Roumania, and Poland, the Assimilationists seem to have disappeared as a factor in Jewish life. On the other hand, in Western Czechoslovakia, Austria, and Hungary, the Assimilationists are still active. In the community elections in the city of Berlin, taking into account proportional representation, the Jewish Nationalists—namely, the Zionists, Jewish-Nationalists, the Conservatives, the Orthodox party, the Jewish Socialist party, and the Zeire Zion—formed a *bloc*, under the name of United Jewish National Group, to oppose the Jewish Assimilationists who combined under the name of the Jewish Electors' Group.

IV

ANTI-SEMITISM

ANTI-JEWISH FEELING.—On the whole there was little anti-Jewish feeling in the north-east and south-west of

Central Europe, and a distinct lessening of the intensity of this feeling in the Polish Republic, so that the virulent "anti-Semitic attacks" in the Polish press could no longer be taken as representative of Polish feeling. In Austria, anti-Semitic discussion appears to have become unpopular, for we find that previous to the recent elections the reactionary parties were compelled to announce in the press that at the mass-meetings the Jewish question would not be touched upon in order to attract the public to such meetings. Even in Hungary, anti-Semitism is strong only in the cities and among the so-called *intelligentsia*. In the small towns and villages, anti-Semitic feeling is very weak or non-existent. In Russia, however, anti-Jewish feeling has been on the increase during the year.

ANTI-SEMITIC ORGANIZATIONS.—On Rosh ha-Shanah, the "Rosvoi" (Progress), an anti-Semitic organization, placarded Warsaw with posters, calling upon the population to commit excesses against the Jews. It also organized the anti-Semitic congress. It has sections all over Poland, and it is especially anxious to organize the Polish students. The policy of this organization was expressed by Mr. Roman Dmovski, a sejm deputy and a director of the "Rosvoi." He stated that Poland could find a *modus vivendi* with the Germans, Lithuanians, and other peoples, but not with Jews; that the purpose of the "Rosvoi" is to pass a law declaring the Jews to be foreigners domiciled in Poland, and to force the Jews to leave the country or to be completely absorbed by the Poles. Of equal power and influence is an organization in Hungary, which goes under the name of Awakening Magyars.

In Germany there was organized the so-called *National-*

partei, which has revived the traditions of the old anti-Semitic parties in Germany. While the party is weak and lacks influence, its program typifies the underlying principle of such groups: reactionary nationalism. The policy of the organization was expressed in an address at the conference of the *Nationalpartei* in the following terms: "The Jews are a foreign nationality which has spread itself within our country in accordance with historical developments on which we cannot go back. We must see to it, however, that no Jew is appointed as head of State. Jewish combination cannot be overthrown by local repression, but must be broken by united action on the part of the entire German people."

There are no anti-Semitic organizations in the Ukraine, White Russia, or West Russia, nor does there appear to be any in Czecho-Slovakia or Lithuania. In Roumania, too, the anti-Semitic organizations seem to have died out. On the other hand, anti-Semites were very active in Austria, and on one occasion during the year the press reported that they were planning pogroms.

ANTI-JEWISH PROPAGANDA.—The agitation based on the charges of the existence of a Jewish conspiracy against the Christian world completely collapsed late in 1921. The credit for this is due to the London *Times*, which unearthed a copy of the original book upon the basis of which the so-called "Protocols of the Elders of Zion" was fabricated. In August, 1921, this paper incontrovertibly demonstrated that the "Protocols" consist in the main of "clumsy plagiarisms" from a French political pamphlet directed against Napoleon III, and published in Brussels in 1865 by a French lawyer named Maurice Joly, and en-

titled "Dialogues in Hell between Machiavelli and Montesquieu." Shortly after this exposé, the *Dearborn Independent* dropped the publication of further anti-Jewish articles, although it is still engaged in circulating pamphlets containing reprints of the articles which have appeared.

In this connection it is worth noting that the "Rosvoi" leaders have tried to form a sort of an international anti-Semitic movement centralized in Poland. Early in 1921, a priest, Lutoslawski, went to Paris with a view to organizing a world-wide anti-Semitic movement. Even before that, the Polish anti-Semites sought to establish communications with other agitators, with Ford in America, the *Morning Post* of England, and the Royalist Catholic anti-Semitic press of France.

One of the favorite articles of the stock in trade of the propaganda of the anti-Semites is that the Jews are an inferior people, and during the year a great deal of publicity was given to the discussion of the so-called race superiority or race inferiority. The Eugenics Conference was held in New York, and Dr. Chas. B. Davenport, director of the Eugenics Record Office, urged stricter immigration rules than those now in force and the enactment of such amendments as would make possible researches into the family history of candidates for admission into the United States, in order to bar tainted lines. Another speaker stated that in the United States "we are slowly awakening to the consciousness that education and environment do not fundamentally alter racial values. We are engaged in a serious struggle to maintain our historical institutions through barring the entrance of those who are unfit to share the duties and responsibilities of our well-founded Government."

During the public hearings before the Senate Committee on Immigration, Professor David Starr Jordan, former president of Leland Stanford University, in a letter to Senator William J. Harris, said: "It is a plain fact that our population has been diluted to an alarming extent by the incoming of peoples which are biologically incapable of rising either now or through their descendants above the mentality of a twelve-year-old child. Education and Americanization may help the individual a little but can never improve the stock."

ANTI-SEMITISM IN INTELLECTUAL CIRCLES.—During the year the University of Cracow has been a hot-bed of anti-Semitic agitation. So were the universities of Riga, Lemberg, Budapest, and other cities. Students in various colleges and schools, led by Russian emigrés, have preached anti-Semitism, notably the Russian College in Paris, France. In the Netherlands several lectures of a pronounced anti-Semitic character were delivered at the University of Leyden. According to press reports, the lectures aimed at proving that the Jews are an inferior race, and that the Jewish religion permits the breaking of pledges and guarantees to Gentiles. A ray of light may be seen in the fact that in the universities of Cracow, Riga, etc., the authorities have announced their intention to take measures to avoid the spread of anti-Semitism. Another fact worthy of note is that the Students' Organization of Berlin disapproved of the demand of the chauvinistic faction that membership in the association be confined to students of German race and of the Christian religion. In Nuremberg, Christian professors of the Commercial Institute tendered their resignation as a protest against anti-Semitic attacks against

their Jewish colleagues, and demanded the immediate dissolution of the anti-Semitic organizations; and in Poland the Minister of Education ordered the withdrawal of textbooks containing anti-Semitic propaganda.

ECONOMIC ANTI-SEMITISM.—Poland is perhaps the only country where there exists a boycott against trade with Jews. During the year the press reported that the boycott had spread to Eastern Galicia, and the "Rosvoi" and its cohorts were agitating for the introduction of a boycott against Jews also in Posen. Furthermore, the Society of Polish Merchants, in a memorandum to the Government, requested that in trade with Russia Poles be given preference as against their Jewish compatriots, and the Warsaw stock exchange refused to admit a Jew to its directorate. The Central Jewish Merchants Association and practically every political party appealed to the Government to take measures against the boycott, without avail. Economic anti-Semitism was especially intense in the medical profession. In Poland it was a phase of the general boycott. In Warsaw the physicians organized a society to advise Christians not to call Jewish physicians and non-Jewish physicians not to call Jewish physicians into consultation, and to warn the people not to buy in drug-stores owned by Jews. This organization also announced its intention to ask medical journals to decline articles by Jewish physicians, and medical schools to exclude Jewish students, or, if this is not possible, to restrict their number.

The teaching profession also was not free from anti-Semitism. A conference of Polish teachers at Vilna decided that teachers of Polish nationality only may become members of their mutual aid organization.

GOVERNMENT ANTI-SEMITISM.—It is well to bear in mind that in some countries where anti-Jewish feeling is very strong, the Government or the administration is just to the Jews. Such is the case in the Ukraine. There are countries, however, where anti-Semitism is weak or non-existent, but where the Government is thoroughly anti-Jewish. Such is the case in Latvia. There the anti-Semitic movement springs entirely from the activity of the Government, local officials, and the press. There is no anti-Semitism among the population. The Government's attitude is manifest in virulent and inflammatory remarks by officials. Thus, the press reported that a Jewish delegation waited upon the Latvian Government. In response to some request, a secretary is reported to have exclaimed: "Go to Palestine, or go to Hell, but do not remain in Latvia." This condition arises from the fact that the Government is in the hands of the so-called Democratic parties, which are themselves divided into innumerable groups, all representing landowners, rich peasants, the clergy, merchants, etc.

In Hungary also anti-Semitism has its main source in Government activity. In Szegedin a representative of the Budapest Ministry delivered an anti-Semitic address, and on the following day the mayor sent a letter of apology to the rabbi, concluding with the sentence: "We live with the Jews here in peace, and we will continue to do so in the future." Late in the year, due to the fact that the so-called "Christian policy" continued to bring disaster to the Hungarian Government, Count Bethlen stated that the Government is prepared to institute a new policy, friendly to the Jews.

ANTI-JEWISH DISCRIMINATIONS.—In several countries of Central Europe, the Government, early in the year, dismissed Jewish teachers from the schools. This was done on an especially large scale in Hungary. The Minister of Education expelled two Jewish professors from the Hungarian universities; late in 1921, the Education Commission recommended to parliament the dismissal of Jewish teachers from those schools where the majority of the pupils were Christian; the municipal authorities of Budapest discharged all the Jewish teachers in their service; Jewish school principals have been demoted; professors of the commercial high schools have been transferred without reason to "board" schools, and in some instances, Jewish teachers have been forbidden to teach certain subjects. Altogether, some four hundred teachers have been affected. M. Vaszoni, former Minister of the Interior, himself a Jew, and the democratic members of the town council of Budapest protested against the expulsion of Jewish teachers from the schools. In Roumania, too, the city of Czernowitz and other towns in Bukovina expelled many Jewish teachers, but, on the complaint of the Jews, the Government promised an investigation and the reinstatement of the teachers.

Another phase of discrimination in the fields of education and culture is the restriction of admission of Jewish students. The so-called Hungarian Educational Act established the old Czarist discrimination. The act provides that not more than a certain percentage of Jews shall be admitted annually to the higher educational institutions. This matter has created a great deal of adverse comment not only in Hungary but all over the world, and passage of this act was one of the causes which forced Hungary to

withdraw its application for admission to the League of Nations. The department of philosophy of the Lemberg University tried to exclude Jews from its courses, but, its decision was overruled by the Government. A little later it was reported that the Lemberg University had removed the restrictions on the admission of Jews. In Latvia the Government is trying to restrict the admission of Jews into schools: first, by excluding them until all Latvians who seek admission have been accommodated, and, second, by establishing such a high standard of the required knowledge of the Latvian language for admission, that no member of any linguistic minority can possibly pass these examinations. But these stringent requirements are applied only to Jews. This matter was brought to the attention of the League of Nations, but no action has as yet been taken. The City Council of Budapest created a special Commission on the construction of houses, with a view to counteracting the influences of Jewish architects who, it was said, construct their buildings in a "Jewish style," thus endangering the Christian appearance of the city.

Hungary issued trade regulations which restrict, by the operation of a percentage quota, the number of Jews permitted to engage in trade and industry. The Latvian Government has prepared a similar bill, but parliament failed to pass it. The Government has, however, in an indirect way, been restricting trade among Jews. This matter also was brought before the League of Nations. Everywhere else there seem to have been no restrictions with regard to trade. But in Poland, on December 2, the sejm repealed the Czarist discrimination against Polish citizens with regard to the acquisition of real estate. The act was to apply only to

"persons of Polish race," so that it left the Czarist law in force as far as Jews were concerned. The deputies of the minorities protested, but without result. The Jewish Sejm Club has complained that the Government was interfering with the Jews, especially those who desire to engage in export and import trade, and also that the Government has discriminated against Jews in the matter of awarding contracts. As for local restrictions, it may be noted that the Fair Committee of Posen refused permission to Jewish merchants to display their goods at the fair. In other places, local government administrations helped the boycott by distributing circulars, calling upon the peasants to buy only from Christians, according to evidence secured by the Jewish Sejm Club and presented to the Minister of the Interior. With regard to complaints of discrimination against Jews, in the matter of awarding Government contracts, it is disquieting to note the resolutions, adopted by the Executive Committee of the People's democratic party, which read: The Party favors strict supervision in providing for the defence of the republic in the border regions; only "pure Polish" capital shall be invested; that the Government and municipalities award contracts only to "pure Polish enterprise;" that credit and privileges be extended to "pure Polish" industries, so that they may receive contracts from the Government and from the municipal institutions.

In Roumania the Zionist conference of Transylvania, in a memorial, asked that the Government discontinue discriminating against the Jews wishing to secure licenses for the sale of commodities, including liquor, and to stop the confiscation of Jewish shops in favor of non-Jews.

In Latvia the Government utilized various means to

restrict the employment of Jews in civil service. In Poland the Minister of Finance organized courses to prepare students for civil service, but Jewish applicants were rejected. Later in 1921, the Sejm Club of Jewish Deputies interpellated the Minister for Railways concerning the discrimination on the part of railway officials against Jewish porters at the station of Minsk. In May, 1922, it was reported that Jewish civil service employes in Vilna were dismissed, and that the War Minister of Poland ordered all Jewish employes in the army offices to be discharged.

The case of the oath *more Judaico* deserves special note. In Roumania, the late premier, Take Jonsescu, promised to abolish the special oath required of Jewish witnesses. In Central Lithuania, the following case deserves mention. The court called Dr. I. Wigodski as a witness, but inasmuch as the text of the oath includes a special clause derogatory to Jews, Dr. Wigodski refused to take the oath. The same thing happened later in the day with two other Jews. Finally, the court was forced to administer the ordinary oath required also of non-Jews.

In Hungary the press reported that during the present reactionary régime, the Jews were forbidden to reside in more than one hundred towns and cities. In Austria also the authorities of a small town issued a decree forbidding the Jews to remain there for more than twenty-four hours. In Nalentshow, government of Lublin, a committee was organized under the name of the Committee for the de-Judaization of Nalentshow, and in December, 1921, each of the forty-one Jewish families of the town received identical letters signed by the priest Lutshizki, as head of the above committee, ordering them to sell their property and leave the

town. A committee of the Jewish community of that town, however, complained to the Government at Lublin, and the Jews were protected. The district commander of Posen revoked the order of the Bromberg Town Council prohibiting Jewish citizens of Posen to reside there.

EXCESSES AND POGROMS.—On June 16, a pogrom broke out at Koitschitz, government of Minsk. This was the continuation of a terrible wave of pogroms that swept the governments of Homel, Witebsk, and Minsk. The cruelty and barbarism can be gauged from the fact that while only fifty people were wounded, eighty-seven Jews were killed, among them, an infant in the arms of its mother. During the pogrom, a few women were violated. Another pogrom that well illustrates the cruelty of the wave is the following: On June 25, 1921, at nine o'clock in the evening, an armed band of twelve persons attacked the railroad station at Staravee, district of Bobrouisk, disarmed one of the two policemen, and robbed and pillaged the Jewish houses. They killed twelve Jews, including a boy of nine and a man of sixty, violated and then killed a girl of nineteen, and wounded eleven Jews, among them two little girls. In the month of July, in the same district, there were pogroms in a dozen other towns, where thirteen were wounded and fifty-eight killed. In some towns, Jewish self-defence corps repelled the attacks by bandits.

As a result of the pogroms in sixty-two towns in the district of Bobrouisk, two hundred and fifty Jews were killed (ninety at the colony of Kovshitz, eighteen at Glubakowiz, twelve at Slowkowiz, twenty-five at Kiuban, eighteen at Ostonowiz); six hundred and fifty-six were wounded; nine hundred and six Jewish families were ruined (one hundred and twenty-

eight families at Kovshiz, three hundred and fifty at Kiuban). The result of the atrocities in White Russia, as a whole, has been the complete destruction of the Jewish settlements in the small towns and villages; the Jewish population terrorized by robberies, butcheries, and rape, left their houses and fled to the cities, which became overcrowded with refugees.

In the Ukraine, banditry has been stamped out by the beginning of 1922. At that time the Ukrainian Central Committee to suppress banditry in the Ukraine reported that whereas in October, there has been 40,000 well armed bandits operating in the Ukraine, only 7000 were left at the beginning of 1920, and by the end of 1921, only sixteen groups with a total of about 1000 members were operating in the whole of Ukraine.

All through the summer of 1920, the Awakening Magyars and the soldiers led by Hejjas maintained a veritable reign of terror in Western Hungary. Many Jews fled across the frontier into Czecho-Slovakia. Budapest and Szigtvar and the district of Baranya suffered in particular. At least in one case Hejjas extorted 3,000,000 kronen from a Jewish community under threat of a pogrom.

In Poland, too, during the same summer, many outrages were committed on Jewish travellers in the trains. Thus, for example, on a train near Lukof all the Jewish passengers were attacked and nineteen injured. In July, 1921, a similar attack was made on a train between Pietrokov and Lodz; all Jewish passengers were beaten, and their baggage rifled. It must not be thought, however, that these outrages are perpetrated without arousing public indignation, for the fourth conference of railway workers in Poland adopted a resolution expressing "its most vigorous protest against the

excesses which have taken place in the trains against certain travellers."

Later in the summer the soldiers who returned from Silesia committed excesses against Jews in the towns through which they passed.

Early in the autumn, Petlura attempted to invade the Ukraine. His soldiers succeeded in taking parts of Podolia and in inciting rebellion in other parts of Western Ukraine. The rebellion was easily crushed and the troops thrown back into Galicia and Roumania. The retreat of these disorganized bands was accompanied by outrages against the Jewish population, especially in the towns along the borders. A pogrom took place in Miropol in connection with this insurrection, and at Krizhopol fifteen Jewish children were orphaned. A train on the Kiev-Kovotel line was attacked, and eighty-five passengers, mostly Jews, were massacred.

SPORADIC ATTACKS.—Early in the summer there were riots in Algeria, where the Jewish Gymnastic Club in the capital was attacked. In Germany there were riots in Munich and in Breslau during the Kapp-Putsch episode. Excesses were also committed by Greeks in Smyrna. In Budapest the White Terror fell heavily on the Jews all during the month of July. Fifty-two corpses, mostly Jews, were found floating in the Danube. In the course of a political meeting, a bomb exploded and eight Jews lost their lives and thirty were wounded. This was not the first case where the Awakening Magyars made use of bombs. In Latvia, bands and soldiers committed excesses in Dwinsk. In Roumania, excesses were committed in the government of Bessarabia and in Transylvania. Special mention should be made of the shooting by Roumanian troops of Jewish refugees who were

fleeing from pogroms in the Ukraine and who were trying to cross the Dniester into Roumania. Twelve of these fugitives were killed. Subsequently General Popov offered apologies, and the situation improved.

In Crimea, excesses and pogroms were committed by the so-called Green Army. Many Jews were killed on the trains. The city of Alucki suffered in particular.

BLOOD ACCUSATIONS.—During the year, there were blood accusations in the following places: Bagdad (Mesopotamia), Yashinovke and Pinsk (Poland); Monastir (Jugo-Slavia); Prinkipo Island. The case of the blood accusation in Pinsk is interesting. A Jewish and non-Jewish boy came to blows in the street, and the non-Jewish boy told his father that the Jewish boy had struck him. The father, thinking this an opportunity for making a charge against the Jews, tore his child's clothes, cut his body in several places with a rusty knife, and accused the Jewish boy of having inflicted the wounds for ritual purposes. Later, however, the injured child developed blood poisoning and was placed in a hospital. In his delirium, the child cried: "Father, why are you cutting me like this?" The physicians and nurses thereupon prevailed upon the father to confess.

Of special note is the case which occurred in Moscow. In April, 1922, Meir Gindin, seventy-five years old, while traversing the Theatre Square with a sack on his shoulders, was suddenly requested by a woman to show her the contents of the sack. When the old man refused, the woman began to cry that the Jew carried a dead child in his sack. A crowd gathered, and the woman, assisted by others snatched the sack from the old man and found that it actually contained a dead child. A riot ensued in the course of which

the old Jew was severely beaten. The police arrested Gindin and others, including the woman, for inciting a crowd to riots and pogroms. At the police station it was found that the corpse was that of a Jewish boy who had died of influenza on his way from Kiev to Moscow. Gindin, having been sent by the president of the Moscow Kehillah and the director of the Jewish cemetery to bring the body, wishing to save the 300,000 rubles car-fare, had carried the corpse in a sack on his shoulders.

PUNISHMENT OF AGITATORS.—It is a hopeful sign that, during the year, Government authorities have shown more firmly than during the previous few years their intention to suppress anti-Jewish outbreaks and to mete out severe punishment to those found guilty of instigating or participating in such disorders. Thus in Poland the Government brought to trial many persons charged with inciting pogroms in previous years, and Premier Ponikowski announced in the sejm that an investigation by the military authorities showed that the execution of the thirty-one Jews in Pinsk, in August, 1919, was illegal, that the War Minister has returned to the Jewish community 100,000 Polish marks, and that the Government has advised pogrom victims to enter claims for compensation. The Government made no reference to punishment for the perpetrators of the outrages. In Austria also trials of those who had in past years participated in the anti-Jewish excesses were instituted. In Soviet Russia, the Government continued its policy of executing pogrom organizers and bandits who fell into their hands. Late in 1921 the Government captured fifty-two leaders of pogromists who had been operating in Crimea and in the Odessa region and sentenced them to death. The Committee of

Jewish Delegations, Paris, have appointed a commission for gathering material toward the conviction of men like Savi-kov, Bolakovitch, and Makhno, who organized pogroms in the Ukraine and in White Russia.

V

THE NATIONAL HOMELAND

The civilized world continues to show its vital interest in the movement for the establishment of a national home for Jews in Palestine. On May 4, 1922, the Senate of the United States unanimously passed a resolution in favor of the restoration of Palestine as a national home for the Jewish people. The text of the Senate resolution reads as follows: "That the United States of America favors the establishment in Palestine of the National Home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected." An almost identical resolution was introduced in the House.

Of special interest is the pronouncement of the patriarch Meletios, head of the Greek-Orthodox Church of the East: "The Orthodox Church does not see any inconvenience in the erection of a Jewish National Home in Palestine. The Orthodox Church received with great sympathy and satisfaction this righting of the injustice once done to the Jewish people. . . This young movement, called Zionism, which has for its aim the restoration of Palestine, is, and always was, viewed by us with favor."

In some quarters, however, adverse opinions have been expressed against the National Home idea. The opposition was based on fears that the rights of the present Palestinian inhabitants might be menaced by Jewish immigration. In Palestine itself the opposition to the Mandate and Jewish immigration is confined only to a small circle of the upper classes and the landlords.

In July an Arab delegation left for London to influence public opinion against the ratification of the Mandate. Its work, however, had little effect. On the other hand, the Grand National Lodge of Egypt, in an appeal to their co-religionists in Palestine, wrote in part as follows: "Remember (may the Lord make the remembrance a worthy one for you) the French and the English in Canada form, despite the diversity of race and nationality, one people living in peace and harmony; remember that in Switzerland, the Germans, the Italians, and the French form one nation, despite the difference in creed. Switzerland finds a most valued element in its force and prosperity in their intimate collaboration and their real union in their common ideal.

Remember the Jews are our brothers and cousins who have been obliged to sojourn amongst strangers where they have obtained success and prosperity. To-day they are moved by a desire to return to you, to contribute to the grandeur and the welfare of their common fatherland by their riches and their experience and their knowledge. Arab and Hebrew are twin brothers, the issue of one source, Abraham; their fathers are Ishmael and Isaac. Their common collaboration will bring naught but advantages and blessings."

Jewish public opinion on the National Home idea in the United States may be said to be fully expressed in a letter to Senator Lodge by the President of the American Jewish Committee, Mr. Marshall, who wrote in part as follows: "I am not a Zionist and am therefore able to approach the subject free from prejudice, preconception or partisanship. The result of my reflection is that I regard the Balfour Declaration and all that it implies as one of the most impressive official pronouncements of modern statesmanship. That declaration favored the establishment in Palestine of a home for the Jewish people so that those of them who wished to work out their destiny in the ancient abode of Israel may do so in safety and under proper auspices. It very wisely qualifies the pronouncement with the expressed provisos that nothing shall be done which may prejudice the civil and the religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country. I have observed within the past few days that a number of estimable gentlemen who admittedly represent a small minority of the Jews of the United States have voiced their objections to the Balfour Declaration. I am satisfied that their premises are erroneous and their fear groundless."

The Vatican opposes the Mandate out of apprehension as to adequate protection of the rights of Catholics in Palestine, and is especially interested in securing control over the holy places in Palestine.

The Palestine administration continued to expand. the Palestine Government instituted a new Department of Labor and opened a geological and mining branch in the Department of Commerce and Industry.

Late in the spring the Palestine Government organized the gendameries for the maintenance of peace. To a certain extent this organization was due to the riots that broke out in Jerusalem on November 2, in which a few Jews and a few Arabs were killed. The Jewish press blamed Governor Storrs for these disturbances.

COLONIZATION, COMMERCE, AND INDUSTRY.—21,000 dunams of sand-dunes lying along the coast were granted to the colony of Rishon-le-Zion. Small parcels of land were also granted to demobilized Jewish soldiers and others in Telarad and other places. The Jews, however, were displeased with the Government system of distribution of Crown land. It should be mentioned that the trans-Jordanian Government, which is ultimately to belong to Palestine, granted to a certain official a stretch of land amounting to 200,000 dunams. The concession provides that the Zionists should have no part in it.

It is, however, gratifying to note that the ICA succeeded in leasing, for a long term, from the Government some 50,000 dunams of marsh land in the district of Caesaria, on the condition that it drain the marshes in the next few years. The main work of Jewish colonization was centered in the valley of Jezreel under Zionist control. Another and perhaps more important field of colonization was carried on by the ICA in the district between Hedera and Atlit on the coast and the mountains of Ephraim on the east.

The ICA and the Zionist Organization in common established experimental stations.

Afforestation made good progress during the year. The High Commissioner appointed a commission to investigate and report on the afforestation of the sand-dunes along the

coast. The Government was very active in the afforestation around Gaza, Acre, Carmel, and Wadi Rubin.

The British Government granted a concession to Pincus Rutenberg for the exploitation of water resources in Palestine. The so-called Rutenberg plan provides for the electrification of Palestine by utilizing the Jordan and other waters. The British Government supported the electrification plans as advisable and necessary. Five million dollars are required. One million was subscribed in Europe. In the meantime some colonies began the exploitation of water power in their own behalf.

The economic development of Palestine is greatly handicapped by the lack of credit facilities. During the year the Ottoman Bank re-opened its branch in Jerusalem. There was organized the Urban Mortgage Bank and also the Workers' Bank.

The Government showed great energy in its efforts to expand and develop the industries of the country and these efforts seem to have met with success. Early in the year the Government appointed a commission to investigate and report on the small industries of the country.

IMMIGRATION.—Late in the summer the Government announced that only the following categories of people will be permitted to enter Palestine: (1) Travellers who do not intend to remain in the country for a period of more than three months; (2) persons who possess five hundred pounds or an assured income of about seven dollars a week; (3) professional men, such as doctors and lawyers; (4) wives, children and other persons wholly dependent on relatives in Palestine; (5) persons who have a definite prospect of employment with specific employers or enterprises; (6) returning residents.

All through the year the Jews in Palestine and the Zionist Organization have vehemently protested against the Government's policy of restricting Jewish immigration. It is claimed that the economic development of the country demanded a much larger Jewish immigration.

JUDICIARY.—The Palestine administration issued a decree recognizing the validity of the Rabbinical Court in matters of family life.

PUBLIC HEALTH.—The year witnessed a marked reduction in malaria cases all over the country.

During the year Palestinian Jewry established a *Wa'ad Ha-Beri'uth* (Board of Health) which is to work in conjunction with the Department of Health of the Zionist Executive.

ORGANIZATIONS FOR THE RESTORATION OF PALESTINE.—Opposition to the present Zionist administration came from the following: the Agudath Israel and a group of Zionist leaders in France and Holland, as well as from such organizations as the Palestine Council in the United States and Binyon Haaretz in Germany. The European dissenting Zionists held a conference at the Hague early in the spring of 1922. The Zionist Organization held its congress at Carlsbad. The president reported that the membership of the Zionist Organization has increased from 200,000 to 1,000,000 since the last Congress. The Congress adopted a budget of £650,000: Sanitary work, £100,000; workingmens fund (to settle workingmen already living in Palestine), £50,000; immigration, £90,000; agrarian, £200,000; experimental station, £10,000; sundry expenses, £25,000; commercial information bureau, £3000; administration, £25,000; education, £128,000; support of schools, £90,000;

construction of new schools, £25,000; Haifa Technical School, £10,000; National Library in Jerusalem, £3000.

CONVENTIONS.—Conventions were held in the various countries by the General Zionist Organization, the Mizrachi, the Zeire Zion, the Poale Zion, and the He-Halutz. Special mention should be made of the Zionist convention in the United States, convention of the Mizrachi in Poland, of the Zeire Zion and He-Halutz in Lithuania.

During the year the Jewish National Fund succeeded in acquiring 52,500 dunams of land, so that at present it possesses 75,000 dunams.

At the last Congress the general outline of the Keren Hayesod Restoration Fund was agreed upon. The plans, however, which provide for intimate relationship between the Keren Hayesod and the Zionist Organization, as well as the methods of organization, created difficulties in some countries especially in the United States, where it led to a split and the formation of the Palestine Development Council. During the year the Keren Hayesod made progress in many countries, as for instance in Austria, Roumania, Poland, Italy, and the Union of South Africa. In Germany the Keren Hayesod organization does not follow strictly the lines laid down by the Zionist Congress. Late in November it was decided to raise \$9,000,000 in the United States by January 1, 1923, and that the total expenses shall be limited to 10% of the funds collected. By April 1 the American Keren Hayesod raised approximately \$1,500,00 and \$4,000,000 in pledges.

By January 31, 1922, the Central Office of the Keren Hayesod in London had received £328,500. Of this total collected since the beginning of its establishment, £310,000 was

spent in Palestine. Not one dollar was spent on the maintenance or support of the Zionist Organization.

The Palestinian Land Development Company during 1921 acquired land valued at £600,000 and disposed of land valued at £400,000. The Company declared a dividend of six per cent. An important event in the activities of this company, during the last year, was its purchase of property from the Greek patriarch for £250,000. The property included real estate in Jerusalem.

During the past year the ICA (Jewish Colonization Association) centered its activities in the Caesaria region, where it is engaged in drying the marshes, extending over 50,000 dunams of land. It is reported that the ICA spent last year six times as much as in previous years. It was also reported that the ICA offered to transport 60,000 Jews to Palestine provided the Zionist Organization guaranteed employment. It is worthy of note that the Anglo-Jewish Association, at its last annual conference, decided "that their representative shall take every opportunity of urging upon the council of the ICA the advisability of taking as large a share as possible" in the development of Palestine.

The Palestine Co-operative Company, a subsidiary of the Palestine Development Associates received authority to set aside from its fund \$250,000 for the purpose of instituting a Building, Loan and Saving Association in Jerusalem.

During the year the British Economic Board held its annual meeting at which it was decided to organize a corporation with a capital of £200,000, to finance industrial enterprises in Palestine.

During the month of June, 1921, the Agudath Israel opened negotiations with the Foreign Office of the British Govern-

ment concerning the Jewish Agency under Article 4 of the Palestine Mandate. On October 21, Mr. Winston S Churchill notified the organization that under the present circumstances only the Zionist Organization was recognized as the "Jewish Agency." All during the year, however, the Agudath Israel continued its campaign for recognition.

THE PALESTINE MANDATE.—Although the Palestine Mandate was approved by the Council of the League of Nations on July 24, 1922, and is therefore outside the scope of this Survey, owing to its importance, this document is herewith given in full:

Whereas the Principal Allied Powers have agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a Mandatory selected by the said Powers the administration of the territory of Palestine, which formerly belonged to the Turkish Empire, within such boundaries as may be fixed by them; and

Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favour of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and the political status enjoyed by Jews in any other country; and

Whereas recognition has thereby been given to the historical connexion of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country; and

Whereas the Principal Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine; and

Whereas the mandate in respect of Palestine has been formulated in the following terms and submitted to the Council of the League for approval; and

Whereas His Britannic Majesty has accepted the mandate in respect of Palestine, and undertaken to exercise it on behalf of the League of Nations in conformity with the following provisions; and

Whereas by the aforementioned Article 22 (Paragraph 8), it is provided that the degree of authority, control, or administration, to be exercised by the Mandatory not having been previously agreed upon by the Members of the League, shall be explicitly defined by the Council of the League of Nations;

Conforming the said Mandate, defines its terms as follows:—

Article 1.—The Mandatory shall have full powers of legislation and of administration, save as they may be limited by the terms of this mandate.

Article 2.—The Mandatory shall be responsible for placing the country under such political, administrative, and economic conditions as will secure the establishment of the Jewish national home, as laid down in the preamble, and the development of self-governing institutions and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.

Article 3.—The Mandatory shall, so far as circumstances permit, encourage local autonomy.

Article 4.—An appropriate Jewish agency shall be recognized as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home and the interests of the Jewish population in Palestine, and, subject always to the control of the Administration, to assist and take part in the development of the country.

The Zionist organization, so long as its organization and constitution are, in the opinion of the Mandatory, appropriate, shall be recognized as such agency. It shall take steps, in consultation with His Britannic Majesty's Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish national home.

Article 5.—The Mandatory shall be responsible for seeing that no Palestine territory shall be ceded or leased to, or in any way placed under the control of the Government of any foreign Power.

Article 6.—The administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions, and shall encourage, in co-operation with the Jewish agency referred to in Article 4, close settlement by Jews on the land, including State lands and waste lands not required for public purposes.

Article 7.—The administration of Palestine shall be responsible for enacting a nationality law. There shall be included in this law provisions framed so as to facilitate the acquisition of Palestinian citizenship by Jews who take up their permanent residence in Palestine.

Article 8.—The immunities and privileges of foreigners, including the benefits of consular jurisdiction and protection, as formerly enjoyed by capitulation or usage in the Ottoman Empire, shall not be applicable in Palestine. Unless the Powers whose nationals enjoyed the aforementioned privileges and immunities on August 1, 1914, have previously renounced the right to their re-establishments, or have agreed to their non-application for a specified period, these privileges and immunities shall, at the expiration of the mandate, be immediately re-established in their entirety, or with such modifications as may have been agreed upon between the Powers concerned.

Article 9.—The Mandatory shall be responsible for seeing that the judicial system established in Palestine shall assure to foreigners, as well as to natives, a complete guarantee of their judicial rights. Respect for the personal status of the various peoples and communities, and for their religious interests, shall be fully guaranteed. In particular, the control and administration of the Wakfs shall be exercised in accordance with religious law and the dispositions of the founders.

Article 10.—Pending the making of special extradition agreements relating to Palestine, the extradition treaties in force between the Mandatory and other foreign Powers shall apply to Palestine.

Article 11.—The administration of Palestine shall take all necessary measures to safeguard the interests of the community in connexion with the development of the country, and, subject to any international obligations accepted by the Mandatory, shall have full power to provide for public ownership or control of any of the natural resources of the country or of the public works, services, and utilities established or to be established therein. It shall introduce a land system appropriate to the needs of the country, having regard, among other things, to the desirability of promoting the close settlement and intensive cultivation of the land.

The administration may arrange with the Jewish agency mentioned in Article 4 to construct or operate, upon fair and equitable terms, any public works, services, and utilities, and to develop any of the natural resources of the country, in so far as these matters are not directly undertaken by the Administration. Any such arrangements shall provide that no profits distributed by such agency, directly or indirectly, shall exceed a reasonable rate of interests on the capital, and any further profits shall be utilized by it for the benefit of the country in a manner approved by the Administration.

Article 12.—The Mandatory shall be entrusted with the control of the foreign relations of Palestine, and the right to issue exequaturs to consuls appointed by foreign Powers. He shall also be entitled to afford diplomatic and consular protection to citizens of Palestine when outside its territorial limits.

Article 13.—All responsibility in connexion with the Holy Places and religious buildings or sites in Palestine, including that of preserving existing rights, of securing free access to the Holy Places, religious buildings and sites, and the free exercise of worship, while ensuring the requirements of public order and decorum, is assumed by the Mandatory, who will be responsible solely to the League of Nations in all matters connected therewith, provided that nothing in this article shall prevent the Mandatory from entering into such arrangement as he may deem reasonable with the Administration for the purpose of carrying the provisions of this Article into effect; and provided also that nothing in this Mandate shall be construed as conferring upon the Mandatory authority to interfere with the fabric or the management

of purely Moslem sacred shrines, the immunities of which are guaranteed.

Article 14.—A special commission shall be appointed by the Mandatory to study and define the rights and claims in connexion with the Holy Places and the rights and claims relating to the different religious communities in Palestine. The method of nomination, the composition and the functions of this Commission, shall be submitted to the Council of the League for its approval, and the Commission shall not be appointed or enter upon its functions without the approval of the Council.

Article 15.—The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, is ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief.

The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Administration may impose, shall not be denied or impaired.

Article 16.—The Mandatory shall be responsible for exercising such supervision over religious eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

Article 17.—The Administration of Palestine may organize on a voluntary basis the forces necessary for the preservation of peace and order, and also for the defence of the country, subject, however, to the supervision of the Mandatory, but shall not use them for purposes other than those above specified, save with the consent of the Mandatory. Except for such purposes, no military, naval, or air forces shall be raised or maintained by the Administration of Palestine.

Nothing in this article shall preclude the Administration of Palestine from contributing to the cost of the maintenance of forces maintained

by the Mandatory. The Mandatory shall be entitled at all times to use the roads, railways, and ports of Palestine for the movement of armed forces and the carriage of fuel and supplies.

Article 18.—The Mandatory shall see that there is no discrimination in Palestine against the nationals of any State Member of the League of Nations (including companies incorporated under its laws, as compared with those of the Mandatory or of any foreign State in matters concerning taxation, commerce, or navigation, the exercise of industries or professions, or in the treatment of merchant vessels or civil aircraft. Similarly there shall be no discrimination in Palestine against goods originating in or destined for any of the said States, and there shall be freedom of transit under equitable conditions across the mandated area.

Subject as aforesaid and to the other provisions of this mandate, the Administration of Palestine may, on the advice of the Mandatory, impose such taxes and Customs duties as it may consider necessary, and take such steps as it may think best to promote the development of the natural resources of the country and to safeguard the interests of the population. It may also, on the advice of the Mandatory, conclude a special Customs agreement with any state, the territory of which in 1914 was wholly included in Asiatic Turkey or Arabia.

Article 19.—The Mandatory shall adhere on behalf of the Administration to any general international conventions already existing, or which may be concluded hereafter with the approval of the League of Nations, respecting the slave traffic, the traffic in arms and ammunitions or the traffic in drugs, or relating to commercial equality, freedom of transit and navigation, aerial navigation and postal, telegraphic and wireless communication or literary, artistic or industrial property.

Article 20.—The Mandatory shall co-operate on behalf of the Administration of Palestine, so far as religious, social and other conditions may permit, in the execution of any common policy adopted by the League of Nations for preventing and combating disease, including diseases of plants and animals.

Article 21.—The Mandatory shall secure the enactment within twelve months from this date, and shall ensure the execution of a Law of

Antiquities based on the following rules. This law shall replace the former Ottoman Law of Antiquities, and shall ensure equality of treatment in the matter of archaeological research to the nationals of all States Members of the League of Nations:—

1. "Antiquity" means any construction or any product of human activity earlier than the year 1700.

2. The law for the protection of antiquities shall proceed by encouragement rather than by threat. Any person who, having discovered an antiquity without being furnished with authorization referred to in paragraph 5, reports the same to an official of the competent Department shall be rewarded according to the value of the discovery.

3. No antiquity may be disposed of except to the competent Department, unless this Department renounces the acquisition of any such antiquity. No antiquity may leave the country without an export license from the said Department.

4. Any person who maliciously or negligently destroys or damages an antiquity shall be liable to a penalty to be fixed.

5. No clearing of ground or digging with the object of finding antiquities shall be permitted, under penalty of fine, except to persons authorized by the competent Department.

6. Equitable terms shall be fixed for expropriation, temporary or permanent, of lands which might be of historical or archaeological interest.

7. Authorization to excavate shall only be granted to persons who show sufficient guarantees of archaeological experience. The Administration of Palestine shall not, in granting these authorizations, act in such a way as to eliminate scholars of any nation without good grounds.

8. The proceeds of excavations may be divided between the excavator and the competent Department in a proportion fixed by that Department. If division seems impossible for scientific reasons, the excavator shall receive a fair indemnity in lieu of a part of the land.

Article 22.—English, Arabic, and Hebrew shall be the official languages of Palestine. Any statement or inscription in Arabic on stamps or money in Palestine shall be repeated in Hebrew, and a statement or inscription in Hebrew shall be repeated in Arabic.

Article 23.—The Administration of Palestine shall recognize the Holy days of the respective communities in Palestine as legal days of rest for the members of such communities.

Article 24.—The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council, as to the measures taken during the year to carry out the provisions of the mandate. Copies of all laws and regulations promulgated or issued during the year shall be communicated with the report.

Article 25.—In the territories lying between the Jordan and the eastern boundary of Palestine as ultimately determined, the Mandatory shall be entitled, with the consent of the Council of the League of Nations, to postpone or withhold application of such provisions of this mandate as he may consider inapplicable to the existing local conditions and to make such provisions for the administration of the territories as he may consider suitable to those conditions, provided no action shall be taken which is inconsistent with the provisions of Articles 15, 16 and 18.

Article 26.—The Mandatory agrees that if any dispute whatever should arise between the Mandatory and another member of the League of Nations relating to the interpretations or the application of the provisions of the Mandate, such dispute, if it cannot be settled by negotiation, shall be submitted to the Permanent Court of International Justice provided for by Article 14 of the Covenant of the League of Nations.

Article 27.—The consent of the Council of the League of Nations is required for any modification of the terms of this mandate.

Article 28.—In the event of the termination of the mandate hereby conferred upon the Mandatory, the Council of the League of Nations shall make such arrangements as may be deemed necessary for safe-

guarding in perpetuity, under guarantees of the League, the rights secured by Articles 13 and 14, and shall use its influence for securing, under the guarantee of the League, that the Government of Palestine will fully honour the financial obligations, legitimately incurred by the Administration of Palestine during the period of the mandate, including the rights of public servants to pensions or gratuities.

The present instrument shall be deposited in original in the archives of the League of Nations and certified copies shall be forwarded by the Secretary-General of the League of Nations to all members of the League.