SABBATH OBSERVANCE.—During the year under review, Jews in many countries were much occupied in efforts to ward off compulsory Sunday rest legislation, sometimes designed intentionally to make the observance of the Seventh day Sabbath by the Jews difficult, if not impossible. Legislation for compulsory observance of Sunday stirred many communities, notably those of Lithuania and Salonica.

In Lithuania, as related in the "Survey of the Year 5684", a bill providing for the compulsory observance of Sunday and of Catholic holidays passed in the first and the second readings, but failed in the third reading.1 The Bishop of Kovno openly declared his neutrality in the matter. The Canon Law, he declared, did not forbid trade on Sunday and surely schools were permitted to be open on Sundays, and all through the struggle against the bill the Socialist and many of the peasant deputies sided with their Jewish colleagues. When the passage of the bill appeared to be a strong proba-

* The period covered by this Survey is from April 1, 1924 to March 31, 1925.

1 The bill provides that all places of business must be closed all day Sunday; Jewish schools may remain open. The Minister of the Interior issued instructions to the chiefs of police to the effect that the compulsory Sunday observance law does not apply to artisans and tradesmen who do not do their work in public places, but in their own homes.
bility the council of the Jewish community of Kovno decided to organize a public protest. The Rabbinate issued a call to the Jews to close their places of business on November 17, 1924, and to congregate in the synagogues for prayer and fasting as a protest against the projected measure, which they feared would ruin the economic life of the Jews of the country. On November 17th, the Jewish population of Kovno, joined by a small number of non-Jews, suspended work and struck. Great numbers congregated in the synagogues, others demonstrated in the streets. The business life of the city was completely paralyzed, but the day passed peacefully. The following day the Sejm, disregarding the protest, passed the Compulsory Sunday Observance Law and ordered the Kovno police to make an investigation of the protest. According to the press reports, the court sentenced the editor of *Di Yiddishe Stimme* to one month’s imprisonment for the publication of the appeal of the Rabbinate. The military commander of Kovno imposed fines on all Jewish vendors of foodstuffs who closed their places of business on that day. Early in February, however, the military court dismissed the government’s case against the rabbis who had issued the call to the meeting of protest.

The case of the Jews of Salonica presented other aspects. In 1919, during the course of the negotiations of the peace treaties in Paris, the Jewish delegations foresaw the danger of the possible introduction of a compulsory Sunday rest in Salonica, and they made a demand for the insertion of a special article on the subject in the Greek minorities Treaty. The demand was waived in deference to a solemn assurance by the Greek government in Salonica that no
such legislation would be introduced. But in May, 1924, the municipality of Salonica passed resolutions asking the central government to institute compulsory Sunday observance in the city of Salonica. Petitions to the government by the Jewish community of Salonica proved fruitless. On June 3, 1924, a deputation of the Joint Foreign Committee visited the Greek Minister in London to call his attention to the promise made by M. Venizelos, the Greek commissioner to the Peace Conference, during the peace negotiations in 1919, that Sunday observance would not be enforced in Salonica. On June 30, 1924, the Minister received word from Athens that the proposed law could not be withdrawn. The Joint Foreign Committee then informed the Greek Minister that it had no alternative but to bring the case in due time before the League of Nations. Late in the summer, meetings of protest were held in many cities in Palestine. Chief Rabbi A. S. Onderwyzer of Amsterdam also protested to the Greek government and to the National Assembly. During the course of the session of the Fifth Assembly of the League of Nations in Geneva, September, 1924, as a result of discussions between the special delegate of the Joint Foreign Committee and a representative of the Hellenic government, the latter gave assurances that the Greek government, realizing that the existing Sunday Rest Law could not remain as it was, would introduce an Amending Bill in the Greek Parliament with a view to satisfying the Jews of Salonica. Owing to a change of government which took place in October, legislation has not yet been introduced. The Joint Foreign Committee, however, was informed by the new government that it adheres to the views of its predecessors. The Jews, never-
theless, abstained from appealing to public opinion through the League of Nations because it was feared that such action might endanger the floating of the Greek Refugees Loan then under consideration by the Council of the League, the failure of which would have caused wide-spread suffering in Greece.

It became evident during the year that reactionaries and anti-Semites were using the compulsory Sunday observance as a blind for their activities to harm and to ruin the economic life of the Jews. In the case of Lithuania, the press reported that Father Williams, leader of the government party in the Sejm, declared that the Lithuanian compulsory Sunday observance law was intended as a punishment which the Christian democracy desired to mete out to the Jews because the latter sided with the liberals.

In the United States a determined campaign was made during the past year by church organizations, headed by the Lord's Day Alliance, to introduce legislation providing for the compulsory observance of Sunday. Early in the Spring of 1924, a bill was introduced in the United States Senate, providing for rigidly enforced compulsory Sunday observance in the District of Columbia. The bill, if and when passed, was to be used as a model for similar legislation throughout the country. The bill was very drastic in its provisions. It sought to prohibit all labor except work of necessity and charity. The bill evoked a great deal of interest all over the country and in the Congressional Record were recorded hundreds of thousands of protests sent to Congressmen from every state in the Union. There were also numerous appeals for the passage of the Jones bill. It was consistently fought by the Seventh Day Adventists.
During the year the Central Labor Union of the District of Columbia with a membership of 65,000 went on record as opposed to the Jones Sunday bill, as did also the Chamber of Commerce of the District of Columbia. The opposition was chiefly on the ground that the bill would close all places of amusement in Washington. Although the bill has been before Congress for some time, the 68th Congress adjourned without taking action on it.

More noteworthy is the fact that early in 1925, the Assembly of the State of New York defeated the Jenke bill, which provided that the first day of the week be "set apart as the American Sabbath for rest and religious uses", and that all labor on that day be prohibited except works of necessity or charity. It is worth noting that the bill provided that a person observing another day of the week as a Sabbath day "may not be prosecuted for individual work or labor on the first day of the week, provided such work is performed so as not to interrupt or disturb the quiet or repose of the day and the religious liberty of the community; but he may not employ any labor or conduct any business."

In Minnesota, the Supreme Court declared unconstitutional the one-day-rest-in-seven law which was approved in April, 1923. The Court took the stand that the law violated the equality clauses of both the Federal and the State constitutions by providing that employees shall be given one day of rest in each week in certain specific employments, while excluding certain other specific employments from operation of the act.

SABBATH AND HOLIDAY OBSERVANCE IN THE SCHOOLS.—The most noteworthy event was the Roumanian decree
concerning non-attendance at schools on the Sabbath Day. In the fall, the Minister of Education ordered that Jewish children be freed from attending on the Sabbath Day in any school where Jewish children form the majority.

The problem of writing lessons on the Sabbath day for Jewish students in state schools was not acute. In Soviet Russia, the government agreed, according to press reports, to exempt Jewish students at universities from writing on the Sabbath day provided the students agreed to forfeit privileges enjoyed by communist students.

The question of holding examinations in the schools on the Sabbath day came up before the University of London during the past year. Early in 1925, the Registrar of that University declared "that endeavors should be made to avoid, as far as possible, the holding of examinations on Saturdays... In exceptional cases when it is necessary to set special alternative examinations for individual Jewish candidates, the cost of such examinations will be borne by the candidates". In the United States the Tract Commission of the Union of American Hebrew Congregations and of the Central Conference of American Rabbis, during the past year, sent Jewish calendars to 137 Presidents of colleges and to 576 superintendents of public schools accompanied by a request not to schedule, if possible, examinations on the holidays.

Public Observance of Sabbath and Holidays.—In Palestine the agitation to make Sabbath desecration by Jews a misdemeanor, noted in previous "Surveys", finally bore some fruit. During the year the town of Tel Aviv passed a bill providing for compulsory observance of the Sabbath. Jews are prohibited from performing
any kind of labor in the factories and from keeping open places of business, except food stores. Further, early in the fall, the High Commissioner ordered that bills of exchange shall not be protested on Saturday, Friday or Sunday.

In the United States suggestions were urged for the solution of the problem of work on Saturday in a radical and thorough-going way. The United Synagogue of America adopted a resolution at its twelfth annual convention, New York, May 11 and 12, to call a conference of employers and labor leaders with a view to establishing a five-day labor week. In the fall of 1924 the executive board of the Central Conference of American Rabbis went on record as favoring the introduction of the five-day week in seasonal industries.

Facilitating of Sabbath and Holiday Observance.— As in previous years (see Year Book, Vol. 24, (5684), p.25f), during the year under review, incidents have occurred in many countries showing a tendency to accommodate Jews in the matter of the observance of the Sabbath and the Jewish holidays. In Poland, the government permitted Jewish recruits to register on the 9th instead of the 8th of October, which was the Day of Atonement. In that country the President of the Sejm agreed to postpone its opening for one day because of the last day of Succoth. In Egypt, at the request of Senator Joseph de Picciotto Bey, the Senate decided, according to press reports, not to hold meetings on the Sabbath day.

Various governments also granted furloughs to Jews in the armies and navies. In the United States, the Jewish Welfare Board in coöperation with local communities, ar-
ranged, for those who could not go to their homes, religious services for the High Holidays in 125 army posts, naval stations and hospitals which were located in the United States, the Philippines, Hawaii, Panama and Haiti. More than 1,500 persons participated in the services. In Great Britain, the Admiralty granted leave of absence to Jewish officers and men of the navy for the two days of Rosh Hashanah, Yom Kippur, and, in addition, eight days of Passover, two days of Shabuoth and two days of Succoth. The Admiralty also ordered that in each case men should be enabled to reach home by 4 P. M. of the previous day.

As for Jews in the civil service, early in the year under review, Congressman Emanuel Celler of New York complained to President Coolidge concerning the practice of the Post Office Department of dismissing employees, Protestants, Catholics and Jews, who abstain from working on their respective religious holidays. In Abyssinia it appears that the government is taking measures to free Jewish civil service employees from working on the Sabbath day and on the Jewish holidays. The matter there is complicated by the efforts made by the government to abolish slavery. Later in 1924, the Regent issued instructions to officials providing that "no man should be compelled to work against his will and without remuneration, and that nobody should be obliged to work against his will on Saturday or on any other of his holidays."

**The Proposed Calendar Reform.**—It was related in "The Survey of the Year 5684" that the League of Nations appointed a Committee of Inquiry to consider questions relating to the reform of the calendar. One recommendation considered by the Committee was that the year be
divided into 52 weeks of 7 days each, leaving one or two to be considered as blank days or non-week-days. This recommendation meant that one or two days at the end of the year would not be counted at all, and thus each year the Sabbath would move forward one day and sometimes two days. It appears, however, that this recommendation did not meet with favor. In the middle of February, opposition was voiced by a Jewish committee consisting of the Chief Rabbis of France and Great Britain, a representative of the Rabbinical Council of the Agudath Israel, and Mr. Lucien Wolf, representing the Jewish Joint Foreign Committee. The Chief Rabbi of Great Britain was authorized to speak also in the name of the Central Conference of American Rabbis. The Committee stated that the Jews were not opposed to the fixing of Easter or to other reforms of the calendar provided the Sabbath was not made movable. At this writing, the matter is still pending and indications are that no changes will be formally proposed for some time to come.

SHEHITAH.—The agitation against Shēhitah, begun in England in 5683, continued during the year under review, but on a smaller scale. The Slaughtering of Animals Bill introduced by A. Shirley Benn, which passed upon its second reading in the House of Commons, lapsed when the Parliament in which it was introduced came to an end.

It is worth noting that during the year under review, Professor T. B. Wood, Professor Joseph Bancroft, and Mr. L. F. Neuman, director of agriculture, all of Cambridge University, jointly investigated the Jewish method of slaughtering animals and reported, first, that it was untrue that there was a sufficient blood-pressure in the brain of
the animal after the cutting of the throat to delay the loss of sensibility; second, that the control of the eye muscles was lost in ten seconds; third, that the fall of blood pressure was so rapid that sensation could only exist for a fraction of that period, and, last, that there was no cause for complaint on humanitarian grounds against the Jewish method of slaughtering, if efficiently carried out, as was usually the case.

On the whole, the past year, it would seem, has witnessed a decrease in the intensity of the campaign against shehitah compared with that of the previous year. In Czecho-Slovakia, the City Council of Pilsen submitted a memorandum to the Minister of the Interior demanding a suppression of the Jewish method of killing animals. Also in Germany in the province of Mecklenburg, there seems to have been an agitation against shehitah. The press reported early in 1925 that the government of Mecklenburg assured the rabbi of the city that it was not its intention to interfere with the Jewish method of killing animals.

KASHRUT.—During the year the Supreme Court of the United States finally passed on the constitutional validity of the so-called New York State Kosher Law. The court held unanimously (Mr. Justice Brandeis taking no part in the consideration of the case) that it was within the rights of the State of New York to pass a law that any person shall be guilty of a misdemeanor who sells “any meat or meat preparation and falsely represents same to be Kosher”, or sells “in the same place of business both Kosher and non-Kosher meat” without exhibiting in his window a sign reading, “Kosher and non-Kosher meat sold here”.

In Poland the government ordered that Jewish soldiers
should receive money instead of food during the High Holidays so that they may provide themselves with Kosher food. On the other hand, the Budget Commission of the Sejm rejected the motion of Deputy Feldman that Jewish soldiers in the army be provided with kosher food. It is noteworthy that the members of the Commission belonging to the liberal parties, the peasant group "Wiz-wolenie" and the P. P. S. (Socialists) voted in favor of the motion.

The Synagogue.—Complete statistics of Jewish congregations in this country and in other countries are not available. In the United States over seventy new congregations were organized during the past year. Of that number, 15 congregations maintained either Sunday schools or week-day schools. The former figure is exclusive of the new congregations organized in connection with over twenty-five community centers and young people's Hebrew associations which came into being during the past year. Complete information with regard to congregational organizations in Jugo-Slavia was published during the year. There were 111 organized communities, including 28 of the Sephardic rite and 76 of the Ashkenazic rite. These 111 communities had 92 synagogues and 33 rabbis. The budget of all the communities in the country was 8,500,000 dinars, of which 1,428,520 dinars was the budget of the community of Zagreb, the largest Jewish community in the country.

As for central organizations, in the United States, the United Synagogue of America held its twelfth annual convention in New York, early in May, 1924. It was re-reported that there were affiliated with the organization
185 congregations and 286 women's leagues and young people's societies. The Union of Orthodox Congregations at this writing comprises 200 congregations, and the Union of American Hebrew Congregations, over 275 congregations with over 47,000 members. The latter organization held its biennial convention in St. Louis early in 1925. Late in the year, the Executive Committee of the Union voted for 1925 a budget of $513,421. Of that sum $263,503 was assigned to the Board of Governors of the Hebrew Union College, $113,722 to the Board of Managers of Synagogue and School Extension, $76,281 to the Executive Board, and the remainder to the New York Executive Committee, New York Committee for School Extension, National Federation of Temple Sisterhoods, and National Federation of Temple Brotherhoods. The majority of Jewish congregations have not affiliated with any central organization.

Abroad, the convention of the Vereinigung fuer das liberale Judentum was noteworthy. It was held at Berlin late in October, 1924. In Czecho-Slovakia, the Association of Orthodox Communities held a convention at Bratislava early in the summer.

In the United States army on June 30, 1924, there were 14 Jewish chaplains in the Officers Reserve Corps among 957 (including 189 Catholics). On June 30, 1923, there were 15 Jewish chaplains in a total of 785 (including 162 Roman Catholics). At the present time, there are said to be 16 Jewish chaplains in a total of 1,087. There are no Jews among the chaplains in the regular army. As regards religious work in prisons, the work of the Jewish Committee for Personal Service in institutions of California
was especially noteworthy. During the past year the committee, in cooperation with sixteen communities, cared for the Jewish inmates in the two prisons of the state and in the fourteen other institutions, including state hospitals, homes for feeble-minded and correctional institutions, housing a total of about 500 Jewish inmates.

Intermarriage.—During the past year the Jewish Community of Holland was agitated concerning the prevalence of intermarriage among the Jews of the country. In December, 1924, a mass meeting was held at the Hague to discuss methods of counteracting the tendency. The meeting adopted resolutions condemning intermarriage, and also organized a Jewish Union Opposed to Assimilation and Mixed Marriages.

Miscellaneous.—As reported in the "Survey of the Year 5684" and in the "Survey of the Year 5683", anti-Semitic students in the medical colleges of Poland, Roumania, Hungary and other countries have repeatedly tried to deprive Jewish medical students of cadavers for dissection on the ground that the cadavers were exclusively of persons of non-Jewish faiths. Late in 1924, M. Klebelsberg, Minister of Education in Hungary, declared that university authorities could not exclude Jewish students from medical laboratories because of the failure of Jewish communities to deliver cadavers for anatomical purposes. About the same time, the press reported that the Jewish Burial Society of Szegedin promised to deliver cadavers to the medical laboratory of the University in that city. At this writing, there is no confirmation of this action which, if true, would be noteworthy. In Poland and also in other countries, rabbis issued late in September placards and
circulars both in Hebrew and Yiddish demanding that parents persuade their daughters not to wear sleeveless and decolleté dresses. The circulars also urged organization of local committees for the purpose of finding ways and means to counteract modern tendencies in women's fashions. Later, the press reported that the local committees of women in provincial cities refused admission to the synagogues to women dressed in what they considered to be the extreme of modern fashions.

MARRIAGE AND DIVORCE.—As in the previous year, during the year under review, legislation was enacted affecting the status of Jewish marriage and divorce. In Roumania the government published early in 1924 a decree providing that the Roumanian civil law of marriage and divorce should be applied also to the Jews in the province of Bukowina, who up to that time had lived under the laws of marriage and divorce of the old Austrian code.

As a result of the war, conscriptions, expulsions, and pogroms, there are now numbers of married Jewish women the whereabouts of whose husbands are unknown or whose husbands, being in other countries, refuse to send them bills of divorcement, or whose brothers-in-law are unable to give them "Halizah". According to press reports there are said to be in the countries of Eastern Europe thousands of such women, commonly known as agunoth. During the past year, the Chief Rabbi of France, following

² Plural of 'Agunah,' meaning, "a woman whose husband has either abandoned her or, being absent, has not been heard from for some time. Having no proof of her husband's death, or being without a bill of divorcement from him, her status as a wife remains forever unchanged; for Jewish law does not admit the presumption of death from a prolonged absence merely, nor can a wife obtain a divorce from an absent husband." (Jewish Encyclopedia, Vol. I, p. 275).
a resolution adopted at the last conference of the Association of French Rabbis, appealed to Rabbinical authorities in several countries to consider possible ways of ameliorating the condition of such women.

Conversion and Apostasy.—During the past year interesting events occurred in the matter of the coming back to the fold of apostate or crypto-Jews. The most noteworthy cases were the Shamalna tribe in Palestine, the Marrano communities in Portugal and the Chinese Jews in Kaifengfu.

In Palestine, on the slopes of the hills between Safed and Tiberias, lives a tribe known as Shamalna, numbering 1,500 persons who till some 10,000 dunams of land. Their headquarters is the village of Kiryath Abu Zina. The sheiks of the tribe petitioned the government, the Rabbinate of Safed, and the Chief Rabbi in Jerusalem to admit them into the fold of the Jewish faith. The petition alleged that the people of the tribe were descendants of Jews who were forced to adopt Mohammedanism over a century ago. The sheiks declared that the people of the tribe refused to intermarry with the neighboring Arab tribes and that they abstained from eating the meat of camels. It appears that a neighboring Jewish colony sent a teacher to them, and that high Mohammedan ecclesiastical authorities refused to interest themselves in the matter. On the other hand, Christian missionaries and Arab nationalist leaders brought pressure to bear upon the elders of the tribe with a view to dissuading them from adopting Judaism. The Arab press alleged that the tribe was desiring to become Jewish in order to escape financial pressure from a certain rich creditor. The sheiks, however, denied the accusation. At this writing, the matter is still pending, though the anti-
Jewish newspaper *Karmel* of Haifa reports that a few families of the tribes have already adopted the Jewish religion.

The case of the Marranos or crypto-Jews in Portugal received a great deal of publicity in the Jewish press. According to a well-informed correspondent, however, it appears that the Marranos "do not think very earnestly of becoming real Jews. As a matter of fact they are so convinced of their own Judaism that they think it more likely that we should become Marranos than that they should become Jews. The Inquisition was abolished in this country just 103 years ago and since [then] they have become so ignorant of real Judaism that they hardly believe anything about Judaism when not in accordance with their own ideas about it." The Jews of Portugal evidently decided that the best way would be to bring these Marranos back to Judaism through their children. Late in the year the Jewish community of Lisbon appealed to British Jewry and to certain organizations interested in educational matters for funds with which to establish at Lisbon a Jewish boarding school for Marrano children from the interior.

In China, the Jewish community of Kaifengfu has attracted attention for many years, and, in 1900, the Society for the Rescue of Chinese Jews was organized in that city. In that year some colonists were brought down and instructed in religion. It appears, however, that the society disbanded. In August 1924, the Society for the Rescue of Chinese Jews was revived and a Chinese Jew was sent to the colony to make an investigation. He reported that only 99 persons were left of Jewish descendants in the colony.

We may also note that in Australia for the past year the lay bodies of the Jewish community of Melbourne and the local Beth-Din were at odds over the matter of admitting
proselytes. Addresses made by the Chief Rabbi of England in the course of his visit to Australia, it appears, stimulated proselytism in the country. A number of laymen who did not favor this tendency formed a Society for the Abolition of Proselytism in Australia. Their chief objection was that the applicants are only half-hearted, and often wish to adopt Judaism in order to intermarry with Jews. The rabbis, it appears, refused to agree with the laymen, and, finally, on the advice of the Chief Rabbi, the matter was left in the hands of the Beth-Din.

HEDER-YESHIBAH EDUCATION AND TARBUTh EDU-
CATION.—According to press reports, Soviet authorities during the past year permitted the opening of two yeshiboth, one to be located in Leningrad (formerly Petrograd) and the other at Rostov-on-the-Don. In Germany it was reported late in 1924 that the Agudath Israel had six talmud torahs, six yeshiboth, and five teachers' seminaries, but that the condition of their existence was not satisfactory. In Poland it was stated that there were in the country 3,000 hadarim, accommodating 150,000 children; and the Tarbuth Society of Poland maintained 516 educational institutions, including 122 public schools, 243 evening schools for adults, and 98 libraries. Over 43,000 attended these institutions in which Hebrew is the language of instruction; of these, 22,000 were adults. The society had over 300 local branches.

In the United States, there were organized during the past year, 4 new yeshiboth, 8 talmud torahs and 9 Hebrew schools, 1 Hebrew high school, and 5 other schools. In addition there were organized some ten new educational organizations, miscellaneous in character. It is also worth noting that the Jewish Education Association (New York) reported during the year that it succeeded in placing
10,000 children in the schools and talmud torahs of New York city during the school year 1923-1924.

YIDDISH SCHOOL SYSTEM.—In Poland during 1924 the Central Jewish School Organization maintained 182 institutions with upwards of 22,375 pupils. Of that number, ninety-two were public schools with 16,364 children and sixty-three were evening schools with 4,500 pupils. In Soviet Russia, where the government maintains all the Jewish schools with Yiddish as the language of instruction, the economies practiced during the past year wrought havoc with the entire school system, including the Jewish. Early in the Fall, M. Lunacharski, People’s Commissar of Education, in an address declared that the government opened only 49,000 schools accommodating but 2,500,000 children. How inadequate these numbers were, the Commissar stated, may be gauged from the fact that in 1916, 62,000 public schools with 4,500,000 children existed in the country, and in 1922 there were 126,000 schools with 6,000,000 children. But even these 49,000 schools, woefully inadequate, were not filled to capacity owing to their bad equipment. The Commissar further declared that the government maintained only 700 children’s homes instead of the 4,000 in existence in 1922, and that the number of gymnasia was smaller by 1,500. In 1923-1924, there were in Soviet Russia 267 public-schools with Yiddish as the language of instruction. Statistics for 1924 are not available. But in White Russia there were 197 educational institutions with Yiddish as the language of instruction: 17 high schools, 26 seven-grade schools, 89 lower elementary schools, 34 children’s homes and 29 kindergartens. There were also two teachers’ institutes in White Russia.
In the United States, during the past year, 5,829 children, 2,870 boys and 2,959 girls, attended 82 day schools, 5 music schools, 1 Sunday school, and 1 kindergarten; and 137 children attended 4 high schools, maintained by the Workmen's Circle in 51 cities in the United States and in Canada. The schools employed 130 teachers, of whom 112 were men.

During the past year, the schools in Poland with Yiddish as the language of instruction finally decided to include the teaching of Hebrew in their curricula beginning with the third year. Up to that time, the study of Hebrew was entirely excluded and even now the study is not obligatory.

Other Jewish School Systems.—At the opening of the school year 1924–1925, the Alliance Israélite Universelle had in France, North Africa, the Balkans and the Near East, 111 educational institutions, including 100 primary schools, accommodating 33,563 pupils. Statistics for the year 1924 bearing on Jewish education in the colonies of the ICA in South America are not available. During 1923, 4,200 children attended 96 classes devoted to religious education in the colonies of the ICA in South America. In Jugoslovian during the past year 5,210 Jewish pupils attended the Jewish primary schools and 3,400 the lyceums.

Adult Education and the Youth Movement.—The Jewish Chautauqua Society continued its activity during the year. Noteworthy was the novel use made of the radio by the United Synagogue of America for educational purposes. Some two years ago President Cyrus Adler of the Jewish Theological Seminary suggested the possibility of the radio as a medium of cultural entertainment on Jewish topics. During the year, the United Synagogue of America made use of twelve stations located in the largest centers of
the country, to broadcast weekly programs of Jewish educational interest. The work began by broadcasting through the radio late in November a course of lectures on Jewish history and literature. The radio was used in New York also by the Union of Orthodox Jewish Congregations.

In the past year, at its biennial convention, the Jewish Welfare Board announced that it represented 271 constituent associations. During the past year 43 Young Men’s and Young Women’s Hebrew Associations were organized. Of the latter, 17 were Young Men’s, 12 were Young Women’s, and 14 Young Men’s and Young Women’s together; also some twenty-five Jewish Community Centres opened during the year.

In Poland, the National Youth Association “Zukunft”, which is affiliated with the Bund, had during the past year 120 branches with 7,000 members. The central office for Jewish Culture of the Jewish Labor Organization carried on a varied activity in Warsaw and in other cities by means of lectures on social questions, science, technical training, hygiene, literature, music and art. In England the Union of Jewish Literary Societies carried on its worthy activities as in former years. Its annual conference was held in London late in June, 1924. It is also worth noting that the Jabneh Union, a Jewish youth organization representing the standpoint of orthodox Judaism, held its convention in London early in 1925. Noteworthy was also the convention of the Jewish youth organizations in Italy, held at Leghorn late in the fall.

Some Problems of Jewish Education.—The condition of the finances of the Jewish school systems did not im-
prove during the past year. The Joint Distribution Committee appropriated $959,732 for cultural purposes in various countries. Of that sum $654,923 was assigned to the Central Relief Committee, $293,021 to the People's Relief Committee, and $11,788 to the American Jewish Relief Committee. There was also organized a committee to aid Jewish children's schools abroad. Early in 1924, it was reported that the Committee had sent $7,000 to the Central Jewish School Organization in Warsaw for schools with Yiddish as language of instruction. In Poland, the schools with Yiddish as language of instruction were faced with acute financial difficulties during the year 1924, produced largely by the economic crisis in the country. The emergency was finally met, in part, by the organization of local branches of the Jewish school organizations, which collected money for the Yiddish schools in the country. Sixty new branches with a membership of 8,000 persons were formed in sixty cities.

In the "Survey of the Year 5684" we referred to the question of freeing Jewish students of the theological schools (yeshiboth) from military service in Poland and Lithuania. During the past year, the government of the latter country finally decided to exempt students of the famous Yeshibah at Telz from military service.

Jews in the Public Schools.—The past year witnessed an intensive campaign, endorsed by various churches, which is still going on, to introduce religious instruction in the public schools of the United States. The campaign took two forms, one was an effort to bring about the enactment of legislation providing for the reading of the Bible in the public schools, and the other was an endeavor to
pass legislation permitting boards of education to excuse children for certain periods, during which they may attend classes in religious instruction maintained by private religious organizations.

As for Bible reading, the legislatures of the State of Ohio and of the State of South Carolina rejected bills providing for the reading of the Bible in the public schools. In the State of Oregon a similar bill passed the Senate but was not reported to the House. The bill in the latter State was noteworthy in so far as it provided that the government appoint a "commission of nine persons, one of whom shall be superintendent of public instruction in the State of Oregon, who shall be chairman of the commission, and the remaining members thereof shall be chosen from the ministers and priests and rabbis and readers or official representatives, as the case may be, of the churches and congregations of the State of Oregon. One member of the commission shall be a Catholic and one a Jew and one a Christian Scientist, and no two members of the commission shall be of the same religious denomination." According to the provisions of the bill this commission was to select from the Bible certain portions thought suitable for reading in the public schools, and as soon as the selections were made, the chairman, in his capacity as superintendent of public instruction, was to include them in the school curricula. The bill further provided that "Only such portions of the Bible shall be selected as do not teach or tend to teach any particular form of religion", and that the reading was to be done "without sectarian comment." In the State of Iowa determined efforts failed to make the reading of the Bible
mandatory in the public schools. In the State of Illinois an amendment to the constitution is pending which provides that "The reading of selections from any version of the Old and New Testament in the public schools without comment shall never be held to be in conflict with" the State constitution.

As regards the effort made to allow boards of education to permit children to absent themselves from school for the purpose of attending private religious schools, the bill disapproved by the Governor of Indiana is a good example. This provided that boards of education, on the petition of forty per cent of parents or guardians of school children, may excuse the children for a period or periods not exceeding one hundred and twenty minutes a week for the purpose of receiving religious instruction at schools maintained by private organizations. A similar bill is pending in the Assembly of the State of California. Legislation was enacted, however, by the State of Indiana allowing any institution of higher education, supported by taxes under the auspices of the State, to permit its students to pursue a part of their work in any school for biblical instruction maintained by private religious organizations.

In March, 1925, the Commission on Jewish Education of the Union of American Hebrew Congregations reiterated its opposition to any form of religious instruction in the American public schools or in public school buildings. The latter organization, on the other hand, endorsed the efforts made to procure more time for week-day religious instruction and recommended that schools reduce their time schedule and close down with a view to putting at the
disposal of the children time to be used by the parents for their children as they desire.

In foreign countries, the problem of religious instruction in the public schools was acute, especially in Bessarabia and in Italy. In Bessarabia, early in the school year 1924–1925, the authorities forced Jewish children in the public schools and in the kindergartens of Kishinev to receive instruction in the Christian religion and to attend services in the Christian churches. Jews vigorously protested. Early in 1925, however, the Minister of Education ordered school inspectors to free Jewish children from religious exercises in the schools.

In Italy, as was noted in the "Survey of the Year 5684", legislation had been enacted providing for religious instruction in the public schools, according to Catholic belief. Early in 1925, the Chief Rabbi of Rome denounced the law as a menace to Jewish life, and later in the year the matter came up for discussion in the Senate. Senator Polacco, a member of the Council of the Jewish Community of Rome, declared that the law was a violation of the constitution and of the principle of liberty of conscience. The Minister of Education reiterated the assurance given the year before that nothing would be done to offend the susceptibilities of the Jewish population. It appears that the entire educational system in the public schools of Italy is at present permeated with the spirit of Catholicism. Church hymns and church services are interwoven with general instruction in the schools. It is against this spirit generally that the Jews of Italy protest. So far no steps have been taken to meet this objection.

In Canada, the year passed without bringing a solution
of the problem of public school education of Jewish children in the Province of Quebec. As reported in the "Survey of the year 5684", the Premier of Quebec had appointed a committee to study the question of Jewish education in Montreal and to report at the next session of the legislature. In the fall, the school commission held public hearings and the matter finally came before the courts, which rendered a decision unfavorable to the position taken by the Jews. Late in the year, the legislature passed special legislation permitting the case to be brought before higher courts.\(^3\)

**Technical Education.**—As in previous years, so during the past year, little was published giving the extent of Jewish technical education in the various countries. In 1923–1924 between 5,000 and 6,000 Jewish pupils were enrolled in the technical schools in the Ukraine and in White Russia. Of that number about 3,500 were enrolled in schools subsidized by the American Joint Distribution Committee, ICA, and ORT. Early in 1925 the ORT subsidized 12 technical schools with 1,311 pupils: 1,046 boys and 265 girls. In Poland, the ORT maintained twenty trade schools.

A noteworthy event of the past year in the matter of technical education was the opening of the Haifa Technical Institute at Haifa, Palestine, on February 9, 1925.

**Higher Education.**—Complete statistics of the number of Jews enrolled in the various universities are not available. In Poland, 8,325 Jews and 23,810 non-Jews were enrolled in the universities and colleges, exclusive of the University of Vilna, at the beginning of the school year 1923–1924. In Austria, 9,449 were registered at the University of Vienna early in the school year 1924–1925. Of that number,\(^3\)

\(^3\) For a complete history of the question, see pp. 223–229.
1,036 registered as Jews, but it is permissible to assume that there were Jews among the 9,449 students who declared themselves as Germans and among the 1,247 who declared themselves as Poles, Ukrainians, Hungarians, Roumanians, etc.

In Soviet Russia the number of Jewish students in the institutions of higher learning was greatly cut down during the past year. Late in the spring of 1924, M. Lunacharski, Commissar of Education, declared in an address, according to press reports, that the government had decided to dismiss 38,000 students from the colleges and universities, at the beginning of the 1924–1925 scholastic year. In order to realize the magnitude of the catastrophe for Jewish higher education in the country, one need only recall that in the school year 1924–1925, of the total number of students in the universities 39%, and of the total number in the technicums 26.6%, were Jews. These dismissals, which went under the name of "purification", that is to say, the purification of the universities from non-communist students, affected the Jews more than the non-Jews inasmuch as more Jews than non-Jews belonged to classes not favored by the government. That was not all. Later the government decided, according to press reports, to admit only the small number of 12,000 new students and to give preference to candidates coming from the homes of peasants and members of labor unions.

Last year's "Survey of the Year 5684" referred to "The Hillel Foundation," organized at the suggestion of Dr. Edward Chauncey Baldwin, a non-Jewish professor at the University of Illinois, for the promotion of religious education among Jewish students. The work proved
successful, and early in the summer of 1924, the Independent Order B'nai B'rith appropriated $25,000 for the continuation of the Foundation at the University of Illinois and for the establishment of a similar institution at the University of Wisconsin. A rabbi is at the head of the Foundation at each university and at the former there is in addition also a Jewish professor who offers courses in Jewish history, literature and philosophy.

An interesting event was the proposal for the establishment of an international Jewish university to be known as the Academica Judaica in the Free City of Danzig, under the auspices of the League of Nations. It appears that Lieut.-Col. M. S. Macdonnel, the High Commissioner for the League, brought this matter to the attention of the Senate. The latter body, however, rejected the proposal on the ground that such a university would benefit only one religious community and would harm the university now in existence. Late in July, M. Inazo Nitobe, director of the Section of the International Bureau of the League of Nations, declared that the Committee on Intellectual Relations did not see its way to support the scheme for the founding of a Jewish university in the Free City of Danzig, and the matter was dropped.

During the year a number of new schools for the training of teachers in Jewish subjects opened in the United States and in other countries. In the United States the Jewish Education Committee of Chicago opened a College of Jewish Studies, and in Cincinnati the three temples of the city jointly opened a Jewish normal school. In Soviet Russia, a Jewish teachers' institute was opened at Odessa, and at
Moscow the university opened a department for the training of teachers for Yiddish schools.

**Hebrew and Yiddish.**—The only event of significance touching the struggle for supremacy of Yiddish versus Hebrew, took place in Soviet Russia. The communists, who are partisans for Yiddish and vehemently opposed to the use of Hebrew, finally won a victory over their opponents by persuading the Commissariat of Education to discontinue its subsidy to the Jewish Theatrical Studio *Habimah*. The latter was taken from the list of academic state theatres.

**Literature.**—During 1924 fewer books were published in the Yiddish language than in 1923. In fact, reports stated that the number of books published during 1924 amounted to only 60% of the number published in 1923. The number of volumes was also smaller. The decrease was due to the economic crisis in Poland, to the falling off of the demand for Yiddish books in the United States, and to the overproduction during the years 1920–1923. It is said that 70% of all the books in the Yiddish language were printed in Poland; 12.6% in Germany, 7% in the United States of America and 6.6% in Russia. No statistics are available of books in Hebrew and of books on Jewish subjects published in other languages. An exhibition of Hebrew books published since the World War was held in Warsaw in the spring of 1924. Many of the Hebrew publishing houses, including Omanuth, Debir, Ahiasaph, Central, Eber, etc., participated in the exhibition.

During the past year the Palestinian Government decided to take over supervision of antiquities in Transjor-
dania and, as a consequence, the finds of future excavations will be safeguarded.

Concerning Jewish publication societies, we may note that in the United States the Jewish Publication Society of America published the American Jewish Year Book 5685, Studies in Judaism, by Solomon Schechter, third series, and Selected Poems of Jehudah Halevi. At the last convention late in March 1925, the society reported that it had over nine thousand members. Its income during the past fiscal year was $73,000 and expenses $65,000. In Germany there was organized during the past year the Soncino Association of Friends of the Jewish Book for the purpose of publishing rare texts and issuing a bibliographical quarterly. In the United States a committee of doctors of medicine was organized for the publication of medical text-books in the Hebrew language.

During the past year, steps were again taken to organize a world organization of Jewish writers and journalists. Early in the Fall of 1924, on the occasion of the conference of the Jewish World Relief at Carlsbad, Czecho-Slovakia, Jewish writers and journalists of several countries held a convention and decided to establish commissions in Berlin, Paris and London with a view to promoting the welfare of members of the profession. Later, in the fall of 1924, the Hebrew Writers' Association of Palestine held its conference in Jerusalem. This was the second convention of the association, the first having been held at Tel Aviv in the spring of 5681. The convention adopted certain amendments to its constitution. One article provided for a World Association of Jewish Writers, the central office of which should be located in Jerusalem with branch offices in
every country and in every center having not less than 20 members. The convention was noteworthy also in other respects. Reports showed that there were 190 Hebrew writers in Palestine, whereas at the first convention there had been only 167. Of the 190, 27 lived by their pens exclusively, the rest being teachers, officials, etc. It was further declared that in other countries there were about 200 more Hebrew writers, and that during the past five years some 40 Hebrew writers had come to live in Palestine. In Soviet Russia, there was organized during the past year an association of Jewish proletarian writers as one of the constituents of the federation of associations of Russian writers.

PRESS.—In the summer of 1924, there were in existence in Poland 53 Jewish newspapers and periodicals: 11 dailies, 26 weeklies, 3 bi-weeklies, 13 monthlies, and one publication issued at irregular intervals. In the United States, 105 Jewish newspapers and periodicals were being published in the spring of 1924, including 13 dailies, 63 weeklies, 3 bi-weeklies, 18 monthlies, 7 quarterlies, and one annual publication. The dailies were all in the Yiddish language. The others were in English, Hebrew, Yiddish and Ladino.

ART EXHIBITIONS.—The past year witnessed a continued interest in works of Jewish artists. Exhibitions were held in many countries. Works of M. Appelbaum were shown in Warsaw; Ben Zion Zuckerman exhibited in Tel Aviv; and Max Band exhibited in Berlin. Paintings by Gruenzweigh were exhibited in Paris. The works of M. Glicenstein the sculptor were exhibited at the British Museum and also in the National Museum in Rome, and the works
of the artists of the Bezalel organization in Palestine were shown at the Bezalel school in the fall of 1924.

**Music.**—In the past year steps were taken in a few countries to promote Jewish music. In the United States, the Hebrew Union College established a department of Jewish music directed by Professor Abraham Idelsohn. In Soviet Russia a society for the promotion of Jewish music was organized at Moscow. Steps were also taken to establish a conservatory of music in Palestine. For this purpose there was organized in the United States during the past year the Palestine Conservatory Committee which engaged in raising funds for such an institution.

**The Jewish Theatre.**—Jewish theatres were maintained in many countries during the past year. Complete statistics are not available, but in the United States and Canada the theatrical season of 1924 opened with 26 Jewish theatres, of which number 13 were in New York. In the previous year, 25 Jewish theatres were opened, 4 of which number were forced to close down in the middle of the season. During the year, a new Jewish theatre opened in Berlin, and a Jewish theatrical studio, in London. On the other hand, the year witnessed the closing down of the Jewish Art Theatre in Moscow, after an existence of five years, and of the Central Jewish Theatre in Warsaw.

Late in 1924, the Jewish Drama League was organized in London, to promote interest in the Jewish drama, to assist in the production of plays of Jewish interest, to advocate utilization of characters and incidents in Jewish history and life as themes for plays, to organize a library of plays and Jewish themes, and to establish a bureau of information for Jewish dramatic societies. In the United
States, Jews engaged in various branches of the theatrical profession organized the Jewish Theatrical Guild of America early in April, 1924.

LIBRARIES AND MUSEUMS.—At the end of the year under review the principal Jewish libraries in the United States, namely those of the Jewish Theological Seminary, the Hebrew Union College, the Dropsie College for Hebrew and Cognate Learning, and the Jewish Institute of Religion possessed a total of 186,000 books, including some pamphlets, and a total of 8,500 manuscripts. Nine thousand, five hundred books and pamphlets and over 250 manuscripts were acquired during the last fiscal year by these libraries.

The Hebrew National and University Library in Jerusalem had at the beginning of the year 5685 over 67,500 books bound in 82,740 volumes, including duplicates. During 5684 the library acquired 9,650 books bound in 14,300 volumes.

THE COMMUNISTS' WAR ON JUDAISM.—As related in previous “Surveys” the Jewish Section of the Russian Communist Party, a small body of Yiddish speaking communists appointed by the Russian Communist Party to control the activities of the Jews as a group, carried on a campaign against Judaism along the lines mapped out by the communist party in their campaign against all religions in the country. The Jewish Section continued to engage in closing the Hadarim and Yeshiboth, in confiscating synagogues and abolishing the Sabbath in the schools, and in staging public demonstrations ridiculing the observance of the Jewish holidays. In 1922 the campaign was intense, but beginning with April 1923, following the resolutions
adopted by the Eleventh Communist Congress, the campaign declined.

With regard to hadarim, yeshiboth, and other non-Communist institutions of learning, the press reported that early in May the government closed the Institute of Jewish Learning at Leningrad and confiscated the library of the yeshibah at Wolozhin. In the fall, the press reported that authorities had arrested ten Hebrew teachers of the city of Polotzk for giving Hebrew instruction to children, contrary to law; and early in 1925, it was reported that the court sentenced a rabbi at Slutsk to four months' imprisonment and to three years of exile for organizing a clandestine yeshibah. As for the confiscation of synagogues, in the fall of 1924 the government of the Ukraine issued a decree permitting the confiscation of churches and synagogues which did not possess a sufficient number of worshippers to justify their existence in the face of the need of buildings for "sanitary", "medical", or "cultural" purposes. In White Russia, the government issued a decree providing that each synagogue must have not less than fifty members (heads of families) and that it must register its members with the authorities. The decree was interpreted as designed to force the closing of numerous synagogues in the region. Few synagogues, however, were reported closed during the past year, either in Ukraine or in White Russia. In a town in Podolia, according to press reports, the authorities confiscated two synagogues and sold them for secular purposes. As a result, a mob of pious Jews attacked the office of the Jewish Section of the Communist Party in the town, and the court sentenced the instigators of the attack to ten months' imprisonment. The Communists'
campaign against the observance of the Jewish holidays this year was less violent than during the previous year. The Jewish Section of the Jewish Communist Youth Party and the Jewish Section of the Russian Communist Youth held some demonstrations in clubs, in the cities of the Ukraine on the day of Yom Kippur. At Ekaterinoslav, a conference of Communist Social Workers had to censure Jewish social workers for their observance of the High Holidays.

II

Life of the Jew as a Citizen

Physical Life.—Statistics of the Jewish population of the world for the year ending December, 1924, are not available. In another place the writer has estimated the Jewish population of the world as over 15,500,000, including over 3,600,000 in the United States. In Palestine the Jewish population is estimated to have increased to 107,000 persons by the end of 1924.

Early in the fall of 1924, it was reported that the international Society for the Preservation of Health among Jews (OZE) had 118 institutions in various countries, of which number 58 were established during the last fiscal year. Of the 118 institutions, 80 were in Soviet Russia. Between April 1, 1923 and December 1, 1924, 593,400 people received treatment in the polyclinics of OZE in Russia and 5,355 sick were nursed in hospitals. In other countries, the ambulatories of OZE served 111,800 persons; the welfare stations for infants, 15,150 infants; the summer

colonies, 1,000 people; and the dentistry, 3,430 persons. Over 25,000 persons are under supervision in the medical institutions maintained by OZE. During the past year the Society held an international convention in Berlin. There were present delegates from OZE societies in Poland, Lithuania, Latvia, Roumania, Danzig, Great Britain, and Russia. In addition there were representatives of the Central Council of OZE in Berlin and of the Maccabee World Alliance. In England, the OZE branch, at its meeting on December 23, 1924, changed its name to the Jewish Health Organization of Great Britain. The work of this branch was chiefly to disseminate information bearing on the promotion of health and sanitation among Jews.

POLITICAL LIFE.—During the year under review, no elections of importance were held in the countries of "Jewish" Central Europe. Outside of "Jewish" Central Europe, national elections were held in the United States, where nine Jews were elected to the House of Representatives, and in Great Britain and in Germany. In the last election in England, the Jews participated to the extent of contributing twelve Jews to the membership of the House of Commons. In Germany, fourteen Jews were elected to the Reichstag. In each country there were, of course, no Jewish tickets, the Jewish candidates being nominated by the various political parties. In Great Britain, for instance, seven of those elected to Parliament belonged to the Conservative party, three to the Liberal party and two to the Labor party.

During the past year it was reported by President Cyrus Adler, who is the Chairman of the Jewish Welfare Board's Army and Navy Department, that there were 5,000 Jews
in the army and navy and marine corps of the United States and about 1,000 Jewish disabled veterans. The latter figure constitutes four per cent of the total.

ECONOMIC LIFE.—In the matter of trade, the Jews of Poland have during the year experienced extraordinary hardships. Early in July the Government stabilized its currency upon the basis of the gold and foreign specie reserve, and in order to keep it stabilized, resorted first to nationalization of industries and secondly, to heavy taxation. The government “monopolized” the production and distribution of tobacco, liquors, and matches, and gave concessions in these commodities, which had largely been dealt in by Jews, to veterans of the wars. It has been estimated that 32,000 Jews lost their means of livelihood through the nationalization of tobacco alone.

As for taxation, during 1924 the government provided for two new sources of income: a tax on property and a tax on “turn-over” (a tax on income has been in existence for some time). The latter is of the greatest importance for the Jews who are chiefly engaged in trade, for it provides that every time an article passes from hand to hand, the seller must pay to the government 2.5% of its selling price. It has been calculated that before a pound of bread reaches the consumer, the government receives through this tax alone 17.5% of its value. Heavy taxation hit especially the lumber industry, another so-called Jewish industry. These innovations called forth an economic crisis followed by numerous bankruptcies. The stabilization of the currency resulted also in high prices, which further intensified the economic crisis. The Polish Jewish press accused the government of showing its preference
in monopolizing and in taxing heavily those industries in which numerous Jews were engaged. It further accused the state credit institutions of discriminating against Jewish applicants when the financial crisis set in.

People's Banks and Cooperatives.—Complete statistics of Jewish coöperative credit institutions for 1924 are not available, but on May 15, 1924, the Reconstruction Department of the Joint Distribution Committee was in touch with 277 Jewish credit coöperatives in European countries exclusive of those in Soviet Russia. These coöperative institutions had a membership of 129,637 and were distributed as follows: 144 Jewish coöperatives were in Poland with 74,862 members; 72 in Lithuania with 19,187 members; 15 in Latvia with 7,337 members; 29 in Bessarabia with 21,974 members, and 14 in Czecho-Slovakia with 6,277 members. In addition, there were three regional credit institutions located respectively at Vienna, at Constantinople, and at Czernowitz. These three regional institutions had a combined membership of 5,329. In Bessarabia, 33 Jewish credit coöperatives were active during 1924. Of these, twenty-one closed their operations with a profit and twelve with a loss. A Jewish Coöperative Bank was opened at Posen, and a loan society, to which ICA assigned 20,000 milreis, was opened at Rio de Janeiro in Brazil. In Lithuania there was organized an ORT bank with a view to supplying tools to workingmen and to agricultural laborers.

While in general, the coöperative movement in Poland was hard hit by the introduction of the new monetary system and by the stabilization of the currency, and numerous coöperatives closed, yet it was reported that the Jew-
ish coöperatives pulled through the crisis successfully. During the year under review, The General Labor Coöperate, which is the largest Jewish labor coöperative in Poland, became a national organization. Early in the summer of 1924, the Association of Jewish Eastern European Coöperatives, which has its central office in Berlin, held a conference at Danzig. Early in the Fall of 1924 the association established the Coöperative Buying Association located in Berlin and in London.

**Jews in Agriculture and The Back to the Soil Movement.**—In the United States, it was estimated that 75,000 Jews were engaged in agriculture during 1924. They were scattered over all the States, not a single State being without a Jewish farming population of some size. In Argentina, 30,727 were living in the ICA colonies of that country early in the fall of 1924. Nineteen thousand two hundred eighty persons were colonists and 11,445 were agricultural workers. ICA reported that the Jewish colonists in Canada were unusually prosperous, their payments to the ICA on account of loans being 40% above those of previous years.

In the Ukraine, there were, according to estimates on the basis of material collected by the Commissariat of Agriculture for the summer of 1924, 12,500 Jewish families engaged in farming. In Roumania, it was reported during the year that the recent land laws enabled several thousand Jewish families during 1923 to acquire land in Bessarabia at a very moderate price, ICA assisting several thousand families with advances. In the “Survey of the Year 5684” attention was called to the movement among Russian peasants to migrate from crowded country districts to
sparsely populated agricultural sections. This movement, which affected many Jews, especially those living in small towns, continued during the past year. It was reported that the Soviet Government had appropriated $31,000,000 for the settlement of urban workers in agricultural districts of Siberia, the Far East, the Urals and along the Murmansk railroad, with a view to relieving unemployment, and had decided to grant short term loans to workers desiring to acquire homesteads. The year witnessed a great many activities designed to settle Jews in those sparsely populated districts, particularly along the Black Sea. Early in the spring, the press reported that the Soviet Republic of the Ukraine had decided to take up with the Federated Soviet Government the question of setting aside, for Jewish colonization, government land in South Ukraine and in Northern Crimea. With regard to finances, the government of Ukraine resolved to confer with the federal government with a view to the granting of special funds, and it also expressed its conviction that it was necessary to get financial assistance from Jewish organizations abroad. It is noteworthy that the government went on record declaring, first, that the present plight of the Jewish masses was due to the persecution of the former Tsarist regime, which prevented Jews from settling on land, and secondly, that a large colonization in that uncultivated region was an urgent necessity for the economic welfare of the entire country. On July 7, 1924, the American Joint Distribution Committee set aside $400,000 for Jewish colonization work in Russia. It was declared that the money was not to be placed in the hands of the Idgeskom or under the control of the Russian Communist Party, but was to be administered
solely under the supervision of a representative of the American Committee. Later, the Joint Distribution Committee and the Soviet Government entered into an agreement defining the authority of the Committee. In the fall, the government of the Russian Socialist Federated Soviet Republics (Russia exclusive of White Russia, Ukraine, Crimea, Central Asiatic republics) greatly facilitated the settling of Jews on the land by a decree providing that townspeople shall have the same rights to engage in agricultural pursuits as peasants. The decree, however, restricted the rights and privileges to persons who desired to engage in farming as members of agricultural coöperatives but not as individual settlers. In the Ukraine, also, the government resolved to take steps to change the land laws with a view to permitting the poorer classes of Jews in the cities to settle on the land. Early in 1925 it was reported that the Central Agricultural Bank instructed its Branch offices to extend credit to Jewish settlers on the same basis as they do to peasants. On August 9, 1924, the commission to settle Jews on the land of White Russia decided to recommend to the People's Commissariat of Agriculture a recall of the instruction by which Jews who desired to receive state land belonged to the third category, a provision which practically made it impossible for Jews to receive land in White Russia. Late in 1924, the various governments issued charters to the Societies for the Promotion of Jewish Land-settling in the Union of Soviet Republics. The central committee was said to include all the most famous Jewish communist leaders and also M. Leonid Krassin. The chairman is M. Peter Smidowitch, secretary to the chairman of the Central Executive Committee.
It must, however, be noted that while the government of Ukraine has shown its interest in the colonization of Jews, the Crimean authorities, according to press reports, appear to be unfavorably inclined toward the project of settling Jews in Northern Crimea. The Communist party of Crimea adopted resolutions stating that while it was not opposed in principle to the settlement of Jews on the land in Northern Crimea, this settlement must be effected only on the free lands of the Crimean Republic and, what is more important, the size of the colonization must be determined by representatives of the party together with representatives of the Committee for the Settlement of Jews on the Land. Early in 1925, it was reported that the Council of the People's Commissars of the Republic of Crimea rejected the application for the allotment of 40,000 dessiatines (108,000 acres) of land and instead decided to allot only 12,500 dessiatines (33,750 acres).

The work of colonization in Soviet Russia went on along the following lines: The would-be-colonists organized into groups. Each group then divided itself into several smaller groups known as artellei, including from 10% to 20% experienced farmers,—Jews who had cultivated their own land in their villages but were forced to leave because of the insufficiency of the land. These artellei appointed a committee who investigated and examined land to be settled and also received the necessary permits from the government. Gradually the other members of the artellei came over to settle on the land.

During 1924, it was stated that 71,500 dessiatines (193,050 acres) of land were allotted for Jewish colonization by the government: 30,000 in South Ukrainia, mostly in the
neighborhood of old Jewish colonies, 31,500 in Northern Crimea and 10,000 in White Russia. It has been estimated that between 4,000 and 5,000 Jews settled on the land during 1924. During 1923, according to ORT reports, there were organized twenty-one groups of farmers, including 876 families comprising 5,153 persons. These groups cultivated 12,594 dessiatines (33,900 acres).

LABOR.—During the past year much unemployment prevailed in Poland. In the month of June, the Ministry of Labor estimated the number of unemployed to have been 136,000. In the textile industry as many as 50% of the employees were idle. In December, 1924, however, the number of unemployed dropped to about 100,000. To relieve the situation, the government lent one-half million złotys to the cities for the relief of the unemployed and finally passed a law providing for doles to persons out of work. Unemployment was greater among Jewish than among non-Jewish workingmen during the past year. This was especially due to the nationalization of the tobacco industry. The press alleged that the government closed those factories that employed Jews only or mostly Jews. In Grodno, the government took over a tobacco factory employing 500 persons, nearly all of whom were Jews, and decided to have the factory open on Saturdays. The Jews alleged that that was done with a view to forcing them to leave their positions. A delegation of the Kehillah of Grodno protested to the authorities in Warsaw. Thousands of Jewish tobacco workers were thrown out on the streets in Warsaw, Vilna and other cities. Except in Piotrikow, Jewish workingmen were nowhere admitted to employment on public works. The suffering of the Jewish un-
employed was not much relieved by the unemployment doles bill, because this provided that workingmen who had served in places where five persons or less had been employed were not entitled to doles. Inasmuch as proportionally greater numbers of Jews were employed in small establishments, more Jews than non-Jews were excluded from the benefits of the doles. As a result the Jewish kehilloth had to raise special relief funds. In Warsaw, 24,000 zlotys were distributed during the course of seven weeks.

In Soviet Russia also it was said that unemployment was more common among Jews than among non-Jews. In the Ukraine the government issued a decree that after August 1, 1924, persons employed by the government must know how to read and write the Ukrainian language. According to press reports, this decree caused many thousands of Jewish employees to lose their positions because the bulk of the Jews in the Ukraine know the Russian but not the Ukrainian language.

In Poland, early in 1924, the textile workers, under the threat of a lockout, agreed to a decrease in their wages. In November, it was discovered that the true wage of the textile workingman had decreased as much as thirty per cent, and all the workingmen in the textile industry, numbering 13,000 men, struck. The strike was finally arbitrated with the result that the workingman received an increase of ten per cent.

As in previous years, the so-called red or radical elements continued their struggle for supremacy in the Jewish labor movement in Poland, in the United States and in other countries, but the conservative elements remained in full control. The struggle, nevertheless, wrought mischief.
In March, 1924, the Warsaw clothing union split. Later in the year, the unions of leather workers became demoralized through the attacks (so the conservatives claim) of the radical element.

Attempts were again made during the past year to unite Yiddish unions with the Polish unions, particularly in the printing and the metal trades. The efforts were not crowned with success owing to opposition, by the Polish leaders, to the use of Yiddish along with Polish in the councils of the unions.

Immigration and Emigration.—Complete statistics of the extent of Jewish emigration and immigration during the past year are not available. As in previous years there is especially a dearth of statistics as to the migration of Jews from one country to another on the continent of Europe. As to oversea migration during the past year, 49,000 Jews entered the United States, a few hundred more than entered during the previous year. The number of departures was negligible, namely 250. 4,255 entered Canada, an increase of 1,462 over the number that entered during the previous year; and 4,332 Jews entered Argentine, 6.5% of the total immigration of 66,655 during January-June, 1924. In addition 13,300 entered Palestine, an increase of 6,051 (83%) over the number that entered the previous year. There are no statistics available for the Union of South Africa, Australia and New Zealand. Neither are there statistics of Jewish immigration to the countries of South America with the exception of Argentine. The Jewish immigration to all these countries was in all probability quite small.

The emigration from Lithuania during the past year is
instructive. During 1924, there emigrated from the country 3,053 persons. Of that number, 2,027 (66%) were Jews and 1,026 were non-Jews. Of the non-Jews, the majority (over 82%) went to Argentine (576) and Canada (271); while the Jewish emigrants were destined chiefly for Palestine (932) and the Union of South Africa (437).

The immigration laws in the United States during the year ended June 30, 1924, seem to have operated on the whole more smoothly than during the previous years. In the Union of South Africa, the nationalist government which came into power during the past year, early in the summer declared that it did not intend to apply certain restrictive laws to European immigration, and that other paragraphs in the South African immigration bill of 1923 would not be used to discriminate against certain nations and races of Europe. This declaration pleased the Jews of South Africa, who were experiencing difficulty in bringing over their families.

Restriction of Immigration.—In the United States the movement for restriction of immigration, which had continued all through the year 5684, culminated early in the year under review in the passage of the Immigration Law of 1924, which fixes the nationality quotas at 2% on the basis of the 1890 census. The measure passed the Senate on April 18, 1924, by a vote of 62 to 6, it having passed the House a few days earlier, by 326 to 71. The bill was signed May 27, 1924. Numerous organizations which favored liberal immigration laws vainly fought the bill on the ground that it was opposed to the ideals of Americanism and that it discriminated against peoples from Eastern Europe. The result of the new law, insofar as the immi-
gration of Jews is concerned, was to cut this to half of its former proportions, while the absolute number was cut to about 20% of the number who came in the two preceding years, when the average annual immigration of Jews was about 50,000. During several years preceding the World War, the Jewish immigration annually passed the 100,000 mark. According to the provisions of the new immigration bill, probably no more than 10,000 Jews will be admitted to the country annually. During the first nine months of its operation, July 1, 1924 to March 31, 1925, only 7,872 Jews were admitted to the country. The total number of immigrants from countries to which the quotas are applied was 216,221. Thus the percentage of Jews to non-Jews was 3.6% as against 7% in 1924, 9.5% in 1923, 8.5% in 1913, 11.3% in 1914 and an average of 9.5% for the years between 1908 and 1923.

The matter of the treatment of aliens is of importance to Jews in the countries of immigration like the United States and Great Britain. In the former country the past year witnessed a strong agitation for the passing of the law providing for the registration of aliens. It is to be noted that Jewish public opinion and the Jewish press were a unit in opposing this measure. In Great Britain vain attempts were made to abolish or modify the Aliens Restriction Orders, a war measure which aliens and their children find oppressive. In this connection it is noteworthy that the Board of Deputies of the British Jews in London sent a deputation to Sir William Joynson-Hicks, the Home Secretary, to discuss the difficulties of resident aliens under the Orders. The deputation did not accomplish its mission if that was to remove the difficulties of
the resident aliens, but their statements deserve notice. They declared "that the time had come for a changed spirit on the part of responsible members of Parliament towards the aliens in the country. The alien ought not to be regarded as though he were necessarily an enemy, or a burden to the country; it was evident, on the contrary, that if he were fairly treated he might be, and in fact was, a most valuable asset... the Government’s policy towards the alien to whom the hospitality of the country had already been extended should be in the spirit of Leviticus (XIX, 33, 34): ‘And if a stranger sojourn in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.'" The deputation made several other interesting and instructive statements on the position of the Jewish aliens in Great Britain and their contribution to the economic life of the country. The Jewish aliens, the deputation declared, who came to the country during the last forty years have on the whole been a considerable asset to the state. They have introduced a number of new trades, such as the wholesale clothing trade, waterproof, cigarette, cap and bootmaking and cabinet making, and the introduction of these trades had considerably increased employment among British working classes as a whole. It was also averred that there had been considerable improvement in the general good order and conditions in those areas of Great Britain where Jewish aliens had settled.

Late in the summer of 1924, General Plutarco Elias Calles, the then President-elect of Mexico, in an interview with a representative of the Jewish Telegraphic Agency, stated that he had been in conference with several American
Jewish organizations seeking to solve the problem of Jewish refugees and that he had declared to representatives of the American Jewish Congress and of the Hebrew Sheltering and Immigrant Aid Society that if they could secure a measure of financial support from American Jewry, he would be prepared to urge the grant of a large tract of arable land for Jewish settlement. As for industry, the President-elect declared that his government would favor a system of Jewish coöperative guilds to provide the means of employing tens of thousands of Jews in various branches of industry, for instance, the garment trade. About two million dollars would give a start to this movement. He further declared that Mexican consuls abroad had been instructed to issue visas to Jewish emigrants, free of charge. In October of the same year, Calles issued another statement to the Jewish Telegraphic Agency confirming his invitation for "immigration into Mexico of Jews who are prepared to join with the Mexican nation in the upbuilding of the national industries of the country." Upon the publication of the interview, the Independent Order B'nai B'rith issued a statement in which it declared that "investigations of the agricultural possibilities gave little promise of the success of such ventures for some time to come," and further that "industries of the type suggested do not exist at present, and their establishment can come only slowly, and largely as a result of private initiative." Nevertheless, the American Emergency Committee for Jewish Refugees decided to send a commission to investigate Mexico as a possible haven for Jewish immigrants.

The Hebrew immigrant Aid Society during the past year, decided to extend assistance to Jewish migrants abroad,
irrespective of the country to which they desired to go, the organization having theretofore assisted only those who desired to go to the United States. During the past year the offices in New York City rendered assistance to many persons. The HIAS bank transmitted large sums to European relatives of American Jews. In Kishineff, Jewish organizations opened an Emigration Bank. In Poland the Central Jewish immigration Society was organized early in the fall of 1924. A Jewish Committee for the Protection of Immigrants was organized in Uruguay.

MINORITY RIGHTS.—The past year witnessed weighty public endorsement of the system of the protection of minorities under the League of Nations. The Universal Congress for Peace, which was held in Berlin during October 2–8, 1924, adopted several resolutions on the question of national minorities. One resolution read: "The Congress resolves that all States should organize the protection of minorities in such a way that the minorities shall be endowed with the same intellectual, moral, religious, and economic rights and duties as the majorities." Another resolution read: "The Congress asks the League of Nations particularly to see that the existing treaties for the protection of minorities are kept, amplified, and properly applied and that they are extended to the States that have no such treaties."

In April 1924, the International Congress of Sociology held its convention in Rome and adopted a resolution on the protection of minorities which is of particular significance to Jews. The resolution as reported in the press read: "The Third International Congress of Sociology, taking into consideration the position of the national minorities,
who, having no state organizations behind them, are exposed to the persecutions instigated by ancient prejudices of race and religion, appeals to all governments to respect absolutely the clauses in the international treaties relating to the protection of the national and religious minorities, and declares itself, on the ground of the principles of human solidarity, opposed to any government which places its non-native born citizens in a position of inferiority, thereby limiting their enjoyment of the rights conferred on all other citizens, and emphatically affirms that the enforcement (by whichever authority and in whatever form) of the *numerus clausus* in the universities constitutes an offense against the primary and inviolable rights of every person to obtain education and thus contribute to the progress of humanity."

**League of Nations.—** The League of Nations' system of the protection of minorities came to be regarded during the past year from an altered viewpoint by the States whose minorities are protected by the so-called minorities treaties, if the declarations of representatives of those States may be taken as a true criterion of the official attitudes. All through 1922 and 1923, as reported in the previous "Surveys of the Year", representatives of the minorities States at the Assemblies and at the Councils of the League of Nations showed a spirit of indifference or open hostility to the treaties and to the procedure of their execution. However, determined attacks made by Estonia and Latvia failed, and, during the year under review, all representatives of minorities States affirmed their complete loyalty to the treaties. With regard to Poland, however, it is regrettable to note that the Jewish Sejm Club and the Sejm clubs of
the Ukrainians and White Russians were compelled to declare that the Polish representative at the Fifth Assembly of the League of Nations had misrepresented the conditions prevailing in the country, specifically with regard to the national minorities.

With regard to the scope of the treaties and the procedure for dealing with cases of infraction, Professor Gilbert Murray during the past year made an important declaration at the Fifth Assembly of the League of Nations, a declaration which may prove, in the future, a stumbling-block in the way of the protection of the minorities. Professor Murray, a staunch supporter of the minorities treaties, declared that the minorities system is not, strictly speaking, a matter of international concern but rather one of internal public law with which no other State has a right to interfere. The guarantee of the League of Nations does not constitute a foreign intervention inasmuch as all the minorities States are part and parcel of the League. This significant statement, it would seem, is in contradiction with the treaties. The treaties contain a clause that the minorities stipulations "constitute obligations of international concern (see, for instance, Article 12 of the Treaty with Poland, The American Jewish Year Book, Vol. 22, p. 106). Professor Murray's declaration gave great satisfaction to the representatives of the minorities States.

During the past year, the system of the League of Nations was extended by placing the Greek Minorities Treaty and the Minorities Stipulations of the Treaty of Lausanne under the guarantee of the League of Nations. The guarantee of the Greek treaty is of special moment to Jews at present in view of the grievances of the Jews in Salonica.
It is noteworthy that during the past year a Jewish League of Nations Union, according to press reports, was organized in Prague. In Bulgaria the Federation of League of Nations Unions admitted to membership the Jewish League of Nations Union. The Congress for Universal Peace, which was held in Berlin in the early part of October 1924, resolved that "the national Peace Unions of those States where there are national minorities are recommended to suggest to the representatives of these minorities to create Peace Unions of their own. By this means the Peace Unions of the different nationalities would be able to examine in common all questions affecting the common interest and the possible conflicts arising between majority and minority, to discuss the solutions they think suitable, and to submit these solutions to the International Peace Bureau."

Language Autonomy.—In Soviet Russia, during the past year, little was done to improve the status of the Jews as a minority group. The Central Executive Committee decided to permit localities where the Jews form a majority to organize Soviets with Yiddish as the official language. Such localities became known as "Jewish national centers." Such "centers" were organized in the Ukraine and in White Russia in a score of places, all small and insignificant communities.

During the past year, the Zionist Socialist Labor Party in Soviet Russia secretly circulated a proclamation which was issued during the sessions of the Soviet of Nationalities in order to bring to the attention of the delegates the deplorable condition of the Jewish minority in the country. The proclamation called forth a deal of comment among
Jews in Soviet Russia and in other countries, and the document is of interest as giving an unofficial though perhaps "colored" view of the condition of the Jewish minority in the country.

The proclamation declared (1) that the Jewish masses were economically ruined. Jewish workingmen and employees were the first to be dismissed as a result of the process of Ukrainization in the Ukraine and the process of White Russification in White Russia. Further, the Jewish kustari (hucksters) were ruined through the burden of taxes. Other Jews were discriminated against in the matter of distribution of state land. Finally, the Jews who were thrown out of employment through the nationalization of industries have not yet received the possibilities of going over to productive labor. (2) The spiritual and intellectual condition of the Jews, the document declared, was deplorable; the number of Jewish schools was insignificant; the Jewish section of the Communist Party had destroyed the existing Jewish cultural institutions, without creating new ones, and a new generation was growing up which knew nothing of Judaism. There was no Jewish literature, books, or press, except the official Communist press. The study of the Hebrew language is prohibited, and as far as Yiddish is concerned, the Communists were using it only as a means of rapid assimilation of the Jewish masses. (3) The Jews have no political power in spite of the fact that the Soviet government had given political autonomy to the smallest of nationalities provided it inhabited a certain territory. (4) The Jewish communists have done nothing for the amelioration of the Jewish proletariat which was driven from small industry and from the shops, for the
growing immigration, the building of a school system, the spread of professional and technical education, the amelioration of the abnormal Jewish economic structure, on account of which the Jews were being thrown out en masse from the universities and from civil service.

The proclamation called upon Jewish workers to disregard the Jewish Communist Section and to demand national personal autonomy for the Jewish masses; it protested also against the suppression of work for the restoration of Palestine and against the imprisonment and exile of Zionists, specifically Zeire Zionists. "The Zionist Socialist Party lives in spite of the terror and continues its revolutionary struggle." The secret circulation of the proclamation was the cause of the wave of arrests among Zionists, especially Zeirei Zionists.

Legal Status of Jewish Minority.—During the past year the question of the legal status and the nature of the Jewish community came up for consideration before the courts in several countries. Noteworthy is the decision of the Supreme Court of Hungary. In that country, the authorities instituted legal proceedings against one of the many journalists who waged an anti-Semitic campaign. The Court of the First Instance convicted and sentenced the journalist. The defendant then appealed to a higher court, which quashed the conviction on the plea that incitement to hatred against a race was not an offense according to the law of that country. The case was then brought before the Supreme Court for a decision as to the legal status of the Jews. Do the Jews in Hungary constitute a nation or race, a social-economic class, or a religious community? The court confirmed the decision of the Court of the First Instance and declared that the Jews of Hungary
neither constituted a separate (political) nation or race nor did they form a separate social class in that country. The Jews, the Supreme Court declared, are a legally recognized community of Hungarian citizens who profess the Jewish religion but are in every other respect integral, equal, and explicit elements of the Hungarian nation. Later in the year it was reported that Deputy Eckhardt, a notorious anti-Semite, moved in the National Assembly that the Jews be considered a national minority.

In Czecho-Slovakia the Minister for Foreign Affairs during the past year declared in an interview with a representative of the press that the Czech government considered the Jews as a nation and that as such the Jews enjoy the rights guaranteed in the minorities treaties.

VIOLATION OF MINORITY RIGHTS.—With regard to citizenship during the past year, the Jewish population experienced difficulties in Roumania and in Poland. In the former country, the Government promulgated a Law of Nationality which provided that “all inhabitants of Bukovina, of Transylvania, of the Banat, Crisana, Satmar, and Maramures who, on November 18, 1918, possessed the Heimatsrecht in those Provinces...shall be Roumanian nationals without the requirement of any formality.” As for Bessarabia, the new law provided that all persons “who, on March 27, 1918, possessed an administrative domicile in Bessarabia in accordance with the then existing law” shall be Roumanian nationals without requirement of any formality. Thus, only those persons who had possessed a local Heimatsrecht under the Austro-Hungarian jurisdiction or who had an administrative domicile on March 27, 1918, could become Roumanian nationals. This
new law, it is claimed, violates the provisions of the Peace Treaties, especially the one reading, "Roumania undertakes to recognize as Roumanian nationals ipso facto and without the requirements of any formality Jews inhabiting any Roumanian territory, who do not possess another nationality." The new law, if carried out, will have the effect of depriving numerous Jews of their Roumanian citizenship, and leaving them without a country.

The progress of the Nationality Law of Poland made little headway during the past year. The Polish nationality law of 1920 is similar to the new nationality law of Roumania and is also said to be violative of the Minorities Treaties. During the year, the Comité des Délégations Juives in Paris obtained the opinion of the eminent French jurist, M. de Lapradelle, declaring that the Polish nationality law undoubtedly violates the international agreements entered into by Poland in its treaties. Later in the year, the Joint Foreign Committee delegate took the matter up with the Polish delegation at the session of the Fifth Assembly, and Count Skrzynski, the Polish Foreign Minister, on December 24, 1924, gave assurance that he would re-examine the case upon his return to Poland.

On December 20, 1924, the Spanish King signed a decree, later published in all the Spanish papers, which has an important bearing upon the citizenship of Sephardic Jews dispersed along the Mediterranean coast and in other countries. The decree provides that persons who, in one way or another, claim descent from families which once lived in Spain, may, before December 31, 1930, apply to any Spanish consul in the places where they live and obtain full-fledged Spanish citizenship. In other words, Jews
whose forefathers were expelled from Spain may, without visiting Spain and without establishing a legal residence there, obtain Spanish citizenship by the mere formal application to a resident consul. This decree is of importance to Sephardic Jews, especially those living in the Balkan countries and in some South American countries. It is of special importance to those Sephardic Jews in Greece who have lost their Turkish citizenship and do not wish to become Greek citizens; such Jews may now become Spanish citizens. The decree does not mention the word 'Jew' but it is said that it was specifically designed for Sephardic Jews.

In Soviet Russia, the government continued to show a benevolent attitude towards the use of Yiddish. Early in the year under review, the head office of Technical Education of White Russia issued a decree providing that applicants who do not possess knowledge of the Russian language should not be refused admittance to technical schools. Such persons should take their examinations in their mother tongue (Yiddish included). The White Russian University at Minsk ruled that all students in the teachers' college must study either Yiddish or Polish in addition to the White Russian language. The All-Ukrainian Conference of the tailors' unions confirmed the decision of the local unions in the governments of Odessa, Kiev, Volhynia and Podolia to carry on the work of the unions in the Yiddish language because sixty or more per cent of the membership are Yiddish speaking persons. Finally the government opened special courts with Yiddish as the official language at Kiev, Berditchev and other places.

In Latvia, the Minister of Education reproached Jewish leaders during the past year for having introduced
in their schools and academies German or Russian as the language of instruction in place of Hebrew or Yiddish. On the other hand, in Poland, the government was opposed to the use of Hebrew or Yiddish. It is noteworthy, however, that the Polish government has finally instructed postmasters to accept telegrams in Hebrew; telegrams in Yiddish are still excluded. Early in 1925, the Minister of Trade and Industry declared, in answer to an interpellation, that authorities who refused to permit persons to speak Hebrew and Yiddish on the telephones acted unlawfully. In Lithuania, the government prohibited the display of signboards in the language of minorities, and on October 15, decreed that all signboards in public and private places must be written in the Lithuanian language.

In Poland there was a good deal of difficulty with regard to the use of Yiddish in the councils of the Jewish communities which were elected in June, 1924. In July, the Minister of Education notified the Jewish community of Warsaw that the first session of the newly-elected representative must be carried on in the Polish language and behind closed doors. The Jewish Sejm Club protested. When the representatives met, their deliberations ended in disorder, due to disagreement on the matter of the language to be used. In the fall, the Minister of Education declared that the government would permit members of any Council of a Jewish Kehillah to speak Yiddish at the meeting of the Council, but that the chairman must speak Polish and the minutes of the meeting must be kept in Polish.

In Czecho-Slovakia, the Court of Appeals at Cosice
decided that Yiddish could not be considered the language of the Jewish minority in the country. The lower court at Uzhorod demanded that a certain defendant, an editor of a Yiddish newspaper, should submit a translation in Czech of an article published in his newspaper. The defendant refused, declaring that Yiddish was the language of the Jewish minority in the country and that, therefore, the authorities must understand the language or supply translations at their own cost. The case was brought before the Court of Appeals, which decided against the defendant.

During the past year, there were but few complaints concerning freedom of religion. In Lithuania, the Mayor of Kovno ordered the first meeting of the then newly-elected council of the city of Kovno to be held on the first day of Rosh Hashanah. The Jews of the country looked upon this action as a violation of the spirit of the minorities treaties. With regard to subsidies for synagogues and rabbis, early in the year, according to press reports, the government of Lithuania discontinued its subsidies to Jewish rabbis which, in the previous year, had amounted to $2,400. The bill passed by the Sejm provides for subsidies only for Greek Catholic priests, Roman Catholic priests, and Protestant ministers. In Germany, the budget of the Prussian Government omitted provision for subsidies to synagogues of poor Jewish congregations, though it retained provisions for subsidies to churches of poor Christian congregations. The Union of Jewish Communities took this matter up with the government.

During the past year, the Jews fought a losing battle for the existence of their schools in Roumania; were partly successful in Turkey; while in Poland, the fight centered
chiefly around subsidies. Strong demands were made in Poland for Government subsidies for existing Jewish schools as well as for new ones. Deputy Prilucki moved in the Sejm that the government introduce a bill providing for the extension of subsidies to schools with Yiddish as the language of instruction, and for the establishment of government schools with Yiddish as language of instruction. This motion was later amended to read that the government subsidize all schools with Yiddish or Hebrew as language of instruction and establish government schools with Yiddish or Hebrew as language of instruction. Early in 1925, Deputy Grünbaum moved, at a meeting of the budget commission, that the commission recommend a subsidy of 2,723,270 zlotys for Jewish elementary schools and for the Jewish teachers' seminaries. All these efforts failed. During the past year, twenty municipalities in Poland granted subsidies, insignificant in amount, for the maintenance of schools with Yiddish as the language of instruction.

In Roumania, early in the year under review, the Minister of Education declared in Parliament that "no minority schools can be maintained for Jews inasmuch as they do not possess a language of their own... the Jews must rather attend the Roumanian Public Schools". This declaration called forth a great deal of dissatisfaction among Jews. In the fall, a conference of delegates representing Jewish school committees, parents' committees, Jewish communities and Tarbuth organizations, was held at Kishinev and resolutions were adopted protesting to the government against the suppression of the Yiddish and Hebrew system of education. The conference demanded that the government re-establish the Jewish school commission and carry out the
King's decree of 1918 providing for the rights of minorities in the matter of the education of their children.

In Turkey, the government, according to press reports, early in the year under review, closed all schools maintained by foreign organizations. As for the schools maintained by the Alliance Israélite Universelle, a French association, the government demanded that the schools must close on Friday; must engage teachers who are Turkish citizens; must employ teachers of the Turkish language only, who must be Moslems, and whose salaries are to be named by the government but paid by the schools. These demands really menaced the very existence of the schools. Later in the year, however, the Alliance arranged a workable agreement with the Turkish authorities and the schools continued to operate in the country.

Organization.—During the past year one of the most important events in the matter of Jewish organization took place in Germany. Under the new law passed by the Reichstag, a new sort of representative body was established, and elections for this new representative Jewish body or Jewish Parliament took place on the first of February, 1925. The election, instead of being confined to members of synagogues, was opened to all Jews, men and women. The most significant fact was the formation of a so-called people's party, which challenged the existing leadership of the so-called liberal party in the country. The people's party claimed that the Jews ought to form a separate and autonomous national minority in Germany with their own language and their own culture. This party was beaten in the elections though it polled a considerable vote. The heated cam-
campaign caused a stir in those circles which denied the claim of the so-called nationalist Jews.

In Lithuania, as told in the "Survey of the Year 5684", the Sejm cancelled the budget of the Minister of Jewish affairs, and the Minister thereupon resigned. The President of the Republic accepted his resignation but ordered him to fulfil his duty as Provisional Minister for Jewish Affairs. In the fall, when the Minister desired to convene a meeting of the Executive Committee of the Jewish National Council, the chief administrator of the Kovno district ordered him not to issue the call as Minister. The district administrator did not object to the Minister’s calling the meeting as a private citizen; the intention of the government appeared to be to reduce the Jewish National Council to the status of a charitable organization. The Minister disregarded the order and convoked the meeting of the Executive Committee as had been his wont, in his capacity as Minister for Jewish Affairs. Police dispersed the meeting. This action was interpreted by the Jews as a blow at their rights as a minority. The government tried to deny this charge and even brought suit against the members of the Executive Committee of the Jewish National Council for issuing a manifesto in this sense to the Jewish population. Meanwhile, the Sejm rejected a bill introduced by a previous government providing for the legalization of the Jewish National Council. Thus the Jewish autonomous organization in Lithuania suffered another blow. In Poland the Ministry of Education abolished the Bureau for Jewish Religious Affairs.

In Soviet Russia, early in the spring of 1924, it was decided that the Department of Nationalities of the Central Executive Committee establish an office for Jewish
affairs with a view to protecting the national cultural and legal rights of the Jewish population.

Also in Turkey, Jewish public opinion was disturbed over the announced intentions of the government early in the year under review, to curtail the rights and functions of the Oecumenical Patriarchate, the Armenian Patriarchate and the Grand Rabbinate. Late in the year the Oecumenical Patriarchate was expelled from Constantinople. Still later, however, it was announced that the Chief Rabbinate would remain.

With regard to Kehilloth, in Lithuania, the government party introduced a resolution in the Sejm providing for the abolition of the present law permitting the existence of city-wide kehillot. The bill provided instead for the existence of voluntary Jewish congregations under the authority of the district governors. Later it was reported that the Minister of the Interior ordered these communities to transfer their departments of vital statistics to the local rabbis. This action was interpreted as a desire on the part of the government to diminish the activities of the communities as autonomous bodies. On the other hand, in Poland the Polish Minister of Religion denied the request of certain Jews to organize a separate Jewish community in Warsaw.

War Relief.—As in previous years the extent of Jewish war relief during the past year may, to a certain degree, be measured by the work of the Joint Distribution Committee. During 1924, the Joint Distribution Committee appropriated $1,306,723, bringing up the total amount of money appropriated since the inception of the Committee to $58,942,048. The actual amount of money disbursed,
however, was $57,044,433. Of this sum $428,081 was allocated for various countries: $320,281 for Russia, $51,370 for Roumania and $56,430 for Austria, Canada (refugees), China (Harbin), Cuba (refugees), Czecho-Slovakia, Hungary, Italy, and Siberia. The greater part of the money was allocated to organizations. Four hundred thousand dollars was allocated to the American Jewish Joint Agricultural Organization; $654,923 to the Central Relief Committee for cultural purposes, $293,021 to the People's Relief Committee for cultural purposes, $206,634 to the American Joint Reconstruction Foundation, $70,000 to the Jewish Colonization Association for Refugees, $104,006 to the Emergency Committee for Relief of Stranded Immigrants and $11,788 to the American Jewish Relief Committee for cultural purposes. At least a total of $959,732 was appropriated for cultural purposes; $400,000 for agricultural purposes in Russia, and $174,000 for relief of refugees.

During the past year the question of war refugees in which Jews are interested, namely, the question of Russian refugees, has not been solved adequately. The High Commissariat for Refugees of the League of Nations was transferred, during the year, to the Bureau International du Travail, a step which has raised a number of difficult problems. Adequate provisions were made by the League of Nations for the treatment of the Greek refugee problem. Arrangements for methodical solution of the question of Russian war refugees were not satisfactory, and, in fact, even the arrangements which were made may come to an end altogether at the end of 1925. Meanwhile, there are still 700,000 Russian refugees in Europe and 100,000 refugees in
Eastern Asia, of whom 300,000 are said to be without employment. Late in the year the “Save the Children Fund” appointed a special committee to study the question with a view to establishing a new organization which would devote itself to bringing pressure on the various European governments and the League of Nations. The committee includes a representative of Jewish organizations.

As for Jewish refugees in Roumania, it was related in the “Survey of the Year 5684” that the Canadian Government agreed to permit the entry of Russo-Jewish refugees domiciled in Roumania at the rate of one hundred a week. The Canadian office of the ICA undertook to “absorb” these immigrants and to see that they did not become public charges. Five thousand Jewish refugees were expected to be admitted into Canada. By the middle of October, about 2,600 Russo-Jewish refugees had arrived in Canada. The government then cancelled the arrangements and declared that it would admit only a total of 3000 refugees. In February, 1925, however, the government decided to reinstate the concession originally granted to the Jewish Colonization Association and to admit the remaining 1,700 of the original 5000 Ukrainian refugees domiciled in Roumania.

The passage of the new immigration law in the United States and decisions rendered by the courts as to its interpretation brought numbers of persons to face deportation or the condition of becoming “refugees”. Late in the summer, however, Congress passed a Joint Resolution introduced by Representative A. J. Sabath of Chicago and Senator Le Baron Colt of Rhode Island permitting aliens heretofore admitted in excess of quota to remain in
the country. No legislation, however, was passed during
the year under review to relieve immigrants stranded in
European ports as a result of the passage of the new Immi-
gration Law.

In the summer of 1924 a Commission sent by HIAS
reported that there were about 8,000 Jewish immigrants
stranded in various European ports, who had American
visas but were unable to proceed on account of the new im-
migration law. On June 22, 1924, a conference of represen-
tatives of national Jewish organizations decided to organize
an Emergency Committee for Jewish Refugees, and in the
fall, the Emergency Committee issued an appeal for $500,-
000, for relief of immigrants stranded in Cuba and other
places as a result of the new immigration regulations.

SPORT.—The Jewish Sport Organizations, part of the
so-called Maccabee movement, were active in many coun-
tries in Europe and in Palestine. It has been estimated that
60,000 Jewish youth were organized during the past year
into specifically Jewish sport organizations. The Mac-
cabee World Association, which is the central organization
for a considerable fraction of the number of Jewish sport
organizations, held its convention in Vienna in June, 1924,
which was attended by delegates from ten countries. The
organizations belonging to the central association had a
membership of 8,000, including fifteen federated clubs in
Palestine. It is noteworthy that the convention decided
that Maccabee groups should not carry on athletic activities
in a way to hurt the feelings of Jews. This resolution had
reference to the observance of the Sabbath. In Lithuania,
late in the fall of 1924, there were fifty Maccabee Societies.
In Germany the Blau-Weiss Union held a convention and sport-day at Elpershofen attended by 1,200 youth. During the year an Ha-Koah club was organized in London.

III

JEWISH COMMUNAL LIFE

Parties.—A noteworthy event in the life of the Agudath Israel during the past year was the conference at Cracow of the World Central Council of the party. Numerous rabbinical authorities from various countries participated in the deliberations. This party showed a greater interest in Palestine during the past year than during previous years, although it continued its uncompromising opposition to the projected bill for the organization of the Jewish communities in Palestine. In Poland it was especially active in the campaign for elections to the Jewish communities early in the summer.

The most noteworthy event in the life of the Mizrahi organization as a party, was the convention of the organization in Poland, which was held at Warsaw late in February 1925. Many of the resolutions dealt with the need of devoting the energies of the Mizrahi to the education of the young in the spirit of the Mizrahi. Noteworthy was also the conference in Vienna, in December 1924, of the Union of Mizrahi groups in the Danubian countries. Like the Agudath Israel, the Mizrahi in Poland devoted a great deal of its activities to the elections to the Jewish communities.

The work of the Zionist organization for the upbuilding of Palestine will be told in another place (Chapter V, pp. 122 f).
As for its work as a party, the past was, on the whole, an off year for the Zionists. In Poland the past year witnessed the taking of steps towards the unification of the various regional parties into one Polish Zionist organization. Late in August, 1924, the delegates representing all the Zionist Central Committees in the country met at Cracow and decided to elect a central council of twenty-one members, who, together with the Zionist deputies and senators, shall have control over Zionist policies. Noteworthy was the World Conference of Zionist Youth Organizations. Early in September, 1924, delegates representing Hashomer Hazair, Hazopheh, Jüdische Jugendwanderer, Gedud Haawodah, etc. met at Oliva, Danzig. It was reported that the delegates represented a combined membership of 40,000 Jewish Zionist youth. The conference decided to form a World Union of Jewish Youth Associations. In this connection, we may also mention the sixteenth annual convention of the National Young Judaea Organization in the United States held at Long Branch, New Jersey, late in June, 1924.

The various Zionist Labor parties, Hithahduth, the Zionist Socialist Party, “Zeire Zion”, Jewish Workers’ Alliance “Poale Zion”, held their customary national conventions in the various countries. In Poland the “Right” Poale Zion and the “Left” Poale Zion, according to a report at a conference at Zopot, decided to merge into one party. Noteworthy was the second world conference of the so-called “Left” Poale Zion organization, which was held at Danzig early in September, 1924. The delegates that met there represented the Poale Zion organizations in Russia, Lithuania, District of Vilna, Latvia, Poland, and Germany. During
the past year, the Zionist labor parties continued to co-operate in the matter of the upbuilding of Palestine.

Of non-Zionist Jewish labor parties, the Polish Jewish Labor Party "Bund" held its third conference late in 1924. It was then reported that the party had 117 branches representing 5,000 organized workingmen. The conference was held in secret, because the organization has no charter, but no untoward incidents occurred. The conference decided, however, to break off all negotiations with the Third International.

As in the previous years, various Jewish groups or parties were forced, during the past year, to merge in order to meet the needs of the hour. In Austria, for instance, the Zionists, the Agudath Israel, and the Union of German Austrian Jews united under the name of the United Jewish Parties, in order to put forth one ticket for the election of a council of the Jewish Kultusgemeinde in Vienna. Fusion for election purposes was also resorted to in the Kehillah elections in Poland and in Germany. The Bund and some other Jewish groups, on the other hand, declined to avail themselves of all opportunities for co-operation. The Bund, in fact, continued its opposition to participation in any organization in which non-Socialist elements are interested. Thus, for instance, it refused to participate in the work of the ORT.

The non-Zionist Jewish labor groups continued to suffer from internal dissension. In Poland, the reports of the central executive committee of the Bund were adopted by the third conference held during the year only by a precarious majority, and every important resolution was accompanied by a minority resolution which was defeated only by a few votes. The non-Zionist labor elements in Poland were also
almost hopelessly divided as to whether or not to participate in the elections. In April, 1924, the convention of representatives of Jewish labor organizations was evenly divided on this question, but the conservatives finally won out and decided to participate in the elections. In the United States and in other countries, the camps of the Jewish labor elements were hopelessly divided between the conservatives and the radicals.

As in the previous years, little happened in the past year by which to measure the comparative strength of the various parties and groups. In Poland, the Kehillah elections held in June, 1924, may serve to a certain extent as a standard by which to measure the relative strength of the parties in that country. Twenty-six of the large communities elected 39% of the candidates belonging to the Agudath Israel, 54 belonging to the so-called national bloc (Zionist, Mizrahist, etc.), while only 7% of the candidates belonged to the Folksist, Bund, Poale Zion, and non-partisan groups. In thirty-nine smaller communities, of the candidates elected 45% belonged to the Agudath Israel, 52% to the national bloc, and 3% to the Bund, Poale Zion, and non-partisan. In the city of Warsaw, the voting resulted in the election of 36% of the candidates belonging to the Agudath Israel, 38% belonging to the Zionists and Mizrahists, and 26% belonging to the following: two Alexander Hasidim (probably nearest to the Agudath Israel), one Welfare Association (probably nearest to the Zionists), three Volksists, and two Left Poale Zion. In Austria, the election to the Kehillah in Vienna resulted in the victory of sixteen candidates belonging to the Union of German Austrian Jews (non-nationalists), nine Zionists, three Agudath Israel,
two Mizrahists, one Ahduth Israel, and five socialists. In Germany, the election to the Federation of Jewish Communities was for the first time held on the basis of a liberal franchise. All adult Jews had the right to vote. The result may fairly serve as a measure by which to gauge the relative strength of the parties in Germany. Of the candidates elected seventy-one belonged to the liberal party (non-nationalist), thirty-one belonged to the United Jewish party (nationalists), twelve belonged to the Conservative groups (non-nationalist), and two were Poale Zionists. Broadly speaking, in Poland the so-called nationalists are in the majority, whereas in Germany and Austria they are but an appreciable minority.

Organizations.—The work of Jewish religious, educational and cultural associations; of health organizations, economic societies, immigration societies, and Jewish war relief societies; of organizations for the protection of Jewish rights; of organizations for the restoration of Palestine; and of societies engaged in counteracting anti-Semitism,—is treated under the various headings in the chapters "Spiritual and Intellectual Life", "The Jew as a Citizen", "Palestine and Zionism", and "Anti-Semitism". Here we shall mention first of all the work of Jewish war relief. In the United States the Joint Distribution Committee finally liquidated its activities in all countries except Soviet Russia on March 31, 1924. In the latter country, while the Committee liquidated its general activities, it continued to support various institutions until July 1, 1924. All the remaining work that was still to be done and certain funds were turned over to a new organization, the American Joint Reconstruction Foundation. Early
in April, 1924, Colonel Herbert H. Lehman, the chairman of the Reconstruction Committee of the Joint Distribution Committee declared that that Foundation would consist of twenty members, six of whom would represent the Joint Distribution Committee, six the ICA and the remaining eight members would represent other influential groups in America and in Europe. The statement further declared that the Foundation would receive assets of the Reconstruction Committee save those which related to Palestine, since other provisions had been made for the reconstruction activities in that country; $750,000 unappropriated money; about $300,000 previously appropriated money (the latter to be used by the Foundation only for the specific purpose covered by the original appropriations); and other assets belonging to the Joint Distribution Committee such as loans, advances, investments, equipment, etc. The statement further declared that the foundation would be pledged to continue as far as possible the activities heretofore undertaken by the Joint Distribution Committee.

On May 11, 1924, it was reported that the American Joint Reconstruction Foundation was organized and held its first session in Paris. In the fall, the press reported that M. Philippson, president of the American Joint Reconstruction Foundation, declared that the Foundation was obliged for the present to limit its support to cooperative, agricultural, and credit organizations. The relief of cultural institutions was continued by the Central Relief Committee during the year.

In other countries, the Jewish World Relief Conference continued its activities during the year. The organization held its meeting at Carlsbad late in the summer.
Society for the Promotion of Trade and Industry among Jews ("ORT") during the past year continued its efforts with a view to establishing a Jewish Reconstruction Fund of $1,000,000. In the United States a campaign to raise $1,000,000 was launched in the fall, $750,000 for the fund and $250,000 for technical education. Campaigns were also launched in Great Britain and in France. In the latter country, the appeal issued by the ORT was endorsed by Premier Paul Painlevé, Chief Rabbi Lévi, Professor Lévy, and Deputy Léon Blum, socialist leader. The institutions maintained by the ORT, it was claimed by the society, were compelled to restrict their activities because of lack of finances. During the entire year of 1924 it received from the Joint Distribution Committee only $32,500. In Soviet Russia, the Idgezkom (Yiddische Gesellschaftliche Komité) liquidated its activities.

As for organizations interested in the restoration of Palestine, the American Zion Commonwealth was incorporated in Palestine late in 1924. The charter permits the company to "encourage the emigration of Jews from the various countries into Turkey and more particularly into Syria and Palestine and to aid the settlement of these immigrants and the establishment of Jewish colonies." The company's capital was registered at $25,000. In other countries, especially in Poland, numerous societies were organized with a view to the ultimate settlement of their members in Palestine. Early in 1925, a few such societies in Poland decided to create with the Zionist organization of Poland a joint committee with a view to controlling the acquisition of land in Palestine. Other societies, said to be forty-two in number, held a meeting
about the same time and decided to join the Agudath Israel organization with a view to joint action in matters pertaining to the acquisition of land in Palestine. The Committee for the Aid of Producers in Palestine during 5684 succeeded in the organization of national committees in twelve countries in Europe as well as committees in five countries for the promotion of the interests of the labor bank. In addition, it engaged in the selling of shares of the labor bank and of Solel-Boneh and in collections for the Palestine Workers' Fund.

Concerning associations of rabbis, we note the meetings in the United States of the Central Conference of American Rabbis at Cedar Point, Ohio, early in the summer of 1924, the Rabbinical Assembly of the Jewish Theological Seminary at Far Rockaway, L. I., in July, 1924, and of the Agudath ha-Rabbanim in New York City in May, 1924.

The Conference of Jewish Social Workers held their annual meeting at Toronto, Canada, late in June, 1924. In foreign countries, the Annual General Assembly of the Association of French Rabbis, which was held in Paris in June, 1924, was especially noteworthy.

Of students' organizations, the World Union of Jewish Students, with headquarters in London, made efforts during the year to secure recognition as a national organization from the Congress of the International Confederation of Students. At the Congress of the latter organization, which was held at Warsaw in September 1924, the World Union sought to obtain admission to the Confederation as a union with rights equal to those of other affiliated unions. The Congress rejected the application, but offered the World
Union of Jewish Students the position of an associated member, which offer the Union rejected. Numerous students' conventions were held during the year. Note-worthy were the conventions of the University Zionist Federation of Great Britain, held early in January, 1925, and the Conference of the Jewish Students' Associations of Germany held late in February, 1925.

Of women's organizations, we may mention the formation of a Union des Femmes Juives Françaises, which was organized in Paris early in 1924. In Australia, the Council of Jewish Women of New South Wales held its first meeting in the summer of 1924. In the United States, Great Britain and in other countries, the national women's organizations pursued their customary work.

As regards fraternal organizations, we note in the United States the quinquennial convention of the Independent Order B'nai B'rith held on April 20–25, 1925, and at which it was decided to establish a Grand Lodge in Palestine. In foreign countries, the Association of Eastern European Jews in Germany held its first convention in Berlin early in the year under review. In the Union of South Africa, the Hebrew Order of David held its first convention at Johannesburg in the summer of 1924.

KEHILLOTH.—One of the most significant matters which occurred during the last year was the elections of the Kehilloth in Poland. After delays and procrastinations, the government finally decided to permit elections to be held on the basis of a statute worked out in 1918-1919. In the elections which took place early in the summer of 1924, the labor elements fared badly.

As for national and central organizations, the most
important event of the year was the elections of the Union of Jewish Communities of Prussia. For the first time the elections were held on the basis of a liberal franchise. As stated in another place, the liberals remained in power. In the United States, the American Jewish Committee held its eighteenth annual meeting in New York in the fall of 1924. The meeting requested the Executive Committee to coöperate with other organizations interested in the rights of racial, religious, and linguistic minorities in various European countries, where such rights were threatened or denied. In the Union of South Africa, the South African Jewish Board of Deputies, late in 1924, reported that they had 112 congregations and other institutions as constituent bodies.

SOCIAL WELFARE.—During 1924 the Jewish federations of charity in the United States had a combined budget of $11,065,000. In the previous year, as reported in the "Survey of the Year", the budget was $9,786,991.

IV

ANTI-SEMITISM

PUBLIC OPINION.—As in the previous years, the liberal opinion of the world denounced, during 5685, anti-Semitism in its various manifestations. In the United States, in connection with the presidential elections in 1924, President Coolidge, then a candidate for re-election, declared that "there should be no favorites, no outcasts; no race or religious prejudices in Government . . . No sound and enduring Government can rest on anything but the sure foundations
of equal opportunity and justice for all." Later in the fall the then secretary to President Coolidge wrote, "The President has repeatedly declared that he is not a member of the Order of the Knights of the Ku Klux Klan and is not in sympathy with its aims and purposes." The Democratic candidate, Honorable John W. Davis, declared in an address late in August, 1924, "nothing would so utterly destroy our happiness and security at home and our dignity and influence abroad as the separation of the citizenship of this country in discordant groups along racial or religious lines... If any organization, no matter what it chooses to be called, whether Ku Klux Klan or by any other name, raises the standard of racial and religious prejudice or attempts to make racial origins or religious beliefs the tests of fitness for public office, it does violence to the spirit of American institutions and must be condemned." The late Senator Robert M. La Follette, who was then a presidential candidate declared: "I have always stood without reservation against any discrimination between races, classes and creeds... I am unalterably opposed to the evident purposes of the secret organization known as the Ku Klux Klan." Finally we may mention the mixed committee of non-Jews and Jews formed to promote good-will between Christians and Jews. The Committee came into being during the year through the Federal Council of the Churches of Christ in America.

In Hungary, Cardinal Csernoch, on the occasion of the celebration of the fiftieth anniversary of his ministry, declared: "There must be a stop to all excesses. We must set out on a new period of constructive work, where there shall be no persecutions of races or of religious communities.
There must be complete equality for all sections of the population irrespective of their faith... It is untrue to say that the Catholic Church is behind the anti-Semitic campaign which, to my great regret, has been going on in Hungary of late... Those who conduct or permit anti-Semitic incitement are not only bad people, but they are bad Christians. As the head of the Catholic Church in this country and speaking with all the solemnity of my position, I think that these people are not only not Christians but they are not even human beings—they are unworthy scoundrels."

Noteworthy were the activities of the Roumanian Minister to the United States, Prince Bibesco, in the matter of creating good-will. During the past year, the Prince repeatedly denounced the anti-Semitic movement in his country and gave assurance of his government’s intentions to suppress in Roumania the manifestations of anti-Semitism. Early in 1925, for instance, he declared: "The [Roumanian] government will not tolerate any agitation of one class against another, and the government considers that the Jews are just as much entitled to the opportunities of the country as are the Roumanians."

In the German-speaking countries, women’s associations violently denounced the anti-Semitic movement. The German National Section of the International Women’s League for Peace and Freedom issued a statement in the fall of 1924 in which it condemned anti-Semitic agitation, warned mothers and educators to guard their children against the "corruptive influence of anti-Semitic agitators," and demanded that school authorities put a stop to the immoral and criminal movement which had found access to
the schools. The resolution concluded, “He who truly loves his country must take up the struggle against this sin of the civilization of the twentieth century.” Previously, the Swiss Section of the International Women’s League for Peace and Freedom, at the general assembly, adopted resolutions deplored the spread of anti-Semitism in the country and warned people against the propaganda against the “Jewish race, which of late has constituted one of the most industrious elements in the country.”

ANTI-JEWISH FEELING.—In some countries, judging by the outcome of popular elections, it would seem that anti-Semitic feeling has declined during the year. In Lithuania, the anti-Semitic Government party was defeated in the municipal elections in the fall of 1924. In Germany, the results of the recent elections to the Reichstag have been interpreted in some quarters as a sign of the waning of anti-Jewish feelings. In Hungary also, it was stated in the National Assembly early in 1925 that the whole country was opposed to the oppression of “a race which has rendered great service in the life of the Hungarian nation.”

In Soviet Russia, where the government continued its rigorous opposition to anti-Semitism, there was discovered ill-feeling among the peasants towards the new Jewish farmers. It was declared that one regional agricultural commission had decided to send out travelling agents with a view to disseminating correct information concerning the Jewish back-to-the-land movement and with a view to fighting anti-Semitism in the country districts.

ANTI-JEWISH ORGANIZATIONS.—In Hungary, Poland, Lithuania, Germany (especially in Bavaria) and in other countries, the various anti-Semitic organizations continued
their unholy work. In Hungary, the past year witnessed the organization of a new party, The Hungarian Independent National Party, which openly professes anti-Semitism and irredentism. Its leader is Deputy Eckhardt, son-in-law of Admiral Horthy.

As in the previous years, facts were revealed during the year under review, showing the enormity of the lies spread by the anti-Semites. In Germany, Herr Wulle, who is the leader of the Deutschvölkische Freiheitspartie, a notorious anti-Semitic party, in a political address attacking Herr Severing, Minister of the Interior for Prussia, declared that the Minister "in one year permitted the naturalization of 90,000 Jews from Eastern European countries." The official Prussian Press Service thereupon issued figures showing that during 1921–1923 only 26,695 aliens of all faiths had been naturalized, of whom only 1,704 were from Eastern Europe, including both Jews and non-Jews. In Roumania, Premier I.C.C. Bratiano, at a party meeting, made the following instructive statement: "The anti-Semitic movement is not limited to the students' question. Anti-Semitic agitators make use for their campaign of every misfortune that befalls the population. Wherever discontent exists, the anti-Semitic agent appears upon the scene in order to place the blame upon the Jews." In Austria, the National Socialist Party at its convention at Salzburg, in the summer of 1924, declared that the party looks upon itself as a fighting group directed against Jews. The resolutions adopted included the demands that the Jews be deprived of the franchise and that Jewish children be forced to attend separate schools.

During the past year, as in the previous years, attempts
were made by anti-Semitic organizations to create an international organization, described as a united anti-Semitic front. On May 1, 1924, Herr Arthur Jerzabek, President of an Austrian anti-Semitic association, resigned because of the fact that "all attempts to create an anti-Semitic international had resulted in failure." Late in the summer the Austrian National Socialist Party at its convention at Salzburg instructed its Executive Committee to take steps to convene a world Parliament of anti-Semites in Vienna in 1926. Early in 1925 it was reported that the central council of the Fascisti organization in Italy decided to establish relations with similar organizations in other countries, including the notorious Union of Awakening Magyars in Hungary and the society Action Française in France.

**Government and Official Anti-Semitism.**—Like the previous years, the year under review cannot be said to be distinguished for the part played by governments and high officials in anti-Semitic agitation; the contrary is true on the whole. However, a few unpleasant incidents did occur. In the summer of 1924, Senator Jackoski, speaking in the Polish Senate, stated: "Let us be happy that the embittered people treats so mildly the enemies of Poland. The Jews ought to pray to God that only such small incidents occurred. All of Poland's troubles are due to the Jews; the Polish people had a knife at its throat when it was forced to accept the minorities treaty. We shall never forget it." The Senator concluded his address with the statement that the Jews had better "sit still" and not complain to the liberal public opinion of the world; otherwise, their situation might become really critical. The press described the Senator's address as a provocation to excesses. When
M. Miklaszewski, the Minister of Education, visited Vilna in the fall of 1924, Deputy Wigodski invited him to visit the Jewish schools of the city. In his response, rejecting the invitation, the Minister made the statement, "The Jews are enemies of Poland." It is noteworthy that the provocative and inflammatory statement of the Minister came up for censure in the Sejm, which by a vote of 145 to 132 excluded an item of 100 zlotys from the budget of the Ministry of Education as an indication of lack of confidence in the Minister.

In Hungary also provocative acts were reported on the part of government officials. Late in the year under review, M. Josef Vass, the Minister for Public Welfare, declared in an address that the Jews ought to understand the state of affairs in Hungary and be thankful to the government for being able to move about in the streets unmolested. Further, the Jews should see their duty to be quiet and to be thankful for all that has happened. This public statement was interpreted in Hungary as a warning to the Jews not to oppose the administration at the risk of pogroms. The statement was violently denounced. In Germany, the government arranged a memorial service on the occasion of the tenth anniversary of the World War, at which speakers included representatives of the Protestant and the Catholic churches. The Jewish community suggested that a rabbi be included among the speakers to do honor to the Jewish war victims. The government ignored the suggestion, and the Jewish community of Berlin held its own memorial service on the cemetery of the Jewish war dead. The liberal press of the country condemned the government's action, and later the Jewish Kehillah denounced it as a violation of
the principle of equality of all citizens and as an affront to the memory of 12,000 German Jewish soldiers who died, and to thousands of surviving Jewish soldiers who participated in the war.

**Anti-Jewish Propaganda.**—The content of the anti-Jewish propaganda during the year under review did not differ materially from that of preceding years, nor did the anti-Semites make use of novel methods. In Roumania, it appears that the anti-Semitic students organized “educational groups” to spread anti-Semitism in the country districts. Certain organizations seem to have carried on a sort of missionary work in anti-Semitism in foreign countries. In Holland, the Dutch press had occasion to protest against anti-Semitic propaganda carried on by a number of professors, business men, and a certain German newspaper. Similarly, in Switzerland, the *Basler Nationalzeitung* complained that German and Austrian Hackenkreutzler carried on a spirited anti-Jewish propaganda, especially in the German-speaking part of the country. The notorious, though insignificant, Society of Britons in London distributed anti-Semitic literature in the Union of South Africa.

A number of complaints were made that anti-Semitic agitation was being spread in the schools. The German Democratic Women's Society, at a conference in Wuerzburg in the summer of 1924, condemned anti-Semitic propaganda among school children in the German schools, as a poisoning of the minds of the growing generation. In Lithuania, a conference of Hebrew teachers, held during the summer of 1924 at Kovno, protested against the anti-Semitic tendencies in Lithuanian text-books. In Rou-
mania also it was alleged that certain text-books used in
the secondary schools contained anti-Semitic passages.

The actual extent, during the past year, of what we
may call organized anti-Semitism is difficult to determine.
In Hungary it was declared that the Jews were compelled
to complain publicly of their deprivation of rights and of the
growth of tolerated anti-Semitism. Judging by the notori-
ety given to anti-Semitism in the press, we may state that
during the past year Lithuania, Poland, Roumania, Hun-
gary, Austria and Germany were centers of anti-Semitic
agitation. In Italy, the year witnessed anti-Jewish pro-
paganda in connection with freemasonry, against which
Premier Mussolini and the Fascisti carried on a vigorous
campaign. This led to a movement against the Jews,
who were alleged in the press to be in alliance with the free-
masons.

Anti-Jewish Discrimination.—Cases were not lacking
during the past year in which "social" organizations re-
fused to admit Jews to membership. The only incident of
any importance, however, was the action of the Alps
Association, a "sport" organization with branches in both
Germany and Austria. It will be recalled that a few years
ago, the Section "Austria" of the Alps Association voted
to admit to membership only "Aryans" by race. A minor-
ity, consisting mostly of Jews, seceded and formed a new
section "Donauland." The anti-Semites in the Alpen-
verein then moved to expel this section from the general
Alps Association. The section "Donauland" and the
liberal members in other sections fought this move. Finally,
on July 20, 1924, at the fiftieth convention of the general
association, the anti-Semites won the day and the conven-
tion voted, 1,547 to 110, to request the section "Donauland" to withdraw from the general association. This the latter refused to do, and on December 14, 1924, the German-Austrian Alps Association, at a special meeting in Munich, formally expelled the section. Henceforth, no Jews of Austria will be permitted to become members of the Alps Association of that country. It is to be noted, however, that before the vote was taken, a "deal" was made by which the anti-Semites are bound for eight years not to bring up the question of the exclusion of non-Aryans (Jews) from the central branch. Local sections nevertheless are not prevented from excluding such persons.

ANTI-SEMITISM IN COLLEGES.—In the "Survey of the Year 5683", the writer described the wave of anti-Semitism and disorders at the universities, which started at the University of Prague in June, 1922, and spread to Austria, Hungary, Poland, Latvia and other countries. The year 5684 witnessed the recession of this wave in many countries and a vigorous attack by the liberal forces of the world, but passed without seeing the affair brought to a close (See "Survey of the Year 5683", pages 89f, and "Survey of the Year 5684", page 95). During the year 5685, now under review, there was a further recession, but the opposition of liberal forces slackened somewhat; and again the year passed without the affair having been brought to an end, especially insofar as Roumania and Hungary are concerned.

In the fall of 1924, as in previous years, disturbances by anti-Semitic students broke out at the universities in Czernowitz, Bucharest, Jassy, Cluj, Oradea Mare, and elsewhere. After the disorder had subsided for a few months, riots again broke out in December, when, on the occasion
of the so-called anniversary of the students' movement in the country, anti-Semitic demonstrations took place at these universities, the riots being especially violent at Bucharest, Jassy, Galatz, Cluj, Temisoara, and Oradea Mare. In these universities anti-Semitic students attacked their Jewish classmates and also professors who opposed their activities. The matter came up for discussion in the Parliament, where a speaker declared that the actions of the Minister of Education had encouraged the anti-Semitic students. The Minister denied the accusation and declared that the government was determined to maintain order. But disturbances continued at the universities, and on February 12, 1925, anti-Semitic students called a strike at the university of Bucharest. The strike failed. At this writing anti-Semitic factions among the student bodies in Roumanian universities have not been subdued.

One incident of the year deserves special mention, as it illustrates the abandon and the criminal tendencies of the leaders of the anti-Semitic movement in the Roumanian universities. In the course of the disturbances at the university of Jassy, the chief of police of the city arrested a few students. The latter brought suit against the chief of police, alleging false arrest. On October 26, 1924, as the plaintiff, the defendants and counsel were leaving the courtroom, Zelea Codreanu, one of the counsel for the plaintiff, deliberately shot to death the chief of police and wounded two other policemen. Authorities arrested the assassin and four student accomplices. Demonstrations were held with cries "Death to the Jews!" and "So shall happen to everyone who opposes our movement!"
Demonstrations were later held in other universities, expressing sympathy with the action of the assassin and his accomplices. The government has so far displayed no energy in the prosecution of the criminals.

The action of the University at Jassy is, however, noteworthy. The Senate of that university convened a special session to consider the murder of the chief of police. At the meeting the notorious Professor Cuza, leader of the anti-Semitic movement, declared that the action of the assassin must be looked upon as an act of justified necessity. Thereupon, speaker after speaker pointed to the moral guilt of Professor Cuza and demanded his resignation. One speaker said, "Professor, as a murderer you cannot remain any longer in the university." Another one said, "Professor, you are the moral author of the murder. I expect that you will realize the fact and do what every man in your position ought to do." The Senate finally passed a resolution, declaring, "The Academic Senate of the University of Jassy, convened to take a stand concerning the assassination of the police prefect M. Manciu, resolves, with great grief, that this crime has shocked the conscience of the body of teachers of this high institution for culture and education. This crime is a result of a definite school of thought which is lead by Professor Cuza, a school of thought which under the cloak of religion and of nationalism leads the youth astray. The fruit of this school of thought is violence and crime. The Academic Senate is particularly grieved because it appears from the explanations of professor Cuza that he does not acknowledge his part in the crime and it is not expected that he will
change his attitude." The notorious Cuza has since left the university.

Although no *numerus clausus* legislation was enacted in Roumania, the press reported that authorities were resorting to other means in order to limit the admission of Jewish students. The school of medicine of the university of Bucharest, for instance, refused admission to 250 students (mostly Jews) out of 450 applicants, on the ground of insufficiency of funds for the maintenance of medical laboratories. At the medical school of Jassy, Professor Sumuleau, brother-in-law of the notorious Cuza, refused to pass forty Jewish students in their entrance examinations, and they were compelled to leave for foreign countries to continue their studies there. It was also reported that not a single new Jewish student entered the university of Jassy during the past year; all Jewish high-school graduates who desired to continue their studies were forced to leave for foreign countries. More serious is the bill introduced by the Minister of Education in Parliament early in 1925, which provides that graduates of gymnasia should not be admitted to universities before passing examinations in the literature, the history, and the geography of Roumania. The bill has met with violent opposition from deputies representing Hungarians and Germans on the ground that it was designed to limit the admission to universities of all non-Roumanian graduates of gymnasia. A report was also published that the Minister of Education had issued a circular ordering school superintendents to give preference to Christians irrespective of the intellectual attainments of the applicants.

In Hungary, the year under review opened with the
National Assembly’s rejection of a bill providing for the repeal of the Education Act of 1920, the so-called *numerus clausus* bill. Count Klebelsberg, the Minister of Education, led the opposition to the motion. Early in 1925, however, he was forced to declare that “the *numerus clausus* was certainly not a creditable piece of legislation.” Nevertheless, some progress was made during the past year. The Hungarian Education Act, which limits the admission of Jewish students to the schools of higher learning, was passed in 1920. In November of the same year, the attention of the League of Nations was called to this Act, and a formal complaint by the Joint Foreign Committee and the Alliance Israélite Universelle has been pending before the Council for the past three years. During the year under review, the Joint Foreign Committee was assured by counsel that the Hungarian Education Act of 1920 constituted an infraction of the stipulations of the minorities treaties with Hungary. The Joint Foreign Committee then decided to ask the Council of the League to submit the question to the Permanent Court of International Justice. Later it was decided to apply to the court for an *avis consultatif*. It was reported that the Secretariat of the League of Nations and the Council of the League of Nations were pushing forward the appeal with all possible expedition.

On the whole, the year passed without serious disturbances in the universities in Hungary, except for certain incidents which, by the way, illustrate the extent of anti-Semitism in the schools of Hungary. In the fall of 1924, on the occasion of the admission of two Jews as special students to the School of Mines at Oedenburg, the student
body refused to sit in the same classrooms with them, and later decided to strike. Immediately, all other universities declared a sympathetic strike with a view to forcing the government to expel the Jewish students in question. The matter came up before the National Assembly, where liberal deputies openly accused the advocates of the "Defenders of the Race" (anti-Semites) of poisoning the minds of the youth of the country. The Minister of Education declared that the government would take action against those professors who had stirred up the disorders.

In Austria, the year under review witnessed some disturbances in the university of Vienna and in the technical high school at Gratz. Early in the year it was reported that the technical high school in Vienna had adopted a new classification of students on the basis of nationality, with differential rights and privileges, a classification which is prejudicial to the interests of Jewish students (who are treated as a separate nationality), constitutes an invasion of the constitutional rights of Austrian Jews, and is alleged to be contrary to the minorities provisions of the treaty of St. Germain.

In Germany, all attempts by anti-Semitic students to institute *numerus clausus* were frustrated by the government. Early in the year under review, the Prussian government rejected the demand of the General Students' Association that students be compelled to declare their religious affiliation on matriculation at the universities. The demand was interpreted as a first step in a campaign for the introduction of *numerus clausus* in Prussian universities. The government however rejected it on the ground that
such procedure would be unconstitutional. Late in the summer, the Diet of Bavaria rejected a bill, introduced by the extreme reactionaries and anti-Semites, limiting the number of students of the "Jewish race" in the universities and prohibiting the appointment of persons of the "Jewish race" as Professors.

Most noteworthy is the fact that the year passed without appreciable agitation in the Polish Republic for the introduction of *numerus clausus*.

Although the opposition of the liberal opinion of the world to this practice appears, on the whole, to have lessened during the year, it is noteworthy that the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, early in the spring, resolved that *numerus clausus* legislation was "inconsistent with the human right of self-development." Further, the International Union of the League of Nations Societies at its international congress held at Lyons, June 29—July 2, 1924, adopted a resolution condemning the system.

Discrimination against Jews as teachers in the schools occurred during the past year, as in the preceding years, especially in Austria and Germany. In the former country, in the early part of the summer of 1924, the Mayor of Vienna declared in an address in the Austrian Parliament that the influence of the anti-Semites was barring from the institutions of learning some of the best minds and some of the greatest scholars only because they are Jews. In the technical high school at Gratz the students raised a riot in order to prevent Professor Leon from giving his lectures on the ground that he was a Jew, although as a matter of fact, the family of Professor Leon has been Christian
by faith since the middle of the 18th century. The riots led to the closing of the school for a time. In a German high school at Neuköln, on the occasion of the appointment of one Dr. Grelling as teacher of mathematics, the students rioted and finally struck, declaring: "We German youth will not allow ourselves to be instructed by Jews." The director took no action and the teacher resigned. Students later boycotted and mistreated those of their fellows who failed to join in the strike. In Bavaria, it was reported that Professor Willstätter, winner of the Nobel prize for research work in chemistry, resigned from the university as a protest against the action of the university board in declining to accept two professors on the ground of their being "aliens" (Jews). Early in June, 1924, the conference of academic burschenschaften (youth organizations) in German institutions of higher learning, held at Danzig, had on its agenda the subject of a campaign against Jewish students and professors in the German institutions of higher learning. One speaker declared that Germany could not permit non-Germans (Jews) to teach Germans, and that Germans did not want non-Germans (Jews) to occupy places in the institutions of higher learning which are needed for Germans.

In our own country, an investigation was made during the year by one Mr. Daniel H. Pierce concerning alleged discrimination by boards of education against Jewish and Catholic teachers. The investigator found that while such discrimination was aimed more at Catholics than at Jews, it affected them both. With the exception of the States of New York, New Jersey, Pennsylvania, Massachusetts, and Utah, no States have any statutes prohibit-
ing school boards from inquiring into a prospective teacher's religious belief, but even in the above-mentioned States this inquiry is very common outside of the largest centers. Over one hundred private agencies all over the country and thousands of school boards require statements on matters such as the following: "Give three references including your pastor," "What is your religion?" "Of what church are you a member?" "If not a member, which do you prefer?"

In the middle west, managers of teachers' agencies reported that from 95% to 98% of their calls are for Protestants only. Discrimination, writes Mr. Pierce, is extremely prevalent from Western Pennsylvania to the extreme west, but diminishes along the coast. According to Mr. Pierce the tendency to discriminate against Jewish and Catholic teachers is growing in strength and is bound to grow as long as the Catholics in the country pursue their system of parochial education.

It is noteworthy that Governor Silzer of New Jersey, early in the year under review, issued an order to the State Commissioner of Education directing him to instruct local school boards to stop the practice of questioning applicants for appointment as teachers concerning their religious affiliations.

ECONOMIC DISCRIMINATION.—Few cases of Economic discrimination in the strict sense of the word were reported during the year. On the whole it appears that anti-Semites sought to undermine the economic position of the Jews through regular legislation. In Poland nationalization of industries and heavy taxation, especially in industries employing considerable numbers of Jews, were resorted to (See p. 56). In some countries in Eastern
Europe, anti-Semites were active in enacting laws providing for the compulsory observance of Sunday, with the sole aim of crippling the economic position of the Jews. This was especially the case in Salonica and Lithuania. Another method of economic discrimination, in a "constitutional" way, was an effort made in Poland to hold public fairs on Saturdays. Sejm deputies openly declared that the transfer was favored only by organizations which are anti-Jewish in character. Still another mode of undermining Jewish economic life was through the enactment of the so-called nationality laws in Roumania and in Poland. Efforts were made to use the nationality laws in a manner calculated to deprive numerous Jews of economic opportunities open to citizens only (See p. 73). In Bavaria the anti-Semitic party actually moved in the Diet that the government introduce a bill providing for the exclusion of Jews from the economic life of the country, a demand which the leaders for the government declared that they felt it necessary to reject as prompted by "insane anti-Semitism."

An increase was noticeable during the past year in the number of reported cases of discriminations against Jews in the civil service. In Poland, Jewish deputies complained that the Minister of War sent out secret orders that certain positions should not be open to Jews. It was also declared that the courts were discharging Jewish officials to make place for Christians. City councils refused to allow members of the Jewish labor party to participate in public works or to admit them to positions in the civil service. Similarly in Germany, especially in Thuringia, the anti-Semites made efforts to dismiss state officials of the Jewish faith. The
Zeire Zionists in the Ukraine alleged in a proclamation that the authorities were dismissing thousands of Jewish employees under the mask of the Ukrainization of the country.

**Political Matters.**—Few instances of discrimination against Jews in political matters in the strict sense of the word were reported during the past year. Broadly speaking, the political status of the Jews in various countries in Eastern Europe, the Anglo-Jewish Association declared, continued to show improvement during 1924. With regard to domicile, it is noteworthy that in Turkey the Minister of the Interior ordered early in 1925 that "all non-Moslems including the Jews will be permitted to travel on the Anatolian railroad only as far as Guebze, and in European Turkey only as far as Tchataldja. They will under no circumstances be permitted to penetrate to the interior of Turkey without the permission of the Ministry of the Interior." In Germany, the anti-Semites failed in their efforts to enact legislation providing for the expulsion of "all those who are racially Jews" and have settled in the country after 1914. In Austria it was reported that the City Council of Salzburg decided that only Christians should henceforth receive naturalization certificates.

With regard to legislation, the anti-Semites introduced a bill in the German Reichstag providing for the placing of "all those who are racially Jews" under a special legal status. On the other hand, in Poland, after a struggle of six years, the Sejm finally voted to abolish the custom of forcing a Jewish Kehillah to pay for the treatment which its poor Jews received at the free city hospitals. The Jews maintained that the custom involved discrimination inasmuch as the free city hospitals were being maintained by
taxes collected from all inhabitants of the city irrespective of race or creed.

The press reported several attempts of anti-Semites to exclude Jews from political life. This was especially the case in Germany. In the spring of 1924, the anti-Semites in the Diet of Thuringia, led by the notorious anti-Semitic leader, Arthur Dinter, tried to force the Minister of Finance to dismiss the president of the state bank, Loeb, because he was a Jew. In Prussia, the municipal council of Spandau dismissed the vice-mayor, Dr. Herz, but the Supreme Court decided that this action was illegal.

PERSECUTION.—The year under review passed without serious cases of persecution. In Aleppo, Syria, rumors spread in the fall of 1924 that Jews had killed a Christian boy for “ritual” purposes. The Armenian Patriarch then publicly announced that he did not believe in the accusations, and order was restored in the city. In Roumania, in the city of Targumeres, students hired a servant girl to go about the city crying, “My Jewish employers dragged me down into a cellar and wanted to take my blood for ritual purposes.” As a result a panic broke out the following day, and a mob committed excesses against Jews on May 22, 1924. Police established the baselessness of the story and peace was restored.

In Roumania the press reported early in the year under review that authorities were seeking to expropriate the land of 10,000 Jewish farmers in Bessarabia. In the fall it was reported that the government confiscated the land and property of sixty-three Jews in the village of Telmesti, in the district of Dorohoiu. In Poland, Jews had occasion to appeal to the government requesting that the authorities
cease the confiscation of synagogues and cemeteries in the District of Posnania. As for expulsions, in Germany the anti-Semites and reactionaries continued their agitation for the expulsion of Jews who came into the country after 1914, but no expulsions occurred anywhere.

The year under review passed without a repetition of the serious bomb outrages which characterized its predecessor. In Riga, Latvia, a hand-grenade exploded in the main synagogue on Friday evening, January 23, 1925. In Roumania it was reported that hooligans destroyed synagogues in a few cities in Transylvania.

Noteworthy was the trial of those accused of the Csongrad outrage in Hungary. In the "Survey of the Year 5684" we reported how anti-Semites threw a hand-grenade in the midst of a group of dancers at a charity ball given in Csongrad by a Jewish ladies' society on Christmas Eve of 1923, killing two persons and wounding more than two-score. The case was tried during the year under review, and to the great astonishment of liberal public opinion, the Assize Court at Szolnok acquitted the terrorists accused of the outrage. Public opinion was outraged to such an extent that disorders broke out and M. Rakowski, the Minister of Justice, tendered his resignation. Premier Bethlen, however, declined to accept his resignation and promised an investigation. Up to this writing, however, nothing has come of it. In this connection, a secret letter, made public early in 1925, by Ladislaus Feinyes, an author, is of interest. The letter was sent from the headquarters of the Union of the Awakening Magyars in Budapest to the directors of the branch society at Csongrad. Because it illustrates the workings of the notorious anti-Semitic as-
sociation of Awakening Magyars and their terroristic activities, the text of the letter as reported in the press is given below:

"You are being sent verbal instructions through the bearer of this letter... to acquaint you with certain confidential instructions... you will open up immediate relations with Detachment T of the Military Command at Szeged. You will then take steps to put under control the residences of the politically representative Jews, their circle of friends and their private affairs. In the event of a pogrom you will direct your attention primarily to those... That will be the duty of the National Defense Section which you are to set up... All members of your branch will have to take the oath, publicly as far as possible, that they will read no Jewish-owned newspapers and that they will buy nothing from Jews. You must also take action against Christians who are in any sort of friendly relations with Jews... You must take all possible steps to prevent their social life... The central organization has received information that the Jewish proprietor of the hotels "Korona" and "Magyar Kiraly" is holding big functions, a fact most discreditable... Lieutenant Piroska reports to us that there is a Jewish play-acting troupe in your district. Such a thing must not be tolerated... You have no need to fear. The Union of Awakening Magyars is known everywhere and is respected by the authorities... On behalf of the Executive of the Union of Awakening Magyars, Tibor Herkely, Ludwig Lukacsovich".

This letter was dated June 10, 1923. Six months later, on Christmas Eve, the outrage at Csongrad occurred.
The dance was held in the ballroom of the "Magyar Kiraly" mentioned in the letter. The seven persons charged with the crime were members of the Awakening Magyars; Lieut. I. Piroska, mentioned in the letter, was one of them.

Excesses.—Like the previous year, the year under review passed without any waves of pogroms or even serious sporadic attacks, and it is pleasant to record that such manifestations of violence as did occur were promptly suppressed. In Roumania, on the occasion of a trial of John Motza and five other students for attempting to kill M. Rosenthal, a Jewish newspaper editor, and Aristide Blanc, a banker, anti-Semitic riots broke out on the eve of the year under review. During the summer there was a great deal of hooliganism committed against the Jewish communities in Transylvania. In June a conference of rabbis at Dej considered the anti-Jewish excesses in the province of Transylvania and decided upon a public fast. The Jewish community of Oradea Mare held a public fast, June 26, 1924. In the spring of the year under review there were also disturbances at Czernowitz, Bukowina. The Jewish community of Temesvar also suffered from anti-Jewish excesses which took place in December, 1924. All excesses in the country appear to have taken place in connection with the disturbances in the universities. The government took action to restore order. In the spring, it was reported, the government declared martial law in all university towns of the country. On the whole, quiet reigned in Hungary, though the Ligue des Droits de l'Homme had occasion to protest against the "white terror" in that country. In Poland, the Jewish Kehillah of Posen submitted a memorandum to the govern-
ment in the fall of the year under review, requesting that the government put a stop to excesses against Jews in the district of Posnania. The excesses in that district were being committed by a so-called League for the Defense of the Faith and of the Fatherland, consisting of a small number of Polish youth. In other parts of Poland there were minor disturbances during the year.

In Bulgaria, as told in the "Survey of the Year 5684", so-called revolutionary committees terrorized Jews in Macedonia, late in 1923 and in the early months of 1924. In the summer, the French Ligue des Droits de l'Homme appealed to President Zankov, who replied that he regretted that certain secret societies were extorting money from the inhabitants [Jews] of Macedonia, and that the government had taken vigorous measures for the protection of the rights and liberties of its citizens without distinction of race or religion. In the fall, however, cases of persecution of Jews by those so-called revolutionary committees were again reported in the press. Early in 1925 the Bulgarian Embassy in Vienna issued a statement giving further assurance of the government’s protection of the Jews.

**Forces Opposing Anti-Semitism.**—During the year the Swiss section of the International Women’s League for Peace and Freedom decided upon a noteworthy step to counteract anti-Semitism. The society resolved, at its general assembly in Geneva in September, 1924, to examine closely and objectively all anti-Semitic documents, especially those appearing in the press, to correct statements found erroneous and *tendenziös*, and to work through the press against such evil campaigns.

On the other hand, the powerful Polish Socialist Party
once more failed to act. In August, 1923, the Jewish labor party (Bund), the Polish German Social Democratic Party, the German Labor Party, and the powerful Polish Socialist Party agreed to take joint action against chauvinism, narrow nationalism, and anti-Semitism. The Polish Socialist Party, however, failed to do anything in this matter, and finally the Bund and the German Socialist parties, at a meeting on December 12, 1924, decided publicly to announce the state of affairs and to dissolve the agreement.

Various governments discovered as in previous years, the existence of secret terroristic, anti-Semitic, or "exclusive" organizations and took action accordingly. In Roumania, the police of Bucharest discovered a secret fascist anti-Semitic students' organization which, it was alleged, was planning the assassination of numerous non-Jews and Jews. In Canada, the Secretary of the Interior for the Province of Ontario refused to issue charters to the "Invisible Empire Knights of the Ku Klux Klan of the Dominion of Canada" and to the "Knights of the Midnight Sun of the Dominion of Canada". The past year also witnessed a number of cases in which governments disciplined servants of the state for anti-Jewish propaganda. In Roumania, the government arrested professors at the universities of Bucharest and Czernowitz for anti-Semitic agitation among the students. It also dismissed a number of professors and finally, as previously told, it succeeded in procuring the resignation of the notorious professor Cuza. In Germany, the Minister of Education of Prussia disciplined a professor at the University of Breslau for anti-Jewish propaganda.

Two court decisions deserve special notice. In Soviet
Russia the government continued to bring pogrom leaders to trial. In Hungary, not only were the persons alleged to have thrown the bomb in Csongrad acquitted, but, early in 1925, the government also granted amnesty to sixty-four Awakening Magyars who, in 1919, murdered sixty-four Jews in the town of Kecksemet, on the ground that the murderers "acted under patriotic excitement."

In Roumania also the results of trials of anti-Semites during the year were disappointing from the point of view of deterring anti-Semites from the commission of overt acts. Thus, a Bucharest court imposed a fine of six cents on Bakalagru, a notorious anti-Semite convicted of having mortally wounded M. Rosenthal, a Jewish newspaper editor. On the other hand, agitators did not get off so leniently. On March 6, 1924, several agitators from Berlin declared, at a mass-meeting at the town of Loewenberg, that Jewish physicians were systematically poisoning the German people, etc. Suit was brought against the agitators and the case came up before the court at Hirschberg in Silesia. The defendants made no effort to produce evidence in support of their accusations, and the court sentenced them to three months' imprisonment.

V.

PALESTINE AND ZIONISM

PUBLIC OPINION AND THE JEWISH NATIONAL HOME.—As in the previous years, the idea of a Jewish National Home in Palestine was endorsed during the past year by weighty opinion. Early in 1925, the Senate of the United
States ratified the convention between the United States and Great Britain with respect to the rights of the two governments and their nationals in Palestine, including the statement that the United States consents to the administration of Palestine "by his Britannic Majesty pursuant to the Mandate."

Of express endorsements those made by General J.B.M. Hertzog, Premier of the Union of South Africa, and by I. G. Duca, Foreign Minister of Roumania, are noteworthy. General Hertzog wrote as follows: "As to the question of Zionism, you know what we Nationalists look at as the cornerstone of all true nationhood. I cannot, therefore, but rejoice, at the great national movement amongst the Jewish people which would ensure to them their ancient heritage and inspire them with that national pride to which they are so justly entitled. I feel, moreover, that they are justified in claiming the moral assistance of the world in that great movement and endeavor, and feel sure that as far as that endeavor can be secured by the goodwill of the civilized world, South Africa will not fail to add her contribution under any Government, National or not." Minister Duca declared during the year that the Roumanian government was interested in the success of the work to establish a Jewish national home in Palestine, and that "the creation of this national home is a humanitarian work to which Roumania has contributed equally with other countries in her capacity as a member of the League of Nations." On the other hand, Edouard Herriot, in an address which he made while Premier of France, declared that he did not believe in the feasibility of Zionism and that there was no need for a Zionist movement.
Noteworthy were also the private expressions of Dr. Paul Loebe, President of the Reichstag in Germany, and of Lord Balfour. The former recently declared that "the Socialist world is deeply interested and looks with great favor on the development in Palestine", and Lord Balfour was quoted by the press to have stated, "I believe that no important party and no important nation really desires the reversing of this policy with regard to the establishment of a Jewish National Home in Palestine... I believe that those who have so far been hostile to the movement of the rebuilding of Palestine will be converted..."

As in the previous year, only two governments remained opposed to the Zionist movement among Jews, namely, Hungary and Soviet Russia. In the "Survey of the Year 5684" we reported how the Zionist organization made efforts to have the ban on Zionist work in Hungary lifted. Early in 1925, the Minister of Education declared to representative Jews that he was forced to decline to issue a charter to the Zionist organization on the ground that such action would give the extreme Hungarian nationalists a pretext to attack the citizenship of the Jews in the country and to claim that the Jews constitute a separate nation. In Soviet Russia the press continued to report persecutions of Zionists by the authorities, especially in the Ukraine and in White Russia. Late in 1924, the press reported that as a result of a certain proclamation issued by the Zeire Zionists the government arrested a few thousand Zionists in the Ukraine. The government also refused to issue a charter to the Hehaluz Organization to operate in the Ukraine. At Krementchug, thirty-five Zionists declared a hunger strike as a protest against their arrest. It was
also charged that numerous Zionists were exiled to Siberia and to the northern provinces of Russia.

During the past year the communist world organization finally took a definite stand with regard to the National Home in Palestine. Early in 1925, the Eastern Bureau of the Communist International made a statement in which it denounced Zionism, the occupation of Palestine, the British administration, and the Jewish labor party "Ahduth ha-Abodah". It also protested against the maltreatment of communists in the country.

The League of Nations.—During the year under review, the administration of Palestine came up for consideration before the Permanent Mandates Commission for the first time. The Commission devoted six meetings in October 1924 to the consideration of the report of the Mandatory for Palestine submitted to it by the British Government in June,—three times as many meetings as it gave to the other A-Mandate country, namely, Syria.

The British High Commissioner of Palestine was present at these meetings, to give oral answers to such questions as the Commission might ask. The Permanent Mandates Commission, it may be stated here, consisted of ten members with Marquis Theodoli (Italian) as chairman.

The crux of the lengthy deliberation concerning Palestine was the question of Jewish immigration. The draft of the observations for the Council of the League of Nations was drawn up by Professor Rappard. The discussion concerning the draft, as it appears in the minutes, is highly instructive, and as no report of it has appeared in the press, it will be given here at some length. M. Rappard said that in preparing the draft he desired merely "to
express the general views of the Commission." He was especially anxious that the Commission should "express its point of view in a general statement defining its competence and limiting its responsibility." He presumed that "the Commission would desire to show the Council how exactly it conceived its duties and powers." The chairman of the Committee, M. Theodoli (Italian) declared that "he would like to insert in the report a recommendation to the effect that Jewish immigration should be regulated by the mandatory Power, taking into account the economic factor and the power of the country to absorb the incoming immigrants." Further, in the minutes, the chairman again insisted on the importance of presenting a general recommendation on the question of immigration, and suggested "that the tribute paid to the way in which the Mandatory Power and the High Commissioner had applied the mandate should be placed at the end of the section on general observations and that the earlier reference to this matter should be deleted. He would also like to introduce a reference to the fact that the mandate not only placed upon the mandatory a responsibility for securing the establishment of a Jewish National Home, but that it also provided on behalf of the Arabs that the mandatory should be responsible for the development of self-governing institutions. He would first emphasize the twofold character of the mandate, and reserve for the conclusion of the general observations the compliments paid to the High Commissioner for the wisdom with which he had reconciled this twofold responsibility." The report of the Permanent Mandates Commission as submitted to the Council was evidently drawn up in accordance with the insistence of
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its chairman, the Italian Marquis Theodoli. Nevertheless there is nowhere in the report a recommendation that Jewish immigration should be regulated in accordance with economic factors (Perm. Mand. Com. Minutes, C. 617, M.216, 1924.VI).

Other references in the minutes and in the "observations" appear to this writer to show that the Commission was divided. The most important "special observations", namely the one on immigration, seems not quite consistent. The observation reads, "The Commission, being concerned with the fact that immigration had not perhaps always been in proportion to the capacity of the economic absorption of the country and that the immigrants have not always been allocated with regard to the agricultural, commercial and industrial needs of Palestine, would be glad if fuller information could be given in the next report as to the number of immigrants, their race, their vocations and their place of origin. The Commission desires especially to know the occupations adopted by the immigrants of the preceding year." The second part of the recommendation is a tacit admission that the Commission were not in possession of sufficient data to support the first part.

The report of the Mandates Commission being drawn as it was, opinions differed as to its real meaning. The brief summary of the report which appeared in the Monthly Summary of the League of Nations contains the following:—"The Commission expressed the wish that the Jewish immigration should remain in proportion to the capacity of the economic absorption of the country." But no such statement, or even intimation is found in the observations submitted to the Council. It would seem that neither
Jewish public opinion nor the British authorities have accepted the view of the report. A section of the Jewish press poked fun at the observations, while the rest denounced it. The criticism of Jewish immigration called forth indignation not only on the part of Jews but also on the part of Great Britain. The Right Honorable Austin Chamberlain, Secretary of State for Foreign Affairs, sternly protested at the meeting of the Council which was held in Rome, December 10, 1924. He declared that "in regard to the comments on the administration of Palestine, he was not quite certain that the Commission had entirely appreciated all the efforts made by the administration to fulfil the onerous duties. The mere statement that immigrants lacked previous training hardly did full justice to the results actually achieved by Jewish immigration during the past few years."

The Mandates Commission had before it, in addition to the report by the British authorities, also a "report" of the Moslem-Christian Union. The Zionist Organization had also prepared a memorandum, but for technical reasons this did not receive the official attention of the Commission. [For synopsis of this memorandum, see pp. 132-4 below]. The petition of the Arabs was turned down on the ground that "it [the Commission] was not competent to discuss the question raised by certain petitioners whether the terms of the Mandate were in conformity with the letter and the spirit of article XXII of the Covenant." (Mon. Summary of the L. of N., Dec. 15, 1924).

British Palestine Policy.—During the brief period of its power in Great Britain, the labor government expressed its adherence to the Balfour Declaration. Early in 1924,
the then Secretary for the Colonies stated in the House of Commons that the government had "decided to adhere to the policy giving effect to the Balfour Declaration of 1917, under which Great Britain undertook to promote the establishment of a national home in Palestine for the Jewish people." Later, the then spokesman for the labor government in the House of Lords stated, "The policy in regard to Palestine has been affirmed by three previous governments and it is impossible to go back."

**Palestine Administration.**—The past year witnessed no untoward incidents in the matter of the administration of the country. No attempt was made to hold elections for a legislative council after the abortive efforts outlined in the "Survey of the Year 5684." It is regrettable to note that the year under review did not see the enactment of legislation on two matters of great importance to Jews, namely, a nationality law and an ordinance granting autonomy to Jewish communities. With regard to administration it may be noted that the treaty with Great Britain, ratified by the United States Senate, concerning the rights of the two governments and their nationals in Palestine, contains a clause that "nationals of the United States will be permitted freely to establish and maintain educational, philanthropic, and religious institutions in the mandated territory, to receive voluntary applicants and to teach in the English language."

As for finances, the budget for the year ending March 31, 1925, was set at £E. 1,912,913, £E.129,514 more than the budget for the previous year, and £E. 279,686 more than the actual expenditures during the previous year, which had been £E. 1, 633,227, there having been an excess of
receipts over expenditures for that year of £E. 666. The revenues expected for the year ending March 31, 1925, were estimated at £E. 2,012,000, which is £E. 231,000 in excess of the budget.

During the past year the Allied Debt Commission allotted some $22,500,000 to Palestine to be paid during the next twenty-two years as the latter’s share of the Ottoman national debt. Jewish organizations and the Palestine government complained of the allotment as excessive. We may also note that the government appointed a commission to “report upon the advisability of the introduction of a Palestine currency and the steps to be taken to redeem the present [Egyptian] currency and to prevent any undue circulation of foreign currency in Palestine.”

**The Jewish Agency and the Zionist Organization.**—As we reported in the “Survey of the Year 5684”, energetic efforts were made by the Zionist Organization to secure the association of non-Zionist bodies in the organization of the Jewish Agency. In the United States, a conference of representative Jews had been held on January 7, 1924, in New York City, with a view to an interchange of ideas relative to the participation of non-Zionists in the Jewish Agency and to the organization of a finance or investment corporation to provide capital for the various enterprises that had been or that were likely to be established in Palestine. On March 1, 1925, this Non-Partisan Conference for Palestine met again in New York City. It was declared that a corporation, the Palestine Economic Corporation, with a capital of $3,000,000, had been organized under the laws of the State of Delaware, and that the Reconstruction Committee of the Joint Distribution Committee (with a
capital of between $400,000 and $450,000), the Palestine Development Council (with over $500,000), and the American Palestine Company (with $100,000 in cash and merchandise and $750,000 in unpaid subscriptions) had agreed in principle to become parts of the new corporation. The Conference adopted two important resolutions: first, that the chairman appoint an Organization Committee of twelve non-Zionists, "who are to act in cooperation with the Zionist Organization, for the purpose of bringing about full participation of American Jewry in the Jewish Agency." This Agency is to consist of a Council and of an Executive Committee. 50% of the membership of the Council are to be selected by the World Zionist Organization, and 50% by non-Zionist bodies", of which "40% shall be representative of American Jewry, exclusive of such American representatives as may be selected by the Zionist Organization." Of the membership of the Executive Committee, 50% are to be "appointed by the World Zionist Organization", and the other 50% "appointed by the Council composed of the non-Zionist bodies participating in the responsibilities of the Jewish Agency." The second important resolution provides that the organization committee call "an assembly of the American members of the Council of Jewish Agency" upon receipt of acceptances "by a majority of those chosen for membership in the Council representing non-Zionist bodies, of their designation as such members", and that the assembly consider "the desirability of making the Keren Hayesod an instrumentality of the Jewish Agency in respect to such financial matters as properly come within the jurisdiction of the Agency and for the unification of the various public and philanthropic efforts as distinguished from eco-
conomic undertakings, directed to the upbuilding of Palestine."

One of the most noteworthy acts of the Zionist Organization during the year was the preparation of the memorandum submitted to the Secretary, General of the League of Nations for the information of the Permanent Mandates Commission in October, 1924. The leading points made in the lengthy memorandum were the following:

First: The negotiations of the Zionist Organization with groups of Jews in Great Britain, the United States, and elsewhere with a view to the enlargement of the Jewish Agency by the representation in the Agency of all Jews, whether members of the Zionist Organization or not, has made material progress, but that, in the meantime, the Zionist Organization has continued to act as the Jewish Agency. The memorandum then makes it clear that the Zionist Organization understands the Balfour Declaration as an indivisible whole and regards the second part, providing that the rights of the non-Jewish population should be safeguarded, as no less inviolable than the first part, which provides for the establishment of a Jewish National Home.

Second: The Zionist Organization considers the Jews who return to the Jewish National Home as persons not on the same footing as ordinary alien immigrants: it is the essence of the Palestine Mandate that the Jewish immigration be encouraged. The revised regulations of immigration should reduce restrictions to the indispensable minimum and should provide "liberal facilities for the admission of suitable immigrants in whatever numbers Palestine may from time to time be able to absorb. The Zionist Organization has represented to the mandatory power that every facility should be afforded to Jews who
desire to become Palestinian citizens, and urges the desirability of a system of communal organization for the Jews with a legally recognized status. Further, during December 9, 1917-September 30, 1924, approximately 38,000 Jews and about 5,000 pre-war Jewish residents had entered Palestine, but a certain proportion of the new settlers and returning settlers had since left the country. About 100,000 Jews inhabit the country.

Third: At the beginning of 1924, the Jews owned about 750,000 dunams of land as against 400,000 dunams at the close of the war. "All these lands have been acquired from willing sellers in the open market", and care was taken that "in no case should hardship be caused to any cultivator who may have been in occupation of portions of the land when purchased." The government of Palestine has not yet seen its way to set aside any considerable area of land for Jewish colonization in spite of Article 6 of the Palestine Mandate. Further, during 1919-1923, the Zionist Organization planted 886,000 trees, and between 1920 and 1923 the Zionist Organization settled 1,400 Jews on the land. The Jewish colonists have played an important part in the production of tobacco planting on a commercial scale.

Fourth: During July 1920-January 31, 1924, Jewish organized labor carried out contracts for public works to the value of £E. 641,000 as follows: Government roads, £E. 184,000; streets in Jerusalem, Tel Aviv, Haifa, and Tiberias, £E. 78,000; roads in agricultural settlements, £E. 52,000; war cemeteries, £E. 24,000; and railways, £E. 15,000

Fifth: Since the beginning of the British Occupation, ap-

A dunam is equivalent to 111.11 sq. yards.
approximately £6,000,000 have been invested by Jews in Palestine. Of that sum, about half has been directly provided by the Zionist Organization and its affiliated bodies.

The memorandum concludes with the declaration that the Zionist Organization affirms the belief "that given the necessary sacrifices, the establishment in Palestine of the Jewish National Home can become an accomplished fact," and "that these sacrifices, great as they are, are not greater than the Jewish people is able and willing to make," and closes with the plea that the organization be "left free to carry further to the full extent of its resources the economic reconstruction of Palestine and the establishment of the Jewish National Home."

Arab Associations.—The Moslem-Christian Union continued its policy of uncompromising opposition to the Balfour Declaration and to the Mandate. Its chief work during the year was perhaps the preparation of the document which it submitted to the Permanent Mandates Commission. It is comparatively a very long document and instead of being entitled a memorandum or petition, it is called "A Report on the State of Palestine During the Four Years of Civil Administration." It was submitted to the Mandates Commission through the High Commissioner for Palestine. The covering letter of the British Government was brief and confined itself to stating that it [the Government] was "in no way responsible for its contents." One conclusion of the "report" is, "It is a gross error to believe that Arab and Jew may come to an understanding if only each of them exchanges his coat of extremism to another of moderacy... it is futile to expect their meeting half way." The Permanent Mandates Commission analyzed the report as consisting of two classes of statements,
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viz., first, a large number of "facts, which, if found to be accurate, should be regarded as administrative abuses", and second, protests against the terms of the Mandate itself. As regards the latter complaint, the Mandates Commission declared, as stated above, that it was incompetent to pass on the legality of the mandate itself. With regard to the facts in the first category, the Commission declared in its report that the High Commissioner contested the accuracy of certain of the facts and explained others, and suggested that the signatories present a petition on any specific point in accordance with the Rules of Procedure.

Important sections of the Arab population, it appears, continued to oppose the obstructionist tactics of the Moslem-Christian Union. The Peasants' Party of Palestine sent a memorandum to the High Commissioner in which it declared that "everybody in the country knows that the Arab Executive of the Moslem-Christian Association is no representative of the Arab people living in Palestine but is only the representative of a small group of the population, and that all the efforts of the above-mentioned association and its executive committee to bring together the people to take part in the Seventh Arab Congress were in vain owing to the lack of public confidence." The memorandum then protests the government's recognition of the Arab Executive as a representative of the Arab population in the country and continues as follows: "But we, the representatives of the fellahin, eighty per cent of the total population of the country, do not recognize them as our representatives...They are only interested in their own welfare." With regard to the so-called report which the Moslem-Christian Union sent to the Mandate Commission,
the memorandum declares, "This correspondence has filled us with feelings of sorrow and shame, when we consider that the members of the Mandates Commission have seen the kind of chosen representatives of our country who make use of untrue facts." The memorandum then concludes with the following pacific expression: "We, the delegates of the fellahin, do not recognize the work of this Arab Executive in any matter or question that may arise, and we express our strong wish to work together with the Palestinian government and with all communities and religions of the population for the general good of all who live in our country."

Colonization, Commerce, and Industry.—Complete statistics of the area of land acquired by Jews during 5684 are not available. The Jewish National fund during 5684 acquired 50,712 dunams, 30,611 more than the area acquired during 5683. In addition, it acquired 194,655 square pics of urban land during 5683 and 5684. On January 1, 1925, the Jewish National Fund owned a total of 152,905 dunams of land, mostly in the Plains of Esdraelon. As for the ICA, during the past year it succeeded in making terms with the Arabs concerning its concession of the marshes of Kabbarah. It ceded to the claimants certain lands at Ghawarneh and at Tantura. In August, 1924, ICA began to drain the marshes. It was further reported that the Agudath Israel early in 1925 owned over 21,000 dunams of land in the Plain of Esdraelon. During January and September 1924, the Palestine Land Development Company bought 28,150 dunams of agricultural land and entered into contracts for the purchase of additional 59,000 dunams of land. In this connection it may be noted that during the year
there were reports of speculation in land, and the last meeting of the Palestine Land Development Company resolved to draw the attention of the Palestine Zionist Executive to the danger involved in such speculation. During 5684 four new colonies were established by the Zionist Organization and its subsidiaries and four existing colonies were enlarged. In 1925, the American Zion Commonwealth of New York City purchased 16,000 dunams of land for a colony to be known as Herzliah. The Commonwealth sold to American Jews one section for agricultural purposes at cost, and three sections for a garden city settlement at a profit estimated at $180,000, and set aside the remaining sections for settlement by Palestinian Jews.

During the past year, as in the previous years, numerous coöperative societies helped in the extension of Jewish settlements in the cities.

POWER AND ELECTRICITY.—Little was done during the year under review to further the so-called Rutenberg project for electrification and irrigation. Early in May, the Palestine Development Council decided to participate in the financing of the project, since registered as the Palestine Electric Corporation. During the year this Corporation began the erection of power stations at Haifa and Tiberias.

In May, 1924, the Greek government filed an application with the Permanent Court of International Justice, alleging that the government of Palestine had since 1921 wrongfully refused to recognize concessions acquired from Ottoman authorities in 1914 by one M. Mavrommatis for certain public works to be constructed in Palestine. This has caused a loss estimated at £234,339 with interest at 6% as from July 20, 1923, which the Greek Government claims
as compensation. Early in 1925, the Court decided that the concessions granted to Mavrommatis under the agreement signed on January 27, 1914 between him and the City of Jerusalem, were valid under Article 4 of the protocol but that no loss to Mavrommatis resulting from concessions to M. Rutenberg had been proved and therefore the Greek government's claim for an indemnity was dismissed.

**FOREIGN COMMERCE.**—During 1924, the imports increased over 1923, but did not reach the height of 1922. Whereas in 1922 imports amounted to £E. 5,471,667, they totaled £E. 4,825,185 in 1923 and £E. 5,266,349 in 1924. On the other hand, the importation of specie was £E. 187,192, almost 70% higher than the totals of 1922 (£E. 109,465) and of 1923 (£E. 110,080). But exports of specie showed a great increase also; from £E. 283,197 in 1922 they advanced to £E. 411,946 in 1923, and jumped to £E. 717,275 in 1924. As for imports in transit to Syria, Palestine continued during 1924 to lose as a center of transportation to Syria. Thus in 1922, imports in transit amounted to £E. 347,699, in 1923 to £E. 189,680, but in 1924 only to £E. 136,138. But exports from Syria by way of Palestine increased markedly, the total value of these in 1924 having been £E. 61,002, whereas it had been only £E. 45,807 in 1922, and £E. 45,415 in 1923. Exports of Palestinian products continued to increase and, in 1924, reached £E. 1,200,812 (in 1923 they amounted to £E. 1,143,234 and in 1922 to £E. 1,007,171). On the other hand, re-exports of imported foreign goods declined to £E. 141,842. In the previous year, they totaled £E. 233,973, and in 1922, £E 187,328.
As for shipping, it is noteworthy that the Palestine Government finally announced its intentions of constructing a modern harbor at Haifa. In the United States, The American Palestine Line Company was organized in New York, with a view to establishing direct communications between the United States and Palestine. During 1924, 605 steamers with a combined tonnage of 1,329,575 and 1,521 sailing vessels with a combined tonnage of 24,266 tons entered the ports of Palestine. During 1923, only 594 steamers, 1,213,247 tons and 1,822 sailing vessels, 30,128 tons, entered the ports of Palestine.

**Trade and Industry.**—With regard to trade, the year 1924 was satisfactory from several points of view. First, there was a distinct revival after the severe commercial depression which began in 1922 and continued throughout 1923. The recovery, according to official reports, was partly due to the successful orange and tourist seasons and to the high price of cereals. The wine industry, which is entirely Jewish, continued to suffer from the absence of markets, and large stocks of wines remain unsold. Numerous new industrial organizations registered with the government during the past year. Notably two textile companies, the "Lodzia" Textile Company and the Palestine Textile Works.

During the year under review a few private financial institutions were established, one at Haifa, two at Jaffa and two at Tel Aviv.

**Labor.**—During 1924, as during the previous years, Jewish labor held its place in the country. A census taken during the period of October, 1924-March, 1925
showed over 15,100 Jews classed as workingmen. Of that number 5,500 were engaged in agriculture, 2,850 were engaged in manufacturing and in small industries, 1,100 in public works such as road building, and over 1,000 were engaged in transportation. Of late camel-driving appears to have attracted a number of Jews, 200 being so employed in Tel Aviv alone. During the year the General Federation of Jewish Labor organized a coöperative agricultural association under the name of Hebrat "Obedim".

IMMIGRATION.—During 1924, 12,856 Jews and 697 Christians and Moslems entered the country. In 1923, immigration showed a drop of 600 as compared with 1922, but 1924 showed an increase of 5,602 Jews over 1923. This is not all. During 1923, a total of 3,466 permanently left the country, leaving a net increase by immigration of only 3,788. During the past year, only 2,037 Jews permanently left the country, leaving a net surplus of 10,819 Jews. The total number of Christians and Moslems that permanently left the country amounts to, it is said, 474, leaving a balance of 233 non-Jewish immigrants over emigrants. The total number of Jews that entered the country since December 9, 1917, is estimated at 46,000.

It appears that the pioneer movement known as the Hehaluz movement gained momentum during the past year. The head office of the Hehaluz World Organization reported that it had 11,550 members, including 2,400 youths under the age of eighteen, who were members of the Young Hehaluz Organization. Of the 11,550, 2,000 members were undergoing training in various coöperative organizations in the towns, and 2,000 were undergoing training in farming. In August, 1924, the Hehaluz organization in Poland
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had 232 branches with 6,100 members. Seventy-two per cent were men and twenty-eight per cent were women. In Germany, the German National Alliance of Hehaluz in the same month had 1,050 members (837 men, and 213 women). Of the 1,050 German members, 456 (335 men and 125 women) were preparing themselves for farming.

EDUCATION.—At the opening of the school year 1924–1925, it was estimated that there were over 20,000 Jewish pupils in the schools of Palestine. Of that number 12,200 pupils attended the 128 schools with 450 teachers maintained by the Department of Education of the Zionist Organization (in 1923–1924 the department maintained 122 schools with 438 teachers, accommodating only 11,524 pupils). In addition the Zionist Organization maintained three high-schools, one in Jerusalem, one in Jaffa, and one in Haifa, and two teachers’ seminaries, one in Jerusalem and one in Jaffa. About 6,000 pupils attend the hadarim and yeshiboth maintained by Jewish organizations. Very few Jews attend the government schools, but about 400 children attend schools maintained by missionary organizations in Hebron, Jerusalem and Safed. About 2,500 pupils, mostly children of Sephardic Jews, attended the schools of the Alliance Israélite in Jerusalem, Haifa, Jaffa, Tiberias, and Safed, and 600 children the school maintained by the Anglo-Jewish Association.

PUBLIC HEALTH.—The Hadassah Medical Organization during 1924 maintained five hospitals, one each at Jerusalem, Jaffa, Safed, Tiberias and Haifa. These hospitals treated 8,330 patients, 450 more than during 1923. In addition it maintained clinics in the above-named cities, also at Hebron and in the colonies and Kewuzoth. These clinics
treated during the past year 94,125 patients, nearly 3,800 more than during the preceding year.

A report for 1924 of the work of the International Health Board of the Rockefeller Foundation, which carried on an anti-malarial campaign with funds largely supplied by the Joint Distribution Committee, has not been issued. The report for 1923 declared that the survey begun in 1922 continued in 1923 and that “malaria control in many of the villages surveyed is possible at a reasonable cost.” Further it declared that the neglected irrigation ditches were a prolific cause of trouble and that these could “be repaired as a rule at a small cost with less malaria and better crops as a result.”

Organizations for the Restoration.—As in the previous years, so also during the year under review, the Keren Hayesod comes first of all the organizations interested in the restoration of Palestine. During the year ending March 31, 1925, the Foundation collected £495,769, an increase of £28,805 over the previous year. Of the sum collected, $1,792,993 was gathered by the Keren Hayesod Committee in the United States during the fiscal year ending June 30, 1924. In July, 1924, the Actions Committee of the Zionist Organization adopted a budget of £.446,400 for Palestine work. Of this, £.125,000 was to be spent for agriculture; £.58,000 for education; £.30,000 for labor; £.29,000 for immigration; £.35,000 for medical aid; £.60,000 for obligations for the year 5684; and £.15,000 for administration.