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## ITALIAN EXCURSIONISTS, STUDYING PALESTINE, ARE GREETED IN TEL-AVIV

Excursion Organized By Italian Government for Rapprochement

(Jewish Telegraphic Agency)

Tel-Aviv, Palestine, Aug. 14.—A public reception in honor of the Italian professors and students visiting here under the leadership of Prof. Julio Subak, was given here yesterday in the hall of the Gymnasias Ivrit, the Hebrew high school.

Hebrew students from the Italian universities, the Italian consul in Jerusalem and Prof. Subak, delivered addresses. A street demonstration took place in honor of the guests, the participants shouting "Viva Italia."

It was learned here that the excursion was organized by the Italian government and is part of its program to bring about a rapprochement between Italy and the Near East. Several excursions are to take place during the year.

## BEER SHEBA INHABITANTS STRIKE IN PROTEST AGAINST LIQUIDATION OF RAILWAY

(Jewish Telegraphic Agency)

Jerusalem, Aug. 14.—The population of Beer Sheba went "on strike" as a protest against a decision of the Palestine Railways Administration.

The Railways Administration had recently announced its intention to liquidate the Beer Sheba Rafa railway line because of the deficit it incurred. The Beer Sheba population feels that the liquidation of the railway line would bring economic ruin to the entire district.

## PALESTINE GOVERNMENT PUBLISHES BUDGET FIGURES; WILL SPEND OVER \$10,000,000

(Jewish Telegraphic Agency)

Jerusalem, Aug. 14.—The Palestine Government will spend on the administration of the country during 1926-27 the amount of £2,524,034, according to the budget estimate published here today.

The new budget includes the following items: £307,656 for public works department and the payment of loans; £122,826 for the maintenance of the police and prisons; £177,223 for the maintenance of the Palestine-Transjordan Frontier Force; £121,378 for education.

## MEIR SIMCHA, PROMINENT RABBI OF LITHUANIA, DIES

(Jewish Telegraphic Agency)

Riga, Aug. 14.—Rabbi Meir Simcha HaCohen, famous Talmudic scholar and Rabbi of Dwinsk, died yesterday. Rabbi Meir Simcha was one of the outstanding rabbis in Eastern Europe. He was born in Baltraminz, Lithuania, the son of Rabbi Samson Kalman.

## SOVIET GOVERNMENT PLANS JEWISH REPUBLIC IN SIBERIA, KALENIN SAYS

President of Union of Soviet Republics Discloses Details of New Plan  
Expects American Jewish Aid for Centralized Colonization in Siberia;  
Is Intended to Save Jewish Race from Assimilation in Slav  
Population, He Says

The establishment of a Jewish republic in Siberia, under the auspices of the Union of Socialist Soviet Republics, is the latest plan of the Soviet Government, according to an article published in the New York "Herald-Tribune" by Elias Tobenkin, American Jewish writer and author of the novel "The God of Might", who spent five months in Soviet Russia as correspondent for the "Herald-Tribune."

Mr. Tobenkin reproduces in his article an interview with Michael Kalenin, President of the Soviet Republic, on this matter.

"I would like to see a Jewish republic established in Russia, in Siberia. It need not be a very big republic—half a million people would do. Nor need the whole of this half million population be exclusively landworkers. Such a Jewish republic could very well consist of a combination of peasants, with home artisans and skilled mechanics," Kalenin stated.

**Says Step Is Intended to Encourage Perpetuation of Jews**

"Mind you," the peasant President hastened to say, as if he feared being misunderstood, "we have no intention to force a separate republic upon the Jews; it is solely out of friendship for them that I propose this. The Soviet government is encouraging every one of the 120 nationalities living under its emblem to maintain its national character—language, culture if it wishes. I personally am enthusiastic for the qualities of the Hebrew race. I would like to see the race saved from disintegration. Unless, however, such a Jewish center as I propose is established there will be scarcely any Jews left in the Soviet Union at the end of fifty years. They are fast assimilating."

"The President of the Soviet Union was at the moment, elbow deep in papers and documents dealing with the movements by Russia's Jews from their ghettos, in the territory formerly known as the "Pale," to the soil in the Ukraine, in northern Caucasus, and in the Crimea. M. Kalenin strayed continually from the complaints and wishes of Russia's old peasantry to the needs and prospects of the new peasantry growing up among Jews.

"I feel the tragedy of the Jewish people keenly," M. Kalenin said. "All of us in the government do. The Jews are among our oldest inhabitants, yet each successive Czarist government prevented them from taking root in the soil. They were forbidden to own land, rent land, work land. We do not like to be charged with fostering a

policy that is partial to the Jewish people, but we are determined to make it possible for the Jews to grow together with the soil of Russia the same as all other nationalities."

"The President of the Soviet Republic at this point found himself discussing Zionism. M. Kalenin did not seem familiar with the word 'Palestine' and regularly substituted the word 'Mesopotamia' for it.

"I understand," he said, "that there is a movement on foot in certain countries of Europe and in America to settle Jews on land in Mesopotamia. Of course, we are not going to hinder any one who wishes to leave the country to expatriate himself. But it is an insult to us to say that Jews need to go away from Russia to engage in agriculture or in any other pursuit. There is not the slightest juridical discrimination among nationalities in our country. There is not a trace of a Jewish question in law or in fact anywhere in the Soviet Union."

**Tobenkin Describes Colonization**

"The work of bringing Russian Jews to the land is carried on by a Committee for the Settling of Jewish Tolars on the Land, which is working under the auspices of the Council of Nationalities in the Kremlin. The cost of transplanting a Jewish family from the ghetto to the soil is in the neighborhood of 1,000 rubles. There were 130,000 Jewish peasants in Russia this midsummer. Every month sees the number of peasants increased by a minimum of 1,500 new colonists. The Jewish farmers in Russia now have under cultivation 260,000 desiatins of land.

"It was stated at Moscow that American Jews have in the last twelve months contributed through the Joint Distribution Committee \$2,300,000 to the colonization work in Russia. The Soviet government, besides granting

(Continued on Page 3)

## FELLAHS OF PALESTINE EMIGRATE TO TURKEY

(Jewish Telegraphic Agency)

Jerusalem, Aug. 14.—A movement to sell their land possessions in Palestine and emigrate to Turkey is making itself visible among the Fellahs, the Palestine Arab peasants.

Assurances are given to the Fellahs that the Turkish Government possesses vast stretches of land which it will be glad to grant gratis. A group of Arab peasant families has already left for Turkey.

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## PROGRESS OF HEBREW

## UNIVERSITY REPORTED

Jewish scholars and students in European countries regard with heightened interest and anticipation the growth of the Hebrew University in Jerusalem, according to a statement issued by Dr. David J. Kaliski, the Chairman of the Hebrew University Fund who has returned from London after participating in the International Conference of the World Zionist Organization.

These students and scholars, states Dr. Kaliski, see in the University a spiritual force which elevates Jewry to new intellectual achievements. It will tend to regenerate the Jewish spirit and make Palestine again a center of learning.

Dr. Kaliski reports that the Department of Jewish Studies in the University is constantly being expanded and that similar progress has taken place in the Chemical and Micro-biological Institutes as well as in the Balfour-Einstein Institute of Mathematics and Physics. The Agricultural Experiment Station of the University is carrying on important experiments the results of which are calculated to be of the greatest value to the agricultural development of the country. The University Library, according to the Chairman of the Hebrew University Fund, has reached the stage of growth when it can favorably compare both in the rare quality and in the number of books and documents in its possession, with the libraries of the leading European and American Universities.

In anticipation of the approaching Jewish New Year, the Jewish Welfare Board has issued the sixth in its series of Hebrew-English calendars.

The calendar contains corresponding dates in the English and Hebrew calendars; statements describing the various Jewish holidays throughout the year; a sketch of the participation of Jews in the wars of the United States; and a directory of the local constituent societies of the Jewish Welfare Board.

The calendars are of pocket size and are prepared by the Board primarily for the use of the Jewish men in the service and for disabled veterans, and are distributed gratis to them.

## DAILY DIGEST OF PUBLIC OPINION ON JEWISH MATTERS

[The purpose of the Digest is informative: Preference is given to papers not generally accessible to our readers. Quotation does not indicate approval.—Editor.]

## Defend Action of Turkish Jews in Renouncing National Minority Rights

The opinion that the Turkish Jews have been unjustly criticized for renouncing their national minority rights, is expressed in the "Jewish Morning Journal," by A. Revutsky.

"The truth is," Mr. Revutsky contends, "that the Turkish Jews have not renounced their minority rights, but only the international guarantees for these rights. They have not rejected their right to have their own kehillahs, schools, hospitals, and to maintain their own taxes for these institutions. They have merely renounced the control and protection of the foreign Powers who signed the treaty of Lausanne. And this was done after negotiations with the Angora Government, from whom they received binding promises regarding a favorable community law which should place their kehillah on a firm juridical foundation."

Pointing out that national minority treaties were imposed on the weak nations only and that in no case have they been fulfilled by the governments that signed them, the writer argues that the act of the Turkish Jewish notables was "a patriotic step." The Turkish Jews having gotten along well with the Turkish governments for hundreds of years have decided to place their faith in the hands of the future governments trusting for a continuation of the just treatment accorded them hitherto, the writer says, observing in conclusion:

"As long as Turkey is strong she can, if she so desires, oppress the minorities, despite all guarantees. If she were to become internally weak, as in the time of Abdul Hamid, she would not be able to do so even without guarantees."

"Therefore the Turkish Jews have decided to make a fine gesture; to proclaim their renunciation of the guarantees of the Lausanne treaty and to declare before the world that they rely upon the Turkish nation to give them their due rights without external pressure. In order not to lose anything, Turkish Jews first felt the pulse of the Angora government. Of course, the Angora government is pleased with this step because it gives her the opportunity to compel the Christian communities in Turkey to follow a similar course and thereby to free the country of the last formal trace of foreign dominance. The government met the Jews in their request for a kehillah law and school rights. Having these assurances the Turkish Jews made an eloquent gesture which will surely tend to create better Turkish-Jewish relations."

Although not approving of the step taken by Turkish Jews the "Jewish

Morning Journal," editorially, finds that the act of the Turkish Jewish notables was not entirely without justification.

"Jewish public opinion at large will agree with Mr. Marshall in his criticism of the 'Turkish Jews,' the paper declares in its August 13th issue. 'Mr. Marshall, himself contributed a great deal towards the securing of the national minority rights and it is natural that as a Jewish leader and as a lawyer, he should think that such a 'claim' should not have been cast away. We have heard frequently from Turkey and from other countries that the Jewish minority rights, which were won with so much effort, are being trampled upon, but that is no reason for the Jews to renounce those guarantees. A note is not thrown away because the debtor is a poor payer."

"All that can be said in extenuation for the unjustified act of the Turkish Jews is that they were disappointed to see how little affect the national minority rights had. The classic example is Lithuania: the Jews in Lithuania first got real minority rights, but later they were deprived of these completely and the treaty guarantees proved to be worthless. The League of Nations could not, or would not, help. Everything depended on the internal political state of affairs, and if we find that today the situation in that country has improved somewhat, it is due to the fact that there has been a change in the internal political conditions."

"But the disappointment is great, greater among the Jews than among other minorities. It is easy to advise others not to despair, but it is only human to become impatient when the disappointment is so deep."

Justification of the Turkish Jews on the ground that the principal of national minority rights was in the first place inapplicable to Turkey is made by "Dos Yiddische Folk" of August 13th.

Stating that it does not see any betrayal of the Jewish cause in the act of the Turkish Jewish notables the paper declares:

"In the first place, it should be remembered that the decision of the Turkish Jews does not come at a time when the entire Jewry is united on the proposition of minority rights as it was at the time of the Versailles treaty. It must be borne in mind that it is now five years since that time and the minority rights plan has turned out to be a failure. Even in those countries where the minority rights are presumably respected, no great changes are to be observed. In the second place every one who is familiar with Jewish life must admit that it was an absurd attempt to introduce the principle of minority rights, which may have been suitable for some countries in Eastern Europe, into such countries as Greece and Turkey, where the structure of Jewish life is fundamentally different. Such an inconsistent method, was

doomed to failure. This was especially the case with Jewish Jewry which has its own rich traditions and its own definite attitude to the surrounding non-Jewish world. We are certain that by this act Turkish Jewry did not desire to demonstrate its renunciation of the principle of the national minority policy, but merely that it has its own opinion how best to protect the religious and national rights of the Jews in the Turkish realm.

### A Jewish Controversy in Seattle

The question regarding the right of Jewish parents to remove the body of a child from a cemetery, over which a controversy has been aroused in Seattle, Washington, is discussed by the "Jewish Transcript" of that city.

In its August 6th issue the "Transcript" declares:

"The controversy that has been waged in the local courts over the right to remove a dead body has at last come to a temporary close, with the decision of Judge Frater denying an injunction to the Congregation, and permitting the parents to remove the body of their dead son from the cemetery where it had been mistakenly buried, and to inter it in the Cemetery of their choice alongside departed members of their family. The decision of Judge Frater in this matter has been hailed as a victory for common sense and rationalism.

"As predicted in this column two weeks ago, the daily newspapers were filled with the reports of the trial and these accounts conveyed to the general public an erroneous impression of Jewish law and tradition. The newspapers were filled with stories of the fight between mother love and the Talmud. The impression was created that Jewish law was harsh: that it lacked in sentiment and human sympathy.

"Nothing is further from the truth. Our Bible, our Talmud, and our traditions are filled with sentiment, with kindness and with parental love. To Jew the Jew has always been uppermost and it has been his most sacred institution. We have been taught that the outstanding commandment was to 'Respect thy father and mother.' To Jew and honor one's parents, is a mitzvah for which one is rewarded not only in the world to come, but also in the present world.

"We are a most sentimental people. Mother love has ever taken precedence over everything else. Any other impression is unjust. Such however, is the harm that must necessarily come to us, as the result of a rash and unpremeditated act on the part of any Jew or group of Jews such as bringing an action of this type into court."

Ralph Jonas, President of the Brooklyn Chamber of Commerce, has donated a large building at 102 Remsen Street, Brooklyn, for the use of the International Theatre Art Institute which has been organized for the purpose of cooperating with the Brooklyn Little Theatre by developing stage talent, it being known yesterday.

The new organization will be one of the cooperating Committee of the Independent Theatres Clearing Committee of which Manny Strauss is Chairman and Otto H. Kahn Honorary Chairman.

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## JEWISH REPUBLIC PLANNED FOR SIBERIA BY SOVIET GOVERNMENT, M. KALENIN STATES

(Continued from Page 1)

the colonies a number of exemptions and privileges, besides giving them land, has poured into the Jewish colonization movement close to 1,500,000 rubles in cash and has extended credits in machinery, seeds and other articles to the amount of 750,000 rubles. In view of the Soviet's straitened finances, this liberal attitude toward Jews has provoked critical murmurings among certain classes of the peasantry.

"The Soviet government met these criticisms with the statement that, of all nationalities in Russia the Jews had been hardest hit economically by the revolution.

"The Russian peasant has, through the revolution, increased his land by one-third. More than 50,000,000 desiatins of land that had belonged to the titled classes of Russia had been taken by the Soviet government and thrown open to the peasantry for their use. In addition, the peasants received 1,500,000 horses, 2,000,000 head of cows and an even larger quantity of small stock such as pigs and sheep, the nationalized property of the nobility. The peasantry, too, received all the farm machinery and other equipment which had belonged to the large estates and which amounted to a sum of 100,000,000 gold rubles. Its indebtedness to the government land banks which ran up to a total of one and a half billion rubles had been cancelled.

### Explains the Jewish Situation

"The Jews, by reason of their not being permitted to take root in the soil, had, before the revolution, a merchant class running up to 42 per cent of the total Jewish inhabitants in Russia. The revolution, with its ban on private trade, left this class economically helpless. Even with the introduction of the new economic policy this Jewish merchant class have not been able to make much headway. The total number of private merchants among Jews at the present time runs up to 11 per cent, still leaving 31 per cent of the former merchants without any occupation. During the period of war communism not only merchants, but even the so-called 'kustari,' or small mechanics and artisans working at their trades in their homes, also were prohibited from engaging in their occupations. The Jews thus had been left by the revolution least anchored, and of this the Soviet government now takes account.

"The most intensive Jewish colonization at the present time is carried on in the Crimea. The American Jewish Joint Distribution Committee is pouring millions in cash, machinery and seed into that territory. American agricultural experts have been sent over to direct the work of the Jewish colonies scientifically. Jewish farming there as well as in other parts of Russia takes an industrial turn. Milk is put on the market not in its natural form, as the peasants put it out, but as cheese. The same is true of other products. The methods of the city, of mechanical production and wholesale distribution, are applied to the plow and the products

of the field. The primitive methods of the Russian peasantry are something that the new Jewish peasantry are not permitted to acquire.

"There had been considerable talk in connection with this Jewish colonization in the Crimea that it would ultimately result in the establishment of a Jewish autonomous republic there. I asked President Kalenin why the Soviet government now looks to Siberia—to Asia—and not to the Crimea as the more likely place for the establishment of a Jewish independent or autonomous republic.

"It is a question of geography," M. Kalenin replied. "The most we can settle on land in the Crimea is another 100,000 people. The smallest territory a republic should cover is 150,000 square versts (a verst is two-thirds of a mile).

The only place where so much land is still available in whole parcels is Siberia. In the Province of Altai in Semipalatinsk, or in the Kirgheez region, a republic of such dimensions could be established without interfering with existing territorial entities and populations."

"I asked him with regard to the financing of such a Jewish state. M. Kalenin replied:

### Plan Jewish Peasantry of 500,000

"It is the plan of the Jewish spokesmen in Soviet Russia to give their people a natural footing in the country by converting 20 per cent of the Jewish population into farmers. In other words, it is planned to have in Russia a Jewish peasantry of about half a million. Now, the cost of settling these men on land is the same, whether they are settled in scattered colonies, where they are bound to be lost among the Slav population, or in one compact mass, where they may maintain their national language, culture and literature. The same sources which extend aid to the Jewish colonization projects now will extend aid to a more centralized form of colonization."

"The bad blood created by the Bolshevik revolution has rested heavily on Jews in all countries. It has given rise to a so-called Jewish question in places where such a question had previously not existed. A whole literature, from ponderous "protocols" to waggish limericks, had sprung up, charging that the Bolshevik regime at the helm in Russia was in no way part of the Russian genius, but was forced upon that country by a band of political adventurers whose ringleaders were Hebrews. I asked M. Kalenin about it.

"Echoes of the old regime," he said with a deprecating wave of the arm. "Von Plehve conceived the idea of diverting popular fury from an anti-government into an anti-Jewish direction, and our white emigres abroad are repeating and scattering the Plehve formula. They simply cannot learn anything."

"The whole principle of czarism is dead in Russia," M. Kalenin resumed. "In the course of the past year I talked to 30,000 peasants from every part of the empire. Not a one has found fault with the idea of Sovietism; not a one has complained because we have dis-

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# JEWISH REPUBLIC PLANNED FOR SIBERIA BY SOVIET GOVERNMENT, M. KALENIN STATES

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carded the democratic formula for government. The Bolshevik order has entered the blood and soul of the Russian people. Lenin knew the genius of Russia far better than the former functionaries of czarism who now malign and denounce him abroad. "The Jews," M. Kalenin paused; "what is a Jew? Perhaps abroad they may have a way of figuring Trotsky as a Jew. We have not. To us Trotsky is a 'Veikoross,' a son of Great Russia. To us a Jew is one whose language, culture and interests are those of the Jews. Trotsky has given of his blood, of his life to the Russian people, to Russian freedom, to Russia's future. Our language is his language; his culture is our culture. He is a Russian. Kamenev is another such Russian. The Soviet regime has absorbed about 400,000 people from the Jewish race. They are employed in our various government-run industries, shops, offices. They are workmen, they are officeholders. All of these men live as Russians, not as Jews. They are working for Russia, for the Soviet state, and not for any other state," he concluded."

Rabbi Jacob I. Mendelsohn of New York, has been appointed spiritual leader of Congregation Rabbi Meyer Isserman of Newark, N. J. Rabbi Mendelsohn is a graduate of New York University and the Jewish Theological Seminary.

The Young Men's and Young Women's Hebrew Association of Newark, N. J., is establishing an Institute of Jewish Studies to open in October. Study will be offered in Jewish history, religion, the Bible, Jewish thought and literature.

It is expected that a campaign for Palestine funds will be inaugurated in the local synagogue of Hagerstown, Md., the second week in September.

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## BREVITIES

A "pilgrimage" to St. Hubert's, in the Adirondack Mountains, was made yesterday by friends of Dr. Felix Adler and members of the New York Ethical Culture Society to celebrate Dr. Adler on his seventy-fifth birthday. Visitors went from near-by mountain resorts as well as from this city to Dr. Adler's Summer home, where informal exercises were held.

A report received by Moody's Foreign Department from its Zagreb, Jugoslavia, corre-

spondent, states that the Ford Motor Company has offered to make Bulgaria a loan of \$5,000,000.

According to the report, the loan would be used for road building. It is also reported that Ford had been granted a valuable concession to establish an automobile factory in Soňa.

Max Horne, one of the leaders of the Jewish Community in Southern Maine, died yesterday at his home in Biddeford, Maine, at the age of 55.

## Who's Who in American Jewry?

# The Index

of the

## JEWISH DAILY BULLETIN

is a

## "WHO'S WHO"

of all men and women active in Jewish life in the United States, Europe, Asia, Africa and Australia,

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## THE INDEX

is based on the JEWISH DAILY BULLETIN, whose world-wide cable service has overlooked no action or statement worthy of note during the twelve months of 1925.

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