ITALIAN EXCERPTISTS, STUDYING PALESTINE, ARE GREETED IN TEL-AVIV

Excerpt Organized By Italian Government for Rapprochement

(Jewish Telegraphic Agency)

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

Hebrew students from the Italian universities, the Italian consul in Jerusalem, Prof. Surbah 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 the two and the Near East. Several excursions are to take place during the year.

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

(Jewish Telegraphic Agency)

Jerusalem, Aug. 14.—The Palestine Government published 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: £97,656 for public works and the payment of loans; £2,524,034 for the maintenance of the police and prisons; £77,777 for the maintenance of the Palestine Transjordan Frontier Force; £112,378 for education.

SOVIET GOVERNMENT PLANS JEWISH REPUBLIC IN SIBERIA, KALENIN SAYS

President of Union of Soviet Republics Discloses Details of New Plan; Expectes American Jewish Aid for Centralization 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 Kalnin, 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 be a combination of peasants, with home artisans and skilled mechanics,” Kalnin 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 people 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 anxious to maintain 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. Mr. Kalnin, 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,” Mr. Kalnin said. “One of us in the government. Whether we 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 in this point found himself discussing Zionism. M. Kalnin did not seem unfamiliar with the word ‘Palestine’ and regularly substituted the word ‘Mesoopotamia’ 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 Mesoopotamia. Of course, I went there in the month of August and saw people who wished to leave the country to emigrate. But it is an inusual to us to say that Jews need to go away from Russian to engage in agriculture or in any other pursuit. There is not the slightest juridical discrimination among nationalities in this 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 Settlement of Jewish Settlers on the Land, which is working under the auspices of the Council of Nationalities in the Kremlin. The cost of transporting a Jewish family from the ghettos to the soil is in the neighborhood of 1,000 rubles. There were 130,000 Jewish peasants in Russia this year. Next year the number of peasants increased by a minimum of 1,500 new colonists. The Jewish farmers in Russia now have under cultivation 260,000 destitute of land.”

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

(Continued on Page 3)
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 Rabbi Kalisky, chairman of the Board of Directors 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. Kalisky, see in the University a new institution which has enabled Israel to gain a new level of culture. It will tend to regenerate the Jewish spirit, and will make Palestine again a center of learning.

Dr. Kalisky reports that the Department of Jewish Studies in the University is constantly being expanded, and the funds are being taken up in the Chemical and Micro-Biological Institutes as well as in the Balfour-Einstein Institute of Mathematics and Physics. The Agricultural Experimentation Station of the University is carrying on important research work, much of which is 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 gradual development. There is now a wealth 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, which will be observed in a few weeks, the Jewish Daily Bulletin has issued the sixth in its series of Hebrew-English calendars.

The calendar contains corresponding dates in the English and Hebrew calendars; statements describing 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 sections 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 kehillahs, schools, hospitals, and 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 footing."

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 masses 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 by the Christian countries.

"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 act upon the Turkish nation to give them their due rights without any pressure. In order not to lose any thing, 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 compete with 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 and met with them with these assurances the Turkish Jews, a 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 toward the securing of the national minority rights of the Turks. But to think that just because he is 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 in the guarantees afforded them in 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 guaranteed 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 applicable to Turkey is merely "Dos Yiddische Folks" 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 Jewish cause is united on the proposition of minority rights. 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 failure. Even in those countries where 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, we
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 strained 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 as nationalities in Russia the Jewish 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 desidets or desidets of 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 cattle and an even larger quantity of small stock such as hogs and poultry and the nationalized property of the nobility. The country, 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 sank 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 the largest number of workers in the industrial 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 has been able to make but little 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, many of the Jewish artisans, or 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 is conscious.

"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 agencies are also working there in order 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 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 peasant are something that the new Jewish peasant 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. Soviet President Kalinin 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. Kalinin commented. "The most we can settle on land in the Crimea is another 100,000 people. The smallest territory—a republic should cover 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 Altai, Semipalatinsk, or in the Kirghiz region, a republic of such dimensions could be established without interfering with existing territorial entities and populations."

"I asked him with regard to the financial support of a Jewish state. M. Kalinin 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 settling 20 per cent of the Jewish population into a Jewish peasantry. In other words, it is planned to have in Russia a Jewish peasantry of about half a million. New, the cost of settling these men on land is the same, whether they are settled in scattered colonies, where they still carry on the characteristics of the Slav population, or in one central 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 Bolshevist 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 practically not existed. A whole literature, from Wagnerian poetry to waggish limericks, had sprung up, charging that the Bolshevist 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."

"Echoes of the old repartee," 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. Official white emigration are repeating the Plehve formula. They simply cannot learn anything."

"The whole principle of czarism is dead in Russia," M. Kalinin resumed.

"In the course of the past year I talked to 30,000 peasants from every part of the empire. Not one has found fault with the idea of Sovietism; not one has complained because we have dis..."
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