The development of Jewish communal institutions in the United States naturally followed a course parallel to the growth of the Jewish population: a small representation previous to the last quarter of the nineteenth century with a prolific increase thereafter continuing to the present day. There are to-day throughout the country, conservatively speaking, more than 1000 philanthropic organizations under Jewish auspices, and the number would be easily doubled, if educational, recreational, and cultural agencies were included. This tremendous development of communal activity brought with it the necessity for co-ordination of effort on the part of individual agencies confronted with common problems; national organizations were created, co-operating media established, and the federation movement launched.

As a natural result of this higher organization came the necessity and demand for specialized service in gathering information for general guidance and executive action. The first effort to bring together detailed information of this character was made by Dr. Cyrus Adler, the founder and for many years editor of the American Jewish Year Book, the first issue of which appeared in 1899 (5660). These volumes, from the very beginning, contained statistics of interest, directories of local and national Jewish organizations, and bibliographies, and gave a chronological statement of important events occur-
ring during the year. The American Jewish Committee, established in 1906 to protect the Jew from persecution and to prevent infringement upon his civil and religious rights, was immediately confronted with the need of securing reliable data upon the many questions of moment. Charges were made that the ratios of dependency and other social abnormalities among the Jews of this country were excessively large; but despite the firm conviction of the absurdity of these statements, figures necessary to disprove the calumnies were not readily available. The broad problem of immigration, the passport question, the condition of Jewry in the different European countries, were all subjects in which the Committee became vitally interested and upon which extensive information was lacking. Accordingly, an "Information and Statistics" service was established, but, because of inadequate resources, the work during the early years was limited to the clipping of germane articles in the daily and periodical press, to the cumulating of sundry pamphlet material, and to the indexing of relevant bibliographical works.

Bureau of Jewish Statistics and Research

In January, 1914, for the better performance and extension of this work, the Committee organized the Bureau of Jewish Statistics and Research with the object of bringing together, in accessible form, information pertaining to the social, religious, and cultural conditions of the Jews in America, and of gathering statistical data of interest. The immediate tasks undertaken included the collection of all material relating to Jewish immigration; the gathering of statistics concerning the number of Jews in the regular army, navy, and national guard; the number of Jewish burials and marriages in New
York City; the number of Jews engaged in the European war, and the proportion of Jewish criminality. In 1916-17 censuses were taken of Jewish inmates in the prisons, penitentiaries, and reformatories of New York State, of Jewish school children in New York City, and of Jewish communal workers, rabbis, and university students. In 1918, the Bureau made an enumeration of the Jewish population of the United States, and, in conjunction with the Bureau of the Census, statistics were compiled regarding the Jewish religious institutions of the country.

Development of similar character was the Field Bureau of the National Conference of Jewish Charities. The Conference had been organized in 1899, with the objects of providing a medium for the discussion of problems of philanthropic agencies, of promoting reforms in their administration, and of providing uniformity of action and co-operation in all matters pertaining to the alleviation of distress and improvement of social conditions affecting the Jewish poor. The discussions evoked at the regular conferences led to a realization of the need for the detailed study of various problems. As a result, several extensive investigations were made, among which should be mentioned particularly studies of desertion and of the problem of tuberculosis and poverty among the Jews of Denver. The first, it is interesting to note, led to the establishment of the National Desertion Bureau, a unique and important contribution by Jewry, for this agency has performed valuable service in greatly reducing desertions among Jews, thus preserving family morality and resulting in a tremendous economic saving to the community. The second study revealed the fact that the Jews of America were contributing more than three-quarters of a million dollars
per annum for anti-tuberculosis work without any large policy of regulation or plan of organization.

**FIELD BUREAU OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES**

In 1916 the Field Bureau of the National Conference of Jewish Charities was created. Among other duties, it was to serve as a central source of information upon Jewish philanthropic activities, and was to collect data regarding the accumulated experience of the different cities in this field. It was soon evident that the Bureau filled an important place; hundreds of organizations from all parts of the country called on it for advice upon a variety of subjects. Queries were answered concerning record forms, federation work, treatment of transients, fund-raising methods, etc. Important survey work was undertaken in 1918, the most notable task of this character being the Chicago Survey of Jewish Charities, the first thorough study of the entire Jewish philanthropic program of a large city. Consideration was given to the problem of child care, the character of the community's relief work, its social and recreational activities, its health care, provision for the aged, etc., and of the organization and accomplishments of the financial federations. Based upon the facts gathered, a comprehensive community program was outlined, correlating all institutions into a unified scheme of administration to eliminate duplication of effort, and to introduce services hitherto not provided for.

Other developments along the lines of specialized research and information work in the Jewish field were the offspring of the New York Kehillah, which, soon after its organization, found it necessary to establish scientific bureaus of research
to gather accurate data upon community problems and to interpret them properly. Accordingly, in 1910, the Bureau of Jewish Education was created, and one of its first tasks was a survey of the financial status of Jewish schools for the purpose of systematizing and standardizing Jewish religious education. In 1914, the Bureau of Industry was founded to investigate the causes of industrial disturbances among Jews, and to harmonize the conflicting interests of employers and employees. To fill the want of a comprehensive and classified list of the numerous congregations, societies, and other Jewish social agencies of the metropolis, the Kehillah prepared a Jewish Communal Directory. An investigation of the number of Jewish voters in Greater New York was found essential in connection with the Kehillah, propaganda for naturalization. Another important question demanding thorough and impartial study was the desirability of federating the Jewish charities of New York. These and other urgent problems constantly recurring, relating specifically to philanthropic work, impelled the Kehillah, in conjunction with the New York Council of Communal Institutions, to establish the Bureau of Philanthropic Research in 1916 "to study carefully, systematically, scientifically, the whole philanthropic problem of the Jews of New York City."

BUREAU OF PHILANTHROPIC RESEARCH

The first large task of the Bureau of Philanthropic Research was an intensive investigation of the fourteen Jewish day nurseries in New York City providing daily care for over 1000 children whose mothers are at work. It was found that while a few of these institutions were of very high type and
compared favorably with the best, in others the conditions were such as to call urgently for correction. Some of the more important defects indicated in the lower grade institutions were: quarters unsuited to the work, deficient from the standpoint of fire protection, adequacy of space, and dining, dormitory, and lavatory facilities, inadequate equipment and uncongenial furnishings, carelessness in observing sanitary precautions, insufficient co-operation, too narrow a conception of the task, and the absence of capable leadership. On completion of the study, a conference was called of directors and executives of these institutions and of other persons interested in the problem. The discussions were most helpful, and the co-operation of the nurseries was enlisted in bringing their work up to standard.

The treatment of the dependent Jewish blind was the subject of a second study. It was found that there were fundamental differences in policies and methods among the agencies performing service for the blind, that there was need for more adequate social and recreational activity, also for the extension of institutional accommodations for the adult group, and that training and employment were essential if the blind beggar were to be eliminated.

Other important studies concerned the delinquency problem, the work of employment bureaus, the development of co-operative credit, and the adequacy of facilities dealing with the temporary care of children. The Bureau was also of decided service in making evaluations of the work of particular organizations seeking admission to the New York Federation of Jewish Philanthropic Societies, applying for incorporation by the New York State Board of Charities, and soliciting the support of the community's philanthropists.
Each of the three bureaus described above had in origin its distinct field of inquiry: the Bureau of Jewish Statistics and Research of the American Jewish Committee was primarily interested in gathering general sociological and statistical data regarding Jews; the Field Bureau of the National Conference of Jewish Charities was concerned with making available information about Jewish social service in the different communities of the country; the Bureau of Philanthropic Research was limited in its work to New York. With the development of the individual programs, however, it became apparent that the several functions divided among the three distinct bureaus were intimately related. The purposes of the Field Bureau and the Bureau of Philanthropic Research were closely parallel, the respective operations being distinguished merely along geographical lines; both of these agencies required the more general demographic data collected by the other organization in connection with practically every one of their several studies. The next step taken in the early part of 1919 was but natural; the three organizations were merged into the Bureau of Jewish Social Research, thus centralizing the previously divided functions and, by virtue of the consolidation and larger support, extending the scope of the work.

**Bureau of Jewish Social Research**

The new Bureau is particularly conceived as the social research agency of American Jewry, prepared to study its problems, to advance standards of philanthropic administration, and to serve as a central source of information on matters of sociological interest pertaining to Jewry all over the civil-
ized world. In accordance with its purposes, the idealized plan of organization of the Bureau embraced six departments: the Department of Social and Communal Activities in New York City, which concerns itself with the local problems of New York; the Department of Service in Communities outside of New York City, to perform the same service for other communities; the Department of Jewish Statistics, to compile special data upon social, religious, economic, and cultural conditions of Jewry throughout the world, and to gather vital statistics of interest; the Department of Information and Consultation, to provide information and consultant service upon problems of organization, administration, and improvement of social and communal agencies; the Department of Training of Jewish Research Workers, for the training of research assistants; the Department of Publications and Exhibits, to publish the important findings of the Bureau's sundry investigations and studies.

The Bureau of Jewish Social Research has now been in actual operation for one year. The major studies undertaken and completed comprise three comprehensive surveys of vital problems in Jewish social service: one concerned the care of dependent Jewish children in New York City; a second was a Study of the Standardization of the Profession of Jewish Social Work; the third was a Survey of Jewish Recreational Facilities in New York City. Three less elaborate studies have also been completed: one is a modified Budgetary Study of Institutions Affiliated with the New York Federation; another, a Study of the Record Keeping System of the United Hebrew Charities of New York; the third, a Study of the Curricula of Training Schools for Social Service. Three minor investigations were made: one was a Study of the
Endowment Funds of Institutions Affiliated with Federation; another, a Population Study of the Neighborhood surrounding the Brightside Day Nursery; the third, an Analysis of the Distributions in Kind by the Industrial Department of the United Hebrew Charities of New York. In addition to the studies actually undertaken, plans were drafted for other surveys contemplated, among which the following may be mentioned: a Survey of the Jewish Philanthropies of Cincinnati; a Neighborhood Survey of the Williamsburg District in Brooklyn; a Statistical Study of the Jewish Population; a Study of the Jewish Delinquency Problem. The statistical and demographic work of the former Bureau of Statistics and Research of the American Jewish Committee has been continued, and a large number of requests for information made by responsible organizations and individuals either upon the work of particular Jewish organizations, or concerning general Jewish social problems, were answered.

Survey of Jewish Child Dependency Problem

The most important single task undertaken and completed by the Bureau was a survey of the entire problem of Jewish child dependency in New York City. This study was concerned with the adequacy of provision for and character of care afforded by the community to the 50,000 Jewish children who, for one reason or another, come to the attention of its public or private social agencies in the course of the year. The findings of this study in several fundamentals were so original and of such sweeping import that wide attention has been attracted.
For the past twenty years there has been active debate upon the question whether dependent children brought up in orphan asylums thrive as well, physically, mentally, and socially, as dependent children boarded out in foster homes, or those kept in their own homes by giving the mother adequate relief for their support. It was for the purpose of determining by a scientific method which form of care is preferable, that comparison was made of the physical development of groups of Jewish dependent children cared for under the respective plans. It was found that both boys and girls showed consistently and strikingly, in weight and in height, a more rapid rate of growth under family care than under institutional care, and that the institution, in fact, has a regressive effect both on weight and on height, i.e., the longer the child remains in the institution, the less favorably does he compare with dependent children of corresponding age cared for under the family home plan. These findings are in accord with the weight of expert opinion, based on long experience and observation, which has favored the family form of care. It is recognized that the high-grade institution has advantages for the older groups of children, those of ten and over, who can benefit by the special educational, vocational, and social opportunities, but it is clear that the younger element should, as far as possible, be placed in family homes. To effect this development, the report recommends that the present boarding-out bureaus conducted individually by the several orphan asylums be replaced by a strong independent central boarding bureau to perform the work on a comprehensive basis.

The study further indicated that the dependent child problem is, in the main, one of health. Thousands of Jewish
children discharged from hospitals require subsequent convalescent care to prevent relapse and retardation of growth; large numbers living with families, certain members of which are tuberculous, are in need of preventorium treatment; hundreds are suffering from cardiac affections so serious as to require institutional care; a tremendous number of undernourished children require fresh-air treatment and special feeding. With regard to every one of these groups, community facilities are inadequate.

The most constructive recommendation growing out of the study was the need of creating a Clearing Bureau to serve as a central station for the registration, reception, observation, and disposition of Jewish dependent children coming to the attention of the various communal agencies of the city. A Clearing Bureau of the character proposed would enable the community to utilize to the maximum its available resources; would gather accurate statistics upon each phase of the child welfare problem, and thus determine with precision the community needs; would make more judicious and scientific classification of the children, and, in consequence, determine upon the most rational disposition of each case; and would lead to the all-important co-operation of every child-caring agency in the solution of the problem as a whole.

On the completion of the study, a conference was called of directors of child-caring institutions and of workers directly concerned in the problem, at which the findings were discussed and the program recommended by the Bureau endorsed. The recommendations made are now under consideration of the Child Care Committee of the New York Federation.
Survey of Conditions in the Profession of Jewish Communal Work

The second major study completed by the Bureau was a survey of conditions in the profession of Jewish communal work. The growing unrest prevailing in the ranks of communal workers led to a request by the New York Federation that the Bureau undertake a special investigation of the profession for the purpose of determining whether there was a shortage of workers; if so, what the causes were; and what should constitute an adequate basis of compensation. In the course of this inquiry, executives of the largest and most representative Jewish social organizations in New York City were interviewed, and questionnaires were sent to the communal workers employed by these organizations to obtain supplementary data.

The information gathered developed the fact that the majority of Jewish social service agencies considered were experiencing a shortage of communal workers, that the rate of turnover in personnel was excessive, and that a large number of able workers were leaving the profession. The inadequate salary basis was stressed by executives as the most important single cause for the general dissatisfaction which obtained, but unsatisfactory working conditions, the non-professional status of the work, insecurity of office, friction with members of boards, the absence of a pension system, and loss of faith in the constructive value of the work, were among other reasons given as being in large measure responsible for the unrest.

Another serious fact revealed by the study was that seventy per cent of Jewish social workers had had absolutely no train-
ing for their responsible duties, and that less than one in ten had any approach to what might be termed adequate preparation for their many trying tasks. Opinion in favor of training was emphatically expressed by the majority of administrators of Jewish institutions who have gone on record urging special training as prerequisite for admission into the field of communal work, and also as prerequisite for salary increases. Training, if not obtained at a professional school, becomes a direct burden upon the communal organizations themselves. The student who has completed a course in applied sociology and philanthropy brings to his work a broad understanding of the interrelation of social problems, of the common task of social agencies, and possesses a general equipment which makes possible adaptability and versatility.

With the growing complexity of problems and with the development of a definite technique in coping with the many difficulties, there has come the demand and necessity for the highest intelligence and vision, the finest qualities of personality, of courage, of initiative, of virility, of faith, of enthusiasm, and of self-sacrifice on the part of the professional agents of social reform. It cannot be expected that these qualities and this broad point of view will be secured as long as the rank and file of Jewish communal workers are compensated on a par with the lowest-paid manual laborers and when the conditions of employment are not on a dignified plane.

But while the status of Jewish communal work, as revealed by the findings, may well be viewed as fraught with grave consequences, the situation is far from discouraging. Conditions must be made more agreeable and more promising in order to secure an adequate supply of able and enthusiastic
workers. Towards the accomplishment of this goal these basic recommendations are made: that there be introduced a salary scale for Jewish communal workers involving a definite initial salary, graded for particular positions, providing a reasonable basis for subsistence in terms of present economic conditions, a regular annual increment, and, to stimulate ambition, a reasonable maximum salary; that there be organized, at the earliest possible moment, a training school for Jewish social workers, which would give fundamental and versatile training in the various fields of Jewish social service; that there be organized a committee on co-operation and adjustment, consisting of members of directorates and of an equal number of professional social workers, to compose serious differences arising between executives and their board members which cannot be settled otherwise, to establish standard working hours, vacation periods, etc., to improve working conditions, and, in general, to initiate such other steps as would help to stabilize and to standardize the profession; and that there be created a sound and reliable organization representative of the leadership and of the rank and file, to define professional standards, to express the ideals of Jewish social workers, and to assure cohesiveness and an esprit de corps.

Plans are now being made for the organization of a training school which will be conducted in close co-operation with the Bureau of Jewish Social Research; the principles laid down in developing the salary scale for social workers have been applied in a number of institutions; and the reorganization of the New York Society of Jewish Social Workers is now under way.
Survey of Jewish Recreation Facilities

The third comprehensive study undertaken by the Bureau was a survey of the recreation facilities in Manhattan and the Bronx for the purpose of assisting the Plan and Scope Committee of Federation to determine what action should be taken with reference to applications from various Jewish recreational institutions for new buildings or extensions of existing facilities. The report made showed in detail the Jewish, non-Jewish, public, and commercial recreation agencies in the two boroughs, which were divided into fourteen districts based on the Jewish population. The extent of recreational social service performed by the Jewish agencies for the Jews of the respective districts was determined, and a clear indication was thereby obtained as to which sections were in greatest need of additional service of this character.

Analysis of the different forms of Jewish recreational agencies showed six distinct types: the Alliance, which seeks to Americanize the Jewish immigrants through a variety of social, educational, cultural, and religious forces, and puts emphasis on activities within the buildings; the Settlement, primarily intended for the improvement of social conditions of the neighborhood in which it is located; the Y. M. H. A., whose work is purely institutional and primarily concerned with adolescents; the Jewish School Centre, which seeks to exert a community influence with the Hebrew school as its nucleus; the Institutional Synagogue, which makes the synagogue its pivotal point in radiating Jewishness; the Synagogue Centre, which is a synagogue club restricted to the families of the congregation.
A new conception of a Jewish community centre is advanced as a dynamic force to project itself into the life of the neighborhood, promoting its improvement in the general as well as specifically Jewish phases of community problems; to stress service to the adolescent, but to include activities for adults and children; to be a Jewish centre for the promotion of Jewish activities with cultural elements having a prominent place, and to provide recreation as a means of character development, healthy physical growth, and wholesome moral life. "The Jewish community centre is neither a socialized Hebrew school, nor a synagogue extension or a synagogue club, or an imitation of a non-sectarian settlement, or a young men's or young women's educational and physical culture institute. It is a recreation agency, with active neighborhood and communal interests, assigning to Jewish cultural, social, and physical activities a conspicuous part in its program, without neglecting general cultural, aesthetic, and educational work."

The survey developed the need of recreation co-ordinators in each district to ascertain the recreation needs of the Jews in the neighborhood, to take stock of existing recreation facilities, to stimulate their use by the Jewish population, and, in general, to co-ordinate all facilities in a Jewish community program of recreation.

**STUDY OF RECORD KEEPING SYSTEM OF UNITED HEBREW CHARITIES**

A purely technical study was that made of the record keeping system of the United Hebrew Charities of New York, which, realizing the need of new record forms and new statis-
tical methods and realizing also that the problem is one common to Jewish relief agencies all over the country, called upon the Bureau to develop a system for their own use and for possible adoption by similar organizations elsewhere.

As a result of this study, the old record and report forms were discontinued and entirely new equipment and methods installed. The system adopted and already in operation eliminates waste effort, organizes information concerning the individuals under care in clear and logical form, insures continuous and prompt action, facilitates close control by both workers and executives, and almost automatically develops periodic inventories of work accomplished that are concise and self-explanatory. The new methods were found of such decided merit that Philadelphia called upon the Bureau’s investigator to install a like system for its relief society, and inquiries regarding the system have been received from a score of other communities. One indication of the efficiency of this system is the fact that it has been possible for the United Hebrew Charities of New York to dispense with the services of seven out of twenty-one stenographers, thus saving approximately $6000 per annum.

Advice and Information Service

The multiplicity of social organizations, which independently appeal to the public for funds, makes it imperative that there be a central source of information to which persons who have been solicited can turn for advice regarding the worthiness of such institutions. In the absence of a service of this character, the busy man of commerce has often had to trust to chance that his subscription would be devoted to
an essential purpose. The Bureau of Philanthropic Research and its successor, the Bureau of Jewish Social Research, have, during the past four years, answered nearly 300 such inquiries concerning Talmud Torahs, hospitals, convalescent homes, homes for the aged, day nurseries, recreation agencies, national federations, war agencies, and a variety of other organizations. Information has been furnished concerning societies in different parts of the country, and concerning Palestinian institutions.

The importance of this work will become apparent from a few examples: One organization, in existence for several years and claiming to serve the needs of cripples, had distributed hundreds of "mite" boxes throughout the city to secure funds. On investigation it was found that the organization had performed absolutely no service for the group supposed to be its beneficiaries, that the money raised supported one individual who occupied several offices, and that the names of responsible people appeared as officers of the society against their sanction. Another agency was aggressively soliciting members of the Jewish community for support on the ground that it was conducted by Jews, and that its work was among Jews; investigation revealed that the people interested belonged to a colored tribe from an Asiatic country, not Jews at all, that their work was of a low grade, and that service was rendered to negroes only. A dozen inquiries were received, in the main from business firms, regarding this one organization. An illustration of the more constructive aspect of this work is the case of a pioneer agency in the movement for infant hygiene instruction, which continued this activity after the city, benefiting by the experiment, had taken
up and adequately extended the service through its milk stations. When it was brought to the attention of the splendid women directing the enterprise that the need for their original activity had disappeared, it was decided to direct their energies into another field.

The Bureau volunteers a similar service for the New York State Board of Charities which passes upon all applications made by philanthropic organizations seeking incorporation in this State. The possession of a charter gives an agency prestige, implies that the organization is under responsible management, and is entitled to public support; it is therefore essential that the closest scrutiny be made of organizations applying for incorporation. All applications from Jewish agencies are referred for investigation to the Bureau which submits a detailed report to the Board.

**SERVICE TO FEDERATION**

The federation movement has had a remarkable development among the Jewish communities of the country. There are to-day approximately fifty Jewish federations which control the funds of hundreds of organizations, dispensing annually over ten million dollars. These federations are responsible for the adequacy and efficiency of the organized Jewish social effort of their respective communities. It is here that the research function has an organic place, for in order that Federation be made sensitive to the needs of the community, the executive should have at his disposal a staff agency to gather the requisite information for his guidance.

The Bureau has been especially helpful to the New York Federation during this first year of its activity. All of the
major studies, to which reference was previously made, were undertaken at the instance of the New York Federation, and have already proven of decided value in community planning. Of more immediate utility was a modified budgetary study which brought together, in systematic fashion for convenient reference, all data regarding the financial transactions between Federation and its affiliated societies. The Bureau has also been of service in making investigations of societies applying to the Federation for admission. A definite technique has been developed for these investigations which cover in detail origin, organization, administration, finances, standards of work, plant and equipment, statistics, etc.

Department of Information and Statistics

The more general demographic work, formerly performed by the Bureau of Jewish Statistics and Research of the American Jewish Committee, was of such importance that it was organized as the first distinct division of the Bureau, called the Department of Information and Statistics. A plan was outlined comprising in its main features: keeping in touch with current events of interest to Jewry; making such special statistical inquiries as may be deemed important; compiling directories of Jewish communal organizations; making abstracts from all sources of significant facts of Jewish sociological interest, and providing important bibliographical service. An effective start has been made in the compilation of a thorough bibliography of Jewish social service which will prove of great benefit to all those interested in Jewish social problems. A special study has been completed of the occupational tendencies among Jewish college men. The statistical data
regarding Jewish immigration and the Jewish population in the United States and other countries have been prepared for the *American Jewish Year Book* 5681 (vol. 22).¹

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A brief summary of the development of Jewish social research work in the United States, culminating in the organization of the Bureau of Jewish Social Research, has been presented above. The new Bureau, both in volume of service rendered and in the generation of fundamental concepts in progressive philanthropy, has firmly established its place as an indispensable organ for the adequate treatment of Jewish social problems. The Bureau may now be considered as the staff agency for all organizations and individuals concerned in the care of the handicapped and in the improvement of social conditions. It makes known the best standards in every phase of social endeavor and serves as a guiding hand for executive action. Tasks thus far performed are but the results of what may be considered the experimental period. Organization has now been perfected, and the accumulated experience gained may be applied with redoubled effect and economy to the best solution of the many problems still awaiting attention.

The great Jewish community of New York, numbering one and a half million souls, will continue to demand a large measure of the Bureau's service, but in an increasing degree its facilities will be made available to the country at large. Even during this first year the work has been on more than a local basis. Correspondence has been carried on with a num-

¹ See pp. 361-382.
ber of Jewish communities, advice has been given on a variety of subjects, and the results of the several studies made have been disseminated, throughout the country, to organizations and individuals who could benefit thereby. The Bureau may indeed claim to have already established a national reputation, for communities in the Far West, in the Middle West, and in the South have applied to it for instruction. Arrangements for survey work are now pending with several of the large cities of the country that are interested in overhauling their present methods of philanthropic administration and inaugurating working programs in accordance with the most modern standards. The Bureau has a basic and versatile staff around which it is possible to build rapidly an organization to undertake any task which is legitimately its province. The future holds forth a bright prospect for wide, constructive service in guiding Jewish communal effort to cope with our multifarious problems along the most enlightened paths.
THE JEWS OF ALSACE-LORRAINE
(1870-1920)

BY CAPTAIN SYLVAIN HALFF

The victory of the Allied and Associated Powers, which has given Alsace and Lorraine back to France, has caused the re-entrance into French Jewry of a population of 30,000 souls, whose attachment to France was never doubted and who have welcomed with enthusiasm the return of the tricolor. The patriotism of the Alsatian and Lorraine Jews was manifested on every occasion before the war of 1870. It will be seen from the following account that it survived that war with the same tenacity and that 1914 found the Jews of Alsace to be good Frenchmen.

The novelist Edmond About, in his beautiful work Alsace, published sometime after the annexation of the provinces, wrote: "We have at Saverne a curé, a pastor, and a rabbi. At all times these three ministers have lived in complete harmony. They have been rivals for the past year, but they only vie with one another in patriotism. Each one tries to show that he loves France best."

Among the protesting deputies who, in the Assembly of Bordeaux, declared void the treaty which disposed of the two provinces without their consent, there was one Jew, Bamberger, deputy from Moselle. He presented to the national Assembly a petition against the annexation, which had been signed by 200,000 inhabitants of Moselle at the instance of
a Jew of Sarreguemines, M. Wolff, who paid for his patriotic zeal with a term of imprisonment. In the name of Moselle, Bamberger pronounced these fiery words addressed to Germany: “You want France to say to our country: ‘I am tired; I am exhausted; I can do nothing more for thee; I leave thee to Prussia; thy children will become Prussian soldiers who will fight against my own children: The brother attired in the helmet will fight against the brother wearing the kepi.’ But this thought makes my heart leap with indignation, and the blood which is thus poured out in an impious manner will fall upon your heads.”

What curious coincidences have taken place in the interval of forty-seven years! In the name of Moselle, a Jewish deputy had said au revoir to France. In 1918, on the day of the armistice, at the first solemn session in which the French Chamber celebrated the victory, there were in the tribunal two of the deputies of Alsace and Lorraine, who in the Reichstag had, despite all obstacles, represented the eternal protest. One was a Catholic priest, Abbé Wetterle; the second, a Jew, a deputy from Metz, just as Bamberger had been. The latter was Georges Weill, who, on the first day of trouble in 1914, came to place himself under the French flag and who, in the course of the war, carried out important missions as an officer. On November 11, 1918, the Chamber proposed that special honor should be paid to restored Alsace and Lorraine, and these two deputies were the object of a continuous ovation.

And this is how Alsace, a French province once more, nominated in November, 1919, her representatives to the Chamber of Deputies. The concord which had always reigned among the different religions manifested itself once again. The
notabilities of Alsace met in a Congress in which the Catholic party dominated. It was demanded that, by reason of the social importance of the Jews and of their unshakable love for France, a place should be reserved upon the list of the National Union to a Jewish personage, and they agreed upon the name of M. Simonin, mayor of the Commune of Schirmeck, a great manufacturer who had had the honor, by reason of his French sentiment, of being deported by the Germans during the war.¹ He was elected member of the Chamber of Deputies by a very imposing majority. Some weeks later Alsace designated her representatives to the Senate. She reserved again a place for a Jew, M. Lazare Weiller, originally from Selestat, where his father had been Shammash (beadle) of the community. M. Weiller, established in France for many years, had greatly contributed to the development of industry and, especially, of aviation. Three of his sons served as officers; one of them, Captain Paul Weiller of the aviation corps, was cited thirteen times in the orders of the army for his heroic exploits.

Two Jews, representing the people of Alsace—both of them had served French ideals, one by fleeing his native soil, and the other by remaining there—that is the physiognomy of Alsatian Jewry after 1870. A large number did not desire to bear the German yoke; they departed, transferring to France their industry, their commerce, or simply their scientific ability, the scene of their intellectual activity. The exodus of the Jewish population is paralleled by that of the citizens of other religions. The cloth industry, for example, so pros-

¹ See Appendix I.
perous at Bischwiller before 1870, was transported to Elbeuf. Among the principal manufacturers were Jews, the Fraenkels, the Blins; they took their workingmen along with them. The lace manufacturer Emmanuel Lang of Mulhouse, went to pursue his career at Nancy. The medical school of Strasbourg emigrated in its entirety to Nancy. Among its teachers was the celebrated professor Bernheim. Physicians, magistrates, lawyers, and teachers abandoned their situations in their native land in order not to be Germans. We will cite a few cases: Doctor Hirtz, of Colmar; Grand Rabbin Isaac Levy, of the same city, who accepted a modest post in order not to remain under the German yoke; Masse, the leader of the bar of Strasbourg; Widal, the talented author, under the pseudonym of Daniel Strauben, of *Scenes of Jewish Life in Alsace*, who went to spend the rest of his years as a teacher at Dijon.

The Jews of Alsace and of Lorraine thenceforth constituted the chief reservoir of French Jewry. They gave to it the most notable figures in all domains. Mention may be made of such men as Maurice Lévy, professor of the College of France; Durkheim, professor at the Sorbonne; Eugene Sée; Isaie Levaillant; Cohn, prefect of the Republic; Schrameck, the present governor of Madagascar; painters like Lévy-Dhurmer, Jules Adler; sculptors like Emmanuel Hannaux. These provinces have also produced officers of every grade, from generals of division, like Leopold Sée, up to those who have just acquired their laurels in the last war: General Heymann who commanded an army corps; General Geismar, who commands to-day the artillery of the 21st corps; General Grumbach, who commands a brigade of infantry; General Dennery,
who has command of a division; General Camille Lévi, at the present time governor of Dunkirk.

These had departed from Alsace and Lorraine, but others who remained deserve no less admiration for their spirit of sacrifice, since they had patiently borne all kinds of trials and tribulations during forty-seven years, and yet had retained, at the price of the most terrible difficulties, their fidelity to France, and had cherished the hope in ultimate justice. Certain facts speak eloquently. Never in the course of that long period did a Jewish community of either Alsace or Lorraine accept a German rabbi for its religious chief; and, if by force of circumstances the young rabbis had to make their studies at the Rabbinical Seminaries of Berlin or of Breslau, they none the less zealously guarded the imprint of their origin and their Alsatian traits. Whenever the German authorities tolerated it, praying in French had its turn on religious festivals. In the great centers, such as Metz and Strasbourg, societies for the study of Jewish literature and history were organized, which called upon lecturers from Paris. Even the Jewish newspapers of Alsace, obliged to appear in the German language, had French columns containing news of Jewish life in France.

Religious tolerance was a sacred principle in Alsace-Lorraine, and it often manifested itself under the most touching circumstances. In each city there was always an understanding by which the various religions were represented in the Municipal Assembly in proportion to their numbers, and by

*There are one or two exceptions, due to particular reasons.
*At the Alsatian Museum in Strasbourg, special rooms are devoted to souvenirs of local Jewish history.
which the burgomaster was in rotation a Catholic, a Protestant, and a Jew. Historians have recorded the following fact: When in 1874, Lorraine had to designate its first deputy to the Reichstag, a Jew from Metz, Edmond Goudchaux, took the initiative of urging the candidacy of the bishop of Metz, the patriotic Frenchman, M. Dupont des Loges. He rallied under the name of the prelate all shades of opinion and all the religious sects. In the Jewish quarter of Metz, it was unanimously said: "We will vote for our bishop." To this extent did the tolerant prelate represent the French ideal! After the lapse of years this beautiful act of interdenominational fraternity has just had its most happy sequel. The Municipal Council of Metz, wishing to perpetuate a memorial which should remain forever a lesson of sacred union, gave to the street, on which the Bishop's Palace stands, the name of Dupont des Loges, and at the same time to Doctor Reich Street, which symbolized pan-Germanic patriotism, it gave the name of Edmond Goudchaux.5

In every activity of memory or of hope, the Jews of the two provinces took a large part. Several of the monuments which, in the years that preceded the world war, were erected in Lorraine in the memory of French soldiers who fell in the other war, were produced by the chisel of the Jewish sculptor of Metz, Emmanuel Hannaux, established in Paris. The

4 Several years ago the firemen of a little town of Alsace met at a banquet. In order to make it possible for the three Jews who belonged to the company to be present, a kosher repast was prepared for all.

5 The city of Phalsbourg has also rendered homage to the memory of one of her Jewish children, Alexandre Weill, founder of the banking house of Lazard Frères, benefactor of the city, by giving his name to the street on which the synagogue stands.
close bonds between the members of a family residing on the one and on the other side of the frontier, the frequent exchanges of visits, the annual pilgrimages to the cemetery where relatives reposed, served to keep green the sentiment of French loyalty. The brother of the sculptor Hannaux, who remained at Metz as the director of an important bank, could never be the agent of Germanization. The French Government, after victory had been won, gave the Cross of the Legion of Honor to him. It has by this act also rendered homage, in his person, to the undying patriotism of the Jews of Lorraine whom he represents as president of the Consistory.

That is one example among many. Despite the sorrowful separation by force of circumstances, a profound love subsisted. If some manufacturers had believed it their duty to leave the country placed under the imperial eagle, others had continued to assure the development of their industries—not to cede their places was equally a way of safeguarding the historical patrimony. At Mulhouse, for example, the important lace manufacturer Lantz had contributed to the economic prosperity of Alsace. The family Lantz which had numerous attachments in France, and several members of which became French magistrates and officers, is one of those whom nothing could rob of their traditional attachment to France. The French sentiment was shared in common by all the Jews of Mulhouse as by the entire population of that great centre. Mulhouse is, perhaps, of all the cities of Alsace, the one where the French language lost its rights to the smallest extent. The Jewish citizens, who constitute a considerable element, have been some of the best agents for maintaining this tradition. Mulhouse has never understood how one of her children,
Captain Dreyfus, who became colonel during the war, could, for a single instant, have been the victim of the infamous accusation which troubled the public conscience for so many years. An Alsatian Jew does not commit a crime against France!

This state of affairs did not change when the great conflict of 1914 broke out. The Jews of Alsatian origin who had chosen their domicile in France exulted in the thought that the barrier was to disappear and that their native country was to see the reparation of the great crime of 1871. It is this thought that one of them, Captain Raoul Bloch, gloriously killed before having witnessed the realization of his aspirations, expressed in this touching letter to his family: "With what joy will I hurry to the boundaries of Alsace and what memories will awaken in me while penetrating in uniform into the country of our dreams! Our poor fathers would tremble in their graves! At last the revenge of which they spoke so much, with which their hearts overflowed! To be of those who will contribute directly to give back to you your native soil, that is for me a supreme joy. What a beautiful anniversary of our marriage—the street of the Mesange again become French! What more beautiful present can I dream of bringing to you? And Lauterbourg, Niederbronn, Bionville—all under our tricolor! You can understand why I wished and had to go. All the family traditions, are they not in my keeping? To be able to lead you and our cherished children into Alsace-Lorraine and to say to them: 'Your father had aided, as much as was in his power, to give back

* Pamphlet published in memory of Captain Raoul Bloch.
' At Strasbourg.
this beautiful country to France." What a beautiful recompense for me!"

The Jews who remained in Alsace found themselves faced by a distressing problem. As German subjects, incorporated though they were against their wills, they ran the danger of shooting their kin in the trenches before them. There were many of them (all who were able to carry out their plans at the time) who escaped, and came to take their places in the French Army: Georges Weill, the deputy to the Reichstag, Alfred Weil, judge at Metz, Schuhl, manufacturer at Ste. Marie-aux-Mines, who, as interpreter-officer, organized the service of propaganda against the enemy and carried out, on various occasions in the course of the war, the most important and perilous missions in Germany, and received in recognition the Cross of the Legion of Honor; David Bloch, of Guebwiller, the martyr hero, of whom more will be said later on. These are only some of the names. One should read the list of Alsace and Lorraine deserters published by the German Government in the course of the war. Among the persons who forfeited their German nationality, the number of Jews who figure in these lists of proscription, which are for us lists of honor, is remarkably great. During the entire course of the war, every time an Alsatian or a Lorrainer, kept back by force in a feldgrau uniform, had the chance of getting away to rejoin the French lines, he seized it eagerly; Jews were numerous among these "deserters." But from the very beginning the Germans had little confidence

*See Appendix II for the very edifying sentence of removal from office pronounced by the Court of Appeals of Colmar against M. Weil, now president of the Regional Tribunal of Metz.
in the loyalty of Alsatian soldiers. They were the object of special surveillance; their employment in formations in front of the French army was avoided, and they were given duties far from the lines. In most cases, they were sent to the Russian front. There also they surrendered whenever possible, and the greater part of them were returned to France. Nevertheless, a very large number of Alsatian Jews fell in the service of Germany—they had not found it possible to escape.

When in the occupied regions of France it was necessary to render service to the French population, momentarily placed under the German yoke, the Jews seized upon the occasion with ardor. Here is a very edifying recital on this subject made in the newspaper Le Matin of January 28, 1919: “If there were any need of new proof of the attachment of the Alsatians, under the German domination for France, even under the execrated uniform of the soldiers of the kaiser, the act of M. Naphtalie Wallach, a resident of Mulhouse, would be a singularly striking one. Mobilized in 1914 in the German army as vice-wachtmeister, and attached to the staff of the 7th army, he was charged with the direction of provisioning meat for the troops operating upon the Chemin-des-Dames. The abattoir was installed at Montcornet, and M. Wallach lived at the house of a lady of this locality. Risking court-martial and the penalty of death, during four years he frequently distributed meat to the starving population of not only Montcornet but also the neighboring cities Vervins, Notre-Dame-de-Liesse, Monloy, Laon. He made possible the exchange of numerous correspondence between our unhappy

See Appendix III, describing the fate of M. Arthur Francfort, of Metz, at the present time deputy mayor of that city.
compatriots in the invaded district and their relatives who remained in free France. His sister, Mme. Alphonse Lévy, who resided at Berne, served as intermediary. M. Wallach buried works of art in the gardens, and thereby saved them from the commandants, who coveted them. All in all, M. Wallach was a wonderful moral comforter for our compatriots to whom he communicated his faith in the final victory of our army."

The distrust which the German military authorities manifested for the mobilized Alsatians and Lorrainers was extended also to the civil population. They were made to feel it acutely by numerous vexatious measures imposed upon them, by the severe punishment visited upon them for the smallest misdemeanor and on the flimsiest evidence, and by the sentences pronounced by the German courts-martial. In this regard the four years of war were perhaps of as much service to the French cause in Alsace and Lorraine as the forty-four years which preceded it.

The following examples of condemnations pronounced against Jews will show the rigor with which they were treated and at the same time the profundity of the French sentiment which the Jewish population cherished.

Salomon Bloch, merchant at Mulhouse, was sentenced to three months’ imprisonment for encouraging the desertion of his son.

Salomon Blum, butcher at Westoflen, to two months’ imprisonment for having expressed hateful remarks against Germany and spreading unfavorable news.

Alphonse Dreyfus, of Colmar, three months’ imprisonment for having said: "The Germans have been licked by the
French; the French will return; the war will be ended in three months, for the Germans will no longer have anything left to eat."

Mayer von Emrik, a merchant of Dutch parentage, established for twenty years at Strasbourg, eight months' imprisonment for having spoken French in a store and for having said that the German newspapers lied, that in order to know what was going on he found it necessary to read French newspapers, and that the tricolor flag would float soon upon the cathedral of Strasbourg.

Emil Heimendinger, of Colmar, two months' imprisonment for having said in public: "They will all have to go back across the Rhine; we must chase them over with pitchforks and scythes."

Alfred Lazare, storekeeper at Barr, was condemned to forced labor for life for the crime of high treason against Germany. "In the course of commercial trips," says the sentence, "he collected news destined for the French, made known to them the movement of troops, the position of fortifications and of industrial establishments working for the German army. His actions were the cause, in August, 1916, of an aeroplane attack by the French upon a large factory in Outre-Rhin." (Alfred Lazare died in prison. He was cited in the Order of the French Army in these terms: "Has paid with his life for his devotion to France.")

Daniel Lévy, merchant of Durmenach, two weeks' imprisonment. In March, 1915, despite the cold, he lodged a German soldier in his attic, in the midst of bales of merchandise, in a space where windows were broken, and refused to allow him to dry his clothes soaked with the rain.
Leon-Auguste Ury, engineer, son of the grand-rabbin of Strasbourg, went back to France on the first day of the war. The German authorities issued in vain an order for his arrest for the crimes of high treason and desertion.

Mme. A. Weil, of Strasbourg, one day's imprisonment for having, in the open street and in a spirit of pure opposition, spoken French, although she speaks German fluently.

But above all, it is proper to repeat the history of the heroism and of the martyrdom of young David Bloch, of Guebwiller, aged 21 years, who escaped at the beginning of the war in order to go and serve France. To aid his beloved France he carried out perilous missions. He was landed from an airship in the German lines in order to send information to the country which he loved. The tragic fate of David Bloch has been told to us in these terms by Abbé Wetterle, deputy of Alsace, in the French Chamber. In his book Alsace and the War he says: "On the first day of August, 1916, David Bloch, son of a storekeeper of Guebwiller, was shot at Mulhouse. The young man had been landed by a French aviator in the duchy of Baden. He was expected to procure information of a military nature and to return to France by way of the air. Bloch was arrested. Even though he was subjected to a long cross-examination, he succeeded in preventing the establishment of his identity. A German soldier believed, however, that he recognized him. Bloch answered this accuser with the most formal denial. It was then that his executioners had recourse to a clever ruse. They sent to Guebwiller for Bloch's father who did not suspect anything, and suddenly confronted him with his son. The father, not being on his guard, opened his arms to his child. The proof was established. David Bloch, thus innocently betrayed by the one
who loved him so tenderly, was condemned to death and shot.”

The most beautiful monument of glory in memory of this young martyr is the following text of a notice which on August 1, 1916, the German military authorities affixed to the walls of Mulhouse:

**SHOT TO-DAY**

**THE SPY**

**DAVID BLOCH**

Born on November 21, 1895, at Guebwiller (Upper Alsace), notwithstanding that he was under military obligations to Germany, he volunteered in the French army; then, placed as a workman in a munition factory, he had himself instructed as a spy and was landed by a French aeroplane in the theatre of operations, where, as a German subject, he expected to carry on, in civil clothes, espionage in the rear of the German troops.

The Council of War of the Etappen-Kommandantur of Mulhouse, had condemned him to death for the crime of high treason, on July 29, 1916.

(Signed) **THE COMMANDER-IN-CHIEF.**

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*The French Government have posthumously cited David Bloch in the Order of the Army.*
Then came the day of deliverance, November 11, 1918. It is reported that at the Jewish cemetery of Metz, a young girl, responding to the last wish expressed by her father, came to deposit upon his grave this simple and eloquent inscription: "Papa, they have returned!" And the following additional fact is also reported, which reveals so well the qualities of humor of the Jews of Alsace. Without waiting for the arrival of French soldiers, a certain number of Strasbourgers wished to raze from its base the statue of one of the German emperors. At the moment when the monument fell with a terrific crash upon the ground, a Jew detached himself from the group, and, placing himself by the side of the overthrown idol, stood motionless and recited: "Yisgaddal we-yiskaddash." Is this last anecdote a fabrication, or has it some basis in reality? It does not matter; it translates a state of emotion, developed by the popular imagination into that form which it is well to preserve.

But here is a fact which will be registered in history and which has already been incorporated into annals of the first French newspapers of Alsace. According to the terms of the armistice, several days were to pass before the German troops evacuated Alsace and the French army came into it. These days of waiting threatened for a moment to be troublous ones, for though the Germans were falling back in feverish haste, they still remained numerous. The revolt which was menacing Germany threatened to break out in Alsace; some Soviet sailors of Hamburg arrived in Strasbourg, organized workmen’s and soldiers’ councils, and wished to lead the bad element of the population to disorder and pillage. They hoisted the red flag upon the steeple of the cathedral. All at once, at the Polizeipraesidium, an Alsatian presented himself, obliged
the German prefect to retire, and declared to him that he was taking his place. The newcomer was a jolly good fellow who spoke in a tone which brooked no denial! It was Jules Lévy, an Alsatian magistrate. He took all necessary measures to restore order, had the revolutionary flag pulled down from the cathedral, and replaced it by the tricolor; he sent emissaries to the French command to hasten the arrival of the first detachment of troops. He acquitted himself so admirably of his task that when the French authorities were established in Strasbourg, he was retained for the discharge of the functions which he had assumed for the safety of the city; he remained in this position until all the regular services had been organized. And then, as a mark of recognition, he was nominated vice-president of the regional tribunal of Strasbourg, a place which he still occupies.

An incident of another order deserves to be recorded. It was told to me at Strasbourg on the famous day of December, 1918, at the time of the first visit of President Poincaré and the representatives of the Allied and Associated Powers, by the man who was the hero of the incident, Captain Bernheim. Born in Strasbourg, he had, like so many others, left his native city. After the armistice, he was one of the first French officers who came back to it. He wished to give himself the pleasure of being at the bridge of Kehl, at the time of the expulsion of the Germans. He had the good fortune of seeing, among those who were being accompanied to the Baden frontier, a man whom he recognized as one of his former teachers at the Lycéeum. He had retained the most hateful recollection of this man, for this Lehrer, a ferocious pan-German, had never opened his mouth without uttering words which were an insult to his Alsatian students and everything which con-
cerned France. Captain Bernheim told me how great his joy was to be able to give back one hundredfold to this odious Schulrat for all that he had ever said. I imagine, in fact, that he did it with what the Germans call Schadenfreude, the most vindictive words. The Herr Doctor, this time, lowered his head.

And now the French solemnly enter Alsace and Lorraine. Everywhere the Jewish population gives free rein to its joyful emotions. At Colmar, it is a Jewish mayor who welcomes the President of the Republic; at Metz, the Society of the Jewish Youth has its place in the procession of groups which symbolized Lorraine. The Jewish Gymnastic Society of Strasbourg goes to take back the flag, which, after the annexation, it had confided into pious keeping at Nancy. Everywhere the head of the state receives the homage of the Jewish community. At Strasbourg, an imposing procession goes successively into the temples of the three religions. On the public square, before the magnificent synagogue, regiments are assembled. The President of the Republic, the President of the Council, the marshal’s staff officers of the Allies, are received here by the Jewish Consistory of Bas-Rhin. The President of the Consistory, at whose side stands the grand rabbin of France, M. Israel Lévi, and a delegation of the Central Consistory, utters these words: “I have the honor to address to you the most respectful homage of the Jews of Alsace and to bid you welcome into our temple. Jewish Alsace, ever faithful to France, French again in body and soul, is happy and proud to be able to salute in its temple the respected chief of the Republic, the incomparable statesman to whose energy we owe our liberation, the President of the Chamber, and the leaders of the French Courts. Our population knows how to value
justly the benevolent tolerance which the authorities of our mother country have manifested towards it. Your visit will leave in our temple and in our hearts an imperishable memory."

The President of the Republic answers: "I thank you, Gentlemen, for your welcome and for the sentiment which you have cherished towards France. I beg you to convey to the Jews of Strasbourg the gratitude and the wishes of the French Republic. It is not only, to repeat your word, with tolerance that we regard your faith. Be assured that France has a profound respect for all religious beliefs."

Little by little France was reinstalled. In order to re-establish close contact with the provinces, cut off during almost half a century from the country, preference was given, in choosing the heads of the administration of important public services, to men whose family roots were in the soil of Alsace. Here also Alsatian Jews—those on both sides of the ancient frontier—took their proper place. At the general commissary of the Republic, Colonel Kahn, whose two sons, officers in the French army, were killed by the enemy, took part in the general staff of the High Commission.\textsuperscript{12} Two Jews were designated as administrators of the territory (sous-prefects)—one at Thionville, the other at Sarrebourg. To the University of Strasbourg came Professor Sylvain Lévi, teacher of Sanscrit in the Collège de France; Brunsvieg, professor in philosophy at the Sorbonne; Albert Lévy, Ernest Lévy, two eminent teachers in the University. The faculty of medicine kept the two Strasbourg teachers, Blum and

\textsuperscript{12}Recently Colonel Kahn was given command of the regiment with which he served as major at the beginning of the war, and at the head of which he was struck by twenty-two bullets from a machine-gun.
Weill whose loyalty to France was always recognized. The direction of the archives of the Bas-Rhin was entrusted to Lucien Aaron, a noted historian of Alsace; one of the most important services of the administration of the railways of Alsace-Lorraine was headed by Edgard Sée. Jules Lévy is, as we have said, vice-president of the regional tribunal at Strasbourg; another Lévy is magistrate of the same tribunal; Alfred Weill is president of the regional tribunal at Metz where he had functioned as judge before the war; several Jews are magistrates of the tribunals of precincts. Schmoll, the president of the Consistory of Strasbourg, was designated as chief of the bar; Henri Lévy, one of the directors of the great mills of Strasbourg, was made a member of the High Commission of Alsace-Lorraine.

A number of elective offices were also given to Jews. We have seen that the Senate and the Chamber of Deputies of France have one Jew each. In the general council of Bas-Rhin, three Jews were elected: Georges Weil, ex-deputy to the Reichstag; Henri Lévy; Simonin, deputy of Bas-Rhin; Grumbach is at the departmental assembly of Haut-Rhin. In the municipal councils the same interdenominational harmony is manifest. Henri Lévy, whom we have already mentioned, is vice-president of the municipality at Strasbourg. Examples may be multiplied. Even in the smallest commune Jews sit on the municipal council.

The two Jewish elements of Alsace and of Lorraine are thus restored and re-absorbed. Always united, despite the barrier of the Treaty of Frankfort, in the same love for France, they are now enjoying a fraternity which nothing can disturb. Free citizens of the same country, they will work in
common with their compatriots to repair the damages which she has suffered and to bring back her past greatness.

APPENDICES

I. DEPUTY SIMONIN. A BIOGRAPHICAL NOTE

M. Camille Simonin was born on October 5, 1865, at Schirmeck. He pursued his studies at Mulhouse and at the College of Epinal. Upon leaving college, he entered his father's business. He had taken interest in politics prior to the creation of the National Union in 1911. He played an active part in combating the Germanization of Alsace, and was a member of the Committee of the National Union, together with MM. Preiss, Wetterlé, Laugel, and Blumenthal. In 1912, he founded the Circle of the Valley of the Bruche of Schirmeck, of which he was the president. This Circle comprised only important manufacturers and prominent persons in the valley of the river Bruche; German elements were not permitted to join it.

On August 2, 1914, even before the decree of mobilization was announced, he was arrested and imprisoned in the Departamental jail at Strasbourg. Upon the approach of French troops he was transferred to the prison of Cannstatt, near Stuttgart, and confined in a cell for two months. Becoming seriously ill, he was sent to Baden-Baden, then expelled from Wurtemberg, and sent to Giessen in the grand duchy of Hesse. Like all Alsatians expelled from their country, he was indicted by the military tribunal of the empire. This court rendered the following judgment: "Simonin is a notorious enemy of the Germanization of Alsace-Lorraine. He was

Deputies who represented the French spirit in Alsace.
a member of the National Union with Blumenthal, Laugel, and Wetterlé. He founded the Circle of the Valley of the Bruche which was anti-German and where he propagated French ideas and influence, a Circle to which Germans were not admitted. He is president of the Music Society called ‘Fanfare de la Bruche,’ an organization which is also purely French; in 1914 he even gave the members a French uniform with the view of making it appear that this was a French society. In 1909 he founded at Saint-Dié a factory for the manufacture of gun-cotton which he delivered to the French Government. He had connections with the Ministry of War of the French Government. In a municipal election in 1914 he fought vigorously against the German mayor. Besides it is also known that Simonin has an enormous influence upon the native population of the Valley and that if he went back to Schirmeck, they would give him an enthusiastic welcome and regard him as a martyr. He should not, therefore, be authorized to return home because his presence in the zone of operations would constitute a danger to the army and the empire. Furthermore, he should not be accorded any indemnity, for it has been proven by the above argument that Simonin is anti-German and that his deportation was necessary.”

In April, 1917, appeals on his behalf were made, but the expulsion order was maintained. He was permitted to travel about in the interior of Germany, but not in Alsace-Lorraine. He went to settle at Baden-Baden with a great number of Alsatians who were in the same plight as he. On November 11, 1918, he crossed the Rhine and arrived at Strasbourg. He soon re-entered Schirmeck where he received the first French troops and was nominated mayor. It was only at the instance of
his friends at Strasbourg that he presented himself for nomi-
nation in the legislative elections.

II. JUDGMENT PRONOUNCED AGAINST JUDGE
ALFRED WEIL OF METZ
IN THE NAME OF THE EMPEROR

In the disciplinary matter against Judge Gerson Alfred
Weil, born at Strasbourg August 21, 1876, domiciled at Metz,
for a professional crime, the disciplinary senate of the superior
regional tribunal of Colmar, in public audience on April 10,
1915, announced:

The accused is condemned to removal from office for viola-
tion of his professional obligations (first article of the Law
of February 13, 1899); the accused is required to make good
the actual expenses incurred in these proceedings.

Reasons

The accused was sworn in as a referee on May 26, 1899, and
nominated judge of the Tribunal of the Precinct of Metz
by the Royal Decree of July 18, 1908. On the first of June
1912, he was transferred to the Regional Tribunal of the same
city in the capacity of member of the said Tribunal. Since
March 31, 1910, he has been married to Lily Baldenweck
of Paris.

Towards the middle of the month of July, 1914, he left on
vacation, and went with his family to the city of Saint-Palais-
sur-Mer, France. Since then he has not returned to Metz,
and has not sent his superiors any excuse to justify his remain-
ing absent from his duties.
As respects his attitude at Metz outside of his service up to the moment of his trip to France, the following has been established: In the family of the accused only French was spoken, and he himself used by preference the French language even outside of his family and even in the presence of his German colleagues. He read regularly anti-German newspapers such as the Journal d'Alsace-Lorraine, and manifested in his conversation not only ardent French sympathies but also anti-German sentiments. His personal relations also conformed with this attitude—not that he absolutely avoided German society, but he frequented principally the natives and notably persons who were known as nationalists, such as the advocates Bena and Braun, the engineer Rikenbach, and the notary Hahn. He was on good terms also with the nationalist Blumenthal. As ex-member of the club of Alsace-Lorraine students, he belonged to the circle of former Alsace-Lorraine students, and on different occasions went to Strasbourg in order to participate in the annual banquets of this circle. The two societies, it is well known, were always the rallying-ground for a large part of the anti-German element belonging to the cultured classes of the country.

He was, besides, a member of the Souvenir Alsace-Lorraine, according to the testimony of the advocate Bena, from the establishment until the dissolution of this society on January 23, 1913. He was also present at the Constituent Assembly of March 17, 1912. Now, the Souvenir Alsace-Lorraine had no other mission than the continuation of the old Souvenir Français Alsace-Lorraine, a branch of the Souvenir

14 Adherents of the party of the National Union which had superseded the French Protesting Party.
15 Of Jewish origin, at the present time mayor of Colmar.
Français of France which, under the pretext of commemorating departed persons, pursued the aim to glorify France and French renown, to awaken among the population of Alsace and Lorraine exclusive sympathy for France in order to propagate and to maintain in the countries of the empire the idea of revanche. No reasonable person could make the least mistake about this aim, and as regards the accused it is even less doubtful that he was in close relations with Jean, who was one of the prominent leaders of both the Souvenir Français and the Souvenir Alsace-Lorraine. It has not been possible to establish the fact whether the accused had already become a member of the Souvenir Français itself or not.

These political sentiments and the manner in which the accused manifested them even before the war are in themselves sufficient to explain why the accused, when the war broke out, did not return to the German territory to assume his duties there. Besides, in a letter addressed, on August 6, 1914, to his sister Aline Lévy at Brussels, he has himself explained, in an indisputable manner, the motives of his absence. In this letter he says: "I at first had the intention of remaining here to put my affairs in order. Fortunately Lily kept me here. From the fate which has been visited upon many persons in Alsace-Lorraine, among whom are many of my friends and acquaintances, I see now what awaits me, especially because I never hid my sentiments. No matter what happens, I have decided not to return to Metz unless Alsace-Lorraine comes back to France. I am, besides, sure that this will happen very soon. I have moreover accustomed myself to the thought that at our house everything has been pillaged and looted, for without doubt our home has been taken over
by requisition. But all this is without importance if we are able to become French again."

It follows clearly from this letter that the accused remained voluntarily in France at the beginning of the war, and it follows from another letter addressed to the same sister on November 2, 1914, that the French authorities did not place any obstacle in the way of his liberty of movement. Now his absence and the liberty of movement which he enjoys in France are explained by his anti-German sentiments and by the fact that even abroad he was considered as an enemy of Germany.

In consequence, the accused is convicted of having left his post without legal reasons, since his leave expired towards the middle of July, 1914, and also of having manifested, during the exercise of his functions at Metz and after that epoch, sentiments entirely hostile to Germany. By this fact he had systematically, and in a continuous manner, violated the obligations which devolved upon him as a German functionary, notably to the German emperor, by reason of the oath taken by him, a violation so grave that it carries with it removal from office according to the terms of Article 4, No. 2, of the disciplinary law of February 13, 1899, the accused having been regularly called to public hearings and

16 The magistrates were functionaries of Alsace-Lorraine, that is to say, they could not exercise their functions except within the limit of Alsace-Lorraine and they were only maintained from the budget of Alsace-Lorraine which was raised purely from revenues in these provinces themselves.

17 An oath was to be taken by the deputies to the delegation and to the Chambers of Alsace-Lorraine, the general counsellors, the mayors, etc.—for example, Wetterlé, Preiss, Blumenthal—and has always been considered among Alsatians and Lorrainers as a formality imposed upon all those who wished to serve the country, but which did not bind anyone.
the formalities of Article 20, line 1, of the said law, having been observed.

In virtue of Article 22, line 3, of the same law, in connection with Article 124, of the law of the empire on officials, the accused has been declared responsible for the reimbursement of the actual costs of this action.

(Signed)
PAFFRATH, LEUCHERT, KNAUDT, KORNMAN, DR. KOCH.

Exact copy.

(Signed) GRABLER, Clerk.

III. Notes on M. Arthur Francfort, Of Metz

In a report addressed to the Prefect of Lorraine, after the re-entrance of the French, M. Francfort sets forth his tragic history in the following manner:

I was arrested on July 31, 1914, in the course of the afternoon, and on the following morning I was sent to the fortress of Ehrenbreitstein.

Liberated on February 15, 1915, after two hundred days of captivity, I was incorporated by special order in the 66th infantry at Magdeburg. I affirm that it was by special order that I was incorporated, for during my sojourn at Ehrenbreitstein I received a notification dated November 24, 1914, of the military government of Metz, ordering me to quit the city in twenty-four hours, which proves that my incorporation should not have taken place. It is also possible that the visit of the Commissary of Police of Metz had something to do with this treatment, for the latter, during a short sojourn which he made at the fortress, questioned a number of the prisoners including myself. This despicable fellow offered me my liberty
and freedom to return to Metz if I would consent to indicate to him compatriots having pro-French sentiments. I believe that it is superfluous to reproduce the response which he received from me. My wife was also made to suffer on account of my response, for when she applied for a passport in order to come to see me, this same fellow answered her: "Your husband does not wish to be liberated, and therefore you have no need to pay him a visit." Later she was subjected to persecution by the Council of War for a trifle.

At Magdeburg I stayed for a very short time in the 66th regiment, where I was constantly under surveillance and where I was submitted to the same restrictions as at the fortress. I was forbidden to correspond with my wife in the French language, though she is a daughter of a French functionary, and, not understanding German, was compelled to have recourse to the courtesy of strangers in order to read my letters.

About six weeks after my arrival I was placed in a battalion of territorials, and on May 10, 1915, I was sent to the Russian front, although certified by the physician of the battalion as "good for garrison service only." After a stay of about three months on this front, prostrated by sickness and regarded as a dangerous influence, I was sent back on the road to Magdeburg. I was again attached to my old battalion, when by a new order I was sent again to Russia. This lasted up to the month of February, 1917.

My second sojourn in Russia was not of long duration, for after a few days I received an order to rejoin a battalion of laborers at Głogau in Silesia, whence I was able to flee during the first days of the revolution and to regain my home without molestation.
THE PALASHAS
BY DOCTOR JACQUES FAITLOVITCH
PRIVAT-DOCENT AT THE UNIVERSITY OF GENEVA

In Abyssinia, in the vast empire of the Negus, exist Jews called "Falashas." Their skin of a light black color and the regular and finely cut features which characterize them speak of a non-African race. Their name "Falasha," a surname given to them by the natives, and signifying exiled immigrants, proves that they are strangers who came from abroad to establish themselves in Ethiopia. They call themselves Beta Israel ("The House of Israel"), and with great pride state that they are the offspring of the stock of Abraham, Isaac, and Jacob. Certainly no historical documents exist in writing, but their oral traditions, faithfully transmitted from father to son, sustain their claim as Jews. They maintain even to this day, as they have maintained throughout the centuries in this remote corner of the Dark Continent, the assertion of descent from our ancestors, and this sincere claim, next to their religious hope, is their most cherished heirloom. When evils befall them, it constitutes their strength and their consolation. They always show themselves worthy sons of our people, and in the past they have many times demonstrated that they possess the characteristics of our race, the vivifying force of the existence of Israel. This quality distinguishes them from their compatriots, all of whom, Christians, Muslims, and pagans, bear witness to the relationship of the Falashas to the Jewish race and religion.
The Falashas profess a Mosaism which their religious literature has slightly modified. It is this which, having raised hedges and practical barriers between them and the natives, has preserved them from assimilation and from the most abominable degeneracy. It is thanks to this religion that they have been conserved during thousands of years and, despite the oppression of the surrounding population and notwithstanding all disintegrating forces, they have remained morally and intellectually superior to the other natives. All travellers who have visited them have noticed their moral and intellectual superiority, and they attribute it to their religion which has saved them from the obsessing torpor of African barbarism. If these Jews are distinguished from their neighbors by the persistence of the character of their race, visible in the refinement of their features and in the vivacity of their intelligence, it is thanks to the traditional cult which has surrounded them with insurmountable walls and covered them with impenetrable armor. While preserving them in the midst of the most dangerous of superstitious and backward populations, it has made them keep and practise good customs with interest and sincerity. The salutary observances prescribed by the Bible were their rampart, which preserved them from all contagious diseases of their country, and warded off many evils from their domestic circles. Isolated as they were during thousands of years from their coreligionists in other parts of the world, these Jews, living in the very heart of the populations of this gigantic country of Africa, were more resisting and steadfast than a rock against the waves.

Their belief, strictly monotheistic, raised their intelligence to a level which the aborigines, half fetichists, could never attain. They adore a God of life, of righteousness, and of
justice. Always in their thoughts, He inspires them with hope in a future of universal peace and harmony. They abhor all idol worship, and in praying they raise their souls toward the Infinite. By formulas inserted in their liturgy, manifesting the unity of God, they reject and reprove the Christian dogmas of the son of God and of the trinity, and proclaim the immutability of the Torah. Like all Jews, they do not admit that the revealed law is subject to abrogation or to modifications. They pray to God to give them strength to obey His will and to give them power to accomplish all His precepts. Their prayers are touching; they utter them with the most profound piety, and it is for the future of Israel that they address them to the "heaven of supreme felicity." It is the sublime vision of the prophets that they see; it appears to them holy and glorious and charms them with its magic sweetness. They ask God to make Zion resplendent and to bring them back to Palestine, their cherished country. Like many Jews, they await the Messiah who will re-establish the Jewish nation, and who, according to them, is to be a prince or a prophet of the issue of the family of David. The Jewish nation appears to them to be emerging from its suffering after a severe expiation, and all humanity is to become rejuvenated under the resplendent sun of universal peace.

Their true religion, serene and beneficent, which inspires a love for active life and which has warded off the prevailing obscurantism of their country, could not prevent mysticism from becoming mixed with their belief. Circumstances arose which engendered it, and it served a very useful purpose for some time. A period of disaster and suffering constrained them to become attached to a number of mystical delusions,
and this mysticism, born of necessity, was a salutary factor in their conservation. Because of it many among them forgot all their sufferings; it came upon them like a celestial light which consolidated them. Its founder, who lived at the beginning of the fifteenth century, became famous, and for a time the doctrine gained wide currency. Following a lively propaganda, disciples flocked from all parts to this belief, and even the son of a Christian king, who was a persecutor of these Jews, became a believer in this doctrine. According to legends, the conversion of the son of this king warded off persecutions which his father was about to hurl against the Falashas. The partisans of this doctrine of the contemplative life organized into brotherhoods, retired into the deserts and in these isolated places, they often passed their entire lives without the least contact with the outside world. To-day the members of this mystical order are very few in the region where the Falashas openly profess the ancestral religion, scarcely numbering fifty; but they are more numerous in the southern provinces where they live outwardly as Christians and in lay orders. There they form isolated villages where all live together and where everything belongs to the community.

The houses of the Falashas are always separated from those of the Abyssinians. They live in separate quarters, and wherever they are found in great numbers they establish themselves in a village quite at a distance from those of the other inhabitants, and they surround themselves with a hedge which serves them not only as an enclosure, but also as a defence against the approach of persons not belonging to their cult. Without consent, no strangers may enter within the limits of their establishment; never do they permit non-Jews to enter
the places reserved by them for a dwelling, and all their relations with the exterior world are carried on outside of the precincts. They always take care to establish themselves near a river or a running stream in order to be able to take their ritual ablution. Their houses are constructed in the same manner as those of the other inhabitants. They are shacks, huts, or cabins made of wood or of stone, cylindrical in shape, plastered both inside and outside with mud or clay, and the roof with a pointed top is covered with reed and straw. The door serves as the only opening for the light to penetrate, although in the stone houses holes in the form of windows are often to be found. The houses are without chimneys, and only through the interstices in the thatch of the roof can the smoke of their fire-places find a passage. All their houses are built on the level with the ground, and rarely are any to be found with upper stories. They are almost always uniform, and each family, in accordance with its means, has one, two, or three huts.

The furniture of these houses consists of very few objects. There are chairs formed of frames with seats of strips of leather interlaced, some tabourets or blocks of wood, and reed baskets which serve at the same time as tables. The bed is usually laid out in a corner of the house, raised a few inches from the ground, and is furnished with several straw pillows. Often there is found a species of beds in the form of a platform, and the well-to-do people are provided with several of these. Their bedding consists of several skins and some pieces of stuff, and a block of wood serves as a pillow. Here and there are piled pots, pans, spits, and each household possesses a mortar and one or two stones for grinding grain. In each house there are jars and demi-johns for the conservation
of water and of fermented drinks, and there are also large reservoirs, made of clay mixed with straw, for the keeping of grain in the form of a mound. Baskets of various dimensions are used to hold clothes, objects of value, and toilet articles for women. The interior of the home may also be decorated with fire-arms, swords, daggers, lances, and shields, and among the educated classes parchment manuscripts are hung on the walls. The fire-place is usually in the middle of the house; the fire is kept up without interruption, and serves them not only for the preparation of their meals, but also for illumination during the night and for heating in the cold regions of the high plateau.

In each locality there is a cabin consecrated for divine service called Mesgid ("the place of prayer"), or Beta-Egziabeher ("the house of God"). With the exception of being a little larger and a little more elegant in construction, it is generally the same as the dwelling houses, except that in the important religious centres the Falashas construct their synagogue after the pattern of the ancient temple of Jerusalem. The Mesgid has a court-yard, and is surrounded by a palisade of brush; the enclosure often serves for public meetings, and it is used by the Kahen ("priest") and the Dabteras ("the learned men") as a school for the teaching of religion. Admission to the synagogue is forbidden to all strangers not belonging to their religion and to those amongst them who are Levitically unclean. The whole congregation assembles for prayer in the interior of the Mesgid; the place of honor is occupied by the Kahens and the Dabteras, about whom are grouped the men, and, in a separate section with an entrance of its own, the women also attend the services. All recite and chant the prayers standing or seated on the ground; some-
times they also execute religious dances, especially on the Day of Atonement. In the larger communities an altar is erected near the main entrance to the synagogue where occasional sacrifices are offered. The approach to this place is forbidden to women who are required to remain at a distance if they desire to be present at the sacrificial ceremony. During the sacrificial service the priest and his assistant place themselves in the middle with the offering; the faithful about them chant special prayers and biblical verses relating to sacrifices. After the offering is made, all retire into the Mesgid, where they pass the day in feasting. The interior of the Mesgid is not decorated with any image, and the only object of ornament consists of pieces of multi-colored material hanging on the wall, mats upon the floor, the Pentateuch on parchment spread out upon a pulpit, sacred ritual vessels, and musical instruments. Except on the Sabbath and on the Day of Atonement, the Falashas accompany their prayers and their psalms with drums, bells, zithers, and other resonant instruments. When these instruments are not used, they are placed on one side, and during these days it is forbidden even to touch them.

The biblical ritual observances are carried out accurately by the Falashas. They all obey the revealed law. The Sabbath is to them truly a day of sacrifices to the Lord, and they observe it rigorously. This day, the great day, the symbol of creation, of the manifestation of God, is held in great veneration, and they have a special service for it. This civilizing and social custom is respected by young and old. Thanks to this law, everybody participates in the day of rest—men, women, children, servants, and beasts. Each individual has thus a day on which to rest from his daily struggles and to
elevate his soul to the Infinite. The cultured man and the ignorant one devote themselves to pious practices. The food for this day is prepared on the previous day, and from the setting of the sun on Friday to the following evening, they abstain from all work. After taking a ritual bath, they dress themselves in festive attire, and assemble with their families in the synagogue in order to celebrate the Sabbath, and they remain there until Saturday evening. The Sabbatical repast is eaten in common, this forming a part of the prescribed service, and rich and poor participate in it. On this day of rest and of prayer they feel themselves to be in a paradise of purity and sanctity. They assemble, reflect, pray, chant, and the day thus passes peaceably and sweetly.

The Sabbath meals are prepared with more care, and in greater abundance, than ordinary meals. A special Sabbath bread is prepared; the entire community contributes to its preparation, and it is distributed by the priests to those present at the synagogue during the intervals of the service. Persons to whom admittance to the interior of the Mesgid is forbidden may not take or touch this bread. It is considered as an offering, and takes the place of the sacrifices prescribed in the Bible for the Sabbath day. On this day, by reason of a special rite, they consume more meat than they do in general, and like all Jews they extract the blood from the meat and never eat it raw. They do not know of the prohibition against eating milk and meat together, and they feast sumptuously on these articles of food, especially on Saturday. They eat the meat cooked or roasted in melted butter with a highly peppered sauce made of powdered beans and seasoned with spices. During their meals they drink, especially on the Sabbath, fermented liquors such as mead and beer made of barley
or of oats. They never fail to wash their hands before and after meal, nor do they forget to recite a benediction at the commencement and at the conclusion of each repast.

Their annual festivals are the same as those observed by other Jews, and are celebrated in the same manner as in our communities, but their dates do not correspond entirely with ours. There is a difference of one or two days, and this is due to the fact that in their religious calendar the new moon is considered as the first day of the month. Their religious year commences with the month of Nisan, and with a few exceptions they also preserve the names of the Hebrew months as we know them. Their year consists of twelve lunar months of twenty-nine or of thirty days each, and every three or four years they add a complementary month. Not grasping our cyclical system, they frequently get confused in the fixing of their feasts, and sometimes these are not celebrated on the same day in the different localities of their dispersion. This happens especially with regard to Passover in leap years; the lack of a co-ordinated system causes different communities to disagree often on the intercalation of the thirteenth month. It has already happened that by a chronological error, a number of Kahens and Dabteras wished to defer for six months the celebration of Passover and to fix Nisan at the commencement of our autumn, which, according to their views, corresponds to the month of Abib of the Bible. Although their opinion did not prevail, it has left traces in several communities where some persons, fearing to transgress the biblical prescription, abstain also during the feast of Tabernacles from eating leavened bread, and do not partake of any but unfermented food during these days.
The Falashas observe Passover for seven days, and during this time they eat only unleavened bread and do not drink any fermented drinks. Several days before the feast, the houses are carefully cleaned, all articles of clothing are properly washed, and all vessels and utensils thoroughly scoured and cleaned like new. Three days before Passover, they stop eating leavened bread and take nothing but dried peas or beans, and on the eve of Passover they abstain from all food until after the sacrifice of the paschal lamb. On this day, a little before the setting of the sun, all assemble in the court of the synagogue, and in the name of the entire community, the sacrificer offers the paschal lamb upon the altar. The ceremony is observed with great pomp; the ritual prescribed in the Bible for this sacrifice is followed punctiliously, and after the sacrifice is slaughtered and roasted the meat is eaten with unleavened bread by the priestly assistants. It is in this manner that the festival is inaugurated. On the following days they assemble in the Mesgid at fixed hours, observing a special ritual and reciting various prayers and biblical texts having reference to the exodus of the Israelites from Egypt.

The other biblical festivals are also celebrated according to prescribed regulations and ceremonies. The Day of Atonement is solemn, and all observe it rigorously; women as well as children from the age of eight years abstain from food for twenty-four hours. They are, however, ignorant of our national festivals such as Hanukkah and Purim. On the other hand, they celebrate several half-holidays each month, to remind them of the annual ones. Thus the tenth of each month is regarded as a memorial of the Day of Atonement; the twelfth as one for Pentecost, which they celebrate fifty days after the last day of Passover, that is to say, on the
twelfth day of Sivan; and the fifteenth of each month is held in honor of the feasts of Passover and of Tabernacles. Of course, they celebrate also the day of the new moon, and this they always observe for only one day. They have also another semi-holiday called Arfa-Assert which they celebrate for thirty days without regard to the lunar calendar. They also celebrate a second Pentecost fifty days after the Feast of Tabernacles; on this day they meet upon a hill in the open air, where they hold divine services and take their meals together.

The Falashas observe also the fasts to commemorate the destruction of the temple at Jerusalem, although the dates do not correspond with those of other Jews. By reason of a chronological error, they fast on the ninth day of Tammuz and the seventeenth day of Ab, instead of the seventeenth day of Tammuz and the ninth of Ab. The fasts are observed by everyone, and during these days they abstain from all food and drink from the rising to the setting of the sun. Many of the more pious men also follow the practice of fasting on Mondays and Thursdays of each week. Not celebrating Purim, they do not, of course, celebrate the Fast of Esther on the eve of Purim.

Circumcision is the sign of union among them. This operation is performed on the eighth day after the birth of the child; but it is never done on the Sabbath, for it is regarded as work. They also redeem the first-born male child, and give money to the priest or to the synagogue for it. Often they devote the first-born male to the priesthood; when they grow up, these boys are entrusted to the priests who educate, instruct, and ordain them. The Falasha priest conducts divine services, and is the religious head of the community. It is also he who offers the sacrifices prescribed in the Bible, which
are still observed to-day among the Falashas, such as the paschal lamb and a few other occasional offerings. These, however, like the Dabteras, though superior to the rest of the people in learning, do not in any regard constitute a privileged class and do not receive any compensation for their services, except in rare instances, gifts from the laity, in appreciation of the instruction and the education which they give to the young.

Among the Falashas there exist no differences of religion nor any distinction of class. All profess the same faith, practise the same customs, and live on a basis of equality. The priests and the Dabteras follow trades, and work like everybody else to provide for their needs. Only in the matter of headgear are they distinguished from the others; they wear turbans of white cloth, while the other Falashas, like all Abyssinians, go bare-headed by day and by night, indoors as well as out of doors.

Like their countrymen, they wear a shirt with drawers and bloomers; they walk bare-footed as well as bare-headed; but more than the other Abyssinians, they take care of their clothing which they try always to keep clean. The laws of purification by baths and ablutions are scrupulously followed. When they touch anyone not of their community or any non-Jewish property, they isolate themselves until the evening, and do not come into relations with their own people until after having taken a ritual bath. This restriction, it should be acknowledged, is much more salutary for them than may appear at first sight. By reason of it, they remain immune from diseases which rage among their neighbors and which often cause terrible panics. This advantage is recognized
by their compatriots, and all travellers in Abyssinia have observed this physical and moral superiority.

In general, the Falasha woman is superior to her Abyssinian sister in hygiene, morals, welfare, and character. Her observance of the law of purification and of Niddah have kept her clean, pure, and refined. She is free and emancipated with an emancipation which is sensible and moderate; she is neither servile nor corrupt. She is not constrained to confine herself to the house like the Christian women of Abyssinia, nor to go out veiled like the Muslim. She is also admitted to all public meetings, and takes a lively interest in the affairs of the community. She occupies herself mainly with her household duties, contributes much to the maintenance of her home and her children, and, together with her husband, she partakes of joys and sorrows. Often she assists her husband in his work, and one meets among the Falashas many women who devote themselves to the making of pottery.

The family life of the Falashas is dignified, patriarchal, and noble. The contrast which may be observed between their private life and that of other Abyssinians is extremely striking, and one cannot but help glorifying the moral code which has made them so refined. The husband, the wife, and the children constitute a most respectable domestic circle. The children have great respect for their parents; they live at their side, and become their prop in old age. Rarely does one see children deserting their paternal homes in order to give themselves up to their own caprices. The young people marry at the age of eighteen or twenty years, and in their community there are no bachelors. Neither concubinage nor polygamy, which are common in Abyssinian society, is permitted among them, notwithstanding that the Bible does not forbid these
practices. They admit divorce, and when a case presents itself, it is tried before a judge, and the declaration is made in public in the presence of the parents of the couple.

The nuptial ceremony is celebrated by a special rite; they do not know of the Ketubah in use among other Jews; all that they require is witnesses in order to legitimize the union of the couple. The Falashas are not familiar with the rabbinical laws of matrimony, and their traditions relating to it do not correspond to ours. Of course, they marry only in their own race; mixed marriages do not undermine their community, and in the choice of alliances they seek honorable and well-reputed families. By pure, ennobling alliances, as they say, they are sure to be able to count upon the perpetuity of their race and their traditions. This they regard as their greatest duty, and as their past attests, they bend all their efforts towards this end. Like other Jews, they take great care to inculcate in succeeding generations veneration for the religion of their ancestors, and they draw their strength from the same source, from the Bible and traditions.

The Falashas know all the biblical books as well as the Apocrypha—those originating before as well as those coming after the time of the first exile. The order of the books of the Bible among them differs from that among us, nor do they assign the same canonical value to all the books. The Five Books of Moses are the pivot, the kernel, the others are considered only as the explanation, the commentary. The Pentateuch has with them the same sanctity as among all Jews; they have the same reverence for it, and they look upon it as their highest authority. This book forms the basis of their religion, and their whole life is regulated by its precepts. They know nothing of the Talmud, but many of their
traditions harmonize with ours and correspond to our oral laws. On the other hand, they possess a large number of other holy writings relating to Jewish history and religion. Some of these are held in great veneration by them. They study them with much devotion, and recite them in the synagogues during divine services.

All the books of the Falashas are written in Gheez, the classical and literary language of Abyssinia. They do not know the Hebrew language, and they are not aware that it still exists in modern times. They claim that formerly they possessed books in another language and in a different script and that these were burnt when their synagogues were destroyed during their frequent wars with the Abyssinians, and that some old men during the middle of the past century still knew how to read and understood the contents of these books. There is not, however, the slightest historical trace to prove this assertion, and it appears that the Falashas forgot the Hebrew language at a very early period, and that their ancestors had already, either in Egypt or in Soudan, before their entrance into Abyssinia, lost all knowledge of it. Except for a few biblical names, nothing of the Hebrew language has been preserved among them; even their prayers are recited in Gheez. The latter language is little cultivated at this time; and even the priests and the Dabteras scarcely know it. Formerly there were schools in each Falasha locality where the youth studied the Bible and the other religious books which were translated for them into the local dialect, but the recent revolutions in the country, the famine, the dispersion, and especially the invasion in 1888, of Abyssinia by the Dervishes of the Soudan, devastated all these educational establishments, and the misery prevailing among the Falashas did not permit
them to establish new institutions since that time. Because of the continual disturbances the majority of the new generation is reared without any instruction at all, not even the most elementary, and they can scarcely understand the prayers which they recite.

The Falashas speak the languages of the region in which they dwell, and contrary to the assertion of several travellers, they have no dialect of their own. Those who live in the central and southern provinces speak Amharic, and those of the north employ Tigrigna, two sister languages which are spoken in Abyssinia. The Quarigna language, believed by several explorers to be the national dialects of the Falashas—an opinion which is now rejected—is spoken only in a few districts by old people originating from the province of Quara, situated on the confines of the Anglo-Egyptian Soudan. The Language of Quara has been spoken by the natives of this region, and it is from them that the Falashas have taken it. It is probable that the first Jewish immigrants came from the Soudan and established themselves in this region and that it was for centuries their religious and intellectual centre. Their expansion into the interior of Abyssinia took place only a long time afterwards, on different occasions following expulsions and deportations suffered during the expeditions of the Abyssinians against them. They used the Quarigna language a long time among themselves also in their new homes, but little by little it became extinct, and they have only preserved a few words and expressions which they employ, without understanding them, in their prayers. Outside of the province of Quara, the Falashas are completely ignorant of this language, speaking only the tongues spoken by the surrounding popula-
tion. These they regard as their mother-tongues, and in their speech they are not distinguished in any way from their compatriots. They express themselves elegantly and felicitously, and they are also very skilled in the art of oratory for which the Abyssinians are noted. An outsider will at first have great difficulty to distinguish them from the other natives; it is only in their private and religious life that they differ from the others and only by observing these at close range can one discern the characteristic traits of their race. Their neighbors are never confused about this; they know well how to distinguish the Falashas, whom they consider as immigrants, as Jews come from other climes to establish themselves in their country.

The history of this Jewish tribe in Abyssinia is still veiled in obscurity, and any attempt to investigate their origin encounters many obstacles. The opinion of the Abyssinians, which is partly shared also by the Falashas, is that these Jews came from Palestine to Ethiopia in the time of King Solomon and his alleged son Menilek I. The Ethiopian chronicle relates that the queen of Sheba, during her visit to him at Jerusalem, conceived a son whose father was Solomon; that the son was named Menilek or Ibn al-Hakim, that is to say, the son of the sage, and that he became the founder of the royal dynasty of Abyssinia. The Abyssinians have appropriated this legend, which draws its origin from the biblical passages of chapter 10 of the First Book of Kings and from chapter 9 of the Second Book of Chronicles, mentioned also in our midrashic literature, where reference is made to a queen of the South, whom the Arabs claim as their own. By this episode the Abyssinians establish the origin of the Falashas in their country. According to them the queen of Sheba, on her
return to her kingdom, brought along with her a large number of Hebrews, such as scholars and artisans, and upon the birth of her son this immigration was considerably augmented. The exodus of these Jews from Palestine is explained in very amusing anecdotes. Menilek I was raised and educated at the court of Solomon at Jerusalem, and he was his father's favorite. Because he was loved by his following, on account of his being handsome and intelligent, the Israelites, fearing that he would seize the throne after the death of Solomon, insisted that he be sent to rejoin his mother. Solomon reluctantly consented to their demand, but on condition that each family be required to send its first-born son to accompany Menilek into his country and to remain there with him. He had him crowned as king of Ethiopia, and sent him home with a large following of thousands of Jews. Solomon had also prepared for him a copy of the Tables of the Law, which the priests, who formed part of his escort, were to take with them. But these deceived the wise king, carried away the original from the temple, and put the copy in its place. The Tables of the Law of Moses, thus stolen from Jerusalem, may be found to this very day, the Abyssinians assure us, in the Church of Zion at Axum, the ancient capital of Ethiopia and the residence of Menilek I.

An opinion which appears to be more historical is that the Falashas are the descendants of those Jews who settled in Egypt after the first exile, and who, upon the fall of the Persian domination on the borders of the Nile, penetrated into the Soudan, whence they went into the western parts of the present country of Abyssinia. Then they directed their steps towards the interior, and, in time, after the destruction of the second temple, their number was augmented by fugi-
tives who came to join them; for, upon the shores of the Red Sea and in the whole of Egypt, the Jews, whose land had been destroyed by the Romans, continued to suffer from persecution. Then, towards the end of the fifth century of the common era, the captive Jews led away from southern Arabia, following the wars of the Abyssinians against the Himyarites, augmented the number of these Jews who already resided in Ethiopia. There they formed themselves into groups, then gathered in the same provinces, almost in the same centers, and became fused into a single and indissoluble community. Protected by the mountains and supported by natives converted to Judaism, they finally became grouped into a small independent state, and this independence they maintained in several parts of the empire for hundreds of years. It is approximately only since the past two centuries that the Falashas have become scattered throughout the entire extent of Abyssinia in little groups and families, and to-day they are also met with in the most southern provinces of the empire, in Choa, in the country of the Gallas, and even in the equatorial regions which have but recently come under the suzerainty of the Negus, where they live outwardly as Christians, as did the Marranos in Spain.

Their occupation, originally that of military mercenary service under the different sovereigns, and later trade on the banks of the Nile and on the littoral of the Red Sea, is mainly agriculture and manual labor. They are in their country almost the only people who are able to follow, with any skill, the trades which are practised in Abyssinia, and thanks to their skill they are on good terms with their non-Jewish compatriots. Abyssinia needs the Falashas who furnish the articles indispensable for the maintenance of the country. In
Abyssinia, as in many other places, the masses of the people are in perfect harmony with the Jews whom they hold in esteem because of their open spirit and their industry. It is only the priests who, from time to time, hurl execrations against the descendants of the “Deicides” of their Savior, and the Falashas have often experienced the consequences of the venomous sermons of these apostles of the religion of love. The curse of the Church against the Jews had its echo also in this part of Africa, and from the time of the introduction of Christianity into Abyssinia the history of this country has been stained with Jewish blood. On different occasions crusades were organized against the Falashas, and in each expedition many thousands of them perished. Their existence was rendered precarious, they were dislodged and exiled from one region to another, and for several hundreds of years they were given no respite to enable them to catch their breath and to recover from their calamities. Their precarious situation was often aggravated by the vexations of temporal authorities who, aided by the clergy, always found some pretext for attacking the Falashas. The fanatics hurled the anathemas, and the savage chief put them into execution. For several centuries the Falashas were made to suffer from bloody combats against these combined forces, and were subjected to atrocious cruelties. Even the Abyssinian chronicles written by these champions of the Church relate that in these battles several districts populated by Falashas were completely devastated, and that the inhabitants gained their salvation by the sword in the shadow of the “cross of redemption.” Numerous Jewish communities were literally exterminated and others were deported into strange provinces where they were compelled to do forced labor or to become slaves. Those who escaped from
these massacres wandered into the deserts to wait for better days in order to be able to go back to their homes, or emigrated into various countries, leaving no trace of their whereabouts.

This terrible situation became still more aggravated during the last decades of the past century, and at one time it appeared that the Jewish tribe was at last at bay and that soon it would be a prey to the forces which destroy Israel. Towards the middle of the nineteenth century missionaries gathered from all parts, and, profiting by the agonized state of our unfortunate coreligionists whose souls were harassed by so many calamities, they succeeded in attaching to themselves thousands and thousands of these unhappy Jews of Abyssinia. Forgotten as they were for hundreds of years by the entire Jewish world and not being aware of the existence of their brethren, it was impossible for them, in their simplicity and ignorance of Jewish history, to combat this new adversary who came from outside armed with new weapons. But since they have learned that they are not alone in the world, that they are not the last remnant of Israel as they had believed, and that there still are millions of Jews in the world, the conversionist movement has come to an end and a new ray of hope has illumined all the communities of the Falashas. They expect fraternal help from us. They ask us to help them to establish schools and to secure books for them from which their children may get instruction and the knowledge of Judaism. They have an ardent desire for knowledge, are disposed towards progress, and strive to attain perfection. To preserve them from destruction and from assimilation is a duty incumbent upon all Jews.
THE PEACE CONFERENCE AND RIGHTS OF MINORITIES

In Volume 21 excerpts from several documents emanating from the Peace Conference were printed because these dealt with the rights of persons in new or modified States “who differ from the majority of the population in race, language, or religion.” These excerpts are here reproduced with the addition of others from treaties which have since been signed. The paragraphs quoted are taken from the official texts of the treaties with Germany, Poland, Austria, the Serb-Croat-Slovene State (Jugo-Slavia), Czecho-Slovakia, Bulgaria, and Roumania. Following the extracts from the treaty with Poland is the letter addressed to M. Ignace J. Paderewski, the head of the Polish Delegation to the Peace Conference, by M. Georges Clemenceau, the President of the Conference. This letter interprets the clauses of the treaty with Poland relating to the rights of minorities. These comments apply with equal force and validity to similar clauses in the other treaties.

I. THE TREATY WITH GERMANY

(Signed at Versailles, June 28, 1919)

Article 86.—The Czecho-Slovak State accepts and agrees to embody in a treaty with the principal Allied and Associated Powers such provisions as may be deemed necessary by the said powers to protect the interests of inhabitants of that State who differ from the majority of the population in race, language or religion.

Article 93.—Poland accepts and agrees to embody in a treaty with the principal Allied and Associated Powers such provisions
as may be deemed necessary by the said powers to protect the interests of inhabitants of Poland who differ from the majority of the population in race, language or religion.

In the reply of the Allied and Associated Powers to the counter-proposals of the German delegates, which was delivered to the latter on June 16, 1919, the following passages appear:


III. The Allied and Associated Powers are prepared to accord guarantees, under the protection of the League of Nations, for the educational, religious and cultural rights of German minorities in territories transferred from the German Empire to the new states created by the Treaty. They take note of the statement of the German Delegates that Germany is determined to treat foreign minorities within her territory according to the same principles.

Under Poland, Upper Silesia.

The restoration of the Polish State is a great historical act which cannot be achieved without breaking many ties and causing temporary difficulty and distress to many individuals. But it has been the special concern of the Allied and Associated Powers to provide for the adequate protection of those Germans who will find themselves transferred to Poland, as well as of all other religious, racial or linguistic minorities. There is in the Treaty a clause by which there will be secured to them the enjoyment of religious liberty and also the right to use their own language and that of having their children educated in their own language. They will not be subjected to persecution similar to that which Poles had to endure from the Prussian State.

II. The Treaty with Poland

(Signed at Versailles, September 28, 1919)

The United States of America, the British Empire, France, Italy, and Japan, the Principal Allied and Associated Powers, on the one hand; and Poland, on the other hand;

Whereas, The Allied and Associated Powers have by the success of their arms restored to the Polish nation the independence of which it had been unjustly deprived; and
Whereas, By the proclamation of March 30, 1917, the Government of Russia assented to the re-establishment of an independent Polish State; and

Whereas, The Polish State, which now in fact exercises sovereignty over those portions of the former Russian Empire which are inhabited by a majority of Poles, has already been recognized as a sovereign and independent State by the Principal Allied and Associated Powers; and

Whereas, Under the Treaty of Peace concluded with Germany by the Allied and Associated Powers, a Treaty of which Poland is a signatory, certain portions of the former German Empire will be incorporated in the territory of Poland; and

Whereas, Under the terms of the said Treaty of Peace, the boundaries of Poland not already laid down are to be subsequently determined by the Principal Allied and Associated Powers;

The United States of America, the British Empire, France, Italy and Japan, on the one hand, confirming their recognition of the Polish State, constituted within the said limits as a sovereign and independent member of the Family of Nations, and being anxious to ensure the execution of the provisions of Article 93 of the said Treaty of Peace with Germany;

Poland, on the other hand, desiring to conform her institutions to the principles of liberty and justice, and to give a sure guarantee to the inhabitants of the territory over which she has assumed sovereignty;

For this purpose the High Contracting Parties have agreed as follows:

Chapter I

Article 1.—Poland undertakes that the stipulations contained in Articles 2 to 8 of this Chapter shall be recognized as fundamental laws, and that no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

Article 2.—Poland undertakes to assure full and complete protection of life and liberty to all inhabitants of Poland without distinction of birth, nationality, language, race or religion.

All inhabitants of Poland shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order or public morals.

Article 3.—Poland admits and declares to be Polish nationals ipso facto and without the requirement of any formality German, Austrian, Hungarian or Russian nationals habitually resident at the date of the coming into force of the present Treaty in territory
which is or may be recognized as forming part of Poland, but subject to any provision in the Treaties of Peace with Germany or Austria respectively relating to persons who became resident in such territory after a specified date.

Nevertheless, the persons referred to above who are over eighteen years of age will be entitled under the conditions contained in the said Treaties to opt for any other nationality which may be open to them. Option by a husband will cover his wife and option by parents will cover their children under eighteen years of age.

Persons who have exercised the above right to opt must, except where it is otherwise provided in the Treaty of Peace with Germany, transfer within the succeeding twelve months their place of residence to the State for which they have opted. They will be entitled to retain their immovable property in Polish territory. They may carry with them their movable property of every description. No export duties may be imposed upon them in connection with the removal of such property.

ARTICLE 4.—Poland admits and declares to be Polish nationals ipso facto and without the requirement of any formality persons of German, Austrian, Hungarian or Russian nationality who were born in the said territory of parents habitually resident there, even if at the date of the coming into force of the present Treaty they are not themselves habitually resident there.

Nevertheless, within two years after the coming into force of the present Treaty, these persons may make a declaration before the competent Polish authorities in the country in which they are resident, stating that they abandon Polish nationality, and they will then cease to be considered as Polish nationals. In this connection a declaration by a husband will cover his wife, and a declaration by parents will cover their children under eighteen years of age.

ARTICLE 5.—Poland undertakes to put no hindrance in the way of the exercise of the right which the persons concerned have, under the Treaties concluded or to be concluded by the Allied and Associated Powers with Germany, Austria, Hungary or Russia, to choose whether or not they will acquire Polish nationality.

ARTICLE 6.—All persons born in Polish territory who are not born nationals of another State shall ipso facto become Polish nationals.

ARTICLE 7.—All Polish nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.

Differences of religion, creed or confession shall not prejudice any Polish national in matters relating to the enjoyment of civil
or political rights, as for instance admission to public employ-
ments, functions and honours, or the exercise of professions and
industries.

No restriction shall be imposed on the free use by any Polish
national of any language in private intercourse, in commerce, in
religion, in the press or in publications of any kind, or at public
meetings.

Notwithstanding any establishment by the Polish Government
of an official language, adequate facilities shall be given to Polish
nationals of non-Polish speech for the use of their language, either
orally or in writing, before the courts.

ARTICLE 8.—Polish nationals who belong to racial, religious or
linguistic minorities shall enjoy the same treatment and security
in law and in fact as the other Polish nationals. In particular
they shall have an equal right to establish, manage and control at
their own expense charitable, religious and social institutions,
schools and other educational establishments, with the right to
use their own language and to exercise their religion freely
therein.

ARTICLE 9.—Poland will provide in the public educational system
in towns and districts in which a considerable proportion of Polish
nationals of other than Polish speech are residents adequate facili-
ties for ensuring that in the primary schools the instruction shall
be given the children of such Polish nationals through the medium
of their own language. This provision shall not prevent the Polish
Government from making the teaching of the Polish language
obligatory in the said schools.

In towns and districts where there is a considerable proportion
of Polish nationals belonging to racial, religious or linguistic
minorities, these minorities shall be assured an equitable share
in the enjoyment and application of the sums which may be pro-
vided out of public funds under the State, municipal or other
budget, for educational, religious or charitable purposes.

The provisions of this Article shall apply to Polish citizens of
German speech only in that part of Poland which was German
territory in August, 1914.

ARTICLE 10.—Educational Committees appointed locally by the
Jewish communities of Poland will, subject to the general control
of the State, provide for the distribution of the proportional share
of public funds allocated to Jewish schools in accordance with
Article 9, and for the organization and management of these
schools.

The provisions of Article 9 concerning the use of language in
schools shall apply to these schools.
ARTICLE 11.—Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath. This provision however shall not exempt Jews from such obligations as shall be imposed upon all other Polish citizens for the necessary purposes of military service, national defence or the preservation of public order.

Poland declares her intention to refrain from ordering or permitting elections, whether general or local, to be held on a Saturday.

ARTICLE 12.—Poland agrees that the stipulations in the foregoing Articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of a majority of the Council of the League of Nations. The United States, the British Empire, France, Italy and Japan hereby agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

Poland agrees that any Member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances.

Poland further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Polish Government and any one of the Principal Allied and Associated Powers or any other Power, a Member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Polish Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant.

* * * * * * * * * * * * *

IN FAITH WHEREOF the above-named Plenipotentiaries have signed the present Treaty.

Done at Versailles, the twenty-eighth day of June, one thousand nine hundred and nineteen, in a single copy, which will remain deposited in the archives of the French Republic, and of
which authenticated copies will be transmitted to each of the Signatory Powers.

(L.S.) Woodrow Wilson

(L.S.) Robert Lansing

(L.S.) Henry White

(L.S.) E. M. House

(L.S.) Tasker H. Bliss

(L.S.) D. Lloyd George

(L.S.) A. Bona Law

(L.S.) Milner

(L.S.) Arthur James Balfour

(L.S.) George N. Barnes

(L.S.) Chas. H. Doherty

(L.S.) Arthur L. Sifton

(L.S.) W. M. Hughes

(L.S.) Joseph Cook

(L.S.) Louis Botha

(L.S.) J. C. Smuts

(L.S.) Ed. S. Montagu

(L.S.) Ganga Singh, Maharaja de Bikaner

(L.S.) G. Clemenceau

(L.S.) S. Pichon

(L.S.) L. L. Klotz

(L.S.) Andre Tardieu

(L.S.) Jules Cambon

(L.S.) Sidney Sonnino

(L.S.) Imperiali

(L.S.) Silvio Crespi

(L.S.) Saionzi

(L.S.) N. Makino

(L.S.) H. Chinda

(L.S.) K. Matsui

(L.S.) H. Ijuln

(L.S.) I. J. Paderewski

(L.S.) Roman Dmowski

Following is the text of the letter addressed to I. J. Paderewski by Georges Clemenceau, the President of the Conference, on June 20, 1919, transmitting to him the Treaty to be signed by Poland under Article 93 of the Treaty with Germany:

Sir:

On behalf of the Supreme Council of the Principal Allied and Associated Powers, I have the honour to communicate to you herewith, in its final form, the text of the Treaty which, in accordance with Article 93 of the Treaty of Peace with Germany, Poland will be asked to sign on the occasion of the confirmation of her recognition as an independent State and of the transference to her of the territories included in the former German Empire which are assigned to her by the said Treaty. The principal provisions were communicated to the Polish Delegation in Paris in May last, and were subsequently communicated direct to the Polish Government through the French Minister at Warsaw. The Council have since had the advantage of the suggestions which you were good enough to convey to them in your memorandum of the 16th June, and as the result of a study of these suggestions modifications have been introduced in the text of the Treaty. The Council believe that it
will be found that by these modifications the principal points to
which attention was drawn in your memorandum have, in so far
as they relate to specific provisions of the Treaty, been adequately
covered.

In formally communicating to you the final decision of the
Principal Allied and Associated Powers in this matter, I should
desire to take this opportunity of explaining in a more formal
manner than has hitherto been done the considerations by which
the Principal Allied and Associated Powers have been guided in
dealing with the question.

1. In the first place, I would point out that this Treaty does not
constitute any fresh departure. It has for long been the established
procedure of the public law of Europe that when a State is created,
or even when large accessions of territory are made to an estab-
lished State, the joint and formal recognition by the Great Powers
should be accompanied by the requirement that such State should,
in the form of a binding international convention, undertake to
comply with certain principles of government. This principle,
for which there are numerous other precedents, received the most
explicit sanction when, at the last great assembly of European
Powers—the Congress of Berlin—the sovereignty and independ-
ence of Serbia, Montenegro, and Roumania were recognized. It is
desirable to recall the words used on this occasion by the British,
French, Italian, and German Plenipotentiaries, as recorded in the
Protocol of the 28th June, 1878:

"Lord Salisbury recognises the independence of Serbia, but is
of opinion that it would be desirable to stipulate in the Princi-
pality the great principle of religious liberty.

"M. Waddington believes that it is important to take advantage
of this solemn opportunity to cause the principles of religious
liberty to be affirmed by the representatives of Europe. His Excel-
lency adds that Serbia, who claims to enter the European family
on the same basis as other States, must previously recognise the
principles which are the basis of social organisation in all States
of Europe and accept them as a necessary condition of the favour
which she asks for.

"Prince Bismarck, associating himself with the French proposal,
declares that the assent of Germany is always assured to any
motion favourable to religious liberty.

"Count de Launay says that, in the name of Italy, he desires
to adhere to the principle of religious liberty, which forms one
of the essential bases of the institutions in his country, and that he associates himself with the declarations made on this subject by Germany, France, and Great Britain.

"Count Andrassy expresses himself to the same effect, and the Ottoman Plenipotentiaries raise no objection.

"Prince Bismarck, after having summed up the results of the vote, declares that Germany admits the independence of Serbia, but on condition that religious liberty will be recognised in the principality. His Serene Highness adds that the Drafting Committee, when they formulate this decision, will affirm the connection established by the Conference between the proclamation of Serbian independence and the recognition of religious liberty."

2. The Principal Allied and Associated Powers are of opinion that they would be false to the responsibility which rests upon them if, on this occasion, they departed from what has become an established tradition. In this connection I must also recall to your consideration the fact that it is to the endeavours and sacrifices of the Powers in whose name I am addressing you that the Polish nation owes the recovery of its independence. It is by their decision that Polish sovereignty is being re-established over the territories in question and that the inhabitants of these territories are being incorporated in the Polish nation. It is on the support which resources of these Powers will afford to the League of Nations that, for the future, Poland will to a large extent depend for the secure possession of these territories. There rests, therefore, upon these Powers an obligation, which they cannot evade, to secure in the most permanent and solemn form guarantees for certain essential rights which will afford to the inhabitants the necessary protection, whatever changes may take place in the internal constitution of the Polish State.

It is in accordance with this obligation that Clause 93 was inserted in the Treaty of Peace with Germany. This clause relates only to Poland, but a similar clause applies the same principles to Czecho-Slovakia, and other clauses have been inserted in the Treaty of Peace with Austria and will be inserted in those with Hungary and with Bulgaria, under which similar obligations will be undertaken by other States, which under those Treaties receive large accessions of territory.

The consideration of these facts will be sufficient to show that by the requirement addressed to Poland at the time when it receives in the most solemn manner the joint recognition of the re-establishment of its sovereignty and independence and when large accessions of territory are being assigned to it, no doubt is thrown upon the sincerity of the desire of the Polish Government and the Polish nation to maintain the general principles of jus-
tice and liberty. Any such doubt would be far from the intention of the Principal Allied and Associated Powers.

3. It is indeed true that the new Treaty differs in form from earlier Conventions dealing with similar matters. The change of form is a necessary consequence and an essential part of the new system of international relations which is now being built up by the establishment of the League of Nations. Under the older system the guarantee for the execution of similar provisions was vested in the Great Powers. Experience has shown that this was in practice ineffective, and it was also open to the criticism that it might give to the Great Powers, either individually or in combination, a right to interfere in the internal constitution of the States affected which could be used for political purposes. Under the new system the guarantee is entrusted to the League of Nations. The clauses dealing with this guarantee have been carefully drafted so as to make it clear that Poland will not be in any way under the tutelage of those Powers who are signatories to the Treaty.

I should desire, moreover, to point out to you that provision has been inserted in the Treaty by which disputes arising out of its provisions may be brought before the Court of the League of Nations. In this way differences which might arise will be removed from the political sphere and placed in the hands of a judicial court, and it is hoped that thereby an impartial decision will be facilitated, while at the same time any danger of political interference by the Powers in the internal affairs of Poland will be avoided.

4. The particular provisions to which Poland and the other States will be asked to adhere differ to some extent from those which were imposed on the new States at the Congress of Berlin. But the obligations imposed upon new States seeking recognition have at all times varied with the particular circumstances. The Kingdom of the United Netherlands in 1814 formally undertook precise obligations with regard to the Belgian provinces at the time annexed to the kingdom which formed an important restriction on the unlimited exercise of its sovereignty. It was determined at the establishment of the Kingdom of Greece that the Government of that State should take a particular form, viz., it should be both monarchical and constitutional; when Thessaly was annexed to Greece, it was stipulated that the lives, property, honour, religion and customs of those of the inhabitants of the localities ceded to Greece, who remained under the Hellenic administration should be scrupulously respected, and that they should enjoy exactly the same civil and political rights as Hellenic subjects of origin. In addition, very precise stipulations were inserted
safeguarding the interests of the Mohammedan population of these territories.

The situation with which the Powers have now to deal is new, and experience has shown that new provisions are necessary. The territories now being transferred both to Poland and to other States inevitably include a large population speaking languages and belonging to races different from that of the people with whom they will be incorporated. Unfortunately, the races have been estranged by long years of bitter hostility. It is believed that these populations will be more easily reconciled to their new position if they knew that from the very beginning they have assured protection and adequate guarantees against any danger of unjust treatment or oppression. The very knowledge that these guarantees exist will, it is hoped, materially help the reconciliation which all desire, and will indeed do much to prevent the necessity of its enforcement.

5. To turn to the individual clauses of the present Treaty, Article 2 guarantees to all inhabitants those elementary rights, which are, as a matter of fact, secured in every civilized State. Clauses 3 to 6 are designed to insure that all the genuine residents in the territories now transferred to Polish sovereignty shall in fact be assured of the full privileges of citizenship. Articles 7 and 8, which are in accordance with precedent, provide against any discrimination against those Polish citizens who, by their religion, their language or their race, differ from the large mass of the Polish population. It is understood that, far from raising any objection to the matter of these articles, the Polish Government have already, of their own accord, declared their firm intention of basing their institutions on the cardinal principles enunciated therein.

The following articles are of rather a different nature, in that they provide more special privileges to certain groups of those minorities. In the final revision of these latter articles, the Powers have been impressed by the suggestions made in your memorandum of the 16th June, and the articles have in consequence been subjected to some material modifications. In the final text of the Treaty it has been made clear that the special privileges accorded in Article 9 are extended to Polish citizens of German speech only in such parts of Poland as are, by the Treaty with Germany, transferred from Germany to Poland. Germans in other parts of Poland will be unable under this article to claim to avail themselves of these privileges. They will, therefore, in this matter be dependent solely on the generosity of the Polish Government, and will, in fact, be in the same position as German citizens of Polish speech in Germany.
6. Clauses 10 and 12 deal specifically with the Jewish citizens of Poland. The information at the disposal of the Principal Allied and Associated Powers as to the existing relations between the Jews and the other Polish citizens has led them to the conclusion that, in view of the historical development of the Jewish question and the great animosity aroused by it, special protection is necessary for the Jews in Poland. These clauses have been limited to the minimum which seems necessary under the circumstances of the present day, viz., the maintenance of Jewish schools and the protection of the Jews in the religious observance of their Sabbath. It is believed that these stipulations will not create any obstacle to the political unity of Poland. They do not constitute any recognition of the Jews as a separate political community within the Polish State. The educational provisions contain nothing beyond what is in fact provided in the educational institutions of many highly organized modern States. There is nothing inconsistent with the sovereignty of the State in recognizing and supporting schools in which children shall be brought up in the religious influences to which they are accustomed in their home. Ample safeguards against any use of non-Polish languages to encourage a spirit of national separation have been provided in the express acknowledgment that the provisions of this Treaty do not prevent the Polish States from making the Polish language obligatory in all its schools and educational institutions.

7. The economic clauses contained in Chapter II of the Treaty have been drafted with the view of facilitating the establishment of equitable commercial relations between independent Poland and the other Allied and Associated Powers. They include provisions for reciprocal diplomatic and consular representation, for freedom of transit, and for the adhesion of the Polish Government to certain international conventions.

In these clauses the Principal Allied and Associated Powers have not been actuated by any desire to secure for themselves special commercial advantages. It will be observed that the rights accorded to them by these clauses are extended equally to all States who are members of the League of Nations. Some of the provisions are of a transitional character, and have been introduced only with the necessary object of bridging over the short interval which must elapse before general regulations can be established by Poland herself or by commercial treaties or general conventions approved by the League of Nations.

In conclusion, I am to express to you, on behalf of the Allied and Associated Powers, the very sincere satisfaction which they feel at the re-establishment of Poland as an independent State.
They cordially welcome the Polish nation on its re-entry into the family of nations. They recall the great services which the ancient Kingdom of Poland rendered to Europe both in public affairs and by its contributions to the progress of mankind, which is the common work of all civilized nations. They believe that the voice of Poland will add to the wisdom of their common deliberations in the cause of peace and harmony, that its influence will be used to further the spirit of liberty and justice, both in internal and external affairs, and that thereby it will help in the work of reconciliation between the nations which, with the conclusion of Peace, will be the common task of humanity.

The Treaty by which Poland solemnly declares before the world her determination to maintain the principles of justice, liberty, and toleration, which were the guiding spirit of the ancient Kingdom of Poland, and also receives in its most explicit and binding form the confirmation of her restoration to the family of independent nations, will be signed by Poland and by the Principal Allied and Associated Powers on the occasion of, and at the same time as, the signature of the Treaty of Peace with Germany.

I have, etc.,

Clemenceau.

III. THE TREATY WITH AUSTRIA

(Signed at St. Germain-en-Laye, September 10, 1919)

ARTICLE 51.—The Serb-Croat-Slovene State accepts and agrees to embody in a Treaty with the Principal Allied and Associated Powers such provisions as may be deemed necessary by these Powers to protect the interests of inhabitants of that State who differ from the majority of the population in race, language or religion.

ARTICLE 57.—The Czecho-Slovak State accepts and agrees to embody in a Treaty with the Principal Allied and Associated Powers such provisions as may be deemed necessary by these Powers to protect the interests of inhabitants of that State who differ from the majority of the population in race, language or religion.

ARTICLE 60.—Roumania accepts and agrees to embody in a Treaty with the Principal Allied and Associated Powers such provisions as may be deemed necessary by these Powers to protect the interest of inhabitants of that State who differ from the majority of the population in race, language or religion.

ARTICLE 62.—Austria undertakes that the stipulations contained in this Section shall be recognized as fundamental laws, and that no law, regulation or official action shall conflict or interfere
with these stipulations, nor shall any law, regulation, or official action prevail over them.

ARTICLE 63.—Austria undertakes to assure full and complete protection of life and liberty to all inhabitants of Austria without distinction of birth, nationality, language, race or religion.

All inhabitants of Austria shall be entitled to the free exercise, whether public or private, of any creed, religion, or belief, whose practices are not inconsistent with public order or public morals.

ARTICLE 64.—Austria admits and declares to be Austrian nationals _ipsa facto_ and without the requirement of any formality all persons possessing at the date of the coming into force of the present Treaty rights of citizenship (_pertinenza_) within Austrian territory who are not nationals of any other State.

ARTICLE 65.—All persons born in Austrian territory who are not born nationals of another State shall _ipsa facto_ become Austrian nationals.

ARTICLE 66.—All Austrian nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language, or religion.

Differences of religion, creed, or confession shall not prejudice any Austrian national in matters relating to the enjoyment of civil or political rights, as for instance admission to public employments, functions and honours, or the exercise of professions and industries.

No restriction shall be imposed on the free use by any Austrian national of any language in private intercourse, in commerce, in religion, in the press or in publications of any kind, or at public meetings.

Notwithstanding any establishment by the Austrian Government of an official language, adequate facilities shall be given to Austrian nationals of non-German speech for the use of their language, either orally or in writing, before the courts.

ARTICLE 67.—Austrian nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Austrian nationals. In particular they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

ARTICLE 68.—Austria will provide in the public educational system in towns and districts in which a considerable proportion of Austrian nationals of other than German speech are residents adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such Austrian
nationals through the medium of their own language. This pro-
vision shall not prevent the Austrian Government from making
the teaching of the German language obligatory in the said schools.

In towns and districts where there is a considerable proportion
of Austrian nationals belonging to racial, religious or linguistic
minorities, these minorities shall be assured an equitable share
in the enjoyment and application of the sums which may be pro-
vided out of public funds under the State, municipal or other
budgets, for educational, religious or charitable purposes.

**Article 69.**—Austria agrees that the stipulations in the fore-
going Articles of this Section, so far as they affect persons
belonging to racial, religious or linguistic minorities, constitute
obligations of international concern and shall be placed under the
guarantee of the League of Nations. They shall not be modified
without the assent of a majority of the Council of the League of
Nations. The Allied and Associated Powers represented on the
Council severally agree not to withhold their assent from any
modification in these Articles which is in due form assented to
by a majority of the Council of the League of Nations.

Austria agrees that any Member of the Council of the League
of Nations shall have the right to bring to the attention of the
Council any infraction, or any danger of infraction, of any of
these obligations, and that the Council may thereupon take such
action and give such direction as it may deem proper and effec-
tive in the circumstances.

Austria further agrees that any difference of opinion as to
questions of law or fact arising out of these Articles between the
Austrian Government and any one of the Principal Allied and
Associated Powers or any other Power, a Member of the Coun-
cil of the League of Nations, shall be held to be a dispute of an
international character under Article 14 of the Covenant of the
League of Nations. The Austrian Government hereby consents
that any such dispute shall, if the other party thereto demands,
be referred to the Permanent Court of International Justice.
The decision of the Permanent Court shall be final and shall
have the same force and effect as an award under Article 13 of
the Covenant.

**IV. The Treaty with the Serb-Croat-Slovene State,**

*(Jugo-Slavia)*

*(Signed at St. Germain-en-Laye, September 19, 1919)*

**Chapter I**

**Article 1.** The Serb-Croat-Slovene State undertakes that the
stipulations contained in Article 2 to 8 of this Chapter shall be
recognized as fundamental laws, and that no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

**ARTICLE 2.** The Serb-Croat-Slovene State undertakes to assure full and complete protection of life and liberty to all inhabitants of the Kingdom without distinction of birth, nationality, language, race or religion.

All inhabitants of the Kingdom of the Serbs, Croats and Slovenes shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order or public morals.

**ARTICLE 3.—**Subject to the special provisions of the Treaties mentioned below the Serb-Croat-Slovene State admits and declares to be Serb-Croat-Slovene nationals *ipso facto* and without the requirement of any formality, Austrian, Hungarian or Bulgarian nationals habitually resident or possessing rights of citizenship (*pertinenza, heimatrecht*) as the case may be at the date of the coming into force of the present Treaty in territory which is or may be recognized as forming part of the Serb-Croat-Slovene State under the Treaties with Austria, Hungary or Bulgaria respectively, or under any Treaties which may be concluded for the purpose of completing the present settlement.

Nevertheless, the persons referred to above who are over eighteen years of age will be entitled under the conditions contained in the said Treaties to opt for any other nationality which may be open to them. Option by a husband will cover his wife and option by parents will cover their children under eighteen years of age.

Persons who have exercised the above right to opt must within the succeeding twelve months transfer their place of residence to the State for which they have opted. They will be entitled to retain their immovable property in the territory of the Serb-Croat-Slovene State. They may carry with them their movable property of every description. No export duties may be imposed upon them in connection with the removal of such property.

**ARTICLE 4.—**The Serb-Croat-Slovene State admits and declares to be Serb-Croat-Slovene nationals *ipso facto* and without the requirement of any formality persons of Austrian, Hungarian or Bulgarian nationality who were born in the said territory of parents habitually resident or possessing rights of citizenship (*pertinenza, heimatrecht*) as the case may be there, even if at the date of the coming into force of the present Treaty they are not themselves habitually resident or did not possess rights of citizenship there.
Nevertheless, within two years after the coming into force of the present Treaty, these persons may make a declaration before the competent Serb-Croat-Slovene authorities in the country in which they are resident, stating that they abandon Serb-Croat-Slovene nationality, and they will then cease to be considered as Serb-Croat-Slovene nationals. In this connection a declaration by a husband will cover his wife, and a declaration by parents will cover their children under eighteen years of age.

**ARTICLE 5.**—The Serb-Croat-Slovene State undertakes to put no hindrance in the way of the exercise of the right which the persons concerned have, under the Treaties concluded or to be concluded by the Allied and Associated Powers with Austria, Bulgaria or Hungary, to choose whether or not they will acquire Serb-Croat-Slovene nationality.

**ARTICLE 6.**—All persons born in the territory of the Serb-Croat-Slovene State who are not born nationals of another State shall *ipso facto* become Serb-Croat-Slovene nationals.

**ARTICLE 7.**—All Serb-Croat-Slovene nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.

Difference of religion, creed or confession shall not prejudice any Serb-Croat-Slovene national in matters relating to the enjoyment of civil or political rights, as for instance admission to public employments, functions and honors, or the exercise of professions and industries.

No restriction shall be imposed on the free use of any Serb-Croat-Slovene national of any language in private intercourse, in commerce, in religion, in the press or in publication of any kind, or at public meetings.

Notwithstanding any establishment by the Serb-Croat-Slovene Government of an official language, adequate facilities shall be given to Serb-Croat-Slovene nationals of other speech than that of the official language for the use of their own language, either orally or in writing, before the courts.

**ARTICLE 8.**—Serb-Croat-Slovene nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Serb-Croat-Slovene nationals. In particular they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

**ARTICLE 9.**—The Serb-Croat-Slovene Government will provide in the public educational system in towns and districts in which a considerable proportion of Serb-Croat-Slovene nationals of other
speech than that of the official language are resident adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such Serb-Croat-Slovene nationals through the medium of their own language. This provision shall not prevent the Serb-Croat-Slovene Government from making the teaching of the official language obligatory in the said schools.

In towns and districts where there is a considerable proportion of Serb-Croat-Slovene nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of public funds under the State, municipal or other budget, for educational, religious or charitable purposes.

The provisions of the present Article apply only to territory transferred to Serbia or to the Kingdom of the Serbs, Croats and Slovenes since January 1, 1913.

**ARTICLE 10.**—The Serb-Croat-Slovene State agrees to grant to the Mussulmans in the matter of family law and personal status provisions suitable for regulating these matters in accordance with Mussulman usage.

The Serb-Croat-Slovene State shall take measures to assure the nomination of a Reiss-Ul-Ulema.

The Serb-Croat-Slovene State undertakes to ensure protection to the mosques, cemeteries and other Mussulman religious establishments. Full recognition and facilities shall be assured to Mussulman pious foundations (Wakfs) and religious and charitable establishments now existing, and the Serb-Croat-Slovene Government shall not refuse any of the necessary facilities for the creation of new religious and charitable establishments guaranteed to other private establishments of this nature.

**ARTICLE 11.**—The Serb-Croat-Slovene State agrees that the stipulations in the foregoing Articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the consent of the Council of the League of Nations. The United States, the British Empire, France, Italy, and Japan hereby agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

The Serb-Croat-Slovene State agrees that any Member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may
thereupon take such action and give such directions as it may deem proper and effective in the circumstances.

The Serb-Croat-Slovene State further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Serb-Croat-Slovene State and any one of the Principal Allied and Associated Powers or any other Power, a member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Serb-Croat-Slovene State hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant.

* * * * * * * * *

Done at Saint-Germain-en-Laye, the tenth day of September one thousand nine hundred and nineteen, in a single copy which will remain deposited in the archives of the French Republic, and of which authenticated copies will be transmitted to each of the Signatory Powers.

(L. S.) Frank L. Polk.  (L. S.) S. Pichon.
(L. S.) Henry White.  (L. S.) L. L. Klotz.
(L. S.) Tasker H. Bliss.  (L. S.) Andre Tardieu.
(L. S.) Milner.  (L. S.) Jules Cambon.
(L. S.) A. E. Kemp.  (L. S.) Vittorio Scialoja.
(L. S.) G. F. Pearce.  (L. S.) Maggiorino Ferraris.
(P. S.) Milner.  (L. S.) Guglielmo Marconi.
(L. S.) Sinha of Raipur.  (L. S.) K. Matsui.
(L. S.) G. Clemenceau.  (L. S.) H. Ijuin.

V. The Treaty with Czecho-Slovakia

(Signed at St. Germain-en-Laye, September 19, 1919)

Chapter I

Article 1.—Czecho-Slovakia undertakes that the stipulations contained in Article 2 to 8 of this Chapter shall be recognized as fundamental laws and that no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.
ARTICLE 2.—Czecho-Slovakia undertakes to assure full and complete protection of life and liberty to all inhabitants of Czecho-Slovakia without distinction of birth, nationality, language, race or religion.

All inhabitants of Czecho-Slovakia shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order or public morals.

ARTICLE 3.—Subject to the special provisions of the Treaties mentioned below Czecho-Slovakia admits and declares to be Czecho-Slovak nationals ipso facto and without the requirement of any formality German, Austrian or Hungarian nationals habitually resident or possessing rights of citizenship (pertinenza-Heimatrecht) as the case may be at the date of the coming into force of the present Treaty in territory which is or may be recognized as forming part of Czecho-Slovakia under the Treaties which may be concluded for the purpose of completing the present settlement.

Nevertheless, the persons referred to above who are over eighteen years of age will be entitled under the conditions contained in the said Treaties to opt for any other nationality which may be open to them. Option by a husband will cover his wife, and option by parents will cover their children under eighteen years of age.

Persons who have exercised the above right to opt must within the succeeding twelve months transfer their place of residence to the State for which they have opted. They will be entitled to retain their immovable property in Czecho-Slovak territory. They may carry with them their movable property of every description. No export duties may be imposed upon them in connection with the removal of such property.

ARTICLE 4.—Czecho-Slovakia admits and declares to be Czecho-Slovak nationals ipso facto and without the requirement of any formality persons of German, Austrian or Hungarian nationality who were born in the territory referred to above of parents habitually resident or possessing rights of citizenship (pertinenza-Heimatrecht) as the case may be there, even if at the date of the coming into force of the present Treaty they are not themselves habitually resident or did not possess rights of citizenship there.

Nevertheless, within two years after the coming into force of the present Treaty, these persons may make a declaration before the competent Czecho-Slovak authorities in the country in which
they are resident, stating that they abandon Czecho-Slovak nationality, and they will then cease to be considered as Czecho-Slovak nationals. In this connection a declaration by a husband will cover his wife, and a declaration by parents will cover their children under eighteen years of age.

**ARTICLE 5.**—Czecho-Slovakia undertakes to put no hindrance in the way of the exercise of the right which the persons concerned have under the Treaties concluded or to be concluded by the Allied and Associated Powers with Germany, Austria, or Hungary to choose whether or not they will acquire Czecho-Slovak nationality.

**ARTICLE 6.**—All persons born in Czecho-Slovak territory who are not born nationals of another State shall *ipso facto* become Czecho-Slovak nationals.

**ARTICLE 7.**—All Czecho-Slovak nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.

Differences of religion, creed or confession shall not prejudice any Czecho-Slovak national in matters relating to the enjoyment of civil or political rights, as for instance admission to public employments, functions and honors, or the exercise of professions and industries.

No restriction shall be imposed on the free use by any Czecho-Slovak national of any language in private intercourse, in commerce, in religion, in the press or publications of any kind, or at public meetings.

Notwithstanding any establishment by the Czecho-Slovak Government of an official language, adequate facilities shall be given to Czecho-Slovak nationals of non-Czech speech for the use of their language, either orally or in writing, before the courts.

**ARTICLE 8.**—Czecho-Slovak nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Czecho-Slovak nationals. In particular they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

**ARTICLE 9.**—Czecho-Slovakia will provide in the public educational system in towns and districts in which a considerable proportion of Czecho-Slovak nationals of other than Czech speech are residents adequate facilities for ensuring that the instruction shall be given to the children of such Czecho-Slovak nations through the medium of their own language. This provision shall
not prevent the Czecho-Slovak Government from making the teaching of the Czech language obligatory.

In towns and districts where there is a considerable proportion of Czecho-Slovak nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of public funds under the State, municipal or other budget, for educational, religious or charitable purposes.

**CHAPTER II**

* * * * * * * * * * *

**Article 14.**—Czecho-Slovakia agrees that the stipulations of Chapters I and II so far as they affect persons belonging to racial, religious or linguistic minorities constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of a majority of the Council of the League of Nations. The United States, the British Empire, France, Italy and Japan hereby agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

Czecho-Slovakia agrees that any Member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may thereupon take action and give such direction as it may deem proper and effective in the circumstances.

Czecho-Slovakia further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Czecho-Slovak Government and any one of the Principal Allied and Associated Powers, or any other Power, a Member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Czecho-Slovak Government hereby consents that any such dispute shall, if the other party hereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant.

* * * * * * * * * * *

Done at Saint-Germain-en-Laye, the tenth day of September, one thousand nine hundred and nineteen, in a single copy which will remain deposited in the archives of the French Republic, and
of which authenticated copies will be transmitted to each of the Signatory Powers.

(L. S.) FRANK L. POLK. (L. S.) S. PICHON.
(L. S.) HENRY WHITE. (L. S.) L.-L. KLOTZ.
(L. S.) TASKER H. BLISS. (L. S.) ANDRE TARDIEU.
(L. S.) ARTHUR JAMES BALFOUR. (L. S.) JULES CAMBON.
(L. S.) (L. S.) TOM. TITTONI.
(L. S.) MILNER. (L. S.) VITTORO SCIALOJA.
(L. S.) GEO. N. BARNES. (L. S.) MAGGIORINO FERRABIS.
(L. S.) A. E. KEMP. (L. S.) GUGLIELMO MARCONI.
(L. S.) G. F. PEARCE. (L. S.) S. CHINDA.
(L. S.) MILNER. (L. S.) K. MATSUI.
(L. S.) THOS. MACKENZIE. (L. S.) H. IJUIN.
(L. S.) SINGHA OF RAIPUR. (L. S.) D. KABEL KRAMAR.
(L. S.) G. CLEMENCEAUC. (L. S.) DR. EDUARD BENES.

VI. THE TREATY WITH BULGARIA
(Signed at Neuilly-sur-Seine, November 27, 1919)

ARTICLE 46.—Greece accepts and agrees to embody in a Treaty with the Principal Allied and Associated Powers such provisions as may be deemed necessary by these Powers to protect the interests of inhabitants of that State who differ from the majority of the population in race, language or religion.

SECTION IV. PROTECTION OF MINORITIES

ARTICLE 49.—Bulgaria undertakes that the stipulations contained in this Section shall be recognized as fundamental laws, and that no law, regulation or official action shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

ARTICLE 50.—Bulgaria undertakes to assure full and complete protection of life and liberty to all inhabitants of Bulgaria without distinction of birth, nationality, language, race or religion.

All inhabitants of Bulgaria shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order or public morals.

ARTICLE 51.—Bulgaria admits and declares to be Bulgarian nationals ipso facto and without the requirement of any formality all persons who are habitually resident within Bulgarian territory at the date of the coming into force of the present Treaty and who are not nationals of any other State.
Article 52.—All persons born in Bulgarian territory who are not born nationals of another State shall ipso facto become Bulgarian nationals.

Article 53.—All Bulgarian nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.

Difference of religion, creed or profession shall not prejudice any Bulgarian national in matters relating to the enjoyment of civil or political rights, as for instance admission to public employments, functions and honors, or the exercise of professions and industries.

No restriction shall be imposed on the free use by any Bulgarian national of any language in private intercourse, in commerce, in religion, in the press or in publications of any kind, or at public meetings.

Notwithstanding any establishment by the Bulgarian Government of an official language, adequate facilities shall be given to Bulgarian nationals of non-Bulgarian speech for the use of their language, either orally or in writing, before the Courts.

Article 54.—Bulgarian nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Bulgarian nationals. In particular they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

Article 55.—Bulgaria will provide in the public educational system in towns and districts in which a considerable proportion of Bulgarian nationals of other than Bulgarian speech are resident adequate facilities for ensuring that in the primary schools the instruction shall be given to the children of such Bulgarian nationals through the medium of their own language. This provision shall not prevent the Bulgarian Government from making the teaching of the Bulgarian language obligatory in the said schools.

In towns and districts where there is a considerable proportion of Bulgarian nationals belonging to racial, religious, or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of sums which may be provided out of public funds under the State, municipal or other budgets, for educational, religious or charitable purposes.

Article 56.—Bulgaria undertakes to place no obstacles in the way of the exercise of the right which persons may have under the present Treaty, or under the treaties concluded by the Allied and
Associated Powers with Germany, Austria, Hungary, Russia or Turkey, or with any of the Allied and Associated Powers themselves, to choose whether or not they will recover Bulgarian nationality.

Bulgaria undertakes to recognize such provisions as the Principal Allied and Associated Powers may consider opportune with respect to the reciprocal and voluntary emigration of persons belonging to racial minorities.

**Article 57.** Bulgaria agrees that the stipulations in the foregoing Articles of this Section, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of a majority of the Council of the League of Nations. The Allied and Associated Powers represented on the Council severally agree not to withhold their assent from any modification in these Articles which is in due form assented to by a majority of the Council of the League of Nations.

Bulgaria agrees that any Member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances.

Bulgaria further agrees that any difference of opinion as to questions of law or fact arising out of these Articles between the Bulgarian Government and any one of the Principal Allied and Associated Powers, or any other Power, a Member of the Council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the Covenant of the League of Nations. The Bulgarian Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall be final and shall have the same force and effect as an award under Article 13 of the Covenant.

**VII. The Treaty with Roumania**

(Signed at Paris, December 9, 1919)

**Chapter I**

**Article 1.** Roumania undertakes that the stipulations contained in Articles 2 to 8 of this chapter shall be recognized as fundamental laws, and that no law, regulation or official action
shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

**Article 2.**—Rumania undertakes to assure full and complete protection of life and liberty to all inhabitants of Rumania without distinction of birth, nationality, language, race or religion.

All inhabitants of Rumania shall be entitled to the free exercise, whether public or private, of any creed, religion or belief, whose practices are not inconsistent with public order and public morals.

**Article 3.**—Subject to the special provisions of the treaties mentioned below, Rumania admits and declares to be Rumanian nationals *ipso facto* and without the requirement of any formality all persons habitually resident at the date of the coming into force of the present treaty within the whole territory of Rumania, including the extensions made by the treaties of peace with Austria and Hungary, or any other extensions which may hereafter be made, if such persons are not at that date nationals of a foreign State other than Austria or Hungary.

Nevertheless, Austrian and Hungarian nationals who are over 18 years of age will be entitled under the conditions contained in the said treaties to opt for any other nationality which may be open to them. Option by a husband will cover his wife and option by parents will cover their children under 18 years of age.

Persons who have exercised the above right to opt must within the succeeding twelve months transfer their place of residence to the State for which they have opted. They will be entitled to retain their immovable property in Rumanian territory. They may carry with them their movable property of every description. No export duties may be imposed upon them in connection with the removal of such property.

**Article 4.**—Rumania admits and declares to be Rumanian nationals *ipso facto* and without the requirement of any formality persons of Austrian or Hungarian nationality who were born in the territory transferred to Rumania by the treaties of peace with Austria and Hungary, or subsequently transferred to her, of parents habitually resident there, even if at the date of the coming into force of the present treaty they are not themselves habitually resident there.

Nevertheless, within two years after the coming into force of the present treaty, these persons may make a declaration before the competent Rumanian authorities in the country in which they are resident, stating that they abandon Rumanian nationality, and they will then cease to be considered as Rumanian nationals. In this connection a declaration by a husband will
cover his wife, and a declaration by parents will cover their children under 18 years of age.

**Article 5.** Rumania undertakes to put no hindrance in the way of the exercise of the right which the persons concerned have, under the treaties concluded or to be concluded by the allied and associated powers with Austria or Hungary, to choose whether or not they will acquire Rumanian nationality.

**Article 6.** All persons born in Rumanian territory who are not born nationals of another State shall *ipso facto* become Rumanian nationals.

**Article 7.** Rumania undertakes to recognize as Rumanian nationals *ipso facto* and without the requirement of any formality Jews inhabiting any Rumanian territory, who do not possess another nationality.

**Article 8.** All Rumanian nationals shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion.

Differences of religion, creed or confession shall not prejudice any Rumanian national in matters relating to the enjoyment of civil or political rights, as, for instance, admission to public employments, functions and honors, or the exercise of professions and industries.

No restriction shall be imposed on the free use by any Rumanian national of any language in private intercourse, in commerce, in religion, in the press or in publications of any kind, or at public meetings.

Notwithstanding any establishment by the Rumanian Government of an official language, adequate facilities shall be given to Rumanian nationals of non-Rumanian speech for the use of their language, either orally or in writing, before the courts.

**Article 9.** Rumanian nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Rumanian nationals. In particular they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

**Article 10.** Rumania will provide in the public educational system in towns and districts in which a considerable proportion of Rumanian nationals of other than Rumanian speech are resident adequate facilities for insuring that in the primary schools the instruction shall be given to the children of such Rumanian nationals through the medium of their own language. This pro-
vision shall not prevent the Rumanian Government from making the teaching of the Rumanian language obligatory in the said schools.

In towns and districts where there is a considerable proportion of Rumanian nationals belonging to racial, religious or linguistic minorities, these minorities shall be assured an equitable share in the enjoyment and application of the sums which may be provided out of public funds under the State, municipal, or other budget, for educational, religious or charitable purposes.

ARTICLE 11.—Rumania agrees to accord to the communities of the Saxons and Czecklers in Transylvania local autonomy in regard to scholastic and religious matters, subject to the control of the Rumanian State.

ARTICLE 12.—Rumania agrees that the stipulations in the foregoing articles, so far as they affect persons belonging to racial, religious or linguistic minorities, constitute obligations of international concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of a majority of the council of the League of Nations. The United States, the British Empire, France, Italy, and Japan hereby agree not to withhold their assent from any modification in these articles which is in due form assented to by a majority of the council of the League of Nations.

Rumania agrees that any member of the council of the League of Nations shall have the right to bring to the attention of the council any infraction, or any danger of infraction, of any of these obligations, and that the council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances.

Rumania further agrees that any difference of opinion as to questions of law or fact arising out of these articles between the Rumanian Government and any one of the principal allied and associated powers or any other power, a member of the council of the League of Nations, shall be held to be a dispute of an international character under Article 14 of the covenant of the League of Nations. Rumania hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice. The decision of the permanent court shall be final and shall have the same force and effect as an award under Article 13 of the covenant.

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Done at Paris, the ninth day of December, one thousand nine hundred and nineteen, in a single copy which will remain deposited in the archives of the Government of the French Republic, and of
which authenticated copies will be transmitted to each of the signatory powers. Plenipotentiaries who in consequence of their temporary absence from Paris have not signed the present treaty may do so up to Dec. 20, 1919.

In faith whereof the hereinafter-named plenipotentiaries, whose powers have been found in good and due form, have signed the present treaty.

(L. S.) FRANK L. POLK.  
(L. S.) HENRY WHITE.  
(L. S.) TASKER H. BLISS.  
(L. S.) EYRE A. CROWE.  
(L. S.) GEORGE H. PERLEY.  
(L. S.) ANDREW FISHER.  
(L. S.) THOMAS MACKENZIE.  
(L. S.) R. A. BLANKENBERG.  
(L. S.) EYRE A. CROWE.

(L. S.) G. CLEMENCEAU.  
(L. S.) S. PICHON.  
(L. S.) L. L. KLOTZ.  
(L. S.) ANDRE TARDIEU.  
(L. S.) JULES CAMBON.  
(L. S.) G. DE MARTINO.  
(L. S.) K. MATSUI.  
(L. S.) GEN. C. COANDA.

VIII. THE TREATY WITH TURKEY

Up to the time of printing, the full text of the proposed Treaty with Turkey had not been made public. Following, however, is the text of two paragraphs dealing with the mandate for Palestine, and an extract from the official summary dealing with the protection of racial, linguistic or religious minorities in Turkey:

PALESTINE

The high contracting parties agree to entrust the administration of Palestine, within such boundaries as may be determined by the principal Allied Powers, to a mandatory to be selected by the said Powers. The mandatory will be responsible for putting into effect the declaration originally made on November 2, 1917, by the British Government and adopted by the other Allied Powers in favor of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

The mandatory undertakes to appoint as soon as possible a special commission to study and regulate all questions and claims relating to the different religious communities. In the composi-
tion of this Commission the religious interests concerned will be taken into account. The Chairman of the Commission will be appointed by the Council of the League of Nations.

**Protection of Minorities**

Turkey is to assure full and complete protection of life and liberty to all inhabitants of Turkey without distinction of birth, nationality, language, race, or religion. Special provision is made for the annulment of forcible conversions to Islam during the war and for the search and delivery, under the aegis of Mixed Commissions appointed by the League of Nations, of all persons in Turkey of whatever race or religion, carried off, interned, or placed in captivity during the war, and for future agreements with Turkey and other States regarding reciprocal or voluntary emigration of persons belonging to racial minorities.

The law of abandoned properties, 1915, is to be repealed, and Turkey agrees to certain measures of restitution and reparation, controlled by Mixed Arbitral Commissions appointed by the League of Nations, in favor of subjects of non-Turkish race who have suffered during the war. These commissions will have power generally to arrange for carrying out works of reconstruction, the removal of undesirable persons from different localities, the disposal of property belonging to members of a community who have died or disappeared during the war without leaving heirs, and for the cancellation of forced sales of property during the war.

Special provisions safeguard the civil and political rights of minorities, the free use of their language, their right to establish without interference by the Turkish authorities, educational, religious, and charitable institutions, and their ecclesiastical and scholastic autonomy. The measures necessary to guarantee the execution of this chapter of the Treaty are to be decided upon by the principal Allied Powers in consultation with the Council of the League of Nations, and Turkey accepts in advance any decisions that may be taken on the subject.