

## REVIEW OF THE YEAR 5695<sup>1</sup>

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### INTRODUCTION

Whereas, during the two preceding years, the attention of Jewish communities throughout the world was focussed, almost to the exclusion of their own interests, upon their sister-community in Germany, there were signs during the past year that, while Germany continued to be their chief interest, Jewish communities were giving increasing attention to their local concerns. This tendency was a result chiefly of two factors. On the one hand, was the melancholy realization that the Jewish situation in Germany was not a temporary aberration of a civilized people driven to unconscionable excesses by a spirit of desperation, but the deliberate, premeditated policy of a ruling clique ruthlessly to exterminate German Jewry,—a policy springing from a maniacal adherence to a fanatical dogma of race-nationalism. On the other hand, it became increasingly evident during the past year that malignant forces which had been unleashed by Nazidom were threatening the welfare of Jews in a number of countries outside of Germany.

Because of the recognition of these two tragic facts, Jewish communities outside of Germany, while continuing to help their brethren in that country, made more intense efforts to strengthen their community life and to resist the onslaught of the forces of intolerance, malice, and hatred which were emboldened by the Nazi example to become more vocal, more aggressive, and more ruthless than in generations past. In this struggle, the Jews were encouraged, in some countries, by the sympathy and cooperation of

<sup>1</sup> The period covered by this review is from July 1, 1934 to June 30, 1935. It is based on reports in the Jewish and the general press of the United States and a number of foreign countries.

<sup>2</sup> The introduction and the section dealing with the United States are by Mr. Schneiderman; the remainder of the article, dealing with other countries, is by Mr. Fagen.

Christian leaders, who realized that the human sacrifice of which the German Jews are the victims is the very negation of Christianity, and who watched with amazement and indignation the shameless efforts of the race-nationalists in Germany to subjugate the church.

Thus, while Jewish communal life resumed a more or less normal course, yet it was apparent that, in many quarters, the feeling was spreading that anti-Jewish forces, unprecedentedly powerful, pernicious, and unscrupulous, were at work, and that on the outcome of the struggle against those enemies depends to a large extent the fate of future generations of Jews.

## I

### THE UNITED STATES

In the United States there were many signs, during the period under review, that large sections of the American people are alive to the fact that Nazism is a betrayal of principles upon which our institutions rest. The beginning of the period coincides with the time of the "Bloody weekend" in Germany when scores of persons suspected of being opposed to the ruling camarilla were murdered. These events horrified the American public and, for a time, effectively silenced Nazi sympathizers and agitators, who never fully recovered such influence as they had previously had. In liberal circles, the events in Germany were regarded as having presaged the doom of the extreme Nazi wing and the passing of control of the country to the Reichswehr, to be followed by milder policies in various directions, including the anti-Jewish program. Although subsequent events proved this hopeful prognosis false, yet the unfavorable impression made by the blood-purge on American public opinion was virtually permanent.

The Nazi regime was condemned at a convention of the Wisconsin State Federation of Labor, meeting at Racine in July 1934, and by the Connecticut State Federation of Labor, meeting at New Britain in September, which resolved to boycott German-made goods "until the German Government recognizes the right of the people of Germany to

organize into trade unions and ceases its persecution of the Jewish people." After hearing an impassioned address by Walter Citrine, Secretary of the British Trade Union Congress and an official of the International Federation of Trade Unions, the American Federation of Labor, at its annual convention in San Francisco, in October 1934, enthusiastically reaffirmed its pledge of the preceding year to boycott German goods and services, and decided to establish a Chest for the Liberation of the Workers of Europe. Similar action was taken by state and local units of the Federation. In August, the University of Delaware announced that it had cancelled plans to send a group of its students to visit Germany for study. In September, a nation-wide congress against war and fascism took place in Chicago, attended by 3,500 delegates from anti-fascist organizations all over the country. In October, the Overseers of Harvard University rejected a scholarship for study in Germany offered by an alumnus, Ernst F. S. Hanfstaengl, confidential aide of Hitler. In explanation of this action, Dr. James Bryant Conant, President of the University, declared: "We are unwilling to accept a gift from one who has been so closely associated with the leadership of a political party which has inflicted damage on the universities of Germany through measures which have struck at principles we believe to be fundamental to universities throughout the world."

When, in August, rumors were current that the United States Government was contemplating a loan to Germany, the Chicago Committee for the Defense of Human Rights Against Nazism secured 10,000 signatures to a petition protesting against such a loan, on the ground that the United States "cannot afford in any way to seem to approve of a government that persecutes and kills scholars, Pacifists, Socialists, Catholics, Protestants, Jews, women and labor almost indiscriminately." Similar steps were taken by the Labor Committee for Jewish Affairs, and by the American Jewish Congress and affiliated bodies.

In April 1935, a mass-meeting held at the Hippodrome in New York, under the auspices of the Non-Sectarian Anti-Nazi League, adopted a resolution urging the League of Nations to impose economic sanctions against Germany because of her violations of the Covenant of the League.

In the meantime, Senator W. Warren Barbour of New Jersey had introduced in the United States Senate, on January 21, 1935, a bill providing that the Secretary of State be "directed not to enter into any reciprocal agreements with any nation engaging in religious or racial persecution." A similar bill was introduced in the House of Representatives, on January 3, 1935 by the Hon. Emanuel Celler.

The organized boycott movement led by the Non-Sectarian Anti-Nazi League was continued during the year under review. Characteristic activities of the League included prevailing upon two large banks in New York City to sever connections with a Nazi-controlled bank in Danzig; securing 10,000 signatures to a petition presented to nine leading colleges urging them to refrain from purchasing books and supplies made in Germany; agitating against participation by firms in the fur industry in the annual fur auction sales in Leipzig, Germany; and persuading department stores to join those already boycotting German goods. This League also promoted an international conference in London in November, which resulted in the establishment of the World Non-Sectarian Anti-Nazi Council to Champion Human Rights.

The boycott movement was also supported by the American Jewish Congress which was active in bringing about the prosecution of firms which violated a New York State law forbidding the destruction, removal or concealment of the mark of origin of foreign goods, and by the Anti-Nazi Minute Men of America. Squads of members of the latter organization picketed the premises of businesses handling German-made goods.

The Non-Sectarian Anti-Nazi League and the American Jewish Congress were active also in efforts to oppose the participation of American athletes in the Olympic Games, which are scheduled to take place in Berlin in 1936. In June 1934, the American Olympics Committee had decided to postpone official acceptance of the German invitation to participate, and at its request, Avery Brundage, its president, went to Germany in August to investigate on the spot whether Jewish athletes were being discriminated against by the Reich. In September, Mr. Brundage returned

and, on the strength of his favorable report, the American Olympics Committee decided that American athletes participate in the Berlin Games.

Following the decision of the American Olympics Committee, the American Jewish Congress asked the Board of Governors of the Amateur Athletic Union to review the situation on the ground that the assurances given by the Nazi authorities to the American Olympics Committee were not in accordance with the facts. At the convention of the Amateur Athletic Union in December the matter did not come up for discussion. This unexpected outcome was subsequently explained by Charles L. Ornstein, a member of the American Olympics Committee and of the executive committee of the American Athletic Union who stated that, had the question been raised, the convention would have undoubtedly supported its president, Mr. Brundage, who favored acceptance of the German invitation, with the result that it would not be possible to raise the question again, and the formal acceptance by the American Olympics Committee of the German invitation would have been binding on the A.A.U. With these considerations in mind, the fourteen Jewish delegates had agreed among themselves not to bring the matter up at the convention, thus leaving in force the resolution adopted by the A.A.U. at Pittsburgh in 1933, which called upon the American Olympic Association to give notice to the appropriate international and German authorities that American athletic organizations will not participate in the games in Berlin "until and unless the position of the German Olympic Committee, of the Organizing Committee of Berlin, and the German Government is so changed in fact as well as in theory as to both permit and encourage German athletes of Jewish faith or heritage to train, prepare for, and participate in, the Olympic Games of 1936." Mr. Ornstein pointed out that the question remains open and can be again brought up at the convention of the A.A.U., to be held in New York City in 1935.

Along with all liberal elements, American Jews watched with interest events in the Saar and awaited with anxiety the outcome of the plebiscite on January 13, 1935 which was to decide whether that territory remain under the con-

trol of the League of Nations, be ceded to France, or be returned to Germany. Opinion in Jewish circles was divided on the value of the Franco-German declaration early in December 1934 indicating that Germany had agreed, in the event the plebiscite was in her favor, to guarantee the equality of all inhabitants of the Saar for one year.

A considerable stir was created by the discussion of the status of those American citizens who returned to the Saar to vote in the plebiscite. In a letter to the Hon. Cordell Hull, Secretary of State, Mr. Maurice B. Gladstone, an attorney of New York City, requested the State Department to warn such citizens that they were jeopardizing their status as American citizens under the Presumption of Expatriation Act (Section 17, Title 8, U. S. Code). In some quarters, the demand was expressed that such persons be deprived of their citizenship, and a bill providing for such action was introduced in the House of Representatives by the Hon. Samuel Dickstein of New York. This suggestion did not, however, elicit the support of any responsible Jewish organizations.

The raising of funds for the relief of Jews in, and refugees from, Germany continued to enlist much interest. It will be recalled that, in March 1934, the Joint Distribution Committee and the American Palestine Campaign announced that they would conduct a joint effort to raise \$3,250,000 for the work of both organizations. A nation-wide campaign, with ramifications in no less than 247 cities of the United States, followed. In May 1934, an American Christian Committee for German Refugees had been set up to cooperate in the campaign, enlisting the active efforts of a number of eminent Christians, lay and clerical.

At the end of 1934, the Joint Distribution Committee reported that it had allotted during that year a total of \$1,290,000. Of this amount, \$453,000 was contributed for the program of the Zentral Ausschuss für Hilfe und Aufbau (Central Committee for Relief and Reconstruction) in Germany; \$516,000 for aid to refugees committees, emigration organizations, etc., in various countries; and \$321,000 for relief, constructive work, and emergency aid in Eastern European countries and Austria. The same report stated

that, in all activities dealing with Jews in Germany and the refugees, the Joint Distribution Committee had taken the most prominent part and had contributed, in all, the largest aggregate sums for programs of settlement, emigration, retraining for new occupations, and relief, whether in Germany itself, in France, Holland, Czechoslovakia, or other countries. A total well in excess of \$1,400,000 had been made available by the Joint Distribution Committee for this work during 1933 and 1934. It was pointed out further by Mr. Joseph C. Hyman, Secretary of the Joint Distribution Committee, that, despite the pressure being exerted to enforce the departure of Jews from Germany, it seems practically impossible for any but a relatively small number to leave Germany in the next few years, and that, consequently, the need for helping the Jews in Germany will become greater and greater, parallel with increasing difficulties of emigration and mounting persecution in Germany. In June 1935, the co-chairmen of the United Jewish Appeal announced that \$1,000,000 of the \$3,250,000 being sought, had been raised. A considerable part of the funds being raised were being used to assist Jews from Germany to settle in Palestine.

From the point of view of affording relief to stricken Jewish communities abroad, Germany was not the only concern of the Jews of America. Through the Joint Distribution Committee and other agencies, they continued to help their brethren in other lands, especially Poland. The wretched economic condition of the Jews of that country profoundly agitated the American Jewish community during the past year, especially when, in December 1934, it was reported in the press that a Jewish deputy in the Polish Sejm had declared that sixty percent of the Jews in almost all cities in the land were compelled to appeal for charity in order to exist. While on a visit to the United States in June 1935, Dr. Bernhard Kahn, European director of the Joint Distribution Committee, confirmed this statement, adding that the economic status of the remaining third "is exceedingly precarious, due to rapidly increasing unemployment, excessive taxation and economic discrimination." Soup kitchens are again making their appearance. One-third of the 160,000 children who attend Jewish schools

come to school hungry. As a result, the Joint Distribution Committee, which had suspended general relief activities in Poland several years ago, deciding to devote its funds to reconstructive work, found it imperative during the past year, to undertake feeding of children and other direct aid. On June 17, 1935, the annual convention of the Federation of Polish Jews authorized its executive committee "should it find it necessary to do so," to start an independent campaign for funds for the relief of the Jews of Poland.

That the impoverishment of Polish Jewry is partly traceable to governmental policies was the general opinion of observers. This view was the basis of a resolution adopted by an extraordinary conference in January 1935, in New York City, under the auspices of the Federation of Polish Jews. The resolution embodied an appeal to the Polish government to employ Jews in public works and to abolish discriminatory taxation.

Previously, in September 1934, when, at the sessions of the Assembly of the League of Nations, Poland's representative, Foreign Minister Joseph Beck, announced that "pending the bringing into force of a general and uniform system for the protection of minorities," his government will "refuse . . . all cooperation with international organizations in the matter of the supervision of the application by Poland of a system of minority protection," concern for the effect of this declaration on the Jews of Poland was expressed in some Jewish quarters. It was pointed out, however, that Mr. Beck had given assurances that the announced policy presaged no infringement on the rights of Jews. In a statement to the press, on September 19, Mr. Morris D. Waldman, Secretary of the American Jewish Committee, pointed out that, since minority provisions of the treaty with Poland cover many groups in that country, such as Germans, Ukrainians, and Lithuanians, as well as Jews, the problems presented by Poland's action are not solely, or even chiefly, of Jewish concern, but touch upon international relations involving many countries. In conclusion, Mr. Waldman warned against the creation of the impression that Poland's action is in any way an attack on the Jewish minority in Poland.

The death, on May 12, 1935, of Marshal Joseph Pilsudski,

head of the Polish government since the establishment of the Republic, was regarded in American Jewish circles as an added misfortune for Polish Jewry, the belief being general that the Marshal had exercised a quiet but powerful restraining influence on anti-Jewish elements in Poland. Messages of sympathy were dispatched to the Ambassador of Poland at Washington by the American Jewish Committee and the Federation of Polish Jews of America.

Considerable dismay was created in American Jewish circles by disquieting reports from Austria, which indicated that insofar as the Jews of the country were concerned the government was following the example of Nazi Germany. This situation engaged the attention of both the American Jewish Congress and the American Jewish Committee. Early in December 1934, the former organization submitted a petition to the Austrian Minister at Washington enumerating discriminatory measures and charging that, by countenancing them, the Austrian Government was tacitly nullifying those provisions of the Treaty of St. Germain between Austria and the Allies in which the equality of rights of minorities with the majority population was pledged.

At the annual meeting of the American Jewish Committee, on January 6, 1935, the Executive Committee reported that since the accession of Dr. Kurt Schuschnigg to the chancellorship of Austria, it had been "forced to take notice of the apparently growing discrimination against Jewish professional men and business people which is expressed in practice if not by legislation." The report went on to say: "In spite of the disturbing reports of various discriminations against Jews, we have very recently received somewhat reassuring advices from a highly authoritative and influential source which lead us to hope that in spite of the Nazi pressure on the public authorities in that country, the position of the Jews will not be adversely affected."

Roumania also drew the attention of American Jewry during the past year. In August 1934, it was reported that the Jewish population of Roumania was in fear that a national labor law, enacted by Parliament in April, would be used to expel Jews, especially such as have not been able to acquire Roumanian citizenship, from employment

in certain industries. In reply to a letter of inquiry sent to the Roumanian legation in Washington by the United Roumanian Jews of America, the Chargé d'Affaires of the Legation gave assurances that the law in question was not intended to be prejudicial to Roumanian Jews.

But not only political conditions in Roumania were watched with concern by American Jewry. In that country, and in Latvia, Lithuania and Austria, as in Poland, the material sufferings of the Jewish population engaged the attention of the American community, again through the agency of the Joint Distribution Committee. In the report of Mr. Hyman, Secretary of that organization, covering its activities during 1934, he stated that the American Joint Reconstruction Foundation (supported jointly by the Joint Distribution Committee and the Jewish Colonization Association) had, during 1934, granted new constructive credits to Jews in these countries amounting in all to \$300,000. At the same time, the improved condition of the Jews of Russia, largely as a result of the work of the American Joint Agricultural Foundation (Agrojoint), had relieved the Joint Distribution Committee of any large expenditures in that country.

In connection with Russia, it is interesting to note that, in the report submitted by the Executive Committee of the American Jewish Committee at its twenty-eighth annual meeting on January 6, 1935, attention was called to the fact that there were still in force in that country restrictions on the free exercise of religion which made "the prospects of the very survival of religion extremely dark." The Committee expressed the hope, however, that "in the course of the diplomatic relations with the Soviet government which have been ushered in by the recognition of that government by the United States, our government may find an appropriate occasion to impress upon the Soviet government that the American people, of all creeds, would cordially welcome a more humane attitude toward religious functionaries and a more liberal policy toward religious education."

A conference of Jews from various countries at Geneva, in August 1934, also aroused considerable discussion in American Jewish circles. This conference was reported

in the American press under somewhat sensational headlines which referred to a world Jewish parliament and super-government. These reports evoked a statement from the American Jewish Committee to the effect that that body, as well as other important organizations, was not participating in the Geneva Conference which could not therefore "truthfully be described as representative of the opinion of Jews of the world or as expressing the view-point of Jewish citizens of the United States." In a statement to the *Jewish Daily Bulletin*, Mr. Alfred M. Cohen, president of the B'nai B'rith, dissociated that organization also from the Geneva Conference.

This conference, which reaffirmed its decision of 1932 and 1933 to establish a world Jewish congress, reopened the discussion of that question which had taken place in previous years. (See Vol. 34, pp. 29-31, and Vol. 36, pp. 240-241). In October 1934, the American Jewish Congress affirmed the decision of the Geneva Conference of 1934 to establish a world Jewish congress to be convened in 1935, and also decided to launch a campaign for the organization of national democratic elections throughout the United States in April 1935, for an enlarged American Jewish Congress and delegates to the proposed world Jewish Congress. The discussion of this matter in Jewish circles again made manifest a sharp division of opinion. Several influential persons connected with the American Jewish Congress opposed the world project. At the semi-annual conference of the Seaboard Zionist Region, held in October 1934, in Baltimore, Mr. Louis Lipsky, one of the vice-presidents of the American Jewish Congress, stated that a world Jewish congress is not essential for the protection of Jews in various countries, that the functions proposed for the world congress could be performed as well by a central executive committee with headquarters at Geneva, and that the controversy on this question, if allowed to continue, will destroy what has been thus far achieved in the way of cooperation in the upbuilding of Palestine and in measures on behalf of victims of Nazi persecution.

The National Council of Jewish Women, the B'nai B'rith, and the Labor Committee for Jewish Affairs (organized in February 1934), which, together with other national

organizations, had been invited by the American Jewish Congress, to participate in formulating the arrangements for the democratic elections, declined to do so, while the American Jewish Committee which was invited by the Jewish Congress to a conference "to explore the possibilities of arriving at understanding . . . on the problems outlined," declined to join in any conference in which the proposal for a world Jewish congress was to be the subject for consideration, while agreeing to discuss other ways of securing closer cooperation between organizations. At the twenty-eighth annual meeting of the Committee, on January 6, 1935, the American Jewish Committee made public "a statement of some of the many considerations which have all along shaped the attitude of the Committee toward the establishment of a general Jewish organization in the United States based on a plebiscite, or of a world Jewish congress or any other form of international Jewish organization." The position taken by the Executive Committee was unanimously approved by the Annual Meeting, which was addressed by Mr. Neville Laski, President of the Board of Jewish Deputies of Great Britain, who took a strong position against the proposed world congress. (For the complete text of the Committee's statement, and of Mr. Laski's address, the reader is referred to the Annual Report of the Committee published in the present volume).

Subsequently, the American Jewish Congress announced that it had decided to postpone the elections scheduled for April 28, 1935, and that the advisability of these elections and of establishing a world congress would be discussed at a convention to be held in Philadelphia in March 1935. The convention reaffirmed approval of the world body without setting a date for its establishment, and approved the holding of democratic elections in 1937 for an enlarged American Jewish Congress, with the proviso that one-third of the delegates shall be chosen by national Jewish organizations.

Palestine vied with Germany for the chief place in the interest of American Jewry, largely because of the realization that, under present conditions at least, the Holy Land providentially offers practically the only haven for Jewish fugitives from Germany.

At the beginning of the period under review, in July 1934, the Zionist Organization of America held its thirty-seventh annual convention in Atlantic City, N. J. The Organization adopted resolutions calling upon its members to participate more actively in general communal affairs, favoring a seat for Palestine in the League of Nations, recognizing among Soviet officials a growing sympathy toward efforts to procure freedom for Zionists in Russia, and calling upon the British Government to modify its restrictive immigration policy in Palestine so as to render it a haven for a greater number of European Jews, and to open Transjordan for agricultural settlement and industrial development by Jews.

In September 1934, the Administrative Council of the Zionist Organization of America adopted a resolution opposing the proposed legislative council in Palestine. Opposition to the proposed council and demand for a more liberal immigration policy were voiced by a Zionist rally in Chicago in October 1934. In the same month, the twentieth annual convention of Hadassah, the Women's Zionist Organization, at Washington, was marked by the broadcasting, on an international radio hook-up, of the ceremonies attending the laying of the cornerstone of the Rothschild-Hadassah Hebrew University Hospital and Medical Center, the first institution of its kind in Palestine. The organization also adopted resolutions opposing the establishment of a legislative council, and demanding an increase in the number of certificates for labor immigration "commensurate with the recognized present economic condition of the country."

A notable event was the meeting in New York City, early in January 1935, of the Administrative Committee of the Jewish Agency,—the first time this body met on American soil. The Committee adopted resolutions calling upon the Jews of the world "to intensify their efforts for speeding the upbuilding of the Jewish National Home," and approving the stand taken by the Agency Executive with regard to the proposed legislative council for Palestine and in relation to restricted immigration. The view was expressed that "a legislative council at this time would prove menacing to the interests of the Jewish National

Home as well as the larger interests of Palestine." The number of immigration certificates so far granted by the Palestine government was declared to have "failed to enable the country to catch up with the shortage of Jewish labor which remains one of the most serious problems."

What is likely to prove a very significant event in the history of American effort for Palestine upbuilding was the national conference on Palestine held in Washington on January 20 and 21, 1935. This conference, which was an effort to assemble all forces, Zionist and non-Zionist, desirous of aiding in Palestine reconstruction, was called under the auspices of a number of national organizations. Probably the most important decision of the conference was to set up an expert commission to survey economic conditions in Palestine and prepare a program for coordinating the work of the various agencies active in the economic field.

Other important meetings of organizations interested in Palestine reconstruction were the tenth anniversary convention (November 30, 1934) of the National Labor Committee for Jewish Workers and Pioneers of Palestine, at which announcement was made that the organization had sent over \$1,000,000 to the Palestine Labor Federation (Histadruth Haovdim) for the promotion of welfare work and for the purchase of tools and materials for workers in Palestine; the fifth annual convention (December 23, 1934) of the Federation of Palestinian Jews which voiced a demand for the rehabilitation of the Palestine cities, Hebron, Safed, and Tiberias, which were sacked during the 1929 riots; a dinner on April 2, 1935, under the auspices of the American Friends of the Hebrew University, in celebration of the tenth anniversary of that institution; and the annual party council of the Jewish State Party of America (June 2, 1935) which demanded immediate colonization on crown lands in Palestine, the floating of a public loan to promote the colonization of 100,000 Jewish families on both sides of the Jordan, and the encouragement of the industrialization of Palestine by appropriate tariffs and international treaties.

Echoes of controversies which were pending in Palestine or in the world Zionist movement were heard in the United

States. Many in the American community followed with interest the development of the revolt of the Zionist Revisionists against the World Zionist Organization which culminated in the secession of the Revisionists from the parent body. The Zionist Revisionist Organization of America, consisting of adherents of the Revisionist policies, held their second annual conference in New York City, April 1935. The Organization adopted resolutions "to stand unflinchingly by its world leadership," condemning the ratification by the Zionist Actions Committee of the transfer agreement with Nazi Germany, demanding the employment of Jewish labor only in Jewish enterprises in Palestine, the legalization of Jewish self-defense, the addition of Jewish contingents in the British garrison, abolition of discrimination between classes or Zionist parties as to rights of immigration, and the application of the Mandate to Transjordan as an integral part of Palestine.

The achievements for the benefit of labor of the Histadruth Haovdim (Labor Federation) in Palestine found many admirers in the United States who favored giving greater influence to representatives of labor in the councils of the World Zionist Organization and in its executive agencies. In January 1935, Rabbi Edward I. Israel of Baltimore circulated among the members of the Central Conference of American Rabbis a plea for their endorsement of the Histadruth. This evoked a counter-plea by a group of rabbis, headed by Louis I. Newman of New York City, deploring the encouragement of a cleavage on class lines in Palestine, and urging the upbuilding of the country by the cooperative effort of all classes in its economic life. In March, there came into existence the B Group of General Zionists, which all Zionists were invited to join who favored "the formation of a bloc at the forthcoming world Zionist Congress which will bring to an end the present intolerable dictatorship of the movement by one party." The declaration of this B Group, after charging the Histadruth with utilizing its control of the World Zionist Organization and the Jewish Agency for the promotion of partisan objectives, and with fomenting a class struggle in Palestine, outlined a program which called for the upbuilding of Palestine for the welfare of all, favored middle-class settlement as basic

for successful economy, condemned speculation in land, declared social justice cannot be achieved by labor union tactics alone, and denounced class-hatred teaching.

The strength of the pro-labor sentiment in the United States was indicated in the elections which took place on June 23, in all parts of the United States for delegates to the nineteenth international Zionist Congress to convene in Lucerne, Switzerland, beginning August 20, 1935. Incidentally, the voting is an index to the numerical strength of the Zionist movement in the United States. A total of 132,000 persons had bought the shekel certificates entitling them to vote. Of this number, 55,456 cast ballots as follows: 19,005 for the general Zionist ticket; 25,149 for the Labor Zionist ticket; 10,698 for the Mizrahi ticket; and 604 for two minor parties.

The foregoing recital is by no means a complete chronicle of the overseas interests of the American Jewish community; it deals only with the major problems in whose solution the community shared with the Jewries of other lands, including also those countries in which the situation of the Jews demanded the aid of their brethren abroad. But the Jews of America had also to deal with emergent problems of their own. Not the least of these were those created by the incidence of anti-Jewish movements in the United States. Aside from those manifestations of anti-Jewish prejudice with which we have become familiar because of their perennial occurrence, there took place during the past year, as in the one which preceded it, events which indicated the existence of more or less organized and systematically-conducted movements to intensify and spread anti-Jewish sentiment. Though somewhat inter-related, these movements may be considered under two heads, namely, first, those which were direct repercussions of events in Germany, and, second, those which, while they acquired impetus and inspiration from the Nazi anti-Jewish policy, were attempts to apply the same scapegoat technique to divert public attention from the real causes of unrest in the United States.

The former movements were virtually confined to a small section of the American population of German origin. It should be noted that the leadership of Nazi Jew-baiting

in this country was recruited from hitherto obscure elements of this population, and that no German-Americans of any standing were prominently identified with these pernicious efforts to transplant the noxious weed of Nazi racialism on American soil. Furthermore, while not a few of the German-language newspapers stoutly defended the existing regime in Germany, and condemned the anti-Nazi boycott, very few, if any, countenanced attempts on the part of Germans in America to establish here the counterpart of so-called National Socialism, especially its racial dogma.

During the period being reviewed, what we may call the Nazi movement in America all but expired. Its rapid decline was due to a number of factors, chiefly the following: 1) The "bad press" which Nazi Germany enjoyed in the United States, owing to the unpopularity of the tenets of Nazism, and to such excesses as the "blood-purge" of June 30, 1934, the assassination of Chancellor Engelbert Dollfus of Austria, the efforts to muzzle the Protestant churches and to suppress the freedom of expression of the Catholics, and, as this review is being written, the disgraceful anti-Jewish riots in Berlin of mid-July 1935; 2) the revelations produced by the special Congressional Committee to investigate un-American activities, under the leadership of Representative John W. McCormack of Massachusetts, an investigation which laid bare before the American people activities which outraged the traditions of fair-play and honest sportsmanship which have always been basic in this country; 3) the open opposition of representatives of the decent and respectable German-American elements, in various parts of the country, such as the Franz Sigel League in New York City, the German-American League of Essex County, New Jersey, the Newark and Irvington Posts of German and Austrian War Veterans, the Friends of Truth of Cincinnati, the United German Societies of Detroit, and many others, which, in one way or another, dissociated themselves from the Nazi movement; 4) the outrageous actions of the Nazis, including acts of vandalism against shops of Jews and against synagogues, and their ludicrous efforts to inject the German issue into local politics in various parts of the country during the elections of November 1934; and, finally, dissension within

their own ranks which exposed the sordid struggle for power and for control of funds, which showed that the movement was to a great extent nothing but a "racket."

But, as the American Jewish Committee pointed out in its Annual Report, last January, the danger from Nazi agitation is by no means past. "The public tactics, often bungling and crude, of the Nazi organization," declared the Committee, "are accompanied by more subtle methods, which, because of their private nature, are often impossible to counteract." The Committee's report goes on to say:

"Within recent months, Nazi propagandists, including diplomatic and consular representatives of Germany, have succeeded in arranging to address private meetings of influential clubmen and clubwomen, members of college and university faculties, and the like. These meetings are not advertised, and invitations to them are issued to carefully selected persons whose receptivity to Nazi doctrines can be more or less relied upon. Often, no time is permitted for discussion of the speaker's remarks. From what the Committee has been able to learn, these speakers address themselves chiefly to efforts to justify the anti-Jewish policies of Nazi Germany, by making statements which are false and misleading regarding the number and activities of the Jews of Germany, and casting unjustified aspersions upon their good name. It is obvious that among the members of audiences thus addressed, many do not know the truth. Lacking an opportunity to hear the other side, these persons become centers for the dissemination of misinformation in their business and social circles."

But the effects of even such surreptitious agitation are substantially vitiated by such events in Germany as those which were taking place in mid-July 1935, when this review was being written.

These events will, in all likelihood, serve also to discredit other attempts to stir up, in the United States, racial and religious antagonisms. Efforts along these lines did not make great progress during the past year. William Dudley Pelley, the pseudo-spiritualist, who had, since Hitler came into the saddle in Germany, published, in his *Liberati on*

issued in Asheville, N. C.; virulent anti-Jewish diatribes, was convicted of fraudulent transactions in the sale of stock in his various enterprises, and given a suspended sentence; his attempts to revive his publication failed. Louis T. McFadden who, while a member of the House of Representatives, occasionally spread upon the *Congressional Record* quotations from such Jew-baiting classics as the "Protocols of the Elders of Zion" and the "International Jew" articles in the happily defunct *Dearborn Independent*, was defeated when he stood for re-election, in November 1934. His attempt, thereafter, to organize an Independent Republican National Christian Committee to have himself nominated in 1936 for President of the United States on a platform including the slogan "Christianity Instead of Judaism," were too ludicrous to be taken seriously, and died a-borning.

The sporadic attempts to inject a Jewish issue into politics in connection with the November 1934 elections, and with a by-election for Mayor in Chicago in March and April 1935, fell completely flat. The same fate met efforts to revive the Ku Klux Klan, although here and there scattered contingents of that organization burned "fiery crosses" and held "Klonvocations." At one of these meetings, held in Atlanta, Ga., in August 1934, announcement was made that a nation-wide reorganization of the Klan was afoot, for the purpose of combating un-Americanism and communism, and an invitation was extended to American Jews and Catholics to participate. A similar invitation was extended by a state convention of the Klan held in Seattle in September 1934. On the other hand, at a reorganization meeting of the Klan in Portchester, N. Y., in the same month, Hitler was lauded, the Roosevelt administration was condemned, and Jews, Negroes, and Catholics were vilified.

As a matter of fact, much of the so-called native American agitation against Jews was political in motivation, being prompted by a desire to attack the Washington administration, not directly, but by efforts to spread the baseless idea that the policies on which the Government has embarked to meet emergency conditions are inspired by a non-existent cabal of Jewish conspirators who, it is alleged, aim to over-

turn the existing economic system. This school of agitators make a great deal of fuss about the number of Jews connected with the administration, and, in order to make this number more terrifying to those who have anti-Jewish prejudices, they add to the very few Jews who occupy positions of prominence a list of others who are subordinates, including many who have been in service during previous administrations and whose work is along the lines of statistical or scientific research, without any direct connection with government policies. Finally, to make their argument impregnable, these propagandists pretend that many of the non-Jewish officials are proteges, or mere puppets, of Jews.

To what extent this species of propaganda has impressed those who are exposed to it, there is no means of calculating. It is known, however, that it had the effect of terrifying not a few Jews who expressed the wish that all Jews in public office would resign from their posts. This position was deplored and condemned by many voices in the community. In its Annual Report, the American Jewish Committee referred to those who hold this view in the following terms: "Those who hold this view evidently do not realize that such a procedure would be an admission of the false charges, or an approval of the institution of a racial or religious percentage system in connection with appointment to public office, in the place of the traditional sound American principle of conferring office upon those best able to do the work, regardless of their creed or ancestry."

The communist movement was simply explained by another school of Jew-baiters as part of a secret (!) program of "international Jewry" to overthrow "Christian civilization," whose great indebtedness to the contributions of Jews has, incidentally, been so frequently acknowledged by Christian scholars. This preachment comes largely from some so-called fundamentalist Christians who issue tracts bearing such sensational titles as "The Jewish Assault on Christianity," "Communism and the Roosevelt Brain Trust," "The Hidden Hand: The Protocols of the Coming Superman," and "World Trends Toward Anti-Christ," all of them being attempts to prove that the Jew is at the bottom of all present-day movements, supported

by quotations from the Bible! The same propaganda is promoted also in the name of patriotism by groups which seek to propagate the notion that the policies of the Federal Administration are turning away from traditional Americanism, and that the responsibility for this is traceable to so-called "alien" influences, which are said to be inspired chiefly by Jews. These misguided patriots lean heavily on the spurious Protocols of the Elders of Zion.

There is no doubt that the fact that there are Jews who are communists is perhaps the most widely exploited anti-Jewish propaganda material. As a consequence, there arose during the past year in Jewish circles a demand for an expression dissociating Jews from communism, and non-Jewish friends, such as ex-Ambassador James W. Gerard, felt impelled to urge Jewish leaders to "use their influence to stay the flow of Communism." As a consequence, the Jewish press and Jewish public speakers, as well as organizations, were at pains, during the past year, to marshal facts and figures to disprove the allegation. Thus, the American Jewish Committee, in the report submitted at its annual meeting on January 6, 1935, dwelt at length on the subject, pointing out that complete and unequivocal loyalty to the country of one's citizenship has been a basic principle of Jewish life for the past 2,000 years, and that, while under the American form of government "every individual has the right to join a legally existing political party, Jewish teaching condemns all doctrines violating the Talmud maxim that the law of the land is the law of the Jews." The Committee's discussion ended as follows: "The vast majority of Jewish citizens of the United States who adhere to their religious traditions continue, therefore, to uphold the democratic American methods for achieving economic, social, and cultural progress."

An incident which was very probably an indication of anti-Jewish antagonism resulting from generalizing the connection of individual Jews with radical movements was a small riot, in May 1935, on the campus of the University of Wisconsin, when speakers representing the League for Industrial Democracy and several students, almost all of them Jews, were maltreated. Rabbi Max Kadushin, director of the Hillel Foundation at the University, expressed

the view that this incident was evidence of an undercurrent of anti-Jewish feeling. That it was similarly regarded by University officials was made clear at a meeting at the institution, for the purpose of denouncing hooliganism, when the dean of the College said: "I understand that the ugly head of race prejudice lifted itself on the campus. The principle on which these riotous proceedings were based will wreck the University unless we wreck the people who support that principle."

It is a somewhat amusing paradox that, while Jews felt themselves called upon to disavow communism because of attacks from one quarter, they also heard voices charging them with being the arch-capitalists and largely responsible for the evils which are ascribed to the activities of so-called international bankers. In an address, broadcast on a nationwide radio hook-up, in March 1935, Father Charles E. Coughlin of Detroit, referred to the losses which had been sustained by investors in foreign loans floated by various banking houses. The fact that he referred by name to five banks with four of which Jews are known to be connected, aroused a great deal of discussion in Jewish circles, and the opinion was expressed that this part of Father Coughlin's speech was designed to stimulate anti-Jewish antagonism. Articles appeared in the Jewish press proving statistically that so-called Jewish banking houses were responsible for only a very small proportion of the total of foreign loans floated during recent years. In a subsequent radio address, Father Coughlin denied the charge of Jew-baiting, but in a form which did not entirely satisfy the Jewish public. A great deal of interest was aroused, therefore, when announcement was made that one of the speakers at the first meeting of the American Union for Social Justice, the organization of Father Coughlin's followers, to be held in Detroit on April 24, 1935, was to be Rabbi Ferdinand I. Isserman of St. Louis. This event, and statements made subsequently by Rabbi Isserman, have allayed much of the fear among Jews that Father Coughlin may, if he regard it as expedient, use his vast influence to give impetus to the anti-Jewish movements existing in the country.

The wide prevalence of anti-Jewish propaganda evoked suggestions from many quarters for the enactment of

legislation to prohibit the publication of matter which was calculated to arouse racial intolerance or religious bigotry. Bills having such legislation in view were introduced in the Legislature of the State of New York, and such a bill was adopted by the Legislature of the State of New Jersey. This bill, introduced by Assemblyman John J. Rafferty, provides jail sentence and a fine for the dissemination of propaganda tending to incite hatred toward members of any race or creed. This legislation, however, was very unpopular, and was protested against by the press of the state.

Turning now to the perennial manifestations of anti-Jewish feeling, it is interesting to note that the question of the limitation of the enrolment of Jews in medical schools came up for discussion again during the past year. The occasion was the dispatch of a letter, in November, 1934, by Dr. James L. McConaughy, President of Wesleyan University, Middletown, Connecticut, to the twelve Jewish students who were taking a pre-medical course in the university. The letter, which was written by Dr. McConaughy and Dr. Edward Christian Schneider, Professor of Biology, declared that, because of the limited number of places available in the freshman classes of medical schools, and because 17% of freshman students are Jews whereas Jews constitute 50% of the applicants for admission, "it is difficult for Wesleyan to place her graduates of the Jewish race in medical schools." The writers of the letter explained that they felt it their duty to inform the Jewish students of the circumstances, as they (the writers) had been disturbed by the difficulties that some of the students of Wesleyan had encountered in the matter of securing admission to medical schools.

This occurrence revived the discussion of the subject which was rife several years ago. (See Vol. 33, pp. 54-55.) At a public meeting which took place in New York City in December, Mr. Max D. Steuer of New York City, a prominent attorney, amazed many of his hearers by expressing himself as being in favor of the introduction of a quota system on a nationality basis, not only in medical schools, but also in all other institutions of higher learning. At the same meeting, Dr. Samuel J. Kopetzky favored the limita-

tion of the enrolment of Jews in medical schools on the ground that the restriction of the number of Jewish physicians in the country is an economic necessity. In a series of articles published the same month, in the *Jewish Daily Bulletin*, Dr. A. J. Rongy, while agreeing that a reduction in the number of Jewish physicians in the United States is an economic necessity, also advised against the acceptance of a percentage norm for Jews in medical schools, pointing out at the same time that reductions in force result in a selection of a higher grade of Jewish students and that, while discrimination often works out in practice to the disadvantage of Jews, it is not always motivated by anti-Jewish prejudice. Dr. Rongy advised a reduction in the number of Jews taking up medicine by means of vocational guidance, and suggested the organization of a society of Jewish physicians which would set up a standing committee to confer with students desiring to study medicine, and to discourage the unfit, and that existing Jewish organizations compile and publish information on the subject, and on opportunities for Jewish physicians in the United States.

In this connection it is interesting to note that, in December 1934, two men were found guilty of fraud in New York City because they had taken a payment of \$500 from a Jewish parent on the promise of gaining admission to a medical school for his son.

Another perennial question, that of exclusion of Jews from places of public resort, came to the fore when it became known that the Hotel New Chamberlain at Old Point Comfort, Virginia, was denying accommodations to Jews. The situation was the more flagrant because the hotel was built on land leased to the hotel by the United States Government. The matter aroused the interest of many prominent individuals, including Senator Harry F. Byrd. After several weeks of discussion, announcement was made that the hotel authorities had agreed to discontinue the practice of denying accommodations to Jews. It is interesting to note that, in an effort to justify this form of advertising, the manager of the hotel contended that the practice by Jewish hotels of advertising that they observe the Jewish dietary laws is tantamount to notice of exclusion of non-Jews.

A great deal of astonishment was expressed in liberal circles when, in April, *The Nation*, a weekly publication, printed an exchange of letters between Theodore Dreiser and Hutchins Hapgood, both authors, which had taken place in 1933. In his letters, Dreiser revealed a profound misunderstanding of Jewish life and the acceptance of many of the prejudices against Jews which are found among persons of inferior cultural strata. He expressed the view that Jews are materialistic and lacking in professional integrity, and suggested either segregation or voluntary "blending" as a solution of the problem of Jews and Christians living together. Dreiser was taken severely to task by the liberal and radical press. *The New Masses*, a communist weekly, mournfully counted him as having strayed from the fold, and expressed the hope that he would eventually see the light and return.

As has already been remarked, there is no way of calculating the effect of the anti-Jewish agitation during the past two years, the first time in American history that it has been carried on by so many agencies and on so wide a scale. That the circulation of leaflets and booklets and even periodicals containing scurrilous attacks against Jews must have had some effect, cannot, of course, be doubted. Moreover, the very existence of anti-Semitism as a public policy in a country generally regarded as civilized, and the publicity given to the reaction of Jews to that situation, have also brought latent anti-Jewish feeling to the surface, and that this feeling has undoubtedly found more or less concrete expression either in speech or in action has been noted by such observers as Charles E. Silcox and Galen M. Fisher, authors of "Catholics, Jews and Protestants," which deals in large part with recent anti-Jewish agitations in the United States.

In what measure the newly-aroused anti-Jewish feeling may have been more intense and widespread, had it not been for the effects of the movement for good will between Jews and Christians since 1924 will also never be known; but that the seeds sown during all these years have borne some fruit cannot be doubted, and it is also reasonable to believe that the continuing activities along this line are effectively counteracting the pernicious labors of Jew-

baiters. Such events as the following must undoubtedly have had a beneficent influence on those who came within their radius.

In July 1934, at a mass-meeting of members of the American Legion, at Baltimore, Father Robert F. White, national Chaplain of the Legion, called upon the organization to fight religious and racial bigotry. In August, the Baptist World Alliance, at a convention in Berlin, Germany, adopted a report embodying a vigorous denunciation of "the long ill-usage of Jews on the part of supposedly Christian nations," as "a violation of the spirit of Christ." In October, the Presbytery of New York adopted a six-point "Covenant of Reconstruction" against racial discrimination. It was decided that the more than 37,000 communicants of the 60 churches belonging to the Presbytery were to be asked to sign a pledge reading: "I will not knowingly be a party to any un-Christian racial discrimination, and I will seek the friendship of persons of other races." In the same month, *Advance*, the national organ of the Congregational and Christian Churches of America, published in Boston, called upon the Christian church to "eradicate anti-Semitism forever." On October 23, in Atlantic City, the House of Bishops of the Protestant Episcopal Church in the United States unanimously approved a resolution adopted by the House of Deputies at their general convention expressing sympathy for persecuted Jews. In November, the Long Island (N. Y.) Baptist Association adopted a resolution advocating closer understanding between Baptists, and Jews, Catholics and Negro citizens, and another resolution condemning "un-Christian and un-American tactics against a law-abiding and peaceful people," and deploring the activities of "Jew-baiting organizations which, under the guise of Christian fundamentalism, are peddling the notorious forgery known as the Protocols of the Elders of Zion."

Beneficent as the effect of such steps undoubtedly are, it is unquestionable that cooperation between Jews and Christians is even more effective. We shall cite a few of the many examples of this, during the period under review. In September 1934, the fourth annual joint Rosh-Hashanah service was held in Grace Church, New York City, under

the auspices of the World Fellowship of Faiths, and, in December, the same organization arranged a joint Yule service. In October, the Fellowship of Reconciliation issued an appeal for Christian contributions to an Armistice Day Fund for "those who suffer in Germany for their fidelity to religion, democracy, and peace." In Scranton, Pa., in the same month, Protestant, Catholic, and Jewish clergymen organized a Good Will Committee to "preserve and maintain industrial peace, keep people at work, increase the number of workers, and help to provide adequate wages." In May 1935, rabbis and Christian clergymen joined in New York City in a service of consecration to peace and of renunciation of war. The Tablets of the Law, the Star of David, and the Cross were carried into the church at the opening, and led the recessional at the close of the service.

Cooperation between the faiths was particularly close and active, during the review period, in connection with a country-wide drive for cleaner motion pictures. This cooperation was achieved through the National Conference of Jews and Christians and a militant Interfaith Committee. A number of Jewish organizations vigorously endorsed this campaign, including the Union of Orthodox Jewish Rabbis, the National Council of Jewish Women, and the Synagogue Council of America with which are affiliated the three national synagogue unions and the three national rabbinical associations.

Through the National Conference of Jews and Christians, the three faiths cooperated also in protesting against the persecution of religion in Mexico. In November 1934, the Conference made public a protest bearing the signatures of 1800 Christian clergymen, and rabbis. In December, an interdenominational mass-meeting, held in New York City, attended by 1800 persons, also adopted resolutions of protest. Condemnation of religious persecution was also voiced by the American Jewish Committee at its annual meeting on January 6, 1935. "We note with dismay," declared the Executive Committee, in its report, "the spread of anti-religious movements in both the Old and New World. Along with our Catholic and Protestant fellow-citizens, we voice our protest against the suppression of

religious liberty and freedom of conscience, wherever and whenever such suppression is attempted."

The organized good will movement, embodied in the National Conference of Jews and Christians, made great strides during the review period. Several new local units of the Conference were organized. A five-session seminar on group relations was held at Colby College, Waterville, Md. From January 27 to February 15, a good will pilgrimage was undertaken by a Catholic priest, a Protestant minister, and a rabbi, similar to the one which was so successful in the fall and winter of 1933. On February 8, the "pilgrims" were invited, by a joint resolution passed unanimously, to address a joint session of the Senate and the House, of the State Legislature of Alabama. Perhaps the most notable project undertaken by the National Conference during the period was the second annual celebration of Brotherhood Day, on February 24, 1935, which was much more generally observed than the initial one in 1934.

An incident, no doubt one of many, of an individual action which makes for good-will was the submission by Joe Simon, a Jewish merchant and a Commissioner of Corpus Christi, Tex., of a suggestion to the Mayor of the City to order the closing of all business establishments on Good Friday, April 20, 1935, in order to afford the Christian people of the city a period of pious meditation in "memory of the sacred atonement." The suggestion was adopted by the Mayor with the approval of the Commissioners.

We turn now from reporting Jewish cooperation with Christians in various directions, to give a brief outline of important religious developments within the Jewish community itself. We begin by making note of a new cooperative move among the three wings of the synagogue. In April 1935, a meeting was held of representatives of Orthodox, Conservative, and Reform congregations in New York City, to map out a joint campaign for the purpose of increasing synagogue membership. In the following month, the Union of Orthodox Jewish Congregations of America, at a regional convention in Washington, D. C., established a Southeastern Unit for the purpose of intensifying religious activity in the southeastern section of the United States, especially among the youth.

Several steps were taken during the year in the direction of securing greater decorum in Jewish life. In the fall (1934), the Jewish Education Association of New York City issued an appeal to Jewish organizations, urging them to ban undignified forms of entertainment at their meetings and social functions; and the New York Board of Jewish Ministers issued a statement condemning funerals on the Sabbath and on holy days. In May 1935, the Rabbinical Assembly of the Jewish Theological Seminary of America, at a convention, condemned public desecration of the Sabbath in the shape of meetings, luncheons, open offices, and the like, on the part of all groups of Jewish constituency or interest.

In this connection, an event, which occurred before the period being reviewed, should be recalled, namely, the passage by the Legislature of the State of New York, in June 1934, of an amendment to the Penal Law which made it a misdemeanor for any person, other than the agent of a religious association or corporation, to sell or offer for sale, tickets for admission to religious services. This was the first positive step taken to eliminate the oft-condemned mushroom synagogue evil. Jewish organizations in New York were active, in advance of the 1934 fall holy days, in cooperating with the civil authorities in the enforcement of this law. In Philadelphia and in Chicago, Jewish organizations appealed to the public against encouraging the establishment of these temporary synagogues, for which there is no need as there are adequate accommodations in the permanent synagogues.

In the field of Jewish law, a noteworthy event was the approval by the convention of the Rabbinical Assembly of the Jewish Theological Seminary of America of reforms proposed by Rabbi Louis Epstein of Brookline, Mass., which are aimed at the elimination of perpetual widowhood for women whose husbands desert them, and who cannot remarry without securing a divorce from these husbands who, in many cases, disappear from view and cannot be found. Rabbi Epstein, who had studied this problem for many years, proposed that, hereafter in connection with the solemnization of marriages, the groom be requested to designate in writing a proxy to write a divorce for the

wife, in the presence of the court of the Rabbinical Assembly, "if at any time I [the husband] disappear, or leave my wife, or fail to support her, or to fulfill my conjugal duty for a period of three years, or if we are divorced by the action of a civil court." This modification of procedure was declared illegal by the Union of Orthodox Rabbis of the United States and Canada, whose convention followed that of the Rabbinical Assembly.

In connection with this question, a case in point came up in January 1935, in a Baltimore court. A woman, who had been civilly divorced from her husband, petitioned the court to require her former husband to give her a rabbinical divorce in pursuance of a contract they had mutually agreed upon. The judge (a non-Jew) denied her petition, holding that the contract was not binding because, according to Jewish law, a "ghet" is within the voluntary gift of the husband who cannot be compelled to give it. Jewish experts, however, differed with the court's decision. In an article in the *Baltimore Daily Record*, a law periodical, a Jewish attorney pointed out that no legal obstacle exists under Jewish law, and that, besides, in this case where the couple are divorced according to civil law, the court has both the power and the right to give relief to the widow. The case was scheduled for appeal, when this review was being written.

Other court cases of Jewish interest during the year involved so-called "charity rackets," the charge of slaughtering without a permit, the violation of Kashruth laws, the charge of defrauding Jewish parents by falsely promising to secure admission into a medical school for a son (already referred to), and the suit of a rabbi who had unsuccessfully applied for a pulpit, against an individual who is alleged to have stated that the rabbi lacked the requisite education. Another interesting legal item was the exclusion of Jews from a jury, in Boston, by mutual consent of attorneys on both sides. The defendant in a civil libel suit was Edward H. Hunter, the executive secretary of the Industrial Defense Association, an anti-Jewish propaganda body. In order that there should not be the slightest suspicion of prejudice, Reuben Lurie, the attorney for the plaintiffs, Artkino

Guild, Inc., offered to exclude Jews from the jury. Incidentally, the verdict was in favor of the plaintiffs.

In the field of Jewish education, an especially noteworthy event was the conferring, by the Legislature of the State of New York, of the status of a college upon the Jewish Teachers Seminary. The sharp decline in Jewish immigration and the availability for trade education elsewhere account for the turning over to the Board of Education of the Baron de Hirsch Trade School for Boys of New York City, after an independent existence of over forty years.

Several educational institutions continued to have financial difficulties during the past year. In August 1934, the two orthodox rabbinical associations and the Alumni of the Yeshiva Rabbi Isaac Elchanan jointly issued a call for the support of that institution, suggesting that all congregations devote one day during the fall holy days for public appeals for contributions. In February 1935, the teachers of a yeshivah in Brooklyn, accommodating 500 students, went on strike to bring to public notice the fact that their salaries were in arrears for six weeks. In April, teachers in some Jewish schools in New York City went on a one-day strike in protest against the conditions under which they worked, especially their low and irregular salaries. There were also strikes of employees of several Jewish hospitals in New York City, the strikers alleging intolerable working conditions and low wages.

Several items regarding efforts to extend Jewish influences to Jewish students at American colleges deserve recording. During the year, the B'nai B'rith announced the establishment of Hillel Foundations at the University of Alabama and at Pennsylvania State College. In October 1934, the Chancellor of the University of Buffalo announced the receipt of a fund to maintain a lectureship in Semitic languages and literature at the College of Arts and Sciences. Later, it was announced that Dr. Israel Efros of Baltimore had been appointed to the lectureship.

In December, there took place in Philadelphia a dinner, at which Dr. Thomas S. Gates, President, and the Rev. W. Brooks Staber, chaplain, of the University of Pennsylvania, stressed the importance of religious guidance for

the 4,000 Jewish students in the colleges of the State, and funds were raised for financing religious activity.

In the field of Jewish culture, the most important event was the nation-wide celebration, in the spring of 1935, of the eight hundredth anniversary of the birth of Moses Maimonides. This celebration was fostered by a national committee representing a large number of educational and religious Jewish organizations. In many cities, meetings were held where appropriate addresses were delivered by Jewish and also non-Jewish scholars, in recognition of the influence of Maimonides on the medieval scholastic movement. Special exhibits of Maimonides books and manuscripts were held by the New York Public Library, the Library of Congress, Harvard University, the Dropsie College, and the Jewish Theological Seminary. The anniversary was also celebrated at the Spanish House of Columbia University. The anniversary was also signaled by the publication of special articles in the Jewish press, and by the appearance of several books on the life of the Jewish sage who is affectionately known to millions of Jews, the world over, as Rambam. The event was also widely noticed by the general press, many newspapers publishing feature articles and editorials.

Other events of cultural significance were the announcement by the Jewish Publication Society of America of a prize of \$2500 for the best novel of Jewish interest submitted before April 15, 1936; the celebration of its twentieth anniversary by the New York Yiddish newspaper, *The Day*, and of its tenth anniversary by the *Jewish Daily Bulletin*; the announcement, in February 1935, of the establishment of the St. Charles Society, to foster research into American Jewish biography and genealogy; and the appearance of a number of new Jewish periodicals. These included *The Jewish Frontier*, a monthly, published by the League for Labor Palestine; the *American Jewish Outlook*, a weekly, published in Pittsburgh; the *Reconstructionist*, a monthly, issued by the New York Society for the Advancement of Judaism; and the *Youngstown Jewish Times*, a monthly issued in Youngstown, O. All of these appear in the English language. In April, the publication of *Theatre and Radio World*, a new Yiddish monthly, was announced.

In May, following a conference of workers in the field of Yiddish culture from New York, Boston, Chicago, and Philadelphia, held in the last, a Yiddish publishing enterprise, called "Auflebung" (Revival), was established, for the systematic publications of Yiddish *belles lettres*.

With the noteworthy exception of the productions of a company called "Artef" (Arbeiter Theater Verband), in New York City, which evoked the admiration of critics, the Yiddish theatre seasons, during the period under review, were not artistically significant.

In the field of philanthropy, besides the events already noted in other places in this review, the most noteworthy event was the four-day conference on problems of social work, held in New York City in January 1935, under the auspices of the National Council of Jewish Federations and Welfare Funds. Sessions of the conference heard reports from Dr. Bernhard Kahn, European director of the Joint Distribution Committee; Dr. Joseph Rosen, director of the agricultural work being carried on in Russia, under American Jewish auspices; and by Mr. Neville Laski, president of the Board of Deputies of British Jews. In cooperation with *The American Hebrew*, the Council devoted one of its sessions to a dinner in honor of James G. McDonald, High Commissioner for Refugees from Germany, of the League of Nations. Another interesting conference was that held in April 1935, under the auspices of the Conference on Jewish Relations, at which the question of the economic distribution of Jews was discussed by Prof. Salo Baron of Columbia University, Prof. Morris R. Cohen, of the College of the City of New York, Prof. Jerome Michael of Columbia University Law School, and Prof. Edward Sapir of Yale University.

An unusually large number of prominent Jewish leaders from overseas visited the American community during the past year. Besides Messrs. Kahn and Laski, mentioned elsewhere, there were Sholom Asch, the well-known author; Dr. Norman Bentwich, Counsellor to the High Commission for Refugees from Germany; Vladimir Jabotinsky, the leader of the World Organization of Zionist Revisionists;

Berl Locker, a member of the World Zionist Executive; David Ben Gurion, Chairman of the executive committee of Histadruth Haovdim (the Palestine Labor Federation); Dr. Louis Oungre, the executive director of the ICA (Jewish Colonization Association); Dr. Mordecai Nurok, chief rabbi of Latvia, and Stefan Zweig, the eminent author.

## II OTHER COUNTRIES

### CANADA

The outstanding event of the year for Canadian Jewry was the Manitoba trial based upon a libel statute recently passed which makes "the publication of a libel against a race or creed . . . tending to raise unrest or disorder among the people" actionable by a suit for an injunction and damages. An anti-Jewish newspaper, *The Canadian Nationalist*, in its sixth number circulated among its readers in the city of Winnipeg in the province of Manitoba a story attributing ritual murder to the Jewish people. A temporary injunction was granted on October 13, 1934, and hearings were set for the permanent injunction on November 7. Captain William Tobias of Winnipeg was the plaintiff and William Whittaker, the publisher of the newspaper, was made defendant. On November 7, the injunction was extended. Whittaker appeared, dressed in the regulation brown Nazi uniform. Chief Justice MacDonald who heard the pleadings expressed surprise that the defendant's lawyer even dared to come into court "to justify such an accusation." On February 13, 1935, the case came before Mr. Justice Montague who granted a permanent injunction after the defendant had refused to continue the trial.

The province of Quebec was the principal scene of anti-Jewish propaganda. The campaign culminated on May 16 with the introduction of a bill in the Quebec Legislature to force Jews to keep their stores closed on Sunday. Surprisingly enough, this bill was supported by Premier Taschereau who, although, twenty-five years ago, he had voted for a bill granting full rights to Jews, now declared that if the Legislature could constitutionally repeal the section of the law affecting Jews he would vote for it.

In an effort to stop the circulation of anti-Semitic propaganda in Ottawa, charges of libel were brought by A. J. Freiman, president of the Zionist Federation of Canada, against Detective Jean Tissot of the Ottawa Police Department. Tissot was suspended by the chief of police for circulating an article and a cartoon published originally in *Le Patriote*, a French-language newspaper of Montreal, which was libelous of Mr. Freiman as a Jewish leader. The defendant was also engaged in a conspiracy to set up a League of Christian Merchants aimed against Jewish businessmen.

But such manifestations of chauvinism have appeared even in higher quarters. Minister of Labor Arcand of Quebec, a member of the Taschereau cabinet, has urged fascist groups to adopt the slogan "make your purchases from our people only." He attacked the "disloyal element with whom they have to compete" and the "business control which rests in the hands of those who are not of us." Even *La Semaine Religieuse*, leading Catholic weekly of Quebec, has spread the accusation that Jews are an immoral people and thereby their persecution, as in Germany, is justified, though, the paper warned, the methods desirable in Canada would not be so "Teutonic."

The Canadian Jewish Congress has taken an active part in combating propaganda against the Jewish people. It reported early in June, 1935, that 64 committees had been organized to combat defamation, and that during the year a total of 268 defamation cases had been handled.

### GREAT BRITAIN

Pursuing her traditional policy of refusal to accept any commitments which would disturb the balance of power on the continent, Great Britain has found herself, in foreign policy at least, veering toward a sympathy for Nazi Germany. Inevitably, this appreciation of the Third Reich has caused a turn away from the widespread antipathy with which the practices of Hitlerism were first greeted in England. Following Chancellor Hitler's speech to the puppet Reichstag in May, 1935, British political leaders were willing to let bygones be bygones and take the

Nazis at their word. Then came the Anglo-German naval agreement which, following soon after the announcement of submarine building on a large scale by Germany, and British pronouncements at Geneva against violations of multi-lateral treaties, sounded a false and disturbing note. Furthermore, in a speech in June 1935, the Prince of Wales proposed with almost unusual warmth that the hand of friendship should be proffered to German war veterans. In an article in the *Daily Express* George Malcolm Thompson, said that Hitler's biggest victory in England has been the conversion of the *London Times*. He was forced to report, after analyzing the attitude of the press and the state of liberal sentiment in England, that there was "a large body of opinion favorable to the German point of view, willing to make terms with Germany, offering concessions to the ambitions of Hitler." This new evolution in British opinion was well illustrated after the visit of Lord Lothian to Germany and his interview with Hitler. He explained that the pathological forms which Nazism had taken were due simply to the suppressed desire for equality of rights and fair treatment.

On the domestic scene, Sir Oswald Mosley continued to expound his fascist program, becoming more anti-Jewish as his other policies are seen to be less attractive to the English mentality. On December 17, 1934, Mosley and three of his henchmen were tried at Lewes on a charge of "riotous assembly." Challenged to debate by the Anglo-Palestine Club, he refused to engage in any such encounter unless the Jewish question would occupy a time proportionate to the number of Jews in the general population, and Sir Herbert Samuel, leader of the Liberal Party and first High Commissioner in Palestine, would be his opponent.

In the field of philanthropy, one of the most important decisions made by the British Jewish community was to organize a separate appeal for Polish Jewry, which was launched on March 29. The appeal was issued jointly by the Federation of Jewish Relief Organizations, the Federation of Polish Jews, the Ort, the Oze and the Association of Rabbis. It was endorsed by the Board of Jewish Deputies.

Perhaps the event of the year for all England was the

Silver Jubilee Celebration for the King. An address on behalf of the Jewish community signed by Neville Laski, president of the Board of Deputies, and Leonard Montefiore, president of the Anglo-Jewish Association, was delivered to His Majesty on May 12. The address ran:

“We desire to assure Your Majesty that in the expressions of loyal affection which the auspicious event is evoking from the millions of your loyal subjects of every creed and race in all parts of the world, Your Majesty’s subjects of the Jewish faith yield to none in the depth of their loyalty or the sincerity of their feelings. During Your Majesty’s long and arduous reign, your Jewish subjects have shared in the efforts, the endurance and the triumphs of their fellow-countrymen with a deep sense of devotion to the Throne under the British commonwealth of nations.’

#### UNION OF SOUTH AFRICA

The government of South Africa has, during the past year, with exemplary dispatch taken positive steps to stamp out propaganda and agitation aiming to stimulate anti-Jewish sentiment. On October 29, 1934, the government outspokenly outlawed the Nazi Party in southwest Africa, the mandated territory, membership in which was made grounds for criminal action. As the basis for this decision, the government pointed to the connection between the Grey Shirt organization in Southwest Africa and the German National Socialist Party. It cited the fact that the local “Fuehrer” of the Nazi party in Southwest Africa was appointed by the party leaders in Germany, and was responsible to Hitler himself. This organization, therefore, established a dual allegiance which was incompatible with the sovereignty of the mandatory power.

A most important exposure which effectively discredited anti-Jewish propaganda in South Africa was the decision on August 21 by the Supreme Court awarding Rabbi Abraham Levy a \$9,000 judgment in a defamation suit against three outstanding anti-Jewish propagandists: Harry V. Inch, Johannes Von Moltke, and David Olivier. These defendants had circulated a document which, they claimed,

was taken from the Port Elizabeth Hebrew Congregation where the plaintiff, Rabbi Levy, was spiritual leader. At the top of the document were Hebrew characters in red ink signifying "Kosher for Passover," and "The Book of Chronicles." The documents purported to have been written by a Jew and displayed a blasphemous attitude toward the Church, a plan of Jewish imperialism and socialism, and a proposed attack on the Grey Shirts, the local Nazi group. The court did not delay in pointing out that the document was either the creation of Inch himself or prepared with his connivance. The story was found to be completely false; and as to the charge that Jews were connected with a plot to control the world, Dr. Nahum Sokolow testified regarding the malicious falsity of this libel. The court finally decided that "the document was the work of an ignorant forger," and that Inch had participated in its distribution. On February 3, after a supplementary criminal trial for distributing a forged document, perjury, and theft, Inch was sentenced to six years and three months imprisonment. A third trial lasting from February 5 to 9, 1935, resulted in the acquittal of Inch on a charge of forging the document himself; the court having failed to find conclusive evidence that the accused had personally concocted the document.

An important statement regarding the boycott of German goods was made by the South African Minister of the Interior, Mr. J. H. Hofmeyr, speaking at Cape Town University. Prefacing his remarks with a hearty endorsement of General Smuts's views on "toleration as the very cornerstone of liberty," Hofmeyr said that although individuals may properly boycott freely, "no government can view an organized boycott without concern."

#### FRANCE

Despite the growing Fascist movement in France, the great preoccupation of the Jewish community has been the status and condition of the German refugees. No definitive solution of their problem was reached; and, without means of livelihood or personal security, their situation may, the French Jews believe, cause serious repercussions.

A new spirit of hostility toward the alien seems to have broken out, as evidenced by the twenty-four hour strike on January 31, 1935, which began in the technical schools of Paris and spread to the medical faculty of the university. According to official statements, however, the demonstration was directed not against foreigners in general but against the number of foreigners who hope to make their living in France after they have finished their studies. It is not denied that in some cases the propaganda against aliens has also been directed against Jews. Many of the foreign students in the French faculties come from East European countries where, as Jews, they are faced with the *numerus clausus*.

Most precarious has been the situation of the Jewish refugees from Germany and those who fled from the Saar region, following the plebiscite on January 15. An anti-foreign drive of great magnitude has begun, as economic conditions become worse and as events like the assassination of King Alexander at Marseilles influence public opinion. On December 11, 1934, the French government, however, announced that reports as to contemplated legislative and administrative measures directed against Jewish immigrants were false. Yet, the problem of finding work for the refugees still remains. Herr Ernst Toller, the German refugee playwright, has proposed that firms set up wholly or in part by German refugee capital be authorized to employ German refugee labor up to thirty-three per cent of their personnel. On December 27, the French Foreign Office refused to extend transit visas held by thousands of Jewish refugees from Germany. The condition of the refugees is, of course, unspeakably bad. Impoverishment increases daily; mental maladjustments are sharpened and assume almost pathological forms; the future is completely dark. For some, vocational retraining has been possible. More than 130 German refugee students began work on June 30, 1935, in the workshops opened by the Ort in Paris.

A new plan for settlement of Jews in the French mandated territory of Syria was announced toward the close of 1934 by the French government. It is hoped that as many as 10,000 Jews will be permitted to settle in this Near Eastern territory. Negotiations were conducted with the French

government by the Committee for the Defense of Jewish Rights in Central and Eastern Europe. The plan will necessitate the drainage of the valley of Amouk and the lake of Antioch. Small model self-supporting farms for settlers are envisaged. Industrialists, engineers, and artisans, besides agriculturists, are to be permitted to settle.

This new colony, however, will have to face the fact that Arab hostility has been stimulated throughout the Mediterranean region. The latent danger was tragically illustrated early in February 1935, when for the second time in six months rioting against the Jews of Algeria occurred. In August 1934, a savage attack led by a native Moslem nationalist resulted in 40 deaths, pillaging, and a general terror in Constantine. The February outbreak took place in Setif, Algeria. The French Minister of Interior announced that he would visit the scene of the riots. On April 5 the French government warned that to prevent disturbances, a punishment of two years' imprisonment would be imposed upon any person who was convicted of spreading subversive, particularly Nazi, propaganda among the Arabs. The view has been expressed that the attacks upon the Jews are disguised methods of protesting grievances actually directed against the French administration. Undoubtedly, also, there has been a good deal of Nazi propaganda spread deliberately in the French colonies.

#### SWITZERLAND

Despite the Germanic origin of a large section of the Swiss population, the most vigorous steps have been taken by the government and the local cantons to suppress the vandalism and defamation which Nazi propaganda have sought to stimulate. The Zurich City Council requested the government of the cantons on January 2, 1935, to forbid anti-Jewish demonstrations and ban anti-Semitic publications. The government met this appeal by prohibiting the formation of Nazi Storm Troops, and this prohibition was sustained by the Supreme Court in a decision on February 28. On June 30, the police of Zurich refused to allow Streicher's anti-Jewish *Der Stuermer* to be sold on the streets of the cantons. On April 3, the government of

the Geneva canton issued an order prohibiting libels on the Jewish race or religion. In all parts of Switzerland, Nazi vandals who had thrown bombs into synagogues or attacked Jews were promptly sentenced. Authorities of the canton of Solothurn prohibited the publication of the *Volksbund*, an anti-Jewish journal. And, on June 9, as a rebuff to Nazi Germany, the Swiss Federal Council voted down a grant of \$12,000 for the Swiss teams to participate in the World Olympic Games in 1936 at Berlin. The Council decided that participation was not desirable because of the Nazi spirit which will prevail in the games. The Catholics joined the Socialists in the 82 to 57 vote.

Undoubtedly, the positive hostility of the Swiss governing officials to Nazi activity is due to the fact that the German government has in many instances violated what has come to be regarded as the most sacred national possession—neutrality. The Jacob case was symptomatic of the Nazi methods and of the Swiss reaction to them. Dr. Berthold Jacob, a German-Jewish journalist refugee, was enticed to Basle by Nazi agents and carried across the border into Nazi Germany where his life is worth little. On March 25, Swiss police authorities disclosed that a ring of Nazi *provocateurs* was conducting activities among the German-Jewish refugees in the countries bordering Germany. On March 31, the Swiss government sent a sharply worded protest to Berlin over this "grave violation of Swiss sovereignty." A week later, Foreign Minister Motta announced that the Swiss government would bring the Jacob case before the World Court if the prisoner were not released immediately and returned to Swiss soil. Dr. Wesemann, the Nazi agent who had lured Jacob to Basle, admitted that he acted upon instructions from the Nazi Secret Police in Germany. The German government's reply on April 14, was provokingly truculent, contending that Jacob had come into the hands of German "justice" without the intervention of German officials. It described the victim as a "traitor of the worst kind." The journalist, the government stated, would be tried on charges of treason for articles which he published while abroad. On May 6, it was announced that the German government had agreed to

submit the case to the Hague Court of Arbitration under a German-Swiss agreement.

In order once more to demonstrate the malicious falsity of the notorious "Protocols of the Elders of Zion," Dr. J. Dreyfus-Brodsky, president of the Swiss Federation of Jewish Communities, Dr. Marcus Cohen, president of the Zionist Federation of Switzerland, and Dr. Marcus Ehrenpreis of Stockholm, chief rabbi of Sweden, brought an action, the trial of which began on October 29, 1934, in Berne. The defendants in the criminal libel suit were Dr. A. Zander, the editor a Swiss Nazi organ which had published articles affirming the truth of the "Protocols," and Theodor Fritsch, publisher of the "Protocols" in German. Since Fritsch had died before the inception of the suit, Zander was the sole defendant. In the course of the hearings, it was necessary to prove the falsity of the charges of the "Protocols." Dr. Chaim Weizmann, former president of the World Zionist Organization, took the stand on the first day of the trial to deny that the Zionist Congress at Basle in 1897 took any secret action, as the "Protocols" assert, to establish Jewish domination over the world. Others who testified as to the false nature of the "Protocols" were Count du Chayla, Sergius Swatikow, who was vice-governor of Petrograd during the Kerensky regime, Paul Miliukov, Minister of Foreign Affairs under Kerensky and noted Russian historian, and Henry Sliosberg, Russian Jewish community leader. On October 31, the presiding judge postponed the trial in order to allow the defendants to obtain the services of Colonel Ulrich Fleischauer of Erfurt, Germany, "expert on Jewish affairs." When he testified on April 30, the Nazi "expert" told the Court that "all presidents of the United States and President Wilson in particular were under Jewish influence." The Kellogg Peace-Pact and the League of Nations he asserted were "Jewish creations." He attempted also to ascribe the "protocols" to the B'nai B'rith. In rebuttal Dr. C. A. Loosli declared that the "Protocols" were a shabby forgery and had a tendency to incite the readers thereof to illegal action.

On May 14 the Court at Berne awarded the plaintiffs compensation totaling 650 Swiss francs (about \$195.) and

explained this mild sentence because of a desire not to create martyrs. The judge fully accepted the testimony given by Dr. Loosli and Dr. Baumgartner, experts for the plaintiffs.

#### ITALY

In November 1934, the Italian League of Jewish Communities published the first report of its activities during the period beginning June 1933 and ending October 1934, describing its work in preserving the archives and libraries of old Jewish communities in small Italian towns. The Florence Rabbinical Seminary has been transferred to Rome, and a number of German-Jewish scholars have been added to its faculty.

The sudden death of Dr. Angelo Sacerdoti, Chief Rabbi of Rome, brought about a crisis in the Italian Rabbinate. It is feared that the number of rabbis in even the larger cities of Italy is insufficient to satisfy the spiritual needs of the population. Dr. David Prato was appointed rabbi to succeed Dr. Sacerdoti.

#### GERMANY

During the past year, Nazi Germany has progressed rapidly toward its goal of becoming a military state. There has been an increasing control by the central Reich government over local affairs. The army has emerged as the dominant political force. The old Nazi cells, composed largely of middle-class elements, have been disbanded. The Treaty of Versailles has been renounced unilaterally in respect of its military clauses, and rearmament is proceeding swiftly. Universal conscription has been decreed.

The Nazi campaign of slow extermination against the Jews has not only remained unchanged; it has flowered and taken new forms. By the summer of 1934, the gamut of legislative persecution had almost been reached. The past year, however, embellished the Aryan decrees, extended their scope, and intensified their rigor. On June 26, 1935 "non-Aryans" were excluded from labor service, an obligation incumbent upon all Germans under the conscription decree. Minister of Education Rust, in an order of March

21, 1935, demanded that Jewish children should not be favored over "Aryans" in the schools. On April 24, the President of the Press Chamber of the Reich ruled that editors and publishers of newspapers will have to prove their "Aryan" descent as far back as 1800, in order to be able to retain their positions. The Minister of Interior, on April 30, decreed that Jews were forbidden to exhibit the German flag. On April 17 the same official decided that "non-Aryans" and persons married to "non-Aryans" will not in the future be granted licenses as druggists, even though they may have fought in the war. Also, in the future, "non-Aryan" students will not be admitted to examinations in medicine and dentistry. Certain exceptions may be made at the discretion of the Minister of Interior if the applicant has only one grandfather or grandmother of Jewish blood and if his mental attitude and physical appearance are unobjectionable. When the new conscription law was announced, it was declared that no Jews would be admitted into the army, but that in certain cases they may be drafted for menial duty behind the lines.

In all parts of Nazi Germany, the Aryan decrees were vigorously applied and extended by local authorities and the courts. Non-Aryan salesmen were banned by the Reich Association of Retail Firms. All teaching positions were closed to Jews by an ordinance of the Minister of Education on January 6. It was ordered that all doctors in Germany would have to submit proof that their wives also were "Aryans." It was reported from Berlin on March 22 that not a single Jewish student had been admitted to German universities in the academic year 1933-34, according to official statistics of the Reich Minister of Education.

This is only a slight indication of the spirit which has prevailed in Nazi Germany during the past year. There is a strong possibility, moreover, that a new Reich statute will soon be enacted formally placing Jews and "non-Aryans" in a second-class legal status, withdrawing citizenship from them, and denying them the right to vote or exercise any political rights. There is even the danger that the Jews in Germany may be eliminated from all branches of trade and commerce, as a result of the organization of a Reich Chamber of Trade which will completely control

German economy. The fear prevails that the new Chamber will pursue policies similar to those of the Chamber of Culture which, under the direction of Minister Goebbels, has practically eliminated non-Aryans from German cultural life. The tragic situation of the Jew in the professions has never better been illustrated than by the official statistics showing that of the 13,163 law students registered in Germany during 1934, only 46 were Jews—all of them carry-overs from previous years.

The disenfranchisement of the German Jews has already begun in anticipation of a formal law to this effect. A decree of the Nazi Cabinet has ordered the revocation of the citizenship of Jews naturalized since November, 1918. This will affect about 10,000 East-European Jews naturalized in Prussia alone. Announcements are made almost daily of hundreds of Jews whose citizenship has been withdrawn. Even German-born children of naturalized European Jews are being included. The law is being freely applied, moreover, and it is reported that many Jews born in Germany are also being deprived of their citizenship rights. Jewish firms in Prussia were, the Prussian Supreme Court held on May 24, not to be permitted to use the word "German" in their advertising signs because it is "increasingly synonymous with Aryan." The government of Franconia, in one decree on June 21, cancelled the citizenship of all Jews in that province who were naturalized between 1922 and 1929. All Jewish architects were forbidden to become members of the Chamber of Fine Arts, thereby excluding them from opportunity for a livelihood in the future.

An intimation of what may be expected was given on May 1 by one of the highest officials in Dusseldorf who declared at a Nazi meeting ("Kameradschaftsabend"):

"The Jewish question will be settled now . . . for some time to come you will be able to strike a Jew across the face ('einen Juden in die Fresse schlagen'), and no one will punish you, for an action is about to begin now and will not come to an end."

It appears, moreover, that despite any desire on the part of the economic leaders of the Reich, such as Dr. Hjalmar Schacht, to take less stringent measures against

the Jews, there is not even the slightest possibility that the Nazi program will deviate from the course which it has marked out and which, from the viewpoint of its own security has been so successful. In fact, it would appear that as the Nazi state is revealed to the German people increasingly in its role of naked dictatorship in the interest of certain industrial cliques, oppression of the Jews will increase accordingly in order to divert the attention of the middle classes who form the backbone of the Hitler movement. Furthermore, as the Nazi economy becomes imperiled and subject to stress, the drive against the Jews seems to have become intensified for the purpose of satisfying the petty bourgeoisie that the government is protecting their rights and furthering their interests. Despite the fact that, on March 6, Dr. Schacht termed the vigorous anti-Jewish discriminations a "blunder" which are an "unfortunate by-product" of the revolution, the speech of Chancellor Hitler before the fourth Nazi Party Congress in September, 1934, wherein he termed the "chaos" from which he saved Germany the result of "Jewish intellectualism," remains the only official government doctrine.

The death of Von Hindenburg on August 2, 1934, removed one of the last possible restraints. In the farcical plebiscite that followed, ninety percent of the electorate (according to official figures) voted in favor of the Hitler regime. Four million Germans dared to vote "no"—an increase of 100 percent since the previous referendum of November, 1933. The "bloody week-end" of June 30 served as a warning to dissident elements that the Nazis will brook no interference or deviation from the party line. Local Nazi officials and storm-troopers have kept themselves busy by continuously molesting Jews throughout Germany. Attacks on Jewish stores have constantly taken place in Dusseldorf, Munich, Frankfurt and smaller centers. A number of municipalities, particularly in Bavaria, have placed outside of their town-limits signs announcing the exclusion of Jews. The most alarming development came on July 15, when, stimulated by the provocative Nazi propaganda and directed by government officials, mobs of young Nazis marched through the Kurfurstendam in Berlin assaulting

every person whom they believed to be a Jew, wrecking stores, and shouting threats against "Jewish impudence."

One of the most typical acts of the Nazi government was the cancellation of memorial services in honor of Professor Fritz Haber, famous Jewish inventor who died in exile as a refugee on February 1, 1934, at the age of 65. His colleagues at the Kaiser Wilhelm Institute, however, refused to heed the government's warning. Professor Max Planck, the noted physicist who succeeded Haber, said that he would "retain in the annals of science, and the history of the Kaiser Wilhelm Institute, a place of honor." Haber was praised as "a German scholar and a German soldier." A few days before the meeting, Dr. Bernard Rust, Nazi Minister of Education, circularized all German universities to the effect that the proposed memorial was "a challenge to the Hitler regime." All members of university faculties were forbidden to attend the memorial, but more than 500 crowded the meeting hall. The German press, of course, was forbidden to mention the incident.

These and similar manifestations do point to the growth of an opposition movement which, under the cover of academic respect and religious liberty, has shown some encouraging results. The Nazis have also met resistance in their efforts to coordinate the church, especially through the determined opposition of Bishop Hans Meisser who at one time was even imprisoned after thousands of his parishioners openly defied the government.

Faced with the necessity of winning the Saar plebiscite, Chancellor Hitler ordered an armistice in the church war before the Christmas holiday. After the victory in the Saar, Reich Bishop Mueller, the Nazi religious head, renewed his attempts to bring the churches under Nazi control. Four hundred Protestant Pastors were arrested in a spring "purge" of irreconcilables. Dr. Niemoller, the popular religious leader, was among them. The clergy were officially forbidden in their sermons to refer to the Nazi "Aryan" decrees or to criticize the anti-Jewish program. Nevertheless, the most outspoken denunciation of national socialism, since Hitler came to power, was delivered from Protestant pulpits throughout Germany by the reading of a pamphlet issued by the Confessional Synod's Brotherhood Council.

The manifesto attacked the idolatry of the Nazi creed and the trend toward paganism.

There is evidence, also, that unrest and opposition to the economic policies of the Hitler government are growing. Chancellor Hitler personally banned *Der Reichsward*, a weekly anti-Semitic publication issued by the leader of the pagan movement, Count Reventlow, because of an article expressing dissatisfaction with the economic policy of the Nazi government and the failure to put big business in its place. Even more striking was the result of the elections to the labor councils, the Nazi substitute for trade unions. Despite intimidation, the results were so unfavorable to the Nazis that no official publication of them was made. Furthermore, after anti-Jewish riots had been stimulated by storm-troopers in Munich on May 25, 1935, the Bavarian Minister of the Interior, Wagner, was forced to promise the prosecution of those involved in the riots, and blamed expelled members of the Nazi party for the anti-Jewish terror which had been going on in Munich for the previous two weeks. Although Herr Wagner follows Streicher in his program, it is believed that he was forced to this action by the hostility of the Munich populace against such high-handed proceedings. It appears that non-Jewish firms in Munich had hired the rioters to attack shops of Jews in order to end their competition. Even Julius Streicher came out with a public condemnation of the excesses because, as he explained, his propaganda was intended to drive the Jews out of Germany, and not to break windows and start programs. Yet, the propaganda which is the cause of these outbreaks continues unabated. Each new issue of *Der Stuermer* brings forth some freshly conceived libel against the Jews. Streicher has even extended his seat of operation to other cities, particularly Frankfurt and Berlin, and it is to his influence that the anti-Jewish riots are ascribed which took place in Berlin in mid-July, 1935. On June 24, 1935 more than ten thousand German children, members of the Nazi Youth Organization, were forced to give their formal oath eternally "to hate the Jews." at the Summer Festival in Franconia. The pledge was given to Herr Streicher and General Goering.

The object of the Nazi policy seems to have been more clearly defined during the past year. Any suggestion that the best procedure for Jews would be to remain in Germany was vigorously condemned by the Nazi authorities. Heinrich Stahl, president of the Berlin Jewish community, who returned from a visit to Palestine and delivered an address warning Jews not to emigrate except under certain conditions, was prohibited from making further talks. A meeting of the Central Union of German Citizens of Jewish Faith called for June 16, 1935, was prohibited, because its leaders were of the opinion that the solution of the Jewish problem lies within Germany rather than in emigration. Probably for the same reason, the *C. V. Zeitung*, the newspaper of this Association, was suspended for three months. In general, the government has favored the creation of occupational courses for potential Jewish emigrants as an effective means of rendering the country free of Jews. But, on March 13, a circular issued by Dr. Schacht prohibited Jews from reorienting their lives as artisans with the intent to remain in Germany.

On April 23, Dr. Gross, chief of the Nazi Race Bureau, announced that the exclusion of Jewish children from the public schools of Germany will be the next step in the Government's program.

These official acts of discrimination hardly adequately reflect the bombardment of the German people by anti-Jewish propaganda in the daily Nazi press. The *Stuermer's* has been, of course, the most consistent campaign; if anything, during the past year, it has even exceeded its record of obscenity and malice. But, other papers such as the *Voelkischer Beobachter*, the *Westdeutscher Beobachter*, and the *Frankischer Tageszeitung* have been almost as active. Yet, one of the most startling events of the year was a bold demand by the *Frankfurter Zeitung*, one of the few quasi-independent newspapers left, that the Nazi party content itself with the anti-Jewish legislation already enacted. It pointed out that the Jewish issue should be reconsidered because every German suffered directly as a result of the world-wide boycott. Behind this brave appeal appeared the hand of Dr. Schacht whose "commercial tolerance" this liberal paper now reflects. But, the bitter

attack of the Nazi press followed soon after with the charge that the *Frankfurter Zeitung* was "in sympathy with world-Jewry."

The result of this constant oppression, aggravated daily, is the ever more desperate refugee problem. It was announced on May 9 by the *Voelkischer Beobachter* that 90,000 Jews had left Germany since Hitler came into power, that the government had collected 25 million dollars in emigration taxes from refugees, of whom about 10,000 have subsequently returned to Germany. In the spring of 1935, these were placed in special refugee concentration camps or, as the *Voelkischer Beobachter* put it, "education camps." This was confirmed by an announcement of the German Consulate in Palestine on June 19 advising refugees not to return to Germany "even for a short visit" as they would be placed in such camps. A plan has been introduced by Mr. George Kareski, leader of the Berlin Jewish community, for an emigration of Jews from Germany lasting over 25 years. It is hoped that the government will lend its assistance.

But German Jewry itself has undergone an evolution which severely contrasts with the unity which it had achieved in the earlier days of the Hitler regime. Until 1934 the Nazi regime was recognized by the German Jews as a common menace which required at all costs the solidarity of its victims. Now, a cleavage has appeared because German Jewry has reached the point where it must decide whether its future lies still in Germany or whether Palestine should be acknowledged as a final destination. The government, as we have seen above, favors the Zionist program, although the majority of German Jewish leaders are not with them. To add to the confusion, the Zionists have demanded that the control of the Berlin Jewish community be given to them. Symptomatic of the growing sympathy between the German Zionist Federation and the Hitler program for expelling the Jews was the fact that the Nazi authorities apparently placed no objection to participation by the German Zionists in the World Zionist Congress, to be held at Lucerne on August 27, 1935.

Apart from these differences of philosophy and ultimate goal, one of the most gratifying events of the year was the incorporation in February of 1935, within the Reichsver-

betreuung der deutschen Juden, of the activities of the Central Committee for Relief and Reconstruction. This amalgamation of effort places all relief, reconstruction, and rehabilitation projects of German Jewry under a single agency. This organization is expected to pay greatest attention to the problem of Jewish youth. A Jewish school system has been set up and, it was reported on November 20, 1934, that 4,000 children were attending such schools in Berlin alone. A Federation of German Jewish Youth Organizations has been established; and a Youth Day was proclaimed for March 10, 1934. In other respects, too, communal activity of a sort has flourished. Jewish theatres have sprung up; a total of 18,500 copies of the new edition of the Philo Lexicon of Jewish Knowledge were sold in the course of 180 days; a new Jewish theatre and Jewish cultural activities have been developed; and, most significant of all for the People of the Book, the first volume of a new German translation of the Bible, undertaken by Professor Harry Torczyner of the Hebrew University at the request of the Berlin Jewish community, appeared on February 5, 1935.

At the beginning of 1935, there were approximately 475,000 Jews in Germany; and about 300,000 "non-Jewish non-Aryans." To these thousands whose future must perforce be molded by the disaster which has afflicted their Fatherland, Dr. Julius Brodnitz, president of the Central Union of German Citizens of the Jewish Faith, in a spirited address before a Koenigsberg audience in the last days of December of 1934, declared

"We remind both old and young that it takes just as much heroism as those have displayed who with genuine conviction go out to the Holy Land, to remain here, conscious of our duty, and wait at our posts."

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The report of Mr. James G. MacDonald, League of Nations High Commissioner for Refugees from Germany, submitted to the Governing Body of the High Commission on July 17, was a full description of the problems raised by the flight of over 80,000 refugees from Germany. He urged that, in order to meet their elementary needs, it

would be necessary to have the High Commission supplanted by "an organization created by the League of Nations as an integral part of the League system."

The largest number of refugees, 27,000, has been settled in Palestine; 6,000 more have found refuge in the United States; 3,000, in South American countries; and 800, in other overseas countries; 18,000 have been repatriated to countries of Central and Eastern Europe; while 27,500 still remain without any political security in Europe. Mr. MacDonald estimated that approximately \$10,000,000 has been raised during the past two years for the relief and rehabilitation of refugees. Of this sum, the Jews of the United States contributed \$3,000,000, and the Jews of Great Britain \$2,500,000. The organizations for the assistance of academic and intellectual refugees, with the aid of the Rockefeller Foundation, raised approximately \$1,500,000. The rest was raised by Jewish and non-Jewish organizations in other countries.

Strenuous efforts have been made by the High Commissioner and his associates to find permanent havens of refuge for those who have been forced to leave Germany. In the Spring of 1935, Mr. MacDonald visited the countries of Central and South America in order to study economic opportunities and immigration possibilities there. Dr. Samuel Guy Inman, an expert on Latin American affairs, also travelled throughout South America for this purpose. They found prospects in Argentine and Brazil most favorable because in these countries, plans are being pushed by the governments for the diversification of agriculture. The governments of these countries, however, appeared to be least inclined to favor immigration for fear of a growing native anti-Semitism and because of a renewed nationalism.

On July 18, 1935, it was reported that the government of Ecuador had officially agreed to place 1,250,000 acres of land at the disposal of Jewish colonization agencies. The agreement was signed between Dr. Brutzkus, head of the Emcol (Jewish Emigration and Colonization Association) and President Don Jose Velasco Ibarra of Ecuador. The land set aside for colonization is capable of maintaining 50,000 families. It is stipulated that the colonies must be built along cooperative lines and must keep an "open door"

for non-Jewish refugees. The agreement also states that the colony shall not be autonomous in language, but that Spanish must be the official tongue.

Commenting on a report that it would encourage the settlement of Jews, the Albanian government made it clear on June 10, 1935, that only Jews with capital to invest would be welcome in that country.

In order to meet the demands of governments for a *quid pro quo* in the settlement of refugees, Mr. MacDonald announced in his Report of July 17 that a Refugee Economic Corporation had been formed in the United States with a capitalization of ten million dollars, of which \$1,250,000 has already been subscribed.

#### AUSTRIA

Since the assassination of Chancellor Dollfuss on July 25, 1934, Austria has been ruled by a Fascist dictatorship in opposition both to the National Socialists and to the radical parties. But the government has, during the past year, been sitting on a political volcano: on the one hand, it owes allegiance to Mussolini, for it was largely through his assistance that Austria has retained her independence; and, on the other, Nazi influence has been gaining ground among the army and the middle class. Similarly, and as a result of this political uncertainty, the policy of the Schuschnigg government toward the Jews has been a wavering one. On February 7, 1935, Eduard Ludwig, chief of the government press service announced that "the Austrian government will never permit anti-Semitic winds blowing from another state to be successful here." He promised that the Minister of Interior would "rectify all errors" in the dismissal of Jewish physicians, an investigation of which was then pending. Yet, the Jews reminded themselves that this statement was probably inspired by the attempt to obtain a loan for Austria in London, which ended in failure and a blunt rebuke from Herr Otto Niemeyer, Anglo-Jewish banker, who accused the Austrians of violating the Treaty of Saint Germain by their discriminations.

For, only a week earlier, Prince Ernst von Starhemberg, vice-Chancellor, had intimated that the new Austria, in

which he possesses such great political power, would take a firm stand on the Jewish question. It is impossible to deny that, during the past year, the difficulties facing Jewish youth in the arts and professions have appeared almost insurmountable. Since February 1934, no Jews have been appointed or promoted in the hospital or welfare institutions of Vienna. Especially those Jews who obtained their citizenship after 1919 are facing growing discriminations. Dr. Jacob Ehrlich, one of the Jewish members of the Vienna City Council, reported that of the 5,000 teachers in the elementary schools of Vienna only 12 are Jews. In fact, the vice-mayor of Vienna, Dr. Press, announced on November 18 that only Christian teachers are now being employed by the city. A new trade law was enacted on November 9 which authorized the state economic corporations alone to issue certificates required of those engaged in commercial enterprises. Jews are, however, barred from these bodies and have slight chance of obtaining the certificates. Another section of the trade law bars itinerant merchants, canvassers, and salesmen of which there are approximately ten thousand of the Jewish faith in Austria. Typical of the indirect methods of freeing the professions of Jews was the social reform bill proposed by the government on January 31. It called for the cancellation of all existing contracts of doctors employed by the sick fund panels (approximately 1,000 of whom are Jews) and provided for re-engagement only after a process of "selection." A report made on May 28, 1935, by the Union of Jewish Physicians was forced to conclude that

"the position of the young Jewish physicians in the medical institutions continues to be the subject of repeated efforts, petitions, representations and negotiations, and we must regretfully state that we have not achieved anything in this regard."

Practically no Jewish applications are being accepted in any hospitals; and wholesale dismissals are taking place daily.

The Association of Austro-German Aryan Lawyers has been most active in boycotting Jewish colleagues and in instituting a policy of constant discrimination against Jews

in the legal profession. Because of the close connection between Austria and Germany in the theatrical profession, Jews are being eliminated from that field also.

The Austrian government itself has revoked the citizenship of 76 Jewish citizens naturalized since 1919. At least 3,000 Jews in Austria are thus in danger of being deprived of their political liberties, guaranteed internationally in the Treaty of Saint Germain. Furthermore, the government has proceeded with plans to separate Jewish and non-Jewish school children in the Austrian school system. The law is ostensibly designed to "collect non-Catholic pupils into one parallel sub-division especially in cases where there is overcrowding in the regular schools." The government protested its good intentions, but Jewish leaders feared that it represented a first step towards introduction of an "Aryan" clause in the schools. However the Jewish Peoples' Party countered with a proposal that a Jewish school system be set up in Austria, with Jewish teachers. Ex-Deputy Robert Stricker welcomed these "ghetto schools" suggested by the government; and the orthodox Jewish leaders were inclined to agree with him. On the other hand, the leaders of the Vienna Jewish community and the Union of Austrian Jews announced that they would refuse to succumb to the mentality created by the new racial anti-Semitism.

In Geneva, in the Fall of 1934, Chancellor Schuschnigg pledged that the Jews would be accorded full equality in Austria. Yet, on November 30 there came a veiled threat to the Jews as he declared, at the inaugural session of the Austrian Federal Diet, that Austria "shall remain German and also Christian." On February 27, 1935, while in London seeking international financial assistance, Dr. Schuschnigg denied that the Austrian government intended to expel east-European Jews or to reduce the number of Jews in the professions. He pointed out that "in reality there is no Jewish question . . . in Austria" because "the Federal Constitution is based on the complete equality of all citizens, without religious or national distinction." It was, he said, "even in the interests of the Jewish members of these professions to restrict further access to them." He explained that the government was in no way animated by an anti-Semitic spirit. Yet, in reply, on June 23, the

Association of Jewish Front Soldiers in its official magazine, *The Jewish Frontier*, charged that "there is quite a difference between the theory which government authorities are advancing with regard to the Jews and the way the Jews are treated in practice."

Undoubtedly, the government is being driven by the propaganda wave which the Nazis have unleashed. Organizations to oust Jews from Austrian business life by the establishment of a boycott of Jewish firms have sprung up. Although the government has not officially encouraged these programs, it has allowed agitation to continue unmolested. Meanwhile, the proletarianization of the Jewish middle classes of Austria is continuing. The Jewish community organization has appropriated 2,500,000 shillings as a preliminary budget for social relief during the year 1935. During the past two years, it was reported on April 26, 25,000 Jews had left Vienna; 55,000 of the 176,000 Jews of Vienna are now registered with the welfare department of the Jewish community for the purpose of receiving relief.

In the face of these conditions, the Austrian Jews have not failed to take a positive stand. Captain Edler von Friedmann, president of the League of Jewish War Veterans, declared on May 8, 1935 at a mass meeting of Jewish veterans that: "We do not ask for equality of rights. We do not beg for equality. We demand it." He pointed to the loyalty which bound the Jews of Austria to their Fatherland, the service which they had contributed to its defence during the war. For, despite the consolation given from time to time by government leaders, the Jews of Austria are faced with the fact that the government has granted subsidies to the Catholic and Protestant churches (15 million shillings to the former, 600 thousand to the latter) while completely ignoring the Jewish community, despite the fact that Jews pay taxes and are double the number of Protestants in Austria.

#### HUNGARY

Though the *numerus clausus* law of 1920 and other legislation still stand as gaunt reminders of the days when anti-Jewish feeling was high in Hungary, the present

government has shown an encouraging attitude in warding off agitation against the Jews and avowing its belief in the equality of all citizens. Count Stephen Bethlen, leader of the government party, of which the present Premier Goemboes is a member, warned on March 21 that Hungary must lay aside all thoughts of anti-Jewish policy and program. On December 27, 1934, Dr. Tibor Sztivay, former Minister of Justice and now a member of Parliament, declared that the government was determined "to emphasize the traditional Hungarian spirit which knows no religious hatred." He especially urged that Hungarian Jewish citizens who had grievances against the government submit their complaints freely to officials. Minister of Education Homan spoke in the same vein before the parliamentary deputies on May 13, 1935. However, when on June 21, Rudolf Ruppert, Catholic member of parliament, asked for a repeal of the *numerus clausus* law for the universities which had been passed in 1920 (and which was the subject of a minorities petition to the League of Nations in 1923), his remarks were not well received.

The *Magyar Front*, official organ of the Hungarian Association of War Veterans, also came forward on March 11, 1935, with a denunciation of attempts to stir up religious differences among its members. "We do not deny," the statement ran, "any of our comrades who fought with us and bled with us." There are, it was pointed out, about 600,000 war veterans in Hungary, five percent of whom are Jews. The action of the Jewish War Veterans Association in forming a national Jewish party to participate in the parliamentary elections for the first time was sharply denounced by leading members of the Jewish community of Budapest on March 17. This move, however, points to the growth of a fear that the orientation of Hungarian foreign policy toward Nazi Germany, as well as the agitation of Nazi groups within Hungary, may prove dangerous.

#### CZECHOSLOVAKIA

The Czechoslovakian government has remained the staunch advocate of democracy and equal treatment of all inhabitants regardless of origin or belief, in a Europe which has come to show little respect for these values. The

year was noteworthy principally because of the celebration of the 85th birthday of President Thomas G. Masaryk, who has always stood as an apostle of enlightenment, and in whose honor a colony in Palestine bearing his name was established.

On April 29, a number of Nazi leaders were imprisoned for organizing a boycott movement against Jewish lawyers and doctors. In the course of the trial, it was revealed that Dr. Friedrich Chvatel, the Nazi leader, was in direct communication with Dr. Goebbels, Nazi Minister of Propaganda. On November 15, an entire edition of a Czechoslovakian version of the "Protocols" was confiscated. On December 21, Karel Capek, the leading writer of Czechoslovakia, issued a proclamation condemning the "spiritual Germanization" which anti-Semitism represents. This statement was evoked by anti-Jewish riots which took place in Prague on December 25. Dr. Cerni, Czechoslovakian Minister of Interior, warned that "the government is firmly determined to protect all citizens irrespective of creed, and possesses sufficient force to carry out its determination." The demonstration was led by Czech nationalists and was principally directed against Germans, but was later turned against Jews. The government immediately mobilized police forces, confiscated nationalist papers for publishing inciting reports, and posted public warnings throughout the city.

In the German university at Prague, itself, an anti-Jewish demonstration of the students broke out on March 18. Pamphlets calling for a general strike against "the excessive number of Jews enrolled" were passed out. The situation in the German university was strikingly revealed by the suicide of Dr. Joseph Gach, talented Jewish teacher in the university, who in a last letter wrote that he had been driven to take his life by the incessant anti-Jewish persecution experienced at the hands of Professor Schloffer, the director of the clinic, and Dr. Wendell his assistant. Legal action began on April 15 against the fifteen physicians in the clinic who declared they would not work with a Jew. A parliamentary request for an investigation of conditions at the university was made. The entire Czechoslovakian

press soundly condemned the growing spirit of race hatred unleashed by Nazi influence among the German minority.

This growing spirit was well illustrated in the elections of May 20, 1935. Although the National Socialist Party had been declared illegal, the "Suddendeutsche Party" led by Konrad Henlein polled 250,000 votes, or two-thirds of all German votes, and was thus enabled to win 45 of the 300 seats in Parliament. They polled the greatest number of votes of all parties and became equal in strength to the strongest, the Agrarian party. Hitler's racial theories are accepted as a fundamental principle..

Politically, the Jewish minority was disappointed at the failure to insure representation for the Jews in parliament. An exception was about to be made to the general rule that small parties must obtain at least 120,000 votes, before being placed on the election list, in order to permit a lower figure for the Polish and Jewish groups. However, it was found impossible to make these concessions; and there are at present only two Jews in parliament. These two seats were gained by virtue of an agreement with the Social Democrats. As a result Dr. Emil Margulies and other members of the Zionist Executive have resigned from the Jewish Party in protest. Certain Mizrachi circles also seceded from the Jewish party.

Prague has been one of the principal cities of refuge for Jews fleeing from Germany. Early in the fall of 1934, however, it was disclosed that most of the 3,800 refugees who fled after the Nazis came into power had been sent to Palestine; that only 350 remained, and that of this number, only 100 are in need of relief and assistance. The work of occupational retraining of the younger refugees is continuing. New agricultural cooperatives have been founded in the Carpatho-Russian section, special credits being advanced by the American Joint Distribution Committee and the Jewish Colonization Association.

#### ROUMANIA

For the Jews of Roumania the year started auspiciously enough when on October 12, addressing the Congress of the Orthodox Church Union, King Carol made an appeal, as a Christian, "to all members of other faiths to aid in the

fight for unity and for a united Roumania." The Liberal Party which, since the death of Premier Ion Duca, has been committed to hostility toward the anti-Semitic Iron Guard, has as the ruling party attempted to carry out the spirit of King Carol's exhortation. The Iron Guard organization was dissolved, although illegal attacks upon Jewish travelers particularly had been instigated by this faction, which is led by Codreanu and composed largely of desperadoes. The fact that it has close contact with the Nazis of Germany is becoming generally recognized and has caused loss of much popular support.

By far the most telling anti-Jewish drive has been led by Vaida-Voevod, former Minister of Interior and a leader of the National Peasant Party. He is attempting to convert his party to what he calls the "numerus valachus," a system of quotas in the professions and occupations based upon racial and national origin. His propaganda has appealed principally to the large creditors in urban centers, disgruntled politicians of opposition parties, and university youth. Perhaps the greatest obstacle in his path is the fact that Roumania has scarcely any unemployment (the figure is given as 20,000). Four-fifths of the inhabitants are practically self-supporting peasants; and the government has set out deliberately to reduce their debts and obtain high prices for their products. Furthermore, in the ranks of the National Peasant Party, Vaida-Voevod has met with the determined opposition of Dr. Julius Maniu, leader of the party, who has refused to capitulate in favor of any restrictions on the rights of Jews. Early in February, 1935, the National Peasant Party officially decided not to incorporate anti-Semitic planks in its general program. Professor Nicolae Costachescu, one of the leaders of the party, declared on November 11, 1934, that "our party is neither against the Jews or against the minorities . . . (and) . . . has no room for anti-Semitism or for agitation against minorities." He assured the Jewish population that they need have no anxiety, "for people who believe in democracy have no room for anti-Semitism." Nevertheless Vaida-Voevod continued his agitation, and, in March 1935, was relieved of the leadership of the National Peasant Party in Transylvania and threatened with expulsion altogether,

because of his insistence on anti-Jewish legislation. He announced his intention of organizing a separate party and, on March 22, openly advocated a boycott of shops of Jews. The party would be called, he announced, the Christian National Peasant Party, because Jews as a minority should not be allowed to "influence the spiritual life of Roumania." The League of Nations, he believed, should examine the Jewish question and decide that in those territories where there is a large number of Jews, there should be a resort to emigration.

Although nominally disclaiming any intention of giving way before this propaganda, the Liberal Party has sponsored legislation which the Jews of Roumania view with great apprehension. On March 31, 1934, the Roumanian government introduced in the Chamber of Deputies a draft law designed to require that ninety percent of the personnel in the merchant-marine be of Roumanian citizenship. And, in July 1934, the government submitted to parliament a law for the utilization of Roumanian personnel in commercial, and public, enterprises of all kinds. According to Article 1 of this law, it was stipulated that eighty percent of the personnel employed in these enterprises be "Roumanians," and twenty percent, "foreigners." Article 7 of the law obliged employers to make an annual report to the Minister of Industry indicating the numbers of Roumanian and foreign personnel employed. On January 23, 1935, the Minister of Industry issued an Administrative Decree in which he set forth a model table to be filled out by the employers in order to satisfy the requirements of Article 7. This table divided the personnel into two categories, "Roumanian citizens" and "foreigners," but had an additional column headed "ethnic origin." The latter category appeared a wedge for the introduction of distinctions between Roumanians, on grounds of national or racial origin. It was evidently a divergence from the terms of the law, and seemed to Roumanian Jewish leaders to foreshadow a sinister design toward Jews. The Union of Roumanian Jews filed a protest against this legislation with the appropriate authorities as well as with the King. They pointed out that any act directed at infringing the elementary rights of the Jews of Roumania, would ultimately

harm the Roumanian people. "Problems of the state are not solved," the report ran, "by threatening to take the bread out of the mouths of certain citizens and giving it to other citizens, but by assuring bread to all." Representations were made by the United Roumanian Jews of America and the American Jewish Committee to the Roumanian Minister at Washington. He gave assurances that the purpose of the third question was merely statistical and informational, without any desire to introduce ethnic qualifications.

Nevertheless, this law gave some indication of the trend in Roumania. All countries have certain anti-Jewish threads in their fabric. But in Roumania the growing influence of leaders like Goga and Cuza among the intellectual and professional groups, has even affected the policy of the Liberal government, which seeks to maintain itself in power. The Peasant Party, also, seems to have expressed its opposition to the anti-Semitic program of Vaida-Voevod principally on practical grounds, rather than because of any positive conviction. On June 13, 1935, the Roumanian Minister of Education, Dr. Constantin Angelescu, presiding over a conference of university directors, declared that a radical curtailment of the number of students in the colleges of medicine, law and commerce particularly was necessary. The conference, thereafter, decided to introduce restrictions on the basis of "intellectual ability." This provision, it was feared, was a disguised method of preventing the admission of Jewish students.

The universities of Roumania have always been the center of anti-Jewish activities and agitation. Early in April, severe clashes took place at Bucharest University where Jewish students were attacked in the laboratories and class rooms. As a result, the ban on the anti-Semitic student congress in Craiova was lifted and the Jewish population of that town, numbering 13,000, were forced to remain in their homes during the event. After the riots, Bucharest University was closed for six days. A statement signed by 150 Christian students expressing sympathy with the Jewish victims of these riots, and blaming politicians for the disorders, was issued to the press with the explanation that "the Jews are not the cause of unemployment among the intellectuals." As a result

of these outbreaks, the directors of the Roumanian universities in conference decided, in order to maintain order in the universities, to abolish their autonomy and permit the State to punish students guilty of inciting to riot.

But, under the cover of administrative regulations, certain steps have been taken which indicate the increasing possibility of the introduction of distinctions between Roumanians on religious or ethnic grounds. The students in the Bucharest University were required on May 1, 1935, to fill out special forms stating their "ethnic origin." University authorities explained that this request came directly from the Minister of Education to aid in establishing a restriction on the number of national minority students. An association of Christian lawyers is sponsoring agitation for the introduction of a racial clause in the legal profession. Eleven former cabinet ministers, refusing to give their names, issued a violently worded anti-Jewish manifesto on March 31, 1935, advocating the introduction of the racial restriction in all branches of Roumanian life.

Yet there remain certain rays of hope that this campaign will not be successful. The Roumanian War Veterans' League rejected a proposal for ousting its Jewish members. On June 24, the Supreme Administrative Court in Czernowitz ruled that the liquidation of the representative body of the Jewish community there by the Ministry of Public Worship was illegal and violative of the Constitution. Mr. Charles A. Davila, Roumanian Minister in the United States, on February 17, 1935, issued the following statement:

"It is my belief that a country like ours, with a four million population of minorities, cannot afford to be anything but tolerant and liberal. . . . We cannot be autocrats and terrorists, otherwise large countries, the Big Powers, would be autocratic with us, and we wouldn't have the moral authority to oppose them. Only an atmosphere of liberty could give us the cohesion which we need. Yes, I am for the consciousness of the national character and national virtues, but I am against racial discrimination and against oppression."

And, just as the assurance of King Carol opened the year for the Jews of Roumania, so on June 24 he informed the

president of the Palestine-Roumania Chamber of Commerce that "the future of the Jews in Roumania is safe." This optimism, however, is not shared by the Jewish leaders who are forced to apprehension over many alarming possibilities. They see a government attempting to remain loyal to liberal principles in the face of an increasing agitation. And, they notice certain signs of hesitancy and capitulation which they fear may have serious consequences.

### GREECE

In March, former Premier Euletherios Venizelos directed a revolt against the present Tsaldaris government in an attempt to establish a Fascist regime which, it was deduced from the previous attitude of the leader of the revolt, would include the elimination of Jews from Greek life. But the revolt was crushed successfully; Minister of War Kondylis in command of the government army, visited the Rabbi of Kavalla and expressed his satisfaction with the patriotic attitude demonstrated by the Jews of Salonica and throughout northern Greece. Large numbers of Jewish volunteers joined the army in response to the call of the government. Following the revolt, opposition newspapers were banned, including the anti-Semitic press. The rebel Fardis, leader of a program in Salonica in 1929, was arrested.

To the report that the government had agreed to segregate the Jews in their own electoral college, Premier Kondylis replied, on February 8, 1935, that the government stood firmly on the principle of equality and would never accept such a segregation. A decree abolishing the separate electoral college for the Jews of Salonica had been published on October 16. Furthermore, on May 20 a decree prohibiting the press from libeling any religion was issued by the government. It was announced, also, on April 25, that a special department for national minorities was to be set up in the Greek government, whose function it would be to insure the proper observance of Greece's international obligations. On March 28, the Greek government ordered that all anti-Jewish organizations, particularly the E E E, the Greek Nazis, should be disbanded.

Especially in Salonika, the economic condition of the Jewish community has become intolerable. A total of 11,022 families received Passover food from the Salonika community in 1935, three-quarters of the entire Jewish population of 15,000. Upon visiting the city on June 21, the Minister of Interior, Kyros, was so impressed by the poverty and misery of the Jewish population that he decided to allocate a substantial sum for the immediate repair of houses in the slum district. Emigration is a primary necessity; and on May 26 thousands of Jews stormed the Palestine office in Salonika in the hope of obtaining visas to proceed to Palestine. Dissatisfaction has been rife over the methods of the Jewish Agency in distributing immigration certificates.

After the British Legation had complained that Greece had become the center for an organization furthering illegal immigration of Jews into Palestine, the Greek government, on November 1, 1935, established a strict control over the movements of Jewish travelers. It was announced on November 30 that no foreign Jew would henceforth be permitted to enter Greece except by special permission of the Ministry of Foreign Affairs. On December 3, the Greek Minister to the United States denied the report. But, on December 27 the Chief of Police of Salonika said that the government had not withdrawn its order of November 30 and that "not even one Jewish foreigner can enter the country without a special authorization from the Ministry of Foreign Affairs." On December 16, Premier Tsaldaris announced that because the order restricting entrance of Jews into Greece resulted in damage to Greek business, it would be applied only to Jews from Germany and Poland.

#### BALTIC COUNTRIES

The National Socialist propaganda center in Berlin has directed a special offensive against the Baltic countries, in an attempt to win them away from Russian influence. In Lithuania, propaganda has been directed particularly into anti-Semitic channels in order to disguise the immediate objective of Nazi foreign policy: the recapture of Memel. A trial of 126 Nazis charged with a plot to regain part of

Lithuania by armed force for Germany began on December 13. When the German government concentrated troops along the Lithuanian border on January 20, the Lithuanians did likewise and a serious war threat was created. Ninety Nazis were, nevertheless, sentenced by court martial to terms of death and imprisonment. Protest meetings were held throughout Germany. Great Britain, France, and Italy warned Lithuania that the statute governing the territory must be observed. As a result of this intervention, President Smetona commuted the death sentenced of four Nazis to life imprisonment.

The past year was not an encouraging one for the Jews of Lithuania. An economic survey, made public by the Association of Jewish Credit Kассas on June 25, 1935, described in detail the difficulties affecting the Jewish merchants, peddlers, and artisans. Three thousand Jewish families, half of the entire Jewish population of Kaunas, received Passover aid. A most striking indication of the increasing impoverishment is the growing Jewish emigration from Lithuania. At present it constitutes eighty-five percent of the total emigration from the country. The principal refuge has been Palestine.

Nazi propaganda among the peasants has taken the form of urging them to boycott Jewish peddlers and merchants. On April 20, the Lithuanian Minister of Interior instructed local authorities to take firmer measures against the distribution by Nazi agents of anti-Jewish propaganda. There followed a memorandum submitted to the government by Chief Rabbi Spiro. However, the Verslas organization of merchants and artisans, engaged in competing with the Jews, has spread a great deal of unrest throughout the country. The Lithuanian government even allowed this organization the use of the official radio station for the broadcasting of anti-Jewish speeches at its conference on December 2. A unique example of the governmental attitude was its prohibition of newspaper reports of, or comment upon, an interview granted the Jewish Telegraphic Agency by the Minister of the Interior, in which the latter stressed the friendly cooperation which should exist between Jew and non-Jew in the country. Other acts of the government have been similarly exasperating: nationalization of

the flax export trade which is principally in the hands of Jews; and cancellation of the customary \$4,000 subsidy for the only Jewish teachers seminary in Lithuania.

Other ominous signs were the complete exclusion of the Jewish students from the medical school of the University of Kaunas and the dismissal of Dr. Noah Shapiro of the same university from the medical faculty because of the agitation of anti-Semitic students. In addition the declining political importance of the Lithuanian Jews was emphasized by the results of the November national elections in the municipalities wherein the Jews lost a total of 25 seats.

A dictatorial regime led by the agricultural elements and the political parties of the center has been ruling Latvia during the past year. Martial law gave way to a one party state as against the extreme left and the conservative elements, principally the large landowners. The Latvian Fascist party has been declared illegal.

But, according to the survey made by a Jewish Telegraphic Agency correspondent late in December of 1934, the Jews of Latvia are suffering new discriminations, reports of which have hardly broken through the strict censorship which prevails. A new chauvinism has arisen which tends to disregard the autonomy of minority groups, and reflects itself in dismissals of Jewish physicians, especially those suspected of the slightest socialistic sympathies or affiliations. It is reported that the German Ambassador in Riga has been active in encouraging this wave of anti-Semitism. However that may be, it is true that the methods employed in Latvia are very similar to those of Nazi Germany. Until the Fall of 1934 the boycott in Latvia of German products was complete. But, the government has ordered the boycott committee to stop its activities and the leaders have been arrested.

However, in March 1935, two leaders of the anti-Semitic Pekonkrust Party which demands the introduction of an "Aryan" paragraph and is strongly sympathetic with Nazi Germany, were convicted as conspirators seeking the overthrow of the government.

Yet, on the other hand, the Latvian Minister of the Interior closed the Jewish Artisans Federation for four months and dissolved the Jewish working class organizations such as the Socialist Bund and the Poale Zion, sending their leaders to concentration camps. Later, the artisans organization was legalized after the leaders had been chosen with the consent of the government. But the leaders of the Poale Zion were forced to leave the country on November 8, 1934.

As a result of this policy of suppression, no delegates from Latvia were allowed to be sent the World Zionist Congress in Lucerne in August, 1935. The government has prohibited the existence of political parties, among which it includes the Zionist Organization. Although the Jewish National Fund has not been prohibited, the authorities have issued an order that all collection boxes of the fund be removed from Jewish homes. Also, the government has withdrawn subsidies from private Jewish educational institutions, many of which have been forced to close for lack of funds.

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Early in October, 1934, a parliamentary crisis and the concomitant confusion led the Cabinet to rule Esthonia by martial law. The government, representing a coalition of the Centrist and Farmers' parties, has been opposed by radical groups of the Right and Left. In this respect, Esthonia has followed the lead of her neighbor, Latvia, in suspending democratic rule and adopting an open dictatorship. In March, 1935, a one-party system was established by decree and all dissident parties were outlawed. The single legal party is the Fatherland party whose stated object is to promote civil peace, national political ideals, and solidarity between classes.

The Jews in Esthonia have, since the war, enjoyed a wide autonomy in their cultural affairs and a real equality in law. The strong German minority, however, has felt the effects of Nazism. But, the state has not hesitated in repressing such manifestations. An official investigation was made by the government into Nazi influences in the administrative staffs of the schools. This Nazi activity led the Assembly of Esthonian students to demand the *numerus*

*clausus* for minority students in the universities. Although the demand was aimed primarily against the German minority, it would of course affect the Jews. As a result, the Jewish students have been placed in an awkward position: as a minority they resent a *numerus clausus*; but they also see the danger of the Nazi influence.

Yet, under the corporative state, the Jews of Esthonia may look forward to greater political representation. Heretofore, only the city councils have had Jewish members in certain localities where the Jews lived in sufficient numbers, but Jews have not been represented in the national parliament.

### POLAND

The distress and despair of Polish Jewry has come to be regarded as chronic. It has existed so long and upon so steady a level that distinctions between degrees of suffering cannot easily be made. However, the past year was a particularly bad one for the Jews of Poland. So desperate has their situation become, in fact, that the declaration of Foreign Minister Beck at the League Assembly in October of 1934, unilaterally refusing to accept further international minority protection, was accepted by the Jewish leaders as an event of relatively slight importance. For, the immediate problem of the Polish Jews, the last year has shown, is the desperate economic degradation which they have experienced and which shows no sign of amelioration. In December, 1934, Dr. Rautenstreich, Jewish member of the Sejm, speaking before the Parliamentary Budget Committee, declared that "sixty percent of the Jews in the small townships are in dire need of charity." One out of every four Jews in Warsaw is starving. Fifty percent of the Jews in the city of Lvov are without food supply, as are thirty percent of the Jews in Lodz and Bialystok. Thousands of Jews suffered from the intense cold of Warsaw, and on January 11, 1935, besieged the offices of the Jewish community asking for coal.

The results of this condition have already been manifested. Mortality has increased alarmingly, particularly among the children. It was reported late in 1934, that in many of the smaller Jewish towns, every fourth Jewish

child is born dead, or dies immediately after birth. Toz, the Jewish Health Organization of Poland, reported on June 18, 1935, that 40,000 Jewish children were in need of medical and sanitary assistance. Tuberculosis is on the increase; and official statistics revealed that insanity has become more prevalent, so that now the Jewish proportion is double that of the general population. There is an ever-increasing number of suicides, to prevent which, it was reported on December 3, iron bars are being built on to the windows and balconies of upper floors of tenement houses inhabited by Jewish families.

These conditions are due, of course, to certain permanent economic factors which have been aggravated since the war chiefly: the impoverishment of the middle classes; the growth of cooperatives; and state control over industry. But, in addition, there are immediate causes for the present condition of the Jews in Poland. An Artisans' Law which went into effect on January 1, 1935, made it necessary for Jewish workers to pay heavy fees and pass severe tests before carrying on their trade. The government places heavy taxes upon the urban municipalities, thereby laying a disproportionate burden upon the Jewish town-dwellers. It is claimed that the Jews, though composing only ten percent of the population, are contributing as much as forty percent of the government budget. On February 22, the Minister of Finance issued a decree providing that taxes paid by Jews in Poland for the maintenance of Jewish communal institutions should be increased so as to equal from fifteen percent to thirty percent of their general income tax.

Anti-Jewish propaganda and the activities of such organizations as the proscribed Naras (National Radicals) and the Endeks (National Democrats) have continued unabated. This agitation resulted on June 9, 1935, in severe riots in Grodno when 60 Jews were injured, three of them critically, two of whom have since died. The Mayor of the municipality issued an appeal to Polish youth "not to disgrace Polish tradition" and the police forces took steps to preserve peace. The riots followed a clash between Jewish and non-Jewish youth at a dance hall. Newspapers reporting the details of the riot were confiscated by the

Polish government. The Minister of Interior received a delegation from the Jewish community of Grodno which listed in detail the excesses and their victims, and demanded protection.

Previously, on November 14, 1934, at Krakow, bands of Endek students attacked Jewish students. Four of the assailants were sentenced to prison. The old argument that the number of Jewish students in medical faculties should be restricted because insufficient bodies of Jewish dead are furnished for use in anatomy classes was again revived by the Nara students in Warsaw in a disturbance on December 16. The dean of the faculty there, however, pointed out that it was not the duty of the students to provide the corpses.

The Endek Party gained an alarming victory in the municipal elections at Lodz on December 21. They succeeded in obtaining the posts of mayor, two vice-mayoralities, and five other municipal executive offices. The 250,000 Jews of the city dreaded the consequences.

Shortly after the elections, a law was introduced to dismiss all Jewish employees in municipal institutions. After a stormy all-night session on March 15, the Jewish members of the council, joined by members of the government party, Socialists, and the Christian parties, walked out of the meeting place leaving no quorum for the passage of the bill. The government commissioner, acting as president of the municipal council, refused, one week later, to permit a vote on the proposal, thus intervening on behalf of the civil rights of the Jews of Poland. He announced that such a law would contravene the Polish constitution. When, on March 27, the anti-Semitic majority of the council attempted to eliminate from the municipal budget any subventions for Jewish organizations on the grounds that "Jews are only guests of Poland," the government commissioner again vetoed it, saying: "The Jewish relief organizations are doing great and good work and are, therefore, entitled to benefit from the municipal budget."

The ritual murder cry was again raised twice during the past year in Poland: in Ruda, near Kattowice, where a lost Christian child was finally discovered wandering in a neighboring village; and in Szduvowiet where two members

of the Nara party accused a Jewish baker of ritual murder, in order to cover up their own crime of killing and robbing a town official.

Nor has there been any political security for the Jews of Poland. On February 14, 1935, Dr. Joshua Thon, expressing the indignation of the Jewish population against the government, refused to vote for the government's budget, and was joined by the other Jewish members of the parliament. "We are," Dr. Thon declared, "greatly disturbed by the fact that the government is not making even the slightest endeavor to ease the fate of the Jewish population." He pointed out that while the government is not permitting violence against the Jews, it disregards the attacks on them. Furthermore, he stated, the government seems desirous of eliminating the autonomy of the Jewish community which was guaranteed by the Polish constitution.

A new Polish constitution was signed on April 23, and became effective on the following day. Under it the President is the absolute ruler of the country, and parliament has only a minor governing role. In protest over the new constitution, which, as originally drafted, deprived Jews and other minorities of the right of proportional representation, Dr. Joshua Thon resigned from the presidency of the Jewish Parliamentary Club. He made this move because the Club had decided not to vote against the new constitution, but only to refrain from voting for it. On May 27 the government modified the election regulations by providing a greater number of seats for cities with large Jewish populations.

The death of Marshal Pilsudski, dictator of Poland, early in May was another blow to the political security of the Jews of Poland. Although he had carefully refrained from taking a public and positive stand on the Jewish question in recent years, it was realized that Pilsudski's influence was a restraining factor of decisive benefit. Memorial meetings in his honor were held throughout Poland by the Jewish communities. All Jewish boys born during the month of May in Rodno, Poland were, the community decided, to be named Josef for the late Marshal.

The evolution in Polish foreign policy which has taken the form of a flirtatious friendship with Nazi Germany is

another cause for great concern on the part of the Polish Jews. During the past year, the Jewish Deputies of Parliament have constantly pointed to the danger of such an orientation. They have done so not merely on theoretical grounds but also because the government has been inclined to sacrifice the rights of the Jews to its desire for a friendship with the Nazis. When General Goering visited Warsaw in January, *Haint*, Warsaw Yiddish daily, was confiscated for having published a critical editorial. The Minister of Germany to Poland has warmly praised Hitler in many public pronouncements. Relations between Poland and France, her one-time ally, have become increasingly strained. The declaration of Foreign Minister Beck at Geneva, repudiating international control of her minorities, was treated by the Jewish deputies as dangerous principally because it indicated the adoption of a course favorable and similar to that of Nazi Germany. However, as the year proceeded, and as Poland noted the isolation to which she was being forced, an attempt was made to regain French confidence.

Despite the opportunities offered for recourse to the League of Nations, Polish Jewry does not seem inclined to employ the Minorities Treaties or to go against the wishes of the government. In a speech before the Sejm on November 30, 1934, Dr. Thon emphasized that "so long as I have anything to do with Jewish politics in Poland we shall not bring our complaints to the forum of the League of Nations."

The Jews of Poland, however, are refusing to become demoralized over their condition. The past year has been significant for the growth of national vocational organizations of Jewish workers, particularly farmers and engineers. A league of Jewish technical associations is being planned. The Joint Distribution Committee has intensified its campaign of assistance to Jewish artisans so that they may obtain the necessary licenses. In order to ameliorate the conditions of the Jewish medical students and comply with their requests, the Warsaw Jewish community decided to furnish the corpses of indigent Jews for use in anatomy classes. On December 19, 1934, all Jewish cooperatives in Poland formed a united body to protect their existence and to combat the competition of non-Jewish cooperatives

which receive extensive credit from government funds. A central union of all Jewish hospitals in Poland is also being considered.

During the past year, there have been repeated protests to the Polish authorities on behalf of the Tarbuth (Hebrew) schools. Not only has the government withdrawn its subsidy to these institutions, but it has ruled that they must give a certain number of courses in the Polish language. On the other hand, the schools maintained by the Agudath Israel were on June 12, 1935, given the full rights of government schools under an order issued by the Ministry of Education.

The Anti-Nazi Boycott Committee of Poland was closed down by the government on June 23, and all newspapers publishing the fact were confiscated. The official reason given by the government was mismanagement, but actually it appears that the desire to negotiate a trade agreement with Germany is the real cause. Also, the offices of Agro-Yid, the organization established to stimulate the migration of Polish Jews to Soviet Russia, were closed by authorities following a campaign by the organization to remove impoverished Jews from Poland to Biro-Bidjan. The government gave as a reason for closing the office that the organization did not observe its by-laws.

Toward the end of the year, in all Jewish communities of the world, a special appeal was made for funds to relieve the distress of the impoverished Polish Jews. In England, this drive was conducted separately from the appeal for German Jewry. Because of the decline of the value of the dollar, and the deep misery of Polish Jewry, assistance is most urgently needed for rehabilitation and reconstruction.

### SOVIET RUSSIA

The increased interest in Biro-Bidjan was the outstanding event of the year in Soviet Russia. It was reported on March 15, 1935, that more than 1,000 Jewish families had migrated there from January 1 to March 8. The quota for the next quarter of the year was to be 3,000. M. Kalinin Chairman of the Union Central Executive Committee, announced on November 5 that the government desired

to see a Jewish Socialist Republic in Biro-Bidjan within the next five or eight years. Joseph Lieberberg, author and former head of the Jewish cultural division of the Ukrainian Academy of Knowledge, has been appointed head of the organization committee for Biro-Bidjan. A Soviet conference called to appoint an all Jewish-local government for Biro-Bidjan opened in the territory on December 19, 1934.

In May, 1935, the Soviet government decided to make plans for the mass admission of Jewish immigrants from Poland and other neighboring countries into Biro-Bidjan. It is planned to permit 4,500 foreign Jews, who meet certain requirements, to enter. Settlement of German-Jewish refugees will also be encouraged. On May 15, M. Kantorovich, vice-chairman of the government planning commission, announced a five-year plan for Biro-Bidjan including a total population of 220,000 of whom 120,000 will be new immigrants, the establishment of a metallurgical base employing 10,000 workers, and the introduction of a trans-Siberian airline. What appears to be a surprising deviation from Communist principles was announced on June 20 by the government, when the right of private property in land was recognized in Biro-Bidjan. While required to work on the collective farms, Jewish colonists in Biro-Bidjan may, within certain limits, obtain land whose produce would belong to them individually, and not to the collective. It was explained that "the peculiar qualities and conditions of the Far East must be taken into consideration."

Following their three week tour throughout Biro-Bidjan, Dr. Joseph Rosen, representative of the Joint Distribution Committee, and Dr. Jacob Begelnitsky, of the Ort, presented a report on November 8, 1934, dealing with the future prospects of the autonomous territory. They concluded that, although government subsidies were necessary in order to clear and drain the land, the development plan was feasible and desirable. As for the threat of war in the Far East, Dr. Rosen concluded that "with the present political situation in Europe it is not easy to say where the danger for the Jewish masses is greater—in the Far East or in the Near West."

It was announced, also, on March 15, 1935, that the fifth autonomous Jewish region in the Soviet Union, Larindorf, had been constituted in Crimea where colonization work is being conducted by the American Jewish Joint Agricultural Corporation. The new autonomous region consists of 50 collective villages. There are, in addition to Biro-Bidjan in the Far East, three other autonomous regions in the Ukraine: Kalinindorf, Stalindorf, and Zlatapol. A conference of delegates from these regions took place in Moscow on January 11 where the economic results and cultural progress of the collectives was emphasized. Dr. David Lwowitch, leader of the Ort, reported on March 25 that "the situation of the Jews in Soviet Russia has improved tremendously since my last visit in 1928." In order to attract new Jewish colonists to the Crimea region, the government decided on April 19 to exempt Jewish colonists from delivering their wheat and milk to the government. And, on February 1, it was announced that the indebtedness of the Jewish agricultural collectives in the Ukraine and in other parts of Russia, which amounted to eleven million rubles (about six million dollars) had been written off by Soviet decree. The sum covers loans extended to them by up to January 1, 1935. On May 30, 1935, it was further announced from Moscow that the government would cancel 4,602,000 rubles more (approximately \$2,500,000) of the debt which the Jewish colonies established by the Agro-Joint in Crimea. The positive effort to aid in the establishment of Jewish collective farms has exercised an attraction for oppressed Jews in neighboring countries.

The political situation of the Jews in Russia has not changed, but there have in the past year come certain manifestations and reports of a disturbing nature. M. Portnoff, president of the Stalindorf Jewish autonomous region, was expelled from the Communist Party in April because, as the indictment read, he was favorable to Trotsky. Four Jews, all of them affirming their innocence, were among the fourteen persons executed in connection with the assassination of Sergei Kirov, Communist official killed, it was charged, by counter-revolutionary elements. Reports from Warsaw, however, that anti-Jewish riots had taken place in Leningrad and Moscow were shown to

be false, although there are evidences that the membership of a large number of Jews in the opposition movement whose leader is Leon Trotsky, exiled Bolshevik revolutionary, had caused ill-feeling.

The death of Peter Smidowitch on April 16, non-Jewish vice-president of the U.S.S.R., and chairman of the Comzet, the government bureau to settle Jews on land, was a severe blow to Soviet Jewry. He was regarded as friendly to Zionists and the Hebrew language. His intervention was believed to have saved the Great Synagogue in Moscow from destruction.

As usual, the Jewish Communist newspapers were active in stimulating the anti-religious campaign which was especially fervent before Passover.

Not only has the Soviet government in the past year taken an increasing interest in establishing and furthering Jewish colonization, but there were also signs that the strict disabilities imposed upon religious leaders following the revolution would be somewhat alleviated. A decree published on October 9, 1934, restored the full civic rights of clergymen, cantors, sextons, and other religious functionaries formerly deprived of rights as enemies of the government if they "have engaged in productive and socially useful labor during the course of five years." As a result of the decree, these declassed individuals, among whom a considerable number are Jews, may in the future be able to obtain bread cards as citizens, vote in Soviet elections, and will be enabled to send their children to high schools and universities.

## PALESTINE

Palestine has remained a barometer of the increasing pressure of anti-Jewish tendencies throughout the world. On November 16, 1934, the government granted 9,700 immigration certificates for the subsequent six month period, a figure which called forth protests from the Executive of the Jewish Agency which had asked for 18,600. The memorandum of the Agency pointed out that there was an increasing shortage of Jewish labor, particularly in the orange industry. By the end of 1934, there were, it

was estimated, 305,000 Jews in Palestine. Mr. James G. MacDonald, League of Nations High Commissioner for Refugees, reported on July 18, 1935, that 27,000 German refugees had entered the country since 1932. The great number of entry permits which this emigration exacted has made it more difficult for Polish Jews to obtain visa permits to enter Palestine. The Polish Zionist Federation on December 4 protested to the Jewish Agency against the allotment of the 3,000 permits to Poland, which was regarded as an unfair proportion.

In order to prevent illegal immigration, the Palestine police have made drastic efforts to round up suspects. Sir Philip Cunliffe-Lister, British Secretary of State for the Colonies, declared in the House of Commons on December 5, 1934, that 627 illegal immigrants had been deported from Palestine during the year 1934. The situation was dramatically emphasized, when on February 11, 1935, one hundred illegal entrants who had been arrested for deportation went on a hunger strike.

In a memorandum submitted to the Permanent Mandates Commission of the League of Nations on June 3, 1935, the Jewish Agency reported that during the year 1934, a total of \$35,000,000 had been employed by Jews in order to acquire 110,970 metric dunams of land, Arabs receiving \$8,240,000 for land purchased from them. During the year also, industrial and non-agricultural activity was increased. In a report covering the year 1934, the Palestine Economic Corporation pointed out that "the economic situation presents many of the attributes of a boom, carrying with it the dangers inherent in boom conditions." This was particularly noticeable in the inflation of land values. Rising rents forced the Government to fix maximum rentals, even in rural districts. The situation was aggravated by a steady migration of Jewish agricultural workers to the towns. Perhaps the most striking index of the growing prosperity has been the thirty-seven percent increase in imports and twenty-four percent increase in exports, over the preceding year. Additional improvements have been undertaken to render the port of Jaffa more advantageous for handling citrus fruit exports in 1935. The consumption of electricity increased by over sixty percent in 1934; the tonnage of

cargo discharged at Jaffa and Haifa by forty-three percent; and there were corresponding increases in agricultural production. But, withal, some observers have expressed fears over the growing industrialization and heavy capitalization of the country.

There were several other events of economic significance. Late in 1934, the High Commissioner for Palestine, Sir Arthur Grenfell Wauchope, announced the transfer of the Huleh concession to the Palestine Land Development Company. The Huleh swamps exceed 55,000 dunams (11,765 acres) in area; and the drainage that is being planned will make available a large area of fertile soil for settlement by colonists, both Jewish and Arab.

On January 14, 1935, the pipe line from the Mosul oil fields was officially inaugurated at Kirkuk. This great engineering feat is about 1,200 miles long and was completed at a total cost of fifty million dollars.

Relations between Jews and Arabs in Palestine have become more disturbed with the increased demand for Jewish immigration permits and with the rise of a new nationalism, stimulated in some instances by Nazi propaganda. The Arabs continue to complain that thousands of Jews are being smuggled into the country; while the counter-charge is offered that thousands of Arabs from Syria and Trans-Jordania cross into Palestine. Each group has organized forces to check the inflow of the other. On October 28, 1934, the Arab Labor Federation decided to boycott Jewish enterprises because, as its leaders stated, "Jews picket places where Arab workers are employed." On January 4, 1935, Arab leaders addressing the Mandates Commission of the League threatened to "use violence to regulate the situation in Palestine." Attacks by Arabs on Jews have actually taken place; four of them in the week of May 5, 1935, including the murder of Kalman Shapiro, an instructor in the National Labor Organization, arousing great concern.

Contrary to the express wishes of the Jewish leaders, the government continues to favor the establishment of a legislative council and other representative institutions in Palestine. British officials are reported to be formulating

plans in this direction. On January 1, 1935, a new system of municipal administration was put into effect, taking most of the administrative power out of the hands of the elected mayors and councils of the cities and giving it to a town clerk appointed by the Government. This decision was inspired by the uncovering of a scandal involving the administration of the former Arab Mayor of Jerusalem. On January 24, 1935, after five years' absence from the Municipal Council of Jerusalem, six Jewish councilmen took their seats there.

That Palestine be declared a crown colony with a view eventually to its becoming one of the British dominions, was suggested, in February 1935, by Moshe Smilansky, President of the Jewish Farmers' Association, who expressed the view that the mandate method of the government had failed because it had hampered economic growth and international trade and had made Palestine a football of intrigue between the great powers.

Hope that Transjordan may eventually be opened for settlement by Jews was evoked on April 1 when the Governing Council of the territory annulled the existing restrictions against the sale of land to citizens of foreign nationality. However, the British administration announced through Sir Philip Cunliffe-Lister in the House of Commons on March 26, that "the possibility of such settlement must depend entirely upon local conditions and upon the advice of the High Commissioner of Palestine."

Relations between the religious factions have not been altogether peaceful. On March 3, 1935, ten persons were injured at Tel Aviv in street clashes between religious and Jews who were not observing the Sabbath, when persons who had attended a meeting of protest against non-observers of the Sabbath, smashed the windows of Jewish shops which were open, and stopped taxis carrying Jewish passengers. Negotiations were begun in the Spring of 1935 between the Vaad Leumi, the National Council of Palestinian Jewry, and the Central Committee of Agudath Israel in order to establish some unity and peace in the ranks of Palestinian Jewry. The necessity for unity arises in part out of the fact that the Government wishes to be

able to speak to one authoritative body as representative of the Jews of Palestine. Yet, the Agudath organization, on April 19, announced the establishment of a new Jewish Agency to compete with the present body and to conduct independent political negotiations with the Government and the League of Nations.

Perhaps the most valuable archeological discovery of the year in Palestine was the unearthing of potsherds at Tel Adduweir, the ancient Lachish, dating back 2,500 years to the time of Jeremiah and confirming biblical references to that period. They were examined by Professor Harry Torczyner, expert on Semitic languages in the Hebrew University. The twelve potsherds were discovered by J. L. Starkey, head of the Welcome Archeological Expedition.