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## **New Papal Secretary Seen as Indication of Friendlier Tone by Vatican Towards Zionism**

(Jewish Telegraphic Agency)

Rome, Feb. 11.—A friendlier feeling on the part of the Vatican towards Palestine Zionist problems is expected to be a direct result of the appointment of Cardinal Eugenio Pacelli as Papal Secretary to succeed Cardinal Gaspari. In 1917 Cardinal Pacelli was appointed Papal Nuncio at Munich but during his stay in Germany he did not express any definite opinion on Palestine questions but he did, on one occasion, receive Nahum Sokolow, Zionist leader, and express his sympathy for Zionism.

It can be stated with certainty, however, that the new Papal Secretary, emphatically disapproves of German anti-Semitism which is simultaneously a dangerous opponent of Catholicism. It is therefore expected that Cardinal Pacelli during his period of office in the Vatican will be generally opposed to the anti-Semitic movement.

## **Arabs Implicated in Slonim Massacre to Stand Trial**

(Jewish Telegraphic Agency)

Jerusalem, Feb. 11.—Of the seven Arabs from Hebron who are accused of being implicated in the slaughter in the house of Rabbi Slonim, five, including two notables, have been committed to trial on a charge of premeditated murder, and two have been discharged because there was only one witness against them and the law requires at least two.

Four Arabs charged with looting the house of Gozlan in Hebron have been acquitted for lack of evidence. The Mayor, thirteen mukhtars and four members of the Hebron municipality as well as nine mukhtars from neighboring villages will be arraigned tomorrow in the hearing on collective punishments for Hebron.

## **Reorganizer of Palestine Police Confers with Colonel Kisch**

(Jewish Telegraphic Agency)

Jerusalem, Feb. 11.—Inspector-General Dowbiggin, former police chief of Ceylon, and now in Palestine to reorganize the police force here, had a one hour interview today with Col. Frederick Kisch in the office of the Jewish Agency.

## **Arabs in Two Conferences**

(Jewish Telegraphic Agency)

Jerusalem, Feb. 11.—A number of Arab leaders opposed to the Grand Mufti and the Moslem Supreme Council of which he is the president will confer tomorrow at Acre. The Arab Executive has invited the editors of the Arabic papers to a conference in an effort to reduce the outspoken opposition to the London delegation.

## **Charges New Immigration Quota Law in South Africa Aimed Directly at Jews**

(Jewish Telegraphic Agency)

Capetown, Feb. 11.—The charge that the new immigration bill now being discussed in the South African parliament is aimed primarily at the Jews was made by Morris Kittredge, a Jewish member of parliament, during a public debate on the measure yesterday when the second reading of the proposed law, that would limit to 50 the number of immigrants admitted annually from all countries except twelve Nordic nations in Europe, the British Commonwealth and the United States, came up.

In his charge, Mr. Kittredge asked Dr. Daniel Malan, Minister of Interior, and author of the bill, to square his introduction of the measure with a recent statement of his in which he declared that the Jewish immigrants were the only ones not coming to the state for assistance, that the Jews were responsible for the development of the tailoring, boot, wool and other industries which employ hundreds of Afrikaners and that the Jews were assimilable.

(Continued on Page 5)

## **Asks Freer Admission to Canada of Jewish People**

(Jewish Telegraphic Agency)

Montreal, Feb. 11.—In the opening lecture of a series sponsored by the Montreal branch of the Federation of Young Judea of Canada, and the Young Men's Hebrew Association, S. W. Jacobs, K.C., M.P., representative at Ottawa, for the Cartier Division, made a strong plea for a more generous admission to Canada for the Jewish people, who, he stated, were not found in the "soup line" in large cities.

Mr. Jacobs added that for the past 13 years, he had been attempting to convince other representatives at Ottawa that the Jewish immigrant should be encouraged to come to Canada, but that he had not succeeded in doing so. He pointed out that prospective Jewish immigrants to Canada had obstacles in their path which will in all probability prevent the migration of any great number of Jews to this country. The Jews who want to emigrate live mostly in the "non-preferred class" countries of central and southern Europe, which enables only a small number to enter into the Dominion of Canada.

Mr. Jacobs has been affiliated actively with the Jewish Immigrant Aid Society of Canada for a number of years, and has often pleaded on behalf of the Jewish immigrant in the House of Commons, where he is known as the "Mark Twain" of that body, because of his witty and original humor.

## **Comzet Wins Dispute With Agrarian Bank for \$3,000,000 Credit to Jewish Colonists**

(Jewish Telegraphic Agency)

Moscow, Feb. 11.—The dispute between the Comzet, government department for settling the Jews on the land, and the land commissariat regarding the granting of three million roubles of credit for the Jewish colonists from the Agrarian Bank has been settled by the Soviet cabinet in favor of the Comzet. The latter had asked three millions while the Agrarian Bank had offered only half of that sum. As a result of the slash by the Agrarian Bank the fields of the Jewish colonists in Ukraina were in danger of being behind in their Spring sowing.

By the decision of the Soviet cabinet the Jewish colonists in the Ukraine can now look forward to being provided with the necessary credits.

The land commissariat will also provide the new Jewish settlers in Ukraina with one hundred thousand puds of seeds from the government reserves. On the other hand the old Jewish colonists, even those that have been collectivized, will not get seeds for the Spring and will have to do their own worrying about seeds.

The Soviet press today complains that the Ukrainian Jewish colonists submitted only 28 percent of their quota of seeds to the government. The situation is worse in the Jankoy and Yevpatoria regions where the Jewish colonists submitted only seven percent, claiming that they consumed the seeds for food because of the bread shortage. It is understood that the government will be compelled to provide the Crimean Jewish colonists with seeds simply because it cannot afford to have any territory unsown.

## **Bessarabian Jews Complain Over Cuzist Agitation**

(Jewish Telegraphic Agency)

Kishinev, Feb. 11.—A Jewish deputation from the Bessarabian town of Cahul has asked the district director Moldavanu for protective measures against the Cuzist meetings because the Cuzist leader, Condreanu, is threatening to annihilate the Jewish community.

Moldavanu told the delegation that the authorities had prohibited the meeting and had also dismissed General-Inspector Pictorian because he had permitted last week's meeting. The delegation also complained that the police secretary had been a party to the distribution of anti-Semitic leaflets. By assuring the delegation that he had given the strictest instructions to the police to prevent any Cuzist excesses, Moldavanu sent the delegation home satisfied.

### Dead Sea Concession Again Discussed in Parliament by Bury and Henderson

(Jewish Telegraphic Agency)

London, Feb. 11.—The matter of the Dead Sea concession was again discussed in the House of Commons when Howard Bury asked Arthur Henderson, foreign secretary, whether the British government had assented to arbitration regarding the French claim to the Dead Sea before assigning the concession finally to the Jewish engineer, Moses Novomejsky and his associate, Major Tulloch. Bury also asked whether the French government had made further representations, considering that the Novomejsky agreement was signed while the French claim was sub judice.

Henderson replied that the British government had not decided to agree to arbitration and therefore the question was not sub judice. He also explained that the British government was never notified that the French ambassador was willing to arbitrate and had not received any further representations. Bury insisted on knowing whether under the optional clause the British government is not compelled to take the matter to the Hague Tribunal. Henderson disagreed and finally advised Bury to address the question regarding arbitration to the Colonial Office.

### 30 Villagers Arrested in Attack on Police Officer

(Jewish Telegraphic Agency)

Jerusalem, Feb. 11.—Thirty Arab villagers from Kfarneon, near Afulah, have been arrested following an attempt to disarm a police corporal who had gone there to serve a summons. The corporal evaded his assailants and escaped to Afulah from whence the police and troops were sent to round up the culprits.

### Court Upholds Death Sentences on 9 Arabs

(Jewish Telegraphic Agency)

Jerusalem, Feb. 11.—The Court of Appeal, composed of Judges MacDonnell, Baker and Copeland, today confirmed the death sentences imposed on the Arabs from Aefriat by the lower court. The Court listened to a two-hour argument by Abcarius, a Jewish proselyte, the defense attorney, but did not hear the prosecutor's reply.

### Hebron Arabs Tilling Land that Jews Quit After Riots

(Jewish Telegraphic Agency)

Jerusalem, Feb. 11.—Claiming "prescriptive rights" a number of Arabs from Hebron have commenced to plough and plant land abandoned by the Hebron Jews after the riots. The discovery was made on Sunday when Col. Frederick Kisch, Maurice Hexter, Charles Passman, Ben Zvi and H. Salomon visited Hebron to view the construction of the new Jewish quarter for the returning Jews.

### Partial Settlement Reached in Dress Strike as Inside Manufacturers Sign Up

A partial settlement of the New York dressmakers' strike was reached on Monday when the General Strike Committee of the Dressmakers' Union reached an agreement with the "inside" manufacturers and contractors. As the Jewish Daily Bulletin goes to press negotiations for a settlement are also being conducted between the union and the jobbers in the dress trade. There are many points of disagreement between the contractors and jobbers, in which the union is concerned, but it is expected that the jobbers will also agree to a settlement.

With Lieutenant-Governor Herbert H. Lehman acting as mediator, the three parties in the dress strike who have already come to terms agreed on the following points:

1. A strictly closed union shop.
  2. Manufacturers who issue work to contractors must distribute the work to strictly union shops. The manufacturers are strictly responsible for labor conditions and wages in those shops.
  3. A permanent board of arbitration with an impartial chairman is to be chosen.
  4. The insurance fund for unemployed will be taken up with the impartial chairman as soon as the latter will be appointed.
  5. A 5-day 40-hour working week is to be established in the dress industry.
  6. No employee may work more than one hour a day overtime. Week workers are to be paid double for overtime.
  7. During the season employees may work only 4 Saturdays and workers will receive 50 percent extra pay for this overtime work.
  8. The question of wage increases is to be taken up later.
- A meeting of the shop chairmen Tuesday morning ratified the agreement. In the afternoon the strikers themselves met in 18 different halls to discuss the settlement terms.

As a result of the partial agreement which has already been reached, 15,000 strikers will be returning to work this morning. In the final ratification of the agreement Morris Hillquit, noted Socialist and union leader, negotiated on behalf of the union together with Benjamin Schlesinger, president of the International Ladies' Garment Workers' Union, and other union officials.

Jacob Rothenberg, a dress manufacturer of 1412 Broadway, died Monday noon as a result of a blow received a few hours earlier in a riot near his shop which tilled him to the ground and broke his skull. A man by the name of Irving Ashkinazi, who said he was a chauffeur, was arrested on suspicion of having administered the blow to Rothenberg which caused the latter's death.

Another serious riot occurred on 35th Street, between 5th and 6th Avenues, Monday, in which many workers were beaten. According to the police and the strike leaders, the riots were caused by several hundred Communists who

### Maccabee Movement Here Similar to One in Europe To Be Started Shortly

The first steps toward the establishment of an American Maccabee movement along the same lines of the organization in Europe and Palestine will soon be taken, it was learned by the Jewish Telegraphic Agency, at the behest of the Maccabee Sport Club of Brooklyn, one of the correspondents in America of the seat of the Makkabi Veltverbund movement in Berlin. Upon the arrival in America soon of Dr. Plink, a member of the Praesidium of the Maccabee movement in Europe, a conference is expected to be called to discuss plans for the extension of the movement in the United States. Among those who are expected to attend this conference are: Dr. Israel S. Chipkin, educational director of the Jewish Education Association; James Waterman Wise, leader of the Avukah; I. Hirschler, prominent official of the Hakoah Athletic Club; Louis Minsky, Edmund Schriber and Lewis Lambert of the Maccabee Sport Club.

This will be the first serious attempt to organize for sport and cultural activities the many youth clubs and organizations in the United States. The headquarters of the European movement in Berlin are acutely interested in establishing a similar movement in the States, as evidenced by the mass of correspondence exchanged with the Maccabee Sport Club in Brooklyn.

The Makkabi Veltverbund is an international Jewish youth movement that lays emphasis on sport activities for building a sturdy race of Jews. Its headquarters are in Berlin but its individual affiliations, the numerous Makkabi and Hakoah sport clubs and organizations are located in practically all the countries of Europe. In Palestine there is a large and important Maccabee organization that is the main athletic association of the Jewish National Homeland.

### Allentown Jewry Raises \$5,000 for B'nai B'rith Orphans Home

(Jewish Daily Bulletin)

Allentown, Pa., Feb. 11.—The sum of \$5,000 was collected among Allentown Jewry in a silent campaign for the B'nai B'rith Orphans' Home at Erie, Pa., about 100 of the leading Jewish residents making contributions which averaged about \$50 each.

The success of the campaign is no little tribute to Charles Kline, Allentown merchant, and vice-president of the home, who knew of the needs for ready cash at the orphanage and who with Attorney Julius Rappaport, of Allentown, planned to raise \$5,000. There was no strenuous campaign and the contributions came in almost unsolicited. There are six Jewish children from Allentown at the home.

were spread in small groups over the garment district and who are alleged to have attacked the strike pickets with knives and clubs.

## Richards Disputes Morgenstern's Claims that Reform Would Ease Trials of Russian Jewry Suffering from Religious Persecution

The claim made by Dr. Julius Morgenstern, president of the Hebrew Union College in Cincinnati, that the introduction of Reform in Russia would greatly mitigate the situation of the Jews who are suffering from the Soviet's persecution of religion in all its manifestations is disputed by Bernard G. Richards, executive director of the American Jewish Congress, in making public correspondence on the subject that has passed between himself and Dr. Morgenstern.

January 3, 1930.

Dear Mr. Richards:

I see from your letter of the 27th ult. that I misunderstand the spirit and purpose of your previous communication accompanied by the copy of the address of Leo M. Glassman. I understand better now your purpose in addressing me. I shall endeavor to answer you in conformity with your purpose.

Unquestionably, the situation of Judaism and of those Jews who conform to Judaism as an active force in their lives is difficult in the extreme in Russia. It has troubled and saddened me greatly. I have given considerable thought to the question. I must say frankly that I do not find the situation at all surprising and incomprehensible, although this statement may seem strange to you. I regard what is happening in Russia today as but a repetition, though upon a larger and more extreme scale of what happened in Central Europe a century or so ago. The gates permitting entrance into the world of modern life, education and culture, with all the privilege and opportunity which this means, were opened to the Jews of Russia with the great war. They found, as did the Jews in Central Europe a hundred years ago, that, during the period of their enforced existence in the Ghetto, cut off from cultural and spiritual contacts with the rest of the world, and the opportunities for growth and expansion which these should have brought, Judaism among them and Jewish cultural life, had, on the whole, stood still. They have been trying to do in these ten years what the Jews of Western Europe and America have been trying to do during the last one hundred years, and this last, I believe and I am sure you will agree with me, with considerable success; to catch up with the rest of the world, to go through in the short period of ten years a process of cultural growth and progress which the world required four hundred years to experience. A rapid and enforced growth such as this is always unhealthy and dangerous. Small wonder, therefore, that extremes are meeting in Russia today; the extremes of Atheism and Orthodoxy. Our sympathies, of course, as positive, living and believing Jews, are with Orthodoxy in this struggle.

But we must realize that the solution of the problem, if there is to be any

solution at all, must lie with Reform. Please understand that I am not attempting to make propaganda for American Reform Judaism. I am trying sincerely, on the basis of my careful and responsible studies of Judaism, to understand the true inwardness of this situation and the solution of the problem. The time has come when the entire world must face the fact squarely that Reform in Judaism does not mean disloyalty to Jewish tradition, nor is it yet the way of ease, assimilation and compromise, as its antagonists so often unworthily claim. It is a matter of historic necessity. Judaism's progress with the passing of time, its ready assimilation and incorporation into its content of new, tried and proved ideas, principles and ideals of existence alone have enabled it to exist throughout all these ages and to grow and create. The soul of Judaism and the soul of the Jewish people with it can find true self-expression only in spiritual progress and even in spiritual leadership. We must realize that the Yevsekztzia are striving for this, even though we must condemn their methods and their goals.

As I said before, the only solution of the problem can be true, progressive, moderate, constructive Reform Movement in Russia. Judaism may not remain Orthodoxy there any more than it may remain Orthodoxy elsewhere. Otherwise, the Yevsekztzia will persist in their program and they will undoubtedly be right in principle, even though wrong in practice and in method. On the other hand, just as the Orthodox must be made to understand that Reform in Judaism is historically justified and necessary, is in accord with the true spirit and soul of Judaism, so must the Yevsekztzia be taught, if this be possible, restraint, moderation, patience, and cooperation. No institution or movement can go through a process of four hundred years of growth in ten or even twenty years and live.

The task is spiritually difficult. The problem is complex, but I can envisage it in no way other than this, and I can see no solution other than this. And I must admit with sadness, even if it be granted that I have formulated the problem correctly, and proposed the only solution, I would not know just how to go about it in a practical way. It is this that distresses me most. Perhaps if some consensus of opinion along these lines could be established here in America, it would be possible to devise some plan of approach that might at least be helpful and contribute somewhat to a solution of the problem. But I fear greatly that even here in America we are very far from any such agreement in spirit, even though I believe there is actually no very great disagreement in practice between the various Jewish groups in America.

If I may sum the matter up, I do not think that we in America can do anything whatsoever to assist in the solution of the problem, unless we ap-

proach it along this line. To attempt to bring pressure to bear upon the Yevsekztzia will, I am sure, have no effect whatsoever other than to widen the breach and make the antagonism and resultant persecution even more bitter. To approve of and support Orthodoxy alone and condemn the Yevsekztzia uncompromisingly, wrong though they are altogether in purpose and method, would be not only fruitless, but it would also be historically untrue.

I do not know whether this reply to your letter will be at all what you wish, or, even if it is, whether it will be at all satisfying to you. I shall be glad to consider very carefully and sympathetically any suggestions, particularly those of a practical nature, which you may offer.

Very sincerely yours,  
Julian Morgenstern.

February 3, 1930.

My dear Dr. Morgenstern:

I have received your letter of January 3rd and I read and reread it a number of times. All this time I have delayed and hesitated to make reply, because your communication revealed a frightful gulf of misunderstanding and estrangement which I was in utter despair of being able to bridge or overcome. Though using the vernacular of the country, you and I are evidently speaking separate languages and once more is the vaunted unity of Israel in jeopardy, in, alas, more than one figurative sense.

I wrote to you on December 12th to bring to your knowledge the findings of Mr. Glassman relating to the terrible campaign for the suppression of Judaism, Jewish culture, etc., in Soviet Russia. In reply you enlarged upon a minor reference to economic conditions in Mr. Glassman's report, discussing the comparative conditions under which Jewish colonization may be carried on in Russia and Palestine, a point which was quite outside of the range of the immediate subject.

I wrote to you again under date of December 27, stressing what was the chief substance and main object of Mr. Glassman's paper, and asking once more for your opinion on the ruthless attempts to stamp out every vestige of the spiritual life of the Jews within the Soviet Union. You then replied at length, assuring me that "I understand better now your purpose in addressing me," and stating in effect that (1) you regard "what is happening in Russia today as but a repetition, though upon a larger and more extreme scale, of what happened in Central Europe a century or so ago;" that (2) having been forced to live in a Ghetto and "cut off from cultural and spiritual contacts with the rest of the world," the Jews of Russia have, in the march of progress been left behind and are trying to make up in ten years for the loss of a century of time; that (3) "the solution of the problem, if there is to be any solution at all, must lie in Reform;" that (4) the Jewish Communists or Yevseks are moving in

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Assembly of Hebrew Rabbis  
Denounces Alien Registration

The proposed alien registration law is un-American, inhuman and contrary to the spirit of the Constitution, declared Chief Rabbi B. G. Mendelson of Newark, Monday, in introducing a resolution of protest to Congress at the opening session of the fifteenth annual convention of the Assembly of Hebrew Orthodox Rabbis in Brooklyn. The assembly is composed of rabbis with a following of nearly 300,000 orthodox Jews in the United States and Canada and the opening session was attended by more than 100 rabbis.

The question of this organization merging with three other rabbinical groups in this country was also discussed at the opening session. The other orthodox rabbinical groups besides the Assembly are the Union of Orthodox Rabbis, the Federation of Orthodox Rabbis and the Vaad Harabbonim. The convention was continued Tuesday and yesterday.

A calendar which he had compiled which shows the exact time of the beginning and end of the Sabbath was described to the convention by Rabbi Erno Friedman, who said that similar calendars are widely used by orthodox Jews in Europe. Plans for strengthening Judaism and for fighting what were termed "the devitalizing fads of rabid religionists" were discussed by several speakers.

Detroit Gewerkschaften  
Open Drive for \$10,000

(Jewish Daily Bulletin)

Detroit, Feb. 11.—The campaign for the Gewerkschaften sponsored by the Detroit Palestine Labor Committee had its initial appeal at a banquet Sunday evening. Organizations and individuals pledged \$3,500 towards the \$10,000 quota at this dinner, which was addressed by Dr. Jehuda Kaufman and

VISCOUNT ROBERT CECIL, FORMER MEMBER BALDWIN CABINET,  
DISCUSSES "PALESTINE AND THE MANDATE"

(Copyright Jewish Telegraphic Agency, February, 1930)

British responsibilities in Palestine have naturally come much under discussion since the outbreaks of violence which took place there last August. Argument has inevitably centered chiefly upon the undertakings in respect of the Jewish National Home, which obviously introduces a special problem of an unfamiliar kind into the more ordinary problems which British administrators in an Eastern country are accustomed to cope with, and the British public is accustomed to hear about.

Englishmen, inside and outside government offices, are suspicious of the unknown, and sometimes quicker to proclaim their suspicions than to inform themselves about the things suspected. The discussions will therefore be all to the good if they lead to a clearer understanding of our specific duties as Mandatory Power in Palestine, and the sources from which we derive our authority. A good deal of confused thinking on these essential points is, I believe, due to the natural tendency to consider British policy in Palestine from a purely national angle. This no longer corresponds to the facts of the situation, whatever that may have been before the issue of the Mandate of the League of Nations. By virtue of that document, the decision to establish in Palestine a National Home for the Jewish people, which rested originally on a British promise of co-operation with the Zionists, was put on the basis of an international pledge. For this pledge Great Britain, as the Mandatory Power, became the trustee. One effect of this development has been to put our right to control the destinies of Palestine on a footing much firmer than the mere right of conquest. From the Jewish point of view the moral security for the National Home is immensely strengthened. It has behind it the considered support of the League of Nations, and we may add, of the United States, who were deeply interested in this particular Mandate (largely on account of its provisions regarding the Holy Places), and approved it by resolution of Senate and Congress in 1922.

To those who, like myself, have from the first been convinced believers that the policy outlined in the "Balfour Declaration" of 1917 was both right and practicable, this development is profoundly satisfactory. The mere fact of the accountability of British administration to the League of Nations may not in itself do much to lessen the difficulties of government. The text of the Mandate which we administer is, however, capable of doing something in this direction, and it is possible that the value of the very definite guidance that it gives has not

yet been fully appreciated, even by those whose business it is to carry it out. In any case it certainly repays careful study by everyone interested in the future of Palestine.

This Mandate has features that make it unlike any of the others, which have a common origin in Article 22 of the Covenant of the League. Apart from the special provisions about the guardianship of the Holy Places, the clauses that refer to the Jewish immigration and colonization are the distinguishing feature of the Palestine document. Without undue metaphor, it may be described as a deed of trust for the Jewish National Home. Arab rights are safeguarded effectively, in a context which emphasizes the fact that they are subordinate, but in no way antagonistic, to the progressive fulfilment of the main purpose of the Mandate.

Therefore the text must be considered as a single whole. To treat it as a set of directions for a kind of administrative tight-rope walking between the Scylla of injustice to the Arabs and Charybdis of faith-breaking with the Jews, would be to misinterpret it in spirit and in letter, and be the surest way to fall into both dangers, and to perpetuate the disquiet which has recently caused so deplorable a setback.

I do not suggest that this mistake has been made. The task of the Mandatory Power is, however, a difficult one. The economic, social and political problems raised by the Jewish immigration are new even in the varied history of colonization. The introduction of an immigrant population on a high level of civilization into the midst of an extremely backward community is a delicate operation. Firmness as well as tact is needed to carry it through, especially after a crisis such as Palestine is emerging from at the present moment. We need not wait for the report of the Commission to feel certain that improvement in relations between the races in Palestine depends upon a general conviction that the upbuilding of the National Home will not be allowed to suffer interruption by agitators. Therefore it is possible that the time is ripe for a re-affirmation of the policy defined in the Mandate.

In that event, a note of hope and confidence in the future might well be sounded at the same time. Even although the vision and initiative shown by the British Government in the first instance have been merged in the wider recognition of the claim of the Jews to achieve their age-long aspiration, the British people may still take a peculiar pride in the enterprise to which they were the first to hold out a helping hand. For a partnership in the re-constitution of the Jewish nation on the soil of the Land of Promise is purely worthy of the traditions of a great colonizing Empire.

Dr. S. Uris of the Palestine delegation to this country, and by Morris Schaver, chairman of the Detroit drive. Baruch Zuckerman acted as toastmaster.



## Richards Disputes Morgenstern's Claims that Reform Would Ease Trials of Russian Jewry Suffering from Religious Persecution

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the direction of Reform Judaism; that (5) something should be done to introduce Reform in Russia; that (6) while we must condemn the methods of the Yevsekztzia we cannot oppose them in principle for the reason that "to approve of and support Orthodoxy alone and condemn the Yevsekztzia uncompromisingly, wrong though they are altogether in purpose and in method, would be not only fruitless, but it would also be historically untrue."

"With all due respect for your standing and position, my dear doctor, I cannot refrain from saying that your letter is the most astonishing document which I have read in many years. Your apparent misreading of the whole chapter of recent Russian history baffles any further attempt to outline the real problem and, if Mr. Glassman's clear, lucid and logical statement of 17 pages has failed to convince you that Judaism and Jewish culture of every phase and form are being destroyed by the Soviets, what more could I do now to prove that it is not a case of quibbling about Reform versus Orthodoxy."

How can there be any serious talk of Reform or any newer interpretation of Judaism in the face of ruthless assaults upon hallowed Jewish practices and memorials, brutal attacks upon every form of worship, observance or religious utterances; in the face of the cruel persecution of rabbis and Jewish teachers, the most dire suffering inflicted upon men, women and children on account of contact with Jewish study or religious customs? Would you stop and argue the comparative merits of various schools of Jewish thought in the presence of a raging pogrom? Do you think that we can now sit down comfortably to adjust our religious and philosophical differences, with a terrible conflagration surging around us? On what ground do you assume, even though vaguely, that the Soviets or Yevsekztzia would permit the introduction of Reform or tolerate any religious or semblance of religious activity of whatever shade of opinion? Does not Mr. Glassman, does not Professor Kroll, does not Maurice Hindus, a writer sympathetic to the Soviets, make clear that every form of religion is being uprooted in Russia and that the religious life of nearly three millions of our people is well-nigh doomed? Are you not aware that there is an entire system or code of Russian laws, printed some while ago and recently forwarded to this country, which has the very definite intention and purpose of exterminating and demolishing every phase of social life that relates to religious beliefs or professions? Have you entirely overlooked the reference to the drastic injunctions against the religious education of the young, an object which your associates and yourself presumably have very much at heart? Would you rather leave these children and youths, under eighteen, uninstructed than initiate into Judaism and Jewish history

by teachers who do not share your theory of Judaism? Is there no way of transmitting to you and your group the poignant and the deliberately enforced drying up of this great reservoir of the essence of Judaism and Jewish culture, a reservoir which has fed the streams and rivers of our life, running to the most distant parts of the world? How can we talk of Reform or of any interpretation of Jewish religious ideas in the presence of the most wanton destruction, of an unspeakable catastrophe.

The campaign of the Soviet Government is clearly and unmistakably motivated by the most pronounced conception of atheism and materialistic philosophy and is very definitely directed against any and every manifestation of religion; so that interpretations and modifications of religious life or religious culture are at the outset ruled out of this discussion. The Jewish representatives of the Soviets or members of the Yevsekztzia are the most subservient, obsequious and sycophantic followers of the Soviet rulers, and their frantic attempts to be more cosmopolitan and more ardent free-thinkers than their overlords, superinduced by a psychology of fear and uncertainty, presents a grotesque mockery of what extreme and desperate assimilation might bring about. How you can describe them as striving for "spiritual progress" or aiming at "spiritual leadership" passes all comprehension. The Yevsekztzia, because of its Yiddishistic leanings, may bear the ear marks of a quasi cultural organization but those who are acquainted with the subject know that it resorts to Yiddish not for a Jewish nor even for Yiddishistic purposes, that its aims are chiefly political and that it primarily strives for the weaning of the Jewish youth from anything and everything that is at all cognate to Jewish tradition or to the Jewish spiritual heritage.

Neither the American Jewish Congress, which is not committed to any special religious platform, nor any of the other Jewish organizations seeking to be of service, which have a definite point of view, nor the Board of Jewish Deputies in England, nor Chief Rabbi Hertz, who has denounced the indifference of Jewish leadership to the problem—none of these have raised the question of Orthodoxy, but have cried out against the ruthless destruction of the fundamental elements of Judaism, the fountain-head of knowledge and belief to which all schools ultimately resort.

It was with the apprehension of this calamity uppermost in my mind that I wrote to you and wrote, among others, to a number of Reform Jewish leaders, believing that those who stress Judaism as the center and basis of Jewish life would be among the first to offer to come to the rescue—if

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## Charges New Immigration Quota Law in South Africa Aimed Directly at Jews

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and more bi-lingual than the rest of the population.

Before a crowded chamber, Dr. Malan defended his bill as being an effort to stem the "increasing stream of alien immigration, mainly from Lithuania, Poland, Latvia and Russia. These immigrants are unproductive and evade the provisions of the present act." He expressed alarm at the decrease in the stream of Nordic immigration and he pointed out that since the principal countries to which immigrants sought admission had now closed their gates South Africa was fearful that it might become the receptacle for the unwanted aliens of other countries.

The Minister of the Interior explained that the new quota bill was based on the country of birth thus, for example, if forty-three Scotchmen born of Scotch parents in Lithuania sought admission they would be counted as Lithuanians. He also pointed out that the bill provides for an unallotted quota of 1000, which will allow the desiderables from the restricted countries to enter. This provision refers to the resolutions of various Jewish communities insisting that admission be based on individual qualifications and character and not on the country of origin. Dr. Malan also declared that the immigration laws of no other country in the world had such a provision in it. Intimating that it might be well for the Jews not to oppose the bill Dr. Malan urged them "to keep down the hostility of the population which in other parts of the world has led to disastrous results."

C. P. Robinson, a Jewish member of parliament from Natal, in an eloquent plea said that the measure was the thin edge of the wedge to keep the Jews out. Emil Nathan, E. Buirski and Coulter also spoke against the measure.

## 65 Immigrants Reach Here After Six-Year Wait for Visas

After waiting six years for their American visas in Bremen, Germany, a group of 65 Jewish immigrants arrived Monday in this country. Most of them were women and children who are coming to their husbands and parents, as well as elderly people who are coming to stay with their children.

On the arrival in Ellis Island these immigrants had many remarkable stories to tell of their experiences during the years that they had to wait for their American visas. Six years ago they arrived in Bremen ready to board steamers for America. Just then, however, the new quota law went into effect and they were compelled to remain in a strange country, without friends or relatives. Many of them endured great hardships in Bremen until they got their American visas which allowed them to enter this country.

# COMPLETE TEXT OF THE JEWISH COMMUNITY LAW ADOPTED BY JUGO-SLAVIA

In view of the fact that the question of legalization of the Jewish communities is at present a topical problem in many of the States created by the Peace Conference, and that revision of the existing regulations is being carried out in Italy, Germany and other countries, the Jewish Daily Bulletin publishes the full text of the law as promulgated by King Alexander I of Yugoslavia. The question of whether the Jewish community should be recognized as a national or religious body is one of the outstanding problems in many of these countries. The Yugoslavian law attempts to combine in its provisions recognition of both the secular and the religious character of the Jewish community.

Drawing attention to the conditions prevailing in Poland, Roumania and Palestine, the "Paix et Droit," organ of the Alliance Israélite Universelle, points to Yugoslavia as "a favorable exception." "Thanks to the authority and liberalism of the King," the paper says, "a new law has been adopted which regulates the status of the Jewish communities in a very broad-minded spirit. Complete equality of rights has long existed between the citizens without any difference of ethnic or religious origin. This measure has been extended to the religious collectivity and the Israelitic cult. It has been placed, not only from the budgetary viewpoint but also in every other regard, on the same level as the Christian cults."

"The law authorizes the Federation of Communities, recognizes the financial and cultural autonomy of the Orthodox communities; it exonerates the rabbis and all functionaries of the cult from all obligations which are prohibited by the Jewish religion; it provides for leave for the soldiers and the students during the Jewish holidays—in short, the Jews of Yugoslavia congratulate themselves on this new law and they display sincere gratitude to the King, who wished to accord them the maximum of freedom, the maximum of welfare and protection."

## The Law Concerning the Religious Community of the Jews

### The Religious Community

1—The Religious Community of the Jews in the Kingdom of Yugoslavia is formed by all the members of the Jewish Faith, residing in the Kingdom of Yugoslavia. The members of the Jewish Faith enjoy full freedom in the public practice of their religion.

### Religious Communities and Their Central Representation

2—The members of the Jewish Faith are organized in religious communities, whose task it is to provide for the religious and cultural needs of their members. The religious communities, with the exception of the orthodox, form collectively a Union of Jewish Religious Communities, whilst the orthodox form an Association of Or-

thodox Jewish Religious Communities. The internal constitution of the Union and of the Association, as well as of the individual communities, their rights and duties, are regulated by statutes which are drawn up and adopted autonomously by the Union (or Association, as the case may be) and by each individual community, but which require endorsement by the Minister of Justice; and this, in the case of the communal statutes, on the proposal of the Union or the Association, as the case may be. The same holds good in regard to any change in the statutes.

3—The Jewish religious communities as well as their Union administer their own religious, cultural and charitable institutions independently, and equally so their own religious property and funds, though under the supreme control of the State. The communities decide independently regarding the acceptance of endowments for religious purposes, and they administer these, subject to the control of the endowment authorities, in accordance with the law concerning endowments. The Union, the Association and the communities, are juridical persons, and as such capable of acquiring and owning movable and immovable property in conformity with the laws, and of enjoying all the rights inherent therein.

4—The Jewish communities, their Union or Association as the case may be, exercise autonomous control over their revenue and expenditure, according to a special procedure governing the keeping of accounts, to be prescribed by the Minister of Justice by way of ordinance. According to (2) of the law concerning the Control-in-Chief, the keeping of accounts is subject to supervision by the authorities of the State, and the Control-in-Chief has power to control the employment of the revenues; and this in case of proved necessity, or at the demand of the Minister of Justice, of the Communities themselves, of the Union or of the Association, as the case may be.

5—Every community of one section or of the other, has its own territory, and its members are all the Jews, of either sex, living on that territory and belonging to that section. A part of the members may withdraw from the sphere of a community for the purpose of founding a community of the other section or of uniting with an already existing community of that other section, provided this is demanded by at least 20 adult and independent members, and if it can be proved that the withdrawal is due entirely to religious motives; further, that, in the case of a new community being set up, sufficient means are ensured such as may appear necessary for the maintenance of its institutions and the payment of its employees.

Communities which do not dispose of the means requisite for the functioning of necessary institutions and for the payment of the employees, may be dissolved, and their property

and territory assigned to several neighboring communities, or to one; but only to such as belong to the same section. Decisions regarding the foundation, separation, union or dissolution of communities rest with the Minister of Justice, on the proposal of the Union (or Association, as the case may be) in agreement with the communities concerned, and, in the case of a new foundation, in agreement with the members who are striving for the establishment of a new community.

6—The Union and the Association are the central organs and representatives of all the communities of their respective section in Yugoslavia. In official intercourse they mediate between the central State authorities and the communities and represent the latter before those authorities. On a demand made by the Minister of Justice they render expert opinion on draft laws and ordinances dealing with the Jewish Religious Community.

In the Statutes of the Union (or Association, as the case may be), which are to be elaborated in the sense of (2), the organization of the governing board of the Union (and of the Association) and its sphere of action will also be clearly defined.

7—All the organizations of the Jewish Religious Community carry out their own decisions by themselves and collect their own revenues by themselves. On a demand by the communities, State and autonomous authorities will render them administrative help in collecting properly imposed taxes and dues, where it is a case of carrying out unexceptionable decisions and judgments, arrived at by the competent body, on legal grounds.

8—The Statutes of Jewish Religious Communities, provided for under (2), must contain the following basic provisions:

a. Territory and seat of the community, of the community's representatives and of the competent registry-office.

b. Rights and duties of the members of the community, especially with regard to the right of voting.

c. The composition and manner of electing the heads of the community, the duration of their function as well as the sphere of action of their several organs.

d. Procedure during appointment of the rabbis (election), regulations concerning their rights and duties; further, mode of appointing other employees, and statement as to their rights and duties; finally, disciplinary regulations for the employees.

e. Manner of practicing religious instruction.

f. Regulations concerning private houses of prayer and religious meetings.

g. Regulations concerning the material safeguards to religious institutions for adherents of special rites,

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# Complete Text of Jewish Community Law Adopted by Jugo-Slavia

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supposing there are such in the community.

h. Manner of levying taxes and procuring the means necessary for the maintenance of the community and its institutions.

i. Pensions statutes for employees and their families.

j. Procedure in the case of a change in the statutes.

**Property, Revenues and Expenditures of Jewish Communities, or Their Union (or Association, as the Case May Be)**

8.—The material means needed by the communities and the Union (and Association) for the realization of their tasks are to be provided:

a. Out of the income from their property.

b. Out of religious taxes and contributions.

c. Out of subsidies, donations, as well as out of the yield of endowments, funds and, if need be, out of taxes levied on the latter.

d. Out of eventual grants from political administrative communities.

e. Out of the permanent State subsidy. The amount of the latter will be determined by the Minister of Justice in agreement with the Minister of Finance, after hearing the Union and the Association, and on the basis of the actual needs and the donation provided for in the State budget for the year 1929-1930. That subsidy is paid out through the Union and the Association in proportion to their numerical strength.

Political administrative communities which in their annual budgets allow permanent subsidies for religious purposes, will assign an amount proportionate to the number of Jews, also to the Jewish communities established within their domain.

10.—Buildings for the purpose of holding divine services, and such as serve other religious, cultural and charitable ends, as well as communal homes in which religious offices, institutions, dwellings of spiritual functionaries, or Jewish cultural-historic antiquities are housed, are exempt from all public rates and taxes.

11.—The official correspondence and postal transmission of valuables belonging to Jewish communities, to the Union (and the Association), as well as to the rabbinical offices and the Chief Rabbinate, are exempt from postal and telegraphic charges.

12.—All Jews, of either sex, who own property or enjoy revenue, or earn a livelihood in some liberal profession, are under an obligation to furnish religious contributions and taxes of every description, with a view to covering the requirements of their community and its institutions. Those contributions and taxes are also a charge upon those Jews who do not reside within the territory of some community of their own section, but who there possess a freehold, or a leasehold, or who

there engage in some trade, or maintain a commercial or industrial undertaking. In case a member has withdrawn from his own and is received into another community in the same locality, he must discharge, up to the end of the fifth year, after the year of his said withdrawal, all contributions and taxes of the community which he has left, to an equal amount as that to which he was liable at the time of his withdrawal. The same applies to the case quoted in the second portion of (5).

**Spiritual and Religious—Autonomous Representatives and Functionaries**

13.—The spiritual head of the Jewish Religious Community in the Kingdom of Jugoslavia is the supreme Rabbi (Chief Rabbi) with his seat at Belgrade. He is appointed by Royal Ukase, on the recommendation of the Minister of Justice, from among three candidates who are elected jointly by the chief committees of the Union and of the Association, by the representatives of the Jewish communities of all sections, at Belgrade, Zagreb, Skopje, Sarajevo, Novisad, Subotica and Osijek, in so far as they are not represented on the chief committees, further by all Rabbis discharging duties in Jewish religious institutions within the Kingdom.

When the post of Chief Rabbi becomes vacant, the election of candidates must take place not later than six months from that date. Until the election of the new Chief Rabbi, his religious duties are performed by a deputy appointed by the Minister of Justice on the recommendation of the chief committees of the Union and of the Association, in agreement with both Rabbinical synods.

The Chief Rabbi's salary and the staff and other expenses of the Chief Rabbinate are laid down in the subsidy voted by the State for the Jewish Religious Community, but apart from the remaining sum of that subsidy. The Chief Rabbi is entitled to a pension of the First Group, First Category. His personal pension as well as that paid to his family after his death, is defrayed out of the State budget, in accordance with the law concerning officials and other civil employees.

14.—The Chief Rabbi is at the same time president of both Rabbinical Synods. One synod consists of five members and two deputy-members out of the ranks of the Orthodox Rabbis; the second synod consists of five members and three deputy-members out of the ranks of the other Rabbis. The members of a Synod are chosen by the Rabbis of that particular section. The Rabbinical Synods give their opinion on all questions of a religious character which the Chief Committee of the Union of Jewish Religious Communities has to decide. When the Chief Committee does not accept the opinion of its Rabbinical Synod, the question is deliberated on by a special

committee consisting of five members of the Rabbinical Synod and six lay members of the Chief Committee. That special Committee is presided over by the Chief Rabbi, and his decisions are adopted by a simple majority of votes.

15.—The spiritual head of the Jewish religious community is the rabbi. In the communities of the Union they are single-voters on the community board, when religious questions are under consideration. In orthodox communities the rabbis are single-voters on the Board on all questions. The Community Board settles religious questions as a court of first instance. The appointment (election) of the rabbi and of all employees is carried out by the communities autonomously.

16.—Rabbis and other religious functionaries are definitely or provisionally appointed by decree of the governing board of the community. The provisional stage must not last more than three years in the case of rabbis, and five in the case of other employees. Once he has been definitely appointed, the Rabbi or religious functionary can only be dismissed on the strength of a disciplinary judgment arrived at in the disciplinary way, as laid down in the statutes of that particular community and of the Union.

17.—The rabbi and the other religious functionaries are under no obligation personally to exercise any public functions which, according to Jewish religious precepts, are incompatible with their calling and office.

18.—Only qualified persons are entitled to exercise the official religious calling, whether in the Jewish Community or in the State service. The qualification is prescribed and verified by the Chief Rabbi and the competent Synod. Subjects of foreign States can only be appointed as rabbis and to other functions, provisionally, and this only after endorsement by the Minister of Justice.

19.—Membership of the governing board of the Union, the Association, and in the communities, is an honorary office. Persons condemned, or being tried on a criminal charge for some dishonorable offense, further, persons in a state of bankruptcy and under legal guardianship, can neither be elected, nor may they exercise their duties until those obstacles are removed.

20.—Disciplinary offences by rabbis and other functionaries of the community are dealt with in conformity with the statutes of that particular community and with the statutes of the Union or the Association. The communities adjudicate upon disciplinary offences committed by their employees, with the exception of the rabbi. The Union, as court of second and supreme instance, adjudicates upon appeals against decisions of its own communities, as court of first and supreme instance, where disciplinary offences by rabbis are concerned. Decisions upon disciplinary offences charged against orthodox rabbis and functionaries, are made by the Synod

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## Disputes Claims Reform Would Ease Trials of Persecuted Russian Jews

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means of rescue there be—of Judaism in Russia. I thought that your first impulse would be to offer instantaneous cooperation and to condemn most emphatically the denial of the elemental right of freedom of worship and belief, even if such denial did not affect the Jews and only imposed hardships and mental agony upon Christians and Mohammedans dwelling under the Russian regime. To my utter amazement, you responded with a polemical letter raising the question of Reform versus Orthodoxy, under circumstances which will make many of our people think that you are seeking to take advantage of the tragic dilemma of Jews who are to a large extent Orthodox, and that you are callously indifferent to the destruction of Orthodoxy even when that also means the destruction of the Jews who cherish this form of belief and practice.

Once more I think your attitude is as inexplicable as it is entirely unprecedented, for the situation here described is not at all as you say "a repetition, though upon a larger and more extreme scale, of what happened in Central Europe a century or so ago." The terrible plight of the Jews in Russia suggests the Spanish Inquisition more closely than any other somber historic era and, though I would not like to believe that you intended any such thing, it is unthinkable cruel to temper our indignation or to withhold our help on the ground of differences of opinion with regard to exposition of the Jewish faith.

But since you have brought in the matter of Reform, I would like to say this additional word. If after a half a century or more of preaching and practicing Reform an eminent spokesman of this wing of Jewry fails to understand the plain and direct language—the agonizing cry—of a Russian Jew who writes to you with regard to an overwhelming calamity which has overtaken our people in his native land, what can after that be said of Reform as a beneficent illuminating and uplifting influence in Jewish life? Where is the quickness of perception which Reform has engendered, the keen sensibilities which it has kindled, the faculties to think as Jews which it has sharpened? What convincing argument could you present in favor of your views to Jewish men and women who came out of the Russian Ghetto and who may, nevertheless, be inclined to be sympathetic to certain aspects of the Reform position and who in any event may recognize the desirability of a modern interpretation of our religious beliefs or of a fusion of the new and the old in some synthetic, regenerative ideal for modern Israel?

Is not a crisis such as I have placed before you a real test of the understanding, the tolerance, the courage that is back of an idea? You could not have intended to place before Jew-

## Complete Text of Jewish Community Law Adopted by Jugo-Slavia

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of Orthodox Rabbis. Disciplinary proceedings against rabbis and other religious functionaries may also be officially instituted by the Rabbinical Synod. In cases where State authorities institute a criminal investigation against functionaries enjoying religious autonomy, they will inform the Chief Rabbi and the Union or the Association of this, as well as of the result of the investigation.

### Religious Instruction and Theological Schools

21.—In all State and private schools attended by pupils of the Jewish Faith, Jewish religious instruction is provided, in agreement with the competent Jewish communities, through their religious organs, and in accordance with the legal regulations in force, regarding those schools.

Curricula and programs for the religious instruction are prescribed by the competent Minister; in this connection regard will be paid to the needs of Jewish religious education, in conformity with the proposals of the Union, or of the Orthodox Synod, as the case may be—where adherents of orthodoxy are concerned. The law concerning school books applies also to text books on Religion. In regard to the religious content, the Union (or the Synod of Orthodox rabbis) will sanction books on religion.

In the State primary schools qualified religious teachers may give religious instruction; and this in accordance with the law concerning primary schools. Religious instructors, ministers of religion, are appointed by the Minister of Education from among the list of candidates proposed to him by the Union or the Synod of Orthodox Rabbis, as the case may be. The Minister of Education appoints those candidates to be religious instructors in the State training and secondary schools, who have a certificate from the Union (or the Synod of Orthodox Rabbis), declaring that they are capable of teaching religion in secondary schools. The religious instructors are transferred or dismissed by the Minister of Education in accordance with the regulations of the school Laws. Religious instructors in private schools are appointed and transferred by the School Management with the consent of the competent Jewish community. The regulations of the school laws apply also to this class of religious instructors. The Union, the Orthodox Rabbinical Synod, may withdraw an authorization already given, from religious instructors who are not giving

ish men and women of all shades of religious belief the gloomy and forbidding picture of Reform which emerges out of your letter. I would not like to think that you have been as unjust to Reform as you have been inconsiderate of the spiritual sufferings of Russian Jewry.

Yours very truly,

Bernard G. Richards.

their religious instruction in the spirit of the Jewish religion, or who by their mode of life and by their actions are offending against their duties as religious instructors.

22.—The Jewish Theological Seminary is a recognized institution under the supervision of the Union.

In the event of a seminary of an orthodox tendency being founded, it will come under the supervision of the Association. If a seminary lacks the necessary equipment for training rabbis, the attainment of the rabbinical qualifications may be sought at foreign institutions. Such qualifications are tested by the competent rabbinical synod.

### General Regulations

23.—The official language for the Jewish communities and their central institutions is—the official State language.

In that language all registers are kept and all excerpts and documents made out. Those excerpts have the character of public documents.

24.—No Jewish community can fulfil religious functions relatively to a member of any other Jewish community in the Kingdom, so long as that person has not furnished proof of the fact that he has discharged all his obligations towards his former community. There is only one exception to this: where a dead person is to be buried, and, owing to distance or lack of time, there is no possibility of obtaining the proofs.

25.—In conformity with the Law, Jewish State and communal employees, soldiers and students, enjoy a day of rest on the following Jewish religious Holidays.

a.—Passover, the first two and the last two days.

b.—Shevuot, two days.

c.—Rosh Hashana (New Year), two days.

d.—Yom Kippur, one whole day and one half (Erev) day.

e.—Sukos, first two and last two days.

### Regulations for the Transition

26.—The regulation in the first section 5, in so far as it only provides for one community of the same tendency in any one place, does not apply to communities which already exist on the day when this Law comes into force.

27.—All Jewish communities must, in virtue of this Law, draw up statutes conformable to its provisions, not later than three months after this Law has come into force, and send them to the Union, the Association for endorsement, whereupon the statutes must be submitted by the Union, the Association to the Minister of Justice, for his confirmation.

28.—Once this Law has come into force, all laws, ordinances, and other regulations bearing on the subject of this Law, lose their validity.

29.—This Law enters into life when it has been signed by the King, and receives binding force when it has been published in the "Sluzbene Novine."