REVIEW OF THE YEAR 5691*

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I. THE UNITED STATES

While continuing to give much attention to events affecting their brethren in foreign lands, the Jews of the United States, did not, during the past year, watch the situation of their overseas co-religionists with the same concentration as in the preceding twelve-month. This recession in the interest of American Jewry in foreign affairs was owing chiefly to two factors, namely first, to the worldwide depression, which reached a very low level, insofar as the United States is concerned, during the past year and lay a heavy restraining hand on all communal effort; and, second, to the fact that the past year was not as full, as was its precursor, of highly significant events abroad. Nevertheless, the scope of the interest of the American community was extensive, embracing, as it did, many countries.

As in the preceding year, Palestine stands first among these lands. It will be recalled that, in May 1930, just before the beginning of the period under review, when the temporary suspension of the immigration into Palestine of certain categories of persons was announced by the British Government, much indignation was aroused in the United States, as in other countries. It was in this mood that, in a number of communities, the first anniversary of the Arab outbreaks of 1929 was celebrated during August.

A more optimistic feeling followed the publication of the report of the Permanent Mandates Commission of the League of Nations, which was somewhat critical of Great Britain’s discharge of her duties as mandatory, and this

*The period covered by this review is from July 1, 1930 to June 30, 1931. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.
feeling grew when, at the meeting of the Council of the League of Nations, in September, the *rapporteur* on the Commission's report upheld its criticism, and the British representatives, who had previously protested against the findings, accepted the *rapporteur's* conclusions, which were thereupon adopted by the Council.

This turn of affairs gave ground for the hope that the report of the inquiry into Palestine immigration and development possibilities, which had been conducted by Sir John Hope Simpson, and the declaration of British policy which was to be based on the report, would be favorable from a Jewish standpoint. The more profound, therefore, was the disappointment, and the more violent the protest which greeted the publication on October 20, of the Simpson Report and the accompanying White Paper in which the British Government, pointing out that the Mandate imposed upon it the duty not only of facilitating the establishment of a National Home for the Jewish people, but also of protecting the rights of the existing population, outlined a land and immigration policy which was, in the opinion of many, calculated to paralyze any substantial effort by Jews for the development of Palestine.

Immediately following the publication of the White Paper, Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, announced his resignation from that office, and Felix M. Warburg, Chairman of the Administrative Committee of the Jewish Agency and Lord Melchett, chairman of the Council announced their resignation from those offices. In the announcement of his withdrawal, Mr. Warburg, revealed the fact that at a private conference on August 22, 1930, with Lord Passfield, Colonial Secretary, the latter had authorized him to make certain statements to the Administrative Committee of the Jewish Agency which was then about to meet. Continuing his statement, Mr. Warburg said: "With deep regret, I must resign as Chairman of the Administrative Committee. I had the right to place complete reliance upon the statements made by Lord Passfield on behalf of the Government; and through me the Jewish people were misled. Further relations such as chairmanship of the Administrative Committee entails are no longer possible."

The statement concluded with a
pledge of a continuance of his efforts to support the work, and an expression of confidence in "the inherent fairness of the British people and enlightened public opinion throughout the world, to enable us to overcome the obstacles which now confront us."

The American Jewish Congress, which was holding a convention in Washington, D. C., when the preliminary digest of the White Paper was published, at once adopted a resolution, calling upon the United States Government, as one of the Powers having an interest in the Palestine Mandate, to intervene. Two days later, on October 22, a huge massmeeting was held in New York City under the auspices of the Zionist Organization of America, at which the policy of the White Paper was bitterly criticized by many speakers, and a resolution was adopted denouncing the policy outlined in the paper.

On the following day, the meeting of the American members of the Administrative Committee of the Jewish Agency, which had been called by its retiring chairman Mr. Warburg, issued a statement protesting against "the future policy in Palestine just announced by the British Government, which, if acted upon, will constitute a flagrant violation of the Mandate and a repudiation by the British Government of its covenant with the Jewish people and its obligations to the League of Nations." Pointing out that the new policy "was formulated in camera and without discussion with the Jewish Agency, as provided in the Mandate," the statement declared that "the proposed policy threatens the whole Jewish effort in Palestine," and concluded with a call to "all Jews to press forward with renewed vigor the work of rehabilitating the Holy Land in full confidence that the attempted repudiation of Jewish rights of immigration and settlement in Palestine will not be tolerated by the spirit of fair play of the British people and enlightened opinion of mankind."

These sentiments were re-echoed by Jewish leaders and by organizations and massmeetings held in many parts of the country. Such meetings were held in Akron, O., Baltimore, Md., Boston, Mass., Cincinnati, O., Cleveland, O., Detroit, Mich., Jersey City, N. J., Louisville, Ky., Newark, N. J., New Haven, Conn., New Orleans, La.,
New York City, Philadelphia, Pa., St. Louis, Mo., and South Bend, Ind. In New York City a huge massmeeting took place in the vast auditorium of Madison Square Garden on November 2, the thirteenth anniversary of the issuance of the Balfour Declaration. The Mizrachi, the Orthodox wing of the Zionist movement at its annual convention on October 27, in Baltimore adopted a resolution urging the United States to take cognizance of the newly announced policy of the British Government. A protest resolution was also adopted by the American Jewish Committee at its twenty-fourth Annual Meeting on November 9.¹ In a telegram to Sir Ronald Lindsay, Ambassador of Great Britain at Washington, Alfred M. Cohen, president of the B'nai B'rith, protested on behalf of the organization against the White Paper and urged careful consideration of the subject by the British Government.

In the meantime, the American members of the Administrative Committee on the Jewish Agency had established an emergency committee which decided to set up a provisional committee, under the chairmanship of Dr. Cyrus Adler, to dispose of all emergent matters and to maintain formal contact between the American members of the Administrative Committee and the offices of the Jewish Agency in England.

The matter was called to the attention of the Congress of the United States in a speech delivered in the House of Representatives on January 9, 1931, by Representative Samuel Dickstein of New York, in which he called upon the Government of the United States "to bring all its power to bear for a correction of the situation."

The United States Government had in the meantime made no public pronouncement regarding the matter. On November 7, 1930, however, it was unofficially stated that the administration had reached the decision to await debates in the British Parliament on the new policy before it considers making representations on account of any American interests that might possibly be affected. This attitude, it was said, implied no lack of sympathy on the part of the American Government with the Zionist movement.

¹ For the full text of this resolution see the twenty-fourth Annual Report of the American Jewish Committee, pp. 368-369 post.
In order "to acquaint the public with the true facts in Palestine, and to counteract the untruths which have emerged from the British Colonial office," as Rabbi Stephen S. Wise put it, the Zionist Organization solicited contributions to a special fund of $100,000. A step in this direction was the publication early in December of "The Great Betrayal," a book written jointly by Dr. Wise and Jacob de Haas. While Zionist leaders were somewhat encouraged by the announcement that the British Government had invited representatives of the Jewish Agency, to confer on the Government's Palestine policy, the explanations of the British Government in the debates in Parliament a few days after the middle of November were declared to have "failed to remove the inherent injustices of the White Paper," in a resolution adopted by the National Executive Committee of the Zionist Organization of America, which reiterated the demand "that the White Paper be eliminated and annulled."

Nor was the letter of Premier Ramsay MacDonald to Dr. Weizmann, made public in February 1931, which, in explaining the White Paper, softened some of its harshest provisions, greeted with much enthusiasm by American Zionists. While Louis Lipsky, former president of the Zionist Organization of America, hailed the letter "as the first step toward rectifying what had become an impossible situation," and the New York Zionist Region adopted a resolution expressing satisfaction with the document, the Administrative Committee of the Zionist Organization of America issued a statement expressing the view that while the document "is an improvement over the Passfield White Paper in tone, in appraisal of Jewish achievement in Palestine, and in recognition of the relation of the entire Jewish people to Palestine," it "omits much that should be made explicit, and inadequately formulates that which it seems to have accepted . . ." Referring to the fact that Dr. Weizmann had publicly expressed satisfaction with the MacDonald letter, the statement says that "it should be pointed out that acceptance or rejection of the results of the conferences —between the British Government and representatives of the Jewish Agency—is exclusively a matter for the Zionist Congress and the Council of the Jewish Agency."
The interest of American Jewry in Palestine matters was kept alive also by the visit to this country in December, of M. M. Ussishkin, head of the Jewish National Fund, the land-purchasing Agency of the Zionist Movement, in connection with an intensive campaign in behalf of the Fund, and by the arrival, in March, of Dr. J. L. Magnes, Chancellor of the Hebrew University at Jerusalem, who came for the purpose of arousing increased interest in that institution. Mr. Ussishkin toured the country in an effort to secure pledges for contributions to the Jewish National Fund, over a period of five years, sufficient for the purchase of 200,000 dunams (46,140 acres) of land in Palestine—this tract to be divided into sections to bear the name of each community which subscribes. At a national conference, held in Washington, D. C., on February 9, a new instrumentality, called the Keren Kayemeth League, was created to promote the project. According to a statement issued by the Jewish National Fund of America, early in June 1931, communities in thirty-two states of the Union, exclusive of New York City, had subscribed a total of $1,350,000 for the acquisition and reclamation of 53,631 dunams (12,273 acres). Plans formulated by the New York City committee called for subscriptions totaling $800,000, to cover the cost of 40,000 dunams (9,228 acres).

Dr. Magnes also succeeded in arousing much enthusiasm. He announced plans for the organization of an international Society of Friends of the Hebrew University, with Chapters in many cities in all parts of the world, the organization to serve two purposes,—first, to stabilize the income of the University; and second, to provide the institution with a means for keeping the outside world informed of its activities. Dr. Magnes also suggested that special chapters could be organized by persons interested in a particular department of learning, to co-operate with the corresponding faculty of the University. Several chapters were established during Dr. Magnes's visit. During the past year, also, a number of Jewish collegiate fraternities and youth organizations raised scholarship funds for the support of needy students of the University.

Another distinguished visitor from Palestine was Miss Henrietta Szold, founder of Hadassah, the American
Women's Zionist organization. In the fall, a delegation of representatives of Histadruth, the Palestine Federation of labor, and of the agricultural labor organization, and one of the leaders of the *Halutzoth*, Women Pioneers in Palestine, visited the United States. They were enthusiastically greeted by Jewish labor organizations here, which during the summer of 1930 had sent their representatives to visit Palestine. The Palestinians were welcomed at a well-attended convention of the National Labor Committee for the Organized Jewish Workers in Palestine, held in New York City on November 28-29, at which the challenge of the Passfield White Paper was met by a resolution for a campaign to raise among Jewish workingmen here a fund of $500,000 for Palestine reconstruction, and it was announced that, during the preceding year, a total of $174,845, and during the preceding six years $760,614 had been raised for this purpose.

In this connection it is interesting to note that, according to a report made public in August 1930, by David A. Brown, Chairman of the Palestine Emergency Fund which was set up, one year before, for the aid of victims of the Arab outbreaks in August 1929, a total of $2,083,818 had been contributed to that fund in the United States, besides $150,000 which had been sent direct by several individuals; the fund had been increased by some $30,000 interest. At the same time it was reported by Dr. Maurice B. Hexter, one of the members of the special Committee appointed to disburse these funds, that a total of $2,945,000 had been received by the Committee from the United States and England, and that the funds had been employed to rebuild ruined communities, to establish new colonies, to construct roads, to make loans for rehabilitative purposes, to purchase land, and to care for widows and orphans.

Fund raising for Palestine assumed a new aspect during the past year. It will be recalled that, at a conference, on January 17, 1930, between representatives of the Joint Distribution Committee and the American Members of the Jewish Agency for Palestine, an agreement was reached for conducting an Allied Jewish Campaign, to terminate on December 31, 1930, for $6,000,000, of which $3,500,000 was to be used by the Joint Distribution Committee, and
$2,500,000 was to constitute the American share of the 1930 budget of the Jewish Agency. The termination of the joint effort at the close of 1930 and the launching of two separate drives was announced, late in December, by Felix M. Warburg and Doctor Cyrus Adler, on behalf of the Joint Distribution Committee, and the Jewish Agency, respectively. The announcement declared that while the joint drive had resulted in the creation of important communal values and the laying of the foundation, in many communities, for enduring co-operation on behalf of Jewish causes, yet "the increasingly pressing need for immediate funds for the achievements of both organizations, the differing budgetary requirements, and the advisability of permitting as much freedom of choice and support as possible during the present trying economic period, have made it desirable... to separate their fund-raising activities."

The statement also contained the information that during the nine months since the Allied Jewish Campaign began, more than 230 cities and towns had held local drives, and that, in spite of the large sums raised by the Palestine Emergency Fund and the unfavorable economic conditions, the Campaign had succeeded in securing pledges in the amount of $2,500,000 of which almost $1,500,000 had been, at the date of the announcement, paid into the Campaign's treasury. A final important point of the announcement was that "every endeavor would be made by both organizations so to conduct their campaigns as to keep intact the harmony, the mutual goodwill and co-operation which have been such important by-products of the Allied Jewish Campaign," and that, to promote this harmonious relationship, a Committee on Campaign relations had been established.

Following this agreement, the American Palestine Campaign of the Jewish Agency for Palestine was inaugurated on January 25, 1931, at a conference in New York City of delegates from many communities, a fund of $2,500,000 being set as the objective; the campaign committee appointed was made up of both Zionist and non-Zionist members of the Jewish Agency. By the end of April, local campaigns had been launched in forty cities. Up to the time this is being written, no announcement has been made regarding the amount realized, but press reports indicated that many
communities had succeeded in raising the quotas assigned to them, and that a spirit of harmony and co-operation was prevalent.

That this was so was owing to a great extent to the fact that the realignment of Zionist forces brought about at the convention of the Zionist Organization of America in July 1930, had resulted in increased harmony within the Organization. The new administrative committee under the chairmanship of Robert Szold, showed a determination to intensify organizational activities in many directions. One of its first steps was the appointment of committees entrusted with the prosecution of definite tasks. The first meeting of the Executive Committee, in September 1930, indicated that the new leadership intended to emphasize the economic methods for reconstruction in Palestine in order to accelerate the pace of immigration.

The organization and its various affiliates, especially Hadassah, the women’s organization, Young Judaea, the youth group, and Avakah, the collegiate Zionists, were very active in efforts to consolidate their forces and to meet the commitments they had made in various directions.

As these lines are being written the eyes of many American Jews are turned toward Basle, where at its seventeenth Congress, the World Zionist Organization is endeavoring to find solutions for the many acute problems now facing the movement as a result of the events of the past two years.

While Palestine affairs absorbed much of the attention directed to overseas events by the American Jewish community, it did not remain aloof from Jews in other countries, although its interest in this direction was not nearly as keen as during the preceding year, because the situation in Russia as respects the persecution of religion had become quiescent, and, except for a few months of the review period, anti-Jewish outbreaks in Roumania had virtually ceased.

Hope for improvement in the Roumanian situation was reawakened with the return of Prince Carol, and his accession to the throne, in June 1930. Pronouncements by him and Mr. Maniu, who, after a brief retirement, returned to the post of Premier, indicated a strong desire to suppress anti-Jewish violence. But on the heels of these benevolent
declarations, a violent agitation began in the southern districts of Bukowina, attacks occurred in many places, and, for a long time, a state of terror existed among the Jews of the district; the situation reached its climax in a conflagration, undoubtedly of incendiary origin, in the large village of Borsa, which rendered fifteen hundred Jews homeless. The American Jewish Committee had, in the meantime, directed Morris D. Waldman, its Secretary, who had gone abroad to examine at first hand some of the major problems concerning European Jewry with which the Committee is dealing, to proceed at once to Roumania. After two visits to that country, in the course of which he interviewed many Jewish leaders and the chief government officials, and visited the scenes of the recent outrages, Mr. Waldman gave out, at Geneva, a statement to the Jewish Telegraphic Agency in which he asserted that the press reports of the outrages had not been exaggerated; that they had been unquestionably instigated and organized by anti-Semitic agitators, who, because of the economic depression, found the peasantry, normally friendly to their Jewish neighbors, fertile soil for their propaganda; and that these excesses "would not have occurred had it not been for the government's support of students' organizations and so-called patriotic congresses, and the government's reluctance to suppress illegal anti-Semitic propaganda, out of a mistaken emphasis upon the liberty of the press and assembly." The correctness of Mr. Waldman's observations was confirmed by representatives of the American Jewish Congress who visited the country later.¹ Representatives of the latter organization also called in New York upon Charles A. Davila, the Roumanian Minister to the United States and requested him to urge his government to make immediate and vigorous efforts to suppress the anti-Jewish agitation. A report on the situation was submitted by Dr. Salo Baron, at the convention of the American Jewish Congress in October.

Early in January, the American community welcomed reports from Roumania that vigorous steps were being taken by the government to suppress anti-Jewish agitation,

¹ See Mr. Waldman's complete report to the American Jewish Committee, Twenty-Fourth Annual Report, pages, 382-399 post.
that the headquarters of anti-Semitic organizations had been raided, some of their leaders, arrested, and that the government had decided to prosecute such agitators as rebels. In the middle of the same month, Mr. Davila, the Roumanian Minister, delivered an address before the convention of the United Roumanian Jews of America, in the course of which he ascribed much of the unrest in Roumania to economic conditions and expressed the hope that, because of recent changes in the attitude of international financial circles toward Roumania, and the new policies of the government of that country as respects investments of foreign capital, Roumania had passed its most difficult period. This convention of the United Roumanian Jews in America was unusual in that, under leadership of Leo Wolfson, its president, its discussions were devoted to means of helping the economic development of Roumania, rather than to the formulation of resolutions of protest, as at so many previous conventions.

Although reports, early in July 1930, of anti-Jewish outbreaks at Kovel and Zdunska-Vola, Poland, caused some apprehension in America, the Jewish community here was more concerned over the very bad economic situation of the Jews in that country. In September, the Federation of Polish Jews submitted a memorandum to the Polish Embassy in Washington requesting the Ambassador to urge his government to abolish such Tsaristic anti-Jewish laws as were then still in force. In December, representatives of the American Jewish Committee held a conference with Dr. Titus Filipowicz, the Polish Ambassador, in the course of which the economic situation of Poland in general, and of the Jewish population in particular, was discussed. The Committee's representatives pointed out that changes which are rapidly taking place in the economy of Poland, have resulted in the wide displacement of middlemen, a displacement which has had a disastrous effect especially upon the Jews, who, because of an historical development, happen to be, to an overwhelming extent, middlemen, and that their suffering has been aggravated by restrictions and by unfavorable discrimination. A plea was made for the repeal of the Tsaristic laws, for the opening up of state monopolies and state-owned enterprises to Jews, and for a
change in the taxation system which now imposes a dis-proportionate burden upon city-dwellers.

The Committee's representatives pointed out that it is a moral obligation of the Polish Government as well as to its interests, "to offset the hardships suffered by Jews in their dislodgment owing to newly-created State monopolies," by seeing to it that "the Jewish employes are not discharged from their employment in these industries, and, to provide for the large number of Jewish merchants and artisans deprived of a livelihood by the new industrial development in Poland, the Government should encourage new industries in which the Jews might find opportunity for employment."

According to the official report of the interviewed, "the Ambassador stated that he understands that the Tsaristic restrictions will be abolished in the near future; he admitted that the percentage of Jewish workers in some monopolies and other state-owned enterprises is often very small, adding that the Government intends to increase it to a just proportion, wherever possible, and the Government will lend its good offices to influence municipalities and other enterprises which are not under Government control, to adopt the same policy; he recognized that the present taxation system is detrimental to the city-dwellers and therefore to the Jews, and indicated that his Government intends to bring about a revision of the taxes, diminishing taxes on commerce, especially the turn-over tax."

The Ambassador also indicated that "an inquiry is being made into the question of utilizing waste lands in Polesie and that the Government is favorably disposed to settlement of Jews on these lands."

Discussions along the same lines took place in March, at a farewell reception in New York in honor of Dr. Titus Zbszewski, former Polish consul in Jerusalem, before his departure for Chicago to take a similar post there. The reception, arranged by the Kolo Polskie, a Polish cultural society, was attended by a number of Jews, affiliated with the American Jewish Congress and the Federation of Polish Jews in America. In June, at its twenty-third annual convention, the Federation adopted a resolution deploiring the failure of the Polish Government to act toward the improvement of the condition of the Polish Jews.
The phenomenal gain of the National Socialist Party (Fascisti) in the German Reichstag election in the middle of September 1930, and the anti-Jewish riots which occurred on the day the new Reichstag assembled, violently drew the attention of American Jewry to the situation of their German brethren, because the program of this Party, which is led by Adolph Hitler, bristles with threats against the Jews of Germany. While several Jewish organizations in the United States were deeply stirred by the results of the German elections, they took no action, knowing that the sister community in Central Europe is well able to deal with the situation, and feeling confident that the sober judgment of the mass of the German people would not permit German honor to be stained by a recrudescence of medieval persecution.

Considerable interest and some misgiving were aroused, however, by the disclosure of the fact that active Hitlerite cells exist in the United States, engaged in preaching the philosophy, and defending the policy, of the German Fascist movement. Such groups were found in a number of cities, including New York, Chicago, Philadelphia, Detroit, and Milwaukee. During the year, also, National Socialist newspapers in Germany frequently devoted space to attacks against American Jews,—attacks which were generally absurd and fantastic. In November, for example, the *Voelkische Beobachter*, the leading organ of the Nazis, published an article entitled “Chicago, the City Without a Soul,” asserting that all places of amusement and a majority of the business houses in Chicago are in Jewish hands, and that eighty percent of its judges are Jews and “sell their services mostly to Chicago criminal elements.” A count made by the Jewish Telegraphic Agency showed that only thirteen of the one hundred judges in the courts located in Chicago were Jews.

The announcement, in June, by President Hoover of the willingness of the United States to suspend for one year payments on account of debts due the United States treasury by foreign governments, provided they suspend payments on similar debts due them, was looked upon by the American Jewish community, because of the benefits which Germany would derive from such a moratorium, as a
serious setback to the National Socialist movement, which, as Albert Einstein so aptly said, "feeds on the empty stomach of the German people."

In May, American Jewry was compelled to turn its eyes to a foreign country much nearer home than Germany. Beginning in November 1930, somewhat disquieting reports had been coming from the neighbor republic Mexico, indicating that an anti-foreign agitation was afoot in that country, with the small Jewish trader as its chief target. On April 30, came reports that the municipal authorities of Mexico City had forcibly expelled several hundred of these traders from one of the markets. On the basis of these reports, Alfred M. Cohen, President of the B'nai B'rith addressed a telegram to the United States Department of State, requesting our government to protest to Mexico against the action of the municipal authorities of the Mexican capital. The Department requested the American Ambassador to report on the situation, with the view to determining if any American citizens had been involved, indicating that unless this was the case it could not make such representations as requested by Alfred M. Cohen, President of the B'nai B'rith.

In this connection it is interesting to recall that in 1925 the B'nai B'rith had established in Mexico City a bureau to aid refugee Jewish immigrants, for which work it had received a substantial subsidy from the Emergency Committee for Jewish Refugees, which had been established in 1924, by a number of national Jewish organizations upon the initiative of the American Jewish Committee, the American Jewish Congress, and other bodies. The B'nai B'rith had withdrawn its representative in Mexico, J. L. Weinberger, only a short time before the anti-foreign outbreaks. A week after these events Mr. Weinberger was requested to return to Mexico to investigate the situation. At the same time Mr. Cohen, the President of the B'nai B'rith, stated that he had been informed by the State Department that the investigation conducted by J. Reuben Clark, Ambassador of the United States, indicated that the incidents which had occurred in Mexico City were the result of the economic depression, which manifested itself in demonstrations against non-Mexican elements, including
Jews, but that there had been no violence. Early in June, the American Jewish Congress also sent a representative to investigate the Mexican situation.

While the American Jewish community was preoccupied with these matters of political concern in various foreign countries, it did not abate its efforts to ameliorate the economic situation of other communities, although, because of the business depression and the consequent difficulty of raising adequate funds, work in this direction had to mark time during the past year. In November, when Dr. Bernhard Kahn, European director of the Joint Distribution Committee, came to the United States to confer with the leaders of that organization, he stated that it had disbursed over one million dollars during the preceding year for reconstructive relief in Eastern Europe. He declared that European Jewish leaders were well aware of the present economic crisis in America, and that despite the great reduction in funds from the United States and the fact that European countries, too, are suffering from the same depression, they are ready to carry on the reconstruction work; they wish to be convinced, however, that the existing reduction in America’s financial help was only temporary.

During February, announcement was made of the reorganization of the Joint Distribution Committee under a charter which provided for a National Council of two hundred and fifty, to form the general body, which would elect a board of directors of forty-eight and an executive committee of fifteen. On Saturday evening, March 21st, and Sunday, March 22nd, the reorganized Joint Distribution Committee held a national conference in New York City which inaugurated the campaign for two and a half million dollars for the work of the Committee for 1931, with Rabbi Jonah B. Wise of New York as national director; Albert Ottinger, formerly attorney-general of the State of New York, was selected chairman for New York City, which was assigned a quota of one million dollars. The campaign was actually launched in March, and the New York City drive was started in May. Notwithstanding the agreement that had been reached regarding separate campaigns for Palestine and for relief work, joint drives were held in many communities, because it was felt by the local leaders that such
campaigns were likely to be more successful than separate efforts. Up to the time this is being written there has been no announcement of the results of the J. D. C. campaign, which is to be continued in the fall.

Together with a number of *Landsmannschaften*, the Ort, an organization which seeks to stimulate the industrialization of the Jews of Eastern Europe, held a national conference on November 30th, at which it was agreed that efforts would be concentrated to supply Jewish artisans in Eastern Europe with tools and machinery, and with financial assistance for the construction and operation of factories.

The Hebrew Sheltering and Immigrant Aid Society (HIAS), another organization which works for the economic recovery of Eastern European Jewry, found itself faced with a deficit in October, and was compelled to make a special appeal for funds. In December, Dr. Myron Kreinin, president of the United Jewish Emigration Committees of Europe (Emigdirekt), arrived in the United States to consult with the officers of the HIAS regarding the further prosecution of the emigration work which was being conducted jointly by the two organizations and the Jewish Colonization Association (ICA). Dr. Kreinin stated that, under the joint auspices of the three bodies, some fifteen thousand Jews had been aided during the preceding year to emigrate to South America, which at the present time is the best immigration region. He pointed out that because of the poorer financial condition of the emigrants who are being aided, it is necessary for these societies to subsidize them to a greater extent than before.

The HIAS which, at the close of the World War, had prepared facilities for the physical care of a large number of immigrants, was able during the past year to devote these facilities, which were not being employed to the full capacity because of the drastic reduction in immigration since 1924, to relieving domestic distress resulting from the unemployment crisis at home. The work of HIAS in this direction, it was said by Solomon C. Lowenstein, executive director of New York Federation, who was chairman of the executive committee of the Co-ordinating Committee on Unemployment of the New York Welfare Council, rendered breadlines and soup kitchens for Jews unnecessary. In May, HIAS
announced that during the preceding four months its Shelter Department had served 45,132 free meals and provided 6,129 nights of shelter at its headquarters; during the Passover the same department had served 7,026 meals.

The situation of HIAS was typical of that which faced every Jewish social service organization in the country,—the facilities and services of all of them were in demand as never before, and yet, at the same time, their resources were drastically reduced. As a result, these institutions found it necessary to adopt emergency measures. In September, the Jewish Welfare Board called a conference of executives of Y. M. H. A.'s and Jewish Centers, over which Harry L. Glucksman, Executive Director of the Jewish Welfare Board, presided, at which the standards that had to be observed in the face of the depression, were agreed upon and plans laid down for economies that were compatible with the maintenance of such standards. Faced with deficits, practically every local federation in the country was compelled to reduce its budget. In January, the officers of the Chicago Jewish Charities announced that, for the first time in the history of that federation it had ended the year with a deficit. In the same month a conference of representatives of the leading federations was held in Cleveland at which plans were elaborated in two directions, namely, first, to tap hitherto undeveloped sources of support, and second, to introduce economies by such devices as would not lower the efficiency or reduce the effectiveness of the work of the agencies.

Several important Jewish institutions were seriously affected by the business depression, especially those which had recently shouldered obligations because of new buildings. Partly as a result of the hard times, there were, during the year, a number of mergers of Jewish social service agencies. Two hospitals in Newark, New Jersey, three societies in Omaha, Nebraska, and two institutions in Jersey City, New Jersey, were among those which combined.

While the situation was somewhat gloomy, it was not altogether black. The Jewish Federation of Boston, for example, reported in May that the preceding year had been the most successful in its history. At the convention, in June, of the National Conference of Jewish Social Service
in Minneapolis, Miss Frances Taussig, executive director of the Jewish Social Service Association of New York City which engages largely in family relief work, reported that the Association and other family relief agencies had succeeded in maintaining their standards in spite of the depression; and at the Annual Convention of the National Association of Jewish Center Executives held at Lake George, New York, in June, its president, E. J. Londow, reported that the Jewish Centers had been able to continue functioning in a healthy manner.

While several new communal buildings were opened or dedicated during the year, these were, in most cases, financed by endowments, or by funds gathered during the period of prosperity. In October, the Jewish Theological Seminary in New York dedicated a group of new buildings, including the Jacob H. Schiff Memorial Library, given by members of the Schiff family; the Unterberg Memorial Building to house the Teachers' Institute, the gift of Israel Unterberg of New York in memory of his parents; and the Louis S. Brush Memorial Dormitory Building, provided for in the will of the late Louis S. Brush. In June, in connection with the commencement exercises of the Hebrew Union College, in Cincinnati, a new library building, erected at a cost of $250,000, contributions toward which had been gathered several years earlier, was dedicated. In April, the Pauline Sterne Wolff Memorial Home for the aged and orphaned at Houston, Texas, endowed by a bequest of Mrs. Wolff who died in 1921, was opened. In May, the cornerstone was laid of a new building to house the Jewish Young Men's and Young Women's Associations at Rochester, New York, for which a building fund of over one million dollars had been pledged in 1929. In the following month, the new building of the Bialystoker Home for the Aged, which had cost a half million dollars, was dedicated in New York City.

Among other events of interest in connection with Jewish communal life, three are worthy of note. In October announcement was made to the effect that the negotiations for the merging of the two philanthropic federations in

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1 This institution was omitted, by inadvertence, from the list of Jewish Homes for Children in the United States, Vol. 32, pp. 204-205. Its Executive Director is Aaron D. Faber, formerly Superintendent of the Foster Home for Hebrew Orphans, Philadelphia, Pa.
New York City, the Federation for the Support of Jewish Philanthropic Societies of New York City, which serves only the boroughs of Manhattan and the Bronx, and the Brooklyn Federation of Jewish Charities, which serves that borough, had failed, although both bodies had voted in favor of consolidation in December 1929. No explanation of the failure of the negotiations was made public. A proposal to establish a national union of local federations of organizations of Jewish women was also voted down at a conference of representatives of national organizations of Jewish women, which took place in New York City in May. On the other hand, a conference of Jewish farmers held in October decided to form a federation with the object of co-ordinating the various Jewish co-operatives and other farm associations, and to develop "a larger and more satisfying rural life, and to get the organizations to work together to improve the material, social, and economic conditions of the Jewish farmers in this country."

In this connection, it is interesting to record that, in the thirty-first annual report of the Jewish Agricultural Society, issued in February, the general manager, Gabriel Davidson, expressed the view that while they were feeling the effects of the general economic depression, the Jewish farmers throughout the country were managing to maintain their position.

Several special factors operated to increase the suffering among some sections of American Jewry from the slump in business. Chief of these were the failure of banks in which a very larger proportion of the depositors and investors were Jews, strikes in trades employing many Jews, and discrimination as against Jews seeking employment. Not only did Jews participate in all civic efforts to relieve suffering in general, but Jewish organizations also established special agencies to help meet the crisis. The service of HIAS in New York City in this direction has already been described. In Detroit a kosher kitchen was opened; in San Francisco, Congregation Emanu-El decided in November to transform its gymnasium, during the ensuing winter, into a dormitory for jobless, homeless men, should the emergency warrant; in Baltimore, the Jewish Educational Alliance established an employment bureau to supplement
the placement work of the Jewish Social Service Bureau; in
New York, the Union of Orthodox Jewish Congregations
organized a series of massmeetings and concerts to raise
funds for the benefit of the unemployed, and the New York
Board of Jewish Ministers appointed a special committee to
organize the congregations of the city to aid the workless;
and in Los Angeles, a Jewish group decided to organize an
employment bureau along semi-commercial lines.

The subject of discrimination in employment was dis-
cussed at conferences held in New York in December 1930,
and January 1931, of representatives of national Jewish
organizations, called by the B'naï B'rith, which resulted in
the formation of a National Conference on Jewish Employ-
ment, of which Alfred M. Cohen, President of the B'naï
B'rith, and Dr. I. M. Rubinow, executive director of that
body, and Estelle M. Sternberger, executive Secretary of
the National Council of Jewish Women, were elected co-secret-
aries. The participating organizations, besides the B'naï
B'rith, are: the American Jewish Congress, the Jewish
Welfare Board, the National Council of Jewish Women,
the Independent Order B'rith Abraham, and the United
Hebrew Trades.

One of the most tragic aspects of the business depression
was its effect upon some Jewish educational agencies. In
October, at the annual convention in New York City of the
Agudath Ha-Morim Ha-Ibrim (Hebrew Teachers Federa-
tion), the economic situation of many of its members was
represented as extremely unfavorable, and much dissatis-
faction was expressed with the reduction of salaries and
the drastic cutting of staffs. At the convention of the
Mizrachi, held the same month in Baltimore, an entire
session was devoted to a discussion of the state of Jewish
education in America, which was described as deplorable.
In December, a report submitted to the executive committee
of the National Committee for Jewish Education indicated
that the Hebrew schools in thirteen of the largest cities
had suffered a considerable fall in income, necessitating in
many cases the reduction of teaching staffs and the con-
solidation of classes. In the same month, Bernard Semel,
honorary secretary of the Jewish Education Association, in
New York City, published a statement to the effect that, in
282 Talmud Torahs and Jewish weekday religious schools with an aggregate registration of 49,000 pupils, the number of children on the free list had been increased by 2,500, representing an additional burden on the community of $125,000 a year. At the dinner celebrating the ninth anniversary of the Association, Israel Unterberg, its president, reported that, in spite of the depression, the attendance at Jewish religious schools in New York City had remained the same during 1930 as in the preceding year, namely 71,462, besides some 30,000 who were receiving private instruction. In May, announcement was made that eight Jewish parochial schools in New York City in which between five thousand and six thousand children were receiving a secular and a Hebrew education, were in danger of closing because of a dearth of funds. At a meeting of persons interested in these schools, held in June, it was reported that only $25,000 of the $250,000 required to maintain these schools had been until then raised.

Early in April, it was reported that the Hebrew Theological College in Chicago was in danger of suspending its activities owing to a lack of funds. At the convention, in May, of the Union of Orthodox Rabbis, the proposal was made that all spiritually-minded orthodox Jews impose a voluntary tax of five dollars a year on themselves for the preservation of Orthodox Judaism, and it was declared that, unless the yeshiboth are supported, disintegration threatens Orthodoxy. At the annual conference of the National Council for Jewish Education held in Pittsburgh at the end of May, a report of a study of Jewish education in fifteen cities with a combined Jewish population of 3,000,000 was presented, with the comment that the survey indicated that the Jewish school is confronted with the problem of saving the standards achieved over many years of effort and at the cost of millions of dollars, and an urgent plea was made that Federations of Jewish Charities and similar communal agencies recognize their responsibilities toward Jewish Education and meet them.

In connection with Jewish education it is interesting to note also that, in October 1930, the Teachers Institute of the Jewish Theological Seminary of America opened a model school to afford pupils of the institute an opportunity to
obtain practical training while learning to teach in Jewish schools; and that a survey made by Dr. Julius Maller, director of educational research of the Union of American Hebrew Congregations, the results of which were published in June, indicated that during the five preceding years the number of children enrolled in Jewish Sunday schools had increased by about 44 percent.

That religious institutions were not immune from the effects of the business depression was indicated at the annual convention, in July 1930, of the Rabbinical Association of the Rabbi Isaac Elchanan Theological Seminary, composed of graduates of that institution, when Rabbi Nachman H. Ebin, its president, made a plea that Jewish communities in the United States suspend for five years the building of new synagogues, because “since the financial crash, communities have been overtaxed by the building of new and large synagogues.” In May, 1931, Rabbi Abraham Schechter of Houston, Texas, published in a local Jewish weekly a plea for a two-year postponement of the graduation of rabbis and Jewish teachers from theological schools and teachers’ seminaries.

While the record of the year was not altogether bare of the building of new synagogues, it was notable rather for mergers of existing congregations. The list of such mergers includes two orthodox congregations in Galveston, Texas, another two in Worcester, Mass., and two Reform congregations in Cincinnati, O.

Besides those already referred to, two conventions of the year in the field of religion are noteworthy. The first was the 32nd Biennial Council of the Union of American Hebrew Congregations, which took place in Philadelphia in January, and where many communal and religious problems, now confronting American Jewry, were discussed in a symposium under the general title, “The Synagogue, its Relation to Modern Thought and Life.” Besides prominent representatives of American communities, Miss Lily H. Montagu of London, honorary secretary of the World Union for Progressive Judaism, was a speaker.

The other convention was the 42nd annual meeting of the Central Conference of American Rabbis, at Wawasee, Ind.,
in June, at which a revised hymnal, upon which a committee of the Conference had been at work for the past five years, was adopted after a long debate as to the inclusion of *Kol Nidre* and *Hatikvah*, the Zionist anthem, the outcome of which was that it was decided to include the traditional melody of *Kol Nidre* for "its sentimental value," but not the words, and a motion to exclude *Hatikvah* was lost by a vote of 54 to 42. As a result of revision of the Union Hymnal which is used in 400 Reform congregations throughout the country, 177 hymns by non-Jewish poets and composers were deleted, and 200 hymns by Jewish poets set to music by Jewish composers were introduced. The Conference decided that its forthcoming Year Book be dedicated to Professor George Foot Moore, who had died on May 16, 1931, as a tribute to that great non-Jewish Hebrew scholar and sympathetic interpreter of Judaism. The Conference also adopted a resolution expressing disfavor of "the agitation on the part of Jews to have bills passed by state legislatures for the protection of kosher practices."

In connection with the subject of hymnology, it is interesting to record the fact that, in October, announcement was made that Ernest Bloch, the famous composer, was, and had for some time been, at work on new musical settings for synagogue services, having been commissioned to undertake this task by Gerald F. Warburg of New York City.

A number of interesting events in connection with Jewish ritual deserve to be recorded. In July, an orthodox congregation in Seattle announced the abandonment of the separate seating of men and women in its synagogue, and in April, a Conservative Congregation in Detroit announced that in its new synagogue, then under course of construction, provision had been made for both mixed and separate seating. In Boston, Orthodox, Conservative, and Reform congregations joined in the celebration of Hanukah in December. In March, the history, ceremonial, and songs of the Passover Seder service were broadcast by radio in Cleveland, under the auspices of the religious school of one of the local congregations.

The subject of Kashruth gave rise to a number of disputes during the year. A conflict between two factions over the
control of the Va'ad Ha-Kashruth of Paterson, N. J., which began in July and threatened permanently to split orthodox Jewry of that city, was not settled until December. A similar dispute, which had been raging in St. Louis, Mo., for over a year, was decided in August, 1930, while another broke out in Newark, N. J., in February, 1931. In Springfield, Mass., the authority of a rabbi to order 
*shohetim* to refrain from slaughtering cattle for a local dealer in kosher meat, because the dealer had violated Jewish law, was sustained, in May, by the courts, in a decision in a suit in equity brought by the dealer. In Chicago, a similar situation was handled by the local community without the direct aid of civil authority. In December, the Orthodox rabbinate declared a ban on poultry slaughtered by members of the local union of *shohetim* until six officials of the union, who were charged with racketeering and other unbecoming conduct, were dismissed, and the union placed itself under the control of the Rabbinate. The union retaliated by declaring a strike, but after a lapse of only ten days capitulated and acceded to all the demands of the rabbis.

In New York City, dissatisfaction with the Kashruth situation became widespread during the year, the prevalence of bribery of enforcement officials by butchers not complying with, and frequent and flagrant violation of, the State law on the subject being charged. Late in May, after a conference between Jewish representatives and Mayor James J. Walker, the latter appointed a committee of 25 (later increased to 65) rabbis and laymen to draft recommendations for the better enforcement of the law.

On the other hand, the Board of Jewish Ministers of Northern California vigorously opposed a bill introduced in the legislature making unlawful the misbranding of *terefah* meat as *kosher*, on the ground that such legislation unnecessarily injects a religious issue into the laws, that the rabbis are competent to handle the matter without such legislation, and that the proposed law did not designate who was to pass judgment on the food in question. The bill was passed and it became law in June.

In connection also with Kashruth, it is interesting to record that in May, at the annual conference of Chicago Kehillah (Union of Orthodox Jewish Congregations), a
resolution favoring the adoption of a tax on kosher meat to provide funds to cover the budget of the Kehillah was adopted.

A number of events of Jewish literary and cultural interest deserve recording. In August, a National Jewish Book of the Month Club was organized in Chicago, under private sponsorship, and in October a Yiddish Book Club was established as one of the activities of the Yiddish Kultur Gesellschaft. In the same month the Yiddish Scientific Institute held a conference in New York City, at which some sixty societies were represented, and decided upon a comprehensive study of all phases of Jewish life in America. Another significant conference was that of representatives of the Yiddish press in the United States and Canada, of the Yiddish stage, and of various cultural societies, which was held in the metropolis in April. Called by the Jewish Writers’ Club, the conference celebrated the fiftieth anniversary of Jewish mass immigration from Eastern Europe, the discussions taking the form of a survey of Yiddish cultural development in the United States during that period, and plans being laid for stimulating further progress.

Among the significant publications of the year were a book on the Jewish community of Venice by Dr. Cecil Roth of London, issued by the Jewish Publication Society; “A History of the Jews in the United States,” by Rabbi Lee J. Levinger, issued by the Union of American Hebrew Congregations; “Religion in a Changing World” by Rabbi Abba Hillel Silver, which was selected as the January 1931 choice by the Religious Book Club, whose board of judges is composed of leading Christian clergymen; a translation of the monumental history of religious liberty “God in Freedom” by Luigi Luzzatti, under the editorship of Max J. Kohler; and the first volume of a two-volume history of Jewish literature by Dr. Meyer Waxman.

Following the publication in October of “Haym Salomon and the Revolution” by Charles Edward Russell, the movement for the erection of a monument, initiated and fostered by the Federation of Polish Jews, in honor of the Jewish patriot, gained considerable momentum, but in April it suffered a set-back following the publication by Max J.
Kohler, one of the leading scholars in the field of American Jewish history, of a pamphlet entitled "Haym Salomon, the Patriot Broker of the Revolution, His Real Achievements and Their Exaggeration," in which Mr. Kohler declared that recent research indicated that though he was "a true and self-sacrificing patriotic citizen of the country, who rendered it valuable and important services in 'the times that tried men's souls,'" Haym Salomon neither lent nor claimed lending to the nascent American Republic the large sums, the alleged lending of which is the chief basis for Salomon's fame. The claims, wrote Mr. Kohler, "rest on fabrications of evidence, fraudulent concealment, and misrepresentations, of which a son of the patriot or the son's agents were guilty, between 1827 and 1864." Mr. Kohler's pamphlet aroused a somewhat unpleasant controversy in the Jewish press, but the Federation of Polish Jews declared its intention to proceed with its plans for the monument, on the ground that, Mr. Kohler's disclosures to the contrary notwithstanding, the services of Salomon to the Republic were of sufficient value and significance to justify this honor to his memory.

It is also interesting to note in connection with literary matters that, in April, there was organized the Jewish Braille Institute of America, which, with the co-operation of the National Federation of Temple Sisterhoods and the Synagogue Council of America, will publish a monthly magazine, in Braille, for free distribution among the Jewish blind throughout the English-speaking world, will establish a Jewish Braille Library, adopt an international Braille Hebrew code, make possible an adequate supply of Hebrew literature for the blind, and adapt the "Moon" system for Yiddish for the benefit of the adult, Yiddish-speaking blind, who lose their sight in later life and are unable to learn the more complicated Braille system.

Financial difficulties in the main were responsible for the suspension of the publication of The Jewish Tribune, a weekly which had been founded in Portland, Oregon, in 1903, by the Rev. Dr. Nehemiah Mosessoohn (1853-1926), and had been published in New York City since 1918, by his sons David N., who died during the past year, and Moses D. Mosessoohn. Depressed business conditions were
responsible also for labor troubles in connection with the Yiddish theatrical season which opened in the fall of 1930.

The celebration of an annual "Hebrew Week" was inaugurated, in April, by the Histadruth Ivrit, which also issued, in June, the first volume of a Sefer Ha-Shanah, a Hebrew year book, under the joint editorship of Menahem Ribalow and Zwi Scharfstein, containing poetical and prose contributions by some forty writers.

Hebrew gained further recognition as a subject of study during the year. In July, the recommendation of Dr. Henry I. Gerling, superintendent of schools of St. Louis, that Hebrew be introduced as an accredited language in the high schools was approved by the Board of Education. In September, when the course was inaugurated, more than 100 pupils enrolled in two high schools, and Dr. Gerling pronounced the experiment a success. In the same month announcement was made that the College of Puget Sound, Tacoma, Washington, would offer a course in Hebrew and another on modern Palestine. In April, Frank Cody, superintendent of schools in Detroit, announced the introduction of a course in Hebrew in one of the high schools, beginning in the fall. In Massachusetts, the University Extension Division of the State Department of Education again offered a course of lectures in Yiddish by Dr. A. A. Roback, this time on Yiddish poetry and drama.

There were a number of interesting developments in connection with the perennial question of religion in the public schools, during the period under review. In Waterbury, Conn., the announcement of the educational authorities, in July 1930 that beginning with the fall term, religious instruction would be given for one hour each week in the public schools to all children whose parents desire it, was greeted with violent protest by the Jewish population, and also by many Christians. The authorities ignored the protest, whereupon Jewish leaders announced their intention to seek an injunction in the courts. A similar proposal made in San Antonio, Texas, was defeated as the result of a protest movement led by Rabbi Ephraim Frisch. The Board of Jewish Ministers of Northern California also voted in December to oppose the passage in the Legislature of a bill
permitting the same practice. In this connection much interest was aroused by the remarks of Dr. William John Cooper, United States Commissioner of Education, in two public addresses, in which he expressed opposition to the teaching of religion, and also the reading of the Bible, in public schools.

The question of Bible reading in public schools was brought up in September in the State of Washington when a group of parents and their children filed a petition with the State Board of Education, to make reading and teaching the Bible compulsory in the public schools, although the question had been before the Supreme Court of the State and the Attorney General many times, and both had held that the use of the Bible in any way was unconstitutional. After a public hearing on the petition, the Board of Education adopted a resolution that it had no jurisdiction to pass upon it, as it involved a constitutional question. The petitioners, thereupon, took the matter to the Supreme Court of the State which decided adversely, but permitted them to take the matter up to the Supreme Court of the United States. Up to the time of writing, that tribunal had not published its decision. Agitation for Bible-reading was carried on during the year in Tennessee and in Michigan; in the latter state, a bill providing for Bible-reading in the schools was opposed by the Board of Education of Detroit.

Considerable discussion was aroused in New York City, in June, when announcement was made by the Interfaith Committee, a group comprised of Catholics, of Protestants, and of Jews, that plans had been made for giving in the fall, instruction in the Bible to High School students after school hours, and outside of the school premises, the Committee having secured a ruling from the State Board of Regents to the effect that "a course in Bible study given to High School students outside the school hours, under the instructional conditions satisfactory to the Board of Education, and following a course of instruction approved by the Board of Education, may, on proper presentation to this Department, through the local Superintendent of Schools, be approved for credit." The announcement aroused many protests. In the meantime, circulars, explaining the plan, had been distributed among the 12,000 pupils of two high
schools, only 120 of whom returned the blanks signifying their intention to take the course to be offered by the Interfaith Committee in a synagogue and two churches, near each of the schools.

A somewhat novel step in the direction of fostering a better understanding of Jews on the part of Christian children was taken, during July 1930, by the Ramsey County Sunday School Association in St. Paul, which conducted, in twelve church vacation schools, courses beginning with a study of ancient Hebrew life as depicted in the Old Testament, running through present-day conditions, and concluding with studies of the lives of outstanding Jewish scientists, philanthropists, philosophers, and rabbis of today. The children were also taken to a synagogue where Jewish worship was described and Jewish symbolism and ceremonial explained. Other efforts to promote good will between Jews and Christians included study circles and seminars, and steps on the part of school, college, and university authorities to prevent embarrassment of Jewish pupils and students desiring to observe Jewish holidays. In New York City, the Board of Education agreed to begin the Easter-week school vacation on Thursday, April 2, the first day of Passover, instead of on the following day, Good Friday, as was customary, upon the intervention of the officers of the Union of American Hebrew Congregations; the College of the City of New York and Hunter College, both of which have a large proportion of Jewish students, took similar steps. In Houston, Tex., final examinations in the schools, which were scheduled for May 22, the first day of Shebuoth, were postponed upon the request of Rabbi Abraham I. Schechter.

A very serious case of conflict of dates arose in Maryland, where it happened that all the four days fixed by the Legislature for the registration of voters in Baltimore, for the elections in November 1930 fell, on important Jewish holy days,—the two days of Rosh Ha-Shanah and the first two days of Sukkoth. In a petition to Governor Albert C. Ritchie to change the dates, it was pointed out that unless this was done the 15,000 Jewish voters of Baltimore would be virtually disfranchised, by circumstances entirely be-
beyond their control. Inasmuch as the Governor lacked the necessary power, he at once convened a special one-day session of the Legislature at a cost to the state of $9,000, in order to have the dates changed, which was done in one hour and a half.

Similar success did not attend efforts to bring about a change in the date of the opening of the 1931 convention of the American Legion, at Detroit, which was scheduled for September 21, Yom Kippur. At its meeting at Indianapolis, in May, the executive committee expressed regret at its inability to change the date because of the extensive preparations which had been made, but it decided that, out of respect to Jewish legionaires, the convention would meet only in the forenoon of the opening day.

Another example of goodwill was the formation in a number of cities of "Pro-Palestine Good Will Committees" to promote a better understanding of Zionism among non-Jews and to enlist their aid for the rehabilitation of Palestine; the formation of the first of such committees was announced in January in Chicago, at a dinner given by the Zionists of that city in honor of Judge Julian W. Mack, and similar committees were formed in St. Louis, Milwaukee, Detroit, Cleveland, Pittsburgh, Philadelphia, New York, Baltimore, Boston and Washington, D. C. Christian leaders also publicly espoused the cause of Jewish charitable institutions seeking contributions, and contributed to both the campaign of the Jewish Agency for Palestine and that of the Joint Distribution Committee. On the other hand there were not a few examples of friendship toward the church on the part of the synagogue.

Not all gestures of goodwill on the part of Christians were wholeheartedly welcomed by the Jewish community. Thus, when in December, the North American Home Missions Congress adopted a resolution expressing good will and friendly feeling toward the Jewish population, deploring the long record of injustice and ill-usage on the part of professed Christians, and calling upon Christians to oppose anti-Semitism in every form, Rabbi Israel Goldstein of New York who had, three years earlier, addressed the same body on the subject of the proselyting of Jews, expressed doubt as to the sincerity of the pronouncement, and the view that
the motive of its suggestions was the hope that "an attitude of goodwill and friendly feeling toward the Jew would be a more effective means of winning him to Christianity." Rabbi Goldstein's suspicions were apparently supported by the fact that, at the convention, in January 1931, of the Foreign Missions Council of North America, Dr. John R. Mott, President of the International Missionary Council, declared that its International Committee on Christian Approach to the Jew "will foster deeper understanding and mutually helpful fellowship between Christians and Jews," and that "missionary work among Jews was a duty in spite of all protests." The latter statement evoked protests and expressions of sorrow from leaders of a number of Jewish religious organizations, and from the Rev. Everett R. Clinchy, Secretary of the Committee on Good Will Between Jews and Christians of the Federal Council of Churches of Christ in America.

The production of the Passion Play by a road company which toured the country during the year did much to counteract the goodwill efforts of past years. In some cities Jewish representatives succeeded in having the play banned, by appeals to Christian leaders. This was the case in Savannah, Ga., in September; in Washington, however, although Rabbi Abram Simon succeeded in persuading the Bible Class Association to withdraw its sponsorship, the play was nevertheless produced. In Rochester, N. Y. where a motion picture version of the play was shown, the protest of Jewish rabbis and laymen was endorsed by Christian clergymen, and the Committee on International Friendship of the Federation of Churches issued a statement agreeing with the Jewish position that "any such presentation which attaches blame to the Jews of today for a crime committed centuries ago is most reprehensible." A similar attitude was adopted, in May, by a pastor in Syracuse whose church cancelled arrangements for the presentation of the Passion Play.

Goodwill was also responsible in great part for the success attending many of the efforts of the Anti-Defamation League of the B'nai B'rith to bring about the cessation of unfair and scurrilous references to Jews in books, newspapers, and other publications. The semi-annual report
of the League, published in May, indicated that when complaints were presented to editors, or to managers of radio broadcasting stations, they were always found willing to co-operate. As a result of correspondence of the *American Hebrew* with the publishers of Roget's "Thesaurus of English Words and Phrases," in which obnoxious connotations of the word "Jew" had been given in all editions of the work since it was first published in 1852, the publishers agreed to eliminate these references. Another instance of goodwill in practice was the action taken, in August, by the Philadelphia Real Estate Board which condemned as "un-American, prejudicial and opposed to the promotion of the best feeling among all citizens toward each other" the practice of the posting of signs on real estate for sale, stating that it would be sold to Gentiles only.

While these incidents are encouraging there are a number of ugly facts which must also be chronicled. The matter of employment discrimination as against Jews has already been referred to. The wide extent of this practice, as of discrimination in the admission of Jews to colleges and professional schools and in other fields, was brought home with great force in the book "Gentiles Only" published in March, in which Heywood Broun and George Britt, the authors, analyzed these manifestations of anti-Jewish prejudice both qualitatively and quantitatively, and presented an accumulation of facts which was impressive and depressing at the same time.

The subject of discrimination in admission to medical schools was much discussed in the Jewish press. In an article published in August in *The Jewish Tribune*, New York City, by Dr. A. I. Rongy, who had conducted a nation-wide investigation for the National Conference of Jews and Christians, following charges made by Rev. Dr. Frank Gavin of the General Theological Seminary, Dr. Rongy admitted that his inquiry indicated that only one of every three Jewish applicants is admitted to the medical schools, but, pointing out that the enrollment of Jews is 3½ times their proportion of the population, and that the Jewish physician's clientele is chiefly Jewish, he insisted that the restriction on the admission of Jews is for their
own benefit, as otherwise an uneconomic condition would exist which would be harmful to Jewish medical practitioners; he recommended that the Jewish population should itself take steps to curtail the number of its young men entering the medical profession. Some interesting figures were given in an article on the same subject by Dr. Harold Rypins, Secretary of the New York State Board of Medical Examiners, himself a Jew, published in December, in the *American Hebrew*. Dr. Rypins pointed out that there are only 6,000 places for freshmen in all the medical schools of the country, whereas the number of applicants is at least 12,000. Although he stated that in 1929, the medical schools in New York City admitted only 524 students, of whom 226 or 43% were Jews, whereas Jews constituted 76% of the applicants, Dr. Rypins pointed out that 17% of all the students in medical schools are Jews, and insisted that the apparent discrimination as against Jews is explained by the paucity of accommodations and by geographical factors; he agreed, however, that there is nevertheless "a very large number of ambitious and capable Jewish students, who, . . . are banned from the study of medicine," and that these students present a special problem which must, and undoubtedly will, find a special solution.

Two cases of alleged discrimination by universities aroused public discussion during the year. In September, Cleveland Jews charged that Western Reserve University was guilty of this practice, and a letter was produced from the director of the nursery school maintained by the School of Education of the University, stating that a quota had been established for Jewish children. As the University is maintained in part by the city, the School Board insisted upon the immediate abrogation of the quota. The dean of the school asserted that the form of the letter in question was inaccurate, as "there is no policy which has been determined upon which would reflect upon any group who wished to secure admission to the University School." The case of Rutgers College in New Brunswick, N. J., was even more flagrant. Here, the authorities admitted that they were limiting the number of Jews "to equalize the proportion" and to prevent the University from becoming "denominational." The matter was taken in hand by a committee
of representatives of local and national Jewish organizations, which, however, had not made public its activities up to the time this is being written.

In November, The Jewish Tribune protested against the contemplated construction, by the State of New York, of a bobsled run at the Lake Placid Club, in connection with the 1932 Olympic Games at Lake Placid, on the ground that the Club is a "notoriously anti-Semitic vacation resort." After considerable discussion, the Lake Placid Club announced that it would relinquish all claims upon the land on which the bobsled run would be constructed, and that, should the State fail to maintain the run after the Olympic Games, the land would be turned over to the village.

As in previous years, the Jewish community watched with lively interest the progress of immigration legislation in Congress. Owing to public concern over the unemployment situation, the proposal was made in the United States Congress that immigration be suspended for two years except for certain groups of aliens now exempt from the quota. Subsequently, at the suggestion of the State Department, this proposal was changed to one providing for a horizontal cut of 90 per cent in the quotas, without any exemptions. The measure aroused a great deal of protest on the part of both Jewish and non-Jewish organizations interested in bringing about changes in the present law which would facilitate the reunion of members of families, some of whom are in the United States while others are still abroad. In spite of protests on the part of these organizations, the ninety percentum reduction bill passed the House of Representatives, but did not come up for a vote in the Senate because of lack of time before adjournment.

In this connection the action taken by the American Jewish Committee to bring about the elimination of the classification by race of applicants for naturalization, is interesting. On July 1, 1929, the Bureau of Naturalization of the Department of Labor issued a new form of application requiring persons seeking naturalization to state their "race" as well as "nationality." The Committee protested against the classification as illegal, and likely to cause confusion and oppression, and filed a brief on the subject
with the Secretary of Labor, who, advised by the Solicitor of the Department that the classification was not required by law, ordered it discontinued. (See 24th Annual Report of the American Jewish Committee pages 20, 21, and 75-86).

Considerable interest was also aroused by the passage in the Legislature of the State of Michigan of a law providing for the registration of all aliens in the state. The measure included a number of provisions which, it was believed, would give rise to the oppression of aliens in the state, especially of those who cannot prove that they had been legally admitted to the country. Jewish citizens of the state took an active part in protesting against the law, and succeeded in securing a temporary injunction; later, with the co-operation of Max J. Kohler, of New York City, a member of the Executive Committee of the American Jewish Committee, the groups opposed to the law presented an argument to the Supreme Court of the state, which, as this is being written, still has the matter under advisement.

II
OTHER COUNTRIES*
A. WESTERN COUNTRIES

CANADA

It will be recalled that, early in 1930, the Quebec school question had been placed on the path of settlement by the appointment of a Jewish School Commission, with the power to provide schooling for the Jewish children of Montreal, either in Protestant schools, by arrangement with the Protestant School Board, or in separate Jewish Schools. (See Volume 32, page 84). About the further developments of this episode, a number of events crowded during the period under review. The new law, which had been sponsored by the Liberal Party of the Province, aroused the anger of the Conservatives and the Catholics, the latter

*The leading events of Jewish interest in other countries than the United States, will be classified, as in previous years, as follows: (A) Western Countries, (B) Eastern Countries, and (C) Palestine. In a separate section (D) such matters of international concern as have not been mentioned elsewhere will be briefly referred to.
denouncing the measure as an entering wedge toward the secularization of the school system. The Protestant School Board, while not opposing, in principle, the creation of a separate Jewish school system, yet expressed disapproval of it, the chairman of the Board saying: "We will deplore it for we believe that the self-segregation of the Jews would not be in the best interest of this province, of the country as a whole, or of the Jews themselves."

The Party in opposition to the Government made the separate school proposal the basis of an agitation against the Liberal Party, and, although it had been in control of the province for thirty years, so violent was the agitation that the leaders of the latter party felt driven to announce their intention to abrogate the provision of the law permitting the creation of separate schools for Jewish children; in doing this, they took advantage of the fact that the Jewish School Commission had reached an agreement with the Protestant School Board for the education of Jewish children in the Protestant Schools. This agreement establishes the full equality of Jewish and Protestant children, gives the former the right to attend any Protestant School in the district in which they live, prohibits their segregation from the Protestant children, recognizes thirteen Jewish holidays when Jewish children may be absent without loss of grades, concedes the right of Jewish children to be excused from studying the New Testament, and pledges the Protestant School Board not to discriminate against Jews in the employment of teachers or their promotion. The Protestant School Board also grants to the Jewish community the right to use two schools in the Jewish district, after school hours, for classes in Hebrew, Jewish history and religion. On the other hand, complete control of the schools will remain exclusively in the hands of the Protestant School Board. The agreement is to be in force for fifteen years, and, unless notice to the contrary is given by either party two years before its expiration, it is to be automatically renewed for another period of fifteen years.

While the agreement was profoundly disappointing to those Jews who favored separate schools, it was said that it satisfied the overwhelming majority of the Jews of Montreal. In April, the Government offered a bill in the
legislature embodying this agreement but repealing that part of the law passed in 1930, which gave the Jewish School Commission power, if necessary, to establish separate schools for Jewish children. This action was prompted, it was charged by Jewish members of the Legislature, chiefly by political expediency; it caused profound dissatisfaction among the entire Jewish community, and the Jewish School Commission resigned in protest.

Meanwhile, several French Canadian newspapers carried on a campaign of scurrility, slander and boycott, equaling in virulence and shamefulness the worst output of the German Hitlerites. So bitter was the animosity against Jews in some Montreal circles that, when, in September, the city authorities gave the customary permission to Jewish shopkeepers to do business on the Sunday preceding Rosh Ha-Shanah, there was a violent storm of protest. In December, signs were posted on municipally-owned newspaper kiosks in Montreal, urging the public to buy papers from French-Canadians and not from Jews. The municipal authorities disclaimed knowledge of these signs and ordered them removed. In March, in course of a radio address on Bolshevism, a Catholic priest accused the Jews of spreading it, and insinuated that the discredited Protocols of Zion are genuine.

The Jews of Toronto were also subjected to some unpleasant and irritating indications of ill-will. In April, Fred Singer, K. C., Member of the Provincial Parliament, raised the question of the right of automobile insurance companies to reject the applications of Jews, and the Superintendent of Insurance was directed to make an inquiry. After a conference with a small group of representative managers, the Superintendent issued a letter to all the companies operating in Toronto, asking them for a statement of their policy in this regard. Referring to the conference, the letter said: "It was conceded that whereas no company should be required or compelled to provide insurance upon a risk which inquiry dictated to be unsatisfactory, a serious question of public policy arose when any insurance company absolutely refused to entertain applications for insurance from any class of citizens based solely upon their nationality or religion." The results of the inquiry showed that 85%
of the companies consider all applications on their merits, and do not discriminate against Jewish applicants.

In June, a "Gentiles Only" sign at a bathing resort on the outskirts of Toronto, but in another municipality, caused a flurry of excitement, and a resolution asking that municipality to remove it was adopted by the Toronto City Council. In the same month, the Board of Education rejected the recommendation of its management committee that the use of three volumes of "Bible Readings" in the public schools of the city be discontinued.

Thanks to the efforts of Frederick Landsberg, chosen last year by the Native Sons and Daughters of British Columbia as "the man who maintains the highest ideals of citizenship" in Victoria, the Christian ministers of that city agreed to disapprove of the production of the Passion Play.

While the routine communal life of the Jews of Canada went on functioning normally during the year, the economic depression was an obstacle to any considerable progress. The Montreal community succeeded in raising the $300,000 fund required for the budget of the Federation and $100,000 needed to complete the construction of the Hebrew Educational Center, which was dedicated on May 31, 1931, and the cost of which was $200,000. In this connection, the results of a survey conducted by Louis Hurwich, Superintendent of the Boston Bureau of Jewish Education, is interesting. Mr. Hurwich found that of the 11,753 Jewish children attending Montreal's elementary and high schools, only 4,997, a little over two-fifths, are receiving any Jewish training—3,084 in schools, and 1,913 from private tutors. The United Palestine Appeal Campaign in Montreal failed to collect even half of its $100,000 objective.

Canadian Jewry added its voice to the chorus of protest which greeted the publication of the Simpson report on Palestine and the White Paper which accompanied it, in a statement issued by the National Council of the Canadian Zionist Organization, which held an Emergency Meeting on October 27. A month earlier at the sixth convention of Hadassah, it was reported that the income for the preceding year totaled $238,598. In November, a two-day Palestine fair was held in Montreal, under the auspices of Hadassah,
for the benefit of several Palestine institutions in which the organization is especially interested.

Largely as a result of Montreal Jewry's experience in connection with the school question, and of the anti-Semitic campaign which was waged around that question as a pretext, Canada acquired a new Jewish organization during the year. In June, twenty-two national Jewish organizations and synagogues met in Montreal and organized the Canadian Jewish Board of Deputies, with objects similar to those of the American Jewish Committee and the American Jewish Congress in the United States. In the same month, a conference of representatives of orthodox congregations, also held in the Canadian metropolis, decided to form a union of orthodox organizations, to regulate the organized religious life of the Jews of Canada.

**Latin America**

In October, a committee of Argentine Jews sent a protest to the League of Nations against the Passfield White Paper. In December, the HICEM (HIAS-ICA-EMIGDIREKT) issued a warning against any bulk immigration to Argentine, because of the unfavorable business and employment conditions there. As a result of these conditions, many Jews in Buenos Aires formed societies for the purpose of establishing themselves on the land. The celebration in December 1931, of the centenary of Baron Maurice de Hirsch, founder and financier of the agricultural settlement of Jews in the Argentine, was planned by a congress of Jewish farmers which met on May 22, at San Salvador.

A somewhat unexpected event was the organization among German immigrants, in Buenos Aires, of a "cell" of the Hitler or National Socialist Party; this phenomenon was not taken seriously by the German population of the city.

In Brazil, revolution and economic depression were responsible for cutting the immigration of Jews in 1930 from 5610, the figure it attained in 1929, to 3,505. In December, the government issued a special order which drastically restricted immigration. Inasmuch as many Jews in European countries, in preparation for immigrating to
Brazil, had sold their belongings and had taken all necessary steps, and as a number of local Jews wished to send for their relatives, Dr. I. Raffalovitch, director of HICEM in Brazil, intervened with the government, which sent special instruction to Brazilian consuls in Europe to visé the passports of all immigrants approved by the ICA.

A total of 1,374 Jewish immigrants entered Cuba in 1930—1,060 from Poland, 154 from Roumania, 55 from Lithuania, 28 from Palestine, and 77 from other countries—according to a report of the Jewish Center in Havana which is assisted in its work by HIAS. The reduction of immigration as a measure to improve economic conditions was resorted to, in May, also by the Cuban Government, which established the requirement that all applicants for admission must have at least $200 cash in their possession, and must be able to put up a bond of $100, guaranteed by a responsible businessman. The Cuban community showed a sign of stability when, in February, at a dinner in honor of Mr. and Mrs. A. S. Freiman, Canadian Zionist leaders, a Cuban Hadassah group was organized.

A hint that all was not well in the relations between Jews and non-Jews in Mexico was given in the review of the year 5690. (See Volume 32, page 86). That the situation was really serious was indicated by a dispatch to The New York Times published in that paper on November 10, 1930, stating that President Ortiz Rubio was expected to take action in the next few weeks on proposals advocated by the National League Against Chinese and Jewish Penetration, calling for the suspension of licenses of commercial houses owned by Jews and Asiatics. A later report to the Jewish Daily Bulletin stated that the National Chamber of Commerce in the Laguna district, State of Coahuila, representing Mexico’s leading cotton producing center, had begun an intensive drive to enlist the support of all chambers of commerce in Mexico in its protest against the admittance of 40,000 Jewish immigrants, falsely alleged to be on their way to Mexico from Poland and other East European lands. In February, a delegation of Syrian-Jewish merchants called upon the publishers of the newspaper Excelsior in Mexico
City, protesting against anti-Jewish propaganda that was being published by another small local newspaper. In April, *Excelsior* stated that one Miguel Angel Robles, representing Mexican public market men, was soliciting signatures of market concessionaires and operators of large and small stores in Mexico City to a petition to be presented to President Ortiz Rubio demanding the expulsion of all foreign market men, especially Jewish market men, on the ground that they are detrimental to Mexican commerce, because they are able to sell cheaply as they deal in smuggled goods and are aided financially by organizations of which they are members.

The event which has aroused grave concern in the United States took place on April 30 in Mexico City. On that day a squad of policemen ousted the Jewish vendors from the Laguinilla market, not giving them time to remove their wares. The action of the police, it was first explained, was based on a government decree, promulgated some weeks ago, providing that no foreigner who came to Mexico as a laborer, be permitted to engage in trade, and that all foreigners admitted as traders, must register and have their licenses renewed by April 28; it was alleged that the licenses of the Jewish market men had not been renewed. In May, a special correspondent of the *Jewish Telegraphic Agency* to Mexico stated that Jewish circles considered the Mexican press responsible for the propaganda which had led to the ousting of the Jewish peddlers, feared that the agitation would not stop there but would spread to other Jewish activities, and asserted that the government had taken no action to suppress the dangerous propaganda, but that open disorders were unlikely and would meet with stern repression by the authorities; the propaganda is motivated chiefly, and almost entirely, by economic competition, the racial and religious elements being employed merely as pretexts; the correspondent warned against regarding the situation solely as an anti-Jewish demonstration because Turks, Arabs, and Chinese, and other Oriental races, and even Spaniards, are also the targets of denunciations. The affair reached its climax on, and rapidly died down after, June 1, 1931, when a large procession of from 15,000 to 20,000 persons paraded in Mexico City. Ostensibly the
procession was held as part of a celebration of the first annual "Dia del Commercio," but many of the manifestants carried banners and placards bearing expressions of anti-foreign sentiment, some of them specifically directed against Jews. The authorities had evidently feared outbreaks of violence, for the paraders were surrounded by police; despite repeated acceptances of invitations to witness the parade, the president and cabinet officers were not present. The paraders marched to the Municipal Palace, where they were addressed by the Mayor and other municipal officials. In his final dispatch before leaving Mexico, the special correspondent of the Jewish Telegraphic Agency expressed the view that the agitation was not likely to extend and may even gradually die out because, first, the government has recently indicated its disapproval, and, second, the agitation could not extend much further without involving business and commercial interest of foreigners who are nationals of Great Britain, the United States, and other friendly countries.

**Great Britain**

It will be recalled that, upon the recommendation of the Shaw Commission, appointed to investigate the causes of the Arab outbreaks of August 1929, the British Government, on May 1, 1930, appointed Sir John Hope Simpson, a former official in the Indian Civil Service, to investigate the development and immigration possibilities of Palestine, and that, in the meantime, the Government had suspended the immigration of certain categories of Jewish immigrants to Palestine. The latter step was the subject of vigorous representations to Lord Passfield, Secretary of State for the Colonies, by a delegation of the Board of Jewish Deputies, early in July. Later in the same month, a conference of representatives of communal organizations protested against the immigration law, and urged the announcement by the Government of a definite Palestine policy. The importance of the announcement of a constructive program was also stressed by Dr. Weizmann, President of the World Zionist Organization and of the Jewish Agency, at a meeting in August, of the Zionist Actions Committee in Berlin. At a conference early in October, of the British Labor Party,
which took place at Llandudno, Wales, a resolution was adopted expressing the opinion that the Government should apply all the resources at its command to promote the policy of the Mandate, by the development of the economic possibilities of the whole of the mandated territory.

On October 20, the report of John Hope Simpson was published, accompanied by a White Paper in which the Government outlined a Palestine policy based upon the report. Following closely Simpson's observations, the White Paper declares that, in view of the duty of the Mandatory to protect the rights and status of the non-Jewish population, it is clear that, so long as there are unemployed Arabs, the immigration of Jewish laborers should not be permitted, and so long as Arabs are landless, the further acquisition of land by Jews would be unfair; inasmuch as the land now available is insufficient for the Arabs, a program of intensive land development is required, during the execution of which all transfers of land will be under the control of the Government; in the meantime, says the White Paper, the Jews can develop “the large reserves of land in their possession.” The White Paper also criticized adversely some of the methods and policies of the Zionist Organization and of the Jewish Labor Federation in Palestine.

Immediately upon the publication of the White Paper, Dr. Weizmann announced his retirement from the presidencies of both the World Zionist Organization and the Jewish Agency, and Lord Melchett made public his resignation as Chairman of the Council of the Agency. Several days later, Stanley Baldwin, leader of the Conservative Party and former Premier, Austen Chamberlain, former Foreign Secretary, and Leopold I. Amery, former Colonial Secretary, published a statement in which they charged that the Government would not be doing its two-fold duty under the Mandate by crystallizing the Jewish National Home at the present state of development. On the same day, General Jan Christian Smuts, former Premier of South Africa, and, as a representative to the Peace Conference, a collaborator in originating the Mandate system, cabled to Lord Passfield, declaring that the new policy was an attempt to alter the Mandate and that it could not be put
into effect without the consent of the participating Powers. On the next day, David Lloyd George, Premier of Great Britain when the Balfour Declaration was published, associated himself with Baldwin, Chamberlain, and Amery, in their protest against the new policy, and was joined the next day by Winston Churchill, author of the famous White Paper of 1922. In the Jewish camp, protest was voiced by the Board of Deputies of British Jews, by the Anglo-Jewish Association, and by a huge massmeeting held on October 27.

The White Paper became a political issue in a by-election campaign in Whitechapel, a district of London with an overwhelmingly Jewish population, which since 1922, had been represented by a Laborite, whose death necessitated the election. The Liberals nominated a popular Zionist leader. In spite of the injection of this issue in the campaign, the Labor candidate won, although by a considerably smaller plurality than at the preceding election, the Jewish Liberal candidate coming out a very close second.

Upon the opening of Parliament on October 29, in reply to the question of Stanley Baldwin, whether the White Paper does or does not mark a departure in the policy of the country in regard to the Palestine Mandate, Prime Minister MacDonald answered in the negative, pointing out that the Government is "holding strictly to the terms of the Mandate in order to straighten out differences that have arisen between contradictory parts of certain declarations." The question was raised also in the House of Lords by the Marquess of Reading. A real debate on the White Paper did not take place in Parliament, however, until November 17, when the Government was assailed by David Lloyd George and Leopold Amery, while it was defended by Premier MacDonald and by Dr. Drummond Shiels, Under-Secretary of State for the Colonies, who announced that the Government was elaborating a vast development scheme aimed at the settlement of about 10,000 families, involving large construction projects including irrigation and drainage, all involving an expenditure of $12,000,000. The Prime Minister asked that the Jews take the word of the Government that the "pull-up" in the rate of the development of
Palestine which the White Paper suggests is "in no sense an abandonment of the Mandate or a change of policy."

The next day, in a memorandum submitted to the British Government, the Jewish Agency formally replied to the White Paper, exhaustively analyzing that document and showing that, (1) it misrepresents and misinterprets the Mandate, (2) it lays down principles which, in vital particulars, modify, to the disadvantage of the Jews, the policy embodied in the White Paper of 1922, and are incompatible with the normal development of the Jewish National Home as contemplated in the Mandate, (3) it gives a false impression of the findings of Sir John Hope Simpson, emphasizing those features of his report which are disadvantageous to the Jews, and failing to bring out the true nature of his constructive proposals, (4) it introduces injurious, and, in many cases, irrelevant allegations which cast discredit upon the Jewish Agency, disparage Jewish achievement in Palestine, and are calculated to encourage the ill-disposed elements of the Arab population, and (5) it is conceived in a spirit "which is not that of a government seriously interested in the establishment of the Jewish National Home, and conscious of having, in this regard, responsibilities implying, not merely a reluctant and grudging acquiescence, but active and positive co-operation."

In the meantime, the government had, about the middle of November, invited representatives of the Jewish Agency to confer with the cabinet in order to clear up doubts and misunderstanding which had been raised by the White Paper. At the conferences which followed, the agency was represented by Dr. Weizmann, O. E. d'Avigdor Goldsmid, President of the Board of Jewish Deputies, Dr. Selig Brodetsky, and M. Namier; Arthur Henderson, Foreign Secretary, presided; the conferences began about November 18, 1930, and continued, with interruptions and recesses, until about the end of May 1931.

While these conferences were in progress, publicity was given, on February 13, to a letter from Prime Minister MacDonald to Dr. Weizmann, written with a view to removing "certain misconceptions and misunderstandings which have arisen as to the policy of His Majesty's Government with regard to Palestine, as set forth in the White
The MacDonald letter was regarded with satisfaction in London Zionist circles, and Dr. Weizmann declared that a basis for co-operation with the Mandatory power had been restored, but the Revisionists, the Zionist faction opposed to Weizmann's leadership, expressed the view that it was disappointing and highly prejudicial to the future of Zionism, pointing out that the letter does not supersede the White Paper. The convention, early in May, of the British Mizrachi, declared the organization opposed to accepting the letter as an adequate withdrawal of the White Paper's objectionable features, and instructed its delegates to the forthcoming World Zionist Congress to press for a complete reversal of all policies inimical to the constitution of the Jewish National Home.

Two more important events connected with Palestine-British affairs remain to be recorded. In February, the government announced that it had sent another commission to Palestine, this time to investigate revenue expenditures and general administrative organization in both Palestine and Transjordania. The commission, which consisted of Sir Samuel O'Donnell, formerly a high official of the Indian Government, and H. Brittain, Civil Servant in the Treasury, arrived in Palestine on January 28, and remained until May 18. On April 11, a dinner was given by the Jewish Agency in honor of David Lloyd George, in recognition of
his services to the cause of Palestine. In the course of the
dinner, which was seized upon as an occasion for discussion of
the new turn of affairs brought about by the changed attitude
of the government, a fund was opened for the establishment
of a colony in Palestine to be named in honor of the former
Prime Minister.

Aside from matters of Palestine concern, Jewish life in
Great Britain pursued a normal course, with but few
unusual events to record. In October, after the German
Reichstag elections, Viscount Rothermere, publisher of the
Daily Mail, wrote a scathing attack on the Jews of Great
Britain, but at the same time, advising Hitler, whose party
Rothermere had praised in a previous article, to eliminate
anti-Semitism from the National Socialist program, saying
that "Jew-baiting is a stupid survival of medieval prejudice."

Besides representing the British community in Palestine
matters, the Board of Deputies interested itself in, and took
action with regard to questions of local concern, such as the
administration of the Alien Law, upon which it made repre-
sentations to the government, and the nationality regulations
for appointments to government service. The Board also
made arrangements for assisting Jews in filling out their
schedules in the census which was taken on April 26. The
Joint Foreign Committee of the Board and of the Anglo-
Jewish Association continued, as in the past, to maintain a
close watch over, and a lively interest in, the political and
civil rights of Jews in other European countries.

AUSTRALIA AND NEW ZEALAND

In the Australian Jewish community, the first important
event of the period under review was the third annual
Zionist Conference which took place in Melbourne near
the end of July 1930, and which was notable for bitter
speeches attacking the British policy in Palestine. When the
Simpson report and the Passfield White Paper were pub-
lished in October, the Federation cabled to James H. Scullin,
premier of the Dominion, who was then in London, asking
him to convey their protests to the British Government.
Jewish leaders of New Zealand cabled similarly to G. W.
Forbes, their Prime Minister, who was also then in London in connection with the Imperial Conference.

Australia had Reform Jewish services, for the first time in the history of the community, during the fall High Holidays, when Rabbi Jerome Mark, a graduate of the Hebrew Union College in the United States, officiated for a newly-organized liberal congregation, formed with the encouragement and support of the World Union for Progressive Judaism. The services were crowded and were broadcast over the radio. Incidentally, Rabbi Mark was not welcomed by the rabbinate. With one exception, they declined to participate in a conference on the religious situation of the Jews of Australia. Rabbi Mark's public utterances and some of his actions evoked criticism from the local rabbis.

Because of depressed conditions, which affected Jewish business men with special severity, many congregations and other communal organizations were compelled to reduce the salaries of their rabbis and other officials, some of the smaller congregations could not pay the salaries of their rabbis, and several rabbis emigrated. Jewish agricultural settlers were also in difficulties, and their situation was a source of grave anxiety to the Australian Jewish Land Settlement Trust. At the same time, the depression did not fail to bring to the surface, in some quarters, latent anti-Jewish prejudice, and irresponsible remarks about "European Jews bleeding this young southern nation" were heard. In January, immigration was restricted to persons holding land permits, which were to be issued only to close relatives of permanent settlers.

**Union of South Africa**

Reports of similar conditions came from the Union of South Africa during the year. Discouragement and apathy characterized the public attitude toward Jewish communal effort, although the Jews continued to show some interest in Palestine upbuilding. While a campaign of the Jewish National Fund to raise sufficient money for the purchase of 15,000 dunams (3,460 acres) of land in the Sharon Valley in Palestine, in the name of South African Jewry, was a complete success, a plan for inaugurating a land settlement
project in the Dominion, which had been under consideration for years, had to be temporarily laid aside, for lack of the small fund required to execute it; the Employment Bureau maintained by the Jewish Board of Deputies, which had had notable success in placing both immigrant and native Jews, was compelled to close. A similar fate overtook the Hebrew high school in Johannesburg, an institution in which both secular and religious subjects were taught, and which received a subsidy from the government.

In the face of these conditions, the Jewish Board of Deputies opened a campaign, in May, for an endowment fund of $150,000, the income of which is to be used to stabilize and expand the activities of the Board in safeguarding Jewish interests. The work of the organization, it was pointed out, is becoming increasingly important in view of recent indications of anti-Jewish feeling, of which the passage of the immigration restriction law of 1930 (See Volume 32, pages 90-91) was the most significant.

The voice of South African Jewry also was raised in protest against the Passfield White Paper. A statement on the subject was made public by A. M. Abrahams, President of the South African Zionist Federation, and a massmeeting was convened by the Jews of Witwatersrand. At the same time, a group of Moslems telegraphed to the Grand Mufti in Jerusalem urging him and his followers to remain steadfast in their opposition to Zionism, and to the Colonial Office in London "not to submit to Jewish propaganda and to continue justice to the Arabs." General Jan Christian Smuts, former Premier of the Dominion, sent a cablegram of protest to Ramsay MacDonald, Premier of Great Britain. (See p. 65 supra) In a message to the annual conference of the Jewish federation, held in Cape Town, in January, General Smuts declared that the real crisis in Palestine politics is over, and that the policy of a national home for the Jews is more firmly established than ever.

FRANCE

The increasing number of foreigners, especially Jews from East European countries, entering French universities gave rise to minor clashes in some of these institutions, during
the year. While it was not as great as that of other countries, France's unemployment problem also caused some anti-alien grumbling, which was aimed at foreign Jews as well as at other groups. There were also small riots staged by Royalist partisans, whose press is continually agitating against Jews. Feeling ran unusually high during the production of a French version of a German drama based on the Dreyfus case, and disorders at the theatre occurred at every performance; after about a three weeks' run, the play was withdrawn at the request of the police, but when its production was resumed several weeks later, the disorders were renewed.

In January, there was an impressive anti-Hitler meeting, attended by 4,000, with former premier Edouard Herriot heading the list of speakers; in June, an old Jewish cemetery, at Rosenwiller, Alsace, was damaged by vandals.

French courts were called upon to deal with two interesting matters involving Jews. The case of a Jewish butcher, accused of selling terefah meat as kosher, raised the question as to whether a ruling by the court would be a violation of the principle of separation of Church and State, but after mature deliberation, the court found the butcher guilty of fraud. An old French law which permits parents to give their children only certain names among which those taken from the Bible are included, was invoked when the mayor of one of the arrondisements of Paris refused to register a child as "Rivka," insisting that this name does not occur in the Bible. When the father of the child proved that "Rivka" is the correct transliteration of "Rebekah," the court permitted him to register his child as he wished.

In December, an anti-Jewish incident in Oran, Algeria, prompted the discussion, in the Chamber of Deputies, of the status of the Jews in that part of the French Republic; at the same time, the difficulties which Jews suffer in French Morocco, because of their legal position, was also referred to.

Much interest was aroused in the Palestine Pavilion at the French International Colonial Exhibition, which opened in May, and was made possible by co-operation between a local committee and a Palestine group.

A few communal events remain to be recorded. In August, the Alliance Israelite Universelle sent to the Roumanian
Government a letter protesting against the anti-Jewish outrages which had been taking place in Bukowina. In January, the Alliance made public a report in which it was shown that during the decade 1920-30, the organization had disbursed $300,000 for Jewish welfare work in Russia, Poland, Roumania, and Palestine; one-third of this sum had been allotted to rabbis and cultural organizations in Russia; $75,000 had been appropriated for the relief of sufferers from the Palestine riots in 1929; $65,000 had been employed for the relief of Jewish students in various countries; the remainder had been applied to orphan work in Poland, material aid in Roumania, and the like. At the same time, the Alliance had maintained its educational work in the Orient.

In December, a group of emigres from Russia announced the publication, beginning in January 1931, of a weekly in the Russian language, which was to bear the name “Yevreskaya Zhizn” (Jewish Life), and was to be anti-Soviet in its Russian policy, and anti-nationalist in its Jewish attitude. In February, Israël Lévi the Grand Rabbin of France, and Sylvain Lévi, president of the Alliance Israélite Universelle, announced that an anonymous donor had made available a fund of 325,000 francs ($16,000) for “the diffusion of Jewish truths through the publication of works on the Jewish religion.” A committee was organized to carry out the purpose of the giver.

Spain

After centuries of the sleep closely resembling death, which followed the mass expulsion of 1492, Jewish life began to stir in Spain, after the declaration of the new republic on April 14, 1931. Early in May, members of the new cabinet stated to a correspondent of the Jewish Telegraphic Agency that, within the economic possibilities of the country, the new regime will make no restrictions of any kind regarding the immigration of Jews to Spain. In a statement issued by the Spanish consulate in Cairo, Egypt, it was made clear that the republican government “has no intention of encouraging mass immigration or the creation of a new national home for the Jews, as the conditions in the country would make this impossible.”
Virtual recognition of the Jewish community was seen in the dedication on May 1, of the first synagogue established since the expulsion, although the synagogue had been legally opened on December 24, 1930, owing to the efforts of Ignacio Bauer, Madrid banker, who was chosen president of the congregation; the municipality had also given a plot for a cemetery. Jewish communities, composed chiefly of Moroccan Jews, had also been in existence for some time in Seville and Barcelona. Some members of the provisional government eagerly expressed their benevolent intentions toward the descendants of the exiles of 1492, pointed out that there was no legal obstacle to their return, and announced that facilities would be created for their rapid naturalization. Although some Spanish leaders held that the edict of expulsion had been revoked with the adoption of the constitution after the revolution of 1868, in which Judaism was given limited toleration, the provisional president, Alcala Zamora, is reported to have declared that the Cortes (parliament), to meet after the adoption of the new constitution, would be asked solemnly to repeat the edict. In June, what was said to be the first public Jewish wedding since the expulsion took place in Madrid.

ITALY

In October 1930, the Italian Cabinet ratified the new law defining the rights, and regulating the functions, of the Jewish communities of Italy, and, in January, the law was published in the official gazette and thus came into effect. In the opinion of Dr. Angelo Sacerdoti, chief rabbi of Rome, the new organization of the Jewish community will prove of great benefit to the Jews of Italy, as it would mean the strengthening of Jewish life, the preservation of historic and artistic treasures, the encouragement of culture, the maintenance of cultural and spiritual communication with Jewish communities abroad, and, most important, the unification of Italian Jewry. In May, a delegation of Jews presented medals to the King, to Premier Mussolini, and to Alfredo Rocco, Minister of Justice, in recognition of their sponsorship of the new law.
In April, a considerable stir was created by a report emanating from Prague, Czechoslovakia, that Naftali Fried, a Jewish scholar, had been appointed librarian of the Hebrew collection at the Vatican. The story, which was adorned with many charming details, turned out, upon investigation by the Jewish Telegraphic Agency, to be based on the simple fact that Fried, who is a student at the Rabbinical Seminary of Frankfort, Germany, was assisting Dr. Aaron Emanuel Freiman of that city, who had been given permission to pursue research work among the Hebrew manuscripts and books in the Vatican library.

Germany

Owing to the tremendous vote polled by the National Socialists (Fascists) in the elections to the Reichstag, in September, grave concern was felt by Jews all over the world for the fate of the German Jewish community, because, during the first shock over the Nazi victory, the belief was widespread that there was great danger that the National Socialists would obtain control of the Government. The results of the elections caused a veritable panic among some Jewish groups in Germany, and a number left the country; the exodus from Bavaria was greatest. That there was no reason for such hysteria was the view of Jewish leaders, including Professor Albert Einstein, who pointed out that the huge increase in the votes for the Nazis, did not indicate a corresponding growth of anti-Semitism but was rather a symptom of despair in the face of depressed economic conditions and unemployment.

When the Reichstag opened on October 13, Berlin Jews were attacked and the windows of shops owned by Jews were broken, but the police were able to prevent looting. These riots increased existing disquietude in Jewish circles, because of the fear of similar occurrences in other cities, and led to a resumption of the flight of Jews from Germany. This outbreak, the responsibility for which the Hitlerites denied, did much to cast discredit upon the party, which their antics in the Reichstag, and, especially, their walking out in body in protest against the passage of rules against obstructionist tactics, went very far to increase.
Both before and after the Reichstag elections, Germany witnessed the same exhibitions of anti-Semitic fury and folly as have come to be universally associated with the Hitler movement,—street attacks against Jews, molestation of Jews in cafes and theatres, disturbance of religious services in synagogues and of Jewish meetings of all kinds, desecration of synagogues, and pollution of cemeteries. Much ado was made by Nazis about the production of the cinema version of “All Quiet on the Western Front” a novel by a German, because the picture exposes the ugliness of war and of chauvinism. The Nazis caused disturbances in all theatres where the picture was shown, with the result that it was finally forbidden by the police. In November, Nazis surrounded a theatre in Wurzburg, in which the world famous Hebrew acting troupe Habimah were staging a performance, and did not allow any one to enter; the police dispersed the mob and made several arrests.

The spirit of desperation which underlies the support of the National Socialists is also prevalent among the students of Germany, and there were clashes at several universities between Fascist students and Jews, as well as demands for a \textit{numerus clausus} for Jewish students.

Although the success of the Nazis in the Reichstag elections was followed by victories in provincial and municipal elections, which showed, in most cases, that the Party had gained in popularity, the National Socialists suffered a bad defeat in Thuringia, the only province in which the government was partly under their control. Early in July, the supreme court of Germany ruled that the “prayers of hate,” directed against “all aliens who demoralize the German people,” which Dr. Wilhelm Frick, National Socialist Minister of the Interior and of Education in Thuringia, had introduced in the public schools, were unconstitutional and must be withdrawn. In April, the Thuringian Landtag voted no confidence in Dr. Frick, and the coalition which had placed him in a position of power fell to pieces. In May, the Landtag abolished the chair in \textit{Rassenkunde} (racial science) which had been established by Frick, and occupied by Hans Guenther, a notorious charlatan race-theorist.

The Jews of Germany did not remain supine during the campaign of hatred waged against them by the National
Socialists. Through the Central Verein Deutsche Staatsbürger Juedischen Glaubens, the Jews carried on both a defensive and a counter-offensive campaign. Inasmuch, however, as economic suffering was the basic cause of that state of mind which lays the German people open to the influence of the anti-Jewish agitators, the lessening of anti-Semitism could come only from measures which would bring about improvement in the situation or, at least hope of improvement to come. There are many who believe and hope that the step taken by President Hoover of the United States in declaring an inter-governmental debt holiday, will lead to such measures.

Improvement in economic conditions in Germany will not only go a long way in destroying the despair psychology afflicting so many millions of Germans, and thus reduce the influence of anti-Semitic agitators; it will also be a great material boon to the Jews of Germany, who, along with the rest of the population, have been all but impoverished. Many Jewish bankers, merchants, and professional men, formerly well-to-do and reliable supporters of communal activities, have been reduced to the ranks of wage-earners, and some of them driven to seeking aid from the very institutions which they formerly helped to maintain. During the winter, Jewish schools and other communal buildings were used as refuges from the cold by thousands of Jews who could not afford to warm their own homes, and the Berlin Kehillah was called upon to provide 3,000 children and 500 adults with warm clothing. In the German Jewish press, there were lively discussions on the question of the need for the Jews to change their vocational habits, particularly their tendency to engage in professional pursuits. In April, at a conference of the Federation of Jewish Communities in Prussia, speakers expressed the view that, aside from the world-wide economic crisis and its effects, the underlying causes of the economic problem facing the Jews of Germany are fundamentally the same as those which are affecting the Jews of Poland,—the annihilation of the middlemen, the concentration of capital, the formation of co-operatives, and discrimination as against Jews in employment.
The changes in British policy toward Palestine which were outlined in the Passfield White Paper met with the same protest from the Zionists in Germany as the changes evoked in other countries. German protests were formulated at an emergency meeting held at the headquarters of the Zionist Federation, and at two massmeetings. In November, the Executive Committee of the German Branch of the Jewish Agency, under the chairmanship of Oscar Wasserman, went on record as supporting the attitude of the British Zionists against the White Paper, and expressed the hope that the negotiations between the British government and the Jewish Agency, then in progress, would lead to a restoration of Jewish confidence in the Mandatory Power.

**Other Western Countries**

According to a report from a correspondent of the Jewish Telegraphic Agency, almost sixty percent of all Jewish marriages in Denmark are mixed marriages, and the children of the Jewish immigrants who came into the country from Russia and Poland are fast assimilating its language and customs. The German National Socialists have begun to make inroads into Denmark. In December, Dr. Joseph Goebbels, a leader of the Nazis, was invited by a Fascist student organization in Copenhagen to deliver a lecture, but, believing that it would lead to disorders, the government banned the lecture. In February, nevertheless, a branch of the party was organized and began the publication of Hagenkorset (Hakenkreuz, or Swastika) with the avowed purpose of leading the fight of the "Nordic peoples against international Jewry."

According to statistics published in January, 44% of all Jewish marriages in Holland, during 1930, were between Jews and non-Jews; the percentages of mixed marriages in large cities were: Utrecht, nearly 24%; The Hague, 21%, and Amsterdam, 13.3%. The world-wide depression, which has tremendously hurt the diamond trade in Amsterdam, largely in Jewish hands, gave Holland Jewry a poor-relief problem, for the first time since the World War. In December, the municipality of Amsterdam established Kosher
kitchens for the Jewish unemployed, where a meal was served for a penny, and, in March, a committee was formed to supply Passover food to impoverished Jews.

The slump in the diamond trade also had a bad effect upon the situation of many Jews in Antwerp, Belgium, and caused a noticeable exodus to other towns, and even emigration. At the same time, owing to bad times, immigration to Belgium was virtually suspended by a government decree. Many Jews, formerly employed in the diamond trade, turned to peddling and to selling goods in public markets, with the result that clashes with the older vendors took place; in Merxem and Elzern, seaport towns, the municipalities expelled the Jews from the markets, but they were permitted to return. In June, the government was engaged in drafting a new law for the regulation of markets, intended to prevent a recurrence of such episodes. In January, when the municipality of Charleroi granted a piece of land for a Jewish cemetery, the fact was brought out that this is to be the first Jewish cemetery in Belgium; the Jews of the country had been burying their dead in Jewish cemeteries in Holland.

B. Eastern Countries

Austria

During the past year, the same conditions affecting the life of the Jews of Austria, as were enumerated in our review of the preceding year, were in operation, but in a more pronounced form, with the result that the Jews were much more harassed and badgered than ever before. During the elections in November, the Jews were worried lest the Heimwehr, the anti-Semitic military organization which is the counterpart of the National Socialist Party in Germany, should acquire control of the government. Their fear was the greater because, with the fall of the government of Johann Schober, the minority cabinet formed by Dr. Karl Vaugoin included two Heimwehr leaders, Prince Ernst von Stahremberg, said to be a close friend of Adolph Hitler, and Dr. Franz Hueber. During the election campaign, the Jews
were attacked by the extremists at both ends of the political alignment,—the radical Socialists and the Fascists. The election resulted in a Parliament almost similar to the former body, with no party having a majority, and with Fascists winning only 5 of the 115 seats. During the election campaign, the Fascists rejected anti-Semitic slogans and made a bid for Jewish support against the "Marxists," and a few days before the elections, which took place on November 1, a sensation was created by the announcement that a Jewish unit of the Heimwehr had been formed. But this did not prevent a clash between Jewish students of the University of Vienna, who were electioneering for a Zionist candidate, and a group of anti-Semitic students. In fact, there were anti-Jewish outbreaks of students at that institution and in other schools, several times during the year. In February, when the courts declared unconstitutional the ruling of the former rector of Vienna University, requiring the students to organize as national groups, with the German group as supreme, the rioting was so severe that the University had to be closed.

Anti-Jewish feeling was manifested also in boycott agitation. In December, the office of the Archbishop of Vienna endorsed an appeal to the public not to buy holiday goods from Jews.

In a pamphlet issued in March by Dr. Franz Joseph Weiss of Vienna, the author declares that Austrian Jewry is being destroyed by an economic war of extermination. He pointed out that 20,000 have taken to peddling, that many of the newspaper advertisements for help specify that only "Aryans" are wanted, that Jews are excluded from government employment and from the teaching profession, that, because of the growth of co-operative medical organizations, Jewish physicians are losing their clients, while the practice of Jewish lawyers is small, and finally, that few Jewish engineers or other technicians are employed by industry.

**HUNGARY**

There was no change in the situation of the Jews of Hungary during the period under review. A graphic statement of the plight of the Jewish communal organizations of
Budapest was given in May in a report from the correspondent of the Jewish Telegraphic Agency. The number of applicants for assistance is mounting steadily,—from 6,436 in 1928, to 17,572 in 1929, and 19,475 in 1930. The number of inmates in the House for the Aged has increased from 100 to 500, with 1800 applicants rejected for lack of room; the proportion of free burials has increased from between 40% and 50%, to 80%; other institutions have large deficits. At the same time the income of the community is waning; no fewer than 17,000 of the 26,000 members of the Hebra Kadisha are in arrears in their dues. As a result, the communal organizations have been compelled to make drastic cuts in their budgets.

In July, at a meeting of the council of the Budapest community, Baron Kohner, the president, appealed to the government, which had expressed the intention of discontinuing such subventions, to continue state support of religious and cultural work of Jewish communities, as in many places, these were on the verge of collapse. In August, Hungarian Jewry celebrated the centenary of Emperor Francis Joseph, whose memory is revered because of his friendly attitude toward the Jews of the former Austro-Hungarian Empire.

Anti-Jewish student attacks occurred at the Universities of Budapest, Pecs, and Szeged, during the year. The outbreak at Pecs was said to have been started when one of the professors praised the industry of the Jewish students.

Great excitement was caused in November when, at the dedication of banners of the Hungarian Order of Heroes at Keckskemet, Minister of War Gomboes declared that he would oppose the admission of Jewish war veterans into this order. "In at least one institution in the country," he said, "Hungarians are entitled to remain purely Hungarian." While regretting Gomboes' remarks, Premier Bethlen approved his position, in reply to an interpellation in Parliament, on the ground of the disproportionate participation of Jews in the communist revolution of 1918-19.

A few miscellaneous items remain to be recorded. In October, the Senate approved a law regulating the status of "stateless" persons, many of them Jews, and placing
them under the protection of the state. In the same month, it was reported that during the preceding ten years, 1107 Jews, who had been converted to Christianity, had returned to the fold, chiefly as a result of the efforts of Rabbi Sigmund Groszmann of Budapest. In March, representatives of peasant organizations sent an appeal to Parliament urging that they be permitted to sell land to Jews, as the prohibition of such sale has restricted the market and caused a fall in prices of land. During Passover services in one of the Budapest Synagogues, a deranged man broke in and fired a revolver into the massed worshipers, wounding five and causing a panic in which a number were injured; two of those shot subsequently died. The episode caused a sensation.

**Roumania**

During a greater part of the period under review, the outstanding fact in the life of the Jews of Roumania appeared to be the almost daily attacks upon them in one part of the country or another. The scene of the past year’s anti-Jewish outrages was chiefly in the agricultural section of south Bukowina and Bessarabia, and, to a lesser extent Transylvania. Taking advantage of the depressed condition of the peasantry, agitators went among them and incited them to do violence to Jews, to whom the agitators pointed as the cause of the agrarian depression. As a result, the Jews in the villages were subjected to a veritable reign of terror, being in constant fear of attack, when not actually subjected to assaults involving physical injury, demolition of their homes and shops, and looting and pillage. The few gendarmes constituting the police forces in these villages could do but little to prevent these onslaughts or to quell the disturbances, and the central Government, preoccupied with political squabbles and harassed by financial difficulties, appeared to regard these outbreaks as of minor importance, and, when they were brought to its attention, issued reassuring communiqués, minimizing the occurrences and promising, always promising, to take energetic measures. Arrests of anti-Semitic leaders were frequently made during the year, but the government could not secure their conviction, not even in the case of the student who in July 1930, shot
Dr. Constantin Anghelescu, then acting Minister of the Interior, in an attempt to assassinate him because of his efforts to suppress anti-Semitism.

A detailed recital of the numerous reports of anti-Jewish attacks in Roumania during the past year would be scarcely enlightening as it would be virtually a nauseating repetition of the accounts of almost every year since the World War. Vama, Kimpolung, Suceava, Orgiev, Beltz, and a score of other rural centers were the scene of the activities of Danila, a notorious anti-Jewish agitator who would have church bells rung to assemble the peasants, and, then lead them in attacks upon the Jewish shopkeepers. The government communiqué would wave such incidents contemptuously aside as agitation directed "only against usurers." In the meantime many terrified Jews had fled from their homes and taken refuge in the forests, while those who remained, barricaded themselves in their homes and shops. Outbreaks were not confined to rural areas. In September, a Bucharest newspaper reported that disorders had been occurring in Galatz for five months, and that while 1,450 anti-Semitic incidents had been reported to the police during that time, only thirty had been given any attention; characteristically enough, the chief of police blamed the Jews for the disturbances. And yet Dr. Alexander Vaida-Voevod, the Minister of the Interior, declined to discipline this official, considering him "useful for diverting the activities of the anti-Semites into safe channels." Even in Bucharest, business property belonging to Jews was damaged in December by student rioters, celebrating the eleventh anniversary of the anti-Semitic student movement. Similar "festivities" were held in Braila, Cluj (Klausenburg), and in Cernauti (Czernowitz).

Reports of these outrages were uniformly accompanied by statements that the government was "taking measures," but the measures always came too late, and besides, the Minister of the Interior, it transpired, was a believer in the efficacy of being on friendly terms with the anti-Semitic leaders. Dr. Vaida Voevod explained, in an interview published in the Roumanian press, that his anti-Semitic connections were the result of his being a "conscientious friend of the Jews," and had made it possible for him to
secure promises from the anti-Semites to behave themselves! The Jews of Roumania heaved a sigh of relief when, in October, a reorganization of the cabinet, under Gregory Mironescu, led to the elimination of this "friend." The new cabinet, however, was not any more effective in maintaining order, than the old, until the beginning of 1931, when, after an unsuccessful attempt, by an eighteen-year-old student, on the life of Emanuel Socor, editor of the influential newspaper Adeverul (Truth), the government made a sudden show of activity, and announced a new series of measures, upon the urging, it was said, of the King. Anti-Semitic societies, it was announced, were to be dissolved, anti-Semites to be classed with Communists, and to be tried as rebels when accused of disorders; students convicted of participating in anti-Jewish disturbances, were to be expelled from the universities, and inflammatory publications were to be liquidated. Raids were actually made by the police on the headquarters in a number of cities of the organizations known as Iron Guard and Archangel Michael, where arms and ammunition were found; and hundreds of high school students, found to be members of a secret anti-Semitic society, were expelled from the schools. In April, the Jorga Government, which came to power as a result of the elections, announced its intention to suppress all outbreaks against any section of the population whatsoever. Since then, reports of outbreaks have become less frequent.

The only specifically Jewish news from Roumania during the past year related to the elections, just referred to. As in the past, there was division among the Jews as to the wisdom of organizing a Jewish Party. Dr. William Filder-mann, President of the Union of Roumanian Jews, opposed the suggestion but tried, at the same time, to reach an agreement with the Liberal Party for a number of mandates in return for the support of the Union. A National Jewish Party was formed and, in spite of the hostility of the government officials, succeeded in polling 65,000 votes and in electing five deputies.
The Jews of Bulgaria number 46,431, according to the census of 1927, the results of which were published in February 1931. A comparison with the 1920 census shows both an absolute and a relative increase in the number of Jews engaged in industry, and a corresponding decrease in the number occupied with commerce; an increase in the number of Jewish employees, as laborers and clerks, is also marked. While the attitude of the government toward the Jewish population is friendly, dissatisfaction was rife during the year because of the failure of the government to grant subsidies to the Jewish schools. Russian emigrés and Bulgarian students who have attended universities in Germany, Austria, and Poland, were said to be responsible for what slight anti-Jewish feeling exists in Bulgaria.

The struggle against anti-Semitism, the right of Gentiles to be converted to Judaism, the issuance of Jewish prayer- and text-books, and the establishment of a Jewish museum were among the matters discussed at the fourth conference, in December 1930, of the Federation of the Communal Organizations in Jugo-Slavia, the official, government-recognized, representative body of the Jews of the country. In April, General Peter Zivkovitch, the prime minister, and Dr. Voyislav Marinkovitch, foreign minister, were inscribed in the Golden Book of the Jewish National Fund, for their outstanding services to the Zionist cause, in a very impressive special meeting in the new Jewish Home in Belgrade. In March, representatives of communities from all over the country met at Subotica and adopted resolutions protesting against insinuations, coming from abroad, aspersing the loyalty to Jugo-Slavia of the Jews living in those sections which were formerly part of Hungary.

In July, Jewish circles in Salonica, Greece, were pleased at the announcement of the government that it was making preparations to indemnify the owners, many of them Jews, of land expropriated several years ago for the colonization of Greek refugees from Asiatic Turkey. An opposite reaction, however, greeted a drastic reduction in the subsidy granted annually by the municipality for the religious and educational
work of the Jewish community. In place of $136,000 granted the preceding year, the subsidy for 1930-1931 was fixed at $89,310. The reduction necessitated a restriction of the work of the Jewish institutions and the discharge of employees. In August, the Parliament adopted a law forbidding children of Greek citizens from attending schools maintained by foreign, chiefly missionary, organizations. In order to create facilities for the 1600 Jewish children who had been attending such schools, the government agreed to construct five new schools in Salonica, the curriculum to allow at least ten hours weekly for Jewish subjects to be taught by teachers, appointed and supervised by the Jewish community, but paid by the government.

Czecho-Slovakia

The results of the census of nationalities, made in 1930, in which Jews were permitted to register as members of the Jewish nationality, whereas others were required to register according to mother tongues, showed that the Jews of the country number 400,000, indicating an increase since 1921 of 46,000 or 11%; a total of 35,463 reside in Prague. A drift of Jews to the larger cities was indicated by the report, in June, that, during the preceding twelve months, eleven Jewish communities in Bohemia, and five in Slovakia had been dissolved. On the other hand, it was reported in September that 37 out of the 59 communities in Moravia and Silesia are without rabbis. The reason assigned for this situation was that, while the immigration of foreign rabbis is forbidden, the Government does not aid in supporting the rabbinical seminaries. According to the government statistics, made public in September, one-third of the 4,137 foreign students in Czecho-Slovakian higher schools are Jews.

In October, after the publication of the Passfield White Paper, the Czecho-Slovakian branch of the Jewish Agency adopted a resolution demanding the removal of the headquarters of the agency to non-British territory. In January, the organization of one Jewish party for the whole of Czecho-Slovakia was effected at a conference of representatives of existing parties, but it is significant that Ludwig Singer and
Julius Reich, the Jewish members of Parliament, are to remain members of the Social Democratic Party.

Nationalistic agitation gave rise to clashes in which Jews and Germans were the objects of attack. In September, Czecho-Slovak nationalists demonstrated against the production of German talking motion pictures, and in the course of these demonstrations, Jews, especially those with German names, were assailed. Mobs attacked theatres and shops, and beat pedestrians. The disorders were soon suppressed by the police, but the anti-German and anti-Jewish agitation in the nationalist press continued.

In October, much excitement was aroused by the arrest of a Jewish peddler charged with extracting blood, for ritual purposes, from two school girls in the village of Noveasimeria in Carpatho-Russia. A correspondent of the Jewish Telegraphic Agency who made an investigation, reported that the alleged victims admitted that the charge was a pure invention, their injuries having been caused, six months earlier, by a broken window, and that they had been urged to make the accusation by a Hungarian editor and a school teacher. The bringing of the charge was denounced in Parliament. Later, the teacher and the editor, after inducing the children to withdraw the complaint, were arrested for perjury, and the military Commandant of the district instituted an action against the judge who made the investigation and the colonel of the district gendarmerie who had caused the arrest of the Jew.

In April, much dissatisfaction was aroused among the Jews of Slovakia by the passage of a law providing for complete Sunday closing in the province. As a consequence, several Jewish merchants in Bratislava (Pressburg) began to keep their shops open on Saturday. One of these shops was attacked and almost wrecked by a Jewish mob, which was dispersed by a detachment of mounted police.

Of special interest to American Jews is the fact that in May, Abraham C. Ratshe积极配合 Boston, Mass., the American Minister to Czecho-Slovakia, inspired the organization of an American Institute in Prague, for the promotion of a better understanding between the peoples of Czecho-Slovakia and the United States.
Although there was no perceptible improvement in the material lot of the Polish Jews during the year, the results of the elections in December which gave Marshal Pilsudski and his party a working majority in the Sejm, aroused hope for better times. That these hopes have not been realized is owing, probably, to the fact that, while the sad plight of the Jews is traceable to the working out of the policy of Etatism upon which Poland embarked almost immediately after the restoration of the Republic, it was also, and to a large degree, one aspect of the universal depression. During the past year, the central Government did not take any important step in the direction of State control of industry, or the organization of state-aided co-operatives, with their resulting dislocation of business, especially trade. A step in this direction was contemplated, however, by the Government of Warsaw; finding in November that the municipal bakeries it had established sometime ago, were not self-supporting, the city decided to rent them to a private German company; the National Democrats, however, opposed this, but suggested instead the closing of a number of privately-owned bakeries in order to compel consumers to buy from the municipal shops. This step would have had a disastrous effect on Jewish bakery proprietors and employees; there is no record of its having been actually taken.

According to government's statistics 325,900 out of the total of 2,850,000 Jews were out of employment on January 1, 1931; Jewish leaders say this number is a gross underestimate and that actually over 1,000,000 Jews are without work. A survey in May of the timber industry in which the breadwinners of 10,000 Jewish families are employed, and of the grain trade, in various branches of which 100,000 Jews earn a livelihood, indicated that, owing to "dumping" by Soviet Russia, of both timber and grain, these two groups were in a very bad plight.

In March, a report from Lodz, once the greatest textile center in Eastern Europe, indicated that the number of licenses to trade taken out since the beginning of the year was from 30% to 40% lower than for the same period of 1930; a total of 40,000 unemployed are registered, but the
actual number of jobless is believed to be far greater, while not all those who are employed have steady work. As a result, no fewer than 15,000 of the 40,000 families are on the charity list of the Jewish community. In Warsaw, 5,000 families filed applications for free coal with the Jewish community. In January, Beth Lehem, a Jewish charity society in Warsaw, resorted to a measure used during the war, that of sending wagons through the city, dispensing bread and tea to the hungry. Before Passover, impoverished Jews stood in long lines before the Kehillah offices in Warsaw, Lodz, Wilna and other cities, where matzoth were being dispensed; the number of these applicants in Warsaw alone was 80,000, and at least 3,000 were compelled to go without matzoth because the community funds were insufficient to supply all applicants.

In May, the Warsaw Committee of School Physicians reported that at least 20,000 Jewish children were in urgent need of summer vacations, but the Jewish community could afford to extend this form of relief to, at most, six thousand of these undernourished children. In the same month, it was announced that, unless assistance arrived from America, the 48 Jewish hospitals in Poland, in which 50,000 patients are treated annually, would be compelled to close. Evidently, the campaign launched jointly, in December, by the Ort, the Toz, and the HIAS of Poland for 2,500,000 Zloty, in anticipation of the inability of American Jewry to help the work of these organizations, had not been a success.

In the face of these conditions the Jews of Poland were keenly interested in the efforts which were made by Jewish organizations abroad, especially in the United States, to influence the Polish Government to adopt measures that would relieve the depressed situation of Polish Jewry. The report of the conference held by representatives of the American Jewish Committee and the Polish Ambassador to the United States was eagerly studied by the Jewish leaders in Poland. Though the first fragmentary dispatches, which did not give a complete report, drew forth caustic comments from some, the later, complete reports evoked expressions of satisfaction, and of the hope that the relief measures promised by the Ambassador would, in the not too remote future, be put into effect. (See pages 33-34, supra.)
One of the grievances of Polish Jewry, touched upon at the conference referred to, was the survival, in the region formerly known as Russian-Poland, of certain anti-Jewish restrictions which were a vestige of Tsaristic rule. The hope of the Ambassador, that these were to be shortly abolished, was realized in April, when both houses of the Sejm approved the necessary legislation, after an effort on the part of Jewish representatives which began in June 1919.

Thanks to the enlightened attitude which has been maintained by the Polish Government since Marshal Pilsudski took over the reins of Government in May 1926, the record of Poland during the past year was sullied by very few of those disgraceful incidents which were all too plentiful in Roumania. Early in July, came the report of an anti-Jewish riot in Kovel, in which 40 Jews were said to have been injured; later, however, the local rabbi, in a statement to a Warsaw newspaper, declared that the report was exaggerated, that the incident was not anti-Semitic, and that the authorities did their duty. Later in the month, a street attack occurred in Zdunsku-Vola. In June, as a result of the spread of a false rumor, the Jewish quarter of Zloczew was attacked by hooligans; police used tear bombs and dispersed the mob. In the same month, a week after a ball game in Radom, between Polish and Jewish teams, in the course of which two Polish schoolboys were accidentally injured, rowdies staged a riot, in the course of which a number of Jews were injured and Jewish shops looted; the police were unable to quell the disturbance until reinforcement arrived. In all of these cases, investigations were promptly made and arrests followed.

The few communal items of interest relate to Palestine. After the publication of the Passfield White Paper, members of He-Halutz, an organization of Zionist youth, demonstrated on October 23, before the British consulate in Warsaw; in the same afternoon, a second demonstration was staged by Poale Zionists, and stones were thrown at the building by the demonstrators, who were dispersed by the police. Several days later, the Polish members of the Jewish Agency held a meeting and adopted resolutions associating themselves with the protest of Dr. Weizmann,
and suggesting that the Zionist Executive be replaced by an Emergency Committee, in which the Revisionists should be invited to participate. An impressive protest meeting took place in Warsaw on October 28. Similar meetings took place in other cities.

**Baltic Countries**

Economic matters were in the foreground of Jewish life in Lithuania during the past year, owing to natural causes, but also, to some extent, to several measures proposed, or actually put into effect by the government at Kovno, or by municipalities. That the material situation of Lithuanian Jewry is miserable is a well-known fact. Up to March 28, 1931, a total of 4,000 persons in Kovno alone had applied for Passover relief. The crowds which gathered daily before the Matzo-distributing depot, were so great, that special deputies had to be assigned to keep the applicants in line. During the Passover week, a fire destroyed 250 houses, besides communal buildings, in Plungjany, rendering 2,000 Jews homeless and destitute.

In the meantime, the government had filled many Jews with fear by the passage of the employment law of July 14, 1930, requiring all aliens desiring to do business or to obtain work in Lithuania to secure permits from the Minister of the Interior before January 1, 1932. The law was obviously intended to give preference in the matter of employment to Lithuanian citizens. Inasmuch as there are today in Lithuania from 9,000 to 10,000 Jews who are Staatenlos, i. e., not citizens of any country, there was a veritable panic among those of them who were engaged in business or were employed by others. Not long after the passage of the law, the police in Kovno began to circulate warnings to employers to make sure to have only Lithuanian workers before January 1, 1932, and to obtain from alien Jews signed pledges not to seek the permits required by the law; it was reported that non-Jewish aliens were not troubled in this manner. Protest against the law became almost world-wide, and in March, at a conference with a representative of the Jewish Telegraphic Agency, the Minister of the Interior issued a statement that the law would be enforced only with
reference to those aliens who entered Lithuania after July 1929, and that the pledges obtained from the workers by the police would not be considered.

Great interest was attracted by the case of four Jewish meat market workers who were sentenced in November 1930 to imprisonment for long terms for the alleged killing of a meat inspector, who, a coroner's inquest had decided, had died of a fall. Later, in response largely to public clamor, the four Jews before whose establishment the body was found, were charged with having killed him in a quarrel when the veterinary had refused to stamp the meat in their shop. The faith of the Jewish community in the innocence of the men was strong, and when they were granted a new trial before a higher court, they were acquitted of the murder, and given short sentences on the alleged ground that they had attempted to conceal the body. The outcome of this case and, simultaneously, of the employment law panic, did much to restore Jewish confidence in the Lithuanian government.

Jewish culture was aided by the government when, in January, the Minister of Finance granted the Directorate of the Hebrew Real-Gymnasium in Kovno a building loan of $35,000 on a new gymnasium building, then in process of construction, which is to be named after Edward M. Chase, of Manchester, New Hampshire, who contributed $25,000 for the construction of the building, and whose Student Aid Foundation provides tuition, board, and lodging for 62 poor Jewish students in Lithuania.

That the economic condition of the Jews of Latvia also is wretched was indicated by the long line of applicants for free coal which was being distributed by the Riga community during the past winter. In April, it was reported that, owing to the depressed condition of those Latvian Jews who had formerly contributed toward its work, the international organization ORT may have to suspend its activities in Latvia, where, in 1930, it had been giving 400 children technical training and had spent $100,000 for machinery and tools. In June, it was reported that the work of the Jewish co-operatives, of which nearly half of the 96,000 Jews of Latvia are members, was becoming more difficult.
The wretched situation of the Jews was brought about by a number of factors, including government monopolization of the flax industry, discrimination against Jews in government employ, the "dumping" of shoes from Czecho-Slovakia and of lumber from Soviet Russia, and the revocation by the government of loans extended some time ago to stimulate the creation of national industry. Discrimination in government employ, was the subject, in October, of a three hour debate in Parliament.

In June, the Latvian Parliament passed a law abolishing the *numerus clausus* on foreign students which had been in force at the University of Latvia.

In March, a Latvian National Socialist Party, preaching the doctrines of Hitler, was organized; its program calls for the usual measures,—expulsion of Jews who came to the country since 1917, confiscation of the property of Jews, and the like.

The Hitler movement showed great strength in the Free City of Danzig; when, in the November 1930 election to the Volkstags, the National Socialist Party polled 34,394 votes, twenty-four times the 1,483 they had in the 1927 election campaign, there were street attacks upon Jews by Hitlerites. Later, after they gained control of the Volkstags, the attacks became more frequent. In protest against these disorders and against the failure of the senate to punish the perpetrators, Henry K. Strassburger, Polish High Commissioner in Danzig, resigned.

**Russia**

The past was a relatively quiet and uneventful year for the Jews of Russia, with the letting-down of the anti-religious drive, and the slowing-up of the collectivization campaign. In the meantime, the continued struggle for the adaptation of the Jews to the economic scheme of the country was the fact that was uppermost in all the events of the year. The edict of the preceding year, regarding *lishentzy* or declassed, which was expected by some to bring about a great improvement in the condition of those who were neither peasants nor factory workers, does not appear to have made a great deal of difference in the condition of
these former pariahs, but there is hope that with the opening up of some of the large industrial plants, now in course of construction under the famous Five Year Plan, many of these former traders, agents, and professionals, will be able to qualify as workers. The same is true of the kustars, artisans who have been working individually in their own homes, and of whom there are said to be 100,000 among the Jews. Legally, their lot has become easier, what with the reduction of taxes and with certain forms of government aid, but actual improvement in their condition has until now been slow, although there are signs that, because of the increasing need for industrial workers, the rate of improvement will be accelerated.

Such a sign was the law promulgated in October, providing that government labor exchanges register for work not only members of trade unions, but all persons applying, even if they had never worked before. This new edict opened up opportunities for the former declassed Jews, but there are no figures available as to how many were actually benefitted. The status of the artisan was elevated somewhat by a decree in November, opening up to their children the same educational rights as had until then been accorded only to the children of factory workers, and giving to the artisans equal treatment with those workers. In the same month, another law offered further privileges to those artisans who would organize artels or co-operatives of not fewer than thirty individuals. Such artisans are to receive the same food allowances, to pay the same low rents, and to enjoy the same pension rights, as factory workers. A further boon was given to these artisans, in May, when a reduction of one-third in their taxes was decreed. An article in Emes, the Yiddish communist daily published in Moscow, indicated that Jewish artisans had had experiences with the carrying out of some of these laws, made for their good, which had made many of them skeptical as to the sincerity of the government.

In December, a “five year plan” for the economic transformation of the Jewish artisans and former lishentzy was announced by the Comzet, the government agency for settling Jews on land and for industrializing them. During the next three years, 135,000 Jewish youths, in addition to
the 30,000 already being trained, will be absorbed in industrial enterprises, while the 30,000 subsidized students will be increased to 65,000; at the same time, 50,000 Jewish artisans will be converted into factory workers and 10,000 Jewish professional men will be trained for productive labor. Altogether 450,000 Jews are to be turned to industry, while 145,000 are to be absorbed in government employ, and 65,000 more are to be placed in agricultural collectives.

That a change has already taken place in the economic life of the Jewish population of Russia was indicated in a report presented to the All-Russian Central Executive Committee by A. Merezhin, vice-president of the Comzet. According to this report, the number of Jews in the metal industries exceeds those in the needle trades, leather working, and other traditional Jewish occupations; of the total Jewish proletariat, 43% are in heavy industries; 10,000 Jewish youths are employed in metal factories at Dneprovsk, alone, and a large number of girls are going into textile mills. That conditions in some factories where such youths were employed were so bad as to induce some of the young men to run away, was brought out in April. The youths complained of poor housing conditions, being compelled to work as common laborers instead of being taught trades, and anti-Semitic incidents. The Central Executive Committee took cognizance of these conditions and ordered the Comzet to pay greater attention to the physical comfort of the Jewish workers. That the problem of the Jews settled in small towns is still unsolved to a large extent was brought out at the All Russian Conference in December of the Ozet, the society for settling Jews on the land, which, it was reported in May, has 300,000 members, more than half of whom are non-Jews. It was pointed out that while the five year industrialization plan has somewhat relieved the economic pressure, only the sons of artisans are admitted into the large factories, while the declassed Jews and their children are still not provided for.

The situation of the Jews engaged in agriculture was described in statistics made public in May. A total of 280,000 Jews are now working on the land in the various parts of the Union of Socialist Soviet Republics. These farmers are settled in four autonomous Jewish regions and
hundreds of little communities; eighty per cent of the Jewish farmers are members of collectives. In the preceding December, the Comzet planned to settle an additional 5,500 Jewish families on the land, chiefly in Crimea, and in January it was announced that the government had set aside 20,000,000 rubles for aiding the Jewish colonies during 1931. Settlement in Bira Bidjan, in the Far Eastern Republic, was not popular among the Jews of Russia, and the official in charge of the project was compelled to seek recruits for it in Latvia, Lithuania, and even Argentine. In February, it was reported that only 2,700 Jews are settled in Bira-Bidjan. It is interesting to note, in connection with the animal industry, that not a few Jews objected to handling pigs. In May, the Jewish students of the Grain Technicum in Borisov protested when the authorities announced that it would be changed to an Institute for Animal Industry, specializing in pig-raising. In a number of other places in White Russia, some directors of Jewish collectives threatened to resign when they were ordered to turn from agriculture to pig-raising.

That the work of the Comzet in settling Jews on the land is sometimes hurried and done without due preparation, was indicated in April when the Agro-Joint, the American Jewish society, was compelled to conduct widespread relief activity among newly-arrived Jewish colonists in the Crimea, a number of whom were found to be unsuited to farming. Barracks were not ready to receive some of the colonists, and there was a lack of transportation facilities. Dr. Joseph Rosen, director of the Agro-Joint, at a press conference in the Berlin office of the Joint Distribution Committee, in May, outlined the necessity for maintaining and strengthening the Jewish agricultural position in Russia because of the possibility of a future movement to the land by a number of the Jews who are now engaged in industry. The Agro-Joint is not only aiding the colonists in developing their farms, but is also assisting in maintaining the health of the Jewish population by subsidizing local societies engaged in this work. During the five years 1924-29, a total of 4,846,000 rubles were expended by these societies, and an annual average of 1,017,000 persons were assisted. The need for this work is urgent, because government medical
assistance is extended only to members of trade unions, government employes, and basic classes of the peasantry.

In July, after several weeks' negotiation, the government rescinded its refusal, in the preceding February, to permit the Federation of Jewish Relief Organizations of Great Britain to enter Russia and carry on relief activities (See Vol. 32, p. 88).

Along with the struggle for economic adaptation, went desperate efforts for religious adjustment to the Soviet milieu. At the Anti-Religious Jewish Congress, held in Moscow at the end of March, some of the measures being employed to save Judaism were referred to. The Jews of Leningrad have decided to admit women to the choir and to participation in the management of congregations, and have abolished separate seating in the synagogues. In smaller cities, free Hebrew schools have been established and teachers are offering private tuition in Jewish subjects free of charge. Itinerant preachers follow groups of colonists and other migrating, and establish moveable congregations for their use. All the rabbis in Russia are willing, it was said, to reduce the number of ritual observances if they can save the essence of Judaism. An example of this was the approval given by the rabbi of Briansk for the baking of Matzoth with rye flour, because of the scarcity of white flour and the fear that many Jews would consequently abandon the use of Matzoth at Passover.

The drive against religion continued during the year, although not with the speed and vigor of the year before. Reports to the Emes, from a number of towns and villages, indicated that many anti-religious societies in these places had ceased functioning, leaving the field open for "an unhindered revival of religious propaganda." In March, the first athiest magazine in Yiddish began publication in Moscow, promising to give battle both "to the Pope of Rome and the Rabbi of Lubawitch," as well as Zionism. This magazine and the rest of the Yiddish communist press agitated violently against Jewish religious observances, particularly at the time of the fall High Holidays and at the Passover season, but there are no reports of any public burlesquing of religion as in previous years; nor were there any reports
of the persecution of Hebrew teachers or of rabbis. Along with so called counter-revolutionary suspects, some active Zionists were arrested, and several exiled.

While there were not as many reports of anti-Semitic incidents during the past year, as in preceding ones, such as have appeared indicate that anti-Semitism is still a serious problem, with which the government is endeavoring to cope. In an interview, in January, with the correspondent of the Jewish Telegraphic Agency, Joseph Stalin, de facto dictator of Russia, characterized anti-Semitism as "the most dangerous survival of cannibalism," and declared that in the Soviet Union it is rigidly prosecuted as a "phenomenon profoundly hostile to the Soviet regime." As a matter of fact, the Soviet authorities did look into many complaints of anti-Jewish persecution, and meted out severe punishment to persons found guilty.

A rather flagrant case was that of three factory workers in the Izpolit factory near Minski who resented the fact that a Jewish co-worker faithfully carried out orders and did his work very industriously. After subjecting the Jew to various indignities, the three non-Jews hanged him to a beam, and, when he fainted, they cut him down only to hang him again. One of the assailants was sentenced to six years imprisonment at hard labor, and the remaining two to eight years; all three were deprived of their citizenship for five years. In June, the entire city administration of Derbent, Republic of Daghestan, were removed and a number tried, because of anti-Jewish persecution.

In the same month, in a long article in Izvestia, Moscow government organ, Maxim Gorky, commenting upon the fact that a number of contemporary Russian writers have shown anti-Semitic tendencies, declared that the shameful stain of anti-Semitism must not find any place in the life or literature of Soviet Russia, where the foundation was laid for the brotherhood of all races and peoples. He recommended that Russia should learn from England which continually gains strength by infusing, into its political and social order, the services of "wise and energetic Jews."
Turkey

The situation of the Jews of Turkey did not improve during the year. The policy of Ottomanization of the country continued to be followed by the Kemalist government, with the depressing effects on Jewish initiative and progress which we described in our review last year. (See Vol. 32, pp. 128-129). Those elements which support this policy were greatly irritated and shocked during the fall of 1930, when Ali Tethi Bey, leader of the Liberal Republican party in the municipal elections in Istanbul, the first opposition in seven years, invited the co-operation of national minorities, and the Greeks, Armenians, and Jews of the city, to the number of some 240,000 manifested their eagerness to support that party, and put candidates in the field, but while the Liberal Republicans succeeded in polling 25% of the votes cast, they were defeated by the Popular (Kemalist) Party, with the result that animosity against the minorities increased.

In November, one of the leading newspapers demanded that the government take steps to prevent the further exodus of Turkish Jews who “are distinguished for their creative intelligence and productive activity.” The decline of the once flourishing Jewish community of Turkey became more evident during the past year, with Jewish institutions harder put to it than ever to support communal activities, and especially with the falling off in the attendance of Jewish children at community schools. After an interval of eight years, the Council of Jewish Communities held a meeting in May, and listened to a gloomy report of the serious economic plight of the communities. A very significant event was the organization, in April, of a Jewish society in Smyrna which discussed plans to agitate among Jews to abandon the Judeo-Spanish (Ladino) tongue and adopt the Turkish language.

C. Palestine

The primary and almost all-absorbing interest of the Jews of Palestine, during the period under review, was, of course, the discussions surrounding the formulation of its Palestine policy by the Mandatory Power, as outlined in the Passfield White Paper, issued in October 1930. But
before that document saw the light, Palestine Jewry was deeply stirred by the report of the Permanent Mandate Commission to the League of Nations made public in August, because that document was, in some respects, a counterbalance to the profoundly unsatisfactory report of the Shaw Commission which had investigated the Arab riots of August 1929. The Mandate Commission found that two of the four general conclusions of the Shaw Commission were open to question; that the Palestine administration had displayed a lack of insight on the eve of the riots in spite of a number of premonitory symptoms; that the Mandatory Power had reduced the protective forces too rapidly, for a country situated as is Palestine; and that it had also handled the Wailing Wall controversy in a manner which was not calculated to improve relation between the two groups. Going back to more remote causes of friction between Jews and Arabs, which lay in the failure of the Mandatory to give satisfaction to the aspirations of the two races, the Commission expresses "regret that on certain points the Mandatory Power has not succeeded in giving full effect to all the provisions of the Mandate." The Government's lack of firmness and consistency in applying all its provisions "inevitably leave the extremists in both camps to seek...to obtain what the Mandate, loyally interpreted and energetically carried out, could not give them." While expressing approval of the Mandatory's intention to restrict immigration in proportion to the country's power of absorption, the Commission nevertheless asks "whether the obligation to encourage close settlement by Jews on the land, does not... imply the adoption of a more active policy which would, develop the country's capacity to receive and absorb immigrants in larger numbers without ill effects?" Such a policy has merely been outlined in a small way; "it is quite clear, however, that the Jewish National Home, so far as it has been established, has in practice been the work of the Jewish organization;" the Mandatory has shown itself "unable to provide the essential condition for the development of the Jewish National Home,—security for persons and property."

The ill effects of the inaction of the Palestine Government have not been restricted to Jews. "The Arab element...
might have found its interests safeguarded by the government agricultural policy, including not only public works to develop cultivable area, but also the organization of agricultural credit, land credit, co-operative societies and an educational campaign." Had such a policy been followed, the fears of the Arabs, seeing the land passing into Jewish hands, would have been largely allayed. The Mandatory had also neglected to take any steps to bring the two sections into closer association, by setting up economic institutions open to both sections; the Mandatory left the establishment of all such institutions entirely to the Jews.

The Commission warned that agitation against the Mandate itself as well as efforts to distort its meaning are vain, as all such demands must be refused "so long as the leaders of the community persist in repudiating what is at once the fundamental charter of the country and, so far as the Mandatory Power is concerned, an international obligation which cannot be set aside."

The British Government took sharp issue with these and other points in the report of the Mandate Commission and filed a long answer, to the tone of which the Commission expressed objection. On September 8, however, when Hjalmar Procope, rapporteur on Mandates for the Council of the League of Nations, presented his report upholding the views of the Commission, his observations and report were unanimously adopted by the Council, after Arthur Henderson, British Foreign Secretary, had made a brief declaration, which was interpreted as an apology for the asperity of Great Britain's answer to the Mandate's Commission.

This development was greeted with satisfaction in Palestine Jewish circles and raised high hopes in anticipation of the anxiously awaited new statement of Great Britain's policy. The consternation with which the Passfield White Paper was received was the more profound. Not since the riots of 1929 was the Jewish Community so aroused. The resignation of Dr. Weizmann from his dual presidency of the World Zionist Organization and the Jewish Agency was interpreted as a serious defeat of World Zionism. A meeting of the Va'ad Leumi (National Jewish Council) was called at once, and Pinhas Rutenberg, on behalf of the
Council, and Colonel Frederick Kisch, representing the Jewish Agency, called on the High Commissioner and expressed indignation at what Palestine Jewry regarded as the complete extinction of the Balfour Declaration. At its meeting on October 21, the Va'ad Leumi adopted a resolution rejecting the statement of policy, and refusing to take any part in the formation of the legislative council proposed in the White Paper. Feeling ran high in Tel Aviv, where an anti-British street demonstration took place, and black flags were hoisted in "mourning" for the Balfour Declaration.

The debates in Parliament on November 17, also keenly disappointed Palestine Jewry, because of the speeches of Premier MacDonald and Dr. Drummond Shiels, Under-Secretary of State for the Colonies, in which they sought to defend the White Paper. The Va'ad Leumi held another meeting on November 19, and adopted a resolution expressing its amazement at the Premier's confirmation of the White Paper and calling on "Jewry throughout the World to continue to fight against the repeated attacks of His Majesty's Government." Jewish public opinion in Palestine was more cheerful when Premier MacDonald's letter to Dr. Weizmann was published. The Hebrew press took the position that while a retraction of the White Paper was still desirable, the letter did clear up a number of important questions.

When, in June the report was published of the Commission on the Wailing Wall, appointed by the British Government with the approval of the League of Nations, the Jewish community, though dissatisfied, accepted the Commission's decisions. The Commission ruled that ownership of the Wall is vested solely in the Moslem church, but that, subject to certain restrictions, which were clearly set forth, Jews have full access to the Wall at all times for the purpose of devotion. The use of benches, chairs, curtains, screens, etc., is barred, as is also the blowing of the shofar, while the Ark and a table to hold the Torah, while it is being read, may be brought to the Wall only on stated occasions. The Moslems, on the other hand, are forbidden to disturb Jewish services and to make any structural additions to the Wall which may interfere with its use by Jews. The area before the Wall is not to be used for political rallies. The
Commission on the Wailing Wall had sat for several weeks in July 1930 in Jerusalem and held public hearings, at which Jewish and Arab witnesses were heard. These proceedings were followed with the liveliest interest by both communities. The Commission and the Palestine administration encouraged a series of conferences between Jews and Arabs, in the hope that they could arrive at an agreement as to the rights of the respective communities, but these conferences were broken off, owing, it was said, to the intransigence of the Arab representatives.

The failure of the negotiations was only one symptom of the continuing strained relations between the two communities during the entire year. On the one hand, the Jews had not forgotten the riots of August 1929, and, on the other hand, the Arab leaders would not abandon their demand for the abrogation of the Balfour Declaration and the Mandate. Arab bitterness was increased by the definite and firm rejection by the Permanent Mandates Commission of Arab demands in this direction; Jewish bitterness was increased by the provisions of the White Paper. The Arabs hailed this document, and, when the parleys between the British Government and the Jewish Agency were taking place and rumors of a possible retreat were rife, the Arab leaders sent frantic messages to London, urging the Government not to weaken, and expressing the belief that "explanations of any kind will cause general excitement among the Arabs." They denounced the letter of Premier MacDonald to Dr. Weizmann as restoring the Balfour Declaration; in a memorial to the British High Commissioner, the president of the Arab Executive stated that the letter "has ruined hope of a policy of co-operation between Arabs and Jews, if there existed such a hope, and has rendered the possibility of understanding between the two parties absolutely impossible;" he went on to state his intention of proposing a boycott against all Jews in all matters. In March, the Arab Executive published an appeal to the Arabs for an anti-Jewish boycott. "Sell the Jews everything except land and buy nothing from them," was the slogan adopted. Finally, Arab bitterness was once more increased with the publication of the report settling the Wailing Wall controversy.
The year was full of symptoms of mutual hostility on the part of both sections of the Palestine population. The authorities took extra precautions to prevent disorders on the anniversary of the outbreaks of August 1929. Processions were forbidden, but synagogue services were permitted. Relatives and friends of Jews who had been killed made pilgrimages to their graves. In Tel Aviv all places of amusement were closed. A few days before Tisho b'Ab (August 3) the authorities announced unprecedented restrictions for the observance of that fast before the Wailing Wall.

The Arabs, on the other hand, commemorated the fortieth day after the execution, on June 17, 1930, of the three Arabs sentenced to death for their part in the 1929 riots, and the leaders suggested that the anniversary of the riots be marked by a strike, but the government forbade the publication of the strike call. The Arab Executive called a strike also in protest against the reprieve of Joseph Mizrachi Urphali, the only Jew sentenced to death in connection with the 1929 outbreak.

There were occasional attacks upon Jews, the most sensational being that which occurred on April 5, near the Arab village of Yadjur, in which three Jews were killed and four seriously injured; there were also clashes between Jews and Arabs; Jewish farmers were annoyed by Bedouins; threshing floors belonging to Jews were burned; fruit trees in orchards belonging to Jews were uprooted by vandals; an Arab newspaper published a ritual murder accusation against a Jew.

On the other hand, there were some efforts on both sides to reach an understanding, as urged by Harry Snell, one of the members of the Shaw Commission, who suggested the establishment of bi-national committees in all towns and villages where the two peoples live. In a letter to the Brith Sholom Society, whose president is Dr. J. L. Magnes, Chancellor of the Hebrew University, Mr. Snell made forty-two concrete proposals for co-operation. When Mr. Snell's letter was published, one of the Arab newspapers said that the Arabs would agree to an entente on certain conditions, including the abandonment by the Jews of their "dream" of a National Home. Solemn peace pacts were
entered into between Jews and Arabs in a number of places.

In the midst of all these preoccupations, often in spite of them, normal life went on. The general economic situation was not as bad in Palestine as in many other countries. Public revenues showed a surplus of $209,500 for the first ten months of 1930. In that year, industry used almost fifty per cent more electric current, supplied by the Rutenberg plants, than in 1929. In November 1930, the drainage project on lands of the Jewish National Fund in the Haifa Bay section, which had cost $125,000, was completed and the cornerstone was laid of a Workers Suburb of two thousand cottages, to be constructed at a cost of over $500,000, with the financial assistance of the Mortgage Bank of the (American) Palestine Economic Corporation, the Keren Hayesod, the Palestine Emergency Fund, and the Hassneh Insurance Company. In the same month, preparations were well under way for the settlement of one thousand Jewish families on small holdings in the orange-growing zone along the coastal plain, on land belonging to the Jewish National Fund. In January, the King David Hotel, of nearly two hundred rooms, embodying all modern hotel conveniences, was opened in Jerusalem. It had been erected at a cost of close to $1,250,000, provided, in part, by the London Economic Board for Palestine and the Palestine Economic Corporation. In the same month, the Polish Immigrants' Bank of Palestine was opened in Tel Aviv, partly with capital subscribed by the Polish Government, as the bank will function chiefly in the direction of financing imports from Poland. In February, the cornerstone was laid of the Citrus Experimental Laboratory at Rehoboth, on land of the Jewish National Fund.

Several natural disasters caused damage to property. In January, a terrific rain and wind storm struck Palestine, destroying crops and damaging houses. It was estimated that fifteen per cent of the orange crop was destroyed. In February, the sudden overflowing of the Yarmuk River damaged the Jordan power plant of the Rutenberg electric project, and delayed for several months the opening of that plant. In May, a swarm of locusts covered a large area of
the Jewish colony of Degania and caused considerable damage to crops. Late in June 1930, a number of cases of typhoid were reported in the Jewish settlements of the Emek, and all the 40,000 colonists were inoculated against the disease, the spread of which was promptly halted, thanks to this and other measures.

One of the points stressed in Premier MacDonald's letter to Dr. Weizmann was the claim of Jewish labor for a share of employment on public works. This matter was much discussed during the year. A census made by the Federation of Jewish Labor, in July, showed that only 5.7 per cent of those employed by the government Department of Public Works were Jews. In February, a delegation of Jews called upon the District Commissioner for Northern Palestine and complained that only ten per cent of the Haifa Harbor workers are Jews, and that, at the Athlit quarries, of the 790 workers, only 140 were Jews. In June, a delegation waited upon the High Commissioner and complained of the non-employment of Jews on municipal works, and the High Commissioner at once issued orders for more Jews to be employed.

A number of interesting communal events are deserving of mention. In July, a society was organized to agitate for autonomy for the Jewish community of Jerusalem; this idea had been under discussion since March 1930, when the three Jewish members of the municipal council resigned, because, they alleged, the overwhelming majority being Arabs, they had never had any voice in the affairs of the Council. In August, a Jewish labor delegation from the United States was welcomed in Palestine and received by the High Commissioner who expressed appreciation of the work of American Jews in behalf of Palestine. In the same month, the Va'ad Leumi adopted a resolution recommending that the control of the Jewish School system, now under the Jewish Agency, be transferred to a joint board of the Agency and the communities; but this proposal was condemned by the Hebrew Teachers Conference which was then in session. In January, elections were held for delegates to the Asefat Hanivcharim (Representative Assembly), to be the publicly recognized organ of the Jewish community,
in accordance with the Religious Communities Ordinance of 1926. The Assembly elects the Va'ad Leumi (National Council). Considerable excitement marked the pre-election campaign, the British policy, as outlined in the Passfield White Paper, being the most discussed issue. Of the 89,590 eligible voters, 54,402 (56 per cent) went to the polls. Labor candidates won 32 of the 71 seats, while the Revisionists acquired 16. At the first convention of the Assembly in February, the Revisionists left the meeting, when a motion, favored by them, that the question of the community's participation in Dr. Weizmann's further negotiations with the British government be referred to the incoming Va'ad Leumi, was lost. In April, announcement was made that the plans had been completed for the Jewish agricultural school to be built with funds left by Sir Ellis Kadoorie, of Bagdad; a similar school for Arabs will be built with funds from the same source.

There were 230,000 catalogued volumes in the Hebrew University Library when its collection was removed from the city to the new Wolffsohn Building on Mount Scopus. According to the report of the Department of Education, 409 books and pamphlets, of which 349 were in Hebrew, were published during 1929. In January 1930, a group in Tel Aviv founded a Museum of Jewish Art in that city, Meyer Dizengoff, the Mayor, giving his home for the headquarters of the Museum. The Hebrew versus Yiddish question arose in September in connection with the production of a Yiddish talking picture. The education department of the Jewish Agency, the Executive of the Jewish National Council, and that of the Jewish Teachers Organization issued an appeal to the Jewish population not to attend the production. When the picture was shown in Tel Aviv, several Hebrew partisans in the audience demonstrated against it, and the exhibitor was compelled to cut out the dialogue and the singing in order to be able to continue the showing of the film.

The question of football playing on Saturday created a great stir in the community when, on October 19, such a game took place. The Agudath Israel and the Shomrei Shabbos were incensed and rebuked the players, who protested that no tickets had been sold and no vehicles per-
mitted to approach the field, and contended that the game itself was not a violation of the Sabbath. The controversy was revived in May and June 1931, and the Va'ad Leumi expressed the view that the sport should be permitted, provided no tickets be sold on the Sabbath and there be no smoking. The Agudath Israel, however, was not satisfied with this decision and appealed to the High Commissioner to promulgate an order forbidding games on Saturday.

Of the 6,433 immigrants to Palestine in 1930, a total of 4,944, more than three-fourths were Jews. Of the 2,911 emigrants, 1,636, more than half, were Jews, but only 581 of these were Palestine citizens. According to an estimate, in April, of the United States Department of State there were 1,800 American citizens then living in Palestine.

In its annual report submitted to the Permanent Mandates Commission, the Jewish Agency presents many of the facts already cited. The following additional data will be of interest. The report states that during the fiscal year ending September 30, 1930, Jewish immigration was 3,436 as against 3,585 for the preceding fiscal year, and explains that the decrease was due to the suspension of certificates under the labor schedule, from May to October 1930, and to the lack of confidence in the good will of the Mandatory Power. The increase in unemployment from 334 in December 1929 to 1,950 in the same month of 1931 was due, said the report, to the slackening of enterprise resulting from the unsettled political situation. A total of $6,725,000, was expended in Palestine by the Agency and its affiliated organizations, including the Palestine Emergency Fund. The total Jewish investment in building, in 1930, is estimated at $3,750,000. The agricultural settlements established or supported by the Keren Hayesod numbered 58, including two experiment stations and five girls' training farms, with a total population of 71,556, occupying 139,232 metric dunams (34,808 acres). A total of 2,276 industrial enterprises with an aggregate capital of about $5,000,000, employed 9,362 persons, these not including 12 enterprises in so-called heavy industry—cement, oil, electric power, etc.—with a capital of $11,315,000 employing 1200 persons; about 10,562 persons were employed in Jewish urban
industries, in which $16,250,000 are invested. Work on the Dead Sea mineral concession involving an expenditure of $500,000 was begun in 1930. A total of $980,000 was spent for health activities by the Hadassah and the Workers' Sick Fund.

The number of children in the Jewish school system in 1930 was 22,533 as compared with 21,031 for the preceding year; there are 258 schools and 897 teachers in the system; the budget of the system was $702,360, of which $426,880 came from the Jewish Agency, $151,380 from fees, $98,875 from the government, and the remainder from miscellaneous sources. The separate budget of the Hebrew University was $255,000, and a total of 177 students and auditors attended courses; chairs in medieval Jewish history and rabbinic literature were established during the year.

D. INTERNATIONAL MATTERS

In connection with the question of minorities, it is interesting to note that the establishment of a permanent minorities commission in the League of Nations was suggested at the convention, in September, in New York City, of the International Law Association, attended by representatives from twenty countries. Both Poland and Roumania appointed special under-secretaries for minorities in their governments. In the same month, the World Congress of Palestine Workers took place in Berlin. In April, there took place at Nijon, Switzerland, the second international student conference on anti-Semitism in universities, sponsored by the International Student Service.