

MAKING LIFE IN RUSSIA INTOLERABLE FOR JEWISH PEOPLE

Two Thousand "Elucidations" from the Senate at St. Petersburg Choke the Activities of Students and Workmen—Conditions Are Growing Worse.

By Kurt Aram.
Fourth Article.

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It can keep in our ears the echoes of those Russian bells, and in our mind's eye the sergeant's level on which the Zarski Listok stands, and if we do not forget the ferocity with which the Genghis Khan of Russia today works against all intellectual advancement, even though it progress toward nothing more than a constitutional monarchy—then shall we be in a fairly suitable frame of mind to understand anti-Jewish legislation in Russia—this modern malleus maleficarum, a duplicate of which does not exist anywhere in the whole world.

The beginning of this legislation dates from the time of Alexander II. According to it, all Jews who were Russian subjects possessed the right of domicile in the 16 Polish and the 14 neighboring governments. At first glance this seems a good deal, but it makes considerable difference when one comes to realize that Russia owns about 50 administrative districts, governments and provinces.

Therefore, at that time the Jews possessed the right of domicile in only a quarter of the whole of Russia. The Russian police at the time shut both eyes to this law, however. Under it four classes of Jews possessed the right of domicile in Russia. First, Jewish craftsmen of the first guild, including the Jews in their employ-

finance issued the order that Jewish craftsmen living outside the permitted radius of domicile had the right of domicile only if hand machines were used in their workshops, otherwise they were not craftsmen, but manufacturers, and, as such, to be exiled. But within the permitted radius a craftsman is a man who works with his hands only. If, therefore, Jewish workmen do not wish to lose their right of domicile outside the radius, and their profession within it, they may under no condition make use of modern mechanical inventions. A smith who no longer uses the old hand bellows would, in consequence, no longer be a smith, but a manufacturer.

Is this pure nonsense, or isn't it? A first class confectioner was banished from Moscow because he not only sold cakes, but coffee also, as is the custom in similar shops all over the world. But because he sold coffee he did not "follow his profession," and was sent out of Moscow.

The same fate befell a watchmaker in Samara because he sold watch chains which he had made himself. A hundred examples of such tommyrot could be instanced.

By order of the ministerial council of January 28, 1884, the Jewish School for Mechanics at Schitomir, which was supported entirely by Jewish money, was closed. Why?

In the towns and villages of the southwestern radius Jewish workmen

rose among the Jewish population in the nineties to over 20 per cent. Such a proportion is, found nowhere else on earth! In Germany, for instance, the paupers of the same period were 3.4 per cent; in England, 2.9 per cent, and in America, only 0.14 per cent.

Farther Oppressions.

Not even the Jewish midwives are left in peace by the government, although they are neither very numerous nor could they be called danger-

ous in the government's side. Although it conscripts as many as possible, approximately 20 per cent more than from the rest of the population, it withdraws all possible rights from them which other soldiers in Russia enjoy when they have left the service. Up to the time of Alexander III all soldiers who had left the service possessed without any exception the right of domicile all over Russia. To the Jewish soldier, according to the senate's "elucidation" of October 3, 1885, all Russian villages are closed. If the

derstood not only the parents, but also grandparents and brothers—in fact all blood relations.

But what are all these annoyances in comparison with the laws and senate readings which hamper a Jew who has a desire to make use of the general means of education, such as schools and universities? We know how official Russia thinks about education. In the legislation for the Jews, Russia was able to give free rein to the prejudices against cultural advance. In the year 1882, the maximum for



for the Christian pupils, so that his own son may remain at the school. In Russian newspapers within the radius the following notice appeared frequently last summer: "Twenty Christian pupils can enter the privileged intermediate school of X. in J." This means, in other words: "The attention of wealthy Jewish parents is called to the fact that in the school X. in J. two places for Jewish pupils are vacant if the Jewish father is prepared to pay the fees for 20 Christian pupils."

Yet this was not enough. Outside the four privileged classes and the Jewish students, the great bulk of Jews that did not fall under this category had to experience the government's kind care and attention. The law of May 2, 1883, made this plain enough. Since then it has been forbidden to all Jews until "the general revision of laws" to settle in the radius of domicile outside towns and large villages. As a "general revision of laws" will of course never take place, the Jewish population is simply being driven from the country and squeezed into the villages.

What are these places like? In the official list of town settlements a great many such little towns are named that are ruled not by a town government, but by a village administration. There appeared promptly "elucidations" from the senate that degraded small towns more and more to the class of villages. Consequently the Jews had to leave them. The few large towns within the radius came to be the only places of refuge, and the Jews became more and more proletarianized by force.

Cruelty to the Sick.

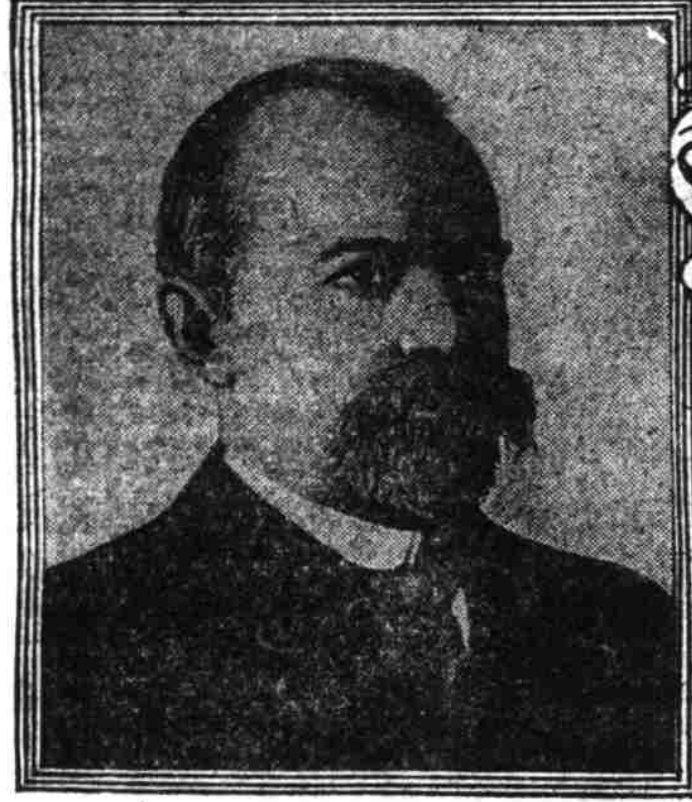
The government of Nicholas II can also claim the honor of extending its care to the sick Jews as well. Just as that sick Jew was driven out of Jalta because he was not privileged to live there, so are all sick Jews treated outside the radius, as, to my knowledge, there are no health resorts worthy the name. Since June 27, 1888, it has been the same with nonprivileged Jews in Finland. But even medical advice the Jews in Russia may obtain only outside of Warsaw and Odessa so long as they are bedridden. According to the ideas of the Russian government a Jew is ill only so long as he lies in bed. As soon as the illness is not in his legs and he is capable of walking, a Jew, according to Russian government conceptions, is healthy, however diseased his lungs, heart, or anything else may be. The benefits of ambulance treatment for nonprivileged Jews outside the radius, therefore, are unobtainable.

But we have not yet done. The care of the Russian authorities extends beyond the healthy and the sick even to the dead. Not even a dead Russian Jew is sure of being left in peace by his government. If a little town becomes degraded to a mere village, then the dead and buried Jews, if the police wish it, must leave their village, since they no longer possess "a right of domicile." Their corpses are then dug up and exiled.

Many more grotesque laws and "elucidations" might be mentioned, but it would take too much time to make them plain to the non-Russian reader. The foregoing remarks may suffice to cause one to ask: "But what does all this mean?" If one addresses such a question to any Russian authority one receives the calm answer, given with an "immovable" countenance, "This entire legislation has no object other than that of protecting the Jews." "From what?" "From possible ill-will on the part of the local population." The non-Russian may not grasp this at once. But I pray you, dear reader, take the following example, and you will agree that the Russian government is absolutely right. For instance, you are taking a walk along the street. Let us say that the shape of your nose is displeasing to some of your fellow-men. They point at you, mock, and laugh. A policeman comes up to you and says, "Excuse me, sir, you are causing an unpleasant disturbance; please come with me and I will protect you."

And you go with him, and the thoughtful policeman locks you up. Can there be any better protection for you? Must you not be grateful to the dear policeman for taking care of you so nicely? You shake your head, non-Russian reader? Then I will tell you something more. For such cases there exists a still more effective way of protection. The dear policeman does not lock you up, but kills you outright. You must agree that there could be no more effective and radical method of preventing any sort of disturbances. A corpse need not fear dangers, near or far, need it? Very well. That is precisely the Russian remedy for Russian subjects who are Jews. And the above mentioned radical method has been tried, and what is more, carried out very thoroughly. In Russia the name of this method is pogrom.

Fifth article of this series will appear in next Sunday's Journal.



Minister of Justice Scherzlovitoff.

ment—craftsmen of this guild are such as pay 800 to 1000 rubles in trade taxes. Second, Jews who had passed through some high school, pharmacists, chemists' assistants, certificated dentists, army surgeons, midwives and students. Third, Jewish workmen and their apprenticeship. Fourth, Jewish soldiers after leaving the army.

Then there is a fifth class, which up to the present day possesses the most desirable freedom in the entire sacred Russian empire, but which is always shamefacedly ignored—the class of prostitutes, whom the Russian likes to call the "yellow ladies," because the police furnish them with yellow certificates. It would seem that those belonging to this profession were considered by the police as an especial prop of their system, because among all the professionals in Russia it is the one that suffers the fewest molestations from the police.

Strange "Elucidations."

Since the year 1883 this initial legislation has undergone more and more peculiar "elucidations"—as they are called—by the senate at St. Petersburg, which is the highest resort of Russian legislative interpretation. The tendency to make the life of the Jews in Russia a perfect torture becomes ever more apparent, and grows ever more startling in its mode of expression. The October manifesto of Nicholas II in the year 1905 has changed nothing whatever in this respect. The gloomy ghost of Pobiedonostev has begun to walk once more, and will find no peace until that condition has been reached which he considered ideal, i. e., that one third of the Russian Jews should be killed and one third forced to emigrate, so that the remainder of about 2,000,000 could be assimilated by 100,000,000 Russian innocents without endangering their souls. Even Pobiedonostev did not wish to do altogether without the Jews. Spain's economic ruin speaks too forceful a language!

Since Alexander III came to the throne of his fathers, the "laws by highest command" as well as the decisions of the various ministries and the legal "elucidations" of the senate that have to do with the Jews are increasing continually. Within the last 30 years they have become so numerous that volumes could be filled with them. For this legislation there are alone 2000 "elucidations" by the senate. Therefore we shall mention only a few of the most characteristic of them.

On January 30, 1882, the minister of

are the majority, and therefore hinder the development of the local workmen. A special Jewish school for mechanics is accordingly, in view of the lack of a similar institution for the Christian population of the radius, a weapon in the hands of the Jews for suppressing local work.

On March 18, 1884, a reading of the senate was issued to the effect that masons, stonemasons, decorators, carters, gardeners, and butchers are not to be considered as workmen, and therefore have no right of domicile outside the radius.

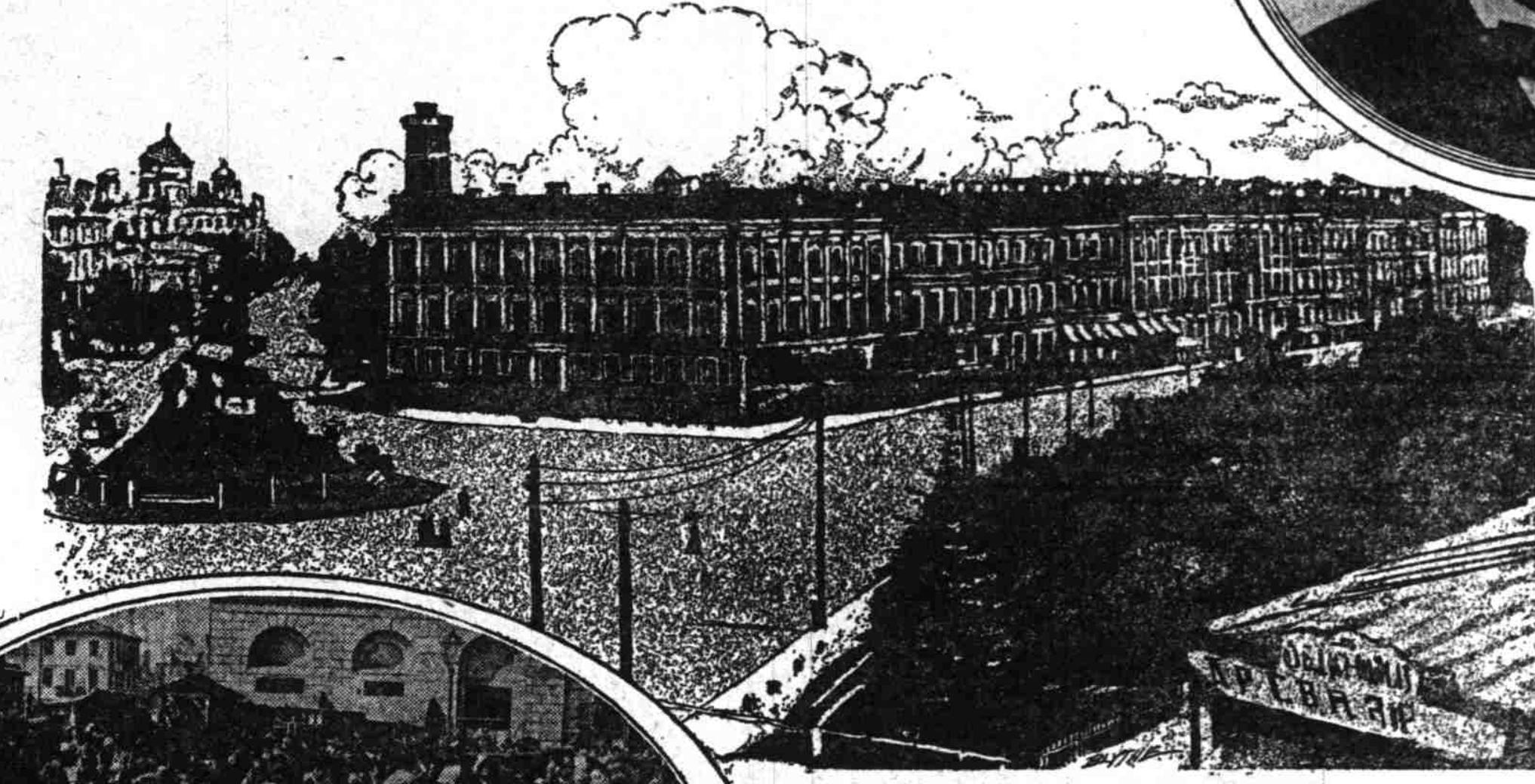
Then the chambers of commerce of Moscow and Smolensky noted from which quarter the wind was blowing and refused to admit Jews into their corporations. By this process they are no longer considered craftsmen, and can any day be banished to Poland.

According to the reading of the senate of August 6, 1885, the Jewish workman is forbidden to buy estates outside the radius. A year later workmen were also forbidden to trade. A watchmaker, for example, who wishes to get rid of his wares by trading from place to place, can be exiled because he is no longer a watchmaker but a trader.

At the end of the year a new "elucidation" withdrew from Jewish workmen the right to live in Siberia at all. In 1891, the right of domicile was withdrawn from all Jewish workmen in the government district as well as in the city of Moscow itself. As a result of this, about 10,000 families lost their means of livelihood. In 1898, fish salters, piano tuners, and surveyors were excluded from the category of craftsmen, and to this were subsequently added ink makers and menders of goloshes! Truly the Russian government had its full measure of worries!

In 1899, the manufacturers of artificial mineral waters suffered the same fate. After October 6 of that year the Jewish workmen in Kurland no longer had the right of domicile in the rest of the empire. Since 1903, typesetters also have no longer been considered as "workmen."

Why is it that the Russian government has its eye so particularly upon the Jewish craftsman? As it is a "privileged" profession, the Jews of the poorer classes do all in their power to become craftsmen. Legislation does all it can to prevent this and to kick them back into the most miserable proletariat. And in this the government has succeeded admirably, for the number of paupers—those who depend entirely upon the charity of others—



Market in the Jewish Quarter, Warsaw, Poland.

ous to absolutism. According to the senate's reading of September 13, 1894, they are forbidden to take their parents to live with them, even if these are old and infirm. By a previous "elucidation" it was settled that midwives possess for their persons only the right of domicile, but they are forbidden, if their husbands do not possess this right, to keep their children with them outside of the radius. An order of November 13, 1897, declares that in the government of Moscow Jewesses are forbidden to become midwives at all.

The Jewish soldiers also are a thorn

Jewish soldiers were conscripted after 1874, they had, according to the order issued by the home secretary on November 11, 1885, no right of domicile at all outside the radius, except in towns and larger villages.

Nor are Jewish soldiers allowed to accept posts at the Intendancy, as military clerks, or in the frontier, fortress or quarantine service, and never in the fleet, and are consequently soldiers of the very lowest order. If a Jew withdraws himself from military service, his family becomes answerable for him and is fined 300 rubles. By the term "family" is un-

derstood not only the parents, but also grandparents and brothers—in fact all blood relations.

But what are all these annoyances in comparison with the laws and senate readings which hamper a Jew who has a desire to make use of the general means of education, such as schools and universities? We know how official Russia thinks about education. In the legislation for the Jews, Russia was able to give free rein to the prejudices against cultural advance. In the year 1882, the maximum for

possible to remember all these "elucidations," since there are more than 2000 of them. The student was accordingly driven out of Jalta and his work was then confiscated by the senate.

The year 1886 brought forth, on December 6, the imperial order from the Minister of Education by which the percentage of Jews in the upper schools and universities in Russian towns was not to exceed 3 per cent, and in those inside the radius 5 per cent. But as not infrequently the Jewish population was as much as 30 to 50 per cent of the general population, for Jews are forcibly driven by the state into the settlement districts, this imperial order is an effective and energetic kick to a people naturally inclined toward education. At that time a great many Jewish students escaped to foreign universities, especially those of Switzerland, Paris, and Germany, so as to be able to pursue their studies under less harassing conditions.

But they had reckoned without the Russian government, for this did not suit it at all. In the following year, on January 20, an "elucidation" from the senate ordered that Jews who had been graduated from an upper school outside of Russia could not belong to the privileged class of owners of diplomas all over Russia. They were therefore forbidden to settle anywhere outside the radius.

Outside this radius, consequently, such Jews are forbidden to settle down at all; inside the radius, of course, only within the limit of 10 per cent. But even this did not satisfy the government. The law of November 8, 1889, that further admission of Jews to the bar required an especial permission from the minister of justice. Private lawyers needed an additional permission from the minister of finance. This meant nothing else than that Jews are not allowed to become lawyers at all, and it is in this sense that the law is carried out.

Until a few years ago the percentage of the entrance to the upper schools and universities was managed so that the 10 per cent or 5 per cent or 3 per cent were composed of such Jewish pupils as had the best certificates, or the most influential parents. Lately the percentage of Jewish pupils is simply determined by drawing lots in the presence of the school rector and senate. Thus studying has become a sort of lottery. Whoever draws a blank is excluded from the university, however intelligent and capable he may be. He who draws a number may enter. The excluded pupil has one hope left if his father happens to be wealthy. Every Russian minister has the right to matriculate one Jewish student in any Russian university. A father, therefore, who is prepared to pay, puts himself into communication with the private secretary of some minister, and the secretary obtains matriculation for the lad whose father has paid most for the coveted position. The price is between 1000 and 2000 rubles.

The Order of Dec. 5, 1886. But the imperial order of December 5, 1886 was still more grotesque. It applied to the state schools and private but privileged schools that are allowed to take only the aforementioned percentage of Jewish pupils. Here, for example, the Christian fathers of three or four pupils of one class within the radius of domicile pay nothing at all, in spite of repeated warnings. Then one day the class tutor appears with a troubled face and says that such and such Christian pupils, because they have not been paid for, must be excluded, but that also, in consequence of the rule of 10 per cent, one Jewish pupil will be excluded.

What does the father of the Jewish pupil do? If he can, he pays the fees

UDO A NEW VEGETABLE, IS GAINING FAVOR

CONSIDERABLE numbers of Americans are beginning to like udo, and it has been served successfully at large dinner parties in Washington, so it is stated in a recent bulletin of the United States department of agriculture.

Udo is a vegetable which has long been esteemed in Japan and China, and an attempt is now in progress to introduce it into general use in the United States. The author of the bulletin, David Fairchild, agricultural explorer in charge of the office of foreign seed and plant introduction, explains that 10 years ago the suggestion was first made that udo be grown by Americans, but it is only recently that the oriental visitor has begun to get any vogue.

It has been grown by Mr. Fairchild in Maryland and by private individuals in various parts of the country, but it has not yet become a commercial factor. But Mr. Fairchild says that it has now arrived at a point "where it might be pushed by any careful, enterprising advertiser of fancy vegetables."

He says that "udo has already won many adherents among those who care for new vegetables." He adds that it is winning its way steadily, its popularity being shown by the increased demands for plants and the importations of seeds from Japan.

Udo has not yet obtained any hold on the affections of Europeans, although Mr. Fairchild quotes a French authority as saying that it is the one Japanese vegetable which deserves to be introduced into cultivation in France.

The vegetable has a distinctive flavor which, declares the author, people

can learn to like "as they have learned to like celery, asparagus, and egg-plant." He describes the flavor as "distinctly aromatic, like celery or parsnip, but different from either." Udo must be carefully cooked to be palatable. The bulletin says:

When properly prepared it is one of the most delicious of vegetables, but unless properly cooked it is sure to meet with ridicule. The reason for this lies in the fact that its stems contain a resinous substance which gives them a decided flavor of pine when tasted raw. There are many people who never get further than this first taste and condemn udo on the spot, forgetting how disagreeably raw vegetables often taste.

It is simple culinary practice to boil strong flavored vegetables in two (or even three) waters, and this is advisable as a general recommendation, although when used for soup it does not appear to be always necessary. An hour's stay in ice water will remove this resin from the shoots, provided they are cut into thin slices or shavings.

Little is known regarding the food value of udo further than that analyses show it to have about the same dietetic values as celery or asparagus. The Chinese, who are prone to ascribe mysterious properties to many of their foods, have given to udo, which they call dotokoku, or dotok, or dotok, medicinal properties which are more curious than probable.

Besides being served with white sauce, udo may be eaten as a salad or soup may be prepared from it. Mr. Fairchild continues:

Notwithstanding its centuries of culture in the orient it is still a vegetable whose potentiality remains quite undetermined. It is highly desirable that many amateurs should experiment with it, and the public get acquainted with it in order that a sufficient demand may be created to encourage growers to investigate it on a sufficiently extensive scale to determine whether it has any really economic advantages over such annual crops as celery or such perennial crops as asparagus.

It has been estimated that when grown on a large scale it would require much less labor than celery, and that it furnishes a crop from seed at least a year sooner than asparagus, and there may be other advantages which will appear during the long process of adaptation through which every new plant introduced into the radius of domicile there are only two universities, Warsaw and Odessa, students are excluded from all other Russian universities. A later "elucidation" reads that students outside the radius have a right of domicile only in the university town.

A Jewish student who was ill had taken the liberty of going to Jalta for change of air. By order of March 24, 1893, Jalta was excluded from the radius in which it had belonged up to that time—probably because Nicholas II was in the habit of going there in the autumn. The unfortunate Jewish student did not know this, or had for-

gotten it. Besides, it is practically impossible to remember all these "elucidations," since there are more than 2000 of them. The student was accordingly driven out of Jalta and his work was then confiscated by the senate.

What does the father of the Jewish pupil do? If he can, he pays the fees