

A SURVEY OF THE YEAR 5683*)

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I

JEWISH SPIRITUAL AND INTELLECTUAL LIFE

SABBATH OBSERVANCE.—In many countries Jewish public opinion was aroused by cases of public desecration of the Sabbath by Jews. In Poland compulsory Sunday observance forced many Jewish workers and manufacturers to desecrate the Sabbath, especially in the industrial centre of Lodz. The press claims that effective measures were taken to put a stop to this. In Palestine, late in 1922, a group of Jews, in a memorandum to the High Commissioner, demanded that the Government make the observance of the Sabbath by Jews compulsory. The High Commissioner did not grant this request, stating that there is no law concerning the observance of a day of rest by Jews, Muslims, or Christians, that it is not practicable to introduce new legislation of this character, and that, while he was in full sympathy with the sentiment of the memorandum, he believed that only public opinion could influence the Jews to observe the Sabbath.

In places where Sunday observance is compulsory, it is difficult, and sometimes even impossible, for great numbers of Jews to observe the Sabbath. Compulsory Sunday observance gives much annoyance to the Jews in Poland. In the Vilna district, for example, in answer to a Jewish

*June 1, 1921 to March 31, 1923.

delegation, the inspector of the district stated that, while he agrees that the Jews who observed their Sabbath would be permitted to work on Sunday, the question must first be passed upon by the Polish sejm. In Lithuania the Minister of the Interior declared that the matter of compulsory Sunday observance is largely under the control of the municipality. In Roumania and in Czecho-Slovakia also the Jews were greatly concerned about projected compulsory Sunday observance, which was to make no provision for exempting Jews and others who observed the seventh day as Sabbath.

SCHOOL ATTENDANCE ON SABBATH.—The question of compulsory attendance at school by Jewish children on the Sabbath was acute in many countries. Early in 1923, the problem was partly solved in Poland. The Polish Minister of Education ordered that school superintendents excuse from attendance on the Sabbath all Jewish children who go to public schools or classes attended exclusively by Jews upon request of the parents that the children be excused in order to go to synagogue, and that Jewish children who go to schools attended by both Jews and non-Jews be excused from writing and drawing. In Germany, the Ministry of Religion of Saxony, on August 12, 1922, decreed that pupils and teachers be not permitted to absent themselves from school on any day other than state festivals. Catholics, Jews, and also Protestants vigorously protested against the decree. In the middle of November, the Center party in the Reichstag introduced an interpellation in which it was claimed that the measure violated the German federal constitution. In December, the Landesverband of the Jewish community of Prussia took action against

this measure. Early in 1923, the press reported that the government of Saxony, following protracted negotiations, had decided to excuse Jewish children from attending school on Rosh ha-Shanah and Yom Kippur and to exempt Jewish children from writing and kindred work on other holidays and on Saturday. In Switzerland, the Zurich Diet, during 1921, had decided to leave the question of the exemption of Jewish pupils from writing on the Sabbath to the discretion of the school authorities. During the past year, the Board of Education of Zurich withdrew the permission previously granted Jewish pupils to abstain from writing and drawing on the Sabbath.

FACILITATION OF HOLIDAY OBSERVANCE.—In Czecho-Slovakia the Ministry of Defence ordered that the concentration of Jewish conscripts to the army should take place on October 3, 1922, instead of October 2, 1922, which was the Day of Atonement.

The Polish Government last year granted furloughs to Jewish soldiers to enable them to observe the Passover, and, in addition, ordered that Jewish soldiers may receive money or food in advance of the holidays, with which to provide Passover food for themselves. It is interesting to note that the commandant of the city of Warsaw granted furloughs to the Jewish soldiers for Purim. During the past year, the Jewish soldiers in eastern Galicia protested against the order compelling Jews to attend Christian prayer meetings.

During the year the United States Department of Labor issued "a general order to the commissioners of all ports in so far as possible to take cognizance, when making deportation, of all religious holidays"; the Depart-

ment notified the HIAS (Hebrew Sheltering and Immigrant Aid Society) that their representatives "should communicate with the commissioners at ports regarding same".

SHEHITAH.—There was much agitation in England relative to the Jewish method of slaughtering animals. The National Veterinary Medical Association forwarded to the Minister of Health a resolution in favor of a government inquiry into the subject of the slaughtering of animals including the Jewish method. The Shehitah Board thereupon requested that, if such a committee be formed, the Jews should be represented on it, inasmuch as their method is enjoined by their religion. Attacks upon Shehitah appeared in the *Manchester Guardian* and, especially, in a series of articles in the *Evening Standard* early in 1923. Later Sir A. Shirley Benn introduced a bill in the House of Commons on the slaughtering of animals, in which the Minister of Health was given power to prohibit Shehitah if he deemed it advisable to do so. Following vigorous protests, the bill has been amended in a manner favorable to Shehitah.

At the suggestion of the American Humane Association, the American Jewish Committee asked the Rev. Dr. Moses Hyamson to attend the annual meeting of the Association held at St. Paul, October 4, 1922, where there was to be a discussion on the various methods employed in this country for the slaughter of animals. Dr. Hyamson read a paper before the organization describing and explaining the Jewish method of slaughter (see p. 163). The Association was deeply impressed with Dr. Hyamson's views, and Dr. F. H. Rowley, the chairman of the Committee on Slaughter

House Reform of the Association, stated publicly that in all restrictive legislation which will be introduced under the auspices of the Association an exception would be made specifically safeguarding the Jewish method. In Poland the press reported that the county of Pommerellen forbade Shehitah.

KASHRUT.—In 1917 and in 1922, the State of New York adopted laws making it a crime either expressly or impliedly to represent as *kosher* meat products which are in fact not prepared in accordance with orthodox requirements. During the past ten months, an Association of Provision Manufacturers and Dealers attacked the constitutionality of these laws, chiefly on the ground that what is *kosher* is so speculative a standard that it is impossible of practicable application, that *kosher* has developed a secondary meaning of cleanliness which would reflect unwarrantably on meats labeled non-*kosher* in accordance with the statutes, and that the statutes involve illegal interference with interstate commerce. On March 22, 1923, Judge Martin T. Manton, in the District Court of the United States, southern district of New York, handed down a decision setting aside every contention of the plaintiffs and declaring that the *kosher* bill was constitutional.

THE SYNAGOGUE.—At the conference of the Agudath ha-Rabbonim of the United States and Canada, late in 1922, resolutions were adopted to combat the tendencies among orthodox Jews to erect synagogues without provision for separate places of worship for men and for women. The Central Conference of American Rabbis, at a meeting at Cape May early in the summer of 1922, adopted a resolution that the ordination as rabbis cannot be denied to women.

In Great Britain, early in 1923, the chief rabbi approved the public consecration of girls in the synagogues.

Late in 1922, the Central Conference of American Rabbis issued a revised edition of the Union Prayer Book. In Germany, the Union of Liberal Congregations appointed a commission of rabbis to prepare and edit a prayer-book suitable for the liberal congregations. The press reported that the commission was instructed to re-introduce the prayers pertaining to the restoration of Zion which had formerly been eliminated from the prayer-books in use in the reform temples.

DISSECTION.—During the past ten months, groups of the student bodies in the medical colleges of Poland, Roumania, and other countries demanded that Jews supply corpses to the laboratories for dissection, a proceeding which is opposed by orthodox Jews. In Poland and Roumania, this was one of the main demands of the anti-Semites along with the agitation for the limitation of the numbers of Jews. Early in the Spring, the Jewish medical students of Cracow, in the face of threats by non-Jewish students of being excluded from the laboratories, pledged themselves to supply one-tenth of the cadavers brought into the dissecting room. The Warsaw community finally decided to supply Jewish corpses to the medical laboratory of Warsaw, despite the protest of the orthodox press.

RITUAL WINE.—In Turkey, the government enacted a law prohibiting the use of intoxicating beverages; Jews, however, are permitted to use wine for ritual purposes.

MARRIAGE AND DIVORCE.—The press reported that the rabbinate of Turkey has decided to make a radical modifica-

tion in Jewish marriage contracts. The rabbinate is of the opinion that the husband and wife should agree, as a preliminary, that the marriage contract should be conditional (*kiddushin 'al tenai*), so that in case the husband unjustly refuses to restore independence to his wife or in case the husband is absent for a stated period, the Jewish ecclesiastics shall have the power to dissolve the marriage and to permit the woman to re-marry. The Turkish rabbis claim that such a rule would not be contrary in any way to the orthodox law. It is expected that the Beth Din will rule that all future marriage contracts which are not drawn up in accordance with the new provisions shall be considered null and void by the ecclesiastical authorities of Turkey.

APOSTASY AND CONVERSION.—During the past year, various missionary societies engaged in the conversion of Jews were active in many places, especially in the countries of the "Jewish" Central Europe, in the United States, in Canada, and in Palestine. In Vienna, the Swedish-Israelitish Society carried on its activities in the heart of the Jewish district. Late in 1922, the activities of that society led to riots when Jewish parents besieged the mission house demanding the release of their children. In Warsaw, the rabbinate complained that missionary societies were offering to the refugees and other Jews instruction in English and other inducements in order to attract Jews to their headquarters with a view to their conversion. Late in 1922, the press reported that the Irish Presbyterian Church, through its workers in Hamburg (Germany), had undertaken the establishment of a mission house in Danzig.

In this connection it should be noted that in London

there was organized the Messianic Fellowship, the announced object of which is to bridge the gulf between Church and Synagogue. The Anglo-Jewish press accused the movement of being a conversionist trap. In Hamburg, the Altneubund Loge was organized during the past year with similar objects.

Complete statistics of the number of apostasies and conversions during the year are not available. But in Vienna during the first half of 1922, 263 Jews left Judaism and 185 Christians, mostly former apostates, embraced Judaism. In Warsaw, in 1922, 29 apostates returned to Judaism.

During the past year, the press reported that many Christians, especially in Poland and in Soviet Russia, were embracing Judaism, mostly with a view to marrying Jews. In Moscow, one rabbi is said to have married over 300 Russian proselytes to Jews. The press also reported that there was a movement among the Ukrainian peasants of the sect of Subotniki (observers of the Sabbath) to embrace Judaism. One correspondent estimates that there are at present as many as 20,000 peasants converted to Judaism in the Ukraine. Early in the summer, 217 peasants embraced Judaism, adopting the name of Israel, and decided to emigrate to Palestine. The group sent a delegation of two members to Kharkov, the capitol of Ukrainia, with a view to receiving permission to leave the country. The Ukrainian Commissariat for Foreign Affairs, after vainly trying to dissuade the group from leaving Russia, issued visas to them. The group reached the Polish border near

Kamenetz-Podolsk, but further information about them has not come to hand.

HEDER-YESHIBAH EDUCATION.—The old-fashioned heder, as in the previous year, continued to lose ground, especially in Poland. The law providing for compulsory education in Poland lays down minimum scholastic requirements which are compelling the old heder to introduce modern curricula and methods. The modernized heder, according to press reports, has been making progress during the past year in Poland. In Lithuania about 116 modernized hedarim known as Yabneh schools and the so-called “compromise schools” were registered with the government in the past year, as against 90 schools of this type in the previous year. In Soviet Russia, the closing of the hedarim has brought into existence a new system of Jewish heder education, namely private instruction of classes limited to two or three children.

TARBUT EDUCATION.—Efforts have been made to organize the central organization of Tarbut, located in Berlin which should be in communication with the various organizations of Tarbut in the countries of Central Europe and elsewhere. In Poland during the past year 40,000 Jewish children attended about 250 schools in which Hebrew is the language of instruction. It is possible that some of these schools belong to the modernized heder of the type of Yabneh, which also uses Hebrew. During the preceding year the Tarbut School Organization in Poland had 227 schools, exclusive of kindergartens and gymnasia, giving instruction to a total of 34,230 children. During the past year the organization opened a Hebrew gymnasium at Lida. In Lithuania, the Tarbut School Organization

has 69 elementary schools and 2 gymnasia, giving instruction to a total of 5,260 children, an increase over the previous year of 23 elementary schools and 920 children.

YIDDISH EDUCATION.—During the past year the “Yiddish school” in Poland was forced to close many institutions especially in Volhynia and in other eastern districts. By the end of 1922 the Yiddish Secular School in Poland had 102 schools, with 449 classes, in 71 cities, accommodating 13,000 children. It also possessed 68 children’s homes with 1,330 pupils, and 67 evening schools with 4,780 pupils. Its institutions were located in 87 towns and cities. In addition it had 2 gymnasia, one in Vilna and one in Swenzian, and one teachers’ seminary at Vilna and another at Warsaw. In all of eastern Galicia there were in the past year but 19 schools and children’s homes with 25 classes. As in the cases of heder-yeshibah and Tarbut education, full statistics of the Yiddish school system are not available. The statistics for Poland were given above. In Lithuania the Yiddish school system has but 15 schools, about the same number as it had in the previous year. In Soviet Russia there were in the government of Ghomel 37 schools with 155 classes accommodating 4,000 children and having a personnel of 139 teachers. In the United States and Canada, early in 1923, there were 80 Yiddish secular elementary schools, 4 high schools, 2 institutions for the preparation of teachers, 1 kindergarten, and 1 people’s university.

According to agreements entered into in 1922, a Jewish Central Education Office was established in the Central Commission of the Trade Unions in Poland. The office

is to take care of the cultural needs of the Jewish members in the trade unions, the budget to be covered by the Central Commission, which has the right, however, to impose a special tax upon the Jewish workers. The union of Proletarian Co-operatives in Poland decided to create a Jewish section for social and educational work among Jews. This section is to be autonomous and its budget will be covered out of the general treasury.

OTHER JEWISH SCHOOL SYSTEMS.—Of the other Jewish school systems, mention may be made of the schools of the Alliance Israélite Universelle. At the opening of 1922 school year the Alliance had, in North Africa, Balkans, and the Near East, 94 primary schools with over 32,000 pupils.

SOME PROBLEMS OF JEWISH EDUCATION.—The finances of the Jewish school systems in Central Europe have been bad. The press announced that Dr. J. L. Magnes, of New York City, had reported to the Joint Distribution Committee, after an investigation of the Jewish schools and Jewish cultural life in Poland, that financial support will have to be continued for two more years. The Yiddish schools in Poland introduced a system of tuition fees which covered about twenty-five per cent of the expenses. The rest was covered mainly by funds received by the Jewish People's Relief Committee of the United States. The American Jewish Relief Committee and the Central Relief Committee supported the other two systems of Jewish education in the countries of Eastern Europe and elsewhere. These three Committees operated through the Cultural Committee of the Joint Distribution Committee.

The scarcity of teachers was especially acute in the

Yiddish schools. In Soviet Russia many schools were closed solely on account of lack of teachers. The press also reported that the Lithuanian school inspectors were dismissing some teachers from the Jewish schools for inadequate reasons, causing much confusion and disorganization.

Efforts have been made in various countries, especially in Czecho-Slovakia and in Palestine, to attract Jewish girls to Hebrew schools. As a rule, throughout Central Europe and in Palestine, the boys generally receive a Hebrew education, while the girls receive a Yiddish or general education.

The Roumanian Ministry of Education ordered that Roumanian be the sole language of instruction in Jewish schools in Bessarabia, an order which resulted in the closing of all the Yiddish schools, and which evoked many protests on the part of Jews and liberal public opinion.

The Yiddish academic press gave much attention to the question of the teaching of Hebrew in the Yiddish schools, especially following a teachers' conference on the subject held at Vilna. *Die jüdische Schulverein* of Germany reported that the schools are giving much attention to the teaching of Hebrew.

JEWES IN PUBLIC SCHOOLS.—In the United States the question of the reading of the Bible in the public schools received consideration in several states. In the state of Ohio, many church organizations and the Ku Klux Klan supported a bill for the introduction of the reading of the Bible in the school, which was before the Legislature of that state. The bill was opposed by organizations of Episcopalians, Unitarians, and Jews, on the ground that

such reading would be sectarian. The measure failed of passage. In the state of Missouri, the convention to revise the Missouri Code declined to insert a clause making the reading of the Bible in the public schools compulsory. In California the First Appellate District Court, Division II, on October 31, 1922, rendered a decision that the Bible is a sectarian book and therefore cannot be used in the public schools. The Central Conference of American Rabbis issued a pamphlet entitled "*Why the Bible Should Not Be Read in Public Schools*".

In Canada, much discussion was caused by the expressed desire of the Protestant School Boards of Quebec to terminate the agreement by which Jewish children attend the Protestant schools in lieu of certain payment. Late in 1922, however, representatives of the Protestant School Board and a Jewish delegation decided to continue the old agreement until July 1, 1924.

In Poland, authorities made efforts to eliminate the existent separate public schools for Jews, Poles, and Germans, and to create, instead, public schools for Jews, Poles, and Germans together. The anti-Semitic press severely criticized the project.

Not only in the United States and in Western Europe, but also in the countries of Central Europe, great numbers, and in some cases the great majority, of the Jewish children are educated in the common public schools of the various countries. School statistics for the past school year are not available. The statement that follows, however, may convey an idea of the extent of Jewish education during the past year in the common

public schools in Soviet Russia. In Kiev, the capital of the Ukraine, a total of 105 public schools were opened in the past year. Of this number but four were Yiddish schools, while the Jewish population of Kiev is nearly 30 per cent of the total. In the city of Berdichev, another important Jewish city in the Ukraine, the number of Jewish children attending the schools where Great Russian was the language of instruction was nearly equal to those attending schools with Yiddish as the language of instruction. The situation in many other countries is similar.

TECHNICAL EDUCATION.—By the end of the 1921-22 school year there were in Soviet Russia 104 Jewish trade schools; of these, 88 reported an enrolment of 4,688 pupils. In 1922 there were in all of Russia but 90 trade schools with 4,164 pupils, 57 in the Ukraine, 7 in White Russia, 21, in Northwestern Russia, and 5 in the other parts. The trade schools teaching the so-called Jewish trades (the needle trade and the shoe-making trade) comprised 41 per cent of the total number of schools and accommodated 45 per cent of the total number of pupils. Next in order came the schools of the wood industry and the metal industry. In Hungary the Jewish community of Budapest established a school for cantors.

HIGHER EDUCATION.—Complete statistics of Jewish youth in higher educational institutions are not available. In Poland, of the 33,752 students attending the non-sectarian colleges and universities of that country, 8,426 or 25 per cent of the total were Jews. In Latvia, of the 5,218 students who registered at the opening of the school year at the University of Latvia in Riga, 622 were Jews and 81 "foreigners".

As for Hungary, where a *numerus clausus* limits the number of Jewish admissions, the government informed the League of Nations that the Jewish attendance at the higher institutions of learning during the year 1920-1921 was a little higher than the percentage of Jews to the total population. Statistics for the attendance at the higher educational institutions during the school years 1921-1922, 1922-1923 are not available.

Early in the autumn the Free Synagogue of New York opened the Jewish Institute of Religion. In Chicago, Illinois, there was opened the Beth Midrash le-Torah.

HEBREW AND YIDDISH.—Little is known of the status of Hebrew in the various countries, but the census of 1922 in Palestine has shown that 94 per cent of the Jews of that country reported Hebrew as the language chiefly used in their homes. In the United States, the results of the 1920 census, published during the last year, show that over 2,000,000 Jews gave Yiddish as their mother-tongue in 1920. Early in 1923, the Commissariat for Education in Soviet Russia issued permission for the opening of evening courses in Hebrew for persons over the age of eighteen.

LITERATURE.—During 1922, according to a writer in *Bicher Welt*, 358 books were published in the Yiddish language: 258 original works and 100 translations. Of this number, only 6 original compositions and 19 translations were made by Jews in Soviet Russia, all of them short pamphlets. In former years, Russia was the country ranking highest in the production of literary works. No statistics are available for the Jewish literary output in Hebrew, English, and other languages.

The following is a list of noteworthy books which were published in 1922 (5682-5683):

Biblical Literature: M. Bottenwieser, *The Book of Job*, New York, 1922; M. L. Margolis, *The Hebrew Scriptures in the Making*, Philadelphia, 1922.

Talmudic Literature: *Jerusalem Talmud* with commentaries (Hebrew), Vilna, 1922; H. L. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, vol. I, Munich, 1922.

Legal Literature and Responsa: L. Ginzberg, *Responsum on the use of Wine for Religious Ceremonies* (Hebrew), New York, 1922; O. Gulak, *Elements of Jewish Law* (Hebrew), 4 volumes, Berlin, 5683.

Haggadah: I. I. Zevin (pseud. Tashrak), *All the Legends of the Talmud* (Yiddish), 3 volumes, New York, 1922.

Liturgy: *Haggadah shel Pesah*, art edition, by E. Baruch and J. Steinhardt, Berlin, 1922.

Philosophy and Theology: L. Baeck, *Das Wesen des Judenthums*, Frankfurt, 1922.

Hasidism: M. Buber, *Der Grosse Maggid und seine Nachfolge*, Frankfurt, 1922; S. A. Horodetzky, *Hasidim and Hasidism* (Hebrew), vol. I, Berlin, 1922; S. A. Horodetzky, *Sepher Shibhe ha-Besht*, Berlin, 1922.

History and Historical Research: A. Büchler, *Types of Jewish-Palestinian Piety*, London, 1922; W. N. Flinders Petrie, *The Status of the Jews in Egypt*, London, 1922; L. Ginzberg, *Eine unbekannte jüdische Sekte*, vol. I, New York, 1922; S. I. Gusiev-Orenburgsky, *The Crimson Book* (Russian), Harbin, 1922; J. Klausner, *Jesus of Nazareth* (Hebrew), Jerusalem, 1922; S. Krauss, *Synagogale Altertümer*, Berlin, Vienna, 1922; J. H. Patterson, *With the*

Judeans in the Palestine Campaign, New York, 1922; S. Reinach, *A Short History of Christianity*, London, 1922; S. Z. Setzer, *On the Rise of Christianity* (Yiddish), New York, 1922.

Philology and Philological Studies: S. Birnbaum, *Das hebräische und aramäische Element in der jüdischen Sprache*, Leipsic, 1922; B. Z. Rubstein, *Origin and Development of the Yiddish Language* (Yiddish), Warsaw, 1922.

Belles-Letters—Fiction, Essays, and Literary Criticism: D. L. Adler, *Zion* [1922]; A. Druianov, *Book of Wit and Humor* (Hebrew), Frankfort, 1922; J. de Lacreteille, *Silbermann* (French), Paris, 1922; A. Mapu, *The Shepherd-Prince, or Ahabat Zion*, translated from the Hebrew into English by B. A. M. Schapiro, New York, 1922; H. Nelson, *Hasver* (German), Leipsic, 1922; E. Steinman, *Esther Hayyuth* (Hebrew), Warsaw, 1922; L. Winder, *Die Jüdische Orgel* (German), Vienna, Munich and Leipsic, 1922.

Drama: M. Bernstein, *To the Cliff* (Hebrew), Tel-Aviv, 5683; H. Leivik, *Der Golem* (Yiddish), Warsaw 1922; S. Zweig, *Jeremiah*, translated from the German into English, by E. and C. Paul, New York, 1922.

School-Books and Children's Literature: H. Brodi and M. Wiener, *Anthology of Hebrew Poetry* (Hebrew), Leipsic, 1922; D. Camerini, *Storia del Popolo Ebreo*, vol. I, Turin, 1922; I. Z. Fishberg, *Beginnings of Hummash*, New York, 5683; A. Kahana, *Anthology of Jewish Literature* (Hebrew), vols. I–III, Warsaw, 1922; Moses ben -Maimon, *Sefer ha-Madda'*, edited by S. Rawidowitz, Berlin, 1922; J. Weis, *Great Men in Israel*, New York, 1922.

Pedagogical Literature: A. F. Landesman, *Curriculum*

for *Jewish Religious Schools*, New York, 1922; Z. Scharfstein, *The Teaching of the Hebrew Language* (Hebrew), New York, 1922.

Biography: C. Adler, *Jacob Henry Schiff*, New York, 1922; J. S. Bloch, *Erinnerungen aus meinem Leben*, vols. I, II, Vienna and Leipsic, 1922; R. A. Fritsche, *Hermann Cohen*, Berlin, 1922; T. Herzl, *Diaries* (German), 3 volumes, Berlin, 1922; M. Scheller, E. Heinman, and A. Baumgarten, *Walter Rathenau*, Cologne, 1922; M. Rosenmann, *Isak Noah Manheimer*, Vienna and Berlin, 1922; O. S. Straus, *Under Four Administrations*, Boston, 1922.

Music: A. Z. Idelsohn, *Collection of Jewish Melodies* (Hebrew and German), vols. II, III, IV, Berlin, 1922; A. Z. Idelsohn, *Jephtah*, opera (Hebrew), Jerusalem, 1922.

Economic Studies: *Jewish Industrial Establishments in Poland* (English, Polish, and Yiddish), compiled under the supervision of E. Heller, vols. I–III, Warsaw, 1922.

Immigration: M. Traub, *Jüdische Wanderungen*, Berlin, 1922.

Nationalism and Minority Rights: I. Grünbaum, *The Struggles of the Polish Jews, 1905–1912* (Hebrew), Warsaw, 1922; H. Kohn, *Nationalism* (German), Vienna and Leipsic, 1922.

Palestine and Zionism: S. Glazer, *The Palestine Resolution*, Kansas City, 1922; *Hand Book of Palestine*, issued under the authority of the Government of Palestine, London, 1922; S. Krauss, *Vier Jahrtausende jüdischer Palaestinas*, Frankfort, 1922; J. R. Macdonald, *A Socialist in Palestine*, London, 1922; *Sefer ha-Kongress* (Hebrew), Tel-Aviv, 1922; *Warum gingen wir zum ersten Zionistenkongress*, Berlin, 1922.

Anti-Semitism and Apologetics: H. Betauer, *Die Stadt ohne Juden*, Vienna, 1922; J. S. Bloch, *Israel und die Völker, nach jüdischer Lehre*, Berlin, and Vienna, 1922; I. Freund, *Der Judenhass*, Berlin, 1922; R. Tarcaly, *Quand Horthy est roi*, Paris, 1922.

Collections and Year Books: *Ahiasaph 5683* (Hebrew), edited by J. Thon, Warsaw, 1922; *American Jewish Year Book 5683*, edited by H. Schneiderman, Philadelphia, 1922; *Arbeter-Luah, 1923*, Warsaw, 1922; C. Bloch, *Gottes Volk und seine Lehre*, Leipsic, 1922; R. Brainin, *Collected Works*, vol. I, New York, 5683; T. Herzl, *Complete Works*, vols. I-III, translated into Hebrew by M. Berkowitz, Warsaw, 1922; *Jewish Calendar for the Czecho-Slovakian Republic, 5683* (German), Maehr. Ostrau, 1922; *Jewish Year Book 1922*, London; H. D. Naumberg, *Collected Works* (Yiddish), vols. I-III, Berlin, 1922; *Publications of the American Jewish Historical Society*, No.28, Baltimore, 1922; *Reshumot*, No. 3, Tel Aviv, Palestine, 5683.

New Periodicals: *Bicher Welt*, bi-monthly (Yiddish), Warsaw, 1922; *Hedim* (Hebrew), Tel-Aviv, 5683; *The Jewish Center*, quarterly, New York, 1922; *Kolot*, monthly (Hebrew), Warsaw, 1922; *Kultur*, monthly (Yiddish), Warsaw, 1922; *Milgroim* (Yiddish), and *Rimon* (Hebrew), magazines for art and letters, Berlin, 1922.

Statistics: J. Leshzinski, *The Jewish People in Figures*, vol. I (Yiddish), Berlin, 1922.

Jewish Press: Late in the summer of 1922 it was announced on the basis of United States Government statistics that there were published in the United States nine Yiddish daily newspapers, with a circulation of 452,-

569, and thirteen Yiddish weeklies, with a circulation of 185,496, making a total circulation of 638,063. During the past year 96 Jewish dailies, weeklies, monthlies, etc. appeared in the United States.

In Poland, 14 dailies and 31 weeklies in the Yiddish language were published during 1922. In Soviet Russia, as a consequence of embarking upon the so-called New Economic Policy (NEP), the Government withdrew its subsidy from the unofficial communist press, with the opening of the year 1923. This was a severe blow to the Yiddish press, which is far from being self-supporting. The last Conference of Persons Engaged in the Press recommended that the government should not cut off the subsidies to the communist press of the minority peoples, including the Yiddish press.

Several Jewish press-organs ceased to exist, among them *Hashiloah*, monthly, Jerusalem. In New York City, the *Jewish Tribune*, an English weekly established in Portland, Oregon, in 1902, and published in New York, since 1919, absorbed the *Hebrew Standard*, founded in 1882.

JEWISH ART EXHIBITIONS.—Several exhibitions of the works of Jewish artists were held. The Fifth Jewish Art Exhibition was shown at Warsaw early in September. The drawings of Mark Shagall were exhibited at Berlin. An exhibition of pictures by Abel Pann was held in Jerusalem. In the United States works of the Jewish Russian sculptor Numo Patlegean were exhibited in New York late in the fall, and paintings of S. Raskin were exhibited at the Peabody Institute at Baltimore.

THEATRE.—Jewish theatres were maintained in prac-

tically every country of Central Europe as well as in the United States and other countries. The Vilna Troupe toured many countries, and was received enthusiastically. Last fall, a Yiddish theatre opened at Toronto, the first Jewish theatre in Canada.

Yiddish opera was produced for the first time in Vilna, last fall, by the Jewish Opera Association.

LIBRARIES.—Jewish libraries in the United States were enriched by noteworthy additions. The library of the Jewish Theological Seminary of America in New York acquired the collection of Mr. Elkan N. Adler of London, consisting of 30,000 printed books and 40,000 Hebrew and Jewish-Arabic manuscripts. The library of the Dropsie College for Hebrew and Cognate Learning, at Philadelphia, acquired the library of Dr. Eduard Glaser, consisting of 450 volumes, among which are complete works of all the famous Arabian explorers, important Arabic texts, and works relating to epigraphy and Ethiopic.

PUBLISHING HOUSES.—In Soviet Russia the Kultur League which was supposed to be the central publishing house gave up its plan of becoming a central publishing house for the Jews in Russia and became a co-operative. It, however, did little work.

THE COMMUNISTS' WAR ON JUDAISM.—The Russian Communist party carried on an energetic war on religion in Soviet Russia. The Jewish Section of the Russian Communist party devoted a good deal of its energies to a war on Judaism, and, during the past year, this war was carried on in a more thorough-going, determined, and ruthless manner than during 1921. In the preceding year, the Jewish Section attacked chiefly the Sabbath, the High

Holidays, and the hedarim. But, while it is true that they succeeded in closing a number of hedarim, their activities in the main consisted of propaganda. The past year, however, witnessed a war on every stronghold of Judaism. In the matter of Sabbath rest, the communists forced many Jewish schools to substitute Sunday for Saturday; their agitation against holidays extended also to the observance of Passover; numerous synagogues were confiscated; public worship in private houses was suppressed; the heder was abolished; and numbers of rabbis, sextons, Hebrew teachers, *etc.*, were arrested. But this intensification of the war on Judaism by the Jewish Section was merely a part of the intensification of the war on religion conducted by the Russian Communist party. Late in 1922 the Section managed in many places to substitute Sunday for Sabbath as a day of rest in the schools. Early in 1923, workingmen in many parts of Russia launched a campaign against the observance of Sunday, preferring to rest on Mondays or Wednesdays. In Babrouisk, for instance, the Church Commission decided to institute Monday as a general day of rest. Late in February, in view of this turn of events, *Emes*, the Yiddish Communist Organization, came out with a demand that all nationalities in Soviet Russia decide upon the observance of one particular day as a day of rest for the laboring masses, but that such day must not be Friday, Saturday, or Sunday.

Early in the fall, the Jewish Section launched a campaign against the observance of Rosh ha-Shanah and Yom Kippur. Lectures and the so-called "trials" were held in a great many places in the Ukraine and White Russia, aiming to demonstrate the "futility" of the observance of those holidays,

and strenuous efforts were made to persuade Jewish laborers to work during holidays. Demonstrations were held especially in the proximity of the synagogues. In some places riots occurred in connection with the demonstrations. After the holidays were over the communists put on trial all those of their members who attended religious services. The communist press claims that the campaign this year against the observance of Rosh ha-Shanah and Yom Kippur was more successful than the similar campaign of last year. In December, 1922, the Russian Communist party (Youth) for the first time decided to launch an attack upon the observance of Christmas. All over Russia, especially in Moscow, public demonstrations were held. With the approach of Easter, the Central Committee of the Russian Communist party issued a decree forbidding members to hold open-air demonstrations against Easter observance. But the decree failed to mention the observance of the Jewish Passover. The Jewish Section therefore decided to disregard the decree and to hold open-air meetings in the court-yard of the synagogues during the first day of Passover and to organize street demonstrations during the second day of Passover. The Central Bureau of the Jewish Section with its branch sections, carried on its campaign with special vigor among the Jewish school children. Early in 1923 the Russian Communist party set on foot a movement to confiscate houses of prayer of all religions and to convert them into educational institutions for workingmen. Many churches all over Russia were confiscated by Russian workers through the Soviet organs. The Jewish Section was especially active in the confiscation of the big synagogues known as "choir" synagogues.

Previously the Government, according to press reports, ordered closed all Jewish places of worship housed in private homes. Furthermore the Commissariat of Justice and the Commissariat of Nationalities jointly issued a decree providing that religious organizations can exist only in connection with a church or a synagogue and that such organizations must not unite to form city federations.

On August 3, 1922, the Commissariat of Education issued a new decree concerning social-political and technical education. The decree made final the prohibition of the teaching of religion in schools to children under eighteen years of age. With the opening of the school year 1922-23, the various governments in Soviet Russia issued a decree, closing the hedarim and yeshivot. The decree issued by the Odessa Soviet was to the following effect: All Jewish schools in Odessa which have a religious character are hereby suppressed. It is forbidden to give religious instruction to persons under eighteen years. In teaching Hebrew it is forbidden to make use of the Hebrew Bible or other religious books. The closing of hedarim, according to press reports, was accompanied by the arrest of many rabbis, sextons, Hebrew teachers, etc., most of whom were accused of violating the decree against religious instruction. Many received terms of hard labor from one month to one year, and one rabbi was sentenced to two years at hard labor.

The communist war on Judaism in Soviet Russia created a profound impression upon Jews all over the world. On July 4, 1922, the rabbis of Poland recommended a public fast to be observed by all Jewish communities all over the world on August 23, 1922. The fast was kept

by Jewish communities in many countries, even as remote as Bagdad (Mesopotamia). On September 11, 1922, the Joint Foreign Committee, London, addressed a memorandum to the Official Agent of the Soviet Republic in London, complaining of the prohibition of religious instruction in Jewish schools and the denial to Jews of religious "consolation and hope". The official refused to transfer the letter to the proper authorities in Moscow. On October 3, 1922, the Joint Foreign Committee published its memorandum in the press, and on January 10, 1923, the official agent gave out a reply from the Commissariat for Nationalities to the memorandum. The latter argued that everything that is done in Soviet Russia concerning the hedarim is in conformity with the law of separation of state and church, and denied that there is any religious persecution in Soviet Russia. In reply the Joint Foreign Committee repudiated the claims of the Commissariat for Nationalities.

Early in 1923 the Jewish press reported that the war on Judaism had failed completely, and, contrary to the expectations of the communists, had called forth a great reaction among the Jewish masses, the synagogues being filled more than ever before. In this connection, it is well to bear in mind that among the three and a half millions of Jews in Soviet Russia, there are only about 4,000 communists, and that according to press reports not all communists are a unit in fighting religion.

II

THE LIFE OF THE JEW AS A CITIZEN

PHYSICAL LIFE.—Comprehensive statistics of Jewish birth and death rates in the various countries are not available. As for Soviet Russia, statistics would seem to indicate that in certain districts the death rate fearfully exceeded the birth rate. In Odessa, for example, there were 12,451 deaths and only 634 births from January to April, 1922. It is estimated that half of the number who died were Jews. At Elisabethgrad, 3,000 Jews died during 1922 and only 300 were born. The year, however, saw the beginning of a diminution of the death rate. In Odessa, while 5,815 died during July, 4,915 died in August.

In the United States, one section of the East Side of New York City, inhabited largely by Jews, had the lowest infant mortality rate, namely 63 per 1000 births. In commenting on this fact Dr. Guilfoy, of the Department of Health of the City of New York, stated that the low mortality rate was due to the devotion and care of the Jewish mother. "The Jewish mother of the East Side," he said, "grasps every opportunity of knowing how to care for her baby."

The results of the census of August 20, 1920, in Soviet Russia have been published. They showed that everywhere in Soviet Russia the proportion of females to males is greater among Jews than among the general population. In Crimea the proportion among the general population was 107 females to 100 males; among Jews, 118 females to 100 males. On the other hand, in the government of Ghomel, the difference was small, 120 females to 100 males

among the general population, and 121 females to 100 males among the Jewish population.

The Soviet organization for public health limited their activities mainly to the care for the health of the workers and their families. The result of this policy was that tens of thousands of orphans and the poor population generally remained without means of receiving medical relief from the state. The Soviet policy has thus affected the sanitary and medical conditions of the Jews for the worse.

In Poland, the Yiddish schools of Warsaw made an investigation, covering nearly 1,000 families, which showed that 31 per cent of the families lived in one room and 43 per cent lived in one room and a kitchen, while the remaining 26 per cent lived in residences having more than one room and a kitchen.

POLITICAL LIFE.—Before its dissolution, the Polish Constituent Sejm controlled by reactionaries, adopted, on July 28, 1922, an election law which provided for the districting of Poland in a manner which, representatives of the minorities claim, was designed to deprive minority populations of due representation in the sejm. To counteract the expected disastrous effect of the law, all the minorities of the Polish republic, on August 17, 1922, joined to form a *bloc* of Minority Nationalities, and put up a fusion ticket. This *bloc* included the Ukrainians, the Russians, the White Russians, the Germans, the Lithuanians, and the Jews. As for the Jews, the Folksists, the Poale-Zionists, and the Bundists refused to join the *bloc*. On November 6, 1922, elections were held to the sejm and the *bloc* of Minority Nationalities succeeded in electing 83 deputies out of a total of 444. On the basis of an agreement among the

minorities, the Jews received nearly half the minority deputies elected. In addition, the Folksists independently elected one deputy; while all the candidates of the Bund and the Poale Zion failed of election. On November 12, 1922, the election to the senate was held, in which the Minority *bloc* was again successful in electing 26 out of the 111 senators, the Jews getting 12 seats in the upper house. Neither the Folksists nor the Bund put up a ticket for elections to the senate. The success of the *bloc* was a complete surprise to the Polish reactionaries.

The Polish elections to the sejm of last fall caused a good deal of agitation among the Jews of the Vilna district. Inasmuch as that region, while held by Poland, had not yet been made part of that country by the Allies, the Jews felt that by participating in the Polish elections they would be prejudicing the outcome of the plebiscite; on the other hand, if they failed to take part, they might fail to secure representation in the sejm. After considerable public discussion, the Jews decided to participate in the election. As for eastern Galicia, Ruthenian leaders of the movement for the independence of the region held a conference at Lwow (Lemberg), and decided to boycott the election. The conference called upon the Jewish inhabitants to do likewise under the threat of an "outbreak of anti-Semitism" which was interpreted to mean pogroms. In eastern Galicia there are about as many Poles as Ruthenians. In addition, about 700,000 Jews live in that district. Up to that time, the Jews had remained neutral in the struggle for supremacy between the Poles and the Ruthenians. But last November, after serious debate, the Jews finally decided to participate in the elections, thus committing

themselves to the support of Polish interests. This decision called forth unpleasant incidents in some villages and small towns where the Jews lived among the Ruthenians, but fortunately the situation did not get out of control.

In Lithuania the government ordered elections early in autumn for the first parliament, the preceding sejm as in Poland having been a Constituent Assembly. There were nineteen tickets in the field, and on the face of the returns, the Jews polled enough votes to send six deputies to the sejm. The Election Commission appointed by the Constituent Assembly in which the Christian Democratic party, which suffered defeat in the elections, was in the majority, interpreted the election laws in such a way that it disqualified "on technical grounds" three or four Jewish deputies elect and nine deputies elect belonging to other minorities. The decision called forth adverse criticism in Lithuania and abroad, especially in France. Influential public opinion, led by ex-president Smetanas, vigorously protested against the manipulation of the returns of the Election Commission. On October 26, 1922, the deputies of all minorities, at a conference, decided to boycott the sejm. The Jews called a special session of the National Council, at which this decision of the Jewish group of deputies was approved. Thereupon, the government hinted at a dissolution of the Jewish National Council and the abolition of the Jewish Ministry, but the Jews did not recede from their position. Later the minority deputies entered the sejm, formed a coalition with the labor parties, and on March 12, 1923, the government was voted down. The president, thereupon, dissolved the sejm and ordered new elections.

Late in 1922 elections were held also in Latvia and in

Roumania. In the former country, with a Jewish population of 100,000, five Jewish deputies were elected; in the latter country, with a Jewish population of 1,000,000, the Jews elected but six deputies.

In Czecho-Slovakia a deputation of the United Jewish party visited Dr. Kalay, minister for Slovakia, and requested that election laws be changed in such a way as to make it possible for the Jews of Slovakia to have representation in the Czecho-Slovakian parliament. The minister expressed satisfaction with the nationalistic policy of the Jews in Slovakia.

Outside of Central Europe, a good many Jews were elected to the parliaments of the countries in Western Europe and the House of Representatives in the United States. These elections, however, have no special Jewish significance.

ECONOMIC LIFE.—On the whole the economic life of the Jews in Poland has improved during 1922, according to press reports.

In Lithuania the government introduced a new monetary system with the American paper dollar as a basis. The Jewish press complained that this innovation impoverished the Jewish population in that country.

THE NEP IN RUSSIA.—In Soviet Russia, the introduction of the NEP (New Economic Policy) at first greatly improved the economic condition of the Jews. The improvement, however, proved temporary, and the year 1922 has witnessed the disintegration of the Jewish small trade which the NEP in 1921 brought to life. Moreover, in pre-NEP days the centralized state enterprises attracted great numbers of the Jewish middle class, the half-skilled laborers. This was known in Soviet Russia as the process of the industrial-

ization of the Jewish masses. With the introduction of the NEP the centralized state enterprises were reduced, and great masses of Jews lost their employment. There then arose a movement, especially in the Ukraine, among the workers, Jews and non-Jews, to organize co-operatives, both of consumers and of producers. Practically all of these co-operatives disintegrated during the year, primarily, so the Communist press claims, because of lack of capital. The Jewish laborers have begun to go back to their pre-revolutionary mode of life, that is to say, there are again "kustari" (independent artisans) and small factories with hired workmen. In this connection there has been a revival, in the Ukraine and in White Russia, of the old agencies for supplying small capital to Jewish workmen, namely, private money-lenders and loan and saving banks which bear a *zedakah* character.

As for workingmen's co-operatives, no progress has been reported in the smaller towns of Poland, in many of which, the co-operatives have disappeared. The co-operatives in Warsaw and Lodz and other large cities, however, registered progress.

PEOPLE'S BANKS.—In 1922, there were about 200 Jewish co-operative credit banks in Poland. Eighty Jewish people's banks with a membership of over 18,000 were operating in Lithuania, by July 1, 1922, an increase over the preceding year of fifteen banks and 5,640 members. In Bessarabia the Central Union of Jewish Credit Co-operatives had twenty-five branches. During 1922, loans aggregating thirty-eight million lei were made to cover 20,000 persons. 18,500,000 lei was the amount repaid during the year.

Loan and savings banks were organized in the Ukraine, White Russia, Hungary, Czecho-Slovakia, Turkey, and Greece, with the aid of the Joint Distribution Committee. In Jugo-Slavia, the government permitted the Jewish people's bank to open a branch at Novi-sad, and last summer steps were taken to organize a Jewish co-operative bank in Harbin (Manchuria).

In the United States, the Amalgamated Clothing Workers of America, a labor organization in which Jews predominate, opened banks in Chicago and New York.

LABOR.—In the month of May, 1922, a conference of Jewish trade unions in Poland confirmed the decision of the previous conference to unite with the Polish unions. During the past year this unification took place, without any untoward incident. By January, 1923, about 80 per cent of the unions were already organized into "international" unions.

There was considerable unemployment in Jewish trades in many countries. In Soviet Russia, due to the closing of the state factories which employed great numbers of Jewish workers, many were thrown out of work, especially tailors and shoemakers, and the press reported that unemployment was greater among Jewish workers than among non-Jewish. The Jewish organizations in Soviet Russia were compelled to abandon their efforts to promote industry among Jews by teaching skilled trades. Instead they devoted their energies to securing work for the unemployed. Whereas in previous years the great need was tools, like sewing machines, last year the greatest need was capital with which to organize industries. The decision of the Amalgamated Clothing Workers to reconstruct the

needle industry in Soviet Russia was received with great enthusiasm by the Jewish workers.

In England, too, unemployment prevailed in the so-called "Jewish trades", from which about 40,000 Jewish families are said to secure their livelihood. Many of these Jewish workers were not entitled to the government unemployment "dole", due to their being aliens, a condition which arises from the difficult naturalization requirements, and there was some agitation to influence the government to extend the "dole" also to alien unemployed; but on March 20, 1923, the House of Commons voted, 209 to 127, against this plan.

BACK TO THE SOIL.—In Soviet Russia there were, in 1922, 75 Jewish farming co-operatives and a great number of individual farmers in the district of Kiev. Numbers of Jews in that district, unable to get land from the government, engaged in farming by hiring themselves out as day laborers to peasants. In the district of Odessa, about 10,000 Jews earned their livelihood by farming, cultivating about 14,000 *desiatin* (37,800 acres) of land, some of which was leased. In addition to colonies, there were about fifty Jewish agricultural co-operatives in the district of Odessa. The Jewish co-operative "Tog" was commended by the Ukrainian People's Commissariat for Agriculture as the best co-operative in the government of Odessa. In the district of Kharkov, the colonists suffered greatly from the famine. In West Russia, there were seventy-five Jewish co-operatives in the government of Ghomel, forming 17 per cent of the total in that government. In the government of Witebsk, the Jews formed 7 per cent of the total. In White Russia, the past year has witnessed a movement

among Jews in the small towns to engage in farming. The Jews experienced great difficulty in getting land from the State, due largely to the fact that they belong to a "lower category", being mostly people who did not engage in farming in the past. Besides, in some places, peasants showed animosity to the Jewish farm-hands and Jewish farmers, especially in the districts of Kiev and Odessa.

In Poland, during 1922, there were in the Vilna district 1,465 Jewish farming families, cultivating 12,519 *desiatin* (33,800 acres) of land.

In Roumania, during the past year, 8,242 Jewish families were engaged in farming in the district of Bessarabia, and nearly five thousand Jewish families received land from the government.

EMIGRATION AND IMMIGRATION.—There was a marked decrease in Jewish emigration from Europe during the last year, the total who left the continent for oversea countries being nearly 70,000, of whom 53,500 entered the United States, 8,400 Canada, and 7,850, Palestine. Statistics for Argentina are not available, but in 1922 nearly 4,000 Jews entered that country. Jewish immigration to other oversea countries like Brazil, Cuba, Mexico, Australia, New Zealand, and Union of South Africa was negligible. In 1921, 119,000 Jews entered the United States. We have no statistics for Jewish emigration and immigration from one country to another in Europe and in other continents. However, in 1922, the press reported that 5,150 Jews of Polish Upper Silesia adopted German citizenship and settled in Germany, and that during 1922, 2,665 Jews from eastern Europe entered Germany, while 11,247 Eastern Jews left that country.

As in the previous year, Poland was the chief country of Jewish emigration. During 1922, of 48,000 persons who received passports for oversea countries, 30,980 or about 62 per cent were, Jews. Although figures are not available, there is good authority for the statement that during the past year there was an intensification of the movement among Jews for emigration from Soviet Russia.

In the United States, the quota system worked somewhat more smoothly during 1922 than in the year before. The Department of Labor ruled that eastern Galicia and the Pinsk district be considered as part of Poland for quota purposes. This made possible the admission of approximately 2,500 more immigrants after the Polish quota had been filled.

Russia, like no other country, excepting Persia, restricts emigration. This inflicts hardship upon many who desire to leave the country. Another source of perplexity is that Russia is cut off from the seas. During the past year the problem of the emigration of the impoverished Jewish population of South Russia and of West Russia continued unsolved. Early in June and also in October, 1922, the Executive Committee of the United Jewish Emigration Committee, Berlin, entered into an agreement with the Idgezkom providing that the latter body look after the interests of the Jewish emigrants from Russia until they reach the frontiers where representatives of the former body would take charge of them.

On August 17, 1922, the United Jewish Emigration Committee and the Latvian government entered into an agreement with a view to making it possible for Jewish emigrants from Russia to go to oversea countries by way of Latvia.

But, in spite of appeals by Jewish organizations, the Russian government has not yet lifted its embargo on emigration.

Persia forbade Persian citizens to emigrate from the country. The prohibition is interpreted as being directed against the Jews who, due to the pogroms of the summer of 1922, were preparing to emigrate *en masse* to other countries.

RESTRICTION OF IMMIGRATION: Early in June, 1922, the anti-immigrationists in the United States Congress introduced a bill providing for the lowering of the quota from 3 per cent. On January 1, 1923, the press recorded that the House Committee had agreed to report favorably a bill providing for the reduction of the quota to 2 per cent and in addition that the quota shall be made on the basis of the 1890 census returns instead of the census of 1910. The changes proposed would have resulted in lowering the quota of the countries which belonged to pre-war Russia and Austria-Hungary, although the bill contained provisions for a minimum number of admissions from each country over and above the quota, and for exempting certain relatives from being charged against the quota. The proposed bill was adversely criticized by Jews in the United States and also by other adherents of a liberal immigration policy. The United States Chamber of Commerce advocated a "flexible" immigration law. Similarly committees of manufacturers urged a policy of liberal immigration.

In Great Britain the House of Commons, early in 1923, adopted a resolution calling for more drastic control of alien immigration.

Late in July the South African Jewish Board of Deputies

broadcasted a warning that, owing to economic conditions prevailing in South Africa, the government "utilizes" the Immigration Regulation Act of 1912 "to such an extent as practically to constitute a stoppage of Jewish immigration, especially, from Europe." In the autumn the Jewish press published facts purporting to show that the restrictions are applied with special severity to Jews. Later, a deputation of the South African Jewish Board of Deputies waited upon the Minister of the Interior, and an exchange of letters followed, in which the government categorically denied the charge of anti-Jewish discrimination and acceded to the demand of the Board that it be permitted to have a representative in Capetown for advising immigrants arriving there. The government also agreed to relax somewhat the restrictions in the case of immigrants between sixteen and twenty-one years of age, but insisted that each case must be dealt with on its merits. The secretary also stated that for the period December, 1921-November, 1922, a total of 1,030 Jews arrived in the Union for the first time of which number 139 were finally debarred.

The Canadian government decided to make easier the immigration of persons from the United States, Great Britain, Scandanavia, and Holland, and also to abolish the demand for a so-called direct continuous voyage which had interfered with the immigration of Jews from Russia. The new immigration rules will take effect May 15, 1922.

The search for new countries of immigration continued during the past year without effect. The League of Nations proposed that the British colonies modify existing restrictions with a view to extending relief to refugees. In a letter to the South African Jewish Board of Deputies,

the prime minister of the Union stated that the government could not fall in with this proposal, but that it would throw the entire weight of its influence in favor of a recommendation that the League of Nations take steps to prevent the anti-Jewish excesses in Poland, Hungary, etc., as the Union government felt that with the source of anxiety removed, the flood of immigration, which it was impossible to absorb, would be very considerably diminished. In this connection it may be noted that late in November there was a debate in the Prussian diet relative to the immigration of Eastern Jews. The Minister for the Interior Severing, declared that the volume of the influx of Eastern Jews was exaggerated. He opposed measures of restriction, and asserted that the question of the Eastern Jewish immigration was of international concern, that it was impossible to prevent it, and that the League of Nations should interest itself in this matter.

Early in June, 1922, the Jewish press reported that President Obregon of Mexico had proposed to a gentleman in Chicago that his government would welcome the immigration of Russian Jews as colonists on a territory of 64,000 square miles along the American border, having a population of only 25,000. The press also reported that there was organized in Chicago the Mexican Jewish Colonization Association. A Committee of the American Jewish Congress, at a meeting on June 4, decided to investigate the Mexican offer. On January 4, the Executive Committee of the American Jewish Congress issued a public statement to the effect that the colonization plan as proposed was impracticable.

MINORITY RIGHTS.—The institution and system deve-

loped for the protection of minorities suffered an attack from the Latvian delegate, who was supported by the Esthonian delegate at the third meeting of the Council of the League of Nations at Geneva, September, 1922. In the previous year, when the Baltic states were admitted to membership in the League on condition that they recognize the international character of their obligations in regard to their respective minorities, pledges were duly signed by Lithuania, Latvia, and Esthonia by which the latter undertook to negotiate agreements with the secretariat of the League with a view to defining the extent and details of these obligations. The pledges were carried out by Lithuania, but not by Latvia and Esthonia. During January, 1923, Latvia and Esthonia, entered into correspondence with the Council, in which they made proposals which amounted to a virtual repudiation of their pledges. They claimed that their own legislation relative to minorities sufficed. Later on both states raised other controversial issues which struck at the very root of the whole system of minority treaties. They contended that there was no sanction for these treaties in international law. On September 20 and 26 M. da Gama, the Brazilian delegate, presented reports to the Council in which the objections of Latvia and Esthonia were overruled. In the case of Latvia he recommended that a declaration should be required similar to the one received from Lithuania, while in the case of Esthonia, M. da Gama proposed only a declaration in the common form of the minority treaties, with the special articles referring to the Jews omitted. The distinction was considered by the Joint Foreign Committee of British Jews as not unreasonable, in view of the

fact that the Jewish population of Esthonia is very small.

Late in 1922 the Assembly of the League of Nations approved of a plan to facilitate the procedure under which minorities could appeal to the Council of the League concerning infractions of the minority treaties. The plan provided for the appointment of a committee to study conditions and to "assist the Council in dealing with them". The committee was appointed, but did not remove the old difficulty of getting the Council to act. At the third meeting of the League of Nations at Geneva on September 4, 1922, Professor Murray submitted five proposals, but the delegates of the eastern European countries, as in the previous year, were opposed to real improvements. Professor Murray's proposal, that in certain localities of mixed population, a resident agent of the League shall be appointed to report impartially on the behavior of both or all sections of the population, was entirely eliminated. The Council, however, adopted Professor Murray's proposal that the League of Nations promote good relations between the various signatory governments and persons belonging to racial, religious, and linguistic minorities, by benevolent and informal communications with those governments. This resolution the Joint Foreign Committee of London considered as a gain.

At the third assembly of the League of Nations, September 4, 1922, Hungary was admitted to the League. Count Banffy gave special assurances that the minorities (Jews) in Hungary will be treated justly and that the Education Act of 1920 (*numerus clausus*) will be liberally interpreted. The report of the Committee recommending the admission of Hungary specifically referred to the minority obligations of Hungary.

NEW CONSTITUTIONS AND MINORITIES.—In Lithuania, the constituent sejm, at the final reading of the draft constitution, voted down important clauses concerning minorities. The Jewish press claimed that the act constituted a breach of the written promises given the Jews by the Lithuanian authorities during peace negotiations in 1918 and 1919. On August 1, 1922, the sejm adopted the constitution which provides that minorities shall control and regulate their national-cultural aims, public education, philanthropy, and mutual aid, that the minorities shall elect "representative organs" and shall receive subsidies from the treasuries of the Central Government and of the municipalities for the maintenance of national institutions and may, in addition, tax their members. These provisions met with the approval of the Jewish deputies to the sejm.

VIOLATION OF MINORITY RIGHTS.—All during the past year the Constitutional Commission of Roumania caused a good deal of misgiving to the Jews of Roumania with regard to the provision safeguarding the rights of minorities, but as finally adopted in March, 1923, the Constitution contains provisions which satisfied to a certain degree the rights of the minorities.

It appears that during 1922 there were fewer complaints of infractions of provisions of minority treaties than in the previous year. However, the question of the citizenship of pre-war Austrian Jews in the present Austrian republic, involving the notorious misinterpretation of Article 80 of the Austrian Treaty, was not settled during the year. Early in 1923 the Greek government issued a decree granting citizenship to the Jews in Thrace. In Danzig,

the senate adopted amendments to the Bill of Naturalization which protected the rights of Jews.

Pertaining to the matter of Sabbath and Holiday observance, the press reported that the treaty agreements entered into between Poland and Germany provided that no election should be held on the Sabbath; that Jews should not suffer loss for refusing to appear in court on the Sabbath; that the Government would respect the Sabbath at all times excepting in cases of military necessity. Notwithstanding the intent of this agreement, the press reported that Polish authorities fixed the elections for the Silesian sejm for September 24, 1922, the second day of Rosh ha-Shanah.

The language question caused annoyance this year as it did in the previous year. Early in the fall, the Ministry of Posts and Telegraphs of Poland stated, in a circular, that inasmuch as the old laws of Austria and Germany permitted the use in telegrams of all European languages, also of Arabic, Hebrew, and Japanese, and did not mention Jargon (Yiddish), it was therefore prohibited to use Yiddish in telegraphic communications, even if written in Latin characters. On the other hand, the government issued a circular instructing officials not to forbid Jews to speak Yiddish in telephonic communications. In Roumania the government took steps to introduce the Roumanian language as the sole language of instruction in all schools including the Jewish schools. In Soviet Russia the press reported cases where officials forbade meetings conducted in the Yiddish language.

Outside of Central Europe it may be noted that early in July the Director of Public Education of the

Province of Damascus, in a circular, ordered that all instruction must be given in the Arabic language, thereby threatening to close all the Jewish schools giving instruction in the Hebrew language. In the United States, late in 1922, the Board of Alderman of the City of New York rejected the demands of the Allied Patriotic Societies that the City of New York pass an ordinance "to prohibit the speaking of foreign languages on public streets."

SCHOOLS OF MINORITIES.—Relative to the schools and institutions of minorities, throughout last year there was much discussion in Poland concerning the government's refusal to charter the existing Jewish schools. Early in the autumn, the Minister of Education of Poland issued a decree recognizing as public schools those hedarim which offer a prescribed minimum of secular education. Children attending such hedarim were not required to attend the general public school. During the year the Polish government, according to press reports, refused to issue permits to some 40 Hebrew schools in the government of Volhynia alone. Authorities also closed a number of Yiddish schools in Warsaw, but later permitted them to re-open, and also issued charters to a few other Yiddish schools. Later, in connection with the definition by the Council of Ambassadors of the eastern boundaries of Poland and their expression of the hope that Poland would grant autonomy to the minorities of the annexed districts, Premier Sikorski issued on March 30, 1923, an appeal to the minority nationalities.

In Latvia, the government decided to discontinue the policy of having the schools of the minority nationalities supervised by representatives of the minorities and to

place such schools under the direct supervision of the general education department. The deputies representing minorities in the diet submitted protests. In Roumania the government dismissed the Jewish School Commission, and issued a decree forbidding the use of Yiddish text-books in the schools. Hebrew text-books, however, are permitted. The government also suppressed the Yiddish Teachers' Seminary. In Turkey, the government, according to press reports, notified the Alliance Israélite Universelle, that the administration would not permit the opening of new Jewish schools, although the existing schools would be permitted to continue their work.

Mention may also be made of the fact that in the United States the Legislature of the state of Oregon enacted a law which makes it impossible to conduct private or parochial schools in that state. Agitation for such a law was also prevalent in the state of Ohio.

SUBSIDIES FOR SCHOOLS:—The question of government subsidies for Jewish schools in the countries of Central Europe was acute. Early in 1923, the spokesman of the half-socialistic group of deputies "Wzwoleńie" introduced a motion in the Polish sejm providing that the government satisfy the Ukrainians and the White Russians in the matter of schools in their respective mother-tongues. The Jewish Sejm Club and the clubs of other minorities thereupon entered into negotiations with the clubs of the Ukrainian and the White Russian deputies, and in the name of all minorities an amendment was offered to the effect that the government shall satisfy the educational needs of all the minorities in the Polish republic. The amendment was lost, even the socialists voting against it,

and the original motion was adopted. A few days later, February 7, 1923, Noah Prilutzki, the Jewish Folksist deputy, moved that the government recognize and subsidize those Jewish schools which use Yiddish as the language of instruction. The resolution was voted down, all minority deputies, including many Jewish deputies, voting against it, inasmuch as all the minority clubs had agreed to act as one in this matter. The Jewish Sejm Club as a body voted against it also for another reason, namely, because it is their demand that the government shall appoint a Jewish School Commission which shall decide, in a just manner, the question of the language of instruction, whereas the Prilutzki motion provided that the government shall decide this question.

In Soviet Russia, new rules concerning subsidies for schools of linguistic minorities stopped the disintegrating process of the Jewish school. During 1921 the Jewish school system had lost about 40 per cent of the schools. The communist press claims that during the past year the Yiddish school has made progress, one of the secondary reasons being the fact that the closing of the hedarim caused the influx into the Yiddish school of a number of pay-pupils. In Hungary the government withdrew its subsidies from 75 Jewish schools. The number of schools subsidized by the government in 1921 was 223.

In the matter of the representative bodies of minorities, it is interesting to note that late in the year Premier Galvanouska of Lithuania, without consulting the Jewish National Council, decided to appoint Bernard Friedman to the post of Minister of Jewish Affairs. The Jews took exception to this action; first, because they objected

to the appointee; secondly, because the procedure would establish the dangerous precedent of ignoring the Jewish National Council. The latter, meeting at Kovno after the appointment, adopted a vigorous resolution of protest, declaring that it considers the action taken as a step to destroy the Jewish autonomy in Lithuania.

FORCIBLE ASSIMILATION.—According to press reports, several governments pursued policies of forcible assimilation and absorption of minorities. In Poland, early in September, 1922, a Jewish delegation waited upon Premier Nowak and protested against the government's order recognizing only two nationalities in eastern Galicia: the Ruthenian, and the Polish. This decree forced the Jews to regard themselves either as Poles or Ruthenians. The delegation demanded that the Jews be recognized as a separate minority. In many cities the Jews called meetings of protest against the attempted Polonization or Ruthenization of the Jews.

When on March 23, 1922, the Council of Ambassadors defined the eastern boundary of Poland and included eastern Galicia and the Vilna district within the territory of the republic, they expressed the hope that Poland would grant a measure of autonomy to the minorities within this area. Subsequently Premier Sikorski issued an address to these minorities, "especially to the Ukrainians and White Russians". In that appeal the government promised the White Russians and the Ukrainians "full possibilities for their development, politically, culturally, and economically". The Jewish press protested against the government's disregard of the Jewish minority in the eastern districts.

The press alleged that Roumania, too, was following the policy of forcible assimilation of the minorities of Bessarabia and other districts.

In Russia, also, the Jewish section, in co-operation with the Russian Communist party, has carried on a campaign against manifestations among the Jewish population. The press reported the arrest of the Zionists at Irkutsk and other places. The Jewish section was active in its campaigns against, and suppressions of the Maccabee. Late in August, the Soviet government in Ukraine arrested and tried 37 leaders of the Zeire Zion who held a party conference at Kiev. The government also suppressed the activities of the *he-Haluz*.

III.

JEWISH COMMUNAL LIFE

PARTIES.—Early in the summer of 1922, the Agudath Israel, upon being informed that unless it withdraws its objection to the recognition of the Zionist Organization as being the Jewish Agency, the Mandate for Palestine may not be ratified, withdrew its objection under protest. On December 26, 1922, the Agudath Israel World Congress at Breslau decided to convene a world conference of orthodox Jews to be known as *Kenisiyyah Gedolah* at Vienna late in the summer of 1923. This conference will be asked to decide among other things whether or not the Agudah shall participate in the proposed world congress for Palestine. Efforts were continued to combine the Agudath Israel and the Mizrahists into one United Ortho-

dox Party. Such an effort was made in Czecho-Slovakia, but without results.

The so-called assimilationists have shown themselves lacking in political power in the countries of Central Europe. Even in Galicia, where, before the war, they were the leaders, they did not figure in the recent elections to the Polish sejm. In Germany, for the first time, the Liberals did not insist upon a majority in the Berlin Kehillah. In the recent elections the various parties agreed that the Executive should comprise ten liberals, five conservatives, five "nationalists", and one non-partisan.

The Zionists held their "little Congress" at Carlsbad late in August, 1922. Fifty-six delegates were present, representing thirty-nine federations, nine Mizrahi organizations, five Hitahdut, two Zeire Zion, one Poale Zion, one Ahdut Haavodah, and one Hapoel Hazair. At that meeting, President Weizmann declared that the British "White Paper" (see p. 106) left him just as much dissatisfied as anyone else in the Executive Committee, but that he would be loyal to it until the political situation had changed. Repudiation of the "White Paper" would mean a rupture with the British Government. The Conference adopted a budget for 5683 of £755,000 which included the repayment of debts of £114,000. In the United States, the Zionist organization held its annual convention at Philadelphia late in June. The administration which came into power at the convention a year ago was sustained. Zionist conventions were held in almost every country of Europe. For the first time the Zionists held a conference in Brazil. In Czecho-Slovakia the United Jewish Party, together

with the *Volksverband*, held its annual convention in the latter part of February.

The Poel Hazair has shown considerable weakness. In Palestine it has fallen behind the Ahdut Haavodah in the elections to the General Federation of Jewish Labor.

Within the party of the Zeire Zion, the struggle for a socialistic or non-socialistic "orientation" of the party continued during the year. In Lithuania the conference of the Zeire Zion, held early in 1923, ended in a split on the question as to whether the party should step out of the Hitahdut and join, instead, the world organization of the Socialist Zeire Zion. The minority favored the latter course. A split in the Zeire Zion party also occurred in Latvia.

The Hitahdut met in a world conference at Berlin early in August, 1922. The party adopted a new platform slightly more radical in tendency, but in Poland the Hitahdut contrary to the decision of other labor organizations, decided to join the "bourgeois *bloc*" of minorities.

The Socialist Zeire Zion and the Right Poale Zion took steps to merge during the year. The first conference of the Zionist Socialist Youth in Poland, early in October, adopted resolutions for the unification of the youth organizations of the above-mentioned parties. Early in 1923, in Poland, the Zeire Zion at a conference decided to join the local Poale Zion Party without waiting for action to be taken by the respective world organizations. Early in the fall the Poale Zion in the United States, at its fourteenth convention at Toronto, Canada, went on record in favor of merging the Poale Zion and the Zeire Zion in every country. In July, 1922, the Poale Zion was admitted

as representative of Jewish labor in the United States to the American Labor Party, and later in December, 1922, the American Poale Zion Party was admitted to the American Conference for Progressive Political Action.

Although the Communist Internationale decided last year against the Poale Zion, that party has not lost in strength in Soviet Russia. The Jewish sections of White Russia, in the month of September, 1922, also decided to carry on a campaign against the Poale Zion. Later the majority of the delegates at the All-Russian Conference of the Poale Zion, Moscow, favored the acceptance of the demands of the Third Internationale and recommended that the Poale Zion join the Jewish section.

The Bund was active in Poland during the past year. In Roumania the various factions of the old bund which existed in Bukowina and in Bessarabia and in other provinces, some of them being parts of the Socialist Democratic Party of the various provinces, held a conference, early in January, and decided to form an All-Russian Jewish Labor Bund. It is said that the Bund will be independent of the Socialist Democratic Party of Roumania. Later the press also reported that there was organized in Berlin a central bureau with a view of uniting all the Bund organizations and individuals living in Western Europe.

INTER-PARTY STRUGGLES.—The struggle among the various Jewish parties for supremacy was perhaps stronger during the past year than before. In Lithuania the Jewish Labor Organization, which belongs to the radical wing, issued a protest declaring that Jewish autonomy in Lithuania is entirely in the hands of the Zionist Party and that it is utilized for the advancement of the Jewish *bourgeois*

and disregards the interests of the Jewish laboring masses. In Roumania the Bund has carried on a vigorous campaign against the control of the communities by the *bourgeois* parties, by endeavoring to gain access to the various communal organizations, such as the Jewish city councils, Joint Distribution Committees, Jewish Reconstruction Committees, Kultur Federations, ORT, etc.

In Soviet Russia the introduction of the NEP (New Economic Policy) has, on the one hand, made possible the revival of small trade, and on the other hand, has called forth an unprecedented unemployment among the Jewish workers. This has made possible the revival of *bourgeois* organizations and a recrudescence of *bourgeois* strength. The Jewish section has made arrangements for an All-Russian Jewish non-Partisan Conference of Workers, one object of which was to find means of combating the growing strength of the *bourgeois* element in Jewish communal life.

In the United States, as in the previous year, a sharp struggle continued within the unions between the elements that favored communism and those that favored the Second Internationale. Late in 1922 the so-called "reds" tried to capture the Workmen's Circle. The convention at Toronto, however, adopted resolutions condemning the activities of the radicals and a number of branches decided to leave the organization. Radical elements also carried on a campaign to capture the unions, especially through their co-operation with the various trade union educational leagues.

CO-OPERATION.—The election which was held in several of the countries of Central Europe has served to show how far

the Jewish parties could work together. Those Zeire Zion organizations which are members of the Hitahdut were everywhere joining the Zionists, while those that are members of the Zeire Zion World Organization refused to join the so-called "*bourgeois*" parties. In Poland, as has already been mentioned, all the parties, except the Folksists, the Bund, the left Poale Zion, and the Zeire Zion, joined the *bloc* of minorities in the elections to the sejm. In the Constituent Sejm the Folksists had had, according to press reports, 20 per cent of the Jewish representation. This time they asked that only 15 per cent of the seats apportioned to Jews be allotted to them, but the Zionists and the Agudath Israel refused to do this. This, the press alleges, was the reason for the refusal of the Folksists to join the *bloc*, with the result that they elected only one deputy.

The Bund, left Poale Zion, and Zeire Zion also ran separate tickets, but none of them succeeded in electing a deputy.

ORGANIZATIONS.—The Council for the Amelioration of the Legal Position of the Jewess was organized during the past year in London. The objects of the organization, it was stated, were "to press only for such measures of relief as would bring practical help to women, who, under existing laws, would be liable to suffer serious hardship, leaving aside all such smaller grievances as might prejudice the main issue; to consult the Jewish communal workers in all lands respecting the legal difficulties of the Jewess; to lay the woman's considered demands ultimately before a conference of orthodox rabbis; and to consult the Jewish scholars as to the best methods and arguments to employ

in order to obtain the desired results." In Canada there was organized an Agudath Tarbut, in Toronto, with the object of controlling Jewish education in the province of Quebec. In Austria the orthodox educational institutions held their first conference at Vienna, and decided to establish schools of the nature of the Yesod Hatorah and Talmud Torahs. In Roumania the Saphah Ibriah has shown considerable activity, and succeeded in organizing new schools.

In Poland the government issued a charter to the Jewish Association for the Development of Fine Arts in Warsaw. A Jewish Comedy Theatre with the aim of developing Jewish comedy was organized at Vilna. In the same city was formed also an association for the Promotion of Jewish Opera.

The first Federation of Charities in Great Britain was organized in Birmingham, January 1, 1922. At the end of the year the Federation reported that it collected nearly double the amount which the separate organizations had collected in 1921. The financial result justified the experiment, which also led to greater efficiency in Jewish welfare work in that city.

In the field of promotion of health among Jews on a national scale, we may note that OZE organizations of various countries held a conference in Berlin during the past year. Special mention should be made of the second conference of sanitary medical societies in the region of Bialystock (Poland) held early in June. That organization was called into being by the Joint Distribution Committee. The conference continues to publish a journal devoted to hygiene, sanitation, and medical relief among Jews. In Lithuania,

an OZE society was organized in the fall of 1922. The organization has since taken control of sanitary work and medical work for adults and in schools. During the past school year it maintained medical and sanitary supervision over 4,000 Jewish children.

As for organizations active in the spreading of agriculture, trade, and industry among Jews, the work of the ICA (Jewish Colonization Association) is of special note. Late in January, the ICA entered into an agreement with Soviet Russia providing that the former issue loans to the Jewish colonists and the Jewish workingmen with a view to the reconstruction of both classes of people. The agreement is to last until January 21, 1926, subject to renewal for three more years. The agreement also provides that the ICA shall spend 3,000,000 francs during the first year of its operations. In 1921, the ICA was engaged in the spread of agriculture and industry among Jews in Brazil, Argentina, United States, Canada, Cyprus, Turkey, Palestine, Poland, Lithuania, Roumania, and Russia. It also took a leading part in the question of Jewish emigration in Central Europe.

During 1922, the ORT Central Committee of the West was active in Poland, Lithuania, Latvia, Roumania, and also in Russia where it worked through the Russian ORT. Outside of Russia, the organization supported 66 institutions in 26 cities for the teaching of trades to about 2,500 children. The organization also supplied tools to workingmen and it issued loans and subsidies to Jews engaged in agriculture. The loan issued to the Jews in Poland for agricultural purposes amounted to 72,000,000 Polish marks. From January 1, 1920, to the middle of December, 1922,

the ORT received 2,807,000 francs from the Joint Distribution Committee, 1,334,000 from ICA, and 1,825,000 from other sources, making a total of 5,976,000, and spent 4,180,000, of which 1,860,000 was for the promotion of agriculture, 1,650,000 for trade and industry, and 670,000 for trade schools.

In Soviet Russia the ORT reorganized itself in accordance with the decree of August 3, 1922, concerning social welfare organizations. The constitution provides for the organization of local committees, the members of which can be selected only with the consent of the Jewish sections. The new system of organization was aimed at the exclusion of *bourgeois* elements. The ORT was especially active in the support of the Jewish colonies in South Russia. It also succeeded in organizing a branch in the United States.

The activities of the various Zionist organizations were in the main treated above under the heading "Parties". The chief Zionist institutions are mentioned in the chapter on "Palestine and Zionism". During the year, steps were taken to organize a world organization of *Hehaluz* with a central office in Berlin. In Lithuania, *Hehaluz* continued to prosper. It owned a carpenter co-operative, a tailoring co-operative (men), an electro-technical co-operative, a tailoring co-operative (women), a weaving factory and a candy factory. During the summer, 200 members were engaged in farming. In Germany, the *Hehaluz* held a conference at Berlin late in 1922, and adopted a constitution providing that the organization be non-partisan in character, and that it admit only such *Haluzim* as aim to prepare themselves for settlement in Palestine as "producers". On August 7, the government

of Soviet Russia suppressed the *Hehaluz* organization and confiscated its possessions. The *Hehaluz* had 10,000 members and about 250 organized groups, and owned many agricultural settlements and co-operative industries where members prepared themselves for future work in Palestine.

In the Union of South Africa, late in 1922, the South African Palestine Enterprise (*Binyan*) Corporation was organized. Early in the summer of 1922, the Central Conference of American Rabbis voted to co-operate with the Palestine Development Council in the latter's activity for the restoration of Palestine. In England, early in the summer of 1922, the Board of Deputies of British Jews, the Anglo-Jewish Association, and the B'nai B'rith decided to participate in the Keren Hayesod conference. On the other hand, in France, the Alliance Israélite Universelle declared in a statement its neutrality with regard to Zionism.

Steps were taken to form a World Union of Jewish Students Organizations. In Central Europe the Jewish Students organizations were constantly in financial straits, and late in September the economic alliance of Jewish students appealed for financial assistance. The first conference of Jewish students in Poland took place in Lemberg early in 1923.

The Jewish sport organizations, the so-called Maccabee movement, were active in many countries, especially in Austria, Czecho-Slovakia, and Poland. In Russia, where it had been suppressed the preceding year, it resumed its activities under various new names. The Communist organ, *Emes*, called for the further persecution of the Maccabees in that country.

Of other organizations, we may note the *Verband* of Russian Jews, in Germany, and the "*Bund jüdischer Frauen Deutsch-Oesterreichs*", in Austria. In Italy there was organized, early in 1923, a Council of Women at Trieste.

KEHILLOTH.—During the past year efforts were made by orthodox factions to found Jewish orthodox communities distinct from the general Jewish city Kehilloth. This was the case in Slovakia and in Palestine. In the latter country the rabbinate fought the movement, as it threatened to break up all existing Kehilloth. In Transylvania, the Conference of Jewish National Associations of that Roumanian district discussed the problem of unifying all the Jewish "communities" in each city. One delegate pointed out that in one city there are four Jewish "communities", each one in financial difficulties.

In Soviet Russia the NEP caused considerable changes in the organization of the Jewries in the country. Previous to the introduction of the New Economic Policy the government supported many, if not most, of the institutions of the Jews. With the cutting off of the government support, the so-called *bourgeois* Jews began to revive old organizations and institutions. At the second All-Russian Convention of the Idgezkomb, held in the latter part of October, 1922, it was decided to counteract this tendency, by taking under its control all and every Jewish social, intellectual, and cultural activity: schools, libraries, publishing houses, the organization of social, medical, and labor relief, emigration, reconstructive relief, the Jewish colonies, the agricultural co-operatives and unions, industrial co-operatives, etc.

JEWISH WAR RELIEF WORK.—In addition to the Joint

Distribution Committee and the American Jewish Relief Committee, the Central Relief Committee, the People's Relief Committee, and the American office of the Idgezkom (Yiddishe Gesellschaftliche Komite) were active in the United States. During 1922, the People's Relief Committee transmitted \$475,000 to European countries sent by more than 41,000 people in the United States. On July 31, 1922, the Idgezkom had a total of over 700 children's institutions with 91,000 children under its control in Soviet Russia, in addition to medical, sanitary, and other institutions. The Idgezkom was active also in the relief of the Jewish colonies. The second all-Russian Conference, held late in October, decided that reconstructive relief as far as economic life is concerned should be conducted on the basis of territory and not on the basis of nationality.

The refugee problem reached a crisis during the past year. In Poland, all the Russo-Jewish refugees were ordered to leave by April 15. Also in Roumania decisions were reached by the authorities for the expulsion of the Russo-Jewish refugees, approximating 15,000 in number. Late in 1922, the Jewish National Councils estimated that there were still 30,000 Lithuanian Jewish refugees in Soviet Russia.

The JDC, as in former years, worked in practically every country to relieve suffering. Early in the summer, Mr. Hoover's *interim report*, submitted to President Harding, stated, with regard to Soviet Russia, that "whatever the supply may be, it seems likely there will be sporadic hardship in some localities due to the breakdown in distribution. Extreme poverty will continue in the cities and in the Jewish communities". Early in the summer and

also later in August, the JDC and the ARA (American Relief Administration) entered into agreements providing for the ARA's carrying on its program of feeding children and of medical and sanitary relief principally in the cities of the Ukraine and White Russia with funds supplied to a large extent by the JDC. About the same time, the American Jewish Relief Committee sent a commission, headed by Dr. Lee K. Frankel, with Mr. S. A. Goldsmith, Director of the Bureau of Jewish Social Research, as secretary, to study conditions in the war-stricken countries. The commission returned September 1, 1922, and in December presented a report in which it was pointed out that it would take between five and six years before American Jewry would be in a position to withdraw entirely its financial support, that European countries outside of Russia will need \$2,500,000 for reconstructive work, \$500,000 for medical work, and \$5,000,000 for the care of children up to 1928.

The extent of the work of the JDC may be gauged from the fact that the ARA recently notified the JDC that in the month of February, for example, it fed 356,000 children in the Ukraine, White Russia, and West Russia. Further, during the eleven months ending May 31, 1923, the JDC appropriated \$7,336,848.08 for relief, including \$3,683,392.73 for Soviet Russia.

IV.

ANTI-SEMITISM

LIBERAL PUBLIC OPINION AND ANTI-SEMITISM.—In the United States the Executive Committee of the Federal Council of Churches denounced organizations of the character of the Ku Klux Klan. In Germany Herr Marx, leader of the Catholic Party in the Reichstag and president of the German Senate, in an article wrote: "Anti-Semitism is always an enemy of the Christian religion. Catholics will never have anything to do with anti-Semitism. They will always consider it their duty to fight hate. It is absolutely clear that the murder of Rathenau was an anti-Semitic act, showing to what lengths the movement in Germany leads the people. The Jews of Germany may be sure of the support of the whole Catholic people and of the 'Centrum' party in their fight against anti-Semitism." The German ex-chancellor Michaelis, in an interview, stated that "anti-Semitism" in Germany is fostered by a small group of fatalistic fantastic young men who believe that the revolution which dethroned the kaiser was the greatest misfortune for Germany and who desire to restore the monarchy to its erstwhile pre-eminence. It was one of Germany's serious blunders to have permitted laws which restricted economic freedom of the Jews in former times."

Dr. Lupu, Minister of the Interior in Roumania, who is also the leader of the Peasants' Party and editor of the *Aurora*, in an interview, stated that "the Roumanian peasants are opposed to anti-Semitism. They have nothing against the Jews and they will not permit themselves to

be influenced by propaganda. The anti-Semitic agitation is carried on by the reactionaries who seek by means of attacks on Jews to retard the progress of the country." At a conference of Roumanian Jewish communities, the Minister of Education referred to anti-Semitism as a "remnant of the past."

M. Brodsky of the Hungarian Delegation to the Conference of the Inter-Parliamentary Union, which was held at Vienna early in the fall, stated that anti-Semitism in Hungary was traceable to the landed gentry who were using the Jews as a lightning-rod to divert the fury of the landless peasantry.

ANTI-JEWISH FEELING.—In Hungary the elections to the National Assembly resulted in the defeat of three-quarters of the old anti-Semitic parliament, including five ministers and all the more extreme members of the government party, among them Julius Pekar, author of the notorious anti-Semitic Education Act of 1920. This would seem to indicate that anti-Semitism has lost its hold on the masses of Hungarian people. In Austria, at the general meeting of the Union of Vienna Merchants, the list of candidates submitted by the anti-Semitic party for election to the Board was completely defeated.

On the other hand, as in the previous year, the press has reported that anti-Semitism was on the increase in Soviet Russia.

Broadly speaking, it may be said that the past year saw a decline in anti-Semitic agitation in America and Western Europe and all countries having a small Jewish population. On the other hand, the year witnessed an intensified anti-Semitism in the countries of Central Europe and Germany.

ANTI-JEWISH ORGANIZATIONS.—In Lithuania, anti-Semitism is chiefly the work of former Russian *tshinovniki* (petty officials) and also of Poles interested in sowing discord between Lithuanians and Jews. In Poland, the *Rozwoi* was extremely active. Early in the summer the mayor of the city of Lodz appealed to the government at Warsaw to take measures to protect the city against possible pogroms as a result of anti-Jewish agitation by the *Rozwoi*. Besides the Endekes (National Democrats) who continued their anti-Semitic agitation with unabated vigor, an organization calling itself the League for the Protection of the Constitution also carried on considerable propaganda, especially in connection with the November elections to the sejm. This body branded the returns of a large number of representatives of the national minorities as a calamity, the blame for which they cast upon the Jews. One of their attacks ends as follows: "Only Poles must rule in Poland. The Polish people will not permit that their independence shall be taken away from them through a government of foreigners on Polish soil."

In Lithuania the Christian Democratic party was active in anti-Jewish propaganda.

In Roumania, according to the Jewish press, the program of the liberal party calls for pushing the Jews out of their economic position in the country.

The success of Fascismo in Italy gave rise to great hopes in the councils of the political anti-Semitic organizations. In Bavaria there was organized a Fascisti organization under the name of "Grey Shirts". Its purpose was "to rid the country of the Jewish spirit, which is said to be opposed to labor. It also demanded that all foreigners who entered

the country after 1915 should be expelled. In Poland, in the fall, *Rabotnik*, the organ of the Polish Socialist Party, appealed to the government to take steps to thwart the efforts of the Endekes in the councils of a Polish Fascisti organizations. About the same time the Endekes in eastern Galicia announced the organization of a "purely Polish" militant society whose purpose was the extermination of both the Ukrainians and the Jews in eastern Galicia.

In Roumania, early in the fall, Vergilin Popescu carried on a strong agitation all over Old Roumania for the organization of a Christian National League along the lines of the Awakening Magyars in Hungary.

In Germany, the *Nationalsozialistische deutsche Arbeiterpartei* and the *Deutschvoelkische Freiheitspartei* were especially active before their dissolution by the government. Similar *deutsch* national organizations were active in Austria.

In Italy the Executive Council of the Fascisti Party issued a statement which, while it is regarded by some as ambiguous, may be said to be a denial of the accusation that the Fascisti in Italy are anti-Semitic.

In the United States there was organized a strictly Protestant organization barring Jews, Catholics, and Negroes, under the name of the Royal Riders of the Red Robe. Organizations of this character cannot be classed as anti-Semitic in the same sense as European anti-Jewish organizations, but in practice their exclusiveness tends to spread anti-Jewish feelings.

GOVERNMENT AND ANTI-SEMITISM.—Early in 1923 Prince Mathei Cantacuzene, professor at the Jassy University, resigned his professorship as a protest against what he

regarded as the Roumanian government's two-faced policy with reference to the agitation for the exclusion of Jews from the universities. In Lithuania, the government was accused of aiding and abetting pogrom propaganda. The statement, in a secret circular of the Ministry of the Interior, that "it is not good to make pogroms on Jews" is said to have been interpreted by the petty officials as a hint to engage in pogrom propaganda. In Poland, the government representatives, from time to time, are said to have made slurring remarks which have been made capital of by anti-Semitic organizations in the country. Premier Sikorsky, for example, in an address in the sejm, in connection with the struggle on the part of Jewish deputies to secure rights granted them by the Constitution, charged that the Jews were not loyal citizens and that they were seeking privileges. In Hungary, Premier Bethlen stated that the new government will continue to follow the "Christian policy," but that it will not permit anti-Jewish agitation in the press which might lead to excesses.

ANTI-JEWISH PROPAGANDA.—The anti-Jewish propaganda during the year had nothing new or sensational. The fantastic Jewish "world conspiracy" was almost forgotten. In the preceding year there was a veritable wave of blood accusations; this year there was hardly any trace of it. But anti-Semitic organizations became more reckless in their demands and discovered new means of spreading anti-Jewish propaganda.

Thus, for instance, the platform of the national *Socialistische Arbeiterpartei*, in Germany, declared that a citizen of the German republic can be only one who is of German blood; that whosoever is not a citizen can remain in the country

only as a visitor and subject to the laws governing foreigners; that writers for and employees of periodicals, printed in the German language, must be of German blood. Similarly financial influence in German publications must come from people of German blood; non-German periodicals must be explicitly approved by the authorities. The *Deutsch-voelkische Freiheitspartei*, in a public statement, demanded that all Jews in Germany be put under special laws for aliens. Further that Jews shall be prohibited from acquiring real estate either by purchase or by lease. In Bavaria, anti-Semites, according to press reports, demanded the internment of all Jews in Germany and the seizure of German Jews as hostages if the allied forces do not leave the Rhineland.

In Germany, the government put a stop to the circulation of cinema films of an anti-Semitic character. In many countries anti-Semites made use of bank notes and coins for propaganda. In Czecho-Slovakia, the government was forced to announce that all coins bearing the *swastika* emblem would not be regarded as legal tender. In Germany the Attorney-General of Prussia took action against the City Council of Bockene for issuing municipal money certificates bearing anti-Semitic verses. Similar action was taken against the city of Hanover for the same offence. Late in November the Central German Citizens of the Jewish Persuasion called the attention of the Reichsbank to the circulation of bank notes bearing anti-Jewish inscriptions, printed, stamped, or affixed. The bank officials stated that such notes would not be accepted without an examination as to their authenticity.

In Poland, the Union of Polish Teachers, in a memorandum

appealed to the government to forbid the *Rozwoi's* anti-Semitic agitation in the schools. In connection with this agitation mention may be made of the fact that at the government gymnasium at Lida, on October 3, 1922, the third year students, at the close of a lesson in history, attempted to hang the only Jewish student in the class. Fortunately the victim was rescued before it was too late.

Early in 1923, the Jewish Kola (club of sejm deputies) interpellated the Minister of Education and the Minister of Religion concerning anti-Jewish agitation carried on by teachers in the schools, especially in the school of Commerce in Warsaw. In Germany also the anti-Semites carried on an agitation against Jews in the schools.

In Austria, the anti-Semites held a parade on January 21, 1923, which attracted, according to press reports, nearly 20,000 people.

Early in June, Senator Sutherland of West Virginia on the Senate floor called the attention of the Senate to the Year Book of the Naval Academy which printed the biography of one of the half-dozen Jewish students in a way which cast insult on the Jewish people. Admiral Wilson thereupon revoked the letter of recommendation issued to the editor of the Year Book.

The *Jewish Tribune*, New York, called attention to the section on "the Jewish Question" in the article on Poland in Volume 32 of the *Encyclopedia Britannica*. This, it is alleged, is an extremely biased and unscientific presentation of the question, being based altogether on the report of Captain Peter Wright of the British Mission to Poland to investigate anti-Jewish excesses.

The anti-Semitic press was active in many countries.

In England, the Jewish press alleged that anti-Semitism was a prominent element in the anti-Palestine agitation which was carried on by certain press organizations in that country.

ANTI-SEMITISM IN COLLEGES, ETC.—Just before the close of the school year Professor Samuel Steinhertz was elected rector at the German Prague University. Contrary to the custom which had prevailed in the universities of the defunct Austrian empire, which required that Jews elected to this post should resign, Professor Steinhertz refused to resign. When the university opened in the fall, the *deutsch-national* students struck and rioted on the ground that the appointment of a Jew as rector militated against the maintenance of the "true German character" of the university. The Jews formed 38 per cent of the total enrolment in the German University. In addition, great numbers of the Christian student body, especially those with liberal and socialist tendencies, refused to join in the demand of the *deutsch-national* students. The strike and the riots therefore could not have produced decisive results. But soon there arose a strong agitation in the press and also in the Czecho-Slovakian parliament. On November 29, 1922, *deutsch-national* deputies in the Czecho-Slovakian parliament moved that the government introduce a bill to restrict the admission of Jews to the universities.

During the same period students in all the colleges and academies of Vienna struck simultaneously and demanded that the government restrict the admission of Jews to institutions of higher learning. The authorities immediately ordered the suspension of classes in all the universities. The universities opened on the following day, but pickets

of *deutschnational* students demanded baptismal certificates of all students who sought entrance.

In Hungary, with the opening of the school in the fall, students of the Technical High School at Budapest rioted and tried to prevent Jewish students from attending lectures, on the ground that factories in Hungary were employing Jews who were not allowed to study in Hungary but who obtained diplomas from universities at Prague and Zurich. The government closed the schools. The agitation for the expulsion of Jewish students then spread to all the high schools and universities of the country. The Minister of Education warned against disorders in the higher schools, and ordered the director of the Technical High School to resume the courses of study under old conditions until the matter at issue has been settled. The demand in Hungary, where Jewish admissions had been limited since 1920, was for the introduction of a *numerus clausus* with regard to the recognition of foreign diplomas. There followed sporadic attacks on Jewish students and riots at the universities, especially the University of Budapest, which lasted all through the fall. In January, 1923, the matter came up before the Hungarian parliament, which voted 83 to 38 against the abolition of the percentage norm against Jewish students in the university, members of the government party voting against the removal of the disability.

The disorder which had started in Czecho-Slovakia not only spread to Austria, but also to Poland. In that country, at the University of Lemberg, there existed a *numerus clausus* for Jews in the department of law and of medicine. Early in the year the Secretary for Education

ordered that the restriction be discontinued, on the ground that it was against the Polish constitution. About the middle of November, at a mass-meeting, students of the Warsaw University demanded the restriction of the admission of Jews to the universities, which was followed by attacks upon Jews in the streets. Soon after the University of Posen restricted the admission of Jews, and the director of the high school at Kattowitz (Silesia) expelled all Jewish students without notice.

Late in the fall riots broke out at the University of Latvia, Riga. The demand was for the limitation of the admission of Jews to the University, and early in March students of that University went on strike as a protest against the government's rejection of their demand.

About the same time similar disorders took place in Lithuania. Late in December the Minister of Education assured a Jewish Committee that the government would not accede to the demand of certain sections of the student body for the rejection of Jewish candidates for admission to the Lithuanian University at Kovno.

Late in the fall disorders began in the universities of Roumania. On December 9, 1922, a deputation of Jewish organizations waited upon the king to complain of the continued acts of violence against the Jews on the part of students in the high schools who it was alleged, were invited to do so by their teachers. Simultaneously the Jewish deputies in parliament interpellated the government concerning maltreatment of Jews at the universities at Bucharest, Jassy, and Cluj. The government then prohibited mass-meetings in all parts of the country, and announced that heads and inspectors of schools would

be held personally responsible for the maintenance of order in the schools. The disorders continued, and the universities were closed. The government ordered the universities to reopen on January 22, 1923, giving assurance that Jewish students would not be molested. When the universities opened, however, anti-Jewish excesses broke out at Jassy. The government then ordered the closing of the department of medicine of that university. The government decided to reopen all the universities on March 15, 1923, and requested the Jewish students to absent themselves from classes in the medical colleges pending an arrangement for obtaining corpses for dissection in the anatomy classes in the laboratories. Late in March riots broke out anew, especially in Bucharest, the police arresting forty rioters in that city.

The net result of this concerted move on the part of small but energetic groups to bring about the limitation of the admission of Jews is not yet known in its entirety.

In Czecho-Slovakia the government, from the very beginning, took a firm stand against this movement for discrimination against Jews, and the matter in that country apparently is closed. Yet it may perhaps be considered ominous that the rector of the German Prague University tendered his resignation, although the Minister of Education has not yet accepted it. For the present the matter is closed in Latvia and in Lithuania, but in Poland the Sejm Educational Commission has under consideration a bill regulating the admission of students to the universities. In Roumania the riots and disorders in the university are not yet over. Early in June, statements made by the president of Harvard University which is a "private" and

not a government institution, concerning the increase in the enrolment of Jews and the advisability of limiting their admission to Harvard College caused wide discussion in the United States. Harvard appointed a committee for considering the matter of sifting students for admission. The report of this committee definitely opposed any racial or religious tests for admission to the university.

The turn of events in Austria and in Hungary deserves special mention. In the former country, the Council of Professors of the Vienna Technicum, on February 21, 1923, voted that the "matriculation of citizens of foreign countries shall in the future be determined on the basis of the qualifications and on the basis of nationality with a view to economic interests. As for Jewish citizens of foreign countries, this fact will, in addition, be especially determinative, namely, that their matriculation shall be, as a rule, only in such proportion that the total number of Jews in a given department shall not exceed ten per cent of the total matriculation." Thus for the first time, a government institution in Austria has discriminated against the Jews in the matter of admission. Early in March the Council of Professors of the University of Bucharest recommended the institution of *numerus clausus* for Jewish students of foreign countries.

Relative to Hungary, certain Jewish associations had complained concerning the notorious Hungarian Education Act of 1920 which limits the admission of Jews to the university and other institutions of higher learning. During the past year a committee appointed by the Council of the League of Nations reported that it was its opinion that it is "necessary to take account first of all of the way in

which the law is applied and to decide whether in practice the legitimate rights of minorities are violated." On September 30, 1922, the Council decided to ask the Hungarian government to supply the necessary information.

In this connection it may be noted that the liberal opinion of the world expressed its opposition to the introduction of a *numerus clausus*. The American Federation of Labor, at its convention, unanimously adopted a resolution calling for an investigation of the anti-Semitic movement at Harvard, and condemned the attempt to limit the admission of students on the basis of race or religion. The Harvard "affair" was condemned by the City Council of Boston. In the Legislature of Massachusetts two orders for an inquiry were made to determine whether the more effective singling out of candidates for admission involves discrimination against Jews. A third order called for an appointment of a joint committee to investigate the desirability of permitting Harvard to enjoy exemption from taxation should its plan to become a private and restricted institution be consummated.

Even in Poland a questionnaire brought out the fact that the universities, by a small majority, were opposed to the *numerus clausus*. The Association for Academic Freedom and several Polish student societies adopted resolutions protesting against the proposed introduction of a percentage norm in Polish universities.

It may also be noted that attempts were made to set aside, in the class-room, separate seats for Jewish students. In the University of Jena, the students' assembly of the clinical department voted that "in the clinical class-rooms the first four rows of benches are reserved for students of

the German race." Similar instances occurred in Roumania.

ECONOMIC DISCRIMINATION.—In the economic field various interested associations tried to bring about discriminations against Jews. Thus, for instance, the merchants of Insbruck (Austria) blacklisted Jewish merchants. The matter came before the Chamber of Commerce of Vienna, which took action against it.

The past year witnessed a steady agitation for an economic boycott against the Jews in Poland, Latvia, Danzig, Austria, Bukowina, and parts of Germany. In Poland, the Congress of Polish merchants at Bromberg decided to wage a war against the Jewish merchants, and the Union of Merchants' Employees voted down a motion to permit Jews to join the Union.

Concerning government discriminations in the economic field in Poland, the parties of the Right introduced a bill in the sejm, early in March, providing for the percentage norm for the various minorities in the matter of granting government contracts and concessions. The bill was designed to insure that only after "pure Poles" have received the number of concessions and contracts due to them would other persons be entitled to receive any. Early in 1923 the Jewish Kolo interpellated the government concerning discrimination on the part of officials in awarding government contracts.

In the matter of civil service, the Jewish Sejm Club in Poland, early in 1923, interpellated the government relative to the dismissal by the Minister of War of employees on the ground of their being Jews. In Latvia the Jewish press claimed that the government discriminates against the Jews in the matter of civil service. The Latvian Year

Book contains 92 Jewish names among its officials for all of Latvia. The Committee of Jewish Delegations found that in all Latvia there are but two Jewish teachers, seven Jewish civil servants in the Jewish Department of the Ministry of Education, about ten Jewish typists, and two or three higher government officials. There are thus not more than 35 or 40 civil servants. In Lithuania the Jewish National Council has accused the government of making an effort to dismiss Jewish workers on the railroads. In Roumania also the Jewish press declared that the government was discriminating against Jews in the civil service. The Jewish National Council of Lithuania stated that the Ministry for Trade and Industry has become a special anti-Jewish ministry for the purpose of thwarting the Jews economically. Early in 1923 the Jewish Kolo interpellated the government concerning the meaning of the words "Polish citizen" and "Pole" in the statutes. The Jews claim the terms are interpreted so as to exclude Jews.

The Jewish Students' Association in Poland complained to the Minister of Education that existing students' relief societies which receive government support discriminate against Jewish students. On the other hand, in Austria the Athletic Council of Vienna decided not to subsidize athletic clubs which exclude Jews from membership.

In Poland, Jewish deputies on February 6, 1923, interpellated the government concerning discrimination against Polish citizens of the Jewish faith in their desire to immigrate to the former Prussian districts in the west. Documents produced described the immigration of the Jews as a "danger" to the country, and further documents showed

instructions to see that real property shall be transferred to Polish hands exclusively

Another field of discrimination was the matter of issuing visas to refugees. Polish representatives in the Ukraine declined to issue visas to Jews desiring to return to their homes in Poland. The Ukrainian government thereupon suspended the repatriation of Poles. The Jewish National Council alleged that during the past year the Lithuanian Consul at Moscow discriminated against issuing visas to Jewish refugees desiring to return to their homes. Practically all the Christian refugees have already returned, but over 30,000 Jewish refugees still remain in Russia.

The press reported discriminations against Jews in Persia. On the occasion of the visit of the president of the French republic to Morocco, the Jews of Fez, in a memorandum, requested the removal of the disability imposed upon the Jewish population which contributes, in a large measure, to the emigration of the Jews from Morocco to Palestine.

PERSECUTION.—With regard to expulsions, the press of Hungary, late in the fall, called attention to the fact that a secret circular was issued by Rakovsky, Minister of the Interior, for the listing of all non-Hungarian Jews for the purpose of expelling them from the country regardless of how long they had lived there. On October 4, the minister declared this version to be incorrect and that Hungary was only trying to get rid of undesirable elements. Later a bill was introduced in the National Assembly providing that the police shall expel from the country any person whose conduct may be regarded as suspicious from the point of view of public order or prestige of the country

abroad, and that such person may be imprisoned with no right of appeal except to the premier. The Jewish press interpreted the bill as designed to place the Jewish population and other minorities at the mercy of petty officials and to make it impossible for foreign journalists to enlighten public opinion abroad. In Poland the press reported that authorities in Posnania were expelling Jews from the small towns. The same thing occurred in Austria.

In Poland, the Jews on many occasions complained of the action of local authorities who requisitioned the buildings of Jewish synagogues and institutions. Thus, for instance, military authorities broke into one of the Jewish synagogues in the town of Krosni on the first day of Rosh ha-Shanah, broke the furniture, and converted the synagogue into barracks. The chief of the General Staff at Vilna, following protests against this action, ordered the return of the synagogue. Requisitions of Jewish institutions were especially numerous in the German provinces ceded to Poland.

Complaints were made in Poland against the persecution of Jewish labor organizations. The police closed the meeting-place of the Jewish labor union at Radin and the offices of the Bund at Bialystok. This happened also in other countries particularly in Roumania.

In some countries the attitude of the authorities toward the Jewish press was hostile. In Poland, early in 1923, the Minister of the Interior forbade the entry into Poland of a number of Hebrew and Yiddish journalists. The Roumanian government forbade the entry of a number of foreign Jewish periodicals, including American Jewish papers in the English language. In both countries the governments

suppressed many Jewish press organs. In Lithuania, in connection with an article relative to the elections, the government imposed a huge fine upon the *Yiddishe Stimme* and also imprisoned the editor for three months. Due to pressure of public opinion the fine was reduced. On the other hand, the Hungarian government temporarily recalled the order issued on March 4, 1922, providing that the post-offices in Hungary refuse to accept letters and printed matter written in the Hebrew language and in Hebrew characters.

EXCESSES.—Sporadic attacks on Jews took place in many countries.

In Poland attacks on Jews took place during the summer of 1922, in several towns, especially at Mlava and at Lodz. In the autumn riots and attacks upon Jews took place in connection with the elections. After the election of Gabriel Naroutowicz to the presidency, anti-Semites committed excesses against Jews in Warsaw. Excesses broke out in Kovno (Lithuania) on March 8, 1923. As for Russia, on several occasions the press reported outbreaks and sporadic attacks upon Jews in the Ukraine and in White Russia. All these reports, however, were denied by Soviet authorities. In Roumania the excesses were primarily in connection with the framing of the Roumanian Constitution by the Constitutional Commission, and later in connection with its adoption by parliament. In Hungary there were quite a number of attacks on Jews during the year. As a typical instance the following may be cited: On January 6, a group of Awakening Magyars from Budapest came to the town of Mohacs, beat up Jews at a café, and damaged the Jewish school and the

synagogue. Awakening Magyars rioted on several occasions in Budapest early in the fall. In Vienna, an anti-Jewish attack, on March 3, resulted in the wounding of 17 Jews. In Persia, anti-Jewish riots took place at Teheran early in the fall.

There were no waves of pogroms in the strict sense of the word, during the past year. But there still are a number of "sore spots" in Europe, where the life and property of Jews are insecure. In connection with the cession of the eastern portions of Upper Silesia to Poland a wave of riots against Jews swept over that country in the latter part of June. In Kattowitz, riots against Jews lasted three days. In the same city, riots took place also in July and in September. The press reported continued excesses against Jews and general insecurity of life in the so-called neutral zone between Poland and Lithuania. At the town of Nedrovitch, two Jews were wounded. In Roumania, a wave of excesses swept over Moldavia late in October. The Jewish press stated that the anti-Jewish campaign and the excesses which it brought in its wake were inspired from above and were designed to show the Chamber of Deputies and the Senate, which were soon to convene in order to adopt a new constitution, that the Roumanian people was opposed to the granting of equal rights to Jews.

In several countries reactionary anti-Semites singled out for attack Jewish leaders and liberal leaders, Jewish press organs and liberal press organs. Early in 1923, Deputy Fabian, in the National Assembly of Hungary, charged the reactionaries with the responsibility for the plot to kill the liberal leader M. Rassay and the editor-in-chief of the newspaper *As Est*, who was a Jew, each of whom had

received a package containing a bomb. In March, Awakening Magyars attacked the offices of the Jewish and liberal papers in Budapest. In Poland, students attacked the offices of the *Nasz Courier*. In Roumania, students attacked the printing plant of the Jewish daily *Uj Kelet* at Klausenburg. In Poland, bombs were thrown at the residence of Deputy Dr. Weinziher. Agitation for excesses against Jews was common also in Germany and in Lithuania.

FORCES OPPOSED TO ANTI-SEMITISM.—Except for the powerful deterrent of anti-Semitism, namely, the liberal public opinion of the world, the work of Jewish organizations fighting anti-Semitism was not great during the year.

During the summer reports reached the Jews of western Europe that pogroms were impending in western Hungary. On August 23 the Joint Foreign Committee of London communicated reports to the League of Nations, and the secretary-general was asked as a matter of urgency to bring them to the notice of the Council and also of the Hungarian government. The Joint Foreign Committee reported that this was done and the threatened pogroms were averted. On other occasions also the Joint Foreign Committee interceded with the League of Nations and also directly with the Hungarian government and with the Russian government. In Austria the Jewish community of Vienna, the Austrian Zionist Organization, B'nai B'rith, Union of Austrian Jews, the Alliance Israélite, and the Jewish members of the City Council of Vienna acted in unison, and on March 14, 1923, issued a demand upon the government to take steps to put a stop to the agitation of the anti-Semites in that country. In Vienna, the Jews also held a

great protest meeting against the work of the anti-Semitic organizations in Austria.

The League of Jewish Women at Geneva, in a memorandum to the Peace Conference at the Hague, called the attention of that organization to the close correlation which exists between anti-Semitism and the militaristic anti-Republican and anti-Democratic reaction in many countries.

With regard to Russia, Colonel Grove, in a statement to Secretary Hoover, early in the fall, spoke of the work of the Joint Distribution Committee as tending to counteract anti-Semitism in that country.

Of non-Jewish organizations fighting anti-Semitism, mention may be made of an organization which was formed at Breslau, headed by the mayor, and of another organization "Flan", which was formed in Poland. In Germany, the non-Jewish organization Union for the Combating of anti-Semitism was active during the year. At a meeting at Mayence, the speakers called upon the church and the school to play their part in the campaign against anti-Semitism in Germany.

Government action is by far the most effective deterrent of anti-Semitism. In Soviet Russia, in spite of the fact that anti-Semitism, according to press reports, is strong among the masses, the government has set its face against it and anti-Semitism in that country has not expressed itself in any overt act. In Germany, the government of Prussia was active in counteracting anti-Semitism in that country, especially in the suppression of organizations like the *Nationalsozialistische deutsche Arbeiterpartei* and the *Deutschvoelkische Freiheitspartei*. Late in March the

Prussian government arrested members of the *Bluecherbund* at Frankfort, who conspired to blow up one of the principal synagogues on the day of Purim, an act which was to serve as a signal for an uprising. Early in 1923 the press reported that the Prussian government announced its intention to disband the National Warriors' League. In Poland, in connection with the assassination of President Narutowicz, on December 27, 1922, the government arrested leaders of the anti-Semitic organizations and temporarily suspended the political activities of the *Rozwoi*.

Concerning trials and punishment for anti-Semitic agitators and pogromists, mention may be made of the trial of the fifteen persons accused of the murder of Rathenau. In pronouncing judgment, the presiding judge made the following statement: "Behind the Rathenau murder was fanatical anti-Semitism which found expression in the libelous legend about the Elders of Zion. This has engendered murderous instincts in the hearts of men. May Rathenau's martyred death purify the poisoned atmosphere." In Hungary, however, the trial of the notorious pogromist, Ivan Hejjas, was not satisfactory. A court in Lublin fined a man twenty Polish marks (equivalent to one cent) for inciting a mob to commit excesses against Jews. In Soviet Russia the government executed a great number of pogromists in its effort to stamp out banditry in the Ukraine and White Russia.

Concerning Jewish self-defence, which was so effective during the days of pogroms in the Ukraine in former years, the press reported that the Soviet government was disbanding these units in the Ukraine. In Roumania,

in connection with the organized excesses in Moldavia, the Jews formed some self-defence units.

The British Foreign Office interceded with the Persian government concerning the Jews of Seraz (Persia). The Jews of that community alleged that the Persian authorities were discriminating against them.

V.

PALESTINE AND ZIONISM

On June 30 and later on September 12, 1922, the House of Representatives of the United States passed the Fish Resolution in favor of a Jewish national home in Palestine, identical with the Lodge Resolution passed previously by the Senate. Nine days later President Harding signed the joint resolution which reads as follows:

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

In Italy, during a discussion of the question of Palestine in Parliament early in June, the government re-affirmed its adherence to the principle of a Jewish national home in Palestine. Similar action was taken by the government of Greece.

On the other hand, Tchicherin, the Soviet Commissar

for Foreign Affairs, in an interview, declared that inasmuch as Palestine was a part of the British empire, the Soviet attitude towards Palestine was guided by its general attitude toward Great Britain.

THE LEAGUE OF NATIONS AND THE MANDATE.—On July 22, 1922, the Council of the League of Nations voted to confirm the British Mandate of Palestine and the French Mandate of Syria, the Mandates to enter into force automatically "when an agreement concerning Syria will be reached between France and Italy."

The principal provisions of the Mandate, the text of which was printed in Volume 24, of the American Jewish Year Book, pages 74-82, are: 1) that the mandatory shall be responsible for placing the country under such political administrative, and economic conditions as will secure the establishment of a Jewish National Home; 2) that 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 to assist and take part in the development of the country; 3) that the Zionist Organization shall be recognized as such Agency and shall take steps to secure the co-operation of all Jews who are willing to assist; 4) that the Administration of Palestine shall facilitate Jewish immigration and shall encourage, in co-operation with the Jewish agencies, close settlement by Jews on the land; 5) that the Administration of Palestine shall enact a nationality law which should be framed so as to facilitate the acquisition of Palestinian citizenship by Jews; 6) that the

Administration shall introduce a land system, having regard to the desirability of promoting there close settlements and intensive cultivation of the land; 7) that the Administration may arrange with the Jewish Agency to construct or operate public works, services and utility, and to develop any of the natural resources of the country, provided no profits shall exceed a reasonable rate of interest, further profit being utilized by it for the benefit of the country; 8) that English, Arabic, and Hebrew shall be the official languages of Palestine; 9) that 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; 10) that in the territories lying between the Jordan and the eastern boundary of Palestine as ultimately determined the Mandatory shall be entitled to postpone application of such provisions in this mandate as he may consider inapplicable to the existing local conditions.

BRITISH PALESTINE POLICY.—Late in June the House of Lords adopted a resolution that the Mandate in its present form was unacceptable. Two weeks later, however, the House of Commons, by 292 votes to 35, defeated a similar resolution. In the course of the debate on this occasion, the government submitted a "white paper", containing correspondence between the Colonial Office, on the one side, and a delegation of Arabs and the Zionist Organization, on the other. The principles laid down in the letters of the Secretary for the Colonies are now regarded as constituting the official British policy in Palestine.

The "white paper" declares: 1) that the British Government re-affirm the declaration of November, 1917, which

is not susceptible to change; 2) that the Jewish National Home will be founded in Palestine; the Jewish people to be there as of right and not on sufferance, although the Government's aim is not, as has been stated by some, that Palestine shall become Jewish as England is English; 3) that the Government does not contemplate the disappearance or subordination of the Arab population, language, or culture; 4) that the status of all citizens of Palestine will be Palestinian; 5) that the Government intends to foster the establishment of a full measure of self-government in Palestine, and, as the next step, the Legislative Council, with a majority of elected members, is to be set up immediately; 6) that the special position of the Zionist Executive does not entitle it to share in any degree in the government of the country; 7) that immigration will not exceed the economic capacity of the country to absorb at the time new arrivals; 8) that the committee of elected members of the legislative council will confer with the administration upon matters relating to the regulation of immigration; 9) that any religious community or considerable section of the population claiming that the terms of the Mandate are not being fulfilled will have the right to appeal to the League of Nations; 10) that the Executive of the Zionist Organization has formally assured the British Government that the Executive of the Zionist Organization will conduct its activities in conformity with the "white paper".

Early in the autumn the government announced that, in accordance with Article 25 of the Mandate, the Order in Council of September 1, 1922, providing for the constitution, the census, and the elections to the Legislative Council, was not applicable to the territory east of

the Jordan. In October, 1922, the press reported that Emir Abdullah of Transjordan arrived at London to negotiate with the Colonial Office concerning its independence from the control of the High Commissioner of Jerusalem.

In the autumn of 1922, during the election campaign in Great Britain, Palestine and the Jewish national home idea received attention in the press and in the campaign speeches. A section of the press advocated Britain's withdrawal from Palestine, and there was some doubt as to the policy which the new Government would adopt. Early in 1923, this doubt was removed by the statement made by the Colonial Secretary to the Palestine Arab delegation, that the Government was considering the question of the British policy in Palestine, but that no hope can be held out of any departure from the policy of the late Government as laid down in the "white paper".

PALESTINE ADMINISTRATION.— On September 1, 1922, the Palestine Government issued an Order in council providing for the constitution of Palestine; for the conferring of Palestinian citizenship on all former Turkish subjects and on all non-Turkish subjects who applied for Palestinian citizenship within two months of the publication of the Order; for the taking of a census of the inhabitants of Palestine; for elections to the Legislative Council as provided in the constitution, which follows closely the lines of the "white paper".

It is interesting to note that out of 40,000 non-Turkish citizens, who applied for Palestinian citizenship, all but 100 were Jews.

The taking of a census was opposed by the Muslim-

Christian Association. However, due to the firm stand of the administration, the enumeration finally took place without mishap; and brought to light that the population of Palestine is nearly 755,600. This number includes, it would seem, also Palestinians who lived at the date of the census in other countries. That was one of the demands of the Muslim-Christian Association. Of the total population, approximately 590,000 are Muslims, 84,000 are Jews, and 73,000 are Christians. According to the census, the Jews form eleven per cent of the total population of Palestine as a whole, but 25 per cent of the total urban population of Palestine. It may be noted that the Jews have a majority in Jerusalem, Tiberias, and Safed, and a plurality in Jaffa.

Elections for the Legislative Council were set for February 20–28, 1923. The Muslim-Christian Association boycotted the elections and, in many places, especially in the southern district, Arabs refused to participate. Early in March, it was reported that 246 were elected in the primary elections: 126 Muslims, 90 Jews, 22 Christians, and 8 Druses.

As for the finances of the Palestine Government, the budget for the fiscal year ending March 31, 1923, was set at L. E. 1,819,151. The largest item in the budget is railway, L. E. 445, 574. The budget calls also for L. E. 105,000 for posts, telegraphs, and telephones.

THE JEWISH AGENCY AND THE ZIONIST ORGANIZATION.—Article 4 of the Mandate provides that “an appropriate Jewish agency shall be recognized as a public body for the purpose of advising and co-operating with the Administration of Palestine.” The Mandate further states that “the

Zionist Organization, as long as its organization and constitution are, in the opinion of the Mandatory, appropriate, shall be recognized as such agency", but that "it shall take steps to secure the co-operation of all Jews who are willing to assist in the establishment of a Jewish National Home."

Late in the summer at the Congress at Carlsbad, the Zionist Organization voted that it is "the wish of the Zionist Organization that the Jewish Agency shall represent the whole Jewish people", and that the Central Council "recognizes the convocation of a Jewish World Congress for the Reconstruction of Erez Israel as the best means of realizing this object, and calls upon the executive as the organ of the Jewish Agency to prepare for this Congress." During the past year, the Jewish press has carried on a wide discussion of the idea of calling a Jewish Congress. The Zionist Organization in the meantime appointed Colonel Kisch as its representative on the Jewish Agency in Jerusalem, and, at the same time, has approached the British Board of Deputies, the Anglo-Jewish Association, and other representative associations of Great Britain with a view to associating such organizations in the Jewish Agency. These organizations responded favorably.

ORGANIZATIONS FOR PALESTINE RESTORATION.—According to press reports, there was friction among the Zionist leaders, a minority claiming that the Zionist Organization was not vigorous and insistent enough in its political demands. The friction finally led to the resignation of Vladimir Jabotinsky from the Executive Committee. As for the Zionist institutions, the Head Office of the Keren Hayesod received between April 1, 1922—March 31, 1923

L.E.807,017. The Head Office of the Jewish National Fund received, during 1922, L. E. 81,301. Between October 1, 1921 and September 30, 1922, the Palestine Zionist Executive at Jerusalem spent L. E. 492,040, including L. E. 111,200 for agriculture, L. E. 100,600 for education, L. E. 100,000 for medical and sanitary work (Hadassah), L. E. 68,600 for immigration, and L. E. 48,300 for labor. The budget called for L. E. 225,000 to be spent on agriculture. Of the L.E.100,000 for Hadassah, over L.E.42,150 was contributed by the Joint Distribution Committee and the Hadassah Organization of America. As for non-Zionist organizations devoted to the restoration of Palestine, mention may be made of the Palestine Development Council in New York which was active in the creation of credit facilities in Palestine, and which decided to co-operate with the Zionist Organization in furthering the Ruttenberg project.

MUSLIM-CHRISTIAN ASSOCIATION.—As in the past, the Muslim-Christian Association again expressed its opposition to the Mandate and to the very idea of the creation of a Jewish national home in Palestine, and voiced its demands for the independence of Palestine. It conducted an anti-Zionist and also anti-Jewish propaganda. In a publication which it widely distributed in the past year, the Association repeatedly refers its sympathizers to the "Protocols of the Elders of Zion", as a book which should be read by every-one who still doubts the pernicious motives of the Jews. The Association continued its policy of obstruction. Late in June, it convened an Arab Congress at Nablus, which rejected a motion by the Sheikh of Jaffa for the appointment of a commission to effect peace and

work out a program for joint work between the Zionists and the Arabs; on the other hand, it voted to authorize the Executive Committee to boycott the forthcoming elections and to promulgate an economic boycott against the Jews. The economic boycott, however, was later abandoned. The Association then issued a call to boycott the census, but the government forced it to withdraw this boycott. Later, the Association led in a boycott of the elections to the Legislative Council, which, as far as is now known, has met with some success. Early in 1923, however, British writers informed the British public that the opposition to the Zionist policy was limited to a small proportion of the population, mostly Christians, and Sir Martin Conway, M. P., on his return from Palestine, was quoted in the *Morning Post*, London, as saying that "hostilities between Jews and Arabs are steadily diminishing and friction between the two races is considerably less marked."

JEWISH NATIONAL COUNCIL.—Considering the tactics of the Muslim-Christian Association, it is interesting to note that the Jewish National Council has also complained against the policy of the Administration. Early in 1923 that body, in a letter to the Zionist Organization, stated: "Since the ratification of the Mandate, no improvement has taken place in the relation of the Administration to us. On the contrary, evidence is abundant showing that there is a whole-hearted opposition to us. We are forced to come to the conclusion that this policy has a definite aim in view, to make nugatory all promises and declarations which were given to the Jewish people, to abolish in practice all our recognized rights, and to demolish our position in Palestine."

COLONIZATION AND LAND ACQUISITION.—During the past year the main work of the colonization was centered in Emek Israel by the Zionist Organization, Balfuria by the American Zion Commonwealth, and Benjamina by the ICA. On the other hand the latter's work in the district between Hedera and Athlit struck a snag and came to a halt. Due to Arab agitation and complaints, the High Commissioner appointed a commission of inquiry which resulted in putting a stop for the time being to the work of reclamation of the marshes by the ICA. Land purchases by organizations, during the past year, were not as extensive as in previous years, but it may be noted that the society "Geulah" bought 144,000 square *pics* (20 acres) near Tel-Aviv, and the Jewish National Fund acquired 114,000 square *pics* (13 acres) at Haifa. The year witnessed the foundation of several Jewish "suburbs". Jerusalem was enlarged by two suburbs, "Talpiyyot" and "Bone Bayit". Haifa was enlarged by the addition of three suburbs, and Tiberias by one suburb. Tel-Aviv also gained new districts.

In 1922, according to government estimates, 2,692,810 dunam (60,000 acres) were cultivated in all of Palestine. Of the above number, 368,404 (8,100 acres) were cultivated by Jews. The total area in Jewish possession was about 775,000 dunams (17,000 acres). Thirty-one *Kebuzzot* (workingmen's groups), 28 of which were co-operatives, worked 32,000 dunams (7,000 acres) of land, the total number of people being 1,696, and the total number of workers 998.

ROADS, RAILWAYS, HARBORS.—Relative to means of communication during the past year, mention may be made of the construction of a road connecting the Jewish colony of Zichron and the railway station of Zichron, also

a road connecting the two colonies of Rishon and Rehoboth. The government introduced new equipment and increased service on the railroad and yet succeeded in lowering passenger charges and freight charges. The Palestine Administration took over the railway line running from Jaffa to Jerusalem, which was originally owned by a French company.

The question of the construction of a modern harbor, as in the past, interested the Jews of Palestine. At the instance of a committee of the Chamber of Commerce at Jaffa, the government invited an engineer from England to examine plans for such a harbor. Late in the year it developed that the government favored the improvement of the port of Haifa in preference to Jaffa. Five hundred and twenty-five steamers, with a total tonnage of 955,000, entered the ports of Jaffa and Haifa. In addition, 1,250 sailing vessels, mostly foreign with a total tonnage of 27,000 entered the ports.

RUTTENBERG POWER PROJECT.—Early in the autumn of 1922 the construction of the Ruttenberg Electric Power Station began near Tel-Aviv. Later there was published for the first time the text of the Palestine Concession to Ruttenberg for the erection of a plant for generating electricity from the Upper Jordan and the Yarmuk.

FINANCIAL INSTITUTIONS.—Four banks were established. The Zionist Organization founded a general mortgage bank and a labor bank; the Palestine Development Council of the United States founded the Palestine Building Loan and Savings Association, and the Joint Distribution Committee, in conjunction with the Palestine Development Council, the ICA, and the Economic Board for Palestine (London), founded "The Central Bank of Co-operative Institutions."

It may also be noted that the Joint Distribution Committee, during the past year, remitted more than \$85,000 to the Kuppat Milweh (Jewish Loan and Savings Bank) in Palestine.

FOREIGN COMMERCE.—Exports amounted to L. E. 1,353,368, which is L. E. 63,000 less than in 1921, but L. E. 34,748 more than in 1920. Imports amounted, in 1922, to L. E. 5,581,132 which is L. E. 290,746 less than in 1921, but L. E. 171,145 more than in 1920. The past year witnessed an increase in the trade relations between Palestine and the United States. Imports from the United States amounted to 9 per cent of the total imports into Palestine, compared with 7 per cent in 1920 and in 1921. Exports to the United States jumped to 16 per cent of the total compared with 1 per cent in 1921 and in 1920.

INDUSTRY.—The larger industries all pushed ahead with varied degrees of success, according to statements by the Director of Commerce and Industry. The common cry among the larger industries has been a demand for a protective tariff against imports from foreign countries. The government has been having this matter under advisement for some time. The building industry loomed largest during the past year. It enjoyed a veritable boom. Nearly 3,000 permits for building were issued by the municipalities, including 350 permits in Jerusalem, 310 in Jaffa, 420 in Tel-Aviv, 95 in Tiberias, and 83 in Safed. It was said that about 10,000 Jews were employed in the building industry. Of new industries special mention may be made of the following three: The Athlit Salt Corporation, which was financed chiefly by the ICA; The Shemen Oil Company for the production of the refined oils, with a capital of L. E.

125,000 (ICA) and the Flour Milling Corporation was established by Edmond de Rothschild of Paris. On the whole, industry suffered from a certain stringency in money, largely due to the fact that great sums of money were invested and tied up in the building industry.

The orange trade was not as satisfactory as in the previous year, due mainly to the competition of oranges from Spain in the markets of Liverpool, Manchester, and Hull.

LABOR.—Early in September a census was taken of Jewish labor in Palestine. It was found that there were 16,615 Jewish laborers in the country. Of this number 8,100 were unmarried men, 1,635 were unmarried women, and 6,880 were married persons. The workingmen's families had a total of 4,785 children. Of the total number of Jewish laborers, 2,600 were engaged in farming, 2,200 in the building trade, and 1,550 in public works, while the rest were employed in miscellaneous occupations. It is interesting to note that at the end of 1919 there were in Palestine but 1,880 Jewish laborers; at the end of the following year, 3,000; and 6,500 at the end of 1921. In former years the Jewish workers were concentrated principally in the Judean colonies. During the past year they were engaged in the building industry, the construction of railways, loading and unloading at ports, transport by horse, donkey, and camel, road-paving, brick-making, sanitation and drainage, land reclamation, etc.

IMMIGRATION.—During 1922, nearly 8,000 Jews and 300 non-Jews entered Palestine. Complete statistics for departures are not available. From the beginning of the British occupation to the end of 1922, a total of 27,000 Jews entered Palestine. As in the past year, the Jews of

Palestine complained against the British restriction of Jewish immigration. Late in 1922 the General Federation of Jewish Labor of Palestine demanded that the Government permit the immigration of 3,000 Jews to fill the shortage that then existed in the labor market.

EDUCATION.—The Education Department of the Zionist Organization had 131 schools; Alliance Israélite, 5 schools; Anglo-Jewish Association, 1 school and 6 Talmud Torahs. There was not a single government school for Jews. The Zionist schools alone accommodate 12,500 pupils. In addition, there are more than 2,000 pupils in the evening schools.

The problem of financing Jewish education in Palestine remained unsolved. The Jewish school budget was £130,000, of which £100,000 came from the Zionist Organization, £10,000 from the ICA, and £20,000 from tuition fees. The government subsidized the Jewish school system with but £2,200. Due to unfavorable financial conditions of the Zionist Organization, a few schools were closed. Early in the autumn a deputation, representing the Educational Bureau of the Zionist Executive, requested the government to subsidize the schools with £18,000. The government refused on the ground of the insufficient finances of the Palestine Administration. The matter was discussed early in 1923 in the House of Commons, but without issue.

Steps were taken to establish the Medical Department of the Hebrew University in Jerusalem. The American Jewish Physicians' Committee bought a tract of land on the Mount of Olives and rented a building to house a medical library and a micro-biological laboratory.

PUBLIC HEALTH.—The Palestine government, the Had-

assah Medical Organization, and the Joint Distribution Committee entered into an agreement providing for the transfer of the sanitary work of the Hadassah (anti-malaria) to the Department of Health of the Palestine government, with a view to launching a campaign against malaria and other contagious diseases and against the unsanitary condition generally prevailing in Palestine. The Joint Distribution Committee agreed to assign \$86,000 for a period of two years. On September 1, 1922, a unit consisting of twenty specialists, working in fifteen localities under the control of the Department of Health of the Palestine government, started its anti-malarial campaign in Palestine.