REVIEW OF THE YEAR 5689*
BY HARRY SCHNEIDERMANN

During the Jewish Year 5689, Roumania, which for several years preceding had been in the forefront of the Jewish scene, faded almost into the background; the economic misery among Jews of certain parts of Europe was accentuated in several spots, especially Bessarabia and Lithuania; and more incidents of anti-Semitism were reported than in some years before. These and other factors, however, will in time join many similar episodes of the recent history of the Jewish people and will not for long be associated with any particular year. There are, however, two reasons why the Year 5689 will go down in Jewish history. On the one hand, it marks the consummation of the enlargement of the Jewish Agency for Palestine by the inclusion of representatives of non-Zionist elements; on the other hand it was the year of what, at this writing, appears to threaten a tremendous setback to the progress of Palestine, whose prospects had been brightened so much by the union of Zionists and non-Zionists. We refer, of course, to the anti-Jewish uprising on the part of the Arab population of Palestine which began toward the end of August, 1929.

I.
THE UNITED STATES

In the United States, the year began with an event that was profoundly saddening. On Saturday, September 22d, a four year old girl, the daughter of one of the residents of Massena in St. Lawrence County, New York, disappeared; on the following day, after a search for the child had proved vain, a State trooper interrogated one of the Jewish residents

*The period covered by this review is from July 1, 1928 to June 30, 1929. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.
of the village and also the rabbi of the congregation as to whether the custom exists among the Jews to offer human sacrifice, in connection, presumably, with the Yom Kippur holiday which was to be ushered in on the evening of that day. The rabbi indignantly resented the implications of this question, and later the trooper stated that the Mayor had been consulted on the matter and that it was he who had suggested that the rabbi be called to police headquarters for questioning. Toward the close of the following afternoon, the child was found in the woods about a mile from her home, where she said she had gone to seek her seven-year old brother, and, while straying in the forest, had been lost. The American Jewish Committee and the American Jewish Congress and other organizations took up this matter with the Mayor of the town and with the State authorities, vigorously protesting against the action taken by the Mayor and the State trooper, which, by giving countenance to a slander against the Jewish people which had in the past caused much suffering, threatened to spread this heinous superstition of the Dark Ages in the United States. Mr. Louis Marshall, the President of the American Jewish Committee, demanded a public apology from the Mayor and insisted that the State trooper who questioned the rabbi be disciplined. Subsequently, an inquiry was made by the State authorities, at the request of the American Jewish Congress. Both officers made public apologies for their part in suggesting that ritual murder is actually practised by the Jewish people, and the trooper was severely reprimanded by the superintendent of the State Police, by whom he was indefinitely suspended "for gross lack of discretion in the exercise of his duties and for conduct most unbecoming an officer." The American press was quick to recognize the implications of this occurrence and it was made the subject of comment in the editorial columns of many newspapers, all of which expressed indignation that the circulation of this slander should have emanated from public servants.

Another event, affecting relations between Jews and their non-Jewish neighbors, which aroused much discussion was the production in New York City in the spring of 1929 of the Freiburg Passion Play. Early in April, when an announce-
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ment was made by a producer, Mr. Morris Gest, a Jew, that he expected to present this play, Mr. Marshall wrote to Mr. Gest pointing out that plays of this kind invariably result in a recrudescence of anti-Semitism and suggesting that Mr. Gest take steps to cancel the production. Mr. Gest, however, refused to pay any heed to Mr. Marshall's protest, which was echoed in the Jewish press and pulpit. A number of Christian clergymen also deplored the production. The Passion Play did not become a public sensation, and it was taken off the boards before the announced termination of its production.

These events combined to focus public attention in the Jewish community upon the relations of Jews with Christians. The more or less organized movement to cultivate "goodwill" between Jews and Christians which was inaugurated by the Federal Council of the Churches of Christ in America, about five years ago, showed signs of much activity. Goodwill meetings and conferences were held in not a few places during the year. In August 1928, for example, there was a Jewish-Christian Fellowship Meeting at the Racine College, Racine, Wisconsin, under the auspices of the Midwest Council for Social Discussion. A League for Inter-Religious Goodwill was established in Baltimore last November. The Men's Club of Temple Emanuel, the largest and most influential congregation in New York City, held a goodwill conference which was participated in by leading churchmen of all faiths, in December. During the same month was held in Rochester the Sixth Quadrennial Convention of the Federal Council. At one of the sessions of this convention, Rabbi Philip S. Bernstein of Rochester was given the courtesy of the platform and spoke on concrete ways in which the Council can further understanding and goodwill between Jews and Christians. Other incidents showing the spread of the goodwill idea included the participation of Christian clergymen in the laying of the cornerstone of a Jewish community center in Staten Island, in the dedication of the first synagogue at Millville, N. J., and in a good fellowship service which concluded the four-day celebration of the seventy-fifth anniversary of Congregation B'nai Abraham, Newark, N. J. Ministers of all faiths took part in a seminar at Columbia University, New York City,
in January, for the discussion of vocational adjustments made necessary by inter-religious conflicts, the misrepresentation of religious beliefs and practices, and community areas of conflict and co-operation. In January, at Kenosha, Wisconsin, the celebration at Beth Hillel Temple of the two hundredth anniversary of the birth of the German dramatist and liberal, Gotthold Ephraim Lessing, was made the occasion for a goodwill meeting at which ministers of various denominations spoke; in April an inter-collegiate conference for better understanding and relationship between Catholics, Protestants and Jews was held at Rollins College, Winter Park, Florida; and in May a third annual goodwill dinner was held at Chatanooga, Tenn.

In the meantime there was considerable discussion on the subject of the proselytizing activities of some Christian denominations insofar as these touched the Jewish people. At the beginning of January, the Reverend Doctor L. Hunt, who is a member of the Committee on Goodwill of the Federal Council, in an article in The Jewish Tribune, made an ardent plea for the cessation of proselyting among Jews. The Reverend Doctor Israel Goldstein of New York City submitted a plea to the Council of the Protestant Home Missions Board to cease conversionist activities among Jews and to instruct the 38 local boards throughout the country not to admit Jewish children in any Christian institution without the consent of the parents. The Council, after considering Rabbi Goldstein's plea, decided to assert its rights to conduct missionary propaganda, reaffirming its belief in "the right to spread the Gospel of Christ among all people," the neglect of which "would be a direct violation of this central command of our religion," but expressed the view that "when little children from Jewish families come to our churches, we believe it desirable that they should come with the consent and approval of their parents." The same position was taken at the annual synod of the province of New York, New Jersey and Porto Rico of the Protestant Episcopal Church by the Reverend Thomas Burgess, who declared that many Jews can be converted to Christianity if "the proper education method" were employed; a resolution urging the church to conduct a vigorous campaign to convert Jews was referred to a committee for consideration.
Toward the end of May, the Committee on Goodwill between Jews and Christians of the Federal Council elected the Reverend Doctor S. Parkes Cadman as Chairman and issued an announcement of its plans for future work and a restatement of its principles. These are: (1) to create conditions that will not permit of the growth of anti-Semitism; (2) to promote tolerance in the sense of appreciation and mutual respect; and (3) to undertake a program of actual co-operation in interests which are common. Shortly after this announcement, the Reverend Doctor Alfred Williams Anthony, a member of the Committee, addressed a communication to Mr. Marshall, President of the American Jewish Committee, asking him whether it was true, as had been stated, that he had expressed the opinion that the Committee on Goodwill "had the ulterior motive of converting the Jews." This inquiry resulted in a spirited correspondence between Mr. Marshall and Dr. Anthony, in which Dr. Anthony defended the efforts of Christian churches for the conversion of Jews to Christianity, and Mr. Marshall took the position that Christian churches had before them a sufficiently difficult task to influence their own membership to practice the principles of their faith, and that if Jews were to become better Jews, and Christians better Christians, "genuine goodwill would be ushered into existence automatically without meetings or conferences or discussions." This correspondence was made public and aroused a great deal of discussion in the Jewish press and pulpit. The subject of future co-operation with the Committee on Goodwill was placed on the agenda of the Central Conference of American Rabbis for their annual convention early in July.

A heavy blow against racial and religious intolerance was struck by the United States Supreme Court in a decision declaring constitutional the New York State law requiring a class of secret organization to file with the Secretary of State a sworn copy of their constitutions, by-laws, rules, regulations, and oaths of membership, together with a roster of their membership and lists of their officers for the current year. This measure had been placed on the statute books avowedly to curb the lawless activities of the Ku Klux Klan. The attorneys for that organization contended
that the law in question unfairly discriminates against the Klan in that it does not require other oath-bound organizations to comply with the same requirements. But the court, upholding inferior tribunals, expressed the view that the placing of the Klan in a class by itself was justified because it is different from the others in that the Klan has the manifest tendency "to make the secrecy surrounding its purposes and membership a cloak for acts and conduct inimical to personal rights and public welfare."

That the remedy for social ostracism does not lie with the courts but is cultural and educational and to some extent legislative, was the opinion expressed by the Supreme Court of the State of Wisconsin in the suit brought by a Jewish citizen against the Milwaukee Golf Club, which had requested its Jewish members to resign. The court held that the request for the resignation did not deprive the plaintiff of any valuable right, that he was left free to refuse to resign and that so long as the consequences are not unlawfully to deprive the plaintiff of a valuable right he has no cause of action in law or in equity.

The right of Jewish students to organize their own secret fraternities when those in existence at a university exclude Jews from membership came in for much discussion during the year, when, at the Twenty-Second Annual Meeting of the American Jewish Committee, the Executive Committee made public correspondence on the subject between Mr. Marshall, President of the American Jewish Committee and Dr. W. H. P. Faunce, President of Brown University, Providence, R. I. Early in 1928, the Committee had been informed that the university authorities had persistently refused to permit the organization of any Jewish fraternities, even though permitted fraternities did not admit Jews to membership, and Jewish fraternities exist and are encouraged at numerous colleges and universities throughout the country. The Committee regarded this position as unfair and Mr. Marshall took the matter up with Dr. Faunce. The publication of this correspondence* stimulated public discussion. Eventually, the University officers adopted a resolution stating they had no objection to the organization of chapters of national fraternities whose con-

*See* Report of the American Jewish Committee, below.
stitutions do not restrict membership to persons of a particular creed or race, even though the membership does in fact consist entirely or largely of persons of a given creed or race.

Another interesting case involving the question of civil rights arose in Georgia where the jury commission of Bryan County decided to exclude Jews, as Jews, from both grand and petit juries. Because of this and other irregular acts of the Commission, a group of citizens, consisting of three non-Jews and one Jew, applied to the County Court for a writ of mandamus requiring the commission to revise the jury lists. Upon the denial of this request by the County court, the applicants appealed to the Supreme Court which reversed the lower tribunal, declaring that "the adoption of a motion to exclude all Jews, regardless of their qualifications, shows in itself a gross abuse of the required legal discretion."

Except for this and the Massena affair, there was not during the year any striking episode symptomatic of the existence in the United States of anti-Jewish feeling in any acute form. The desecration of a Jewish cemetery in Cleveland, Ohio, which was at first believed to have been such an episode, turned out, upon investigation, to have been an act of vandalism perpetrated by several drunken youths.

There were several interesting events touching upon the Jewish religion and some of its rituals. What have come to be known as "kosher laws" were adopted by the legislatures of Massachusetts and Minnesota. These laws, it will be recalled, make it a misdemeanor for any dealer in food products to mark any such product as "kosher" if it is in fact not so. In May 1929, the Supreme Court of the State of New York ruled that a rabbinical divorce granted to a husband residing in the United States from a wife living in Russia, even though such a divorce is recognized as legal in that country, is not binding in New York State. In one State, Connecticut, shehitah, the Jewish ritual method of slaughtering animals for food, came very close to being outlawed. A bill providing that animals be stunned prior to slaughtering, sponsored by a Connecticut humane society, was passed by both houses of the legislature and was submitted to the Governor for his signature, but was
Two events served to bring the subject of Sabbath observance to the fore during the year. First was the progress made in the direction of the five-day working week by large groups of organized workers in New York City and elsewhere, which by agreement with employers' associations secured this reduction in their working hours. The second event, was the introduction by the Hon. Stephen G. Porter of Pennsylvania, in the United States House of Representatives, of a joint resolution requesting the president to call, or to send representatives to, an international conference on the simplification of the calendar. This resolution contained a preamble which, had the resolution been adopted, would have committed the representatives of the United States to such a conference to sponsoring a scheme of reform which proposed that the year consist of thirteen months of 28 days each, a total of 364 days, plus one "blank" day, which was not to be given the name of any day of the ordinary week or any date. If adopted, this device would destroy the existing and immemorially fixed periodicity of the Sabbath, causing it to fall on different days from year to year. It was against this proposal that leading European rabbis had protested in 1925 before the Special Committee of Inquiry on the Reform of the Calendar appointed by one of the technical commissions of the League of Nations. The introduction of the resolution in Congress aroused dismay in Jewish circles, because of the conviction that a reform of the calendar which included the blank day feature, by confronting observant Jews with the dilemma of keeping the Sabbath on different days of the week from year to year and suffering material losses thereby, or of refraining from keeping the Sabbath, thereby violating their conscience, would before long result in the virtual destruction of the Sabbath. Prompted by this belief, a number of leading rabbis appeared before the Committee on Foreign Affairs of the House of Representatives and presented these views, insisting that the resolution be so amended as 1) to eliminate that part of the preamble which favored the 13-month 28-day plan, and 2) to provide that American representatives to an international Conference, should one be held, be instructed not
to favor any plan of simplification employing the blank day device. Representative Sol Bloom of New York City, a member of the Committee on Foreign Affairs, also actively opposed the resolution, and the *Congressional Record* of June 11, 1929 contains an address on the subject delivered by him in the House of Representatives. In the new Congress which met in April 1929, Mr. Porter re-introduced his resolution minus the exceptionable preamble.

In the meantime, owing to the initiative of the Rev. Dr. Moses Hyamson of New York City, representatives of some twenty-five national and central Jewish organizations met in conference and constituted the League for Safeguarding the Fixity of the Sabbath (Against Possible Encroachment by Calendar Reform), adopted a resolution of protest against calendar simplification involving the blank day feature for transmission to the President and the Congress, and empowered its Executive Committee to take all necessary steps to oppose the adoption of a simplified calendar involving the blank day feature. Resolutions against this were adopted also by a number of national Jewish organizations at their annual conventions last spring and summer.

As in preceding years, the Jewish community watched with interest the course of immigration legislation during the second session of the Seventieth Congress and during the first session of the Seventy-first. The passage of the Copeland bill which legalized the admission of all aliens who arrived in the country before July 1, 1921, who had no proof of legal admission, upon the production of proof of residence since that time and of a clear civil record, was greeted generally as a step in the direction of fairness toward such aliens, who, though no longer subject to deportation, were prevented from seeking naturalization. The declaration of Mr. Hoover, during the presidential campaign, that he favored the repeal of the National Origins provision of the Immigration Law of 1924 also aroused great interest, and the failure of Congress to follow the President's lead in this matter caused keen disappointment in the community where the belief is prevalent that this basis for restricting immigration is artificial and is open to the same objections as the percentage plan based on the Census of 1890.

Movements for the erection of monuments to two Amer-
ican Jewish patriots made considerable headway during the year. On March 2, 1929, the President approved a joint resolution introduced in the Congress by the Hon. Emanuel Celler of New York City providing that a site be set aside on public ground in the City of Washington for a monument or memorial in honor of the late Oscar S. Straus, to be erected by a society or association as a gift to the people of the United States. In June, the Oscar S. Straus Memorial Association was incorporated in New York State with the purpose of erecting and maintaining such a monument or memorial. Its incorporators include many prominent Americans of all faiths. In New York City, the Municipal Art Commission gave its approval to the erection of a monument to Haym Salomon, the famous patriot of the American Revolution, and a site for this monument which is sponsored by the Federation of Polish Jews in America, was also chosen by the municipal authorities.

Within the Jewish community, there were several interesting happenings in connection with religion. In Massachusetts, during the winter of 1928-29, a dispute between rabbis and cantors as to the right of the latter to perform marriages, became so spirited that it was referred to the courts. The law restricts the right specifically to rabbis, and as defined by the Secretary of State the term "rabbi" does not include cantor. After a court had decided that any persons certified by a congregation as authorized so to do may perform the marriage ceremony, both sides reached the agreement to petition the legislature so to amend the law as to give both rabbis and cantors this authority.

The "mushroom synagogue" evil from which the larger Jewish communities suffer about the time of the fall High Holydays was again the subject of discussion in several cities last spring. In New York, the Association of Presidents of Jewish Congregations of Brooklyn announced their intention to secure legislation to prevent the opening of temporary synagogues except with the approval of a recognized authority.

During the year, an effort was made by the Union of American Hebrew Congregations to ascertain the religious habits and proclivities of members of its congregations in each of the eleven cities which have over 50,000 Jews. A
little over 10% of the 21,712 questionnaires sent out by the Commission on Research of the Union were returned. Assuming that this is a fair example of the total membership of Reform congregations belonging to the Union is large cities, these returns brought out a number of interesting conditions and tendencies. Perhaps the most significant of these findings are: 1) that, the emphasis on Hebrew is decreasing and that on Jewish history is increasing in religious schools; 2) that three out of every four children of school age attend such schools; 3) that attendance at religious high schools is increasing; 4) that while the popularity of such ceremonials as the lighting of candles on the Sabbath eve and Hanukah and the home Seder on Passover is increasing, fifty per cent of the families never light Hanukah candles, conduct a Seder, or fast on Yom Kippur; four-fifths never make Kiddush on Friday night, and nine-tenths never have family services or recite grace at meals; 5) that the membership opposes increasing the Hebrew content of the ritual, and is strongly in favor of revising the prayer book; 6) that the membership opposes increasing the sessions of religious classes to twice per week; and 7) that there is a strong demand for adult classes for instruction in Judaism, in the large cities.

Another inquiry in connection with religion was undertaken by a congregation in Cleveland, Ohio. The object of this was to determine the value of secular activities such as athletics, social gatherings, dramatics, and the like, in connection with the primary function of the synagogue, in large communities. Those responsible for the inquiry were unanimous in concluding that such activities do not have any religious value, that in many respects a synagogue which conducts them is attempting to do things for which outside agencies are much better equipped, and that these activities tend to throw into the background the religious purposes of the congregation. It was the opinion of the committee of inquiry that the congregation should strive primarily to be a religious influence and not consider it is performing its proper function merely because it can attract large numbers to its gymnasium, dance hall, and swimming pool.

Several interesting events relating to Jewish education
also are deserving of mention. The first class, consisting of 35 students, entered the Yeshivah College of the Rabbi Isaac Elchanan Theological Seminary, in New York City last fall, and some of the buildings of this institution, the first liberal college established by the Jewish denomination in the United States, were dedicated in December in the presence of large numbers of people. In June, the Hebrew Union College appointed a committee to look into the advisability of changing that institution to a graduate school.

While financial difficulties were experienced by Jewish parochial schools in Brooklyn and in Newark, N. J., the latter deciding to close at end of scholastic year 1928-29, several communities took important steps in the interests of Jewish Sabbath and week-day schools. Thus, in February 1929, the Bureau of Education in Boston inaugurated a system of uniform examinations for all Jewish schools in that city and in Cambridge, Dorchester, Roxbury, Lynn, and Revere; and in May, through the initiative of the Jewish Education Association of New York, a Board of License was set up to establish standard qualifications for teachers in Talmud Torah schools and to issue certificates of competency to those meeting these requirements. In this connection, the decision of Avukah, the students' Zionist organization, to work for the introduction of the study of Hebrew in high schools and colleges is interesting.

In connection with Jewish community organizations in the United States, a highly interesting event was the completion of a comprehensive study of that subject by the Statistical Department of the American Jewish Committee, under the supervision of Dr. H. S. Linfield, the Director of the Department. The results of this study are given in full elsewhere in this volume. It was based on information gathered by the Department in the course of an enumeration of the Jewish congregation of the country made by Dr. Linfield as Special Agent of the United States Bureau of the Census.

We come now to a consideration of Jewish communal activities in connection with the external or foreign interests of American Jewry. These naturally divide themselves into: 1) efforts to ameliorate the condition of the Jews of Eastern
Europe, largely in continuation of the work begun at the outbreak of the World War, and 2) efforts to create in Palestine conditions for supporting a self-sustaining Jewish population. Activity in the first direction was greatly stimulated by increased suffering among the Jews dependent upon agriculture in Bessarabia, Roumania, and among those of Lithuania, Moldavia (Roumania) and parts of Poland owing to the severe winter and to crop failures in the preceding fall. While the American Jewish Joint Distribution Committee (J.D.C.) kept in touch with these situations and appropriated funds for emergency relief, other organizations showed a desire to supplement the work of that body. In February 1929, the United Roumanian Jews of America called a conference of Roumanian and Bessarabian landsmannschaften to discuss the situation in their native lands, and decided to form the United Roumanian Bessarabian Relief Committee to raise and distribute a fund of $250,000 in aid of the Jews of Bessarabia. A small part of this sum was advanced by several individuals and dispatched to Roumania, but up to the time this is being written the press has not reported the results of the fund-raising efforts of this Committee.

The following month, the Federation of American Jews of Lithuanian Descent also decided to come to the aid of their former compatriots. This body had been organized in November 1928 for the purpose of extending co-operation to the Jews of Lithuania, and had appointed a fact-finding commission to study conditions in the home country as a basis for future work. Mr. Edward M. Chase of Manchester, N. H., the honorary president of the organization made a gift of $25,000 for the support of the Tarbuth (Hebrew) School system in Lithuania. In the spring this organization held a meeting and decided to raise a fund of $50,000 for emergency relief, and at the end of March the dispatch of $2,500 was announced. In the same month, a conference called by the American Jewish Congress, the Roumanian-Bessarabian Relief Committee, and the United Roumanian Jews decided to raise $500,000, for relief in places of unusual suffering, and to make an appeal for clothing to be sent overseas.

In the meantime, there was much activity also in the
direction of constructive relief, especially that which aimed at rehabilitating the Jews of Russia. The work of the Agro-Joint proceeded according to program, and an agreement for continuing the agricultural colonization of Russian Jews for the next ten years with the aid of a $10,000,000 fund contributed by American Jewry, was entered into and signed in January 1929, on the one hand by the Soviet government and on the other by the American Society for Jewish Farm Settlement in Russia. In this connection, the gift of Mr. John D. Rockefeller of $500,000 to the $10,000,000 fund (November 1928) is deserving of record. In June, the ICOR (Jewish Colonization Organization for Russia), which has been following with great interest the efforts being made to colonize Jews in Biro Bidjan, Siberia, sent a commission of American experts thither to survey the possibilities of that region.

But agricultural colonization was not the only rehabilitative effort that was vigorously pushed during the year. The American Jewish community showed a great and growing interest also in efforts to industrialize the Jews of Russia and Poland, chiefly the former. Leadership in this work is being taken by the ORT, formerly a Russian but now an international organization for the development of trade and industry among Jews. The ORT Reconstruction Fund, as the American branch of the organization is called, decided last January to gather a fund of $1,000,000 to be used in supplying the declasse Jews of Russia and the many former Jewish traders in Poland now ruined by economic changes there, with tools, machinery, and raw materials, in order to enable them to become independent producers. A campaign to raise this fund was launched by a special campaign committee in April. In the meantime, the ORT Reconstruction Fund is acting as the agent for thousands of American Jews who are sending tools and machinery to relatives in Russia, where it is admitted free of duty. The ORT was offered aid by other organizations. In February, Jewish labor groups including the Workmen's Circle, the United Hebrew Trades, the Forward Association, the Jewish Socialist Verband, the National Jewish Workers' Alliance, and the Poale Zion, called a conference in New York City and decided to raise $1,000,000 in five years, to be
turned over to the ORT and the Agro-Joint for industrialization work in Russia; and in March, the Progressive Order of the West called a conference on the Russian situation and also decided to raise funds for the same purpose.

All these activities brought to the community the realization that the relief work begun in 1914 had not yet been completed, and when, in February, the United Jewish Campaign conducted a referendum on the question among 100,000 former contributors, a great majority of those who responded favored the continuation of this work for several years more, and on May 12, when community leaders came together in a meeting called by the United Jewish Campaign, there was no dissenting voice when the convention voted to authorize the Joint Distribution Committee to reorganize itself on a more permanent basis, to be better able to continue the work of reconstructive relief in central and eastern Europe. In the same month a committee of physicians and sanitarians was organized, with Dr. Milton S. Rosenau of Cambridge, Mass., as chairman, to sponsor in the United States the work in Europe of the OZE, a body working to promote the health of the Jewish population in European countries.

Interest in the economic condition of European Jewry absorbed most of the attention which the American community gave to external problems. Happily, thanks largely to the change of government in Roumania, persecution of Jews in foreign countries did not reach a point during the year where it aroused public action, except that the efforts of the Jewish Section of the Communist Party (Yevsektsia) in Russia to suppress the Jewish religion excited the Rabbinical Board of Greater New York to suggest that mourning services be held in synagogues on October 21, 1928, and to call a massmeeting on October 24, at which protest resolutions were adopted. Similar resolutions were adopted at the convention of the American Jewish Congress last May.

At the same convention, a resolution was adopted favoring closer co-operation between the Congress and the American Jewish Committee, and providing for steps to being this about. Subsequently, announcement was made
that both bodies had appointed committees to meet in the fall for joint consideration of this matter.

In connection with Zionism and Palestine interests, the past year was remarkable for many significant occurrences. The dissension within the Zionist Organization of America which rose to sensational heights in the spring of 1928 all but abated after the Zionist Convention in Pittsburgh, Pa., in that year, although a small group of Zionists, opposed to the policies of the administration, subsequently held several meetings and made plans for organizing an opposition group within the Organization. The latter body took steps to bring about the administrative reforms which had been proposed at the convention, entrusting their execution to Dr. Isaac M. Rubinow, formerly of Philadelphia, who was elected Executive Director. In the elections, last spring, for delegates to the World Zionist Congress, none of the candidates proposed by the opposition group was elected. Late in May, when announcement was made of the agreement between the British government and a syndicate organized by Moses Novomejsky, an engineer, to exploit the minerals in the Dead Sea, Mr. Jacob de Haas, a member of the opposition group issued a public statement to the effect that this group had in the preceding winter obtained the fund of almost a half million dollars required by the British government as a guaranty that Novomejsky would have adequate financial support, and is to appoint three of the eleven Directors of the Palestine Mining Syndicate, Ltd., the Novomejsky corporation.

The progress of the Hebrew University at Jerusalem attracted the interest of several groups in the community, largely under the stimulus of the American Advisory Committee. A movement to establish a Department of Jurisprudence was launched by a group of attorneys who held a meeting in New York City in May, 1929, at which the Hon. Benjamin N. Cardozo, Chief Justice of the Court of Appeals of New York State, presided, and at which it was urged that Jewish attorneys throughout the country organize themselves for this purpose, just as Jewish physicians had done in order to promote the interests of the medical department of the University. Messrs. Max Levy and Louis Lande, both of New York City, are chairman and
secretary of the lawyers' committee. In May, announcement was made by Mr. F. Julius Fohs, of New York City, oil geologist, of the organization of an American committee which will assume the responsibility for the annual budget of the scientific department of the University, will supply equipment for a physical laboratory and for geological, botanical, and zoological departments, will arrange for the establishment of a meteorological laboratory in connection with the department of mathematics, and will endeavor to obtain endowments for special institutes in the scientific department and the acquisition and maintenance of a scientific library.

Economic life in Palestine also claimed the attention of American Jewry. The American Zion Commonwealth succeeded in obtaining funds to enable it to meet pressing obligations in connection with land purchases before the collapse of the land and building boom in 1926, when failure to pay these debts would have meant the loss of sums already paid out by the Commonwealth on behalf of many individual investors.

In the Supplement to its Second Annual Report, the Palestine Economic Corporation showed that the total of its loans and investments in, together with appropriations for Palestine, up to December 31, 1928, amounted to $2,550,000 as compared with $620,000 at the time of its organization. During the second half of 1928 alone, new appropriations amounting to $1,010,000 were made by the Executive Committee. Of this, $250,000 was applied to the purchase of 5,000 dunams (1,250 acres) of the unsold land of the Haifa Bay Development Company, Ltd., and another $250,000 was added to amounts already appropriated for agricultural credits, bringing the total thus invested up to $485,000. The report showed also that the Corporation had increased its original participation of £5,000 in the stock of the Palestine Mining Syndicate, Ltd., already referred to, to $125,000.

By far the most important event of the year in the United States, insofar as Palestine is concerned, was the non-Zionist Conference, held in New York City on October 20 and 21, 1928. This brought to a head the efforts begun in 1924 looking to the enlargement of the Jewish Agency for Pales-
tine, created in the Mandate, by the inclusion of representatives of Jews who are not members of Zionist organizations. The Conference adopted two resolutions, the first accepting and approving the report of the Joint Palestine Survey Commission (see Volume 30, p. 37), and its recommendations as a basis for future action by the non-Zionists of America, and the second providing for the appointment of a committee of seven with power to name and designate the non-Zionist members of the Council of the Jewish Agency allotted to the United States in accordance with definite calculations, and to adjust with representatives of the World Zionist Organization any differences that may have arisen or that may arise with respect to the recommendations contained in the Report of the Joint Palestine Survey Commission. Subsequently the following Committee of Seven was appointed: Felix M. Warburg, Chairman, Cyrus Adler, James G. Becker, Lee K. Frankel, Herbert H. Lehman, Julian Morgenstern, and David A. Brown, Mr. Marshall, chairman of the Non-Zionist Conference, acting with the Committee, ex-officio. In June, this Committee announced the names of the American members of the Council. This action paved the way for similar steps in other countries, with the result that it was possible for the Council to convene in July last, following the adjournment of the sixteenth biennial Zionist Congress in Zurich.

The Jewish community of the United States had occasion to welcome a number of distinguished visitors, during the year. These included: Viscount Allenby, leader of the British troops which wrested Palestine from Turkey; David Bloch, Mayor of Tel Aviv; Dr. Chaim Heller of Germany, renowned authority on Biblical texts and opponent of the “higher” criticism; Col. Frederick H. Kisch and Harry Sacher, representatives of the Zionist Executive, Jerusalem; Lord Melchett, London, capitalist and member of the Joint Palestine Survey Commission; Otto Schiff, London, banker and communal leader; H. Sliosberg, Paris, former Russian Jewish leader; Dr. S. E. Soskin, Palestine, agricultural and colonization expert; Saul Tschernichowski, Hebrew poet and lecturer on neo-Hebraic literature; Dr. Max Weinrich, philologist general secretary of the Yiddish Scientific Insti-
tute, Vilna; Dr. David Yellin, head of Hebrew Teachers' Seminary, Jerusalem; and Dr. Chaim Weizmann, president, and Nahum Sokolow, vice-president, of World Zionist Organization.

II.

OTHER COUNTRIES

In discussing the leading events of Jewish interest in countries other than the United States we propose to adhere to the classification of these lands followed in last year's review, i.e., (A) Western countries, (B) Eastern countries, and (C) Palestine. In a separate section (D) we shall deal briefly with other matters which engaged the interest and attention of the Jews of several countries.

A. WESTERN COUNTRIES

CANADA

In Canada, the Quebec school question (see Vol. 27, pp. 223-9; Vol. 30, p. 38) was not definitely settled during the year. In January it was announced that a committee of Jewish citizens had agreed with the Protestant Board of School Commissioners on a modus vivendi. The terms of this agreement have not been disclosed, but it is known that the proposal to establish a Jewish school system side by side with the Catholic and Protestant systems, which had been urged in some Jewish quarters, was, after thorough discussion, rejected as not in the best interests of the community.

SOUTH AMERICA

Several events worth noting occurred in South America. It is both interesting and significant that the Jews in Argentine collected a fund of $12,668, no inconsiderable sum for so young and struggling a community for transmission through the Jewish Colonization Association (ICA) to relieve the famine sufferers in Bessarabia. In Brazil, the corner-stone of the first Jewish temple was laid last December in Sao Paulo; the building is to be a community center along the lines of those conducted in the United
States, combining the functions of synagogue, school and social hall. And there was in the same country for the first time in its history, a conference of Jewish teachers, this took place in January under the chairmanship of Rabbi Raffałowicz. In May, according to a report published by the Paris office of ICA, the Brazilian Government announced its intention to give adequate police protection to the Jewish colonists who are often harassed by marauders who hide in surrounding forests.

**ENGLAND**

In **ENGLAND**, great interest was shown in the movement initiated by Colonel Josiah Wedgewood, Labor member of Parliament, to arouse sentiment in favor of making Palestine, upon the expiration of the Mandate, one of the British dominions. With this end in view, Wedgewood organized a Seventh Dominion League and published a book “The Seventh Dominion” in advocacy of his proposal. Lord Rothermere, the newspaper publisher, on the other hand, continued his policy of opposition to England’s holding the Mandate, and much amazement was expressed when, in January, he published an article urging that England yield to Italy the Mandates for Palestine and Iraq.

In the meantime, the Jewish community was watching with deep interest the progress of the movement in the United States for bringing about the co-operation of non-Zionists with Zionists, through the enlarged Jewish Agency, in the upbuilding of Palestine. The plan was bitterly opposed by the *Jewish Chronicle* and the *Jewish World*, influential weeklies issued by L. J. Greenberg, an ardent Zionist, belonging to the Revisionist group. Nevertheless, upon the call of the Board of Deputies of British Jews, representatives of English Jewry met in London on April 22, and after a spirited debate, in the course of which very little opposition was expressed, voted 1) to accept the invitation of the Zionist Organization to be represented in the proposed enlarged Jewish Agency, 2) to authorize the Board of Jewish Deputies to select the six representatives allotted to Anglo-Jewry, and 3) to request the Board to set up a permanent committee on Palestine, of which these represent-
tatives are to be members, to deal with Palestinian matters insofar as they concern the Anglo-Jewish community.

The Anglo-Jewish community was stirred by reports of suffering among the Jews of Bessarabia last year, and the Board of Jewish Deputies and the Anglo-Jewish Association jointly issued an appeal in their behalf in February. The community also took part in a concerted effort in several European lands to send matzoth to Russia last Passover, this activity occasioning the revival of expressions of deep concern over the attitude of the Soviet Government towards religious teaching and the policy of the Jewish section of the communist party to suppress Judaism. The activities of the Anglo-Jewish community, largely through the Joint Foreign Committee of the Board of Deputies and the Anglo-Jewish Association, in connection with other foreign affairs will be briefly described below.

AUSTRALIA

In Australia, the even course of Jewish life was disturbed in September last by a controversy between Jewish religious leaders and a Christian clergyman who, writing on the growth of agnosticism among Jews in Eastern Europe, declared that Judaism is the greatest enemy of the Christian church. It is also interesting to note that, in January, some manufacturers of clothing in Melbourne were charged with exploiting recently arrived foreigners, including Polish Jews, by methods which were formerly identified in the United States and other countries with the sweatshop system.

UNION OF SOUTH AFRICA

In the Union of South Africa, two events within the community are worthy of mention. The first was the holding of the Jewish Education Conference called by A. M. Abrahams, President of the South African Zionist Federation, S. Raphaely, President of the Board of Jewish Deputies, and Rabbi J. L. Landau; the second was the organization in September of the Jewish Historical Society of South Africa, whose immediate purpose is the preparation of a history of the Jews of that region.
Turning now to the western part of the European continent, we record the adoption in June last by the Parliament of Norway of a bill which, by requiring stunning prior to the slaughter of animals for food, has abolished Shehitah, the Jewish method of slaughter. The passage of this bill was the culmination of a movement, sponsored by the Norway humane society, which had been going on for several years. This event aroused dismay in every Jewish community in the world.

**Switzerland**

In this connection, it is interesting to note that in Switzerland, where Shehitah has been forbidden since 1893, several newspapers urged the abrogation of the constitutional prohibition on economic grounds, because of the fact that the neighboring principality of Liechtenstein profits by the arrangement, as most of the cattle slaughtered for Jewish consumption in Switzerland is purchased in that country.

**France**

In France, the plight of the Jewish victims of the famine in Bessarabia again aroused discussion within the community of the proposal made several times before that the Eastern European Jews be aided to settle in agricultural sections in southern France. In April, 200 Jewish students of the University of Montpelier left a lecture hall as a protest against the invitation extended by the University authorities to a Polish professor known to be an anti-Semite, to deliver a lecture; many other students, in sympathy with their Jewish colleagues, also left the hall.

**Italy**

Much concern was expressed in Jewish circles in all parts of the world as to the consequences for the Jewish community of Italy of the conclusion of the Concordat between the Vatican and the Italian Government. Up to 1923, the state schools were secular institutions; in that year an
education reform law was adopted, including the provision that "the teaching of the Christian doctrine according to the accepted form received by Catholic tradition, is the basis and the aim of elementary education in all its stages." Although Jewish pupils are excused from attending school during the hours devoted to religious teaching, yet they are subjected to conversionist influence, as there is considerable religious content in the other subjects taught. The Concordat naturally strengthened the Catholic influence in the schools and many Jews have protested against this virtual abridgment of religious and civil equality which the Government has stated would not be affected by the Concordat. This situation has evoked proposals that there should be special schools for Jewish children, toward the maintenance of which the Government should contribute, inasmuch as the Jewish taxpayers are helping to support what are virtually Catholic schools.

GERMANY

In Germany, the Jewish community was chiefly concerned with numerous evidences of anti-Semitism, largely owing to the agitation of the so-called National Socialist Party, the leader of which is the notorious Adolph Hitler. In September, the Bavarian branch of the Party held a convention in Munich at which it was decided to continue the anti-Jewish agitation "until the Jewish question is solved;" at this convention it was claimed that the membership of the Bavarian section was 100,000, double that of 1926. In February, the Voelkischer Beobachter, Munich, the Hitler organ, stated that no less than 20,000 anti-Semitic meetings had been held in the Reich in 1928. The same paper published a series of articles on anti-Jewish massacres during the Middle Ages, and referred to the Cologne massacre of 1349 as a "model" for the present generation. In connection with the desecration of cemeteries and synagogues of which there were many cases during the year, the same anti-Semitic paper charged that the Jews themselves desecrated their own cemeteries in order to discredit the national socialist movement "whose gigantic forward strides are striking terror into the hearts of the Jews."
In addition to the desecration of cemeteries, other profanations occurred. Among those entered by force and damaged were the synagogue at Essen in Ruhr District, and the great synagogue in Düsseldorf. On the even of Yom Kippur, several hundred Hitlerites attacked worshippers leaving the synagogue at Oppenheim near Mainz. In January, the synagogue at Braunschweig was broken into three times in one week and damaged seriously; an unsuccessful attempt to set fire to the building was also made. In April, a mob, incited by an incendiary speech of an anti-Jewish agitator, stormed the synagogue at Arensberg, Westphalia, causing considerable damage. Later, the Berlin police arrested four men suspected of having been the ringleaders in this attack and found on the person of one of them documents indicating the existence of a widespread conspiracy to wreck synagogues.

There were a number of other instances of actual violence against Jews. An anti-Jewish riot in Hanover in the fall of 1928, was happily quelled by the police before it reached a violent stage. In January, a band of hooligans in Bremen attacked a number of passers-by on the street whom they took for Jews, including the Consul General of Brazil. At an anti-Semitic meeting held in Berlin, in a lecture-hall rented by the Berlin municipality on condition that admission be granted to all who applied, those responsible for the meeting forcibly ejected all brunettes, including several prominent Christians, in an effort to expel Jews from the meeting. Hitlerites also broke up meetings called by the Central Verein Deutscher Staatsbürger Jüdischen Glaubens for the purpose of counteracting the anti-Semitic propaganda.

These outrages went on in spite of the fact that representatives of the Government appeared at mass meetings called by the Jewish War Veterans' Association and the Central Verein and expressed condemnation of these atrocities in the name of the Government. In several instances it was possible to apprehend some of those guilty of the desecration of cemeteries, but the courts were sometimes lenient to the culprits. For example, a youth found guilty of desecrating the Jewish cemetery at Anspach, was sentenced to only twenty days’ imprisonment. On the
other hand, the Court of Appeals confirmed a sentence of six months' imprisonment on a man who had been convicted of desecrating a synagogue, characterizing the act as having been one of unspeakable malice.

Several ritual murder scares also sullied the reputation of Germany as a civilized country. In the fall, the death of a youth by the name of Daube occurred; Hussmann, a non-Jewish lad, was charged with the murder of Daube. Nevertheless, the Westdeutscher Beobachter, Cologne, charged that Daube's death was the result of a "ritual" murder, and published such obscene cartoons, that the police confiscated a number of issues of the paper. When, in April, a Christian boy was found in Manau, Bavaria, with his throat cut, the anti-Semitic newspapers immediately raised the charge of ritual murder, persisting in doing so even after the Bamberg court published an official statement declaring that an investigation into the death showed no basis whatsoever for the assumption that the boy came by his end in any other way than by violence, and that allegations of the so-called "ritual" character of the crime were totally unfounded. Similar allegations cropped up in many places during the Passover-Easter season, and the Berlin police issued a report stating that rumors of alleged ritual murder, when traced to their source, are found to originate in hallucinations growing out of anti-Semitic prejudice which reaches its height about Easter time.

All this agitation could not but have its reverberations in the colleges and universities. In December, we find the General Students' Assembly of the University of Berlin adopting a resolution demanding the introduction of a numerus clausus for "students of alien blood." This and a later resolution not to admit Jewish students to social functions aroused the indignation of some of the newspapers which pointed out that many Jews had contributed generously to a $500,000 fund raised in the United States for the erection of a new lecture hall for Heidelberg University. Nevertheless, the Administration Committee of the student body of the University of Wurzburg, by a vote of 20 to 10, adopted a resolution demanding a numerus clausus for Jews in that institution. There were also anti-Jewish disturbances at the University of Munich.
During the year, facts were brought out which appeared to indicate that the anti-Semitic agitation had also penetrated into some Government circles. In September, the Vorwaeris (Berlin) charged that rabid anti-Semitism existed in the Government aviation schools where Jewish students were being subjected to abuse. The Ministry of Communications investigated these charges and disciplined the director of the school and several of his associates who were found to have been responsible for abuses. In February, the Prussian Minister of Justice admitted at a session of the provincial Diet that, in many instances of anti-Semitic propaganda, the courts and the general administration of justice fail. In May, the weekly Montag Morgen caused a sensation by charging the Wolff Telegraphic Agency, the official press bureau of the Government, was circulating among the provincial newspapers news items having a decided anti-Semitic bias, instructing these newspapers to publish such items as special correspondence without giving credit to the Agency. The Bureau admitted the truth of these charges and blamed one of its editors, and the Government ordered the discontinuance of this provincial news service altogether. On the other hand, a bill to confiscate the properties of “bank magnates, stock exchange members and Eastern Jews” was defeated in the Reichstag by a vote of 382 to 8, in May; and the same body voted to lift the immunity of Deputies Strasser and Ley, the nominal editors of a number of anti-Semitic journals, whose immunity as members of the Reichstag had theretofore exempted them from civil suits, thus enabling the papers in question to carry on their anti-Semitic propaganda undisturbed.

Outside of these anti-Semitic episodes there were few general events of Jewish interest worthy of note. In October, the federal government published an order recognizing the Jewish High Holidays as days of rest for Jewish officials and ordering that they be excused from duty on these holidays whenever this is practicable; and an chair for Jewish studies was established at the University of Munich in February.

Apparently the Jewish community was so engrossed in combatting the anti-Jewish propaganda which was greatly intensified during the discussion of the reparations program
last spring, that it had but little energy left for other activities. The question of Sabbath observance was brought prominently to the front. In January, at a conference held in Berlin, plans for legislative and economic measures to facilitate Sabbath observance were discussed, including a five-day working week and the establishment of credit banks to aid Sabbath observers. In April, a Sabbath Observance Federation was organized, announcing its aims to be: 1) to make the Sabbath again a living force, 2) to link together Sabbath observance organizations existing in all countries, 3) to secure legislation to facilitate Sabbath observance, and 4) to support enterprises of Sabbath-observing persons and to assist them to secure employment.

The Jewish refugees who had come to Germany from Russia after the revolution in that country, are still in a bad case, for we find a number of Berlin Jews forming, in March, a committee to aid Russian Jewish refugees. Much interest was shown also in a meeting held in Berlin in November 1928, under the auspices of the Jewish War Veterans Association, to launch a movement for settling Jews on the land in Germany, and another organization was formed in the same month in Frankfort to counteract intermarriage by promoting marriage within the Jewish fold by providing dowries for poor Jewish girls and similar measures. In January, the Berlin Kehillah decided to maintain a chair at the Hebrew University, which will be probably for the study of German literature and philosophy.

Like the Jews of other countries, German Jewry also decided to participate in the enlarged Jewish Agency, and to send representatives to the meeting of the council of that body which was to be held in Zurich in August.

B. EASTERN COUNTRIES

AUSTRIA

In AUSTRIA also the most prominent phenomenon connected with Jewish life was anti-Semitism; as was the case in Germany, this was a by-product of political strife. The announcement that a meeting of Zionist Revisionists was to be held in Vienna was followed by a threat by the
Voelkische Tageszeitung that this meeting would be greeted with riots similar to those which took place at the time of the fourteenth Zionist Congress in 1925. The Revisionists were on the point of changing their meeting place, when they were assured by the police that order would be maintained. In December, a group of anti-Semites broke up the sessions of the International Institute for Bible Research, which were being held at Innsbruck, because they objected to lectures on the Old Testament. During the mêlée a number of persons in the audience were injured. Efforts to stir up ritual murder accusations through massmeetings on the eve of Passover were checked by the Vienna police, which confiscated a great mass of literature on the subject that had been prepared for circulation.

The Austrian universities were again the scene of disgraceful student riots. A general meeting of the students of the University of Graz in the beginning of May degenerated into an anti-Semitic riot when the Jewish students refused to obey an order to leave the hall. In June, trouble started at the University of Vienna when Jewish students objected to the posting of anti-Semitic pictures in the university halls. A riot in the students' cafe was followed by the waylaying and beating of Jews on the campus, resulting in injury to fifteen Jews. The university authorities ordered the institution closed. The following week-end, upon the reopening of the university, some of the anti-Semitic students created an uproar on the campus, and the authorities were compelled to ask the aid of the police to restore order; three of the ringleaders were expelled.

In connection with anti-Semitism in Austria, it is highly significant that repeated acquittals by juries of persons charged with anti-Jewish attacks and even murder, moved the Austrian cabinet to instruct the Ministry of Justice to draft a bill providing for a change in the jury system, suggesting that, in the future, juries be made up of six laymen and three judges.

Czecho-Slovakia

Quite different was the attitude of the students in Czecho-Slovakia, for we find there a union of Czecho-Slovak students at a meeting held at Bratislava (Pressburg)
in March, adopting a resolution to oppose all attempts to limit the admission of Jews to universities and professional schools. The efforts of some student groups to bring about the introduction of a *numerus clausus* in Czecho-Slovakian institutions of higher learning had been previously rebuked in a resolution adopted at a national convention of the Federation of Czecho-Slovak Lawyers held in Prague in December, where the seven hundred delegates who attended pledged themselves to combat any attempts, secret or overt, to introduce such a limitation.

Although there were several anti-Semitic episodes in Czecho-Slovakia, these were few in number, compared with similar events in Austria and Germany. There was a report of excesses perpetrated by military officers during army manoeuvres at Ahalashorci. In October there were several ritual murder scares, especially in rural sections, and the Jewish cemetery at Prerau in Moravia was desecrated in May. The press carried no news of any communal events in Czecho-Slovakia worthy of mention.

**Hungary**

In Hungary, the new Education Law passed in February 1928 superseding the famous Education Law of 1920 which embodied the *numerus clausus*, was the cause of a great deal of excitement, leading to anti-Jewish riots by university students. The reason for this was that at the opening of the scholastic year in the fall of 1928, it was found that the new Education Law had the effect of reducing the total number of admissions to the universities. This fact led to loud protests which moved the government to agree to increase the whole number of admissions after demanding pledges from the student organizations that they would maintain peace even though the number of Jewish students would also be increased. Later, the government announced that the number of Jews would not exceed the former maximum. When, subsequently, thirty additional Jewish students were admitted by the Minister of Education in the University of Budapest; the Senate of that institution refused to allow them to take their seats, and the students called protest meetings at which Count Klebelsberg, the Minister of Edu-
cation, was denounced. Placards were posted threatening the newly-appointed Jewish candidates with violence should they attempt to enter the university. Later, when eight Jewish girl students were admitted, anti-Semitic members of the student body invaded class rooms in the department of economics and the technical institute, and expelled all Jewish students, beating those who resisted eviction. These excesses were continued on the following day, and, on the next, Jewish students were evicted from the school of philosophy. These disorders spread to universities of Szegedin and Debreczin, and the Ministry of Education was compelled to close the three institutions. Stormy debates were going on in Parliament in the meantime, and Bela Fabian, a Jewish deputy, openly accused the Under Secretary of the Interior of not only tolerating, but of even inciting the disorders. After being closed for about two weeks, the universities were reopened. At Budapest, in order to reassure the Jewish students who refused to return to their classrooms, the deans of the various schools announced their intention to maintain a student guard to preserve order. But the anti-Jewish attacks were renewed, especially in the technical institute which had to be closed again. Eventually the agitation quieted down and the disorders ceased. In June last, a change of mood in Hungary was seen in the fact that when, during a debate in the Chamber of Deputies, Pakots, a Jew, spoke on education and condemned the existing law, he was heard with attention and without interruption.

Besides the foregoing events, the following miscellaneous items deserve notice here. In August, the leaders of the reform wing of Hungarian Jewry declined an invitation to participate in the conference for the organization of a World Union for Progressive Judaism. Deputy Paul Sandor stated in explanation of this action that the tendency in Hungary was toward orthodoxy, it having been found that Reform leads to baptism. In this connection, it is interesting to note that apostasy of Jews was made increasingly difficult by the action taken by the convention of Protestant churches held in April 1929 when a resolution was adopted recommending that, in the future, converts to Protestantism be not accepted privately by individual pastors, but be made to appear publicly in the churches and to declare their
conversion in the presence of the congregations. In September, a goodwill society of Jews and Christians was organized at Miskolcz. In February, the criminal court of Budapest ordered the confiscation of the entire edition of the Hungarian translation of the Protocols of the Wise Elders of Zion.

**ROUMANIA**

In **ROUMANIA**, the year did not begin auspiciously for the Jews, for late in September the government rejected a petition bearing 150,000 signatures addressed to the Minister of Education praying that Jewish children in the public schools be excused from writing on the Sabbath. But the Bratianu government, which was responsible for this act and under which anti-Jewish riots had occurred in December 1927 in Oradea Mare and other places, was not long-lived. After having been in power for only one year and four months, the Bratianu cabinet resigned early in November to be succeeded by a government headed by Dr. Juliu Maniu, the leader of the Peasant Party. The new cabinet promptly declared its intention to maintain order, and to put into effect the provisions of the Roumanian constitution guaranteeing equality to all citizens regardless of creed. Insofar as maintaining order is concerned, the government showed that its pledges were sincere. In November, an attempt to cause anti-Jewish riots at the University of Cluj was rigorously suppressed, and the medical school where the disorder originated was closed. Shortly thereafter, the Minister of Education announced that students convicted of participation in anti-Semitic riots would lose their exemption from military service. In January, the chief of police of Buzeau was demoted for failure to take proper action to prevent an anti-Jewish uprising in that city. When in March, a non-Jewish deputy charged that local officials in various places were perpetrating indignities upon Jews, the Ministry of the Interior took prompt and vigorous action. In May, the action of a bishop in Buzeau who, during a public celebration of the tenth anniversary of Greater Roumaniania, asked a Jewish delegation to leave the platform, was the subject of an interpellation in the Senate. When reports of anti-Jewish riots at Chisme in the Ismail
district were confirmed by a commission of inquiry sent to the spot, the government promptly ordered the head of the local gendarmerie tried by court martial, dismissed several other officials from their posts, and promised to make reparation to the synagogue which had been entered and damaged. Considerable disappointment was felt in Jewish circles, however, when, in March, the court of appeals rejected the plea for amnesty of the Jewish students who had been involved in disorders in Czernowitz in November 1926 in the course of a demonstration against alleged unfair methods of examination conducted at the high schools. The matter was taken up by Deputy Mayer Ebner through the Ministry of Justice, and, late in May, the students were pardoned by an order of the Minister. On the other hand much satisfaction greeted the order of the Ministry of Education providing that those public schools in which a considerable number of Jewish pupils are enrolled arrange their programs so that no writing is required on the Sabbath.

Following the fall of the Bratianu Cabinet, a general election was held in December. During the election campaign there was considerable strife and dissension within the Jewish community, the members of which took sides with the various parties in the field. Dr. William Filderman, the President of the Union of Roumanian Jews, who had, prior to the accession to power of the Bratianu regime, entered into an entente with the Liberal Party, decided to adhere to that party at the elections and he was severely criticized not only in Roumania but in other countries as well for issuing a manifesto urging Jewish voters to vote the Liberal ticket. Filderman explained his position by stating that he had offered Premier Maniu his support in exchange for pledges from him on behalf of the Government to bring about the realization of a number of the aspirations of the Jewish population, but that Maniu had refused to give such pledges. The Peasant Party placed a number of Jewish names on their list and the Zionists in Bukovina put their own candidates in the field. The warring factions among the Jews gave rise to much bitterness and the campaign meetings called by one group would often be interrupted by partisans of other candidates. In the election which was held on December 12, 1928, the Peasant Party was over-
whelmingly victorious, succeeding in having their candidates secure 85% of the seats in Parliament. All the Jewish candidates, including Dr. Filderman, on the Liberal ticket were defeated, while several of those on the Peasant list and some on the Zionist list were elected. No anti-Semitic candidates were successful and in one instance an anti-Semitic aspirant failed to secure even the twenty signatures necessary to have placed him on the ticket.

After the elections, a number of attempts were made to bring about harmony between the various Jewish factions so that a united front could be presented in support of the demands of the Jewish population, but up to the time that this is being written these efforts have not been successful. Shortly after the election a delegation of Jewish deputies called on the Premier and presented a memorial outlining the following questions on which the Jewish population desired immediate action: 1) Citizenship; 2) the organization of Jewish communities and increased subsidies for the support of Jewish cultural activities; 3) a budget to cover the cost of maintaining Jewish secular schools; 4) extension of government support to Jewish private schools; 5) the establishment of a teachers' seminary for training teachers for Jewish schools; 6) exemption of Jewish pupils in government schools from attendance on the Sabbath. Subsequently, a delegation called on the Minister of Education who agreed to the following demands: 1) That Jewish teachers now serving in Jewish schools be continued in their positions even if they cannot pass examinations in the Roumanian language; 2) that the Jewish private schools be permitted to function another year; 3) that pupils in Jewish schools be permitted to take examinations in Hebrew or in Yiddish if either is the teaching language in such schools. The Minister promised to take under advisement the demand that Jewish state schools be reopened and that a Jewish teacher's seminary be established. In May, a delegation of Jewish students called on the Premier and complained of material suffering to which they were subjected as a result of inadequate state subsidies for the maintenance of student dormitories. The press did not report the results of these representations.

In spite of the pre-election dissension among the Jews, all
parties united at the end of June in protesting against a bill which had been introduced by the government to amend the religious law in such a way as to make possible the existence of an unlimited number of Jewish Kehilloth in each place where Jews reside. Much indignation was aroused by reason of the fact that the government had introduced this bill without consulting the recognized Jewish leaders or even those Jewish deputies who were elected on the Peasant Party ticket. It was said that the action was taken by the Minister of Public Worship upon the request of ultra-orthodox Jewish leaders in Bucharest. At the present writing this matter is still agitating the Jewish community.

As a result of a poor harvest in the fall of 1928 and of the severe winter which was experienced on the entire European Continent, the Jewish population of Bessarabia, which is largely dependent upon agriculture, was subjected to intense hardships and privations. Already in the middle of September fears were expressed that the crop would be poor. The Association of Jewish Co-operatives and the Joint Distribution Committee at once set to work to take steps to forestall suffering. Later, various Bessarabian Jewish communities sent appeals to the United States. The hard times affected all the communal and philanthropic institutions, including the Jewish schools. Suffering continued throughout the winter. In February, the government agreed to the request of the Federation of Jewish Relief Organizations, to admit packages of clothing for the famine-stricken population free of duty. In the same month, it was estimated by this Federation that the number of Jews who had become destitute as a result of the famine was no less than 40,000 and that the population was unable to help the sufferers because all were reduced to the verge of poverty. During this entire time, the Joint Distribution Committee arranged for the feeding of those school children whose parents were unable to maintain them. In March, it was said that half of the population of Bessarabia was starving and that one-third of the Jews of Kishineff were dependent on charity. In April, the government made a grant of one million lei (about $6,500) for Passover relief for the Jewish sufferers in Bessarabia. At that time the Tarbuth schools
were on the point of closing their doors. By the beginning of the warmer weather, the various Jewish relief organizations, with the aid of subsidies from the United States, South American countries, Canada and other lands, were getting the situation well in hand.

**Bulgaria**

In the other Balkan countries there were a few occurrences which are worthy of note. In **Bulgaria**, the Jewish Consistory petitioned the Ministry of Public Worship to suppress a ritual murder accusation which was being spread by a newspaper in Sofia; in the same month, January, only the energetic measures of the Chief of Police prevented an anti-Jewish riot at Hashkovo as a consequence of a false rumor of ritual murder. The blood accusation also arose in Greece, where there was a ritual murder scare in Salonica, early in April. The Greek Jewish community was much excited over the law which required Jewish voters to vote as a group in the national elections which were held in August 1928. There was much discussion as to whether the Jews should not boycott the elections altogether, as they had done in 1923. This proposal, however, was rejected because in that year, as a result of the boycott, a handful of Jewish voters elected to Parliament men who were entirely unrepresentative of the Jewish community. After the elections, the Jews continued their protest against the practise and in January this method of voting was abolished by Parliament.

**Jugo-Slavia**

The ritual murder scare did not fail to penetrate into **Jugo-Slavia**, for we find, in the fall of 1928, a rather severe panic caused by such an accusation at Petrovo Selo. As a result of energetic measures taken by the authorities, however, there were no fatalities, and the heads of the church issued an epistle condemning the ritual murder charge as baseless and wicked. There were, however, persistent rumors that Jews were being discriminated against in the aviation branch of the military forces of the country. Although these rumors were denied by the Jugo-Slav Minister to France, Zevi Aberson, on behalf of the Council on the
Rights of Jewish Minorities filed a protest with the Jugo-
Slav representatives to the League of Nations against a
secret order issued by the general in command of the Royal
Air Force warning officers not to marry Jewesses or other
"extra-national elements" on the ground that by such
alliances they lose their "character as national officers" and
lead to the control of the air force by Jews; the order con-
cluded with the threat that officers who disregard this warn-
ing would be transferred to other arms of the service.
Within the Jewish community of Jugo-Slavia an important
event was the dedication, on the eve of Passover, of a
community center similar to those which exist in the United
States. This was erected in Belgrade at the no inconsider-
able cost of eight million dinar ($140,000).

POLAND

As in previous years, the Jews of POLAND were actively
engaged in combatting anti-Semitism on the one hand and
in endeavoring to secure legislation to remedy certain
restrictions of their rights which still obtain in spite of the
fact that the constitution guarantees to all citizens complete
equality; at the same time the struggle for economic
existence continued to be extremely difficult. To present a
complete or fairly complete account of the numerous inci-
dents which show that only the vigorous hand of the govern-
ment is preventing serious anti-Jewish excesses would
require a great deal of space. We shall, therefore, present
merely a few typical incidents of this character. In Sep-
tember, Jews were segregated at a physicians' conference
which took place at Ciechocinek. This incident aroused
indignation among liberal non-Jews as well as Jews, and, in
November, in the course of the election of officers of the
Physicians' Association of Warsaw and Bialystok only 470
out of a total of 1670 votes were cast for anti-Semitic candi-
dates, and a mixed list of Jews and non-Jews was elected.
At the end of October, Polich factory workers in Lodz went
on strike as a protest against the employment of Jews;
eventually they returned to work threatening to ostracize
their Jewish co-workers. In December, the government felt
called upon to confiscate an issue of the organ of the anti-
Semitic organization Rozvoj which contained articles advising non-Jews not to purchase Christmas goods in Jewish stores.

The ritual murder accusation also played a considerable role in Jewish life in Poland. In February, Deputy Gruenbaum called upon the government to prosecute the editor of a Lublin newspaper which had published absurd charges of the uses to which rabbis put the blood of Christians; and on the day after Easter the Vilna police suppressed an incipient riot based upon a blood accusation which resulted from a trivial street accident. The straying of Christian children gave rise to the blood accusation in a number of places especially during the Passover-Easter season.

The year was made notable also by a number of anti-Jewish attacks. The synagogue at Warta was broken into and desecrated in May. In April, the removal by Jews of crosses which had been affixed at night to barracks, in which a number of Jews resided in Delatyn, Galicia, gave rise to an accusation of profanation, and the villagers from the rural districts surrounding the town gathered there threatening violence; the Mayor came to the defense of the Jews, a body of Zionist youths guarded the barracks, and troops were dispatched from Lemberg to maintain order. A similar false charge of profanation was made in another place, Bialoczow, when an effigy of Haman dropped by Purim players was picked up and nailed to a cross; an attack on the Jewish quarter followed, but there were no serious consequences because the priests and the police took energetic steps to suppress the disturbance. In June, army recruits on their way to join their regiment attacked Jews in Zeleszcki, Eastern Galicia.

But the most serious incident of this kind occurred in Lemberg early in June. This arose from the charge that Jewish high school girls had mocked a Catholic procession. Members of the National Democratic Youth Organization and some students from the university invaded the Jewish quarter on Monday, June 3rd. After running amuck for several hours, they were stopped by the police, but they resumed their raid in the same afternoon; the police again intervened and arrested forty of the youths. In the course of this raid, two synagogues were wrecked, the editorial and
printing offices of the Jewish daily *Chwila* were demolished, and the buildings of the Jewish high school and of the Jewish Students Association, and the editorial office of the Yiddish newspaper *Der Morgen* were damaged. The priest who had led the procession denied knowledge of any insult, and, after an investigation, the police issued an official statement to the effect that no provocation for the riot had been given. The disturbance in Lemberg caused intense excitement throughout the country and extraordinary steps had to be taken in Warsaw to prevent anti-Jewish outbreaks in that city. Pro-government organs condemned the Lemberg incident, charging that it had been instigated by members of the National Democratic Party in order to bring the liberal government into disrepute. The deans of the various schools of the Lemberg University and members of the student body demanded the release of the forty students who had been arrested. The governor of the city declined to comply with these demands, insisting that the students be held for examination by the prosecutor. Later, the Ministry of the Interior caused an investigation to be made and issued a statement clearing the Jews of Lemberg of all charges of provocation. The firmness of the authorities eventually led to a cessation of demonstrations on the part of the students; the Warsaw Jewish press unanimously commended the government for the energetic measures taken. The events in Lemberg caused an increase in anti-Jewish propaganda throughout the country and there were incipient uprisings in Vilna and Posen; in the latter city Jewish merchants complained bitterly of being boycotted and terrorized.

In the meantime, several charges of discrimination against Jews on the part of government officials were made. In December, Deputy Rozmarin appeared before the Budget Commission of the Sejm during a discussion of the estimates of the Foreign Office and charged that anti-Jewish articles were being sent out by the press bureau of that office; an investigation of this charge disclosed the fact that a baptised Jew was responsible for the circulation of these articles. Later, a non-Jewish Deputy charged before the same Commission that Jews are discriminated against in the postal service. The Minister of Communications denied the
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charge, stating that the absence of Jews in this service is due to the fact that Jews do not care to accept positions because of low wages and the difficulty of the work; that this was not a reasonable explanation was shown when, several weeks later, Senator Koerner disclosed the fact that among the 10,288 men in the postal service in Congress Poland, only one is a Jew.

The demand for the abrogation of discriminatory laws which had been in force under the Tsar and had not yet been repealed was continued during the year. The effect of these laws was shown in February, when a Jew who was elected sheriff of a village was barred from taking office because the old Tsaristic law excluded Jews from such positions. The radical Peasant Party and the Polish Socialist Party eventually joined the Jewish deputies in demanding a repeal of these laws, but nothing in this direction was accomplished.

The unhappy economic lot of Polish Jewery was not improved by strife between the right and left wings of the Jewish labor movement, and the enormous burden of taxation led to two conferences in Warsaw of Jewish merchants and small traders to discuss this and other questions. In December, Deputy Heller appeared before the Budget Commission of the Sejm during the discussion of the estimates of the Ministry of Agriculture and presented the plea that Jews who are among the innocent victims of economic changes going on in Poland should be aided to settle on the land, pledging the co-operation of the Jewish community in this direction. The modernization of industry and the introduction of machinery and of higher government standards increased the economic difficulties of many Jews. In December, for example, the government order for compulsory changes in the equipment of bakeries threatened many Jews engaged in this industry with ruin. At a national convention of Jewish master bakers held in Warsaw in that month, the demand was voiced for the postponement of the enforcement of this order so as to give the bakers more time to bring about the changes required. The obstacles placed in the way of Jews in the obtaining of credit were brought out last September by a delegation of representatives of Jewish credit organizations who called on the Director of the
State Economic Bank and complained of the tardy and frequently unfavorable treatment of applications for credit submitted by Jewish co-operatives. There is no doubt that the economic difficulties of Jewish population were largely responsible for the fact that of the 1,680 suicides in 1928, no less than 891 were Jews; in this connection it should be remembered that Jews constitute only a little over 10% of the population. The single occurrence of a hopeful nature in connection with the economic life of the Jews was the postponement in November for three years of the coming into force of the government ordinance for the withdrawal of concessions for the sale of government monopolies from the present holders; it was estimated that no fewer than 30,000 Jewish families would have been disastrously affected had this postponement not been made.

Naturally, the unfavorable economic status of the Jewish population was detrimental to the maintenance of communal institutions. In February 1929, the Warsaw Rabbinate in conjunction with a group of provincial rabbis, issued an appeal for the support of 74 Yeshiboth in which over 9,000 students were enrolled, which were threatened with closing down as a result of the withdrawal of American support which had theretofore covered one-fourth of the budget. In the same month, at a meeting of the Budget Commission of the Sejm, Jewish representatives reported that the Tarbuth school system, which receives some support from the government, was running at a deficit of 40% of its budget and that the teachers had been receiving only eight months salary per year; the fact was brought out also that the system comprised 78 kindergartens, 149 elementary schools, 13 high schools, and 5 teachers' seminaries, with an aggregate enrollment of 24,660 pupils, and a teaching staff of 991. In connection with Jewish education, the establishment by the government of a chair in Jewish history and literature at Warsaw University with Doctor Meier Balaban as incumbent is noteworthy.

Compared with the momentous external events, occurrences within the Jewish community itself appear almost insignificant. In December, a conference of Jewish sport societies held in Crakow, attended by 109 representatives of 50 groups, decided to organize a national council to pro-
mote physical culture among the Jewish youth. In January, the emigration of Polish *haluzim* to Palestine was resumed after three years of stoppage. In the same month, the Agudath Israel organized the B’noth Agudah, a women’s organization, to work for the spread of the principles of the Agudah. In April, a group of Jewish war veterans formed an organization to aid in the country’s advancement, to promote Polish-Jewish friendship and to work for the spread of physical culture among Jews; the organization decided also to care for the graves of the dead soldiers and to help ex-soldiers who are in distress.

**Lithuania**

Of the Baltic Republics, Lithuania, Latvia and Esthonia, the first was most prominent in the Jewish news of the year; nothing of importance was reported from Esthonia, which had at the last census, in 1922, a Jewish population of only 5,000. In Latvia, we note the existence of strife within the Jewish camp as between Hebraists and Yiddishists, for we find, in May, the Senate objecting to a petition of Yiddishists that it enact a law prohibiting the teaching of Hebrew. In the same month, a chair in the Hebrew language and literature was established at Dorpat University. This small republic, like several other countries, appears to be anxious to bring about the universal use of its national tongue, for we find 250 Jews being rejected by the University of Riga because of a lack of proficiency in the Lettish language.

Similar efforts to hasten the adoption of a national language are being made also in Lithuania. In December, the Ministry of Education promulgated an ordinance requiring that all teachers in the secondary schools pass an examination in the Lithuanian language; inasmuch as few Jews can meet this test, many of those who are teachers were expected to lose their positions, and it was predicted that some Jewish schools would be forced to close their doors. On the other hand, in June, the municipal government of Kovno repealed an ordinance prohibiting the display of Yiddish store-signs.

The economic condition of the Jews of Lithuania, unfavorable since the close of the War, was even more distressing during the winter and early spring (1928-29), owing to crop failures and the severity of the weather. An effort to ease
the condition of traders and merchants failed last August, when a petition to amend the compulsory Sunday closing law was rejected by the government. In October, the government by decree took over the state forests which had been formerly exploited under leases by private individuals; it was estimated that no less than a hundred Jewish families, who formerly derived their livelihood from the timber business, were affected by this action. The famine condition which set in in the winter was so acute as to force the Jews of one town to pledge their talesim and tefilim to obtain food. A public collection was made in February from the Jews in the country for the relief of famine victims, and the general impoverishment of the population is reflected in the result—only 20,000 litas (about $2,000) were collected.

Anti-Jewish outbreaks were not absent in Lithuania. Early in the fall there were excesses at Wolkowishki, in the course of which twenty Jews were injured. The government instituted an inquiry, found the police of the town guilty of having participated in and encouraged the riot, but they were nevertheless sentenced to terms not exceeding three days' imprisonment by the Ministry of Interior. In January, emigrants from Lithuania to Berlin reported the existence of an organization in their former country, known as the "Iron Wolf;" this was a secret body, the members of which engaged in terrorizing Jews in small towns. In May, a report received in Berlin stated that one Jew had been killed and many injured at Newi, near Kowno, in a riot led by fascisti. There were also several ritual murder scares in April and May. In Kowno, in the course of such a scare, the public prosecutor issued a statement denying that any basis existed for the rumor of the ritual murder which had been circulated; he included in his announcement the declaration of a well-known Christian theologian of Königsberg that no such thing as ritual murder ever existed among Jews.

RUSSIA

In Russia, the same questions which had been agitating the Jewish population of that country as well as their co-religionists elsewhere for several years before, were again
the foci of attention during 5689. The most absorbing problem was the economic condition of the Jewish population; next came anti-Semitism, of which a great many instances were reported during the year; and, third was the perilous state of the Jewish religion in the Union of Socialist Soviet Republics.

While the work of settling Jews on the land was continued with the same energy and encouragement as in previous years, greater efforts than heretofore were made for aiding the declassed Jews who had to remain in the cities. The Yiddish communist daily, Emes, published in Moscow, estimated that two-thirds of the Jews of the entire federation are dependent; the proportion is somewhat greater in White Russia and a little smaller in the Ukraine; in Moscow and Leningrad 50% of the Jews are dependent on outside support; many would not be able to survive were it not for the small doles which they receive from relatives in the United States and other countries. Last June, Chemerinski, a leader in the colonization work, declared that 900,000 Jews in Russia required economic readjustment, and predicted that this would be brought about by colonizing or industrializing 70% of this number, while the remaining 30% would be absorbed in various government undertakings. In the summer of 1928, unemployment was twice as high among Jews as among non-Jews; no less than 40,000 unemployed Jews registered in Odessa labor exchanges in July.

To cope with these conditions, the government made efforts in various directions. The Komzet, the government department supervising the settlement of Jews on the land, announced its intention during the next five years to settle 11,000 Jewish families on tobacco, coffee and vegetable farms on 15,000 hectares (about 37,000 acres) in the vicinity of towns in which Jews now reside; the government had assigned nine million roubles for this work. Later announcement was made of plans to establish in Homel twenty-eight factories for metal works to employ 11,000 operators and that the employment of Jews in those factories would be facilitated. In June, the Agrojoint and the ORT began jointly the work of remodelling the buildings of a large metal factory in Kertch, Crimea, with a view to
increasing the number of employees from 3,000 to 15,000. In the same month, work on the erection of a shoe factory in Kharkoff to employ a large number of Jews was begun, and 1,000 were sent to sugar refineries in the vicinity. In the meantime, the value of emigration as a solution of the economic problems of the Russian Jewry was not lost sight of. In May, the ICA opened several emigration offices in order to give advice to those Jews who were able to arrange to emigrate to the United States.

Some of the Jewish agricultural colonies were hard hit by the prolonged cold weather and lack of rains in the winter and spring of 1927-28 and the resulting failure of the spring crop. Dr. Joseph Rosen, the director of the Agrojoint, reported in August that the colonies in the Kherson district had been most affected, but that the government was cooperating with the Agrojoint, the ICA and the ORT to aid those colonists who had suffered. In February, the Soviet Government ratified an agreement with the American Society for Jewish Farm Settlement in Russia, which had been signed by representatives of that Society in New York on January 15. In May, in pursuance of that agreement, a commission of the Agrojoint and the Komzet was dispatched to Crimea to survey a large tract of land consisting of 200,000 hectares (500,000 acres) in the district of Sivash on the shores of the Azov Sea. It was known that this tract, which would be capable of supporting 40,000 Jewish families, is swampy and that the draining of the land and the general reclamation work would require large expenditures; according to the agreement between the Government and the American Society, these costs were to be borne by the Soviet Government, while the Society was to cover the actual expenses of settling the Jews on the land.

The colonization project sponsored by the Jewish section of the communist party in Biro-Bidjan, Siberia, did not make much progress during the year. It appears that the region requires a great deal of preliminary preparation. During the winter of 1927-28, the colonists were entirely unable to do any work on the land and were compelled to find employment in lumbering camps in the vicinity. On his return from a trip to the region, Merezhin, one of the leading Jewish Communists, was compelled to admit that
the difficulties of settling Jews there were much greater than had been at first expected and that fewer families than had originally been planned could be settled on this tract; 170 settlers, 26% of the total number, had returned home owing to unfavorable conditions, and it was charged by the advocates of the project that many of these were spreading such alarming rumors regarding the state of affairs in Biro-Bidjan that the relatives of many of the settlers had sent frantic telegrams urging them also to return. In May, it was reported that a shortage of food and forage had forced many of the Jewish settlers to seek work in urban centers.

As in previous years, the Communist press devoted much space, during the past twelvemonth, to anti-Semitic episodes, especially such as occurred in Communist circles. A great deal of space would be required to summarize the unpleasant incidents. Invariably the press unequivocally condemned all incidents of this character, and those Communists found guilty of charges against them were expelled from the party. In August, reports came to Moscow that Red Army soldiers had perpetrated an anti-Jewish riot at Mohilev; two communist officials were punished for having maintained a passive attitude during the mêlée. In November, the communist press cited numerous instances of anti-Semitic violence, including cases of badgering of Jewish families by their neighbors, of Jewish coal-miners being compelled to descend mine-shafts separately; of the murder of a Jew in a chemical factory, and of the maltreatment of a Miss Barshay in a White Russian glass factory. The Barshay case aroused a sensation throughout the country. A commission appointed to investigate it substantiated the charges of violence that had been made, and ascertained that members of the Communist Youth Organization had participated in the persecution of the young woman. Later a number of workers in the glass factory in question were tried and sentenced to imprisonment. In January, the Comsomolskaya Pravda listed more incidents of this nature and declared that in some places the police refused to protect the Jewish residents against persecution. In the same month, workers in an Odessa chemical factory were expelled from the Communist Party and the factory for persecuting Jewish co-workers. Incidents of this kind occurred frequently throughout the year.
Anti-Semitism is also rife in other spheres. In March, two judges of the District Court of Krasnoyarsk, Siberia, were found guilty of having persecuted their associate, a Jew, and were dismissed from the bench. In February, ill-feeling between Jews and non-Jews in a factory at Pskov culminated in the atrocious murder of a Jew. In April, two workers in an Odessa factory were sentenced respectively to two and three years' imprisonment for damaging the machinery because the manager was a Jew. In the same month two working girls were placed on trial on charges of having perpetrated unspeakable indignities upon a male Jewish fellow-worker. In May, the official organ of the Red Army commented on the increase of the number of incidents of anti-Semitism in its ranks, disclosing the fact that many soldiers have in their possession banners inscribed with the legend "Kill the Jews and save Russia;" soldiers also stay away from lectures delivered by Jews; even officers show signs of harboring anti-Semitic prejudices. Anti-Semitism was present also in the educational field. In December, a correspondent of the Jewish Telegraphic Agency reported many instances of anti-Semitism in the schools of White Russia. In the same month, Professor Greenstein, a leading neurologist, was forced to resign from the staff of the University of Voronezh because of persecution at the hands of students; as a result of an investigation eleven students were expelled from the institution. In January, an investigation commission confirmed reports of anti-Jewish persecution at Smolensk University. In April, a group of students of the Odessa Polytechnical Institute were tried on charges of persecuting a Jewish colleague. In May, the Komsomolskaya Pravda published an article deploiring the anti-Semitic spirit prevalent in the Polytechnical and Engineers' Institutes of Moscow. In June, at a conference of the Jewish section of the Comsomol, communist youth organization, the growth of anti-Semitism was discussed with deep concern; numerous instances of persecution at factories were reported; and it was said that the City of Rostov on the Don was flooded with anti-Semitic literature. In the same month, two cases of official anti-Semitism were reported. The Soviet of a village in the Ukraine adopted a resolution for the expulsion of all Jews and gypsies, and the
chairman of a farm collective in Caucasus is reported to have told all Jewish applicants for membership to go to Palestine.

There were several instances of anti-Semitism in the Jewish agricultural colonies. In December, reports of anti-Jewish agitation in sections of the Ukraine were confirmed in the communist Yiddish daily Der Shtern issued in Kharkoff. In the region of Pekrovsk, two Jewish colonies were attacked, houses were plundered and live-stock and machinery removed. An official investigation was followed by the removal of the chairman of the district Soviet and the chief of the district militia. In April, the court at Kharkoff sentenced five Ukrainian peasants to death for having perpetrated a raid upon a Jewish colony which had resulted in several deaths and the flight of the colonists from their homes.

The government continued its efforts to combat anti-Semitism. The trials of persons accused of anti-Jewish persecution were always made an occasion for propaganda against this scourge. From time to time, other steps were taken. During an election campaign in White Russia, anti-Semitism was pointed to as one of the three arch-enemies of communism, placards were posted in many towns reading "Communists! fight ignorance, alcoholism and anti-Semitism!". In November, a group of scholars in Moscow formed a society to combat anti-Semitism. In April, Peter Smidovitch, Vice-President of the Supreme Executive Council, spoke at a demonstration against anti-Semitism held at the headquarters of the Red Army in Moscow, and this assembly enthusiastically adopted a resolution condemning anti-Jewish agitation. In the following month another mass-meeting for this purpose was held, at which Lunacharski, Commissar for Education, and Semashko, the Commissar for Health, delivered addresses.

The Jewish communists adhered during the year to their policy of stamping out Jewish religious observances. Before the approach of the High Holidays in the fall of 1928, the Emes agitated for an early "drive" against the observance of these festivals, but the synagogues were nevertheless overcrowded. Anti-religious tactics of the Yevseksia were renewed at the Passover season. The Yiddish press again
urged an energetic anti-Passover campaign. Der Shtern (Kharhoff) complained that Jewish artisans were being influenced by religious propaganda, that they were contributing funds to supply matzoth to poor Jews, and were even organizing co-operative bakeries to produce unleavened bread. *Emes* (Moscow) also complained of the growth of religious sentiment and called attention to the facts that in some places Saturday closing was spreading and that the number of hedarim in White Russia had greatly increased. The Yevsekhesia announced a plan to celebrate the week of Passover as a "culture week" to be devoted to propaganda against religious observances by Jews; concerts and meetings were arranged for the first Seder night, and groups of workers were influenced to adopt resolutions declaring their intention to work throughout the Passover holiday. The Jewish communists expressed chagrin and indignation over the fact that the Soviet Government had made arrangements with foreign Jewish bodies to allow the importation of matzoth. The Jewish section of the central co-operative of Vitebsk decided in May to discontinue the sale of kosher meat and not to allow the practice of Shehitah. A similar decision of the central co-operative in Krementchug met with the opposition of the Jewish women of the town, who agreed not to purchase any meat so long as Shehitah was prohibited. A rather significant event was the organization by a group of Jews in Borisov of an association of religious Jews for the purpose of providing those members who died with a Kaddish by setting up a staff of professional Kaddish sayers; this action was taken because, in numerous cases, the sons of the older generation of Jews either did not know how or refused to say Kaddish for their deceased parents.

In the meantime the government made efforts to enforce the law against religious schools. In April, the court at Zhitomir sentenced a rabbi to nine months' imprisonment and exile for conducting a Yeshivah and Beth Hamidrosh at Zwihil, Volhynia. In June, a government decree took the control of burial grounds out of the hands of religious authorities and turned it over to local Soviets. In the same month an atheists' congress held in Moscow urged a systematic five-year campaign to wipe out religion, and the Bezbozhnik ("The Atheist"), the organ of the atheists'
Congress, reported that, whereas there were 1,400 synagogues in the Ukraine in 1914 and 1,034 in 1917, there are now only 934; and that the number of rabbis had been reduced from 1,049 in 1914 to 830.

Allied with the outlawry of religious education was the persecution of Hebrew. In July, the "Subterranean Conference of Hebrew Teachers, Tarbuth" appealed to Maxim Gorki, the famous author, to intervene with the authorities to suspend this persecution. Several contradictory statements on the government's attitude toward the teaching of Hebrew were attributed to Lunacharski, Commissar for Education, during the year by American Jews who interviewed him, but in November, when questioned by the representative of the Jewish Telegraphic Agency, Lunacharski declared that Hebrew cannot be introduced as a language of instruction, but that it would be permitted as a subject of study, if demanded.

As respects Zionism, an announcement was made in June that 150 members of the dissolved organization of Palestine pioneers, the He-Halutz, who had been exiled to Turkestan and Siberia, were to be freed, but the Imprisoned Zionists' Aid Committee in Jerusalem declared that this statement does not indicate any change of policy on the part of the Russian Government toward Zionism, and published a list of eighteen Zionists between the ages of 16 and 24, who had died in exile or committed suicide between 1924 and 1928 as a result of persecution.

As respects the health of the Jewish population, the Joint Distribution Committee made public, in June, the report of its Medical Committee in Russia, in which it was stated that 70% of the children of declassed Jews in the cities and towns suffer from some form of tuberculosis and that there has been an alarming increase in the number of Jewish children in White Russia suffering from trachoma, an eye disease resulting from malnutrition and unsanitary conditions; in 1928, the Joint Distribution Committee expended $430,000 on medical relief in Russia.

Finally it is interesting to note that in June, J. Larin, one of the leaders of the Jewish Communists, stated in a Soviet publication that whereas ten years ago 10% of the membership of the Communist Party were Jews, the ratio
has since dropped to $3\frac{1}{2}\%$, and that a representative of the Jewish Telegraphic Agency who made a survey to determine the number of Jews among high government officials, found that there were only 27 out of a total of 417.

C. PALESTINE

In Palestine the year began and ended with friction between the Jewish settlement and the administration on the one hand and between the Jews and the Arabs on the other, caused by events in connection with the Western or so-called Wailing Wall, the only vestige of the structure which enclosed the site of the ancient Temple. The trouble began on the eve of Yom Kippur, September 23, 1928. What actually took place is probably best described in the following communiqué issued by the Palestine Government on September 26th last:

On the evening of the 23rd September, the eve of the Day of Atonement, a complaint was made to the Deputy District Commissioner, Jerusalem, by the Mutawali of the Abu Madian Waqf, in which the pavement and the whole area around the Western or Wailing Wall is vested, to the effect that a dividing screen had been affixed to the pavement adjoining the Wall, and that other innovations had been made in the established practice, such as the introduction of additional petrol lamps, a number of mats, and a tabernacle or ark much larger than was customary. The Deputy District Commissioner visited the Wall during the evening service, and, acting in accordance with the practice established by Government, decided that the screen would have to be removed before the service on the following day. He gave instructions accordingly to the beadle in charge of the arrangements for the conduct of the services at the Wall, reserving his decision in the matter of the lamps, the mats, and the ark. The beadle undertook to remove the screen and the Deputy District Commissioner gave him until early the following morning to do so. The Deputy District Commissioner accepted the beadle's assurance that his instructions would be carried out, at the same time informing the British Police Officer on duty that in the event of the beadle not complying with his undertaking the screen was to be removed.

On the following morning the Police Officer visited the Wall and, finding that the screen had not been removed, asked members of the congregation present to take it away; they replied that they were unable to move it because of the holiness of the day. The Police therefore removed the screen themselves. The worshippers in general, unaware of the circumstances that had gone before and seeing only the Police in the act of removing the
screen which had been used to separate the men and the women, became excited and some of them endeavored by force to prevent the screen being taken away. Ultimately the screen was removed.

The importation of the screen and its attachment to the pavement constituted an infraction of the status quo, which the Government were unable to permit. At the same time the Government deeply deplore the shock that was caused to large numbers of religious people on a day so holy to Jews. Government understand that the beadle responsible for the innovation which caused the incident has been dealt with by the Jewish authorities, and on their side have impressed on the Jewish authorities the need, manifested in connection with the incidents at the Wall in 1922 and 1925 and again on this occasion, for prior consultation with the proper officers of Government as to the arrangements for the services at the Wall on the principal Jewish holidays.

No Jewish Police Officer was present at the Wall on the occasion in question owing to all Jewish officers in Jerusalem having been excused duty for the Day of Atonement. Government will, however, consider the desirability of a responsible Jewish Officer being included in future among the officers detailed for duty at the Wall on solemn Jewish holy days.

In conclusion, Government consider that the removal of the screen was necessary, but regret all the circumstances attending that removal.

Following the issuance of this explanation, Colonel Frederick H. Kisch, political representative of the Jerusalem Zionist Executive, transmitted, through H. C. Luke, Acting High Commissioner of Palestine, to the Secretary General of the League of Nations, for the consideration of the Permanenz Mandates Commission, a memorandum commenting upon the events at the Wailing Wall. While not contradicting the description given in the administration's communique, the Zionist document added various particulars. “The entreaties of the worshippers that the removal of the screen be postponed until the conclusion of the Services and the Fast of the Day of Atonement were ignored,” declares this statement, adding: “In carrying out the order to remove the screen, the police thrust aside, and, as was perhaps inevitable for the execution of the order, knocked down several aged worshippers, men and women. One worshipper holding on to the screen was dragged along the ground.” The Zionist memorandum points out further that the same screen had been used in the same position
during the services held at the Wall on Rosh Hashanah "without any complaint or protest having been communicated to any Jewish authority." The document declares that the Zionist Executive is not satisfied with the explanation of the Government of Palestine that because "the screen and its attachment to the pavement constituted an infraction of the status quo which the Government was unable to permit, and that the beadle in charge of the arrangements for the conduct of the services at the Wall had been instructed, on the eve of the Day of Atonement that the screen would have to be removed before the services on the following day," the Government was justified in having removed the screen by force. The Zionist Executive maintained that "no formal departure from previous custom as regards ceremonial arrangements for religious services at the Wall could justify the use of police for aggressive action at such a place and on such a day." The Executive also recalled that a similar incident had occurred on the Day of Atonement in 1925, when police were sent to remove seats and benches placed at the Wall for the use of aged and infirm worshippers during the Fast. The memorandum declares further that the Western Wall "has ever been the most holy spot for the Jewish nation since the destruction of the Temple," and "is not holy to any other nation or community, and while the Jews have for generations past undertaken the most arduous journeys in order to be able to pray at the Wall, if only for a few moments, the Moslem neighbors have never used the site for prayer and have not hesitated to desecrate it in a most offensive manner." After repudiating as false and libellous the rumour that it is the intention of Jews to menace the inviolability of Moslem holy places, the memorandum concludes with a statement to the effect that the Jewish people demand freedom to pray according to their religious rites without external interference; that it is inconsistent with the spirit and letter of the Mandate that Jewish worshippers before the Wall should be confined to a narrow alley-way (32 metres long by 5 metres wide) through the fact that on the adjacent land there are a few abutments belonging to the Moslem church but having no religious significance; that the situation is unworthy both of the League of Nations and of the Man-
mandatory power; that the Jewish people are and have always been anxious to secure for themselves proper conditions for free and undisturbed worship at the Wall by direct arrange-
ment with the Moslem authorities, with fair compensation for any proprietary rights affected; and that the Mandatory power should take all necessary steps to insure the elimination of present obstacles to the further exercise of worship at this holy place.

The events at the Wailing Wall were the subject of much debate in the British Parliament, as a result of which the Secretary of State for the Colonies published a White Paper giving the Government view on the subject. This view was in brief, that the Government approved the action taken by the Palestine administration but that the matter is one in which they are bound to maintain the status quo, which they regard as being “that the Jewish community have a right to access to the pavement for the purposes of their devotions, but may bring to the Wall only those appurten-
ances of worship which were permitted under the Turkish regime.” In answer to the argument that the Palestine government should have exercised greater judgment and have consulted Jewish authorities before taking action, the White Paper states that the extreme delicacy of the question made it necessary to take prompt action or risk the charge that the Government had permitted a breach of the status quo. The same answer is made to the suggestion that the removal of the screen should have been postponed until the conclusion of the services and the Fast of the Day of Ato-
ment. Commenting upon the request of the Zionist organ-
ization that the Government take measures to eliminate the present obstacles to the further exercise of worship at the Wall, the Government declares that it is its intention “to maintain the established Jewish right of access to the pavement in front of the Wall for the purposes of their devotions and also their right to bring to the Wall those appurten-
ances that they were allowed to take to the Wall under the Turkish regime;” but that they would not do anything “to compel the Moslem owners of the pavement to accord any further privileges or rights to the Jewish community.” The Government stated, however, that it had suggested both to the Palestine Zionist Executive and to the Supreme Moslem
Council that they make an effort to come to an agreement for regulating the conduct of the services at the Wall, and that the Government had also instructed an officer "to sound both parties in a tentative manner, in order to ascertain if some such arrangement can be achieved," in which case the Government would do everything in its power to facilitate such an arrangement.

In the meantime the incident at the Wall had caused the circulation of various false rumors as to the intentions of the Jews of Palestine, and both the Zionist Executive and the Vaad Leumi, the representative body of Palestine Jewry, felt called upon to issue statements repudiating these rumors and appealing for the good will of the Arab population. The question continued to agitate the British Parliament, especially when, subsequently, Arabs began to erect a structure on the Wall; this, as explained by the Colonial Office, was an addition to a structure which had already existed. But part of the Arab population had been inflamed by the false propaganda in a section of their press and on October 20th Jewish worshippers at the Wall were attacked and one seriously injured; 2 Arabs were arrested and convicted of having participated in the attack and sentenced to six months' imprisonment. It was these incidents and the agitation following them, which sowed the seed of the great uprisings and strife which were going on in Palestine at the time this article was being prepared.

There were other evidences that all was not well in Arab-Jewish relations. In October, an attempt of Arabs to prevent excavation work for a building for the Jewish Agricultural School near Mesha, made it necessary for the Government to assign police to protect the workers during the operation. In the same month the Aljamea, the organ of the Moslem Supreme Council, began the publication of the Protocols of the Wise Elders of Zion. In January, Jewish colonists in Hedera complained that Arabs had attempted to plow land owned by the colonists on which Bedouins had been permitted to pasture their cattle. These attempts led to violence when the Jewish colonists ordered the Arabs to leave off plowing. Similar incidents occurred in February. Four Bedouins were sentenced to imprisonment and to the payment of fines for molesting the Jewish
colonists, and finally, in the middle of February, the Government ordered both the Jews and the Arabs to remain off the disputed tract until the courts should decide the rightful ownership; the Jews claimed the possession of deeds dated four years ago. In June a demonstration of Arabs against the sale of land to Jews which was to take place in Haifa was prevented by the police.

All these events occurred between the time of the resignation of Lord Plumer as High Commissioner and the appointment of his successor, Sir John Robert Chancellor, formerly Governor and Commander-in-chief of South Rhodesia, Mauritius, Trinidad, and Tobage, who was appointed in July and who arrived in Palestine the following December. Early in July the administration promulgated an ordinance exempting religious, charitable and educational institutions from the payment of taxes and customs duties, and in the same month it was announced that elementary education was to be the function of local municipalities which were to be given the power of taxation for the support of elementary schools. In August the Government announced that the Werko, the burdensome property tax, was to be gradually abolished. Shortly after he took office, Sir John Chancellor made efforts to induce the Moslems to exchange the property near the Wailing Wall for another district, but without success; the Moslems also objected to the suggestion made by him that the property be transferred to the High Commissioner who would later make it available to the Jews. When all possibilities failed, Sir John expressed to the Jewish leaders the opinion that "the best course of action is silence."

In April, The Times, London, stated that on March 31st Palestine had a total population of 794,515 of which number 557,649 were Moslems, 149,553 Jews, 78,463 Christians, and 8,850 others. From a report issued by the Palestine Government Health Department covering the year 1927 it appears that the birth rate among Jews was 35 per 1,000 of the Jewish population; that among Christians was 39, and among Moslems 56. The adult death rate among Jews also is lowest being 13, while among the Christians it is 20, and among the Moslems 33. That there was an increase in crime during 1928 as compared with 1927 is shown by the
report of the Police Department; there were 4,235 crimes in 1928 as compared with 3,656 in 1927. Palestine's prison population is also on the increase, there having been 2,478 inmates in 1928 as compared with 1,954 in 1927; only 81 of the inmates of prisons were Jews. Jewish immigration into Palestine showed definite signs of increase during 1928. It is true that the immigration exceeded emigration by only ten, but this increase is comparatively greater than it appears for in 1927 there was a net decrease of Jewish immigration of 2,358. In June, announcement was made that the Zionist Immigration Department and other organizations in Palestine were crowded with applicants for visas for relatives, indicating that the prospects for a still greater influx in 1929 were bright.

By the first of October, 1928, a total of 80,000 men and women had registered as members of the Jewish Community of Palestine under the Religious Communities Organization Ordinance promulgated in 1926. Those Jews adhering to the orthodox body, Agudath Israel, declined so to register, demanding that right to organize and maintain a community organization of their own. Figures published in December showed that of the 80,000 registrants, no less than 56,000 (70%) resided in five cities, viz., Jerusalem (17,900), Tel Aviv (28,500), Haifa (7,500), and Tiberias (2,400). Within the community, a somewhat disturbing though no new phenomenon was the outbreak of strife between Hebraists and Yiddishists. In October, on the occasion of the celebration in Tel Aviv by a group of the latter of the twentieth anniversary of the Czernowitz conference at which Yiddish was declared to be the national Jewish language, there was a clash in which several were injured when some members of a Hebraist youth organization disturbed the meeting. Later, a Yiddish lecture was cancelled because of the protests of the same organization.

The Hebrew University, it is estimated, now possesses buildings and equipment valued at over $600,000. In addition to the graduate departments for intensive research in various fields, undergraduate departments under the Faculty of Humanities, corresponding to colleges in the United States, are in process of establishment. On November 1, the Wolffsohn Memorial Library building to house the collec-
tions of the National Library was formally opened, and on November 1, the Wattenberg Building of the Einstein Institute of Mathematics was dedicated.

The Straus Health Center in Jerusalem, the gift of Nathan and Lina Straus of New York City, was formally dedicated on May 2, the Rev. John Haynes Holmes of New York representing the donors at the exercises. Later a labor sanitarium in the colony Motza near Jerusalem was also dedicated.

Economic conditions were somewhat improved during the year, in the direction of consolidating the gains of preceding years. In February, the British Colonial Office announced that only 1,500 Jews were then unemployed. In a survey made by Davar, a Hebrew labor paper, it was found that 513 industrial establishments, employing an aggregate of 5,000 workers and having a combined capital of £1,500,000, are now in existence in Palestine. Most of these firms are small, only six of them having capital in excess of £20,000; 65 are capitalized at between £3,000 and £20,000, while the remainder, 448, are capitalized at less than £3,000. In connection with agriculture, the most hopeful branch appears to be orange culture. According to estimates published, a total of 60,000 dunam (15,000 acres) have been purchased by Jews for orange groves; one-third of this acreage has already been planted, and the total investment made was estimated at two million pounds; 2,000 Jewish workers are employed in these plantations; it is expected that two and a half million boxes of oranges would be exported during 1929, as compared with 1,300,000 exported in 1928. The Empire Marketing Board, London, has announced that Palestine supplies Great Britain with 17% of its oranges, being second only to Spain, from which country 67% of the oranges consumed in the British Isles come.

In December last, Jewish workers in the colony Petach Tikvah held a demonstration demanding employment in the orange groves in that colony; it appears that the practice of the colonists is to sell the produce of the groves to Arab dealers, who use Arab workers for picking the fruit. In January, a committee was organized to bring about a settlement of this question. Another labor difficulty arose when it was found that the Jerusalem Electric Company
did not employ Jews in its plants. In April, this company, owing to protests, promised to employ 50% Jews on its future construction, but the Jewish population was dissatisfied and insisted that Jewish labor be employed immediately. In May, the Jewish labor organization and the Zionist Executive presented to the High Commissioner the demand that the Government employ Jews on municipal works in Jerusalem, and Sir John Chancellor responded by stating that he would consult the colonial office on the subject.

Early in June, the Palestine Zionist Executive announced that since October, 1927, it had reduced its deficit, which was £400,000 at that time, to £250,000, from contributions to the Keren Hayesod. This reduction was made possible by measures of strict economy; retrenchment was greatest in connection with colonization, the executive confining itself to maintaining existing settlements pending the arrival of additional revenue, and setting itself the task of reducing the number of unemployed, which was about 8,000 when it took office. Leib Yaffe, of the Keren Hayesod, stated at the same time that since 1920, £4,000,000 net had come into the coffers of the fund and had been devoted to immigration, colonization, urban development, education, and health. In a report submitted by the Palestine Administration to the Permanent Mandates Commission early in July, very encouraging statements were made. Uneconomic enterprises were either closed or re-established on a sounder foundation; there was evidence of positive development in orange cultivation and afforestation. Factories and large plants had augmented their output. Building operations were renewed; the tourists traffic was extended, the number of visitors in 1928 having been 66,319 as compared with 59,305 in 1927, the income from this source being estimated at about £600,000. Motor-car imports were increased from 573 to 1,011, the total import of this commodity and gasoline amounting to about one-half million pounds. The report expressed the view that the period of transition from the economic stagnation of 1926-27 had been definitely passed, and a stage of steady amelioration had been reached, justifying immigration in the labor categories. The administration had made a grant of £20,000 toward the upkeep of the schools maintained by the Jewish Agency, which were
attended by 19,449 pupils of 1928, as against 18,611 in 1927. The women's organization, Hadassah, admitted to its hospitals, 10,369 patients, in addition to giving medical attention in village clinics and dispensaries to about 120,000 patients.

In discussing political conditions, the report of the Palestine Administration points out that while the year passed with tranquility, the growth of mutual tolerance of Jews and Arabs had been somewhat retarded by the unfortunate incidents at the Wailing Wall in September 1928.

D. INTERNATIONAL MATTERS

The Jews of practically all countries simultaneously manifested an interest during the past year in a number of matters. These included the condition of the Jews of the Yemen in Southern Arabia. Attention to their miserable plight was called by articles in the Hebrew press in Palestine, and the situation was studied by various organizations, including the American Jewish Committee, the Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, and the Alliance Israelite Universelle. The Jewish population of this principality suffered from political persecution and also materially. In June, the Jewish League of Nations Society in Bulgaria petitioned the League of Nations to exert its influence on behalf of the Jews of the Yemen and asked especially that the Imam be urged to permit the emigration of Jews and that the Palestine Government be persuaded to admit them into the Holy Land.

The Jewish organizations also interested themselves in the subject of changes in the procedure in connection with complaints of the infraction of the rights of minorities proposed by the Canadian and the German representatives of the Council of the League of Nations. The Joint Foreign Committee and the Jewish Council on Minority Rights submitted memoranda to the special committee of three appointed last spring by the Council, to study the changes proposed.

The Jews of the entire world, along with their non-Jewish neighbors, were deeply stirred by the new achievements of
Doctor Albert Einstein in the scientific field, and his fiftieth birthday was celebrated by practically every Jewish community in the world.

Among the Jewish international conferences held during the year, the most important were those of the World Union for Progressive Judaism held in Berlin in August, and the World Jewish Women's conference held in Hamburg in June 1929; the latter decided to organize a world Federation of Jewish Women.