

elaborate a fashion as possible, even the Sabbath, may be slighted if by so doing one may retain his independence. The poor man is advised that he should make his Sabbath equal to a weekday in order not to be obliged to rely upon charity.⁸⁹

VIII. Attitudes Toward Work

Closely related to the foregoing attitudes regarding the status of the poor are those regarding work. It is well known that all the great Rabbis in the Talmud had trades and occupations so that they might never become dependent upon charity. In fact, it was considered an excellent thing to combine work with the study of the Torah, for the labor demanded by both leaves one no time to commit transgressions against the Law. Study of the Law without work must in the end be futile and become the cause of sin.⁹⁰ Elsewhere we are told that he who enjoys the toil of his hand is greater than he who fears God.⁹¹

The Rabbis urged their disciples to teach their sons a trade, and that poverty does not come to him who has a trade.⁹² The opinion was expressed also, that he who does not teach his son a trade teaches him to rob.⁹³ The Midrashim are just as clear on this subject. One of them states plainly that God designed man for work—work for his own sustenance; he who does not work shall not eat.⁹⁴ Another admonishes: "Do not say, I need not work for my living but shall cast my hope on God who supports all living creatures.

You must work for a livelihood and pray to God to bless the work of your hands."⁹⁵ Finally, we have the famous passage in the Talmud urging that no work is beneath one's dignity and that one should flay a carcass in the market-place for wages and not say that he is a great man and it is beneath his dignity to do such work.⁹⁶ However, for the sake of completeness, it should be pointed out that the Talmud recognizes that all types of work are not equally desirable. This is indicated in the view that happy is he whose parents have a refined calling and unhappy is he whose parents have a contemptible calling.⁹⁷

Before concluding this discussion on the traditional attitudes found in the Talmud, it is necessary to point out that the passages cited are only illustrative and by no means exhaustive. Also, that a number of subjects which properly belong in a broader consideration of the subject, such as the care of orphans, redemption of captives, visiting the sick, etc. have not been included for lack of space. These and other subjects will be treated in a supplement consisting of quotations and passages which will be much more complete than is the foregoing study. It is hoped, however, that even this inadequate and incomplete treatment of the subject will be helpful to those interested in learning to understand the nature of the traditions and cultural background of the Jewish people and desirous of utilizing them in their work with people and a community still influenced by them.

89. Sabbath, 118A; Pesachim, 113A.

90. Pirke Abot, II, 2.

91. Berakot, 8A.

92. Kidushin, 82B.

93. Kidushin, 29A.

94. Gen. Rabba, 14.

95. Midrash Tanchuma, Genesis, Vayetzei, 13.

96. Baba Bathra, 110A; Pessachim, 113A.

97. Kidushin, 82B; Cf. Berakot, 63A.

FOREIGN DEPARTMENT

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International Jewish Social Work Conference

Preparations are being made for the Conference of Jewish delegates to the International Conference on Social Work which will be held in London, July 12-18, 1936. This will be the third time that the Jewish delegates to the Conference will come together to discuss common problems. At the last Conference, in Frankfurt-am-Main in 1932, over which Dr. M. J. Karpf, of the Graduate School for Jewish Social Work, presided, a Central Committee was appointed with Dr. Karpf as continuing Chairman, and charged with the responsibility of arranging for the third conference the coming July in London. The Central Committee is now being enlarged and some twenty countries have already accepted invitations to participate in the Conference. Mr. David J. Schweitzer, European Vice-Chairman of the Joint Distribution Committee, is Honorary Secretary, and Dr. Walter Baum is the General Secretary of the Conference.

It is hoped that there will be a large delegation from America. All requests for information should be addressed to Dr. M. J. Karpf, 71 West 47th Street, New York City.

The Turkish Jewish Community

The Jewish Community in Turkey is now undergoing a change. Greater autonomy is being exercised by the several communities themselves than was heretofore the case. The Jewish Community under the Sultanate was recognized as a religious one by the government with its granted civil pow-

ers vested in a Chief Rabbi, who exercised his jurisdiction over all questions relating to the personal status of Jews, such as marriage and divorce, births and deaths, inheritances, and the like. In addition to the Chief Rabbi, there were two advisory bodies, one religious, and the other consisting of laymen who are elected by the community. The organization of the community, however, was based on such regulations as the Grand Rabbi would make and as were approved by the government. Although these regulations still stand, the last set of them being in existence for more than 70 years, the office of the Chief Rabbi may no longer exercise the civil prerogatives that were his until recently. The local communities, however, do each of them have a rabbi, on whom the community depends for guidance in religious and philanthropic affairs.

There is, thus, no longer any consolidation of Turkey's 70,000 Jews into one community for the entire country, but rather do they now constitute a number of small self-contained communities with their own welfare institutions and organizations. In Istanbul and surrounding territory, where 50,000 Turkish Jews now live, the members of the community must provide not only for their own religious needs, but also for the various communal institutions. There is no centralization of effort in this respect, with the result that the communal taxpayers are subjected to separate visits from each of the charitable institutions

*How helpful, when there are no money
paradise. center-
rich and. etc.*

which seek necessary funds. There is a feeling among a number of Jews in Turkey that a better state of affairs could be brought about by organizing Turkish Jewry along specialized lines under a state appointed Chief Rabbi with power to make regulations for the entire community.

The present situation, it appears, came about as a result of no Chief Rabbi having been appointed since the last one died in 1934. It is contended that the post has remained vacant largely as a result of the lack of sufficient means with which to pay him. It seems that there was a Jewish Seminary in the country which formerly helped out in this respect, but the Seminary is no longer in existence. However, an effort is being made to bring about an element of efficiency in internal Jewish affairs, pending such action as may be taken by the government. The three main charitable institutions in Turkey have already formed a coordinating committee looking toward bringing this about.

In the meantime, Turkish Jewry is this year celebrating the twenty-fifth Anniversary of the founding of a B'nai B'rith Lodge in that country. The District Lodge, situated at Istamboul was started in 1911 by a Jew from Germany and it soon undertook to provide educational and communal facilities for Turkish Jewry. The local Order which, incidentally, includes a women's and likewise, a young men's section, established a High School in which Turkish and French are the languages of instruction. In cooperation with other outside agencies it aided in times of war, fire, and earthquake emergencies. Furthermore, the lodge established a commission to combat mendicancy

among Jews in Turkey. With other outside organizations it was further instrumental in establishing a Loan Society, known as the Caisse des Petites Pretes which grants loans to Jewish merchants and artisans. What with its work of providing for needy people in Turkey, aiding poor students and the like, the B'nai B'rith functions as an important communal institution in the lives of Turkish Jewry.

Some Palestine Population Figures

Recent reports of the Statistical Bureau of the Jewish Agency for Palestine are to the effect that the Jewish population of Palestine as of the end of 1935, totals 375,000. Of this number, 91,000 represents the Jewish farm population. Figures for the urban Jewish population indicate that in Tel-Aviv there are 135,000, in Jerusalem, there are 71,000, in Haifa 50,000 and in Jaffa 18,000. The Jewish occupational distribution in Palestine finds 97,000 in industry, labor and the service trades, 66,000 in commerce, 46,000 in agriculture, 42,000 in the building trades and 41,000 in the professions.

From other reports it appears that in 1935 a total of over 61,500 Jews came to Palestine from almost two-score countries. During that year, the largest number of Jews came from Poland, that is almost 27,300. Over 7,500 came from Germany, but these do not include several thousand German Jews who came in as tourists but whose status is yet to be determined. During the same year almost 3,600 came from Roumania, over 2,100 from Greece, almost 2,000 from Lithuania, over 1,600 from the United States, over 1,400 from Yemen, almost 1,400 from Czecho-Slovakia, over 1,000 from Latvia, over 1,000 from France, close to 1,000 from

Austria, close to 800 from Turkey and the remainder from other countries.

Conference Planned by Hicem

The HICEM, that organization which represents the HIAS (Hebrew Sheltering and Immigrant Aid Society), the ICA (Jewish Colonization Association) and EMIGDIREKT (Emigration Aid Association) is planning to call a general Jewish Emigration Conference in July 1936, probably in Paris. The HICEM has been active in cooperation with other organizations, in aiding in the emigration of refugees from Germany to European and overseas countries. In connection with this emigration, there are plans for establishing special loan banks in various countries, particularly in Latin America, with a view toward facilitating the settlement of immigrants. Such plans as are decided upon at the Conference will, no doubt, be in line with plans being formulated at conferences of other large relief, reconstruction, and emigration aid organizations.

The plans of the Hicem for 1936 call for the transference of refugees from Germany directly as well as for the opening up of new outlets for Jewish emigration. The Hicem is at present engaged in studying the possibilities in South America, particularly in Paraguay, Peru, Colombia, Ecuador and Chile.

In the meanwhile reports from the Hilfsverein der Juden in Deutschland, the well-known German Jewish aid society, are to the effect that the number of Jews emigrating from Germany to countries in Central and South America has risen to a point where it equals at times the number emigrating to Palestine. This emigration is increasing since individuals who have settled there desire now to bring their relatives over.

Possible Minority Restrictions in Austria

A bill has been drafted in Austria which has for its purpose regulating Jewish affairs in that country. The bill will definitely stamp Jews in Austria as a national minority. They would thereupon be permitted to take a part in the social and economic life of the country only in proportion to their numbers. This would be particularly true of Jews attending the Government subsidized schools. Although the racial question has played no part in the formulation of the bill, it remains to be seen what changes it will undergo when the bill is given final consideration.

Zionist Membership in Germany

A recent report of the German Zionist Federation discloses that the membership of the Zionist movement in Germany has risen from 15,000 at the end of 1932 to 25,000 at the end of 1935, despite the emigration.

The Palestine office in Germany, it is reported, has distributed from the spring of 1933 through the early months of 1936, 6,870 labor certificates to enable people, mainly in the younger age brackets, to emigrate to Palestine as pioneers in agriculture and industry.

Scandinavian Rabbis Federate

The recent threat against "Shechita," the Jewish ritual method of slaughtering cattle and fowl has spread from countries in Eastern and Central Europe to the Scandinavian countries and has been responsible for the recent convening of a conference of rabbis from Norway, Sweden, Denmark and Finland for the purpose of finding ways and means of averting this. As a result of the conference there was formed a Federation of Scandinavian Rabbis which will endeavor to protect Jewish rights and strengthen the Jewish communities in the Scandinavian countries.

Training for Rabbinat in Germany

The numbers of young men in Germany desiring to become rabbis have increased considerably, since this is the only academic training still open to Jewish youth in that country. At the present time, according to very recent statistics received from Germany, there are about 1,000 training to become rabbis and religious teachers. This academic training is in the hands of the two "Rabbinerseminaren" and the one "Lehranstalt der Wissenschaft des Judentums." There is a large percentage of East European Jews in the "Lehranstalt." In 1935, twenty-five per cent of the total cultural budget of the federated Jewish philanthropic societies in Germany, as represented by the "Reichsvertretung der Juden in Deutschland" was given for training rabbis and religious teachers.

The Legislative Council in Palestine

The question of legislative government for Palestine is under very vigorous discussion again at the moment. Great Britain finally proposes to establish the Legislative Council which she had promised the country when she took over its civil administration in 1920. On December 22, 1935, the present Government of Palestine announced the proposed establishment of this Legislative Council. A hue and cry went up on the part of all Jews who cherish the ideal of the Jewish homeland.

For this Council, as proposed, is to consist of fourteen Arabs, seven Jews, five British officials, and two trade representatives, these latter to be appointed and not elected. A British official, and not a Palestinian is to be President of the Council. The Arab representation will

surpass the Jewish by a ratio of two to one, and there will thus be an Arab majority and a Jewish minority in Palestine, "the Jewish homeland." True there are only 375,000 Jews at present in Palestine, but they represent the efforts of a vast Jewish people behind them, who have given of their energies to develop the land, and who have been taxed not in accordance with their numbers in Palestine but in proportion to the national wealth for which they stand.

And then there is the pledge of the Balfour Declaration to facilitate the establishment of a Jewish homeland in Palestine. A type of representation in which the Jews are not given equal weight with the Arabs clearly violates the spirit behind the pledge. If Palestine is to be a homeland for both the Jews and the Arabs, then it is contended, it cannot logically be governed by an Arab majority and a Jewish minority.

There is another objection to the proposed Legislative Council. It will have no real power. The High Commissioner is granted the power of veto over any resolution or law adopted by the Council and he may suspend it if he sees fit. Thus, although the members of the Council, with the exception of the trade representatives, are to be elected by the male and female adult population, they will really not constitute a parliament in the true sense of the word, because of the power of the High Commissioner.

Yet the majority party would be in the tactical position of being able to pass legislation prejudicial to the interests of the Jewish population, such as placing restrictions upon the acquisition of land by Jews and on Jewish immigration.