

## PAST AND PRESENT SITUATION OF THE JEWS OF MOROCCO.

Tradition says that the first Jewish settlements in Morocco and other Berber Countries in North Africa occurred in Biblical times and it is well established that large colonies settled together with the Phoenicians before the Roman conquest.

When the Arabs invaded the Country, they found besides the descendants of the immigrated Jews, many important Berber Tribes who practiced the Jewish Religion. At that period the greatest obstacle to the Arab invasion was the intrepid and resolute defence made by a Jewish queen in the VIIth century, named the Kahens whose headquarters were in the Aures (actual Algeria) and who ruled a considerable number of Berber tribes.

In the VIIIth century, Muley Idriss I, the founder of the first Moroccan Mohammedan dynasty and conqueror of Morocco had to stand and fight a very strong opposition from the Jews and Jewish Berbers in Morocco whom he vanquished at last.

The conqueror offered to the defeated tribes the terms given at the time by Mohammedan conquerors i.e. the alternative of embracing Islam and enjoy of all civic rights and privileges or if they preferred to keep their own religion to accept the "Ahl El-Dimma" pact offered to conquered Jews, Christians and Sabeans. This status provided the payment by the conquered of an annual capitation tax called "El Jezial" the restrictions of certain practices and privileges (such as riding horses in town, etc.) the prohibition to discuss unfavourably Mohammedan religion and to have sexual intercourse with Mohammedan women and other similar things. On the other hand the Moslem Ruler granted them full protection of their lives and properties and the respect and toleration of the exercise of their religion and occupations.

Many of the Berber tribes accepted conversion but the original Jews and many Berber Jews preferred to lose a certain independence rather than give up their faith.

Be it noted that according to Mohammedan Law there should be no difference of Status between Jew and Christian and that the latter obtained emancipation only in the course of the latter two centuries through the increasing political pressure and power exerted by the Foreign Countries on behalf of their subjects. In parallel with this the Jews saw the same restrictions gradually released in practice to the extent that the capitation tax was no longer paid in the second half of last century.

Except on very few occasions and principally under the fanatic Almohades in the XIth century, the Jews never suffered of official persecutions of a racial nor religious nature. Although enjoying of the protection of most of the Sultans, they have endured in the course of centuries all kinds of vexations, humiliations and iniquities of a social character. It is true also that the mass of the Moorish population was not much happier and the cause of this was the lack of authority of the Sultans, the despotism of governors and the unsettled and anarchical state of the country on account of the decadent and uncivilised condition of its inhabitants.

Under the Ommyades in Spain and under several enlightened rulers in both that country and Morocco

the jews enjoyed the best of treatments and many attained the highest position in the State, scholarship, commerce and industry contributing thus to a great extent to the development of the highest civilization at the time. It can be said that the degree of civilization or decadence of the Mohammedans marked at all times their liberal or oppressive attitude towards the jews.

When the jews expelled from Spain and Portugal in the XVth century arrived in Morocco, the Sultan received them very well and ordered camps to be established in Fez to shelter the refugees.

The Spanish jews were of a much higher degree of civilization than their native correligionists to whom they brought a moral and material improvement. They introduced in the country foreign trade relations and commerce developed mainly through their ability and influence bringing thus a general economical improvement in the land.

They distinguished themselves not only as scholars and traders but as Statesmen as well and here is a short historical record of the most prominent jews who rendered services to their kings in Morocco.

At the beginning of the XVth century, the Sultan Abu Said the Marinide, had to stand a strong revolt of the Cherifs. A jew expelled from Portugal in 1497; Samuel El-Valency, who became his favourite, undertook in 1536 with the aid of a certain number of loyal Kaids (Governors), to arm a fleet and organise an expedition which succeeded in liberating Ceuta from the rebels attacks. With the same courage he brought similar help to Saffi in 1539.

Samuel Palache went to Holland in 1591 as Envoy of the Sultan of Morocco. Sometime later he settled at The Hague as the Sultan's Consul and concluded in 1620 a Treaty of Commerce between Country and Morocco.

In the XVth century, Jacob CANCELO was appointed spanish Envoy to the Court of Morocco and at the end of the XVIIth century Abraham COHEN de HERRERA represented the Sultan in cadiz (Spain).

In the XVII / XVIIIth centuries, Muley Ismael one of the greatest Sultans of Morocco the first who had really imposed his authority to the whole country, availed himself of Jewish Advisers and Agents through whom practically all transactions with Foreigners had to be conducted.

Joseph D. TOLEDANO whose financial assistance had been mainly responsible of the ascension of Muley ISMAEL to the throne, became his Chief Councillor. He was sent as the Sultan's Ambassador to the Hague to conclude a treaty of commerce with Holland. His son, Hayim J. TOLEDANO went in the same capacity to the Court of England towards 1750

Other Members of the TOLEDANO family enjoyed Muley Ismael's confidence, Daniel J. TOLEDANO was one of his advisers and his son Hayim D. TOLEDANO was sent in 1700 as Ambassador to Holland. Habib D. TOLEDANO was sent as Ambassador to England and Hayim B TOLEDANO acted as his Treasurer.

Another Adviser of Muley Ismael who gave him a very important financial support was Joseph MAIMARAN. He was made Head of all the Jews of Morocco and his son Abraham succeeded in these positions, these prerogatives having been kept in several other members of the family. The MAIMARANS

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widely their commercial activities especially Samuel & Jacob who fostered development of Moroccan foreign trade. The latter were famous for their wealth and skill in spreading a very wide commercial enterprise over North Africa and other places in Europe. Through numerous connections abroad they created an active commercial link with the other Continent.

Moses BENATAR was Adviser and Treasurer of Muley Ismael. Practically all the foreigners who came to Morocco for a reason or the other had to negotiate with him or his brother in Tetuan. In 1721, Moses BENATAR signed, as Minister of Finance of the Sultan of Morocco, a treaty with Great Britain laying the foundations for the system of protection which became the basis of all future intercourse between the European States and Morocco.

In the XVIIIth century, the Sultan Mohamed BEN ABDULLAH, fond of encouraging trade in his dominions, surrounded himself with several prominent Jews who advised and assisted him in his enterprise. He opened the port of Casablanca to foreign trade and built Mogador to provide the Southern districts with a suitable port. He attracted Jewish merchants and advanced them money to build houses and stores and to engage business in that city. Thanks to these measures, Mogador became soon an important centre and commercial traffic was established mainly through Jewish activity with England, France and other countries. A few Mogador families settled in London amongst whom the prominent Gelalish's who enjoyed the Sultan's protection.

Shalom DEIMAR and his brother in Mazagan enjoyed the favour of SIDI MOHAMED whose adviser and banker was Shalom. These two brothers carried on a very important banking and import and export business in Mazagan and Mogador and developed trade connections with France.

Sidi MOHAMED entrusted several other Jews with diplomatic missions. Samuel Sumbel acted as his Envoy to Copenhagen in 1751 to the King of Denmark. Jacob A. BENIDER was sent as his Ambassador to George III, King of England, in 1780 and another Sumbel was sent to the same country in 1794. Salomon HASSAN who enjoyed the Sultan's consideration was agreed as Spanish Consul in Tetuan.

During the XVIII / XIXth centuries, the Sultan Muley SLIMAN continued the same policy having Eliyahu Outmesguin as physician and Abraham SICSU as treasurer. Messod COHEN Macnin went as his Envoy to England in 1813 and his son Meir who had been appointed collector of Customs in Tangier was sent to England in 1827 on the same mission as his father.

Down to the XXth century, several other Jews were esteemed by the successive Sultans. Abraham SICSU was agreed as Belgian Consul in Tangier at the beginning of this century and the CORCOS family in Marrakech possess an interesting collection of Dahirs (Decrees) from various Kings covering a period of over two centuries, granting them special protection on account of assistance and financial support received from its members during several generations.

The treaty between France and Morocco of 1863 (règlement Blécard) regulating the right of protection contains a special case of perpetual nature in favour of the BENCHIMOL family which was ratified by the Madrid Convention of 1880.

Last century marked the utmost decadence internal revolutions the war with Spain, the mo

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active interference of foreign countries in Moroccan affairs, were the cause of fanatic movements, despotism and tyranny of local rulers who paid very little attention to the Sultan's orders, and of outrages and murders all over the country the Jews being the victims in most cases. This situation provoked many a humanitarian intervention of the Representatives of foreign Countries in favour of the Jews who saw thus a serious amelioration in their life.

In December 1863 the well known English Jew Philantropist, Sir Moses MONTEFIORE landed in Tangier and proceeded with a mission to Marrakech in favour of his correligionists. He was accompanied by H. M.'s Consul Mr. Thomas Fellowe and other distinguished personalities.

The Sultan Sidi Mohamed received the mission on the last February 1864 when Sir Moses presented to him the following memorial :

" To His Sheriffian Majesty the Sultan of Morocco  
" May it please Your Majesty,  
" I come supported by the sanction and approval of the Government  
" of Her Majesty the Queen of Great Britain, and on behalf of  
" my co-religionists in England, my native country, as well as  
" on the part of those in every part of the world, to entreat  
" your Majesty to continue the manifestation of Your Majesty's  
" grace and favour to my brethren in Your Majesty's Empire.  
" That it may please Your Majesty to give the most positive  
" orders that the Jews and Christians dwelling in all parts of  
" Your Majesty's dominions shall be perfectly protected, and  
" that no person shall molest them in any manner whatsoever  
" in anything which concerns their safety and tranquility ;  
" and that they may be placed in the enjoyment of the same  
" advantages as well as other subjects of Your Majesty's  
" empire. Such rights were granted through me by His Imperial  
" Majesty Abdul MEDJID, the late Sultan of Turkey, by his  
" Firman given to me at Constantinople and dated 12th Ramazan  
" 1256, and in the month of May last confirmed by His Imperial  
" Majesty ABDUL AZIZ, the present Sultan of Turkey.  
" Permit me to express to Your Majesty my grateful appreciation  
" of the hospitable welcome with which your Majesty has honoured  
" me, and to offer to your Majesty my heartfelt wishes for  
" Your Majesty's health and happiness, and for the prosperity  
" of Your Majesty's dominions".

Sir Moses MONTEFIORE's visit to the Sultan met with success as on the 5th February the Sultan of Morocco delivered him the following Imperial Edict:

" In the Name of God, the Merciful and Gracious.  
" There is no power but in God, the High and Mighty.  
" Be it known by this our Royal Edict -may God exalt and bless  
" its purport and elevate the same to the highest heavens, as  
" he does the sun and moon ! That it is our command that all Jews  
" residing within our dominion be in the condition in which the  
" Almighty God has placed them wherever it may, shall be treated  
" by our Governors, Administrators, and all other subjects in  
" manner conformable with the evenly balanced scales of justice,  
" and that in the Administration of the Courts Of Law, they  
" (the Jews) shall occupy a position of perfect equality with  
" all other people, so that not even a fraction  
" smallest imaginable particle of injustice shall be done to any of them.

" any one of them nor shall they be subjected to anything of  
" an objectionable nature. Neither they (the Authorities) nor  
" any one else shall do them (the Jews) wrong, whether to their  
" persons or to their property. Nor shall any tradesman among them,  
" or artisan, be compelled to work against his will. The work of  
" every one shall be duly recompensed, for injustice here is  
" injustice in heaven and we cannot countenance it in any manner  
" affecting either their (the Jews) rights or the rights of  
" others, our own dignity being itself opposed to such course.  
" All persons in our regard have equal claim to justice and if any  
" person should wrong or injure one of them (the Jews), we will,  
" with help of God, punish him.

" The commands herein before set forth have been given and  
" made known before now, but we repeat them and add force to them,  
" in order that they may be more clearly understood, and more  
" strictly carried into effect, as well as serve for a warning  
" to such as may be evilly disposed towards them (the Jews), and  
" that the Jews shall thus enjoy for the future more security than  
" hitherto whilst the fear to injure them shall be greatly  
" increased.

" This Decree, blessed by God, is formulated on this 26th  
" of Shaban of the year 1281 - Peace ! "

Following Sir Moses Montefiore's adventure, the Alliance Israélite Universelle opened gradually modern schools in all the principal towns in Morocco. A new era started for the Jews who in very few years changed their medieval thoughts into modern aspirations. Meanwhile the decadent Empire was disintegrating through internal rebellions and anarchy. All the weakened energies of the Moroccan Government tended to resist without efficiency the invading tide of foreign penetration which had to end in the French and Spanish Protectorates.

The Jewish Alliance Schools were always opened to Jewish and no Jewish children, apart from a few Spanish Catholic Missionary Schools in certain towns, they constituted for more than half a century, the only modern educative opportunities offered in this country. The Mohammedans, being not prepared yet to accept a foreign instruction for their children, did not take advantage of the occasion whilst many Christians born in Morocco over fifty years ago received their first instruction in such schools.

Sidi Mohammed's Edict in favour of the Jews had not much effect on account of unsettled conditions in the country. The Jewish Communal Board in Tangier, solicited in 1864 the intervention of the Diplomatic Body, in their favour. England, France, Spain and Sardinia gave orders to their Representatives to give protection to persecuted Jews.

The Sultan was unable to stop all sorts of injuries and crimes committed in different parts of his dominions. H. B. M's Minister in Tangier, Sir John Drummond Hay, dissatisfied with the unaccomplishment of guarantees given to Sir Moses Montefiore, was the first to make personal representations to the Moroccan Government. Subsequently a common decision was taken by him and the Representatives of France, the U.S.A., Italy and Portugal, with a view to send a note to the Sultan's Representatives in Tangier, in which they expressed "all the horror they felt with regard to the persecutions which the Jews afflicted their victims". These steps led to the decision of the Government to give further theoretical satisfaction

the Sultan's authority being rather annihilated no remedy could be seen in practice.

Further abuses being committed by the Governor of Tetuan the whole Diplomatic Body signed and addressed to the Moroccan Government a strong protest stating that "... Being persuaded " that the Sultan, in His justice and wisdom, wished to keep " good relations with the Christian Powers, they thik their duty " to inform His Sheriffian Majesty, of the acts atrocity that " can be committed in his name. In their desire that the Sultan's " authority be not ignored, they cannot refrain from transmitting " him most energetic suggestions, assuming that through the " undoubtedly exaggerated zeal of his Agents, a cry of general " indignation may rise abroad against such lack of humanity " which was certainly in contradiction with the just and generous " character of H.M. SIDI MOHAMMED...."

The sad condition of the jews did not though ameliorate as the famous Orientalist, Joseph HALEVY, drew in 1874 a picture of their miserable life in the interior of the country, as bad as in 1861 when the first came to investigate in Morocco.

Further steps were taken in 1873 by Mr. FISSOT, minister of France and Sir John DRUMMOND Hay, Minister of great Britain.

In 1874, the Anglo-Jewish Association and the Central Committee of the Alliance Israelite Universelle, addressed to the new Sultan Muley El HASSAN, on his accession to the throne, a request in favour of the Jewish population of Morocco. On this occasion the Sultan gave personal assurances to the British and Fransh Ministers as to the faithful execution of the Decree granted in 1864 by his father to Sir Moses MONTEFIORE. He further ordered his Representative in Tangier, Sid Mohammed BARGASH, to reply in the following terms :

" Praise unto God alone.  
" To our Honorable Friends, the President of the Elder  
" of the Jewish Communities in Europe . "

"... with regard to your brethren in the immense empire of our " Lord (may God give him glory ! ), he has placed them under his " protection. Our Prophet (may God exalt the prayers through his " intervention), has recommended that the Submitted and Tributa- " ries be protected ; our Lord (may God assit him ! ) will order " the observance with all due respect, of the Decree in favour " of the jews, published by our Lord (may God bless him ! ), and " our Lord will continue to put in vigour and will extend to them " the Jews), with God's help, his justice and benevolence not " permitting any injustice to be committed to them nor allow any- " body to prevent them of obtaining justice in whatever place in " the country.LL. "

At the same time the Sultan ordered the publication in the neighbourhood of the Great Mosque in Tangier of an official warning commending that all his Jewish subjects be treated like the other inhabitants and not molested in their property or persons, and that any act of violence against them be the object of immediate justice.

The right of granting protection to Moroccan subjects whose principle was admitted in the treaty with Spain by the treaty of 1861, an extended to France, Belgium, England, the U.S.

The Sultan having undertaken with a certain success the consolidation of his authority through military expeditions against rebellious tribes and the protection system having created many abuses to the detriment of his prestige, it was found necessary to revise the whole question. A series of unsuccessful meetings to this end led to a final settlement in the Conference of Madrid, in 1880.

During the Conference both the right for Christians to practice freely their religion and the situation of the Jews were discussed also and the Representatives of the Foreign Powers all signed and addressed a Memorandum to the Sultan enjoining him to express his firm wishes :

" 1° To impose respect in his Estates of the principle that all those who inhabit there now or will inhabit in the future will have the right to profess and practice without hindrance their respective religions.  
" 2° To prescribe to his Government as an immutable basis of Morocco's legislation, the principle already adopted in his Edict dated 26 Shaban 1281, from which it was understood that neither religion nor race could at any time be the motive to establish any difference in the legal treatment of both his Moslem and non Moslem subjects nor serve as a pretext to impose on the latter any humiliation to deprive them of any civil right, nor to prevent from the free exercise of any professions and industries permitted to Moslem subjects in the Empire.  
" That such manifestation would not only the reign of His Sherifian Majesty but would also inaugurate for his Estates a new era of prosperity."

The Representative of the Sultan, in Tangier, Sid Mohammed BARGASH replied to this Memorandum without loss of time reading a letter from the Sultan, addressed on the 22nd Jumadal 1297, assuring "... that it was his will that the Jews obtain always justice because they are all our subjects like the Moslems, with the same rights and because all abuses against them are condemned by our religion."

The Conference of Madrid ended in July 1880 and in September in the same year, the Sultan's Representative sent an official reply to the Diplomatic Body, in the name of his Lord, the Sultan, "... guaranteeing in Morocco the practice "of the Christian religion" and adding "... that it is well public and notorious, that those who follow the Jewish Religion, both the subjects of our Master (may God favour him) as well as the foreign subjects are always respected in the dominions of our Sovereign, where they freely practice their religion..."

Muley El HASSAN, who was the grand father of the actual King, was very kind to the Jews loved him and revere his memory. His palace was amicably and protectively open to them and the Jews of Marrakech have still today a deep veneration to his memory as many still live who had personal contact with him or enjoyed of his generous acts towards them/ To illustrate his kindness towards his Jewish subjects let us say that every year, during the Passover Jewish festivities, he ordered the gardens of his palace in Marrakech to be open for the Jew's recreation and enjoyment of whatever fruit, vegetable and flowers they might like to take away.

The reign of his son Muley Abdul AZIZ was marked by revolutions and disorders making life unsafe

Christians and jews even in Tangier where resided the Diplomatic Agents of all Countries. Among the innumerable assassinated of Christians and jews figure an American citizen, Marcos Ezagui, massacred and publicly burnt in Fez. A claim was made by the American Government and an indemnity was paid to his family.

Rebel Pretenders to the Throne having armed revolts in different places and anarchy and murder being the law everywhere, the Foreign Powers, to safeguard the lives and interests of their subjects, caused a conference to be held Algeciras in 1906 with a view to take the necessary steps to reestablish order and set the rules of a better administration of the Country.

One of the fundamental principles of the Act of Algeciras was the economical liberty without the least inequality and this principle lies at the basis all successive treaties.

Although the Act of Algeciras makes no mention of jews, this question was not forgotten at the Conference ; Mr. WHITE, the Delegate of the U.S.A., expressed "the wish that His Sheriffian Majesty be good enough to take the necessary measures to continue " the amelioration of the Jew's situation, not only as far as those " who are established in the ports are concerned, but also as " regards those who live in the interior of the country ".

The Spanish Delegate, President of the Conference, the Duke of Almodovar del Rio and the Italian Delegate, the Marquis Visconti-Venosta, seconded the motion. The President then proclaimed that all the Delegates adhered to the motion and added : " that no other Country than Spain could be so glad to adhere to " such a high feeling of religious tolerance assuming that so many " jews in Morocco remained attached to Spain by the links of " descendance and the community of language ".

The French Protectorate brought peace, order and prosperity in the Country for both Moslems and Jews. This advent was cheered by the jewish population who thought that human dignity and justice were definitely secured for all. The Moslems, though having enjoyed since, the benefits and advantages of order and prosperity could not dominate a certain feeling against the new masters of their country. This feeling gave birth to a so-called nationalism which is being exploited by foreign intrigue.

By the Treaty of Protectorate, France guaranteed absolutely the respect of religion and traditions of the country and under this principle and that of the "open door" or equality of economical treatment for everybody, the other Countries recognised it.

At the declaration of this war many thousands of young jews volunteered and were rather disappointed to see that they not accepted. Several millions of francs were offered by the Moroccan jews as a contribution to National Defense, Red Cross, etc...

Present Position-. It cannot truly be said, except on very few occasion that the cause of all past vexations and injuries suffered by the jews, were of a racial or religious nature. When very few Christians only were allowed to live in certain ports and could never penetrate/the country, without the risk of losing their lives, the jews lived in organised and recognised communities throughout the whole empire. The fact that the most famous

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De Foucault, in the second half of last century, had to travel in Jewish disguise and in company of Jews, is quite a significant fact.

Despite all, the Jews and Moslems have always lived and still live in very good terms. Even the most fanatical Mohammedan has always been very tolerant to the Jew's religion. The racial religious affinities between these two people, the common life under the same yoke of despotism, and same conditions of life are responsible for a mutual intimate understanding that can never exist between Moslem and Foreigner. Both folks the same abstract conception of God and practice circumcision as a religious and traditional link with their common ancestor Abraham. They have similar dietary laws to the extent that the most orthodox Moslem eats freely at a Jew's table which he cannot do at a Stranger's who eats forbidden things. Mohammedan Laws are inspired by Rabbinical Laws and both people have very similar customs and superstitions.

/always The well known fact of the predominant position of the Jews, during the past centuries to this date, in commerce, industry and crafts, is unquestionable. They have/been the principal factor in the development of both foreign and home trade, and their commercial ability enterprise and activity, have been a very serious contribution to the wonderful achievements attained in the country since the advent of the French Protectorate. Although there now exist an increasing group of important Moslem Merchants, they are not though so capable of entertaining foreign relations nor run the risks that Jew's easily afford through long stamism and experience.

The new restrictive Laws preventing the Jews of exercising many of their business and professional activities, besides the dramatic inhuman social problem created for them, will bring the disorganisation of trade in general, and the whole economic structure and future of the country will be seriously compromised. Employees in all public Administrations and enterprises supported by the Government, as well as in many private enterprises have to leave their jobs at short notice and are condemned to pauperism and misery. They find themselves deprived of all means of sustaining their families and are still more exasperated to see their children sent off from public schools where a draconian "Numerus Clausus" of an insignificant two percent in relation to the European population is only admitted. These measures and others - such as being compelled to abandon their actual homes to return to the old "traditional quarters" are most inhuman and humiliating.

By "Traditional quarters" the old Ghettos are meant. It is worth while to mention that the institution of the "Mellah" - which is the local name for ghetto - did not obey in Morocco to the same humiliating ideas as in Europe in the middle ages. The "Mellah" were established in Morocco as a protection for the Jews after the riots occurred in Fez in the XIIIth century which caused the death to many Moslems and Jews.

The sight of anyone of these "Mellah" is a vision of horror. They consist of a compact aggregate of old and dilabrate dwelling which can hardly be called houses thro narrow lanes full of mud and filth. There lived

promiscuity, the majority of the Jewish population, against all laws of hygiene, several families in a single so-called house, and four or more persons in a very small room, without aeration nor the least requisite to render possible human life. No drains, no water supply but filth and misery. In the course of last century, these quarters were abandoned in the coast towns, and when the French Protectorate was established, the inhabitants gradually evacuated these places to reside in the new cities which they contributed to build. The Protectorate authorities were glad to encourage such exodus, realising that the disappearance of such centres of infection and epidemy, was the best contribution to the improvement of public health conditions.

In the case of Casablanca, for instance, the modern city was largely built by Jews to whose enterprise the development and prosperity of the town is most indebted. There live about 60,000 Jews who are suddenly summoned to leave their homes to reintegrate the old "traditional quarters" of which a very small crowded portion exists whilst the majority of dwellings were pulled down a few years ago as they were considered a permanent danger to public health. It seems though quite paradoxical that those who have contributed most to the development of Casablanca, be now forced to throw away their families in the streets or in "Camps" to leave their homes at the disposal of French refugees arriving from France or expected to arrive from Syria.

The recent regulations prescribing census of the Jewish population and the declaration of all properties, money, values, etc., seem to indicate still oppressive measures of persecution to come in the near future/

It is not necessary to insist on the sad situation of the Jews today and is enough to say that in the past centuries of barbarism they have never experienced such an official and regulated oppression even under the most despotic and uncivilised rulers of the past.

As regards the reaction that measures can bring on the part of the Mohammedan population, it can be said that most of them disapprove and cannot see with good eyes the adoption of measures against the principles of their religion which the Protective Country pledged to respect and are now imposed to their Sultan against all tradition and Islamic law.

As matter of fact, the right of property and the free exercise of all honest means of living, without the least restriction, by Mohammedans and non Mohammedans, is a sacred fundamental law in Islam, and no Sultan would ever dare to interfere against it. The basis of Islam's Religion and Legislation is that God is the only dispensator of wealth and gifts. Whatever man may be or possess comes from Him alone who has determined and shared among all human beings all chances wealth and means of existence, according to His own divine will. Not a single Mohammedan may venture to argue such immutable heavenly dispositions under no circumstance.

Besides the religious infallibility of such principles, these have been politically guaranteed on several occasions by the Sultans of Morocco and the Foreign Powers as explained above, and have constituted the basis of all international agreements leading to the Protectorate which mandate was recognised under such assurances.

America's position in Morocco is unique, as besides being the only powerful country not involved in the war, she is the only one to have maintained, to this date, her "Capitulation" rights. Consequently she enjoys the right of demanding the maintenance of the principles acknowledged and enforced by past political activity and treaties still in vigour.

Previous to the establishment of the Protectorate, a human political tradition was followed by all countries represented in Morocco, to interfere with the Government for abuses of much less importance and transcendancy. In the name of Christianity, Justice and Civilisation, they would, at any time, individually or collectively, impose on the Moroccan Government the fulfilment of his duties and pledged, and would not hesitate to exert the necessary pressure until satisfaction was obtained in favour of the victims. The only country who is now in a position to follow such tradition is America, and those who are in distress and despair have no other hope than turn their eyes towards her and expect justice and protection.

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