A SURVEY OF THE YEAR 5684*
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I

JEWISH SPIRITUAL AND INTELLECTUAL LIFE

SABBATH OBSERVANCE.—In the year under review, as in previous years, Jewish public opinion was aroused by the prevalence of the desecration by Jews of the Sabbath and the holidays. As a result of the introduction of compulsory Sunday observance in many countries, numbers of Jewish traders were forced by competition with non-Jewish traders to begin to keep open their places of business, for instance, on the Sabbath day. This was notably the case in Warsaw, Poland. During the year, the organization of "Shomere Shabbath" of that city, supported by the rabbinate met to consider ways and means to halt the tendency toward non-observance of the Sabbath.

Compulsory Sunday observance which is of vital importance to the religious as well as the economic life of communities with large Jewish populations, came to the fore during the year in many countries of the "Jewish" Central Europe, notably, Poland, Lithuania and Turkey. In the fall of 1923, the Minister of Labor of Poland extended compulsory observance of Sunday to the districts of Polesia, Volhynia, parts of Bialystok region, and the district of Vilna. The extension of compulsory Sunday observance

*The period covered by this Survey is from April 1, 1923 to March 31, 1924
to the Vilna district called forth great opposition on the part of the urban population. Authorities made several efforts to have all stores closed on Sunday in the city of Vilna, but the Minister of Labor finally permitted Jewish social institutions to carry on their activities on Sundays. Jewish Coöperatives and manufacturers who do not employ hired labor or whose laborers are piece workers, were also exempted from observing the law.

In Lithuania, in the fall, a bill providing for the compulsory observance of Sunday and of Catholic holidays passed the first and second reading but failed in the third reading. In this connection it is interesting to note two things: First, the Bishop of Kovno declared to a delegation of rabbis that he was opposed to any law providing for the compulsory observance of Sunday; the Church Canon Law does not forbid trade on Sunday and schools are certainly permitted to be open on Sundays. Second, all through the struggle against the bill, the Social Democratic deputies and many peasant deputies consistently aligned themselves with the Jewish deputies in opposing the measure.

In Turkey, after the Lausanne Conference, the National Assembly at Angora adopted a bill providing for the compulsory observance of Friday as the Turkish national rest day. The law provides for the closing of all shops and schools on the Mohammedan Sabbath. In the middle of February, the police authorities in Constantinople issued orders directing all Christian institutions to observe the Muslim Sabbath. Both Jewish and Christian communities protested in vain against the application of the compulsory Friday observance. In Egypt on the other hand, the measure issued by Said Zia ed-Din during his brief premiership,
providing for the compulsory closing of shops on Friday was disregarded by his successors.

**Sabbath and Holiday Observance in the Schools.**—The question of writing lessons on the Sabbath day for Jewish pupils in state public schools was not as acute as it was in the preceding year. In Saxony, for example, whereas during 1923 Premier Zeigner had interpreted the law of the separation of Church and State to mean that Jewish children must attend schools on Saturdays and Jewish holidays and not be excused from writing (See Vol. 25, p. 25), Zeigner's successor issued a statement declaring that the Government would allow every child to attend school in a manner consistent with his or her religion.

In Switzerland, the higher authorities set aside the decision of the education committee which last year withdrew from Jewish students the right to abstain from writing lessons on the Sabbath day (See Vol. 25, p. 25). In Roumania, however, the Zionist Organization of Transylvania was compelled to protest against regulations which did not excuse Jewish students from writing on the Sabbath and on Jewish holidays.

The question of holding examinations in the schools on the Sabbath day and on the High Holy Days continued to cause some friction in schools where large numbers of Jews are matriculated. In the United States, the Board of Education of the State of New Jersey changed the days of entrance examinations for the State normal schools from Saturday to Monday. In Poland, the press reported that much dissatisfaction was caused when the directors of schools set examinations on Jewish holidays or Sabbath days.
In Roumania the Government in Bessarabia seems to have been hostile to the practice of Jews observing the Sabbath in their own schools. The school inspector of Bessarabia ordered private Jewish schools to remain closed on Sundays and open on Saturdays and threatened to fine parents who refused to send their children to schools and *Talmud Torah* on the Sabbath Day.

**Public Observance of Sabbath.**—In Palestine, the agitation which began during the preceding year to make Sabbath desecration by Jews a misdemeanor, continued early in 1924; a group calling itself *Mishmereth Sabbath*, presented a petition signed by 4,000 heads of families praying that the High Commissioner issue a decree forbidding Jews to desecrate the Sabbath in public. The Commissioner, however, denied the request. Previously, in 1923, the Government issued an ordinance that "a local council in a sub-district or a Jewish neighborhood may issue a decree which shall require that stores close and wagons shall not stand for hire on the Sabbath day within the limits of the sub-district under its control, and that violation of such an ordinance shall be punishable in the same measure as the violation of a city ordinance. About the same time the municipality of Tel Aviv adopted a law making the Sabbath the official day of rest for the city and providing "that within the city limits of Tel Aviv, the sacredness of the religious Sabbath has also the strength of a civil law, insofar as it concerns public work and work in the open."

Although the action was not based upon considerations of Sabbath observance, it is interesting to note that in the United States, in the fall of 1923, the General Execu-
tive Board of the International Ladies' Garment Workers' Union decided to demand the placing of the entire ladies' garment industry employing 150,000 workers, a large majority of whom are Jews, on the five-day, forty-hour week, when their existing contracts would expire on June 1, 1924. Early in 1924, the convention of rabbis of New York and vicinity decided to further the establishment of a five-day-a-week system for factories and business establishments with a view to making possible the observance of Sabbath. In this connection, it is interesting to record the fact that Senator Bernard Downing introduced a bill in the Senate of the State of New York designed to create two days of rest every week, namely Saturday and Sunday. Senator Downing declared that "if this bill becomes a law, it will give 1,600,000 Jews... no further justification for saying that legislation designed to compel them to observe our Sunday laws involves discrimination, placing them at an economic disadvantage, and a little more rest and leisure will do us no harm."

**Facilitating of Sabbath and Holiday Observance.**—In the United States and in England, incidents have occurred showing the existence of a tendency to accommodate Jews in the matter of Sabbath and Jewish holidays. Thus, for instance, the Board of Aldermen of the City of New York unanimously adopted a resolution "to allow compensation to all employees of the Jewish faith, even those on the per diem basis, who may have absented themselves from official duty on Rosh Hashanah, Sept. 11 and 12, 1923 and on the Day of Atonement, Sept. 20, 1923, for the purpose of observing their religious duties." In Great Britain, the Stepney Borough Council, London, July 30, 1923, voted to
amend the by-laws so that when a special meeting is convened upon requisition, it should not be convened or held within the period of the Jewish Sabbath or Jewish holiday or on Sunday, Christmas Day, or Good Friday.

As in previous years, various Governments granted furloughs to Jewish soldiers and sailors for Rosh Hashanah and Yom Kippur. In the United States, about 2,000 Jewish soldiers, sailors, marines and disabled veterans in 125 army posts, naval stations and hospitals in the United States, the Philippines, Hawaii, China, Canal Zone, Haiti, and San Domingo, participated in religious services arranged for them by the Jewish Welfare Board and local committees. It is interesting to record that in Poland, the Minister of War issued an order for the freeing of soldiers and sailors for the holidays, and providing that army officers shall give Jewish soldiers money with which to buy food on Rosh Hashanah, Yom Kippur, Passover (7 days), Shebuoth and Succoth (8 days) so that the latter may eat kosher food on those days.

During the past year, the League of Nations appointed a committee of inquiry to consider questions relating to the reform of the calendar, on the basis of a scheme prepared and sponsored by certain organizations. Several Jewish organizations including the Consistory of Paris and the Gemine of Warsaw raised objections to the proposal especially because the scheme proposed involves the yearly shifting of the day of the Sabbath.

In many countries, organizations were formed to promote the observance of Sabbath. This was the case notably in Palestine and in Latvia.

Shehitah.—The agitation in England against shehitah
which began in 5683 continued during the year under review and it spread to other countries. In Poland the mov-
ing power of the agitation was the notorious anti-Semitic organization Rozvoi. In other countries, it was largely, as in England, the local society for the prevention of cruelty to animals. In Poland, the agitation made little headway. In England, Sir A. Shirley Benn’s Slaughtering of Animals Bill passed the second reading in the House of Commons, but not until in May, 1923, Mr. Landsbury, Labor Mem-
ber, declared in the House of Commons that all parties had agreed to insert a clause which should safeguard the interests of the Jewish community. The Board of Deputies of British Jews was active in this matter, especially in spreading accurate knowledge on the humaneness of the Jewish method of killing animals. At this writing the bill has not yet reached the third reading.

It is worth noting that in every country where the ques-
tion arose, liberal public opinion sided with the Jews against attempts to prohibit the Jewish method of killing animals. This was the case in the City Council of Riga where the bill failed to pass because of the stand taken by the Social Democratic deputies. Similarly in England, the Labor deputies in the House of Commons were opposed to legis-
lation designed to interfere with the Jewish method of slaughtering animals. Attacks on shehitah were at times ac-
companied by attacks on Jews in general and Zionism in particular. In England, the newspapers which were fore-
most in denouncing the Jewish method of slaughtering animals were the same newspapers that have been anti-
Jewish in general, such as the Morning Post and the Standard.

Due to the vigorous action of the British Board of Depu-
ties, the question of the humaneness of shehitah was widely discussed. The Veterinary Journal of England declared that shehitah was "practically and physiologically" the best method. Further, at a demonstration of various methods of slaughter at Birmingham, under the auspices of the National Federation of Meat Traders, representatives of the Federation declared that, apart from prejudice, the Jewish method of slaughter was the best.

Kashrut.—In the matter of kashrut we may note that the kosher law of the State of New York which on March 22, 1923, was adjudged constitutional by the District Court of the United States was before the Supreme Court of the United States. At this writing no decision has as yet been handed down.

The Synagogue.—During the year, considerable interest was shown in England in the proposals now before the council of the United Synagogue for instituting a kind of local option in respect of ritual and service in those synagogues which are members of the Union. The Act of Parliament under which the United Synagogue exists stipulates that the services and the ritual must be in accordance with the German and Polish rites. However, Chief Rabbis and custom have all along permitted a number of changes. There is a desire to maintain the synagogues as strictly orthodox, yet the local synagogues feel that they should enjoy a measure of local autonomy. The matter has not reached any definite stage.

In Czecho-Slovakia, the Neologue (reform) communities reversed their stand and adopted a platform which places them virtually alongside of the orthodox communities. In the summer of 1923, Neologue and orthodox communities
in Slovakia held a conference and decided to unite in one National Association of Communities with the *Shulhan Aruch* as a basis.

In Germany, the Jewish Union of Women together with other associations of women, set aside the week of March 23–29, 1924, for a campaign for the franchise for Jewish women in the *Kultusgemeinde* (religious communities). These organizations call attention to the fact that contrary to the custom of the land, the law of 1847 which prohibits women from voting and from becoming officers in the *Kultusgemeinde* is still operative in the Jewish communities.

**Miscellaneous.—** As reported in last year's "Survey of the Year," anti-Semitic students in the medical colleges of Poland, Roumania and other countries, tried to prevent Jewish medical students from dissecting cadavers in the laboratories on the ground that the cadavers for use were of persons not of the Jewish faith. In June, 1923, a conference of rabbis in Warsaw reiterated the fact that Jewish law did not permit cadavers to be delivered to the laboratories for dissection. During the fall, conferences were held with government authorities with the result that the matter was temporarily adjusted. Similar difficulties were experienced by Jewish students in Roumania and in Austria.

As stated in last year's Survey, the Turkish prohibition law permitted Jews to use wine for ritual purposes. During the year, the administration of this law has been definitely worked out. A Jewish family is permitted two litres of wine per week. The distribution is effected under the auspices of the employees of the Chief Rabbinate.

**Marriage and Divorce.—** During the past year the
status of Jewish marriage and divorce was greatly affected by legislation and decisions. The Polish Government issued an order that all future Jewish religious marriages which had been previously recognized as legal should not be considered so without a civil marriage and that a child born from such a union must bear its mother's name. In Egypt, the supreme court decided in the case of a Jewish husband and wife, both British subjects, who brought counter-suits for divorce, that no Order in Council or anything else in Egypt prevents British subjects from appealing to British law. The effect of the decision was to make all non-Christian subjects in Egypt submit their cases to British law if one of the parties insists upon it. The case called forth keen interest among British subjects in Egypt.

**Conversion and Apostasy.**—Reliable statistics on conversions and apostasies during the past year, as in previous years, are not available. In the autumn of 1923, however, the anti-Semitic journals of Hungary complained of the fact that investigations have shown that most of the Jews who had become converts to Christianity during the revolutionary years of 1919–1920 had returned to Judaism.

**Heder-Yeshibah Education.**—The progress of the heder in the direction of modernization appears to have steadily continued. In Lithuania, "Yabneh" maintained about 100 educational institutions as against 116 in the previous year; 7,100 children attended these institutions. It also maintained a teachers' seminary at Telz. In Palestine the Mizrahi maintained nine kindergartens with 463 pupils and twenty-two elementary schools with 2,400 pupils. In Soviet Russia, due to the limitations of the Yiddish school system and to other causes, the past year witnessed
the opening, illegally of course, of hedarim throughout the Ukraine. *Emes* reported that the general public schools in contradistinction to the Yiddish public schools did not prevent Jewish children from attending heder after dismissal. In Bessarabia, it would seem that the question of Jewish religious education was solved in the following way: the Minister of Education agreed to permit Jewish pupils in Bessarabia to attend hedarim until they reached the age of seven, after which they must attend a state public school, which employed Roumanian as the language of instruction.

In the spring of 1923, the Chief Rabbi of Palestine, Rabbi Abraham Isaac ha-Kohen Kook, published an appeal for the establishment of a central yeshibah in Jerusalem, for the Jews in all the lands of the Diaspora.

**Tarbut Education.**—During the past year Tarbut was active in Poland, Lithuania, Bessarabia, Bulgaria, and many other countries. In Poland, the Tarbut organizations had 24,000 children attending 260 public schools, 25 kindergartens, and 13 gymnasia, in all of which Hebrew was the language of instruction. The organization, also maintained 60 libraries, evening courses in many cities, and 5 institutions for the training of teachers. In addition, there existed during the past year in Poland many other educational institutions following Tarbut principles, but not under its control. Of those organizations no official statistics are available. In Lithuania, at the beginning of the school year, 1923–24, the Tarbut organization maintained one teachers’ seminary, enjoying the right to graduate public school teachers; 5 kindergartens, with 187 children; 72 elementary schools with 5,873 pupils;
7 continuation schools with 608 pupils; and evening courses for adults in 30 cities with 900 pupils. Only in Palestine did all or the great majority of Jewish children receive their education in Jewish schools.

Outside of Palestine, Roumania, Poland, Lithuania and Latvia, Tarbut education was given on a shall scale in a few other countries, notably in the province of Podkarpatksa-Russ in Czecho-Slovakia.

During the past year the efforts begun in the previous year to organize a central organization of Tarbut materialized. The central office was located in Berlin and functioned as a clearing house for the interchange of ideas and suggestions for the various organizations of Tarbut in the countries of Central Europe and elsewhere.

**Yiddish education.** — In Poland, the Yiddish school organization, which maintains Jewish elementary schools with Yiddish as the language of instruction had but a few institutions less than it had in the previous year. At the beginning of the school year the organization maintained 131 educational institutions with 18,500 pupils. The institutions included 27 kindergartens, 95 elementary schools (12,548 pupils), 4 high schools, and 5 evening schools which offered instruction to as many as 4,065 pupils. In addition, the association maintained 2 teachers' seminaries. Very few Yiddish institutions existed in Galicia and in Volhynia. In Lithuania, the Yiddish system broke down early in 1924 due to the arrest of members of the controlling society "The Jewish Kultur League." All the arrested leaders were later released. The society was forced, however, to close its schools and libraries.

In Russia, due to economies practiced by the Government,
The school system with Yiddish as the language of instruction underwent changes so that at the beginning of the school year, 1923–24, the number of Jewish institutions opened were fewer than in the previous scholastic year. On the other hand, the number of children in the institutions increased. 56,000 children were registered at the beginning of the school year as attending the institutions for social education and the professional schools, as compared with 36,000 in attendance on June 1, 1922. The number of children’s homes at the beginning of the school year was 177 as compared with 218 in January, 1923. The number of public schools at the beginning of the school year was 267 as compared with 225 in January, 1923.

Many towns, in the Ukraine during the past year, had no Yiddish schools at all. In the larger cities, where there were Yiddish schools they were attended primarily by children of the poorest classes of the community. The wealthy Jews and generally people who could pay, sent their children to the public schools. Thus for instance, in Bieletzkerov, 75 per cent of pupils of one general public school and 95 per cent of another were Jewish. The communist press attributed this tendency on the part of Jews to prefer the public schools to the Yiddish schools to the following two motives: First, the Jewish parent feels that the child who attends a public school, is better prepared for economic life than one who attends the Yiddish school. Second, the public schools, unlike the Yiddish schools, do not prevent the child from attending also the heder.

In White Russia, for example, only 1,390 children were in attendance at nineteen institutions for social education where Yiddish was the language of instruction.
Noteworthy during the year was the struggle between one class of leaders of the Yiddish school, who desire to make it an institution for the rearing of Jewish socialists, and that class, mostly teachers, who strive to make the Yiddish school an institution for the rearing of Jews. The struggle came to a head at the convention of teachers held at Warsaw, where the latter class was victorious and a resolution was passed that the school may teach also “Jewish subjects” and even Hebrew. The struggle is by no means at an end.

Other Jewish School Systems.—The work of the Alliance Israélite Universelle in the last year is noteworthy. At the opening of the 1923–24 school year, the association had in North Africa, the Balkans, and the East, 98 elementary schools with 32,931 pupils. In the previous year, the association maintained 94 elementary schools with about the same number of pupils.

Some Problems of Jewish Education.—The finances of the Jewish school systems in Central Europe was even more serious than last year. In the Vilna district, the teachers of the schools maintained by the Tarbut, Central Educational Committee, and Waad Hameuhad did not receive their wages for many months and many were forced to strike. A similar situation arose in Warsaw. During the year the Yiddish schools continued to receive subsidies from the Jewish People’s Relief Committee of the United States. The Tarbut schools and the *hedarim* and *yeshibothen* received subsidies from the American Jewish Relief Committee, the People’s Relief Committee and the Central Relief Committee respectively through the cultural committee of the JDC. All through the year, however, the
JDC was rapidly liquidating its activities and the People's Relief Committee dissolved entirely. The Central Relief, however, is at this writing engaged in a campaign to raise funds for the support of the orthodox schools in Central Europe and Palestine. At the same time there is a noticeable tendency in Poland, as well as in other places, for the Jewish school systems to enlist more and more the support of the local communities.

As in the past year, the scarcity of Jewish teachers which was especially acute in Soviet Russia greatly hampered Jewish Education. The Russian Communist press admitted that the scarcity was incomparably worse than in the previous years, and that it was due, partly to the fact that many teachers have left the schools because of their inclination towards Hebrew, which they were prohibited from teaching, and partly to the fact that many teachers in schools located in small towns gave up their work because of their desire to go to the cities.

The question of freeing the Jewish students of the theological schools (yeshiboth) from military service was acute in Poland and especially in Lithuania. In the former country, the military commission of the Seim decided to recommend that students of yeshiboth enjoy the same exemption from military service as do students of Christian theological seminaries. In Lithuania, the question has not yet been settled.

Jews in the Public Schools.—While there are, as already indicated a number of Jewish schools in various countries, by far the overwhelming majority of Jewish children attend the state public schools, even in the coun-
tries of Central Europe. In Poland more than half of the Jewish children probably attend public schools. In Soviet Russia, in the city of Kiev, for instance, 8,182 Jews attended Government schools during the past year and only 700 attended the Yiddish schools, about 7% of the total Jewish school population. In Latvia, only thirty-two per cent of the Jewish youth attended Jewish schools during the past year. The remainder attended Latvian, German, and Russian schools.

In Soviet Russia the Government was forced to close a great many schools. This happened to twenty-five per cent of the schools in the Ukraine. There are no statistics showing how this act affected Jewish education in the Ukraine and in Soviet Russia generally. In Minsk, a city with a large Jewish population, only 11,100 of the 23,000 children of school age attended school. At the All-Ukrainian Conference of Jewish Educators held in Kharkov at the end of October, 1923, the reports indicated that the school system did not satisfy the needs of the Jewish population and many children did not attend school at all. In Poland, at the beginning of the school year 1923-24, only 7 per cent of students in the high schools maintained by the government were Jews, while in the gymnasia maintained by private persons the number of the Jewish students was 33% of the total. In Warsaw, for instance, 6,000 attended Jewish private gymnasia, 4,000 attended non-Jewish private schools, while only 346 were registered in the gymnasia maintained by the Government. The press accused Government authorities of discriminating against Jews in Government schools. In Galicia this year the Jews experienced great difficulty in finding schools for their children due to the
fact that since 1914 very few new schools have been established there.

In Roumania, the new education decree for the annexed provinces, was of great importance to Jews. This decree provides in substance that all schools maintained by racial, linguistic, and religious minorities must devote twelve hours a week to the study of the geography and the history of Roumania, and that at the end of his schooling, pupils of such schools must take examinations in all subjects, in the Roumanian language. The last provision was especially objected to by the minorities.

During the past year, in the United States and in other countries, Jewish public opinion was aroused concerning Jewish religious education for the masses of children attending public schools. In the United States, the Bureau of Jewish Education of New York City and the Jewish Education Association made spirited efforts to attract Jewish children to the hedarim, talmud toroth and Sunday schools, and provided for numerous scholarships. In connection with that drive, President Coolidge wrote that the "learning and wisdom which has been a sustaining influence to the Jewish race through all the centuries must be preserved for the benefit of mankind. The youth of your people can associate themselves for no more patriotic purpose." In Great Britain, the Central Committee for Jewish Education appointed a committee to consider plans for the extension of Jewish religious education. In Italy, as a result of the law providing for religious (Catholic) instruction in the state public schools, Jews in many cities organized school committees with a view to solving the question of
giving Jewish children a religious education. There has also arisen a movement to erect a Jewish secular school in Rome.

As in previous years, the question of religious instruction and Bible reading in the public schools came up in many countries. In the United States, early in 1923, the State of Maine enacted legislation for the reading of the Bible in the public schools. The bill provides for "readings from the Scriptures, with special reference to the Ten Commandments, Songs of David, Proverbs of Solomon, Sermon on the Mount, and the Lord's Prayer," but that "there shall be no denominational or sectarian comment or teaching and each student shall give respectful attention but shall be free in his own form of worship." In Canada, attempts to introduce Bible reading in the schools of British Columbia have so far failed. In Italy, legislation was enacted during the year, providing for the introduction of religious instruction in the public schools. The Minister of Education however stated, according to press reports, that Jewish pupils will not be forced to be present during religious (Catholic) instruction in the schools. In Germany, on the other hand, the anti-Semitic parties especially the German National People's Party, demanded discontinuance of instruction in the Bible in the public schools, because of its Jewish origin and associations.

In Canada, the past year did not see a solution to the problem of schools in the province of Quebec. Late in the year, the Premier of Quebec appointed a committee of nine members to study the question of Jewish education in Montreal and to report at the next session of the legislature.

**Technical Education.**—Little was published during
the year giving the extent of Jewish technical education. In Soviet Russia, agreement was reached by the Idgeskom ICA, and ORT, in accordance with which the last named organization was enabled to maintain 53 Jewish trade schools with an enrolment of 3,532 pupils. Besides these, 9 other Jewish trade schools functioned during the year. Seven schools were located in the Government of Witebsk, 2 in Leningrad, 32 in the Ukraine, and 14 in White Russia including Ghomel. In Poland, the first Jewish trade school for teaching of weaving opened at Bialystok. The JDC contributed $10,000 for machinery.

**Higher Education.**—In the past year 15,210 Jewish students in the Ukraine (39% of the total) attended the Institutes, former universities where the students were admitted during the year 1917–1920. 881 Jews (19.8% of the total) attended the Labor Faculties and 8,339 students (26.6% of the total) the Technicums (institutions of higher learning which opened after 1920). *Emes*, the Moscow Communist daily, stated that the decrease in the attendance of Jews in the institution which opened after 1920 was due to the fact that Government gives preference to students coming from villages. But in the State University at Minsk the Jews comprised 60% and in the Agricultural institute 21.5%, of the total enrolment. In Poland at the beginning of the school year 1923–24, 9,195 Jews (about 25.9% of the total) attended the universities and colleges. The university attendance being 1,170 less than during the year before.

At the beginning of the year the press reported that Italy extended its hospitality to students from European countries forced to go to universities in foreign lands and that 400
Jewish students from East European countries registered at the Universities at Piza, Padua, Florence and Bologna.

With regard to religious education of the Jewish students in the general institutions of learning, it is noteworthy that at the suggestion of Dr. Edward Chauncey Baldwin, a non-Jewish professor at the University of Illinois, the "Hillel Foundation" was organized with a view to furnishing religious education for Jewish students, specifically, to train them for lay-leadership.

The project of a Hebrew University in Palestine received considerable discussion in the Jewish press during the past year. The press took up especially the attitude that Orthodox Jews might take towards the project. In the United States an organization of lawyers was formed with a view to promoting the establishment of a legal department in the projected university.

With regard to Seminaries, it was noteworthy that the Jewish Theological Seminary of America, New York City, during the year launched a campaign for $1,000,000, as an endowment fund, and secured pledges for nearly the full amount sought. We note further that late in 1923, the Association of Jewish Communities of Jugo-Slavia decided to establish at Sarajevo a seminary for the training of rabbis and communal functionaries. Similarly the Jewish community of Tangiers decided to establish a theological school under the direction of the Chief Rabbi.

During the year the League of Nations considered educational questions of great moment to Jews. The delegate of the Spanish Government in the Council moved (1) that graduates of non-professional higher schools in one country shall, without examinations, be permitted to attend
universities in any country, members of the League. (2) that an international university shall be established with a right of conferring degrees and issuing diplomas which would be recognized in all States, members of the League of Nations, and (3) that "there shall be created in each of the States, members of the League, a educational center for all branches of higher study, whose diplomas would confer in all States a right to exercise professions. These proposals are of especial interest to Jews inasmuch as favorable action would undo to a great extent the evils of the **numerus clausus** against Jews practiced in some countries of Europe by offering Jewish students of one country the opportunity to study at a university of another country whose diplomas would be recognized in the students' native country.

**HEBREW AND YIDDISH.**—There are no statistics available showing the status of Hebrew or Yiddish in the various countries during the past year. But in Soviet Russia a questionnaire circulated during the past year among members of unions in Kiev showed that while 26% of the members of the unions investigated stated that they were Jews, only 12.8% gave Yiddish as their mother-tongue; in other words, less than one-half the number of union members who considered themselves Jews, regarded Yiddish as their mother-tongue.

In Soviet Russia, the year witnessed a determined effort on the part of lovers of Hebrew to urge the Government to lift the ban on the study of that language. A group of writers and artists submitted a memorial to the Commissar of Minority Nationalities protesting against the persecution of Hebrew and of Hebrew schools in Soviet Russia.
The signatories included many non-Jews including Professor Oldenberg, the literary critic Persheneff, and the Composer Gnessin, and one Jewish Communist leader, David Hofstein, member of the Central Committee of the Kultur League and editor of the monthly *Strom*. The memorandum caused much consternation in Jewish Communist circles. The Jewish Section of the Communist Party quickly broke off Hofstein's connections with Jewish communist activities and adopted resolutions of protest. The results of the step are not yet known.

The year witnessed a lively discussion in Soviet Russia concerning the position Yiddish should occupy in Jewish life. The Twelfth Congress of the Communist Party adopted resolutions favoring making Ukrainian, the official tongue of the Ukraine, replacing the Russian language. This resolution greatly affected the Jews; they must decide whether they desire to continue the use of Russian, or whether they wish to study the Ukrainian language, or adopt Yiddish. It must be remembered that the matter of language is considered as of vital importance by the Communists in Russia, for the Jewish Communists hold that the Jews are not a nationality but merely a group of Russians whose mother-tongue is Yiddish. The discussion in the Communist press was especially interesting inasmuch as it revealed the attitude of certain Government organs and of sections of the Communists towards Yiddish. *Emes*, the official organ of the Jewish Section, declared early in the fall that many "Jewish Communists are opposed to educational activities in the Yiddish language, despising the work," and that a section of Jewish Communists in the Ukraine demands that the education of Jewish children
in all the children’s homes be carried on in the Russian language. With regard to the attitude of Government organs, *Emes* complained that Government officials paid little attention to educational work in the Yiddish language and that the Commissariat of Education had closed twenty-nine Jewish trade schools making them general Russian schools and that the Commissariat had refused to support the Jewish Pedagogic Institute of Volhynia. The Section of Communists believing in Yiddish appears to have prevailed for the present.

In Palestine, the Jewish press complained of the fact that the Government was not paying sufficient regard to the status of Hebrew, one of the three official languages of the country. On the other hand, Christian writers have noted that Hebrew was spreading in Palestine also among Englishmen and that one meets “an occasional Englishmen who can use it for simple conversation. Such persons have a warm sympathy for all things Jewish and move generally in Jewish circles and in some cases their children attend Jewish schools.”

**Jewish Art Exhibition.—**The past year witnessed a continued interest in works of Jewish artists. Exhibitions were held in many countries. In the United States, there were exhibited the works of the artist A. Maniewitch, Ben Sibert, Abel Edelman, and others. In London, there were shown the works of the artists Harris Brodsky, Hayim Mayer, Isaac Lichtenstein, Jacob Epstein, Philip Maviaski, Jacob Kramer, Amy Drucker, and others. The works of the artist Alexander Altman were exhibited in Paris, and those of Issachar Ryback in Berlin. Jewish
art was also well represented at the German Art Exhibition, in Karlsruhe in 1923, and the works of Abel Penn and of M. Rubin were exhibited in Tel Aviv and Jerusalem.

As in previous years, a Jewish art exhibition was held in Warsaw early in the autumn. According to the press, it did not meet with as much popularity as that of the preceding year. In addition, the works of the late Joseph Seidenbeitel, Marek Schwartz, H. Glitzenstein, were exhibited in Warsaw and those of Isaac Broger and Ignaci Hirschfang, in Lodz. Exhibitions were held also in other cities. During that year there was organized in Poland an Association for the Promotion of Art.

Opera.—During the past year, Hebrew opera was produced in Tel Aviv for the first time, and Yiddish opera was produced in Leningrad (formerly Petrograd) for the first time. Yiddish opera was also given at Vilna.

In the United States, the Jewish Ministers' Cantors' Association decided to establish a seminary for cantors with courses in traditional Jewish music. The Master Institute of the United Arts, New York City, opened a department for sacred Hebrew music.

The Jewish Theatre.—Jewish theatres were maintained in many countries during the past year. In the United States and Canada, there were twenty-two theatres including thirteen in New York City. Dramas in Hebrew were produced in Palestine and "Hamlet" was presented in Hebrew in New York. The Vilna troupe of players toured many countries and finally came to the United States.

In Europe, many motion pictures depicting Jewish life were produced during the year. "The Torah" produced in Vienna was especially successful.
A SURVEY OF THE YEAR 5684

In the United States, the Yiddish Theatre Society, New York, opened a dramatic school.

LIBRARIES AND MUSEUMS.—Jewish libraries in the United States and the Jewish National and Hebrew University Library in Jerusalem were enriched by noteworthy additions. The Jewish Theological Seminary of America, New York, acquired the valuable collection of Mr. Elkan N. Adler of London consisting of 30,000 printed books and 4,000 Hebrew and Jewish-Arabic manuscripts. The Hebrew Union College, Cincinnati, O., acquired 59 Chinese manuscripts, bound in the original Chinese silk, which were written by Jews living in China during the Ming Dynasty, 1368–1644. The manuscripts consist of hymnals and prayer books. In addition the college acquired a complete copy of the first edition of the Talmud printed in Venice in 1523.

The Hebrew National and Hebrew University Library in Jerusalem acquired a collection of 2,500 portraits and letters written by Mendele Mocher Seforim, Lord Beaconsfield, Sara Bernhardt, Ludwig Boerne, Crémieux, Elijah Gaon of Vilna, Rabbi Akiba Eiger, Jehuda Leib Gordon, Herzl, Heine, Gustav Landauer, Max Lieberman, Ferdinand Lassalle, Cesare Lombroso, Karl Marx, Gustav Mahler, Max Nordau, etc., and other notables, comprising a total of 6,000 pieces. In addition, the library in Jerusalem acquired several valuable collections of books notably that of the late Prof. Goldziher of Budapest which consisted of 6,000 volumes.

Of museums we may mention the fact that during the past year the Serbia Lodge of the Independent Order of B’nai B’rith, under the chairmanship of Chief Rabbi S. I. Alcalay, decided to open a national Jewish museum at
Belgrad and appealed to Jews of Jugo-Slavia for books, manuscripts, photographs, memoirs, antiques, and relics bearing on the history of the Jews in that country.

**The Communists' War on Judaism.**—In the "Survey of the Year 5683," we reported that the communists in Russia had intensified during 1922 their campaign against religion as a whole. The Jewish Section, a small body of workingmen who are in control of communist activities among the Jewish masses, was energetically engaged in a war on Judaism. Following closely the lines of attack on religion by the Russian Communist Party, the Jewish Section engaged in closing the *hedarim* and *yeshiboth*, in substituting the observance of a day of rest in the schools of days other than Saturday, in confiscating synagogues, and in public demonstrations ridiculing the observance of the Jewish holidays. The year 1923 witnessed a decided decline of this war. In April, 1923, the eleventh Communist Congress adopted a resolution calling upon members to avoid as much as possible in their campaign against religion hurting the religious feelings of the people and to abstain from the use of coarse acts, such as the burlesquing of religious ceremonies. The Central Committee of the Russian Communist Party, thereupon according to press reports, issued a circular stopping the requisition of bells of churches, discontinuing the closing of churches, and forbidding interference with the observance of religious holidays. In June, the Central Committee of Trade Unions issued a circular calling upon the local unions to show tolerance toward and forbidding the persecution of those members who are religious. It expressly prohibited the unions to persecute members who were religious. Late in the fall the
Central Committee of the Communist Party of the Ukraine issued a circular providing expressly that there shall be no further public anti-religious demonstrations among the Jewish laboring masses during the coming fall holidays.

It must, however, not be concluded that the Communists have abandoned their war on religion. It is true that in the face of these decrees, the Jewish Section avoided public demonstrations against the observance of the fall holidays, but the Communists, organized in their clubs anti-religious lectures on Jewish religion, especially on Jewish religious holidays. These were the express orders of the Central Committee of the Communist Party of the Ukraine.

With regard to the campaign against the observance of Sabbath in the Jewish schools, the press reported only a few cases where the teachers adopted resolutions demanding the institution of a week day as a rest day in place of Saturday. This was done by conferences of Jewish teachers at Babrouisk, Witebsk and a few other places.

The press reported numerous cases of the requisition of synagogues, especially in the Ukraine and in Moscow. Early in the summer, synagogues in Krementchug, Poltava, Borisov, Ostroshitzki-Horodok, White Russia, and Moscow, were requisitioned. As for the heder and the yeshibah, there was no retreat at all. On the contrary, early in 1924, the Government issued a decree abolishing all private schools, secular as well as religious. The decree provided that persons, teachers, and parents who violated this regulation were liable to penalties especially if they gave instruction to groups of more than three children. In spite of the Government’s policy and due chiefly to the lack of sufficient Government schools, hedarim and
yeshiboth continued to function, some legally, all over the Ukraine and other places. The press, however, reported many trials of Jewish teachers for maintaining hedarim clandestinely. Thus, for example, sixteen Jewish teachers were tried at Baku. Early in May, Mr. Lucien Wolf of the Joint Foreign Committee stated that information reaching Great Britain was to the effect that Jewish rabbis, teachers and seminary students were being compelled to "fly across the frontier into Poland owing to Soviet persecution, more particularly the sequestration of synagogues and the closing of religious schools and academies." Relative to public opinion abroad, we note that early in May, 1923, all the denominations in France issued a joint appeal to public opinion of the world against the communists' war on religion.

Undoubtedly, the Communists' milder attitude toward religion was due to a variety of causes. The immediate cause, it would seem, was the adverse public opinion of the western peoples. It is to be the honor of the British Jewry that on September 11, 1922, the Joint Foreign Committee of London began an epistolary exchange with the Official Agent of the Soviet Republic in London. When finally published in the press, these letters aroused public opinion against religious intolerance in Soviet Russia. It will be remembered that the Government at that time denied that there was any religious persecution in that country, but this claim, the Joint Foreign Committee was able to disprove. But it was the trials of the Roman Catholic ecclesiastics that finally aroused the storm of public opinion of the western nations before which the Communists were forced to retreat. About the same time, the leader of the British Labor Party, Mr. Ramsey Macdonald, now
Premier, declared to a deputation that the English Labor Party will appeal to the Soviet Government to abandon its anti religious policy. In this connection, it is worth noting that in reply to the question of a Jewish Member of the House of Commons who asked whether the Government intends to insert a clause in the proposed Anglo-Russian agreement to the effect that Russia grant full religious freedom to all the religious communities of the land, Mr. A. Ponsonby Assistant, Foreign Secretary replied that he did not think that it would be feasible to take such a step, but that he hoped that the Soviets would find it possible to accept the principle of religious tolerance.

II

LIFE OF THE JEW AS A CITIZEN

Physical Life.—Full statistics of the movement of the Jewish population in the various countries during the past year are not available. In Lithuania, the number of births for the first ten months of 1923 was 1,266 and the number of deaths, 539, a gain of 727, as compared with 1,509 births and 1,116 deaths and a gain of 393 in the entire year of 1922. The total number of births in 1923 was 40,060, and deaths, 21,571; in 1922, 38,104 births and 27,771 deaths. In 1923, the death rate diminished greatly in many sections of the Ukraine. Thus, for instance, in Ekaterinoslav, during January-March, 1922, 1,112 Jews died from disease and 617 died of famine while during the same period in 1923 only 111 died of disease and five of famine. The results
of the census of cities, however, showed that a number of cities have lost a large proportion of their population. Among them, Odessa, which had a total population of 428,000 in 1920 had only 299,000 in 1923, a decrease of 128,000 in the intervening three years.

It is worth noting that during year, the OZE, the Society for the Promotion of Health among Jews, held at Berlin an exhibition of charts and diagrams bearing on the movement of Jewish population in Eastern Europe and in Western Europe, in pre-war times and in post-war times. The materials, however, dealt with the years previous to 1923.

**Political Life.**—Concerning the political status of the Jews during the past year, the Jews in Turkey, deserve special note. One result of the War and the subsequent treaty, insofar as Turkey is concerned render the ethnographical character of that country more homogeneous. The Nationalists took energetic measures during the past year to give the State a purely Turkish aspect. The old appellation of "The Ottoman Empire" was prohibited, and superseded by the "Turkish State." Turkish has become the only official language, and intercourse with authorities is carried on exclusively in that tongue. This wave of nationalism had adversely effected the Jews, the Greeks, the Armenians and other non-Turkish peoples who have been living in Turkey for centuries.

In last year's Survey we told how the minority deputies in Lithuania had formed a coalition with the liberal parties and on March 12, 1923, overthrew the reactionary government. On May 12th and 13th new elections were held and the Government party elected forty deputies and the op-
position twenty-four including fourteen representing the Minorities among whom are seven Jews. It will be remembered the dissolution of the Seim was brought about chiefly by the then Government's manipulation of the election returns in-so-far as the minorities were concerned and as a result of which the Jews were allowed only four deputies, whereas the Jews claimed that they had elected seven deputies. The new election thus vindicated the Jewish claim. In Austria the Jews entered their own ticket in the national and municipal elections held in October, 1923, but failed to elect any deputies to Parliament, and succeeded in electing only one Jew to the Municipal Council of Vienna.

The chief significance of the elections was the defeat suffered by the so-called Pan-Germans, a noisy, chauvinistic and anti-Semitic minority. They elected only sixteen members to the National Assembly, while the Christian Socialists which as a party may be described as moderately anti-Jewish, obtained a large number of votes (82), and 67 Social Democrats were elected.

In Czecho-Slovakia, elections were held to the municipalities early in the fall and the Jews, who had their own ticket under the name of the Jewish Party, polled a large vote and elected deputies to many of the municipalities. Later, in 1924, elections to the Parliament and to the Senate were held for the first time in Podkarpatska-Russ. The elections went against the interest of the parties in power. Out of nine seats in Parliament and four in the Senate, the communists obtained five and three respectively. The Jewish Party, despite strenuous efforts to elect a Jewish representative failed, although the central Government looked with favor upon the effort.
Early in the year elections for the House of Commons were held in Great Britain. About a dozen Jews were elected, some as Conservatives, others as Liberals, and still others as Laborites or Independents. There was, of course, no Jewish ticket. The Labor Government, which came to power as a result of the elections, includes one Jew, Mr. Emanuel Shinwell, who is Under Secretary of Mines.

ECONOMIC LIFE.—In the matter of trade, the Jews of Turkey have especially experienced some radical changes during the year. The peace signed at Lausanne during the year, involved the demilitarization, to a certain extent, of Constantinople. This resulted in an effort by the Nationalists to deprive that city of its political and economic supremacy. Inasmuch as more than half of the Jews of Turkey live in Constantinople, this movement was of great significance to the Jews of that country. The decision to make Angora the capital in itself will cause Constantinople to lose much from an economic point of view. The navy dock yards as well as the military works, arsenals, the powder and cloth factories, are to be removed from Constantinople. The Nationalists are also seeking to deprive the former capital of its importance as trade center. In Soviet Russia the NEP (New Economic Policy) continued to develop along the lines of the preceding year, described at some length in last year's Survey (See Vol. 25, p. 52). Early in the present year the congress of the Russian Communist Party decided to continue the policies of the Executive Committee. This decision means that the NEP, in which Jews are particularly interested, will not be extended at least during the coming several months. In this connection we may note that due to the Government's
efforts to lower prices of manufactured goods, many Jewish trades suffered considerably.

People's Banks.—In the Spring of 1923, there were in the various countries of Europe 353 Jewish coöperative credit institutions with a membership representing 144,895 families. Of the 353 Societies, 215 with a membership of 91,300 were in Poland; 82, with 22,000 members in Lithuania; 27 with 19,500 members in Roumania; 14, with 7,000 members in Latvia, and 15, with 5,000 members in Czecho-Slovakia. Early in the autumn of 1923, 96 Jewish people's banks were operating in Lithuania.

During the past year, a "Jewish public bank" was opened at Danzig, 25% of the capital being owned by the Colonial Bank in London. The purpose of the bank is to engage to some extent in the export and import business on an international scale for the Jewish public banks in the various countries which do only a local business. In the autumn of 1923 a United Jewish People's Bank with a nominal capital of £50,000 was registered in London, as a limited company to promote the development of handicrafts, industry, and agriculture among Jews; to support all kinds of coöperative undertakings and for similar purposes.

In the United States early in 1924, following the example of the Amalgamated Clothing Workers' Union, the Ladies' Garment Workers' Union opened a labor bank in New York.

The extent of the participation of the Jews in the professional life of the various countries is not known but in Lithuania on January 1, 1924, of the 442 physicians registered in that country 179 or 40.5% were Jews, and of 173 physicians and 60 dentists, 178 or 76.39% were Jews.
BACK TO THE SOIL.—In Soviet Russia, the movement among the peasants to migrate from the crowded country districts to the sparsely populated agricultural districts along the Black Sea coast continued during the year in spite of lack of Government assistance. This movement also affected the Jews, especially those living in small towns. Complete statistics of the number of Jews who migrated and settled on land in the districts of the Black Sea during the past year are not available. In the spring of that year, the ORT had registered 1,000 Jewish families, 6,000 persons who desired to settle along the Black Sea as farmers. During 1923, 76,611 Jews were engaged in farming as compared there with 52,753 Jews so engaged in 1913. In the United States, according to Mr. Gabriel Davidson, Manager of the Jewish Agricultural Society, about 75,000 Jews were engaged in agriculture during 1923. They were scattered all over the States, there being not a single State without a Jewish agricultural population of some size.

LABOR.—In Soviet Russia the condition of Jewish labor was in the past year, according to press reports, worse than the condition of non-Jewish labor. The Communist press of Russia stated that during the past year while most of the Russian workers were engaged in Government industries, the vast majority of Jewish workers were engaged in private industries and therefore suffered most from crisis and unemployment. The Jewish workers labored in small shops, to a greater extent than before the war, most of them working by the piece and practically sixteen hours a day in order to make their living. The position of Jewish kustari (manufacturers in their own homes) was not satisfactory during the past year, especially in
the Government of Ghomel. In the summer of 1923 the Jewish Section complained to the Government of the fact that burdensome taxes were in part the cause of emigration of Jewish kustari. The Executive Committee of the Government of Ghomel then decided to lower the taxes of such manufacturers who worked without hired labor.

In Poland the problem of the amalgamation of the Jewish Trade Associations and the Polish Associations into State-wide unions, which process began as early as May, 1922, not only was not consummated in 1923, but, on the contrary, received a setback. In December, 1923, a special conference of representatives of Jewish and of Polish organizations of needle workers decided against the projected amalgamation.

In the United States, the Amalgamated Clothing Workers' of America said to be largely Jewish in composition, inaugurated a plan providing for insurance against unemployment among the tailors in Chicago. The plan provides for the payment on the part of the workingmen of $1.50 of their weekly wages and of a similar sum by the employers.

**Emigration and Immigration.**—Complete statistics of the extent of Jewish migration during the past year are not available. We especially lack statistics for the migration of Jews from one country to another in the continent of Europe. As for the so called over-sea migrations during 1923, it is known that 49,306 Jews entered the United States, 3,388 less than in the previous year. The number of departures 413 was negligible; 2,793 entered Canada, a falling off of 5,611 as compared with the previous year; and 7,254 entered Palestine, a falling off of 590. Statistics for the Union of South Africa, Australia, and New Zealand
are not available, but Jewish immigration to these countries was quite small. As for the Argentine, statistics were published for 1922. During that year, 7,198 Jews were admitted, almost double the number admitted in 1921, which was 4,095. According to press reports, Jewish immigration into Argentine was during 1923 also large. Statistics are not available for Jewish immigration to the other American countries like Brazil, Cuba, and Mexico. According to press reports, a few thousands of immigrants were stranded in Cuba at the end of 1923.

Restriction of Immigration.—The movement for the restricting of immigration of the previous years continued with greater vigor in the United States. Late in 1293 Congressman Johnson in the House and Senator Lodge in the Senate introduced bills, the chief feature of which was the restriction of immigration to 2% of the number of foreign-born persons of any nationality resident in the United States according to the census of 1890. The bill was opposed by many groups of the American people, especially, the provision for the 1890 census. A Jewish delegation, headed by Mr. Louis Marshall, appeared before the Immigration Committee on January 3, 1924, and charged that the bill was discriminatory and un-American. Similar action was taken by the National Catholic Welfare Council. Later, 20 of the 22 Democrats in the New York State delegation to the House of Representatives issued a joint declaration opposing the Johnson Immigration Bill, declaring that the 1890 basis for the quota "was deliberately selected to favor the so-called Nordic races and discriminate against races from Southern and Eastern Europe." On February 21, 1924, Secretary Hughes wrote to the Chairman of the
Senate Immigration Committee that he hopes that a "quota basis will be found that will not involve any discrimination of which just complaint can be made." Late in February, the Senate Committee on Immigration voted to take the census of 1910 as a basis for the quota and thus the bill came before the Senate. On the floor of the Senate, however the 1890 census was substituted as the House of Representatives previously voted. At this writing the bill providing for a quota of 2% based on the 1890 census is in conference.

The Government of Argentine during the past year also showed an inclination to restrict immigration. In December, 1923, the Government instructed its Consuls to abstain from encouraging immigration into Argentine and to dissuade prospective immigrants from settling in the cities of Argentine. A circular of instruction declared that the Argentine Government recognized as desirable immigrants only those who are able and willing to engage in agriculture.

The year ending March 31, 1923, was a year of greatly restricted immigration to Canada. During that year only 72,000 immigrants were admitted to the country as compared with 90,000 in 1922, 148,000 in 1921, and 384,000 in 1914. In the fall of 1923, however, the Minister of Immigration declared that Canada's future immigration policy will mean a lowering of the bars to admit people of all nationalities able and willing to work.

As reported in last year's Survey, Soviet Russia had prevented the emigration of its citizens. During the past year, the Russian Government lifted the ban on emigration and permitted the Jewish communist society known as
Idgezkom to establish emigration bureaus throughout Russia with a view to facilitating the emigration of Jews. Early in 1924 the Jewish Telegraphic Agency reported that in November, 1923, Bragin, one of the leaders of the Jewish Communists in Russia submitted a memorandum to the Soviet Government proposing that the Government allocate to Jews for colonization Northern Crimea, including the cities of Odessa, Kherson and Nikolayev on the Black Sea. The area, it was alleged, was populated now to about 30% of its possibilities. The memorandum proposed that the district be designated as the Jewish Autonomous State in 1927. This report aroused a great deal of discussion, but there is no indication that the Soviet Government has given the proposal serious consideration.

In the United States and in other countries the Hebrew Immigrant Aid Society, New York City, rendered during the past year valuable aid to Jewish immigrants. As many as 222,000 persons received services of some sort from the Society, which also transmitted over $3,634,000 to European relatives of American Jews. During the year, it opened an immigrant bank. In many countries organizations were formed to promote the interests of the Jewish immigrants. On October, 1, 1923 a conference on immigration was held at Winnipeg, Canada, were it was decided to organize an independent Jewish Emigration Society of Canada. A similar conference was held at Warsaw and, in March, 1924, the Minister of the Interior issued a charter to the Jewish Central Emigration Association in Poland.

MINORITY RIGHTS.—The most important development in the system of the protection of minorities through treaties and the League of Nations was marked during
the past year by the Peace Treaty of the Allies with Turkey. The peace treaties with Turkey were signed on July 24, 1923, and adequately provided for the protection of minorities. Its provisions follow on the whole the lines of the treaty with Poland signed June 28, 1919 and the other countries constituted after the war, but it is more explicit and it would seem that it does not leave as many loop-holes as the other treaties did. The treaty expressly provides (1) that all inhabitants of Turkey, without distinction of birth, nationality, language, race, or religion, shall enjoy complete protection of life and liberty, shall be entitled to the free exercise, whether in public or private, of any religion, creed or belief and Turkish nationals belonging to non-Muslim minorities shall be equal before the law and shall enjoy the same civil and political rights as do the Muslims. (2) No restrictions shall be imposed on the free use by any Turkish national of any language in private intercourse, commerce, religion, in the press, in publications of any kind, or at public meetings; and adequate facilities shall be given to Turkish nationals of non-Turkish speech for the oral use of their own language before the courts. Turkish nationals belonging to non-Muslim minorities shall have the right to establish and control at their own expense any charitable, religious, or social institutions, any schools and other establishments for instruction and education with the right to use their own language and to exercise their own religion freely therein; the Government shall grant in those towns and districts where a considerable proportion of non-Muslim nationals are residents, adequate facilities for insuring that in the primary schools, instruction shall be given to children of such Turkish nationals.
through the medium of their own language, and non-Muslim nationals shall be assured of an equitable share in the enjoyment and application of the sums which may be provided from the funds under the State, Municipal, or other budgets for education, religious or charitable purposes, which "shall be paid to the qualified representatives of the establishments and institutions concerned." (3) Turkish nationals belonging to non-Muslim minorities shall not be compelled to perform any act which constitutes a violation of their faith or religious observance nor should one be placed under any disability by reason of his refusal to attend courts of law on his day of rest. Finally, the Treaty provides (4) that Turkey agrees that the protection of minorities is a matter of international concern and shall not be modified without the assent of the majority of the League of Nations; that any member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction or danger of infraction of the obligations, and that differences of opinions as to questions of law or fact may be referred to the Permanent Court of International Justice. In addition to the above stated provision which was along the lines of the Polish minority treaty, the Turkish treaty contains the following articles wholly omitted from the Polish treaty. First, the non-Muslim minorities shall enjoy the full freedom of movement and of emigration, subject to measures applied on the whole or on part of the territory of Turkish nationals. Secondly, the treaty contains the following important clause: "The Turkish Government undertakes to take, as regards non-Muslim minorities, insofar as concerned their family law or personal status,
measures permitting the settlement of these questions in accordance with the customs of these minorities. These measures will be elaborated by special commissions composed of representatives of the Turkish Government and of representatives of each of the minorities concerned in equal number. In case of divergence, the Turkish Government and the Council of the League of Nations will appoint in agreement an umpire chosen from among European lawyers. The Turkish Government undertakes to grant full protection to the churches, synagogues, cemeteries and other religious establishments of the above-mentioned minorities. All facilities and authorization will be granted to the pious foundations and to the religious and charitable institutions of the said minorities at present existing in Turkey, and the Turkish Government will not refuse, for the formation of new religious and charitable institutions, any of the necessary facilities which are guaranteed to other private institutions of that nature” (Article 42).

As related in last year's Survey the League of Nations admitted Esthonia, Latvia and Lithuania to membership on condition that they recognize the international character of their obligations in regard to their respective minorities and they gave pledges to negotiate agreements with the Secretariat of the League with a view to defining the extent and details of these obligations. The pledges were carried out by Lithuania but not by Latvia and Esthonia. During the whole of 1922 and the early part of 1923, Latvia, supported by Esthonia made strenuous effort to avoid any definition of the rights of minorities. Reports by a Committee to the Council of the League of Nations recommended that a declaration should be required of Latvia
similar to the one received from Lithuania. In July, 1923, the Council approved the report. But at the succeeding session of the Council held in September, the Estonian delegate made further efforts to persuade the Council to agree that Esthonia need make no declaration as to ways and means for the protection of minorities in that country. The Council finally took action which may be considered as a compromise.

The Council at that session also took note of the fact that the Latvian Government had approved the declaration made before the Council on July 27, 1923, by its representative Dr. Walters in regard to the protection of minorities. The Council also took note of the information supplied by the Lithuanian Government regarding the ratification of the declaration of May 12, 1922 for the protection of minorities.

The past year witnessed the establishment of a precedent which may prove of the greatest importance for the protection of minorities in Central European countries. Early in July, the Alliance Israélite Universelle, a French association, and the Joint Foreign Committee, a British association, protested to the League of Nations concerning the then proposed legislation in the Polish Seim to introduce the numerus clausus in that country. In accordance with the League's procedure, this protest was sent to the Polish Government for its views. The Polish Government in harmony with the policy against League interference which appears to have been followed also by the Baltic countries, replied to the Secretary General of the League that it declined to take cognizance of the complaints on the ground that the associations which entered them were foreign
associations having no right to interfere in the internal affairs of Poland. The Secretary General declined to accede to the Polish view and replied that the case would have to go forward without the Polish observations. Accordingly, the petitions were circulated among the members of the Council, and sent to a committee of three for examination. The Polish Government, as we shall relate more at length in another place, thereupon informed the committee that it had postponed the introduction of a law concerning the numeros clausus, and the committee postponed action. The importance of the matter lies in the fact that it probably established a precedent that foreign public societies in countries which are members of the League of Nations may petition the League concerning the infringement by a country of the rights of its minorities. A ruling by the League in favor of the Polish contention would have had the effect of completely nullifying the minority treaties, for a Government can always exercise pressure upon a native association to prevent it from complaining to the League. In the fall at the sessions of the League, the Polish Government renewed its efforts to change the procedure in regard to petitions concerning infractions of the minorities treaties. The League, however, refused to adopt the proposals of the Polish Government.

Such action was made doubly necessary by the present state of public opinion in Poland.

The National Democratic Party (Endek) which is the strongest party in the present Seim, is still hostile to the policy of treating the minorities in the spirit of the minorities treaties. At a meeting at Lwow (Lemberg) during the
past year, the party adopted a resolution demanding that the Polish policy in the Eastern Provinces shall be based on "the principle of the promotion of the Polish national interests. "A dominant position should be insured to the Polish spirit and to the Poles who inhabit those districts." The Polish spirit and the Poles in those countries even where the non-Polish populations predominate shall not be considered from the point of view of the interests of the ethnic, religious, or linguistic minorities."

On the other hand, the Polish Socialist Party (PPS) at its 19th congress adopted a resolution which may well be considered a great step forward in creating the proper public opinion in that country for the safeguarding of the rights of minorities. The resolution declared that the interests of democracy and the future of the Polish Republic required that the Government carry into practice the principle of the equality of all citizens of the Polish Republic without discrimination of creed or religion; that the Government fulfill those provisions in the Polish constitution which guarantee to national minorities their cultural rights and their school systems; and that the administration change its policy and cease its religious and national persecutions.

Late in 1923, England, France and Spain, entered into a treaty concerning the future Government of Tangiers. The treaty adequately safeguards the rights of the Jews of the city. The treaty further provides that the native population shall be represented in the City Government by 6 Muslims and 3 Jews.

After an agitation of several years, the past year witnessed the organization of a Jewish league of nations union.
"Die jüdische Voelkerbundliga in Oesterreich," an association of Jews for the support of the League of Nations, was formed in Vienna, Feb. 16, 1924.

**VIOLATION OF MINORITY RIGHTS.**—With regard to status of Jewish citizenship, we may note that during the year, the Lithuanian Government agreed to confer citizenship on the Jews of the district of Memel, which had in the meantime become part of Lithuanian territory. In Latvia, early in the summer of 1923, the Government's naturalization policy underwent a change in the direction of liberality. In July, the Diet adopted resolutions in favor of laws to facilitate the naturalization of aliens. Early in 1924, the new premier, M. Samuels, declared that he would favor the revision of the naturalization law with a view to giving the opportunity to all the Jews of Latvia to become citizens. In Roumania the constitution adopted in March, 1923, went into effect. The clauses concerning citizenship provide that all persons who, at the time of the unification of the new provinces with Old Roumania, were citizens of the said provinces, shall retain their citizenship and that all persons [Jews] of Old Roumania not yet citizens may obtain their citizenship within three months provided such applicants were permanently domiciled in Roumania since 1916. Jewish leaders however charged that the Government was placing obstacles in the way of Jews' becoming citizens of Roumania.

The question of the naturalization of pre-war Austrian Jews in the present Austrian Republic, involving the notorious misinterpretation of Article 80 of the Austrian Treaty, was not solved during the year. On one occasion Deputies in Parliament attacked the Government for its
policy of expelling Jews, who had been citizens of the former Austrian Empire, from Vienna.

Few were the complaints concerning freedom of religion, although cases were reported both from Poland and Roumania where local authorities assumed the right to force Jews to violate the Sabbath. In the latter country certain municipalities interpreted the compulsory Sunday observance law to mean that citizens must keep their places of business open six days a week including Saturday, and consequently fined keepers of Jewish meat markets 5,000 lei each for keeping their places of business closed on the Sabbath Day. In Poland authorities in many places fined Jewish parents for refusing to send their children to school on the Sabbath Day. The Courts in many countries did not insist that Jews appear on the High Holy Days. In Poland, Jewish witnesses in a case before the Appellate Division of Warsaw District failed to appear on Rosh Hashanah. Attorney for the defense asked that the Court recognize as justifiable the witness's failure to appear, the attorney for the plaintiff acquiesced and the court abstained from fining the witness. Similar cases were reported from other countries. In Lithuania the Government originally fixed elections to the Seim on May 12th and 13th, but upon the complaint of Jews that the 12th was a Saturday, the Government postponed the elections one day. Later in the fall, the Government set the first day of Rosh Hashanah as the day for the taking of a national census. But due to protests by the Jewish National Council the Government finally decided to postpone it to a later date.

As respects the language of minorities, we note first of all a decision handed down during the year by the Supreme
Court of the United States. The Court declared unconstitutional a law in the State of Nebraska providing that "no person individually or as a teacher shall in any private, denominational, parochial or public school, teach any subject to any person in any language other than the English language" and "that languages other than the English language may be taught as languages only after the pupil shall have attained and successfully passed the eighth grade." The decision affected similar laws in twenty other States including Oregon which had adopted such a law in November, 1922. (See Vol. 25, p. 66).

In European countries, on the other hand, the public use of Yiddish received a setback during the past year. In the winter of 1923 the Soviet Government announced that Yiddish should no more be recognized as an official language in the Ukraine. The decree however left intact the law that in the schools instruction should be given in the mother-tongue of the pupils. The annexation of Ghomel to White Russia, however, was an influence in the opposite direction, because Yiddish is recognized as an official language in White Russia. Reports of interference with the free public use of the Yiddish language came from many quarters. In Poland the Socialist deputies in the Sejm interpellated the Government concerning interference by authorities in Volhynia; this was the first occasion in which a representative of the Polish Socialist Party championed the Jewish cause. The Jewish Sejm Club also introduced a bill providing that Hebrew be recognized as the national language and the mother-tongue of the Jews and that the study of Hebrew be compulsory in all Jewish schools.
Early in 1924 the Minister of the Interior issued a charter to the Jewish School Organization of Poland permitting it to own and control Jewish schools, children's homes, evening schools, high schools and teachers' seminaries where Yiddish is the language of instruction. The charter was secured after a struggle of years. The organization had been in control of many schools for the last few years. All through the past year, the Jews demanded through the agency of the Jewish Sejm Club, that the Government give permission for the establishment of Jewish private schools without undue interference. In Roumania, the Government continued to close Jewish schools including *talmud toroh* in Bessarabia and Bukowina. In Hungary, also, complaint was made that the authorities were interfering with Jewish organizations and institutions. In the spring, for instance, the police of Budapest dissolved the national association of Jewish students, on the occasion of the latter's application for a permit to hold its annual convention. In Turkey, the rights of non-Mohammedan subjects to maintain their institutions and schools are guaranteed by the minority treaty between Turkey and the Allies. On the other hand, it appears that foreign schools which have been existing for a long time in Turkey for the education of non-Mohammedan minorities have not been taken care of in the treaties. The Turkish Government during the past year has been causing a good deal of trouble for them. In the autumn of 1923 the Government ordered that all teachers in the Jewish schools in Turkey must be Turkish citizens and that history and geography must be taught in the Turkish language. Early in 1924, the Minister of Education in a memorandum to
schools in Turkey maintained by foreign societies ordered the schools to discontinue religious instruction. Later, it was reported that the Governments of England, France, and Italy protested to the Turkish Government against the proposed abrogation of the rights enjoyed up to now by foreign schools. The Jews were especially interested in this matter because the famous French association Alliance Israélite Universelle has been maintaining many schools for Jews in Turkey.

The question of instruction in the schools in the mother-tongue of the pupils and the question of schools for Jews generally, was acute in Roumania. Already in the previous year the Roumanian Government began the introduction of Roumanian as the language of instruction in the schools of Minorities. Early in the fall of 1923, the Government ordered that in Transylvania, all Jewish schools must introduce Roumanian as the language of instruction. Minister of Education Anghelescu motivated this ruling on the ground that the Jews were only a religious community but that in nationality they were Roumanians. Early in 1924, the Minister of Education ordered Jewish private schools in Bessarabia to introduce Roumanian as the language of instruction for all subjects except religion, which may be taught in Yiddish. Later, the Government closed seventeen Hebrew and Yiddish public schools in Bessarabia on the ground that the language of instruction was not Roumanian. The matter is not closed yet, however. The schools in that country, we may judge from the memorandum presented by Senator Rabbi Zirelson to the Minister of Education on behalf of the Jews of Bessarabia. In this memorandum the Senator demands that Hebrew and Yiddish be included
among the languages permitted to be used as languages of instruction for Jews in Jewish elementary schools and high schools; that Talmud Torath continue as elementary schools recognized by the Government; that Jewish schools be opened on Sundays and that the curricula of the elementary and high schools for Jewish children include the study of Jewish religion and history by teachers chosen by the Kehilloth. The memorandum complained of the Government's failure to support the Jewish schools.

In Hungary, on the other hand, the Government issued a decree that instruction in public schools shall be given in the mother-tongue of minorities whenever forty children of a school petition for that instruction. In Poland the Jews demanded that the Government introduce a bill providing for a Jewish School system, and further that public schools teach Hebrew language, history and Jewish literature.

The question of Government subsidies to Jewish schools made little headway during the past year. However, it is noteworthy that in Poland the budget commission for the first time recognized the principle of a subsidy to Jewish schools. On January 25, 1924, the commission decided to subsidize the Jewish religious communities of the country. The amount decided upon, however, was the absurd sum of 2,000 zlotis ($400)! Deputy Gruenbaum called attention to the fact that the Government subsidized the small Mohammedan communities with 8,340 zlotis and the Evangelical communities which are not larger than the Jewish communities with 92,962 zlotis and as a protest moved to eliminate the subsidy altogether. On the suggestion of Premier Grabski, the Sejm voted a subsidy of 10,000,
zlotis, ($2,000). Jewish deputies protested in vain. In Lithuania the Government extended wholly inadequate subsidies to only 33 Jewish elementary schools. The Czecho-Slovakian Government on the other hand continued to show its interest in furthering the needs of Jewish education in the country. In the fall, 50,000 Czech kronen were granted for the Hebrew school system in Karpatska Rus alone.

In the matter of the organization of the life of the minorities in the various countries, the past year witnessed important setbacks. In the fall of 1923 the Lithuanian Government proposed to reduce the budget of the Jewish Ministry from 73,000 Lit to 12,000 Lit (a sum which was hardly sufficient to cover the expense of a secretary), thereby converting the Jewish Ministry into a Ministry without portfolio. Later the Sejm completely rejected the items in the budget providing for the maintenance of the Ministry for Jewish Affairs and the Ministry for White-Russian Affairs. As a result Dr. Samson Rosenbaum, Minister for Jewish Affairs, resigned from office. In March, 1924, the Sejm finally abolished the post of the Jewish Minister in the cabinet and thus ended the institution of a Ministry for Jewish Affairs in Lithuania which had existed since the Constituent Assembly in that country.

Organization.—In Latvia, the cause of Jewish autonomy received a considerable blow in the fall of 1923. The Acting Minister of Education ordered that the right to employ teachers in Jewish state schools, formerly vested in the Jewish Education Bureau, be transferred to the Ministry of Education. In Soviet Russia, the constitution adopted during the year, provides for a Soviet (Council) of Nationalities. This Soviet of Nationalities includes repre-
sentatives of nationalities occupying a certain territory but excludes the extra-territorial groups like the Jews, the Letts, and the Germans. The Jews continue to be represented in the Government through the Jewish Department in the Commissariat of Nationalities. On the other hand, what may be regarded as a step forward was the decision of the Polish Government early in 1924 to create an Under-Secretariat of State for the Affairs of the National Minorities.

In this connection the proposal made by Mr. Leonard Franklin M. P., London, to a representative of the *Jewish Chronicle*, is interesting. Mr. Franklin suggested that the Jewish members of the House of Commons unite for the purpose of concerning themselves with specifically Jewish interests. Such an organization would be tantamount to a Jewish Parliamentary Club not unlike, for instance, the Jewish Sejm Club in Poland. A statement made by Mr. Israel Zangwill in an address to the American Jewish Congress on October 14, 1923, is also related to this subject. Mr. Zangwill said:

“All religious bodies have organizations for protection and self-expression, with annual congresses under whatever name...Every spiritual movement must in fact touch the political both by its concrete incarnation and by its objects...So long as the political ends sought are within the State, and not subversive of it, it is the positive duty of the religious body to seek political ends...If there is no Jewish vote today—and by a Jewish vote, I do not mean a vote for Jews—it is a disgrace, not a policy to be commended. If Jews will neither use their vote to protect themselves nor to express their ethical conceptions, then they do but cumber the ground.”
Mr. Zangwill’s suggestion found few supporters in the United States. In a statement given to the press, Mr. Louis Marshall, President of the American Jewish Committee, declared that he disagreed “totally with Mr. Zangwill that the Jews of this country should unite for political action, or that there should be such a thing as a Jewish vote in the United States. . . . I am confident that there is no part of the population of this country which would with greater determination oppose such an idea of political segregation as the Jews. For centuries their ancestors in foreign lands suffered from the consequences of an enforced segregation of this character, and they would not be so fatuous as to create voluntarily a condition which in effect would establish an American ghetto.”

FORCIBLE ASSIMILATION.—In Poland and in Roumania, especially in the latter country, steps in the direction of the forcible assimilation of minorities were taken by the Governments. In Poland there were outcries against such steps not only by Jews but also by the Ukrainians and the White Russians. Deputy Wasynczuk, on behalf of the Ukrainians, and Deputy Traskiewicz, on behalf of the White Russians protested to the Foreign Affairs Committee of the Sejm, against attempts at Polonization, expressing the fear that such policies would drive the Ukrainians and the White Russians towards sympathy with Russia. The organs of minorities in Roumania published frequent complaints that the Government was following a policy of forcible Roumaniazation in the provinces of Bessarabia and Bukowina. In the fall, the Government ordered that beginning with the 1922–23 school year, all school directors of minorities’ schools must be Roumanian in nationality.

WAR RELIEF.—In a general way we may estimate the
extent of Jewish war relief during the past year from the work of the JDC. During 1923, the JDC appropriated $9,109,796 which was distributed as follows: $1,528,587 for relief in Poland; $2,548,873 for Russia and the Ukraine; $1,236,702, for Palestine; $595,700 for Germany; $272,582 Czecho Slovakia; $158,992, for Latvia; $347,662 for Lithuania; $217,508 for Roumania; and $231,983 for Turkey; smaller sums were appropriated for Abyssinia, Austria, Bulgaria, Cuba, Esthonia, France, Greece, Hungary, Old Hungary (cultural), Italy, Serbia, Switzerland, Japan. $750,000 was set aside for the American Joint Reconstruction Foundation and $981,523 was appropriated for disbursement by the ARA, People's Relief Committee, Central Relief Committee, Esrath Torah, etc.

The refugee problem was practically solved during the year under review, but only after much hardship and privation had been suffered by the refugees. There were two centers of trouble, one in Poland and one in Roumania. As reported in last year's Survey, Polish authorities decreed that all Russo-Jewish refugees leave by April 15, 1923. At first, Soviet authorities maintained that they would refuse to re-admit the Russo-Jewish refugees, but on April 12, 1923 after many had been expelled the Soviet authorities backed down, due to pressure of public opinion in the country, and the Polish Government finally permitted Russo-Jewish refugees to remain until July 15, 1923. The actual number of Russo-Jewish refugees who were expelled or forced to flee the country because of the threat of expulsion is not known, but late in March the Government expelled 3,000 refugees from Warsaw alone.

In Roumania the Council of Ministers, early in April
1923, decided to permit Russo-Jewish refugees in Bessarabia to remain until September 1, after which date, all refugees having arrived in Roumania later than October, 1920, were to be expelled. Later the Government extended the time to October 1, 1923, thus giving the ICA and Allied Societies time to plan for the evacuation of Jewish refugees. Later the Roumanian Government following representations of the ICA and the High Commission for Russian Refugees of the League of Nations extended to the Jewish refugees permission to remain in the country until July 1, 1924. The crux of the problem lay in finding a country of immigration for refugees in Roumania. The Canadian Government agreed to permit the entry of such refugees at the rate of 100 a week. The Canadian office of the ICA undertook to "absorb" those immigrants and to see that they do not become a public charge. Accordingly, various Jewish organizations decided to distribute the refugees so that one third would settle in Winnipeg and the west, one third in Montreal, and the remaining third in Toronto and its vicinity. As for refugees of other countries in Russia, early in the Summer the Commissariat for Foreign Affairs of Ukrainia declared that the repatriation of Lithuanian citizens was closed; that the repatriation of all the Polish refugees and of all the Lettish refugees must take place before September 1, 1923; and that all refugees of the above countries remaining in Russia after September 1, 1923 would be considered citizens of the Soviet Republic.

The problem of the Jewish war-orphans was not solved during the year. In the autumn of 1923, according to the JDC, there were about 150,000 children who have neither parents nor relatives who could care for them. About
120,000 of that number were in Russia and about 30,000 in other countries, principally Poland. In the latter country, on the eve of the liquidation of the JDC work there early in 1924, delegates of committees for the relief of orphans from Warsaw, Lodz, Vilna, Cracow, Pinsk, Brest-Litovsk, and Bialystok met at Warsaw and formed a central committee for the relief of Jewish orphans.

**SPORT.**—In Lithuania, in Palestine, and in other countries, Jewish youth especially the poor classes showed during the year great interest in athletics to even a greater extent than last year. The Jewish sport organizations, commonly known as the Maccabe movement, were active in practically all the countries of the "Jewish" Central Europe, as well as in Palestine and in a few other countries. The Vienna football team "Hakoah" distinguished itself by defeating in London the English football team of Westham. The match attracted a great deal of attention in England and in Austria. The team received a public reception both in London and upon its return as victor in Vienna. The same team also scored a victory over the British Army team in a game played at Jerusalem early in 1924. On the team's way home, upon the invitation of King Fuad of Egypt, "Hakoah" played at Cairo, where it vanquished the British Army team. The Austrian Jewish Club also played in Italy, in Spain, and in Roumania. In Poland, several Jewish clubs were during the past year in Class A and competed for the championship. Many Jews distinguished themselves in sport during the past year. In the United States, Bennie Leonard was recognized by the International Boxing Commission as the international lightweight champion of the world and Abe Goldstein was declared the
champion bantamweight boxer. In Austria, a Jewish woman, Dr. Olga Fruhwald, carried off the first prize in the women's automobile races, and one, Herr Goldemund, won the first prize in the swimming match on the Danube.

III

JEWISH COMMUNAL LIFE

THE FAMILY.—The press has reported during the past year that the Communist mode of family life was demoralizing the youth. One observer writes that family life has lost every spark of sanctity. Boys and girls meet, live together for a short period, and then separate without feeling any responsibility of one towards the other. The Communist press during the year minimized the importance of this situation, declaring that it considered it as a phenomenon inherent in the period of transition, the transition from bourgeois individualistic life to proletarian communist life.

As for Jewish family life in England, we may give here the statement of Mr. F. M. Mehew, Traveling Secretary of the National Society for the Prevention of Cruelty to Children. In an address at Newcastle-on-the-Tyne, he stated that in twenty-one years, the directorate of the society had never ordered a prosecution against a Jew or Jewess for child neglect, and that "if every one treated their children as experience showed the Jewish race did in this country, there would be little need for the society."

PARTIES AND GROUPS.—The Agudath Israel held a convention, similar to the congress of the Zionists, under
the name of Kenissiyyah Gedolah in Vienna, in Aug.
15–22, 1923. There were present delegates from Germany, 
Switzerland, Holland, Austria, Czecho-Slovakia, Poland, 
Lithuania, Latvia, Roumania, Palestine, and Argentine. 
The conference adopted a constitution and a budget of 
£184,500, including £84,000 for education in the Diaspora, 
and £50,000 for the economic upbuilding of Palestine. 
Other items were Education in Palestine, publicity, party 
press, party organization and relief. It was for the first 
time that something of the nature of a world congress of 
Orthodox Jews was held. The press devoted a great deal 
of space to the conference. The Agudath Israel Parties 
in the various countries held their conventions during the 
year. Noteworthy was the convention of the German 
Agudath at Halberstadt. New Agudath Israel organiza-
tions were formed in Bohemia, Moravia and Silesia.

In speaking of orthodox-parties, we must note the for-
mation of the Association “Achdut” in Germany. At a 
meeting in Frankfort-a.-Main on December 26, 1923, with 
a view to forming an association of observing Jews which 
should have for its purpose “to bring about unity in the 
Jewish communities.” The program of the new associa-
tion demands “the strengthening of orthodox Judaism in 
all the Jewish communities of Germany and the unification 
of all observing Jews for solving in common the problems 
confronting orthodox Jewry.” The significant point of 
the program of this society is the fact that it leaves to 
the individual to find the right way in religious and political 
matters. The last provision simply means that the 
association will work together, in complete harmony, with 
non-orthodox elements in the communities. This question,
namely, whether or not the orthodox may associate in communal work with non-orthodox elements has until now divided German orthodoxy into two camps. The organ of the Agudath Israel, *Israelit*, was greatly displeased with the new association.

The Mizrahi party held its world conference at Carlsbad early in August. Late in December, 1923, Mizrahi leaders of Austria, Hungary, Czecho-Slovakia, Jugo-Slavia, Roumania, Bulgaria, and Greece held a conference at Vienna, and decided to organize a central Mizrahi office for the Balkan and the Danubian countries. It was for the first time that the Mizrahi leaders held a conference of this kind. The national Mizrahi organizations held their conferences during the year. Noteworthy was that of the Mizrahi of America held at Pittsburgh at which meeting it was reported that the organization had 15,000 members. The conference of the national organization in Poland protested against the Agudath Israel party's claim that the latter spoke in the name of all observant Jews. At the initiative of Chief Rabbi J. L. Landau, a Mizrahi organization was organized in the Union of South Africa.

The 13th biennial Zionist Congress on August 6–19, 1923, at Karlsbad, Czecho-Slovakia, was attended by 280 delegates from many countries. Considerable opposition to the policies of the executive was manifested. The congress finally voted by 147 against 72 to "place on record" the reports of the administration headed by Dr. C. Weizmann, president, and N. Sokolow, chairman of the Executive Committee. The opposition included the Mizrahi and the "Gruenbaum Group" of Polish Zionists and the Zionist Socialists abstaining from voting. The reports
presented by M. Ussishkin, chairman of the Zionist Palestine Executive, stated that many activities of the Zionist Organization in Palestine were interfered with by the British administration. After a lengthy struggle the Congress adopted with slight modifications, President Weitzmann’s proposal for the composition of the Jewish Agency, involving the association of non-Zionist organizations, and approved his candidates for the Executive Committee involving the elimination of M. Ussishkin as chairman of the Palestine Executive Committee. The new Executive Committee consists of Chaim Weitzmann, president, Nahum Sokolow, chairman of the Executive Committee, Louis Lipsky of the United States, Joseph Cowen of England and Dr. Soloweitchick of Lithuania, members of the Executive Committee in London; and Arthur Ruppin, F. H. Kisch, Van Vriesland, Herman Pick, and J. Sprinzak, members of the Palestine Executive. The Zionist Organization was active in all countries where Jews live in appreciable numbers. Noteworthy were the struggles within the Zionist party in Poland. The bone of contention was the enlargement of the Jewish Agency advocated by President Weitzmann and confirmed by the Zionists over the protests of important sections of the Zionist organizations. As in the previous years, Soviet authorities were hostile to the Zionist movement in the country. This was the case especially in White Russia. In spite of this fact, Zionist leaders claim that the movement grew among the Jewish masses in Soviet Russia.

The various Zionist labor parties, during the year took an important step to add efficiency to their work for the upbuilding of Palestine. On August 20–24, 1923, rep-
resentatives of the Zionist Labor Party "Hitahdut", the Zionist Socialist Party "Zeire Zion", the Zionist Federation "Dror", the Jewish Socialist World Alliance "Poale Zion", the Organization Committee of the Left Poale Zion, the Jewish Communist Party "Poale Zion", and the Hehaluz, at a conference at Karlsbad, united to form a committee with a view jointly to support the Jewish labor institutions in Palestine, viz: the Labor Bank, the Consumers Co-operative "Ha-Mashbir", the Public Works Office, the Cooperative Colonization Society, etc. The conference decided also to establish for this purpose a central fund to be under the joint control of the General Labor Organization in Palestine and the new committee.

The national Zeire Zion "Hithadut" held conferences in the various countries during the past year, the notable meetings were those held in Kovno, Lithuania, in Lwow (Lemberg), Galicia, and in Czernowitz, Bukowina. The Socialist Zeire Zion were active in many countries. Especially noteworthy was the all-Russian conference of the Zeire Zion held at Kishinev, Bessarabia, in the Summer of 1923. The Poale Zion party did not succeed during the past year to absorb or merge with Socialist Zeire Zion. The Party was active in many countries, especially in Great Britain where it is a federation within the Labor Party.

In Soviet Russia, the number of Jewish communists continued small. In White Russia there were 886 Jewish communists, 6% of the organized Jewish labor which in turn is but a small portion of the entire Jewish mass of laborers. According to the press, the percentage of communists among Jewish organized labor was smaller
than the percentage among Russian and Polish labor. Early in 1924, Emes, on the occasion of the campaign for membership following the death of Lenin, complained of the paucity of Jews who were joining the party.

In many countries, however, the various parties were forced to merge in order to meet the exigencies of the moment. In Austria the Zionists, the Agudath Israel, and even the Deutsch Oestereichische Union, found it expedient to fuse with a view to putting forth a united ticket in the national and municipal elections, which were held in the Fall of 1923. This was also the case in Karpatska-Rus in the Elections to Parliament there.

Little has come out during the year by which to gauge the comparative strength of the various parties. In Lithuania, the eighty delegates to the Jewish National Council in whose election 48,685 persons participated, consisted of 19 Zionists, 18 Mizrahists, 11 Zeire Zion ("Hitahdut"), 8 Socialist Zeire Zion, 3 Left Poale Zionists, a total of 59 Zionists of all shades; 4 Folksists; 6 Laborites (presumably Bundists), and 10 in a "Column V" (Communists). Ahduth (Agudath Israel) did not participate in the election. In the elections to the Sejm early in the summer in which Jews of all shades participated, the Jews elected 7 deputies comprising 3 Zionists, 1 Zeire Zionist, 1 representing the Jewish Merchants Association, 1 Volksist, and 1 Agudath Israel.

Organizations.—The work of the Jewish religious, educational, and cultural associations; of the health organizations, economic and immigration societies, organizations for the protection of Jewish rights; of Jewish war relief societies; of organizations for the restoration of
Palestine; of societies engaged in counteracting anti-Semitism;—is treated under the various headings in the preceding chapters, Spiritual and Intellectual Life, The Jew as a Citizen, and in those to follow: Palestine and Zionism and Anti-Semitism. Here we may mention with regard to Jewish war relief that in the year under review, there were active in the United States, in addition to the JDC, the American Relief Committee, the Central Relief Committee, the People's Relief Committee, and the Idgezkom. As noted in last year's Survey, in Soviet Russia the JDC had worked through the ARA (American Relief Administration). On July 18, 1923, the ARA liquidated its relief work but the JDC continued to operate until the beginning of 1924, when it began to liquidate. Also in the other countries the JDC during the past year has been winding up its affairs. Many of its properties were transferred to local societies; thus for instance, the JDC in Poland transferred to the Jewish Society for Public Health in Poland, 43 hospitals, 12 sanitoria for tuberculosis, 3 nurses' training schools, 29 wells, 213 public bath-houses, etc. With regard to the People's Relief Committee we may note that in the fall of 1923, a conference of delegates decided that the People's Relief and the ORT unite under the name of "People's Relief—ORT". But later in the year, at another conference, it was decided to dissolve the newly formed organization altogether. Other war relief bodies which liquidated during the past year were the People's Relief Committee in the United States, the Ukrainian Relief Committee in Bessarabia, besides organizations in other countries. The Jewish World Relief Conference, during the year, transferred its emigration activities to
the United Jewish Emigration Committee, and its medical work to the OZE. On the other hand, in the Union of South Africa, the United South African Reconstruction and Orphans' Fund launched a campaign to raise £20,000 for reconstructive relief in the Ukraine.

Concerning organizations for the restoration of Palestine it is noteworthy that the Zionist Organization of America during the year called upon Zionists to establish in Palestine, through the agency of the American Zion Commonwealth, a new colony to be known as Herzlia. The Palestine Development Council decided to take steps to establish local Palestine Development Leagues. This decision was considered by the Zionist press as an unfriendly act on the part of the Palestine Development Council. However, on October 21, 1923, representatives of the Palestine Development Leagues met in New York, approved the general principle of the constitution presented, and elected officers. During the past year, the Hehaluz was active in several countries, notably in Roumania, Poland and Germany.

Of associations of Rabbis, teachers, etc, we mention the conferences of the Central Conference of American Rabbis, the Rabbinical Assembly of the Jewish Theological Seminary, and the Agudath ha-Rabbonim in the United States, the Association of Jewish Preachers in Great Britain, and the Association of French Rabbis. Teachers and educational workers held conferences in many countries. Notable were those of the teachers in Hebrew schools and of the teachers in the schools with Yiddish as the language of instruction, both in Poland, also the conference of administrators of Jewish Educational bureaus of Ukrainia held at
Charkov late in October. In the United States was formed a Federation of Jewish Religious School Teachers of Pennsylvania and Delaware.

Jewish artists held a convention in Poland.

Of social workers, we mention the annual gatherings of the National Conference of Jewish Social Service and the National Association of Jewish Community Center Secretaries. Many Jewish students organizations held conferences including the Jewish Students Associations of Germany and the Inter-University Jewish Federation of Great Britain. In Poland the Government issued a charter to the Auxcilium Academicum Judaicum, a society of Jewish students.

Of fraternal organizations in the United States, we note the annual conference of the Jewish Workingmen's Circle at which a bitter struggle developed between the radicals and the conservatives; the latter won a complete victory. In the Union of South Africa, the South African Jewish Board of Deputies made efforts to have the benefit societies and landsmanschaften of the country form a federation. A meeting for this purpose was held Dec. 23, 1923 at Johannesburg, but nothing definite resulted.

Concerning young people's associations we may note the formation during the year of the Jewish Young Men's Verband of Karpatska-Rus and Eastern Slovakia. The Jewish Athletic Club, "Hakoah," Vienna, decided it would refuse to play on the Sabbath day, that its members should observe the dietary laws, when entertained by non-Jewish clubs, and should not travel on the Sabbath and holidays when invited to another city.

Of women's organizations, we mention, the important
convention of the Council of Jewish Women. Reports of the convention stated that the total membership has reached 48,000. The National Federation of Temple Sisterhoods also held its annual meeting at which it was reported that the Federation has 300 societies with a combined membership of 46,000 women. Conventions in foreign countries were held by the National Union of Jewish Women in Germany and the Union of Jewish Women in Great Britain. During the past year also the women's International Zionist Organization met at Karlsbad, August 12–15, 1923. In Australia, steps were taken to organize a union of Jewish women of New South Wales. Lastly we note that for the first time a congress of Jewish women took place at Vienna, May 6–12, 1923, at which congress delegates of nineteen countries participated, including those of the Council of Jewish Women of the United States.

KEHILLOTH.—With regard to Jewish communities, Kehilloth, the most significant event of the year was the announcement by the Polish Government that it would permit elections to be held in June 1924, for the present only in Congress Poland. The Jewish Sejm Club had pressed the Government for years to permit Kehilloth elections. In Vienna, that orthodox element which is affiliated with the Agudath Israel, took a step which for a time threatened the disruption of the Kehillah of what is now the largest Jewish community in western Europe. In the Fall of 1923, members of the Jewish religious community of Vienna, in a memorandum to the Presidium of the community, demanded that they recognize the rabbinate of the Congregation Adas Yisroel; that the Adath Israel and the synagogues that are united with it should
have the same autonomous rights as the Jewish Sephardic community and that a portion of the new cemetery be set aside for the burial of observing Jews, to be under the control of the rabbinate of the Adath Israel and a committee of three. Other orthodox organizations were opposed to granting these demands on the ground that such concessions would lead to the disruption of the Jewish community of Vienna. No action was taken. It is also worth noting that an attempt to hold a congress of communities was also made in Poland.

In Turkey, as a result of the legislation providing for the separation of state and church, a radical change was made in the Jewish organization of that country. The Grand Rabbinate and the Laic Council of the Jewish Community of Constantinople, at their annual meeting, decided to discontinue their then existing organization and to organize the Jewish community as a religious consistory, the Chief Rabbi to have only the functions of a spiritual leader.

During the past year the institution of national councils made an important step towards democratization. The Jewish National Council in Lithuania was for the first time elected by direct vote, whereas until now it had been chosen by the elected representatives of the Kehiloth. In these elections, 48,685 persons participated, which is a very large percentage of the total Jewish population especially considering the fact that most of the voters were heads of families.

Social Welfare.—As for welfare, we note that in 1923, the Jewish Federations of charity in the United States alone had a budget of $9,786,991. In 1922, their combined budget amounted to $8,938,998.
IV

ANTI-SEMITISM

PUBLIC OPINION.—Early in January, 1924, Chancellor Marx of Germany sharply denounced anti-Semitism in his country. He reiterated his declaration of 1922 that in his opinion anti-Semitism was basically contradictory to the spirit of Christianity. In Italy, Premier Mussolini expressed his annoyance at anti-Semitic organizations using the name “fascism” for their own ends. In Roumania also the press reported that the King deplored the anti-Semitic agitation at the universities in an address at an exposition at Jassy. Similarly, in Austria, President Hainisch denounced anti-Semitism in a way which greatly discomfitted the anti-Semites of that country. “It is an unpolitical act,” said the President, “to desire to push the Jews by force into the background, to deprive them of rights, and to degrade them to citizens of a second class...”

In Germany, Cardinal Faulhaber in a communication to Premier Stresemann in the Fall of 1923, protested against the “purblind hatred” against the Jews, and pledged the moral influence of the Catholic Church against the perpetrators of disorders. In Roumania, early in the Summer of 1923, the Metropolit Primus denounced the anti-Semitic movement in his country. In the United States, the American Unitarian Association condemned the “evil spirit of intolerance, bigotry, and hate,” against “fellow human beings, of whatever race, color, or creed.” In Turkey, on the occasion of the signing of the peace of Lausanne, the Caliph wrote to the Chief Rabbi expressing
the brotherly sentiments of the Mohammedans for the Jews.

As in previous years, democracy and labor in many countries unqualifiedly denounced anti-Semitism. In Latvia, the Congress of the Social Democratic Party declared that the campaign against the Jew was allied to the campaign against the workingman, and called upon labor to oppose the reactionary tendencies. In Poland, for the first time, the Polish Socialist Party (PPS), the strongest socialist association in that country, called upon the working class of Poland to fight anti-Semitism.

Anti-Jewish Feeling.—In Soviet Russia where the Government continued its steadfast opposition to anti-Semitism, the movement, according to Dr. Fridtjof Nansen, was spreading among the population, especially in the cities. Early in 1924, Emes, Moscow, reported that a few delegates to the district convention of the Soviets in Zhitomir delivered anti-Semitic addresses.

Anti-Jewish Organization.—In Hungary, the Awakening Magyars, the anti-Semitic organization of Hungary, continued to be uncompromisingly anti-Jewish. Early in the summer, the association refused to reelect the old presidium on the ground that it had not succeeded in molesting Jews sufficiently.

The nature, the character and the work of the strong anti-Semitic organizations have been revealed during the year in their full glory. The election to the Reichstag in Germany and the various plots hatched by anti-Semitic organizations in several countries, have forced these organizations into the open. They stand revealed as ultra-reactionary forces who hate democracy and who seek to destroy the Jewish population in their respective countries
as part of the program. During the year, for example, the Awakening Magyars in Hungary fell out with the Government, and, in July, the Government was forced to arrest leading members of the organization. In the fall, a group of monarchists and anti-Semites plotted a coup d'état under the leadership of Deputy Ulan. The police discovered the plot and also the plans for the coup. These provided for a pogrom on Jews in Budapest and the assassination of prominent liberal leaders in Hungary including Count Apponyi and the Jewish deputies Vaszonyi, Fabian, and Rassy. The Government arrested four deputies of the National Assembly and a few leaders of the Awakening Magyars. This organization had added to its demands for the suppression of the Jews that they be forced to live in ghettos, and to wear the yellow patch of the Middle Ages.

In Roumania, the program of the anti-Semites, according to the Awakening Christianity, an anti-Semitic organ, prescribes that “all the temples and synagogues must be burned down, and those that cannot be burned must be destroyed, and the Jews must be prohibited from studying either openly or in secret on the penalty of death.” The preamble declared that all the work of Christians is “in vain” if they do not undertake “to kill off the Jews and to convert all the Mohammedans,” in that country. The reactionaries and anti-Semites in Roumania also plotted a coup d'état against the Government. The coup was to be affected on the day of Yom Kippur and was to be followed by a massacre of Jews and the setting up of a military dictatorship. The Government discovered the plot and arrested eight generals.

The sordid character of the anti-Semitic organizations
needed no better illustration than the case of Conrad Kager, near Vienna, who was murdered by a member of the National Socialists of Austria, because, as the arrested anti-Semite later put it, the victim was a traitor to the cause of the anti-Semitic movement as carried on by the National Socialists. We may also note that in Austria, too, the police discovered a plot involving the wholesale murder of Jews and liberals in that country.

In Germany, in connection with the elections to the Reichstag, the demands put forth by the reactionary and anti-Semitic parties included depriving the Jews of the franchise, the boycott of Jewish merchants, the fighting "everywhere against the destructive spirit of the Jews, their dismissal from service in the offices of the State, and the banishment of Jews who have come to the country from the East since 1914." The same parties, in their manifestos to the voters, declared the restoration of Kaiserdom a vital necessity for Germany, and demanded that Germans repudiate the Versailles treaty, teach their youth to use arms, rebuild Germany according to Bismarck's pattern, and put an end to the supremacy of the Reichstag.

As in previous years, various anti-Semitic organizations made efforts to effect what they called a "United anti-Semitic front" and the formation of an international anti-Semitic body. In the Fall, the Secretary of the Joint Foreign Committee of the Anglo-Jewish Association and the Board of Deputies of British Jews reported that evidence had been submitted tending to show that an international organization was at work in Switzerland for the propagation of anti-Semitism and that a bureau had been established in Lausanne with very large funds. That Bureau, it
is claimed, is flooding Switzerland with reprints and translations of the most scurrilous products of the German anti-Semites and also appears to have branches in other countries including Poland and Roumania.

**Government and Official Anti-Semitism.**—The past year cannot be said to be distinguished for the part played by Governments in anti-Semitic agitation; the contrary is true. However, in Bavaria, von Kahr, upon becoming dictator, issued a proclamation which included a statement that he relied on citizens who were German by race to protect the interest of the German Reich. Bavarian Jews protested. In Poland, the President, Edward Wojciechowski, made several statements that only Poles by nationality are masters of the republic. *Rabotnik*, organ of the socialist party, severely criticized the President's declarations. Much more brutal was the action of the Agricultural College in Austria, a State institution. A statement issued on September 15, 1823, and signed by Rector Fischer, declared in part that the faculty firmly believed in the necessity of carrying on war against the morally and economically harmful growth of Judaism, in the path of the cultural development of mankind. The liberal press of Austria severely criticized Rector Fischer and the Union of Austrian Jews filed a protest with the Minister of Education. But Rector Fischer did not recant.

**Anti-Jewish Propaganda.**—The content of the anti-Jewish propaganda during the year under review did not differ materially from the stock in trade of preceding years. The spurious "Protocols of the Elders of Zion" continued during the year to be translated in many languages and were widely circulated. In Poland, the Rozvoi organi-
zation issued a Polish translation of the book. The book was issued also in Lithuanian. The depth of ignorance of the editors is evidenced in the preface to the book where they state that Moses Montefiore (!) is "slated" to become the "King of the world."

The accusation of racial inferiority received wide attention in the United States in connection with the Johnson Immigration bill. It must however, be understood that the campaign against non-Nordics was not exclusively anti-Jewish in purpose.

In Poland, the Jews had ground for complaining that anti-Semitic agitation was being spread in the schools under the cloak of religious instruction. Early in October, the Sejm Club interpellated the Government concerning this matter. The abolition of the Caliphate in Turkey served as a starting point for a great anti-Jewish propaganda in Anatolia and other Mohammedan countries. Newspapers appearing in Caucasia and Anatolia leveled at the Jews the absurd charge that the Turks know as Donmäh, whose forefathers belonged to the Shabbatai Zebi sect, have always striven for the abolition of the Caliphate and that they, together with the supporters of Mustapha Kemal Pasha, who is likewise of Jewish descent, brought about the abolition of the Caliphate.

The actual extent of what we may call organized anti-Semitism is difficult to state. Judging by the notoriety given to anti-Semitism by the press we may say that during the past year Poland, Roumania, Hungary, Austria, and Germany were the centers of anti-Semitic agitation. In the last country, agitation was especially rife in connection with the elections in the Spring of 1924.
During the past year, public opinion turned its attention to a certain degree to the question of the financing of the vast activities of the anti-Semitic organizations. Where did the anti-Semites in Germany and other countries with depreciated currencies, for instance, acquire the money for their activities and for their free distribution on a large scale of anti-Jewish literature? Deputy Hoellein stated in the German Reichstag that the industrial magnate, Stinnes, was financing the activities of the anti-Semitic Hitler and Ludendorf in Bavaria. Stinnes denied the charge. Previously, Adolph Hitler, the leader of the anti-Semites, in a suit of versus a newspaper, a witness, Christian Waber, who was Hitler's lieutenant, testified that his superior received his chief financial support from America and Czecho-Slovakia. He denied, however, that Henry Ford had anything to do with Hitler's finances. In this connection, it is noteworthy that in the fall, Roumanian authorities uncovered a secret printing plant at Jassy which was printing counterfeit banknotes. The police found that numerous anti-Semitic brochures were printed on the same press and distributed with the spurious currency.

Anti-Jewish Discrimination.—As is previous years, the press reported cases of organizations refusing to admit Jews to membership. In Roumania, the constitution of the Union of Reserve Officers, organized at Bucharest, provides that Jews shall not be admitted to membership. A similar situation obtains in Poland. On the other hand, in the realm of sports, it is worth noting that the Union of German Athletic Societies with a membership of 1,600,000 declined to exclude Jews from membership in spite of pressure brought by anti-Semites of Bavaria and Austria.
In Poland the Students' Relief Society, Britatnia Pomocz, which had in 1923 voted to exclude Jews from its benefits reversed its stand early in 1924.

**Anti-Semitism in Colleges, Etc.** Cases in which students demonstrated against the appointment of Jews as instructors occurred during the past year as in preceding years. Such demonstration took place in the technical high school at Karlsruhe, Germany, and the German University at Prague. In Austria, the appointment of Dr. Kappelmacher as professor at the University of Vienna, was strenuously opposed by a section of the student body, who invaded his classroom, rioted, and drove the professor out. It is gratifying to note, however, that in all these cases the competent authorities did not cancel their appointments.

In last year's Survey we traced the wave of anti-Semitism and disorders which started at the German University of Prague in June, 1922, and spread to Austria, Hungary, Poland, Latvia, Roumania, and other countries. The past year witnessed first the recession of this wave in many countries without bringing about the introduction of *numerus clausus*, and secondly the vigorous attack by the liberal forces of the world. The year, however, passed without seeing the affair brought to a close, and the situation is still acute in Roumania.

In the United States, the suggestion which had been made by some of the authorities of Harvard University that, in devising methods for sifting of candidates for admission, the advisability of limiting the enrollment of Jews be considered, was definitely repudiated by the committee of the faculty appointed to investigate this subject in a re-
port which was adopted by the Board of Overseers of the University on April 9, 1923. In this report, the Committee recommended that:

"In the administration of rules for admission Harvard College maintains its traditional policy of freedom from discrimination on grounds of race or religion.

"Concerning proportional representation, your Committee is unanimous in recommending that no departure be made from the policy that has so long approved itself—the policy of equal opportunity for all, regardless of race and religion. Any action liable to interpretation as an acceptance of the principle of racial discrimination would to many seem like a dangerous surrender of traditional ideals."

In order to obviate any suspicion of discrimination by indirection, the Committee declared:

"Under the circumstances, the introduction of any novel process of scrutiny appears inexpedient. Even so rational a method as a personal conference or an intelligence test, if now adopted here as a means of selection, would inevitably be regarded as a covert device to eliminate those deemed racially or socially undesirable, and however fairly conceived and conducted, could not fail to arouse damaging suspicion."

The agitation for a numerus clausus for Jews in European universities was considerably weaker than during the preceding year. (See Vol. 25, pp. 92–94). In Latvia a section of the press demanded that the Government extend its proposed numerus clausus against Jews to apply also to public schools. The reason given by the press was that through the agency of the public schools the Jews
were becoming assimilated, a tendency which was not considered desirable.

More disorders took place in the fall of 1923 at the University in Vienna. Early in February, 1923, the leader of the social democrats, Herr Leuthner, in the course of an address in Parliament, favoring the complete separation of church and state, openly declared that the Austrian higher institutions of learning, especially the technicum, due to the activities of numerous professors and a small portion of the student body, were hotbeds of reaction and anti-Semitism.

In Hungary, all during the year, efforts were made by liberal leaders to repeal the legislation providing for the limitation of the admission of Jews to the universities. Early in the summer of 1923, Premier Bethlen declared that during his visit to Paris representatives of the Alliance Israélite Universelle protested against the *numerus clausus* but that he refused to promise to rescind the act. In August 1923, a motion to repeal the legislation providing for *numerus clausus* came up before the National Assembly. On January 3, 1924, Deputy Sandor again moved for the repeal of the *numerus clausus* law. But all efforts failed to move the Magyar reactionaries.

In Roumania, as told in last year's Survey, disorder in the universities began in the Fall of 1922. During the year, the Government was forced to close the universities more than once, but all were opened at the beginning of the fall semester of 1923. Rioting broke out anew in some universities, especially at Jassy, where eight Jewish students were wounded, and at Cluj. Late in the fall, a semi-of-
ficial statement was issued to the effect that the Crown Prince declared that it was impossible to entertain the demands "for the restriction of the admission of Jewish students". On February 14, 1923, anti-Semitic students descended upon the medical college of the university of Bucharest, and drove Jewish students from the classrooms, wounding five Jews. Similar riots broke out at the university of Cluj, Transylvania, which was closed by the Government in March, 1924.

The year, however, was marked by considerable opposition of liberal public opinion in Roumania against the movement for the *numerus clausus* and the terroristic tactics of the anti-Semitic organizations. The Congress of University Professors of Roumania which was held at Jassy in the Fall of 1923 went on record as opposing the introduction of *numerus clausus* in the university, despite all the efforts of the anti-Semitic leader Prof. Cuza and his cohorts to stampede the Congress. Significant was the statement which Deputy Simionescu, ex-rector of the University of Jassy, made in the parliament. The deputy declared that the disturbances in the universities were instigated by the reactionary elements in the country as a blind for their attempts to bring about a fascist Government in Roumania. The ex-rector said "the students are a tool in the hands of anti-Semites who desire to become Roumanian Mussolinis."

The course of the *numerus clausus* movement in Poland is very interesting. Early in the Summer of 1923, the educational commission of the Sejm voted sixteen to thirteen in favor of a bill providing for the limitation of the admission of members of minorities to the higher institutions of learning. This action aroused protests on the part
of liberal public opinion abroad, especially in France. The result of the protests filed with the Council of the League of Nations in July, 1923, by the Alliance Israelite Universelle the Joint Foreign Committee, of the Anglo-Jewish Association and the Board of Deputies of British Jews was reported elsewhere in this Survey. (See p. 62, supra.)

While the League was thus checking the proposed legislation, M. Glombinski, the then Minister of Education dispatched a confidential circular to the rectors of all the universities in the country notifying them that inasmuch as a decree issued on July 13, 1920 provided that the universities individually have a right to limit the number of entering students with the consent of the Minister of Education, and inasmuch as the laboratories and workshops are overcrowded and, therefore, compel the faculties to limit the number of entering students, the Ministry of Education permits the universities to limit the number of entering Jewish students as they see fit. The effect of this circular was to give carte blanche to the Rectors to introduce the numerus clausus in the universities.

Glombinski’s action came to light early in September in the course of the Minister’s interview with a newspaper man. The Jewish Sejm Club thereupon interpellated the Government on the matter, charging that the Minister of Education had deliberately misinterpreted the law of 1920 and had introduced numerus clausus, and proposing that the Sejm censure M. Glombinski.

The Minister gave an evasive reply, but the reactionary majority in the Sejm voted down the motion of the Jewish deputies, who were supported by all the liberal members. Late in October, Glombinski resigned and was succeeded by
M. Grabski. It is not known, however, whether the latter recalled the circular of his predecessor, or to what extent the suggestion made in that circular was adopted.

About this time, the Ligue de Droits de l'Homme, not being satisfied with conditions in Poland adopted a resolution demanding that the [French] Government bring the question of *numerus clausus* before the League of Nations in a most urgent and energetic manner, and request it to take all appropriate and efficient steps to avert the consumation of such an obvious violation of the rights of minorities.

The Ligue de Droits de l'Homme also called the matter to the attention of Premier Poincaré who replied that there was ground to believe that the Polish Sejm, having time to consider this matter, will not adopt any laws which violate the provisions of the Treaty of June, 1919. *Kurjer Polski* advised the Government to abandon its double-faced policy of saying one thing at Geneva and Paris and doing another thing at home.

In Czecho-Slovakia, the Parliament rejected a bill providing for the limitation of the admission of Jewish students to the universities. In Germany, the Reichstag defeated a bill introduced by deputies of the Right providing that students upon matriculation in the universities shall indicate their religion, nationality, and mother-tongue.

There was little discrimination in political matters. In Soviet Russia, there had been for some time complaints that local authorities discriminated against Jewish agricultural cooperatives by postponing the assignment of land to them or by allocating land of a poorer quality, and that they declined to distribute state land to Jewish agricultural workers on the basis of a misinterpretation of certain laws.
Early in the fall, the Central Government took definite action on this point. The Commissariat of Agriculture issued an order to the Administrators of Agriculture in the various States insisting that all citizens in the Union of Soviet Socialist Republics have the right to engage in agriculture without distinction of sex, religion, or nationality. The order further stated that the policy of the Government is to encourage the movement among Jews to engage in agriculture.

Few were the reported discriminations against Jews in the matter of civil service. In Poland, the Jewish Sejm Club had occasion to protest against the action of the Ministry of War in discharging Jewish sailors. It is significant that, in Hungary, M. Josef Vass, the Minister for Social Welfare, declared in the National Assembly early in the fall that the Government would reopen the question of the dismissals of the Jewish officials at the beginning of the "Christian regime," and he assured the Assembly that the question of religion or race will not this time be given any consideration.

With regard to discriminatory legislation, or attempts at such legislation, we may note that in Poland early in the spring of 1924 the Jews began a struggle to have set aside as unconstitutional local laws of Posen prohibiting Jews from buying land. In April, 1923, the Sejm Commission on Military Affairs, supported by the Ministry of War, proposed that Jews be exempted from military service and pay a fee in lieu thereof. This proposal was not adopted. In Germany, a faction of the German National People's Party introduced a resolution in the Prussian Landtag demanding that the Government close the eastern borders
against Jewish immigration and that the Government expel all Jews who have come to the country since August 1, 1914. This measure also failed of passage.

Few cases of economic discrimination were reported during the year. There appears to have been some friction between the Greek Government and the Jews of Salonica concerning the rebuilding of the commercial district of that city. In 1917, the district burned down, the Jews being the principal sufferers. The Government, thereupon, made such arrangements as the Jews and liberal opinion charged would prevent the Jews from owning shops and dwellings in that district.

In Turkey, the wave of nationalistic feeling that swept the country following the Lausanne Treaty brought about discrimination against Jews in the economic field, as an incident in the movement to dispossess the non-Turkish population from their position in the economic life of the country. In Poland, agitation for a boycott of Jews was quiet in comparison with that of last year. Only isolated cases were reported. The Jewish Sejm Club sought to make the agitation for a boycott unlawful. The Minister of the Interior, however, declared in the Sejm that, according to the Polish constitution, it is not unlawful to advocate a boycott. In Latvia, organized efforts for a boycott on a large scale were reported by the press in the autumn. On October 9, agitators from Riga arrived at Mittau and organized a "Boycott Day." Leaflets were distributed, open meetings were held to popularize among the peasants the idea of boycotting Jewish merchants. The police prevented excesses.

PERSECUTION.—There were but few expulsions during
the past year. In Germany, the chauvinists and reactionaries continued their agitation for the expulsion of all Jews who came into the country after 1914. It was, however, only in Bavaria that this idea was actually carried into effect, and there only to a limited extent. In October, 1923, soon after his appointment to the dictatorship of Bavaria, Von Kahr issued an order for the expulsion of all Jews who were not citizens of Bavaria, and the expulsion began. The press reported that the expulsions were accompanied by brutalities. The expelled included old residents who were citizens of the German Reich, and Eastern European Jews who had seen service, during the war, in Bavarian regiments. In carrying out the expulsions, authorities often invaded the houses of Jews during the night, confiscated their property, and forced the victims across the border. Inasmuch as the persons expelled, as it happened, included some Polish citizens, the Polish Government protested to the German authorities, and in November, 1923, the Polish Government was informed that the Bavarian Government had stopped the expulsion of Jews. Early in January, Bavaria resumed the expulsion of the so-called alien Jews. Twenty-five Polish (Jewish) families were expelled from Nuerenburg. The Polish Government then according to press reports retaliated by sending out fourteen German families from Posen. A month later, the German Ambassador informed the Polish Government that Germany is ready to compensate for the expulsion of Polish (Jewish) citizens from Nuernburg, and requested that the Polish Government cease the retaliatory expulsions of Germans from Posnania.

While this does not clearly come under the head of per-
secutions, the activities of the OGPU in Russia may be discussed here. Early in November, 1923, the Soviet Government created a Political Bureau (OGPU) with supreme power to combat political and economic "counter-revolution," espionage, and brigandage. All through the fall the press reported wholesale and arbitrary expulsions of traders from the large cities of Russia to the tundras of the north or to Siberia. Those expelled, included, according to reports, many Jews. Early in 1924, however, the press reported that Government authorities had given assurance to Moscow Jewish leaders that there will be no further expulsions of traders from Moscow without investigation of each case.

In Roumania, administrative violence, including summary executions, continued during the year in Bessarabia in connection with the martial law that prevailed there. Gen. Popovici, the Military commander of the province, was accused of numerous acts of violence. Early in the summer, M. Lupo, leader of the peasants' party, in a statement in Parliament charged that numerous innocent civilians, chiefly Russian and Jewish refugees had been shot dead by soldiers in Bessarabia under the military command of General Popovici. The general was finally deposed.

EXCESES.—The year passed without any waves of pogroms or even serious sporadic attacks. The centers of trouble were chiefly Posnania, Roumania, Hungary, and Yemen. Bomb outrages were perhaps more frequent than in previous years, although, with one exception they resulted in no fatalities.

Bombs were exploded at synagogues, the offices of liberal
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newspapers, the offices of socialist organizations and the houses of persons obnoxious to reactionaries and to anti-Semites. In Warsaw, in the month of May, 1923, bombs were exploded at the offices of the Jewish Labor party "Bund", the offices of Nasz Kurier, a Jewish daily in the Polish language, and the home of Professor Nathanson, a non-Jew, who was then rector of the University of Cracow but charged by the anti-Semites with standing in the way of the introduction of numerus clausus. The Jewish press openly blamed the anti-Semites for the outrages. No arrests were reported. Early in May, a bomb wrecked the meeting-place of the Jewish athletic society at Sosnowicz.

Bomb outrages were especially frequent in Hungary. On November 15, 1923, a bomb was exploded in the new synagogue on Ticzalto Street in Budapest. Ten days later a bomb was exploded in the synagogue on the Pawa Street. Four days later at nine o'clock in the evening of a Saturday, a bomb was exploded in the synagogue on Dohannya Street. The bombs damaged the synagogues, but caused no fatalities. Police arrested six men and two women, all members of the Awakening Magyars, including Gesa Adorian, Secretary of the Association, and discovered in the home of one of the women arrested facilities for the manufacture of bombs. The persons arrested claimed that they had engaged in throwing bombs from "patriotic motives".

The most outrageous act was committed in the town of Csongrad in Hungary. The Jewish Ladies Society of that town gave a charity dance on Christmas Eve, 1923. In the midst of the dancing, a hand grenade was thrown into the hall, killing two men outright, and wounding nearly forty
other persons, one of whom died of his injuries. The
police arrested thirteen persons and discovered that they
were members of the Alfoeld Brigade, a secret organization
allied with the Awakening Magyars. The Csongrad out-
rage came up for discussion in the National Assembly on
January 2, 1924. Deputy Peyer stated that all Govern-
ment measures against the secret organizations in Hungary
to this day had been nothing more nor less than a comedy.
Premier Bethlen declared that the guilty would be severely
punished and that henceforth, persons suspected of com-
plicity in bomb outrages but who cannot be convicted
owing to lack of evidence would be interned. Later, M.
Szapari, Hungarian Ambassador in London, issued a state-
ment assuring the public that the Hungarian Government
would take vigorous measures against persons and organiza-
tions found to possess explosives. As far as other forms of
violence is concerned, the province of Posnania in Poland
was one of the regions in which occurred frequent excesses
against Jews. The Jewish Sejm Club in November, 1923,
interpellated the Government concerning the excesses. In
the city of Posen as well as in the province, the acts of
violence were committed by an association known as the
League for the Defense of the Fatherland and the Faith,
a pogrom society of a few youths whose object was to rid
Posnania of Jews. Early in 1924, Deputy Farbstein stated
in the Sejm that anti-Jewish excesses in that district had
become a matter of daily occurrence.

Anti-Jewish disturbances took place on April 5, 1923, in
Warsaw, in connection with the trial of the Roman Catholic
prelates in Soviet Russia, and the execution by the Soviet
Government of Mgr. Butchkawicz. This episode is illus-
trative of the methods followed by the anti-Jewish press to incite violence. Its further significance lies in the steps taken by the Jews to check the agitation. The Polish anti-Semitic press spread the report that the presiding judge of the tribunal which sentenced the prelate was a Jew named of Zalkind. It refused later to make the correction to the effect that the presiding judge was Galkin, the son of a Greek Catholic priest, but continued to denounce the Jews. Rumors soon spread that excesses against Jews would occur in Warsaw. On April 3, 1923, groups of students attacked the officers of Zemianski, a liberal newspaper, and on April 4, 1923 a mob of students attacked the theatre “Central.” But the Police Commissioner gave assurance that no excesses would take place in connection with the meeting of protest scheduled for April 5, 1923. This demonstration and the threat of a strike of Jewish workmen headed off all further riots.

In the autumn, the press reported a number of disturbances in Lithuania, which appear to have been led largely by persons in military uniform. Late in 1923, the Jewish deputies in the Sejm interpellated the Government concerning excesses against Jews in many places in the country. Minister of the Interior, Czalkauskas, promised to suppress the terroristic activity of the “Lithuanian nationalist pogromists”.

In Roumania, the press reported anti-Jewish riots at Bucharest, late in March, 1923. Riots also occurred in many cities a month later in connection with the adoption of the constitution, especially at Bucharest, Kishinev, and Czernowitz.

Sporadic attacks on Jews in Roumania occurred all
through the year under review. The attacks were made mostly by students and in connection with the movement there for *numerus clausus*, already referred to. At this writing, March 31, 1924, the press reports a wave of anti-Jewish riots which, starting at Bucharest in March 29, has spread to Czernowitz, Cluj and numerous other places in Moldavia, Bukowina and Transylvania.

In Germany, Bavaria and East Prussia were the centers of anti-Jewish agitation all through the year. In July, anti-Semites and fascisti attacked Jews in Munich wounding many, including the Jewish-German writer Sigmund Fraenkel. The press also reported anti-Jewish excesses at Nuernberg where four Jews were wounded. The excesses at Beuthen in Upper Silesia on Friday evening, October 5, 1923, give an idea of the motives which frequently prompt anti-Jewish riots. In the evening of the day mentioned, several hundred armed youths appeared on the streets, crying: "Tomorrow comes Hitler when we shall buy everything without pay and kill the Jews." Twenty Jews were injured by the rioters.

Unquestionably, the most shameful incident of the year was the disturbances in Berlin early in November, 1923, which lasted three days. On November 5, 1923, about 10,000 unemployed assembled in front of the Labor Office in Berlin to receive their "doles". About 11 o'clock of that day, word came that there was no money to dole out. Speakers belonging to the monarchists and anti-Semitic Deutschvoelkische Partei, taking advantage of the situation, addressed the crowds and called upon them to plunder Jewish shops. One hour later, well organized bands, made up largely of youths, invaded the streets inhabited by Jews
in the center of the city. With nightfall, the disorders gained in intensity and spread to other parts of the city. The "pogrom" was resumed on the following day with Deutschvoelkische speakers everywhere inciting the crowds "to pogrom the Jewish population". The police finally restored order and later the Government appointed a commission to investigate the disorders and to submit estimates of the losses sustained by the victims.

It is gratifying to note that German public opinion was unanimous in condemning the "pogrom". The United Trades Council of Greater Berlin, issued a statement, declaring that "Deutschvoelkische agitators incited masses of unemployed to pogroms. The great attack upon the Berlin Jewish district was carefully and deliberately planned by Deutschvoelkische demagogues... They desired to show by these disorders that only a dictatorship of the Right can insure order."

Late in 1923, and in the early months of 1924, the press reported that the Jews of Macedonia were being terrorized by revolutionary committees, who were attempting to extort money from the Jewish inhabitants. Early in February, the Ligue de Droits de l'Homme, Paris, appealed to the Bulgarian representative in Paris, asking that he urge his Government to take appropriate measures to protect the Jews. Early in March, the Bulgarian Ambassador in London announced that his Government had suppressed the activities of the Macedonian revolutionary committees. The affair, however, does not seem to be closed. Another center of oppression during the year was Yemen. On March 31, 1923, the Chief Rabbinate of Palestine in a letter to Sir Herbert Samuel, High Commissioner of Palestine,
stated that, due to the anti-Semitic agitation of the Palestinian Arab Commission in the Hedjaz, a wave of persecutions had overwhelmed the Jews in Yemen. The Rabbinate appealed to the High Commissioner to seek the exercise of the good offices of the British Government for the protection of the Jews in that country, and to make easier the admission of Jews of Yemen into Palestine. Late in the fall, appeals for help were received in Palestine from Yemenite Jews coupled with reports of horrible persecutions of Jews by the Arab population. Abduction of brides, torture of aged men and women, and compulsory conversions to Islam were reported.

Forces Opposing Anti-Semitism.—International intervention occurred more frequently and was more effective than in the previous years. We already mentioned in connection with the projected introduction of *numerus clausus* legislation in Poland, the effective intervention by the Ligue des Droits de l'Homme, the Alliance Israélite Universelle and the League of Nations. In the United States, following the gruesome reports of the "pogrom" in Berlin, Representative Emanuel Celler of New York City, announced on December 3, 1923, that owing to the anti-Semitic movement in Germany and to the riots and disorders in Bavaria and Berlin, he was staying his hand in introducing into the House a joint resolution for the appropriation of $25,000,000 for the relief of the suffering population of Germany. A few days later, however, the congressman introduced a resolution for the relief of starving Germans and stated that "he does not feel it is just to visit the sins of the irresponsibles on the innocent and guiltless victims". The democratic press in Germany drew
the moral that the anti-Semitic agitation was costly to the entire German people. The press reported, though it was later denied, that the British Consul General at Munich made representations to the Bavarian Government against the expulsion of Jews.

We may also note that during the year there were persistent reports to the effect that several Central European Governments which sought to procure loans in Western countries found that the financiers of Western European countries hesitated to lend money to governments which are ultra-reactionary, fearing repudiation by subsequent liberal Governments. This had a bearing upon the relationship of the Governments to the Jews in a few countries especially in Hungary, according to press reports.

Several Governments dissolved notorious reactionary and anti-Semitic societies. In each case, however, the action was taken primarily because the Government uncovered conspiracies of these societies to overthrow the parties in power. In Poland, the Government suppressed the P. P. P. (Pogotowie Patriotub Polskich), a notorious fascist and anti-Semitic society. In Hungary, the White Guards under the leadership of the notorious anti-Semites Hejjas and Pronay were ordered disbanded. In Roumania, authorities prevented or made efforts to prevent a convention of anti-Semitic students. In Germany, in November, 1923, Dictator Von Seekt disbanded along with the communist organizations also the organizations of the ultranationalists under the leadership of the notorious anti-Semite Hitler, and, later in the year, closed all the bureaus of the anti-Semitic Deutschvoelkische Partei.

Steps were taken also to suppress organized anti-Jewish
agitations. In Roumania, the Minister of the Interior forbid the circulation of proclamations by Fascisti calling upon the population in Bessarabia to rise to massacre the Jews. Both Hungary and Bavaria each suppressed a violent anti-Semitic newspaper.

Especially noteworthy were the actions of the Commission on Education of the Polish Sejm and the action of a court in Austria. In the former country, Government bodies adopted resolutions providing that the Minister of Education delete anti-Semitic passages from all school books, and that the Government take steps that all publications issued by the ministries should not contain material designed to incite the people against minorities. In Austria, on the occasion of the approaching Passover holidays, the Hakenkreuzler placed on sale picture postcards depicting alleged “ritual” murder scenes. The Attorney General ordered the confiscation of the picture cards. Hakenkreuzler appealed to the courts, but the confiscation order was confirmed.

Throughout the year, the Soviet courts tried a large number of persons charged with having participated in pogroms during previous years. Severe sentences were imposed upon those convicted. In the Fall of 1923, according to press reports, the Soviet courts of Volhynia condemned one hundred and fifty pogromists to death and imposed long prison sentences upon two hundred and forty-three others. In Zhitomir, a court sentenced two Petlura bandits to be shot for having been convicted of the charge of murdering twenty Jews and violating many women. In Witebsk, a court sentenced to death five leaders of pogromist bands in that province. In Poland, the Government
sentenced Petlura to lifelong imprisonment. Petlura was the anti-Bolshevik leader in the Ukraine whose soldiers or sympathizers are alleged to have perpetrated numerous attacks against the Jewish population of the region. In Roumania late in January, 1924, an end was put to the barbarous rule of General Popovici, the military governor of Bessarabia. The Government sentenced him and his adjutant Mureario to one year imprisonment for ill-treatment of refugees [Jews]. In Hungary, the Government deposed Eugen Sipoecz, the reactionary and anti-Semitic City Mayor of Budapest. This action according to press reports, had a salutary effect all over the country.

During the past year attempts to pass legislation which would protect minorities against acts of violence or threats on the part of bigoted and exclusive organizations were continued. In the United States, Congressmen George W. Lindsay, of New York City, introduced a bill, in the House of Representatives in December, 1923, described as the "Anti-intolerance Act". The bill provides that an association shall be held to be unlawful, first, if said association should attempt "to bring into disrepute or interfere with any religion or religious beliefs, or the civil, social and personal rights of any member or believer, of any religious denomination;" and second, if said association publishes in a newspaper devoted exclusively to that purpose any threatening or inciting statements of a comprehensive or general nature against any religion, or its adherents without including specific facts, whereby the individual offended might have protection or redress under the state libel laws. This bill, however, was not reported out of committee.
During the year, a number of distinguished men expressed themselves favorably as regards a Jewish national home in Palestine. Among them was President Calvin Coolidge, who expressed his interest in the restoration of Palestine. In Great Britain, Hon. J. C. Wedgewood, Chancellor of the Duchy of Lancaster, writing to the Zionist Organization in America, declared that the Jews may "rely upon the Labor Party doing everything possible to carry out the Balfour Declaration and to establish Palestine on a sound basis."

Many notable writers described with great enthusiasm the restoration of Palestine. Sir Martin Conway, M. P., and Mrs. Philip Snowden, M. P., upon returning from visits to Palestine, in articles for the British press, wrote that conditions were encouraging and full of promise.

During the past year there were practically only two countries where authorities opposed the Zionist movement, namely, Hungary and Soviet Russia. In Hungary, the Zionist organizations made efforts to lift the Government's ban. It is interesting to note that the Government stated that its refusal to recognize the Zionist Organization was due mainly to the unfavorable opinion expressed by the Jewish national councils (Landeskanzleien). The Committee of Russian Zionists now living in Berlin, in a memorandum submitted to Soviet Ambassador Krestinski, last fall, complained of the persecution of Zionism in various cities of Russia. They declared that the present policy of the Soviets was due to misunderstandings and to the attitude of the Jewish Section. About the same time, the
People's Commissariat of the Interior issued a charter to the organization Hehaluz for the purpose of "personally participating in the erection of a Jewish working center in Palestine". The constitution provided that membership in the Hehaluz is limited to persons deriving their livelihood without exploitation of others. In spite of this action, however, press reports in the early months of 1924, told of the arrest and banishment of Zionists, particularly Haluzim.

**League of Nations.**—Little relating to Palestine was done during the year by the League of Nations. On July 22, 1922, when the Council of the League of Nations voted to confirm the British Mandate of Palestine and the French Mandate of Syria, the resolution provided that the mandates shall enter into force automatically "when agreement concerning Syria will be reached between France and Italy". Early in the Fall of 1923, France and Italy notified the Council of the League of Nations that they had reached complete agreement concerning the former's Mandate for Syria, whereupon the British Mandate for Palestine automatically became a part of the law of nations, and the General Secretariat for the League informed the High Commissioner for Palestine that the Palestine Mandate had entered into force, September 29, 1923.

Noteworthy is the fact that in the peace treaty of the Allies with Turkey, signed on July 4, 1923, Turkey recognized the validity of the Palestine Mandate.

**British Palestine Policy.**—During the year the British policy in Palestine greatly occupied the attention of the British Nation. In a general way the policy was extremely favorable to the Jewish home idea. On June 27, 1923, the Duke of Devonshire, the then Secretary for the Colonies,
denounced in the House of Lords those people who "speak of the Balfour Declaration as though it were something we could take up or lay aside to suit our own convenience". The Secretary said: "the Mandate is not merely a national, but an international obligation, and the Balfour Declaration is the basis on which we accepted from the Allied Powers our position as the Mandatory for Palestine. We should be taking grave risks, not only with regard to Palestine, but the other Powers, if we should resign that trust". On July 2, 1923, Under-Secretary Ormsby-Gore declared in the House of Commons that the British Government "is charged with the duty of facilitating the development by Jews of a Jewish National Home in that country (Palestine) but the creation of a Jewish state or Government is not part of such a policy". Late in July, 1923, the House of Commons defeated by a vote of 297 to 186 a motion involving criticism of the Government's Palestine policy.

The Palestine question also came up for discussion at the Imperial Conference which was held in London in the Fall. The Secretary for the Colonies, addressing the Imperial Conference on October 3, 1923, and in the course of a brief review of the present situation in Palestine, said: "You are aware that our policy in Palestine is based on the Balfour Declaration of November, 1917, by which we undertook to promote the establishment of a National Home for the Jews, subject to the conditions that the civil and religious rights of the rest of the population were not to be prejudiced. We have been doing our best to honor both parts of that declaration. A fresh statement of policy was issued in June, 1922, which made important advances towards meeting the Arab views. The new policy included the
establishment of a Legislative Council on a partial elective basis.” The elections however did not materialize owing to Arab abstentions, and political unrest is therefore continuing, a solution of the Jew-Arab controversy not having been found. The Secretary then made the following declaration: “We shall of course continue to carry out our obligations. There can be no doubt whatever on that point”.

Three months later, elections to the House of Commons took place in Great Britain and, as was not the case during the elections of a year ago, the subject of Zionism and the Jewish National Home was, so to speak, entirely eliminated. The elections resulted in the coming into power of the Labor Party, and for a time the attitude of the new Government towards a Jewish National Home in Palestine was not made clear. Early in 1924, however, J. H. Thomas, Minister for the Colonies, in a letter to the House of Commons, wrote: “The Government has decided, after careful consideration of all circumstances, to adhere to the policy of giving effect to the Balfour Declaration of 1917, under which Britain undertook to promote the establishment in Palestine of a National Home for the Jewish people, it being clearly understood that nothing would be done to prejudice the civil and religious rights of other communities in the country. This policy was embodied in the Mandate for Palestine, which was approved by the League of Nations”. Thus was the British policy reaffirmed by another Government for the fourth time.

Two other political matters should be noted here. In May, 1923, the press reported that the British Government granted Transjordania autonomy in administration, making
it independent of the High Commission of Palestine. Conditions in that country, however, were considerably unsettled all during the year. In the fall of 1923, the military had to suppress an uprising. All during the year negotiations were in progress between the British Government and the Kingdom of the Hedjaz concerning a treaty. The negotiations caused a good deal of uneasiness in Jewish circles as well as in Arab circles due to the fact that the treaty might contain clauses compromising one way or the other the political status of Palestine. On June 26, 1923, the Government stated in the House of Commons that negotiations with the Hedjaz Government had not yet been concluded and that the Treaty would not involve "any modifications of the obligations into which His Majesty's Government had entered under the Mandate for Palestine".

Palestine Administration.—As reported in last year's Survey, elections for the Legislative Council were held between February 20-28, 1923. The Moslem-Christian Union, however, boycotted the elections so that only \(18\%\) of the Moslems and \(5\%\) of the Christians participated in the elections. In May, a British Order in Council declared the elections null and void. On June 18, 1923, Under-Secretary Ormsy-Gore, declared that an Order in Council had been issued which provided for all contingencies and placed the High Commissioner in a position to carry on the administration of Palestine whether or not a particular community or its representatives abstained from cooperation. The Palestine Administration then reestablished the Advisory Council, consisting as it did previously of twelve members: 8 Mohammedans, 2 Christians and 2 Jews. But due to agitation by the Moslem-Christian Union, the
non-Jewish appointees refused to accept. The High Commissioner Samuel, thereupon called a meeting of Arab notables, on October 11, 1923, and in the course of an address, stated that the Balfour Declaration was an international obligation, "from which there can be no question of receding", and he rebuked Arab leaders for misleading Arab public opinion by statements that England will change its Zionist policy. He then proposed to create an Arab Agency analogous to the Jewish Agency, the former to control immigration by reason of the fact that the immigration committee will consist of "not less than 4 Moslems, 1 Christian, and only 1 Jew". The notables promptly rejected the proposal. In November, the Duke of Devonshire, Secretary for the Colonies, issued a "white paper" in which he deplored the refusal of the offer of an Arab Agency and pointed out the fact that the Government had made three successive proposals with a view to assuring closer association of the Arab community with the administration of Palestine, every one of which was rejected by the Arabs. He declared that the Government had decided not to repeat the attempt, that the Mandate for Palestine had been definitely brought into operation under the authority of the Council of the League of Nations as of September 29, 1923, and that the Government was bound to proceed with the discharge of its mandatory obligations. The "White Paper" stated that the Government had authorized the High Commissioner to carry on the administration of Palestine with the aid of an Advisory Council. Early in December, the High Commissioner appointed an Advisory Council consisting of the Civil Secretary, the Attorney General, the Governor of Jerusalem, the Treas-
urer, and the Inspector of Police, and the directors of the Departments of Agriculture, Customs, Education, Health, and Public Works. In this connection, it should be stated that the Zionist Organization and the Wa‘ad Ha-Le'umi both adopted resolutions deploiring the British offer to establish an Arab Agency similar to the Jewish Agency on the ground that such action was not in accordance with the terms of the Mandate.

As for the finances of the Palestine Government, the budget for the fiscal year ending March 31, 1924 was set at £1,783,399, or £35,752 less than the budget for the previous year. The largest item in the budget was railways, namely, £386,887 which is, however, £58,687 less than in the budget of the previous year. In February 1924, Premier McDonald stated in the House of Commons that the Government's expenditures in Palestine during the fiscal year 1924–25 will not exceed £1,000,000.

During the past year, the boundaries of Palestine were enlarged to the north. The Franco-British Mixed Boundary Commission decided that the Al-Haula Valley shall be annexed to Palestine instead of to Syria.

**The Jewish Agency and the Zionist Organization.**—Strenuous efforts were made by the Zionist Organization in accordance with the resolutions of the Congress held late in the summer, to secure the association of non-Zionist bodies in the organization of the proposed Jewish Agency. On January 17, upon a call issued by Louis Marshall, Dr. Cyrus Adler, Horace Stern, and Herbert H. Lehman, there was a conference in New York of representative American Jews who met for an interchange of ideas relative to the participation by non-Zionists in the Jewish Agency and
to the organization by Jews of the United States and European countries of a finance or investment corporation to provide capital for the various industrial, agricultural, and commercial enterprises that have been or that are likely to be established in Palestine. The Conference authorized the Chairman, Louis Marshall, to appoint two Committees, one on the question of the Jewish Agency and the other on the investment corporation. The Anglo-Jewish Association on April 29, 1923 also considered the advisability of entering the Jewish Agency. In Poland, early in 1924, the Association of Jewish Merchants of Poland, a non-Zionist body, decided at its annual meeting to participate in a proposed Palestine conference in that country. The Alliance Israélite Universelle, on the other hand decided in the Fall not to participate in the formation of the Jewish Agency on the ground that the Alliance desires to continue its neutrality concerning Zionism.

Interest in the restoration of Palestine was manifested during the year in many quarters. On June 26, 27, 1923 the Association of French Rabbis, at its general assembly at Strasbourg, declared the Jewish colonization of the Holy Land had always been and still is more than ever before an obligation of the highest importance, and that the association favored the creation of a society having no national and political doctrines with a view that the entire French Jewry may participate in the building up of a Jewish Palestine. In the United States, the past year witnessed an expression of interest in the restoration of Palestine by sections of Jewish organized labor until then hostile or indifferent to this movement. Early in 1923, the United Hebrew Trades received an invitation from the General
Jewish Federation of Labor in Palestine requesting that the latter send a delegation to visit Palestine. The implication was that if the delegation returns a favorable report, the Jewish labor organizations in this country may feel inclined to extend a helping hand to Jewish labor in Palestine. The invitation caused a great stir in Jewish labor circles.

**Arab Associations.**—The Moslem-Christian Union during the past year continued its policy of obstruction—not only in political matters but it also tried to interfere with the economic development of the country. Early in the year under review, a congress adopted a resolution urging the boycotting of the Ruttenberg Electrification Plan. Previously, another congress had adopted resolutions protesting against the projected Government loan. The Union, which is irrevocably opposed to the Mandate and to the very idea of the creation of a Jewish National Home in Palestine, appears, however, to have suffered a setback from which it will probably never recover. Early in the year under review, the Union registered two singular victories. As was reported in last year's Survey, the Executive Committee boycotted the elections to the Legislative Council. The boycott proved effective.

Another success was the categorical rejection of the offer of the British Government for the creation of an Arab Agency. Following the last "victory" and the decisive steps taken by the British Government in the Creation of an Advisory Council and in strengthening the hands of the High Commissioner, it appears that sections of the Arab population became disgusted with the futile obstructions of the Union. A deputation of the in-
habitants of the Jordan Valley, for instance, submitted a memorandum to the Government condemning the activities of the Union. They also accused the Union of misappropriation of funds. In November, there was organized an opposition National Moslem Union against which the Executive Committee of the Moslem-Christian Union issued a violently worded denunciation. In December 28, 1923 there was formed what is called the Peasants' Party of Palestine. The latter organization resolved to notify the Government in Jerusalem and in London that the Moslem-Christian Union did not represent the Felaheen in Palestine. Up to this writing the newly organized parties have not made public their policies with regards to the establishment of a Jewish National Home in Palestine, but the monopoly of the Moslem-Christian Union as a representative body has been broken.

Colonization, Commerce and Industry.—During the past year, Palestine suffered greatly from the general commercial depression, but lately the situation improved a great deal, according to a report presented to the annual meeting of the Economic Board for Palestine.

Little progress was reported during the year in agricultural colonization. We note that Balfouria, the American colony, was settled in the autumn of 1923. Soil was broken for the foundation of the first settlement by English Jews at Gezer near Ramleh. The past year witnessed the organization of many agricultural cooperatives, formed by Jewish farmers for cooperative marketing, such as the Agricultural Association of the Farmers of Lower Galilee.

Relative to means of communication, we should note
the fact that during the past year, automobile service was inaugurated between Haifa and Bagdad across the great Eyru-Messopotamian desert, and the establishment of a weekly trans-desert mail service between Palestine (Haifa) and Mesopotamia (Bagdad). No progress was made towards the solution of the question of the construction of a harbor for Palestine. During 1923, 594 steam vessels of a total of 1,213,247 tons, entered the ports of Palestine, an increase of 69 steam vessels with 257,984 tons over 1922. In addition, 1,822 sailing vessels of a total of 30,128 tons entered the port of Palestine, 571 vessels more than in 1922, an increase in tonnage of 2,820.

**POWER AND ELECTRICITY.**—In last year's Survey, mention was made of the publication of the text of the Palestine concession to Ruttenberg for the erection of a plant for generating electricity from the Upper Jordan and the Yarmuk. Little was done during 1922 to further the project. During the past year, however, the city of Jaffa was illuminated by electricity generated at the Ruttenberg plant.

**FINANCIAL INSTITUTIONS.**—Two financial institutions were established, one the Mizrahi bank with a capital of £10,000 and the other, a bank opened by the Bnai Benjamin an organization of native Palestinian Jews with a capital of £E20,000, largely underwritten by Mrs. Mary Fels of New York City. Both banks are located in Jerusalem. In addition, many Kuppoth Milweh saving banks, were opened by Jews all over the country, in Jerusalem, Tel Aviv, Rishon le-Zion, Haifa, Rehoboth, Petah-Tikvah and other places. The labor bank reported that it suffered no losses, that it paid dividends and that in addition, it netted a gain of £675.
FOREIGN COMMERCE.—The trade balance was slightly more favorable in 1923 than in 1922 although the imports still greatly outweighed the exports. The imports in 1923 amounted to £E3,935,265 which is £E645,867 less than in 1922. On the other hand, the exports amounted to £E1,554,730 which is £E201,362 more than in 1922, and exports amounted to £E233,973 which is again £E45,133 more than in 1922. Exports in transit from Syria, like imports, fell off during the year a little. As for trade relations between Palestine and the United States, the imports from the United States amounted to 7% of the total of imports in 1920, 7% in 1921, 9% in 1922 and 8% in 1923. The exports to the United States amounted to 1% of the total of exports in 1920, 1% in 1921, 16% in 1922, and 21% in 1923. It must however be noted that of this large percentage of exports that went to the United States, 21% of the total which represents £E339,169, consisted of £E10,191 of merchandise and as much as £E328,978 of bullion and specie.

INDUSTRIES.—Concerning industries we note the Shemen Oil Company, the Grand Moulin de Palestine, Palestine Cement Company, and the Palestine Salt Company. Of new industries during the year, we may mention the following three: Kishon Clay works for the manufacture of all kinds of earths, minerals and stones, Haifa-Palestine Electric Corporation with a capital of £1,000,000 and the Jaffa Electric Company with a capital of £100,000.

LABOR.—During 1923, Jewish labor held its place in the country. During February-September, 1923, its department of public works received contracts amounting to £E103,295. The Federation had cause to protest against certain Govern-
ment departments placing public works with foreign contractors without tenders having previously been invited. Mention should be made also of the fact that the General Federation of Jewish Labor in Palestine organized a contracting organization "Solel Boneh" for building and public works.

IMMIGRATION.—During 1923, 7,254 Jews and 737 Christians and Moslems entered the country, 590 Jews less than in 1922, but 453 Christians and Moslems more than in 1922. The Jewish immigrants consisted of 2,866 men, 2,409 women, and 1,979 children. During the same period of time 940 emigrant Jews and 2526 returning immigrant Jews and emigrant Christians and Moslems left the country. The net increase of the Jewish population through immigration was 3,788 and the net loss of the Christian and Moslem population was 200. The total number of Jews that entered the country since December 9, 1917 is to 33,893.

During 5683, there was a comparatively heavy immigration of oriental Jews, mostly to Jerusalem. As many as 2,104 immigrant Jews from oriental countries registered at the Zionist immigration office in Jerusalem. The figures include, according to communities, 548 Persians, 446 Kurdish, 282 Ma'rab, 177 Sephardic, 162 Bagdad, 102 Yemenite, and 100 Aleppo; 1,065 were men and 1,039 were women. (For complete tables on Immigration into Palestine, see pp. 342–3).

EDUCATION.—During 5683, the Education Department of the Zionist Executive in Palestine maintained a total of 121 institutions including 3 teachers' training schools, with
11,524 pupils. The ICA maintained 26 educational institutions, 1,174 pupils, at a cost of £10,299.

The problem of financing Jewish education in Palestine remained unsolved. During the past year, the maintenance of the Zionist schools alone called for £80,688; of this sum, £60,000 came from the Keren Hayesod, and the remainder from School fees, Government grants, and contributions by Jewish local communities.

Organizations for the Restoration.—Of the organizations for the Restoration, the Keren Hayesod comes first. During the past year the Fund collected £430,920 and spent £531,000 in Palestine during 5684, according to the budget adopted. In the United States, the Palestine Foundation Fund collected during the fiscal year ending June 30, 1923, $2,110,390 at an expense of $368,444, and transmitted to London on account of the Palestine Budget, the sum of $1,157,727 of which $166,386 was paid to the Hadassah Medical Organization. The Fund collected $474,503 more than the amount raised in the previous year. The Hadassah Medical Organization disbursed $190,131 including $130,287 for the medical unit and Nurses Training School and $10,194 Orphans Fund.

The Jewish National Fund collected during 1923, £132,136 which is £59,527 more than in 1922. The National Fund was active in 41 countries or regions. The Jewish National Fund in the United States remitted $159,320 to the Head Office in Jerusalem, $13,050 more than in 1922.

Of the non-Zionist bodies interested in the restoration of Palestine, it is noteworthy that Baron Edmond de Rothschild in the past year seemed to have broken off with the ICA, which had for a number of years past managed the
colonies and properties of the Baron. In the fall of 1923, the Baron declared in an interview his intention of organizing a Palestine Jewish Colonization Association (PICA), which organization will appeal only to wealthy Jews in all countries to participate in extensive undertakings, and will be responsible to the subscribers for various enterprises in Palestine. Early in 1924 the Palestine Government issued a charter to the PICA. We may also note that during the year the JDC appropriated $1,236,702 for relief and reconstruction in Palestine, in 1922 it had appropriated $950,350 and spent $733,264. The Palestine Development Council during 1923 invested $207,400 in Palestine.