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*The*  
**VANGUARD**

*A Monthly Magazine of Progressive Jewish Life*



**JULY, 1928**

**Persecution of Zionists in Russia**

(Memorandum to Senator Borah)

**The First Conflict**

By Israel Mereminsky

**The Newer Negro**

By Frank R. Crosswaith

**The Rabelaisian**

By Jacques Saint-Ann

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# The VANGUARD



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**MICHAEL B. SCHELER** — Teacher and translator.

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## *Before the First of August*

This was the solemn decision of the National Labor Conference, held on Sunday, June the 17th, at the Hotel Pennsylvania.

The Conference was highly pleased with the results of this year's campaign for the Palestine workers,—\$140,000, only \$20,000 of which is outstanding in collectible pledges. This in spite of the economic depression and the difficult times the labor unions of this country are passing through.

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# The VANGUARD

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ISAAC ZAAR, *Editor*

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## Identification Cards

**T**HIS month a step of far-reaching consequence to the liberties of the people will have been taken, and the registration of aliens scheme will have made considerable progress, with the introduction of identification cards for new immigrants, beginning July 1.

The portentous regulation was announced after the adjournment of Congress, to steal a march on the representatives of the people who had consistently refused to lend an ear to the advices, entreaties, and dire forebodings of appointed officials who persist in "saving" the country. The order was prepared and approved by two subordinates, Mr. Harris as Acting Commissioner of Immigration and Mr. Husband as Acting Secretary of Labor, a sort of diplomatic move on the part of their superiors who, most likely, wished to see the effect on the public of the new decree before putting their own august authority behind it.

Apparently they were reassured by their friends that the thing was proper and in good grace, for in response

to the vehement protests of Congressman La Guardia and Congressman Celler, Mr. Davis, the Secretary of Labor, took the ukase under his wing, adding that he long felt the need of such an order.

We know that he so felt. He feels the need of a great many things which democratic America will not agree to.

The Secretary's plea that the institution of identification cards is for the benefit of the immigrants themselves will not be taken seriously, nor the quibble that the new order is a mere administrative extension of the certificate system in use for the Chinese or the pass system along the borders to facilitate crossing to and fro of the frontier residents. The order is an entirely new departure which has nothing to do with accommodating border people or with the exceptional legal status given to the Chinese in this country.

The reason advanced by the chief of the Labor Department, that of helping the new immigrant to identify himself when later applying for naturalization or reentry permit, would hold good with respect to every immigrant that ever came to this country. We never

thought that it was so difficult to verify the date of arrival. Millions of aliens have entered the United States and have become citizens, and never was it found necessary to have recourse to identification cards for that purpose. Why Mr. Davis is so anxious to spare the new immigrant the "trouble" that we all, including himself, have gone through without feeling that there was cause for complaint, is rather peculiar.

Or have the new immigrants been singled out for special attention because there is a growing need, and desire, to legalize once for all those "millions" who are supposed to have stolen into the country and who are too numerous to be deported when caught? We do not believe such subterfuges are necessary. The American people can, if they wish, get Congress to pass the proper measures openly.

The real reason is that it is desired to have an eye on the behavior of the newcomers and to browbeat them into subjection from the very day they pass our shores. It will of course be impossible to burden a section of the people with identification cards without extending the system to all immigrants, new and old, and this is just what is meant by the new order. The inspectors and the police will not be able to tell a pre-July immigrant from a post-July immigrant, and as the burden of proof now falls upon the immigrant to show that he is here by right, thousands of old residents will be molested and bullied until all will be compelled, by a new order, to carry cards about their persons. That will be just a short step from introducing a

general passport system, for the "convenience" of the citizens who might be taken for aliens of unlawful entry.

There can be no doubt that the order so artfully timed after the close of Congress is illegal and against the will of the people. This attempt at registration of aliens should not be allowed to succeed.

## Economic Uganda

**I**F the Pilgrims, while still in England, had looked upon America as a pure business venture and decided first to assure themselves that their investments of capital and labor should bring them "equitable returns", these United States would never have been built.

If the Jews considered Palestine merely in the light of a profitable business enterprise there would have been no Zionist movement; not a single Jew would have risked his life or property to aid in building the Homeland, and . . . no Jewish Agency Commission would now be giving forth its arrogant advice. By its very existence this Commission belies its own recommendations, based as they are on premises of a nineteenth century business philosophy.

Without obligating itself to raise a single dollar for building the Jewish homeland, this Commission has found it ethical and expedient to tell the Zionists what to do the next five years.

Without taking account of the great ideal and the men and women who are fired by it to sacrifice their all, if need be, the four captains of indus-

try and finance have, in their program, placed profit at the very forefront of their thoughts and are arguing for "reforms" which would inaugurate a system of ruthless exploitation and landlordism reared on cheap they counsel rigid restriction of a Jewish commonwealth. Not only do they counsel rigid restrictions of immigration, not only do they deprecate further colonization until the funds—which they do not undertake to provide—are on hand, but they strike out against the principles of the Jewish National Fund, thereby inviting the wildest land speculation, and condemn the principle of self-labor calculated to bring about the kind of close Jewish settlement which is essential to the cause and is even provided for in the Mandate. And they ban social theories,—except their own of course. Such rabid anti-labor and anti-national policies are rarely voiced by Big Business in our days.

It would be a sorry day for Jewry and Palestine if the Zionists accepted this heartless—and, under the circumstances, senseless—program. We devoutly hope that the coming Zionist Congress, and possibly the July session of the Actions Committee, will reject in no uncertain terms the "program" which the Agency Commission offers.

Twenty-three years ago the Zionists rose up against a glittering offer made by the British Empire. They refused Uganda because they desired Palestine and nothing else but Palestine.

We are now faced with an economic Uganda, and this, too, must be flung aside by the Zionist world.

## With Weizmann at the Helm

SINCE 1921, when Dr. Chaim Weizmann was elevated, by a more or less reluctant Congress, to the presidency of the World Zionist Organization, the movement has been steadily drifting from bad to worse. There is not a single achievement, small or large, that can be credited to his leadership, while there is a long series of failures directly attributable to his regime. Heroic efforts on the part of individual Jews and Zionists have been largely wasted by virtue of "policies" which have robbed the Palestine settlement of the opportunities and the rights that were implicit in the Balfour Declaration and in the standing accorded the Jewish people in the latter part of the world war. Whatever has been accomplished in the Homeland has been done in spite of official Zionist bungling.

On his own merits, Dr. Weizmann would have never risen to the dignity of the office he now holds. And he would have never survived another term if not for the peculiar situation which has allowed him to play both ends against the middle. Even at the 12th Zionist Congress, at Carlsbad, when he first became the titular head of the organization, his reputed part in "securing" the Balfour Declaration did not win him the free and spontaneous allegiance given to a real leader. He was running from faction to faction to gain, through barter and deals, what he was so set on obtaining. He even offered to form a "cabinet"

of labor, but before the labor groups had a chance to get really started upon the discussion of the change in tactics the offer would involve, the news spread through the lobbies of the Congress that the Professor had patched up peace with the Misrachi and no longer needed the aid of the "lefts".

Still less was he enjoying the confidence of the majority at the subsequent Congress, in 1923, while at the 14th Congress, in 1925, he not only was forced to resign but he left the gathering before its close, and only lack of coherence amongst the groupings and the general anti-semitic atmosphere outside, in the streets of Vienna, led to the resolution to let the old Executive go on the best it knew how. At the last Congress, the 15th, Weizmann was elected by some 83 votes out of a total of nearly three hundred, the rest having abstained or voted against him. It is a notorious fact that it was the strong labor group of 63 votes which persuaded itself to observe benevolent neutrality, that won the day for the Professor. He has now repaid their services by stabbing them in the back through the Agency Commission's report and program.

He has retained his position all these years in spite of the fact that there is not a single outstanding Zionist who would admit that he, Weizmann, was qualified for the office. He is where he is, first, because Zionists could not unite on anybody else,—a sad commentary on the calibre of present day membership and their Zionist spirit—and, second, because he has been lucky in making it appear that the other

side was strong for him. Having aided in the reorganization of American Zionism and in setting up an administration of small fry who could hold the reins only with his help and encouragement, he became the pivot of the movement in this country and thereby a power in Europe where the impoverished Jewry had to look to the American brethren for the upbuilding of Palestine. Here he was taken to be the great European leader who alone had access to the British potentates, while across the sea he was considered the spokesman of America. A curious situation that has kept in the saddle a man who would not have lasted in office one year if every group stood on its own feet and could have its own say in Zionist affairs.

The chief factor, however, in his career has been the Agency affair. Since 1923 he has been looked upon as the man who could bring about the unity of Israel within the Agency. The 13th Congress started out with the declaration that the Agency must be extended through the medium of a world Jewish congress, but things have been permitted to drift, until the leader saw fit to do what he pleased and he, without consulting the chosen representatives of the Zionists, carried on negotiations and entered into compacts with individuals, deciding on survey commissions and placing the Zionist world before accomplished facts.

The result of the Weizmann "policies" is that the leader himself has joined the ranks of the non-Zionists, in spirit, and he has now approved a program which is counter to everything



that has been held to be the very soul of Zionism. His wide-flung constituency—a fact in itself capable of prolonging the life of inept leadership—has been swallowing his vagaries and “plans” in the hope that the non-Zionists would eventually become true Zionists and all would come out well in the end. We now have the spectacle of Zionism steadily drifting into the morass of non-Zionism.

### Palestine Immigration Control

**T**HERE are still good Zionists in our midst who believe in all sincerity that it is not the British administration but the Zionist Executive that controls the policy of Palestine immigration. How such notion could ever take hold of sensible men is beyond us. It would appear that the bare fact that Zionists have to plead for so many Halutzim to be admitted and must assure the government that they would not be permitted to become a public charge, that this fact alone was sufficient to show where the control of the immigration policies lay. But if additional proof is needed, it is furnished by the latest developments in the case of the tourists who desired to remain but who were told to go, as we reported in last month's issue of *The Vanguard*.

After strenuous efforts on the part of the Zionist Executive five were allowed to remain while four were refused the privilege of staying in their Jewish homeland. No reasons were offered by the government for the discrimination, and the Municipality of Tel Aviv together with all the civic

organizations of the city have cabled to London an appeal from this astounding decision, as reported by the Palestine daily *Davar*, in its issue of June 14. Need more be said about the influence of official Zionism upon the basic interest of a Jewish homeland?

### After the Battle

**W**E had hoped that the Pittsburgh Convention would mark a healthy change in American Zionism. Instead, it has deepened and widened the breach between the two larger factions, has shaken public confidence to its very foundations, and has enormously weakened the efficacy of the organization as a whole. The result is a veritable tragedy.

The opposition made one great blunder, in the final stages of the battle. It stressed too much, almost to the exclusion of everything else, the facts of inefficiency as brought out by the Investigation Committee. The Jewish people are not yet sufficiently tutored in politics to know the difference between individual ability and political incompetence or between private honesty and abuse in office. The findings of the Committee were thus a double-edged sword that required very skillful handling. By making it appear that the official leadership was being pried loose from its saddle by force, the opposition roused sentiments and attitudes which had nothing in common with the issues at stake.

But the tactics of the administration hosts were indefensible. Once the matter of mismanagement was referred to the decision of impartial judges,

appointed by Dr. Weizmann, into the bargain, the conclusions reached by the investigation committee should have been upheld. And when Mr. Lipsky stated that he would not run for office that should have been final. The insistence of loyalists to place Mr. Lipsky in office in some other capacity than president—that of Chairman of the Executive Committee—was a deliberate move to override the studied opinion of the judges and to force Mr. Lipsky to go back on his pledge publicly given in the interest of unity. There was no reason for the majority to be swayed by the remark attributed to one of the leaders of the opposition, after it had been repudiated by Judge Mack in the name of the man who was supposed to have made it. A retraction or denial or apology is usually deemed sufficient to honorable men, and the administration friends had no cause for stampeding the convention,—something that was rather easy to accomplish in the paroxysms of mob psychosis which held the individually sensible men and women in such firm grip all the way through the sessions.

The astounding fact for which there does not appear to have been even a *psychological* justification, is the reelection of the rest of the old administration. Nothing but a blind desire for “victory” at all cost could lead to such fateful action.

It is the sort of victory, however, that is worse than a defeat.

We believe that upon cooler consideration the members of the majority will find that they dealt a severe blow to the cause by ruthlessly fling-

ing aside a minority which controlled one third of the convention.

The convention has created a situation that is dangerous in the extreme. Only cool judgment and experienced statesmanship may find the remedy. The opposition must unite its own forces. It was bad enough that so many groups, and some individuals, while seeking the same end, played a lone hand in pre-convention days. Such a policy now would be suicidal. A common ground must be found, a program must be formulated and, if possible, some Palestine activity engaged in, so that the Homeland may meanwhile benefit from the Zionist efforts of all who place the cause above everything else.

### Lusty Yiddish

AS far back as thirty years ago, there were Jewish writers in this country who with all the weight of scientific argumentation prognosticated the inevitable demise of Yiddish as a spoken language, here and in every other enlightened land. And the prophecy is still a very long way from fulfilment, much longer now than it seemed decades ago.

The fact is that there are more Yiddish readers and more Yiddish theatres than ever before, in America as well as abroad, while the Anglo-Jewish press has not yet made the kind of progress, in quantity and quality, that would indicate the sure and steady linguistic change that so many of our own brethren so clearly foresee.

There is, of course, no denying that more and more Jews of the immigrant

hosts, let alone the native, are turning to the vernacular of the country as their exclusive medium of culture and intercourse. That is what makes us all believe that eventually, after long years, Yiddish might disappear. But there is no telling how long the process will take, and then there are counter-tendencies which already militate against the unbroken sweep of English.

The counter-tendencies are: immigration, however small, as compared with the numbers of Jews already settled here; the people's schools maintained by various groups who desire to teach their children the language of their fathers and who do succeed in raising every year a new crop of Yiddish readers; the influence of the environment which induces the native-born Jews to learn from their parents business associates and the Jewish world about them to speak Yiddish however faultily, and last, but not least, the national differentiations which take place in the American people as a whole and which compel the Jews to fall back upon their own, including to a large measure the Yiddish language.

While, then, we have, on the one hand, the relentless force of English making deep inroads upon Yiddish, we have, on the other hand, strong factors making for the tightening of the hold Yiddish exercises upon the life and culture of our people. In all parts of the country where larger Jewish communities form, Yiddish publications make their appearance. The same is true of the whole New World.

Wherever Jews settle in considerable numbers, be it Mexico, Cuba, Brazil, Argentina, there is sure to arise a Yiddish atmosphere, a Yiddish culture and a Yiddish press. As to the Old World, there is nothing that could compel the conclusion that Yiddish is seeing its last days. On the contrary, the rise in sentiment for national autonomy forces to the very fore the demand — and the respective activity—for an unhampered development of Yiddish, up to its recognition as an official medium, to say nothing of the school curriculum.

It may be argued with some semblance of truth that Yiddish in this country has made great progress, not because English is too weak to win over the Jews, but because here for the first time the immigrant Jew found the opportunity to establish and to develop a press of his own. The same Jew who now supports the Yiddish publications never read anything in the old country. It could likewise be maintained with a fair degree of accuracy that the Anglo-Jewish press is so woefully behind because the Jews of the United States who have unlearned Yiddish or who never knew it are not strong enough in nationalist spirit to crave for an English press of their own. In the course of years, it may be said, the Jew who now gets his spiritual food from the Yiddish press will, in his cultural rise, drop Yiddish and go over completely and irrevocably to English. At the same time, it can be advanced, the Jew will gain a deeper national consciousness and will thus aid in the establishment and maintenance of an Anglo-Jewish



press that will give Yiddish its final knock-out. These assumptions are logical enough, but they are not yet facts, and what the future may hold for Yiddish is therefore not so clear.

If we proceed on the general theory that whatever had a beginning must have an end, Yiddish is doomed, but so is any other language, including English, which also had a beginning and may have an end, however remote that contingency may appear.

We must content ourselves with observable facts and always keep in mind that counter-tendencies may at any time set in or reveal themselves. Applied to Yiddish, we can only take account of the facts and must rule out fancy, however pleasing it may be to those who somehow cannot feel happy in their English unless they have disdainfully doomed Yiddish to an untimely death. The Jews have in so many countries and for such long stretches of time been a diglot race that there is no reason why they

should not so continue in this country.

But wherever our speculations may lead us in calmly and dispassionately treating of the phenomenon called Yiddish, the chief thing to remember is that it lives, and we ought to accord it the dignity due to a living tongue. We all know that we shall die, yet no one in his senses will embitter his life by constantly holding before his eye the tragic end of all that lives. Even assuming for the sake of argument that there is absolutely no escape for Yiddish, here and all over the world, it is ridiculous to harp upon this forevisioned end when life so lustily demands to go on.

It is about time to stop "dooming" Yiddish. Neither its origin nor its comparative paucity of technical vocabulary has anything to do with its value as the cultural vehicle of millions of intelligent people and hundreds of gifted writers, poets, and journalists.



# THE FIRST CONFLICT

By ISRAEL MEREMINSKY

**T**HE Jewish Agency Commission's report, just published, is but a meagre abstract of its experts' voluminous dissertations, — plus a goodly portion of the Commissioners' own biased notions and recommendations which they in self-glorification label as expert.

Among the signatories of the "program" there is not a single person who could justly claim a genuine interest in Zionism; who, in the light of the past 30 years of Zionist activities, can profess to have participated in the reestablishment of our Homeland, just as there isn't a single one among the Commission's experts who can identify himself with the social needs and ideals that Zionists and the Jewish masses link with the upbuilding of the Homeland.

The Experts' Commission was limited and unrepresentative, and one-sided and prejudiced is the "official report" as a result. *Neither the Zionist Congress nor its Actions Committee chose or confirmed this Agency Commission.* The President of the World Zionist Organization spoke of it as a fact, when bringing it to the attention of the Congress.

The 14th and 15th Congresses admitted the need of expanding the Jewish agency and proposed plans to insure a Jewish and Zionist program, a nationally and socially constructive platform.

The Zionist Congress made quite

clear its determination not to allow the Agency to function unless there shall be on it at least 75 *elected representatives* of the World Zionist Organization and at least 50 of these to represent 6 different countries. When Dr. Weitzmann was questioned how it happened that an Agency Commission was functioning without having complied with the decisions of the Congress, he replied that this commission was *not the Agency*, and at the Basle Congress, September 1927, he stated, that on or about February or March, 1928, the Commission would be ready with its survey, and upon the publication of its report the organization of the Agency shall proceed according to the plans adopted by the 14th Zionist Congress. In other words, the published report of this commission obligates no party as long as the Agency is not constituted through a conference including 75 elected delegates of the World Zionist Organization of whom at least 50 are to be from 6 different countries.

Now we have before us the report of a commission which the Zionist Congress did not elect or confirm. And it is a report which calls forth bitter resentment and justified antagonism. It is a premeditated move to destroy the *Congress conceived Agency* and its purpose.

We do not wish to open a discussion with the Mond-Marshall group. We do not doubt that they are sincere,

and they have a right to their convictions even if they are anti-Zionist, but the Zionist masses should not be fooled into believing that the report, with such "significant signatures", could serve even as a sort of minimum Zionist program. It clearly shows what dangers still threaten Zionism from our very leaders who are ready to compromise us with such "official reports".

We do not fear the growth of opposition to Jewish Labor in Palestine. We cannot prevent it in the Zionist movement and we do not believe that it can be eliminated in a representative Jewish Agency. But we must make it clear to the Jewish masses and loyal Zionists that this report in its very essence undermines the foundations of the Jewish national achievements in Palestine.

## II.

We always have maintained that the *method* to be employed in Palestinian colonization cannot be either purely economic or exclusively idealistic. The resettlement of Palestine is brought about through great sacrifices and untold sufferings of the entire Jewish people which is interested in creating a self-supporting, self-governing, socially sound Jewish national life.

It is impossible to begin a new chapter of practical Zionism or to change the cultural status of the Jewish population in Palestine without taking into account the mode of life and the sacrifices of the pioneers.

The Mond - Warburg - Wasserman program is absolutely at variance with the nature of the Jewish colonization in Palestine. These gentlemen, who so

glibly talk of "standard wage and justified profit", who are so sarcastic about the "social ideals" of those who build and manage the cooperatives in Palestine, which these severe critics recognize as useful and necessary, but not when under control of the workers, are, perhaps unwillingly, making sport of the loftiest there is in Zionism as an ideal. It is an aggressive move to deal a deathblow to rebuilding Palestine as a progressive national homeland.

The Kvtzoth are not desirable because they are controlled by workers; because they are not organized according to the rules that Alfred Mond, Wasserman and Warburg consider essential. The Kvtzoth are not good because they are not based on a system of share holding of which at least 51 per cent is controlled by a well-to-do overlord who can exploit the workers with business-like skill. The Kvtzoth are intolerable because they unite the Jewish pioneers in their "social and national dream", to live and to labor without exploiting anybody. The anger against the Kvtzoth is the same as against every loyal and devoted Zionist now living in Poland, Lithuania, Canada or the United States, who still clings to his impractical and un-business-like Zionist habits of aiding his people to establish a homeland as the possession of the whole people.

At the Zionist Congresses and in their public press, the bitterest enemies of the Jewish workers invariably defended the cooperatives of individual farm workers — "Moshve Ovdim". Mond-Wasserman seemingly do likewise, saying that they are for "Moshve

Ovdim", but they immediately supplement it with an attack on the "self-work" principle as impractical.

What objection can anyone have against the Petach Tikvah exploiters, if Palestine shall be built according to a program whose pivotal point is "just profit for capital invested", never bothering about a just wage, a just standard of living? "Just profit" will never look for Jewish labor in the streets of Palestine or in the Halutzim centers in the Diaspora.

Zionism must realize that in such a project lies the key that will lock the doors for Jewish immigration to Palestine. We never opposed private initiative in Palestine and we are not against it today. But a plan which intends to construct a Homeland based upon private concessions and opposes national enterprises, allowing no preparation of a sound basis for Jewish labor, closing the doors for Jewish colonization, hindering reforms that will raise the standard of living,—such a plan makes it impossible ever to attain a Jewish majority.

The seemingly scientific and expert knowledge cannot hide the real intentions of the authors, who ignore the elementary principle of Zionism which seeks to gain possession of the soil of Palestine by means of the National Fund and to redeem it by means of Jewish Labor. The approach of Mond-Wassermann to the problem of the J. N. F. is as "business-like" as its appreciation of the cooperative individualist settlement (Moshav-Ovdim). These gentlemen do not demand the liquidation of the National Fund, giving free reign to speculators to barter

and trade in the land holdings at the expense of the future settlers. Their proposal, however, would force us to do it in a round-about way. They state that it is "impractical" that the soil should be owned by the J. N. F. and not privately. They therefore propose the creation of a *private land reserve*, which, when explained to the layman, means that the Jewish National Fund were a worthy institution if it would buy and sell land to private realtors not interested in colonization, cooperative settlements, and individual settlements, but in the business of buying and selling land that would cause a boom and induce speculation. . . .

If the gentlemen of the Commission understood something of Zionism and its ethics and were not anxious to freeze out the loftiest that Zionism achieved in ideal and work, they would appreciate the great value of "Nir" (Federation of Labor Colonies) and the Jewish National Fund. If at all interested in the welfare of Palestine they would recognize the importance of the Jewish National Fund and not hinder it by establishing competitors. Granted that the gentlemen prefer land-speculation to national ownership, they, as sound business-men, ought to have found an encouraging word for the Jewish National Fund that buys land and rents it out for agricultural and industrial purposes on long terms (99 years). Sound business ought to admit that such an institution frees investors' capital to be utilized for purposes of production. No business man, not even Oscar Wasserman and Mond, can show that agriculture or industry, private or col-

lective, built upon long term leaseholds ever suffered financially.

To be frank, we did expect from Messers. Mond and Wasserman a capitalistic approach to Palestinian affairs and problems, and we are not astonished that these men proved woefully incapable of grasping the significance of National Zionism, its soul, and its achievements in the Homeland. Their naivete, or audacity, if you will, shows that they have been misguided and misinformed by "experts" on Zionism. The program they present is in direct conflict with the quite clearly stated decisions of the World Zionist Congress, which, empowering Weizmann to interest democratically elected representatives of communities in various countries and the Marshall group in America in the Jewish Agency, specifically laid down the principles on which to proceed, namely: uninterrupted immigration to Palestine, redeeming the land as national property and Jewish Labor.

These elementary principles must, according to the Zionist Congress, be part and parcel of the accepted constitution of the enlarged Agency. That means that when any one decides to join the Agency he *must* accept these provisions. Is the program as made public by Mond-Wasserman-Warburg in any way an affirmation of these underlying principles accepted unanimously by the Congress? Is their attitude towards the organized labor movement not directly opposed to the decision of the Congress, which recognized and paid tribute to the Federation of Jewish Labor in Palestine and its institutions?

Is not the so thinly veiled attack upon the National Fund a striking comment on the solemn declaration by Dr. Weizmann at the Conference of the U. P. A. in New York City on May 20, 1928, that he would pitilessly fight any attempt to destroy or even weaken the National Fund?

Do any of these gentlemen's opinions about Kvtzoth, cooperative individual settlements, immigration, organized labor, and National Fund conform to any of the decisions of the last Zionist Congress? Did not even the recent 15th Zionist Congress, — though far from being friendly to labor,—decide to continue the development of the Kvtzoth and Moshve-Ovdim, begun in 1927, and not to transform them into private farms? Did not this Zionist Congress, which listened to so much expert advice on "consolidation", take definite steps to further colonization and immigration, and did it not reject the attempts of the Sacher group to limit organized national activities or the National Fund?

The Commission's report is addressed to Dr. Weizmann and Mr. Marshall. Without the permission of the recipient this would surely not have been published. We therefore conclude that Dr. Weizmann, too, has approved it as the official Agency program, although the Actions Committee had not yet accepted it, nor had the Congress confirmed it, and before the *conference of the Jewish Agency has taken place which is to accept a constitution on the basis of the decisions of the 14th and 15th Congresses.*





To us it is clear that both the friends and enemies of the proposed Jewish Agency will look upon this program as digging a grave for Zionism.

Zionism must build the Jewish settlement as befits a people wishing that the profits thereof find expression in providing means for hundreds of thousands of Jews to live in the country from the fruits of their *own labor*, gotten from their national Jewish soil.

Only this conception of Zionism gave birth to the now existing agricultural settlements. We must never forget that these *agricultural settlements have been established for the Jewish people*, and that Jews of various countries who come to develop the lowlands of the Jordan or the harbor at

Haifa are not in Palestine to earn a "*just profit*" for the money lords who will keep in ignorance and poverty the Halutzim and hold down the struggle for independence by the Jewish masses and workers.

The report is the *first conflict* between the non-Zionists and their Zionist friends and the Zionist national movement.

Let this first conflict be a warning to the Zionists who are bringing sacrifices that the land may be reconstructed. Let the Zionist Actions Committee take up this conflict openly and earnestly, and destroy the menace at the very beginning, employing every means at its command, and remove those who *befriend* and flirt with the concession Zionists.

1

## MISLED

By ALBERT HERSCHAL

She asked for a rose from winter  
And lilies from the snow,  
She wept for a rose in winter  
And let the summer go.

She looked for bread in the desert,  
For love in a heart of stone,  
So now she is cold and hungry,  
And sorrows all alone.



## OUR EXPLOSIVE INDIVIDUALISM

By JOSEPH E. COHEN

AS a supposed opposite of individualism, right along has it been assumed that there is no hope for social reconstruction in this country because we are a nation of individuals.

Geography gave color to the supposition. Except for a few centers, there is no congestion of inhabitants. Spread the population over the vast territory, and the layer is pretty thin. Since social movements cannot be created out of scattered elements, there could not be any fairly optimistic prospect for America.

Added to the lay of the land, is the course of the pioneering strains. Of all places, the Puritans had to settle in frosted New England and have the cold at hand to harden their bleak hearts. What a difference it might have been toward happy blending if, instead of landing on Plymouth Rock, they had struck the torrid belt of the continent!

So with those who trailed the glaring sun. Always there was a frontier beyond, the lure of precious metal as in the gold rushes, and from frozen Alaska to blistering Mexico always hope was left to raise adventurous spirits to new heights of exploration.

Where mammoth fortunes are still coined in the twist of a few years, how can the chance of turning a good corner fail to bring light where shadows of despondency may claim location?

Thus each is left to depend upon

himself in the full glare of individualism. Trades unionism is a weak sister to the European family. The farmers' revolt does not cross the fields with any too great strides. From Greenbackism to the Non-Partisan League it weighs in or out with the size of the crops. It is too timid to detach itself from the old parties.

Worse than that, it finds no social tie waiting to bind together workers of field and factory. It is very uncertain about the justice of the wage-earners' need for shorter hours and bigger pay. It is very insecure about a broad industrial program.

Therefore, the country remains the happy hunting ground for the principal beneficiaries of our alleged individualism, the capitalist class. For them it is easy killing. Stimulated by the notion that individualism is but another name for capitalism, what is required to make their world safe for their control of property is to fill the woods with plenty of little game for the hunt.

So they proceed to breed a swarm of capitalists by selling stock at random to the public and compelling their employees to buy it out of their envelopes.

It may be a startling absurdity to call a man a capitalist because he owns a share of stock at a time when the unit of production can be owned only by a monster corporation, but never mind. Even that drop of rain is

enough to soothe the parched lips of the average man. He already tastes the downpour which will fill his well.

This makes the case for those who would like to believe that our individualism is ingrained and enduring, without rivalry and without end.

If a further psychological factor must be brought into the controversy, then it is at hand in the abortive attempt to enforce prohibition, which thrusts a social obligation against personal taste with the major consequence of finding us a nation of potential if not practising lawbreakers.

What consolation remains here for those given to the social movement?

There is, of course, the stress of industrial development. If our method of production was properly given as individualistic in the days of the Pilgrim fathers, even their rock-bound physical limitations have been corroded with the years. They may still be village whittlers, but the radio penetrates their hidden places. Where the rate of change has been rapid, so true elsewhere, then broader views obtain. If handicraft and personal barter are individualistic, then that word is entirely a misnomer when applied to modern large-scale production, globe-trotting exchange and lightning turnover of commercial connections and imperialistic designs.

Several hundred millions to be spent by the Coolidge administration for a bigger navy are not wanted to guard New England maple trees from marauding Indians. Somewhat bigger sport is at hand.

As reluctant as mothers may be to admit they are big with child, capital-

ism is already a pretty far-gone social institution. The railroads are slipping into four systems, which is but a preliminary to their acting as one. Banks are consolidating, drawing resources and credit into tighter grip. Accumulation of surplus by giant holders of investments, notably the insurance companies, brings into nearer relation the outstanding businesses of the country. Industrially the nation is rushing most rapidly toward a climax.

Only under the delusion that sharing out stock to plenty of petty savers is splitting capital among the multitude does there open a safety valve to the menacing accumulation in the grasp of fewer as time goes on. Here is not an answer but only a flimsy quibble.

Industrially the nation is spinning toward social control.

Evidence for that is too plentiful to be doubted. Plutocratic sway is strengthening. There is the rapid-fire injunction battering at the right to strike. The company union contests the ground with the trades union. For all their distaste of class political action, the class-limited trades union plays with the ballot as a needed instrument of protection and advancement. The proposal for an independent labor party is not so distant as it used to be.

To be mentioned with that is the fact that isolated capital does not exist. Business is no longer a personal affair. Industry is not an individualistic process. The several States and the indivisible Nation go about tending everybody's business as though it is all but their own.



Thus there are the public service commissions functioning here, there and everywhere, with no end of searching committees piled one atop the other or stepping in each other's path, bent upon holding industry to some measure of social responsibility.

If nothing more is accomplished but to show that the days of individualism are fast receding, going if not forgotten, they are worth some fraction of their cost.

In no other sense can this governmental interference with so-called private business be regarded but as the compromise and adjustment going on in the period when one form of property ownership passes on to another.

Capitalism is being transformed, be it ever so antagonistically, to Socialism. Signs of life of the new offspring within the womb of the old are very apparent. Even if, as yet, there is not enough fuss to be more than noticed.

How has it been when in the past the individualistic nature of the people was faced with a social upheaval? In what manner did the nation come to be born? After what style was it preserved against the nullification of stark individualists? According to which fashion did it overcome the curious civil strife between free labor and chattel slavery? Did the nation ignore social challenge to continue the individualistic tenor of its way?

Hardly. In each instance our individualism exploded.

Take these crises one by one and the symptoms are alike if not the same. Selfishness is strong against

concerted action. There is enough give and take apparently to hold the irreconcilable forces in check. The advocates of the strange departure are small in number and admittedly meagre in influence. They are watched as seditious suspects or dismissed as impractical, long ahead of their time.

Then the fuse is lit and, much to most everybody's surprise, there is an explosion.

Thus it was before at every social change in this country. So we may expect it to be again.

We had a foretaste of what to expect in the adoption of woman suffrage. Carried on from hand to hand by the devoted group who were moved by the ideal of free womanhood, it had a difficult time of it beating down prejudice until the world war ripped industry open for millions of women to enter. Once they were thrown onto the same economic level with men, their demand for equal rights was grounded as a social proposition. The explosion brought woman suffrage.

Judged by these experiences, only the stubborn eccentric looks for a moderate social movement in this country, growing gradually and educating itself thoroughly, given to self-discipline and strict conformity, sweeping additions into its ranks and acquiring extension of power and influence from city to city and State to State until the majority of the people consciously accept the new order and planfully bring it into being. The suggestion is sad and untrue.

What is more to the inclination of the bulk of the citizens is to try to

restrict themselves each to his own individualistic limit of interests, and to stand out strong against any idea of sinking himself in some social movement which promises remote material betterment and spiritual fulfillment.

The idea is to be individualistic, whatever that means in this age of

intermingling, at all costs. The chief cost will be another explosion.

For that is the disposition of America. Even if reason is said to be wanting to describe the present situation as explosive and if, taking the general viewpoint, the success of capitalism does not look near to being exploded.

*Handwritten mark*

## ADONAI IN TEL AVIV

*By* ZERUBBABEL

Adonai walks the streets of Tel Tviv  
 The mantle of His glory somewhat faded.  
 He walks eyes drooping, all His being pervaded  
 With a divine discouragement.

Teeming, live,

The streets: gay throngs of young folk jostle, fretting  
 Their elders far more soberly bent. Unending  
 The hubbub and the traffic tumult, lending  
 The city in its oriental setting  
 An air of occidental blatancy.

The God of Ancient Days moves slowly on  
 A vast aloneness gripping Him. Youth passes  
 Him by heeding not, seeing not; and absently,  
 With but a casual nod, here, there, the masses  
 As to a stranger passing through their town.



## THE NEWER NEGRO

By FRANK R. CROSSWAITH

SO much has been written within the last decade about the "The New Negro" that the appellation has become meaningless and now includes within the scope of its definition Negroes of all shades and degrees of thought and action, ranging all the way from Garveyism and Communism, on one hand, to the Christian Scientist and Fortune Teller, on the other. An overhauling of the "Old New Negro" and an attempt to identify the "Newer Negro" becomes absolutely necessary.

It was during the hectic days of the world war, when the passions of men were being seductively appealed to by the governments of the several nations and the air had become thick with the drivel about "civilization", "democracy", "self-determination", etc., that about four or five Negro radicals, led by the late Dr. Hubert H. Harrison, began a campaign of agitation and education calculated to stir the all but dead ashes of race pride in the storm-tossed breasts of their fellows. This writer vividly recollects the awe and astonishment which greeted the small but courageous band of agitators as they sallied forth each night to preach from step-ladders on the street corners their "seditious" and "dangerous" doctrines.

All of the bitter opposition born of ignorance, custom, and superstition commonly hurled against white radi-

cals by white morons were directed against these Negro radicals by Negro morons. Encouraged by the best people of the community—best in that they were opposed to any new idea on matters of religion, politics, economics, history or sociology—and fanned into a frenzy by Negro politicians, preachers and landlords, the masses of Negro tenants and workers stubbornly opposed the little handful of Negro radicals.

As the radicals relentlessly pressed forward, the old and contented crowd became desperate. Frantically they raised the false alarm of "foreigners". Sobbingly, they appealed to the shades of Lincoln, Washington, and the Crucified Carpenter to save them from the un-washed hands of these Negro radicals of alien birth. To offset this dangerous outburst of fanaticism and fear, the intrepid radicals invoked the memory of Frederick Douglas, Toussaint L'Overture, Nat Turner, Denmark Vessey and other Negroes of bygone days who had been most conveniently forgotten by the race to which they belonged and for whose freedom they so valiantly fought.

The soul-stirring story of these mighty champions of the past whose deeds had slept practically undisturbed with their ashes in history's golden urn or floated in the lap of the winds, un-honored and un-sung, appealed to the masses and gradually they began to capitulate to the message of "The

New Negro". Under the spell of this new racial wine ladled out to them by the radicals, the masses began to thirst for more. Negro Harlem had never before witnessed such inspiring spectacles as those intensely active nights when the moon and stars thrust down their shafts of light upon thousands of dark-skinned individuals of both sexes and all ages standing motionless for four and five hours drinking the message of "The New Negro" as it flowed from the wind-torn throats of the Negro radicals. This was a most bewildering sight, however, to the eyes of the politicians and others who are never happier than when the masses are ignorant and asleep. To them the rapid inroads being made by the Negro radicals was a most disturbing fact. They conjured up new schemes and new plans were laid. The time honored appeals to Lincoln et al were discarded. From the dead they turned to the living. Ex-President Roosevelt, "Terrible Teddy", was thrown into the breach; but, alas, he was too late, for "The New Negro" had already shed his swaddling clothes and was articulate enough to give the former President the shock of his political career.

Preceded by a roaring brass band composed of dusky musicians thundering forth the martial tunes of war and the sorrow songs of the race, "Terrible Teddy" strode into the old Palace Casino, on 135th Street, one night, to deal "the death blow" to the dangerous radicals "from the West Indies". The reception given that night to the hero of San Juan Hill will not soon be forgotten by those

who bore witness to it. Roosevelt's tirade on "The New Negro" was literally drowned in a turbulent sea of cat-calls and hoots,—"The New Negro" was out of control and could not be defeated by the "big stick" method. Thereupon the old game so often played and with such success whenever a submerged group shows signs of discontent was played on "The New Negro" in Harlem. Old line politicians were dressed up and labelled New Negroes. Conservative and reactionary leaders began to proclaim themselves New Negroes and appealed to the masses under this disguise. Mountebanks arose with grandiose schemes to turn into profits for themselves and their henchmen the newly awakened spirit and restlessness of the masses.

Under these false colors sailed "crooked conservatives", barkers of "cure-all herbs", "number kings", "politicians" and all others who abhor honest labor; for at last it had become profitable to be known as a New Negro. Books deifying "The New Negro"—with *The New Negro conspicuously left out*—brought handsome royalties to their authors. Men and women in whose heads no new idea had found lodgment since leaving school began to shout, parrot-like, "I am a New Negro". The while the real New Negro, weary and somewhat disappointed, was content to stay in the background and view with tragic mien his laurels being usurped and his accomplishments being capitalized by those who if they had had their way would have burnt "The New Negro" in oil when he fearless-

ly launched his crusade in the interest of the spiritual renaissance of his race.

## II.

With the changing financial status of the United States the problem commonly called the Negro problem assumes a different aspect. America has passed from the stage of a debtor to that of a creditor nation with all the world as her debtors. Because of that fact, the influence of the United States in the world to-day is far greater than that exercised by any single nation in modern times, if not in all times.

Since the war, American capital has been invested in Europe, Asia and Africa, to the tune of 12 billion dollars, and already we have evidence of the harmful effects not only upon the Negro as a worker but upon the Negro as such. European nations which once looked upon the Negro as a man and accorded him every right enjoyed by members of other races, have begun now to legislate against him. Time was once when a Negro could go through the nations of the old world free from the impediments of prejudice and hate and barbarism born of Chattel Slavery. In many places of amusement in Europe where the Negro was once wont to receive a welcome hand, he is now being barred from entrance. In other words, just as the dollar follows the American flag and the Bible, race prejudice goes hand in hand with the flag, the Bible, and the dollar. Singing the "blues" and hoping to be "rewarded in heaven bye and bye" are

not effective answers to this grave menace, neither is blowing "God's trombone" the way out of the dilemma.

Fifteen years or so ago, it was a more or less generally accepted creed of Americans that the Negro could not function in our industrial organism. That he was by nature decreed to toil on the farms was commonly accepted by labor and capital. However, with the drastic curtailment of European immigration and the rapid industrialization of the South, there has come to the Negro a blessing in disguise, for it is from the ranks of the Negro workers that the industrial soldiers are being recruited. Negro workers are to be found to-day in every worthwhile department of American Industrial life working side by side with white workers who but a decade ago clung to the idea that "a Negro couldn't make the grade". In many of these industries the Negro is still unorganized and, as a consequence, he constitutes a grave menace to the standards of work conditions and wages set by the organized white workers. Negro workers must therefore organize and, if necessary, form their own unions to break down whatever barriers now exist to keep them out of the regularly organized trade unions. Far-sighted white trade unionists should aid them in this attempt.

The problems of poverty and hard times is still a grave one with the Negro. The most effective relief for this menace is to be found in consumers' co-operatives, for in this age of trustification and air-tight monop-



lization of industry the door of hope is irresistibly barred to him. It is not through the valley of competition that the Negro can find escape from his present day economic and social evils, but by means of producers' and consumers' cooperatives, and these are made possible and comparatively easy for him through an intelligent utilization of his existing fraternal and religious organizations.

"The Newer Negro" must be able also to see the crying need for a new political alignment in his struggle for a firmer grip on life. He must be made to understand that there has never been in all history a political party which did not have its roots buried deep in the conflict between those who have and those who have not and that this fact is true to-day as it has been true throughout the history of political organizations.

The Republican Party once before abandoned the Negro to his inevitable fate by withdrawing the Union Armies from the South immediately following the Civil War. The last 25

years have witnessed the complete capitulation of the "Good Old Party" to the spirit and demands of the South, due in the main to the large investments made in the growing industries of the South by the Northern financial rulers of the nation who finance the Party.

The history and tradition of the Democratic Party's attitude toward the Negro is too well-known to need recounting here. Suffice it to say that like the Republican Party, it, too, represents the ruling class of the United States. The most painstaking perusal of the platforms and legislative programs advanced by both parties will not disclose a single important point of difference between them, but on the contrary, will show a most remarkable unanimity of purpose and program in behalf of the financial and industrial rulers of the nation.

In proportion as the Negro understands and appreciates these by no means very complex questions and lays his plans accordingly, he is a "Newer Negro."



## STORIES OF THE DESTRUCTION

By A. FRUMKIN.

### 1. *The Blood of the Prophet*

AND it came to pass in the days of Nebuchadnezzar, King of Babylon, that he came up against Jerusalem and besieged it; and after having shattered its walls, he sent Nebuzaradan, the captain of his guard, to destroy the Holy City.

A beastly creature was this Nebuzaradan, cruel and bloodthirsty; a veritable slaughterer. He had no regard whatsoever for human life.

Hundreds of people could he slay in one day without the slightest feeling of remorse. Moreover, he was wont to look in cold blood upon his victims as they were struggling convulsively with death, without his heart being moved in the least.

His was, indeed, a heart of stone.

Now, it came to pass, when Nebuzaradan had entered the house of the Lord, that he found there a pool of blood.

And the blood was seething like a boiling kettle.

Nebuzaradan was frightened.

Plenty of blood had he shed in his life. Time and again had he been face to face with fresh, warm blood. But never did he see blood seething like that.

So he summoned the priests.

"What is this?" he queried in wrath.

"This is the blood of oxen and sheep," they tried to mislead him, "of

the offerings we have brought to the Almighty."

But Nebuzaradan would not believe.

"We shall see," said he with a venomous smile.

And he ordered a few oxen and sheep to be slain right on the spot.

It was not the same blood.

"You had better tell me what this blood is," he thundered, "or I will lash you to pieces!"

Seeing that they would not fare well with him, they told him the whole truth:

"A prophet did we have in our midst, a godly man. He watched over us.

"Not of the common people did he come; he was a High Priest himself, and the son-in-law of a High Priest.

"Nevertheless, he did not brag of his deeds, but was modest and kind to all, young and old.

"He often preached to us and, no matter how softly he had spoken, his words, like daggers, pierced our hearts.

"However, it was not his fault, but ours—

"For, verily, we were full of sin.

"And some of us, the most sinful, tired of listening to his morals and to his chastisement, and cast stones at him. But he did not stop.

"So to make an end of it, they slew him.

"It was on the Day of Atonement.

"Here, in the house of the Lord, he stood and spoke.

"With fiery words he flayed us, pointing to our transgressions and our heinous sins. One by one did he enumerate them; he missed naught.

"But the people refused to listen to him. They were raging and shouting, trying to stop his speech, and at length, seeing that they could not shout him down, they felled him to death.

"Since that day his blood is seething incessantly.

"This, O great Lord, is the secret of the seething blood."

Nebuzaradan heard the story. He looked down upon the seething blood and then turned to the priests with a bitter smile.

"I will reconcile your prophet," said he; "as sure as I stand here, I will appease his blood. Ye shall see!"

And he ordered the most prominent men, all the sages and great judges, brought in one group before him.

One by one he ordered them slaughtered on the very spot where the prophet was slain.

On the seething blood theirs was poured.

But the seething did not cease. Then Nebuzaradan became furious with wrath.

"Wait a while!" he thundered. "Ye shall see what Nebuzaradan can do!"

He gave an order to bring him all the young boys and girls, and sucklings out of their cradles. Like

lambs they were led to the bloody place and slaughtered before the eyes of their parents.

Eighty thousand youths did he slay on one stone.

Yet the blood of the prophet kept on seething.

This was too much even for Nebuzaradan. Even the stony heart of the great slaughterer was moved.

A sense of pity overtook him.

"How!" he cried. "Is all this not sufficient? O, thou great God! Wouldst thou exterminate all thy people for the death of one man? Zechariah! Zechariah! How long will thy blood seethe! The best, the choicest have I slain for thy sake. The babes have I torn away from their mothers' breasts in order to appease thee. What more wishest thou?"

With this the blood of the prophet stopped seething.

But since that moment Nebuzaradan could find no rest. He was agitated and almost went insane, haunted by his atrocious deeds.

The human soul awoke in the beast.

"If to appease one man's blood so many people had to be sacrificed," he said to himself, "how many more sacrifices would it require to appease the blood of the thousands which I have shed!"

And Nebuzaradan gave up his military career, his family, and his riches and retired to a life of solitude and repentance for his bloody sins.

Another story, supplementary to the above, will appear in the next issue.—Ed.

# IMPROVING OUR EDUCATIONAL METHODS

By MORRIS GOLDBERG

THIS age is one of great achievements in the field of journalism. It has concerned itself more with biographical productions than with any other type. Yet we are compelled to confess that the Jewish race has not done justice to the memory of the great personages that embellish its glorious history. Unlike the non-Jewish races, who always honor their benefactors, we have paid little attention to those Jews who have contributed magnificently to the course of time. It is many years since the erudite Dr. Joseph Jacobs conceived the idea of compiling a sketch of what Jews have contributed to civilization. Dr. Jacobs gave a comprehensive account of his plans in his first volume of "Jewish Contributions to Civilization." Unfortunately, this profound scholar was taken from us before he could continue his noble work, and it has been left undone to this day. It was a sad event for the Jewish people for they were bereft of one of their most respected leaders and outstanding historians.

Those of us who are students of the Hebrew race know only too well the lack of books treating of the accomplishments of Jews who have enriched our modern age. Even in our large and magnificent libraries there is a great number of volumes devoted to scientists, musicians, artists etc., but within the pages of these books the contributing Jews of the world are seldom, if ever, mentioned. This

causes us to wonder at the reticence of our learned journalists who permit such unfairness to exist. It may be argued that Jewish journals and newspapers publish occasionally accounts of the achievements of distinguished Jews, but this will scarcely satisfy the mass of the reading public so well as a volume or number of volumes dealing specifically with what Jews have done for Science, Art, Literature, and all the other branches of human endeavor. It is true that there is a Jewish Encyclopedia, but the omissions of this great work would fill many volumes, and would show the enormous Jewish contributions to civilization that are not even known by name.

There is no doubt that ignorance regarding the value of Jewish activities to humanity is as widespread among the Jews as among their Gentile friends. This may be attributed to a large extent to the misrepresenting of everything Jewish by the anti-Semitic element, and equally to the lack of proper information that is given to our youth. If we ask a Jewish boy, who prides himself on being a High School *graduate*, something regarding the productions of Antokolski, he is taken aback with surprise. Why, Antokolski was not in his High School vocabulary, therefore, he is totally innocent of there having been such a Jewish genius. If we question a young lady, who is perhaps decorated with a university

degree, as to who was *La grande Rachel*, she will stare at us as if we were demanding the solution to a mathematical problem. This all goes to prove that the need of suitable reading-matter in book-form is a matter of necessity. We often say that the non-Jew cannot appreciate the great work that Jews have conferred on human progress, but is he totally to blame?

No one can gainsay the fact that there are many capable Jewish scholars, who have felt the need of an instructive literature which would deal with outstanding Jewish achievements. And they have done their best, so it seems, to answer the call. One of the most excellent books on the subject was Calman Shulman's *Toldoth Chachmay Israel*, but this was written in a rich and beautiful Hebrew, and was never translated into the English language. Another useful book was "The Jew and Civilization" by Ada Sterling, which gives a brief outline of what some Jews have contributed to the world. But it is interspersed with matter of an extraneous character, and does not include many distinguished Jews who are renowned for their discoveries in the physical and biological sciences. Other books treating of this subject have been written by learned authors, but fall into the mistake of representing a conglomeration of names which makes the work appear as a kind of dictionary. What then would be most useful to the average reader who desires to obtain a clear account of achievements by individuals of the Jewish race?

What is most needed is a series of volumes devoted entirely to the achievements of Jews in every phase of human activity which bear marked influence on modern progress. The biographical sketches should be arranged with questions for scholastic purposes, and should prove of great interest to all pupils. This thought came to me while engaged in lecturing to our educational and literary societies. It would be a boon for the teacher and pupil if such textbooks were obtainable. The regular curriculum of instruction could be supplemented with the graded study of several noted Jews, who have gained world-wide distinction, and in this way the student, as well as the teacher, would become acquainted with a branch of history that is shamefully omitted from the school course. This should, in my opinion, disperse the colossal ignorance that exists in our scholastic institutions regarding the *true* contributions of the Jews to human society.

In the Hebrew schools of France and Scotland the Jewish child is taught not only Hebrew, Yiddish and History, but is thoroughly grounded in the lives and careers of distinguished Jews. That is the main reason that a child educated after this form can never be impressed with anti-Semite propaganda. It may be claimed that the school-masters in these countries work in greater harmony with one another than they do here; be that as it may, the chief object of instruction is not forgotten, namely, to give the Jewish child a thorough education together with an

acquaintance with the careers of leading intellectuals of their race. One noteworthy difference between the systems adopted in the schools abroad and those in America is their total impartiality in the choice of the famous Jew taken for study. Whether this individual be orthodox, or reformed Jew, agnostic or even atheist, if the life and career of the character are worthy of consideration, the subject is pursued in all seriousness. The pupil is carefully explained the value of the chosen individual to society. This is certainly unique in the history of teaching as practised in Hebrew Schools.

I have often heard that Hebrew teachers find it easier to instruct their pupils in ready made courses rather than elaborate in the field of modern culture. But teachers should find it a pleasure to explore the wide range of literary and scientific treasures of Jewish genius in order to simplify it for future instruction. In this way a greater interest will be aroused in the student to acquire a knowledge of what was hitherto a closed book. It rests entirely with the teacher whether he desires to turn out mere parrot-like pupils as the result of long established teaching principles or whether he prefers his pupils to be

guided along wider educational lines. This can be introduced by teaching the pupil what there is to know about the life of a great man or woman, what specific value that individual's career has for the human race, and the subsequent questionnaire after each lesson would implant the interesting study in the mind of the attentive listener.

The reason for my having stressed the importance of the study of our celebrated Jews was given in the outset of the article. I trust that in the near future the books suggested will be in every library in the country. For what can be more interesting and instructive to a young Jewish boy or girl than an account of what Beaconlights of the Jewish race have accomplished for the benefits of humanity? In the arts and sciences Jews have contributed profusely to the glory of their productive powers, and the genius of their race can be traced in the much scattered pages of historical data. We believe that this information in readable form would be of educational assistance to everybody and would help to make people appreciate Disraeli's aphorism that some people have great knowledge of society, and little of mankind.

14

# THE FAILURE OF THE PALESTINE EXECUTIVE

By HAYIM FINEMAN

**T**HREE utterances by the members of the present Palestine Zionist Executive have recently appeared in the press. Dr. Van Vriesland offered, in the *New Palestine* of May 18th, an exposition of the executive's financial policy in which he enunciated that the program of "financial sanitation" has been almost completed and that "after sanitation is to follow consolidation; and after consolidation follows the stage of construction, of new colonization and immigration." Mr. Sacher's article that appeared in the same publication on April 27th presented a general estimate of the position in Palestine with a brief comment on the Palestine Zionist Executive during the last six months. Mr. Sacher dryly remarks that "it has proved possible though difficult" to contract activities within the limits of a balanced budget. He admits that nothing has been accomplished in the field of consolidation but is satisfied that there is "improvement in the employment situation."

More significant than either of those articles is the talk delivered by Miss Szold on April 16th before the newspapermen of Palestine. In that address she undertook to outline the policies of the entire Executive. Miss Szold very properly explained that slogans like "balancing the budget" and "consolidation" are by no means innovations introduced by the pres-

ent administration. The previous executive that contained Socialist and labor members likewise applied those principles. According to Miss Szold, the present committee is indeed guided by methods "not essentially different from those which have underlain the executive work since the Balfour Declaration." The present executive brought about merely "a change of emphasis" in some of those numerous principles previously in operation. Owing to this change of emphasis, however, the work in Palestine has at last been placed upon "a sound financial basis," and existing settlements are about to be consolidated and indeed the whole work is being performed and is being 'looked at steadily, all the time, from the point of view of colonization."

To what extent do those statements describe the performances of the Palestine Executive?

All the members of the present Executive never weary talking of their sound financial policy. Now, sound financing means of course much more than a mere mechanical balancing of income and expense. Any second rate clerk can do that. Sound financing should be based on an intelligent husbanding of resources and on careful investment of funds in productive work. Sound financing surely does not mean saving money in such a manner as to cripple valuable

institutions in which years of energy have been invested. A sound financial policy involves the exercise of good judgment in knowing when, where, and how to economize.

And it is precisely in such matters of good judgment that the Executive failed. In pursuing a policy of "economy" the Palestine Executive annulled the budget for the labor groups in the private colonies and refused to grant the necessary funds for seeds and plants to Givath Hash-loshah in Petach Tikvah. Such decisions increased hardships that it should have been the business of the executive to alleviate. These economies were seemingly instituted primarily because of blind hatred of cooperative endeavor. They were enacted in spite of pledges made at the last Zionist Congress that the integrity of the labor institutions would be preserved. They could not have been merely the result of lack of funds. For there was no dearth of funds for favored unproductive institutions like Hadassah. This financial policy was the outgrowth of the Executive's publicly avowed opposition to cooperatives and was based on a narrow misunderstanding of the needs of Palestine.

The Executive worked indeed under great hardships. Like all the preceding executives, it had to balance its budget and it received less money than it anticipated. It had to meet financial obligations and pay debts as well as carry on the regular work. The only thing however it seemingly did properly was to meet bills on time. It displayed no skill beyond and

above the mechanical work of good book-keeping. As far as carrying on the work in an intelligent manner is concerned, the Executive failed signally in formulating any constructive policy, unless its anti-labor tendencies deserve the dignity of being described as part of a planned program. By refusing money it has indeed forced the Palestine Jewish population to contribute larger amounts to the educational budget. It has also compelled the cooperative communes to depend more on their own economic resources for their salvation. The price paid for this latter economy was of course an increase in suffering and in the number of invalids. Whether this economy was worth the price is indeed open to question.

The most unforgivable sin of the present Executive is the attitude that it assumed towards the unemployment situation. From the very outset it formulated the notion that its only function was to balance budgets and therefore it could do nothing to stop unemployment. It had one stereotyped reply to every constructive plan presented by the workers: There is no money and no money must under any circumstances be borrowed: It ridiculed the notion that the government could be induced to participate in relieving the situation. It patiently waited for the unemployed to leave the country and expected that the unemployment problem would thus automatically solve itself. It was only after the organized workers had succeeded in inducing the government to take an active hand in the affair that the Executive after



numerous unnecessary delays grudgingly adopted the plans of the workers' organization, the Histadruth.

Under the circumstances there is sardonic humor in the belated tribute offered in Mr. Sacher's comment that "it is the barest justice to say that without the unstinted help and constant cooperation of the labor organizations it would not have been possible to carry the unemployment through very hard times." The Executive not merely failed to find a solution for the unemployment situation. Because of its narrow financial vision it actually interfered with solving the very problem.

Even more incompetent did the present Executive prove itself in its vaunted "consolidation" program. Consolidation means placing settlements on a self-supporting basis. As Harzfeld and others of the labor group have frequently explained in the past and as Miss Szold herself now admits, consolidation involves much more than merely furnishing land, buildings, seeds and stock in proper time and in proper quantity. To quote Miss Szold: "It also means the proper establishment of relations between the settlements and the authority that has advanced the funds. That relation must take into consideration not only the funds advanced by the Zionist movement but also the labor, and the social idealism sunk into them by the settlers." In writing those lines Miss Szold restated accurately the attitude assumed by the labor leaders in Palestine and by members of the former executive. But what did Miss Szold and her associa-

tes of the present Executive do with those enunciated principles of consolidation?

The Executive had indeed at all times ignored the social ideals and organizing ability of the worker without which no plan of consolidation is possible. It is therefore not remarkable that all the consolidation work thus far accomplished has been achieved entirely by the previous administration. The present Executive has succeeded only in stirring up within the community antagonism and lack of confidence.

Consolidation, moreover, can be based only on a constructive plan of colonization. And the Executive obviously has no such plan. Miss Szold explains that she is waiting for the reports of the eminent experts and the decisions of the non-partisan commission. Dr. Vriesland believes that after one year of balancing budgets there will follow two years of consolidation. After the successful expiration of three years of preparatory work new immigration and colonization may start. Neither Mr. Sacher nor Dr. Vriesland have any opinions to offer on the methods of this new colonization. And Miss Szold proposes "to stand upon the watch tower with regard to the fundamental subject of immigration."

Now the one thing that should be obvious to any leader in Zionism is that colonization work can not be halted for three years without wrecking the Zionist movement. There is a Halutz organization of 18,000 members who have been waiting for the last two years for an opportunity to

enter Palestine. The agony of their waiting cannot be prolonged indefinitely. If immigration does not start very soon the shamefully neglected "Halutz" will go to pieces. This human material cannot be easily duplicated: and if it is wantonly wasted its wreckage will poison the spiritual sources of Jewish life. Moreover, no economic consolidation is possible in Palestine without an influx of new settlers. If only to keep up the already existing settlements new immigration is indispensable. And as to money matters,—it must not be forgotten that Zionism is a national movement that depends on the good will of the multitude for its resources. The income of the Keren Hayesod is bound to dwindle if a suicidal policy of "standing upon the watchtower" will be pursued; for if there are no new settlers in Palestine and the present settlements become impoverished because of lack of new blood the Jewish people will refuse to give money. Already contributions have been reduced because of the cessation of new colonization work. A continuation of the policy of inactivity is bound to lead either to the collapse of the Zionist movement or to an indignant brushing aside of the present leadership. New colonization work within reasonable limits must start at once. It should have been conducted on a small scale even during the period of unemployment and certainly within the last six months. The most serious blunder committed by the present Executive was its failure to realize that new immigration was

basic for all plans of economy, consolidation, and sound development of the Yishuv.

The first six months of the present Executive constitute a record of heart-rending failure. Unemployment has indeed practically ceased and Jewish labor is employed now more extensively by Jewish colonists. The Executive is however responsible for neither of these favorable occurrences. The hard times were weathered in spite of its interfering activities. The present Executive was appointed on the plea that it would be non-partisan and more efficient. It was neither one nor the other. It was partisan in its attitude to the workers and initiated nothing constructive. It was guided by no constructive policy of colonization and failed to help the Yishuv to conserve and organize its resources and defend its rights. It was unusually inefficient.

It is now unofficially admitted in orthodox Zionist circles that the present Executive is a mistake forced on the last Zionist Congress under the threat that if its appointment should not be accepted America would refuse to contribute its quota to the Keren Hayesod. Whether any one had a right to make such a statement on behalf of American Jewry or use such means in forcing an election are matters to be considered at a subsequent time. One thing however is clear. The record of the performances of the Palestine Zionist Executive during the last six months does not rectify the mistake originally committed last September in Basle.

## THE RABELAISIAN

By JACQUES SAINT-ANN

I MET Louis B— while working for a metropolitan newspaper. He was a regular re-write man for the Sunday edition. My duties were to scour the great city for stories that allowed of enough dramatization to entitle them a page or more in the magazine. My pay was commensurate to the magnitude of the space my stories occupied. Louis on the other hand was an office regular. He thought and wrote in absolute harmony with a dozen odd others who toiled from nine till five daily.

The editor, a Mr. C—, often complimented me upon my ability to nose out dramatic tales, but my style remained a source of great disappointment to him. One day he said to me in his dry professorial tone (he did look more like a small town high-school principal than an editor).

“Young man—I think you have an exceptionally good nose for news—” here he paused. Then he continued:

“But I can’t say that you have a very good journalistic style.. You allow your imagination too much freedom. In fact—your stuff almost reads like fiction.”

I humbly nodded an acquiescence.

“Look at those boys,” he added, motioning toward Louis and several others busily pounding their typewriters, “They all have literary ambitions, — but — they bridle them until they have an opportunity to write fic-

tion. They are newspapermen today —tomorrow they may be literary artists. A little discipline will do them good.”

Mr. C.—, with a regal gesture signified that the oracular demonstration was ended, and I was spared the temptation to voice an impertinent doubt that the future of his “boys” would be as rosy as he predicted.

Several months later I found myself becoming so good a newspaperman that I was writing a story about an acquaintance who was lying in Bellevue between life and death from attempted suicide. The story was of no value unless she died, and when I realized the implications of my monstrous behavior, I severed my connections with the profession definitely.

For a couple of years I did not see Louis since we had no mutual acquaintances. But one afternoon in the second summer, I met him in Washington Square with a volume of Rabelais under his arm. After the first greetings were over, we sat down upon a bench in the shade of an elm tree. Louis had grown a small beard and mustache and his general appearance was more reminiscent of the Place de la Paix than of Park Row.

“Well, what are you doing now?” I asked him, “Still writing for C—?”

“Hell, no!” he answered, “I’ve been in Paris for the last year. I just came back two months ago.”

"I suppose you had a good time over there," I suggested.

"A wonderful time!" he exclaimed, "I'm sorry I can't live over there permanently. Those lovely little Parisian girls! And the sophisticated attitude of the whole people! I'm getting so sick of this damned Saxon prudery." And he added:

"I could not tolerate it if it were not for this—"showing me his volume. "Rabelais is the only man in all literature with whom I find myself in harmony, with whom I think and feel alike. Sometimes I believe that I am really another Rabelais—born to tear down and destroy the hypocrisies of this big sausage factory — I felt like a prisoner as soon as I landed again."

"But then there are compensations," I protested. "After all we are Americans, and the land that reared us offers some emotional and spiritual balm for our discontent. I, too, am disgusted with the prudish and provincial attitude of our people—but still, I, who am French by blood, could never be more than a friendly visitor in Paris."

Louis waved my statement aside.

"One does not have to be French to be at home in Paris. It is home to all intellectuals and bon-vivants. Besides—," he added, "I am not an American; I am an Internationalist."

"An Internationalist?" I queried.

"Yes," he continued, "I am not spiritually American; I do not feel elated when I hear your prophecies of the future greatness of this race of yours. I do not even see that is a race. I only know that it is a huge

machine where everything is a matter of dollars and work. While in Paris last year, I lived in a entirely different world. There people know how to live. They do not despise and calumniate the things which go to make life most enjoyable. And one is not smothered by factories at every hand."

"You did not travel far from Montparnasse?" I interjected.

"No," he said shortly, "I spent the year in the center of Paris."

Both were silent for a few moments.

"In that case," I declared apologetically, "You are hardly able to speak for all France, or all Europe. You know, France has her factory towns, her mines, and her business men just like America—just like all the rest of Europe."

"Perhaps," I went on, "if you had earned your living in Paris you would have found the city of today just as sordid and material-minded as it was in the days of Francois Villon, or of Cyrano de Bergerac. Just as sordid as Richard Wagner found it. Perhaps — it is possible — Zola knew France better than you do and that when Henri Barbusse pictured a provincial city of France just like any factory town of this country at the time of the war, he was speaking with some authority.—since he was born and reared there and is a literary artist of the first rank."

Louis simply frowned. He did not answer.

"Compare yourself with Barbusse, in spirit," I said, "Like yourself, he is of Jewish descent. His people went

to France from other lands and made it their home. Born and reared in France, Barbusse became a Frenchman. His heart beats in sympathy with those of the millions of miserable and hopeful humanity whose lot is identical with his and with that of his children. His soul, nurtured and fed from this vast cauldron, has grown to gigantic proportions and—a son of an alien race—he has become the heart and tongue of the most vital humanistic and intellectual force in his land.

“You, on the other hand, instead of becoming an American, have become again a wanderer on the earth. You are not even spiritually a Jew. At an age when you should be welding your experiences and personal sympathies into a definite mould for artistic expression, you are decrying and disowning your birthright and seeking for a refuge in a land where you are an alien, a land whose burdens you refuse to share.

“I don’t agree with you at all” declared Louis. “An artist must be an internationalist. I can write just as well about France as I can about this country.”

“Tell me what important literary artists were internationalists,” I questioned, “And who did not feel a deep-rooted sympathy and affection for their own people.”

Louis remained silent for a moment. Then he burst out:

“I have no people,—that’s just it—there’s no one group I *can* identify myself with. I want to express only myself and my utter disgust with the hypocritical ideology of this country of yours—”

“And *yours*,” Louis,” I interjected.

“Well, all right—have it your way—this country of *ours*,” he went on, “The stupid materialism—the lack of human sympathy—the bombast—and above all the ridiculous and dishonest code of the sanctity of female bodies.”

“Bravo—bravo,” I cried, “You have stated my position exactly. I too am determined to do my bit to carry on the work of Dreiser and his colleagues of the generation preceding ours. And most of all, I also protest this outworn pioneer platitude anent females. After all we are brothers-in-arms, Louis,” I added gaily.

He gazed at me suspiciously and stroked his silken beard non-committally.

“With only one small difference,” I continued, “You see all the faults and wish to damn the country out of hand,—while I pretend to see some few redeeming traits and hopeful prognostications.”

“Oh, bosh,” Louis burst out, “Hopeful piffle. I refuse to admit that I see anything hopeful.”

I looked at my friend thoughtfully and—after shooing off a couple of juvenile bootblacks who annoyed us with the persistence of street-sparrows—I answered:

“Well, then, what in the hell *do* you propose to do. You are part of no people,—you have no country—you have only a hate and no love to strike a balance.”

At last a gleam of joy came to his eyes. Turning with calm satisfaction he made a motion as though to sweep aside my entire argument.

"Here," he said, "is my solution. Here is my cure—Rabelais—," and he added, "and Nietzsche. I shall bury myself away from the people and scenes that aggravate me and, with this work as my guide, endeavor to recreate the life of today in unvarnished language that will put to shame the hypocritical writings of "acceptable" scribblers. I shall call a spade a spade, and I will puncture all the romantic and sentimental gush about sex that seems to satisfy the souls of *our* countrymen."

Somehow I could not picture Louis in the role of a modern Rabelais. His finicky mannerism and soft romantic eyes belied his boast.

"But are you certain you have the temperament to become this gigantic, international, social purgative as it were," I asked doubtfully.

But Louis hastened to assure me. Still talking on the same subject, he arose and escorted me to the corner, where we parted.

I called on Louis several times during the next few weeks. At every visit I was regaled with interesting excerpts from the picaresque master; and with some of Louis' sketches in the same manner. I had not the heart to tell him that his own work derived merit—if of a somewhat dubious nature—only through the fact that it was an obvious and unconvincing imitation of his master.

We always discussed life and letters in a vein similar to that of our first conversation in Washington Square. Ever in the background were sly and vague sophisticated allusions to the various women who, it

seemed, were in the habit of visiting him. Nearly every time, he left me for the avowed purpose of meeting, and escorting to his studio one of these delectable and worldly creatures. Never did I receive the slightest impression that might lead me to suppose that this youthful and modern Panurge had the least romantic or sentimental illusions concerning his various loves.

I was in a very ticklish position at the time and badly needed the assistance of a fellow sophisticate. My affair with a young married lady of Spanish extraction was attracting the attention of her husband's emotional relatives. For some time we had been afraid to meet at her home, and so had no place to air our feelings in privacy—since I was broke and stopping at the Mills.

At last, under the influence of Louis' worldly confidences, I plucked up courage to ask of him a favor that I had granted to others on innumerable occasions—namely, the use of his studio as a trysting place,—when convenient to him.

Louis did not answer at once. Apparently he was searching about for a good reason to refuse; but none forthcoming, he reluctantly gave his consent. We arranged a date twice and then altered it at his insistence. Ordinarily I would have dismissed the matter, but Louis' manner annoyed me and I determined to bring the matter to a conclusion. For the third time I arranged a date and with some slight sarcasm insisted that it should not be again deferred.

(Continued on Page 63)

# CAPITAL PUNISHMENT IN ANCIENT JEWRY

By JOSEPH MARGOSHES

**T**HE road of human progress is devious and difficult. From Cain to this day, brother has risen against brother; and the State, in self-protection, has used the death penalty as a deterrent against murder.

Within recent times, possibly not more than about fifty years ago (since the publication of Lombroso's works on Criminology), but especially since the newer studies in psychology, mankind, or the enlightened part of it, has begun to take a scientific view of the criminal. It sees the criminal not as the enemy of society who must be combatted even to the extreme of inflicting death, but rather as the victim of environment, of physical and mental disorders, over which he has no control, and who must be cured, not punished.

As a result of this modern view of the problem of crime and punishment, there is a movement to abolish the death penalty. Several European States, as well as certain States in the Union, have passed laws doing away with capital punishment.

In view of the conflicting opinions still prevailing among our present-day legislators, it may be of interest to know how capital punishment was regarded by the sages of ancient Israel.

That there should have been a divergence of opinion on such a vital problem as the death penalty is quite natural, and in the times of the Mishnah and Talmud (the great depositories of

Jewish lore of about 15 to 17 centuries ago) this difference of opinion was as keen as it is today.

The Mishnah, the embodiment of the oral teachings of Judaism, which had been codified by Rabbi Judah ha-Nasi about 200 C. E., and which is an interpretation of the Torah, treated of this problem of capital punishment. It is interesting to note that as far back as nearly two thousand years ago law-makers challenged the adequacy of capital punishment and favored its abolition.

The Mishnah (Macc. 90) states that a Sanhedrin (the Supreme Council of the Jews) that inflicts capital punishment once in seven years is considered murderous. The great Tanna Rabbi Eleazar ben Azariah maintains that if a Sanhedrin has passed such sentence once in seventy years it should be condemned as murderous.

Rabbi Akiba and Rabbi Tarfon declare that had they had the opportunity to act as judges in a Sanhedrin, they would never have imposed the death sentence, and that in their times no execution would have taken place.

Such was the opinion of those opposed to capital punishment. The Nasi, the President of the Sanhedrin, who was not satisfied with these opinions, stated that "even they, that is those who expressed such liberal views, cause the increase of murderers in Israel."

The infliction of the death penalty may have a double aim; to avenge

the blood shed by the murderer, and to act as a deterrent against crime.

These two principles find expression in the Torah in the following passage. "And thou shalt remove the evil from thy midst, and the others will hear it and will be afraid and will not commit such evil." However, the Mishnah and the Talmud, the two great interpretations of the Law of Moses, show deep compassion with criminals, endeavoring to mitigate the law against them.

As an example we will take the law concerning a stubborn and rebellious son, i. e., one who does not obey his parents and wanders from the path of righteousness. The Torah demands that he be killed. But the four short passages of the Torah dealing with this law the Rabbis of the Talmud have so interpreted, and so hedged about with safeguards, that it virtually became impossible to condemn an offender to death.

The Tanna Rabbi Simeon denied altogether the possibility of the existence of a disobedient son. He maintained that: "Such type never occurred and never would occur, but, then, why was it written? (in the Torah),—that Jews may study and be rewarded therefor" (Sanh. p. 71).

A thorough investigation in cases of murder is a biblical command (Deut. xiii, 15): "Thou shalt inquire, make search and ask diligently." This command was strictly observed.

The law required that there be two eye-witnesses to the crime. Even if the Sanhedrin, or the Court, knew definitely that the accused was the murderer, it could not condemn him unless there were at least two witnesses testi-

fying in detail to what they had seen and that they had warned the accused against the act and the punishment therefor. If the witnesses could not so testify, or if there was any discrepancy in the testimony of the two witnesses, the accused was acquitted.

The examination of the witnesses was a very strict affair. Relatives, even very distant ones, were considered incompetent as witnesses; the testimony of one whose integrity could be questioned was not allowed; nor of the one who might profit by the condemnation of the accused.

The Judges in Old Israel had a high regard for the value of human life and therefore would not consider circumstantial evidence a sufficient ground for conviction. In cases where human life was in the balance, they would not rely on mere reasoning or guess work.

The Gemara gives the following interpretation to the passage, "And Koheleth sought . . . to judge capital cases without witnesses and without warning": A "Bath Kol" (Divine Voice) was heard from heaven saying: "This should not be done, because the Torah commands that only on the evidence of two witnesses could an accused be sentenced to death."

The Gemara relates the following story of Rabbi Simeon ben Shetach. He once saw a man who with unsheathed sword was pursuing another man and ran after him into a half-ruined building. R. Simeon gave chase but entered the house too late. He found the pursued dead and the murderer holding the sword which was dripping with blood. "Vicious man," he ex-



claimed, "who killed the man, you or I? What can I do, when the Torah expressly commands that only by the testimony of two witnesses who have themselves seen the murder can any one be condemned?" (Sanh. 37).

The witnesses were never coerced, or encouraged, to testify against the accused. On the contrary, they themselves had to undergo a strict examination.

The President of the Sanhedrin would question them in the following manner:

"Perhaps you base your statements on appearances only, perhaps you have only heard about it but not seen it yourself; perhaps someone has told you about it; possibly you do not know that we will examine you thoroughly and make a searching investigation. You must know that this is not a matter of money but of human life. In matters of money one may expiate his sins by giving money for charity, but in this case it is possible that through your fault innocent blood may be shed and the blood guilt will rest on you and yours for generations to come, to the end of the world. You know that he who destroys the life of one person is like he has destroyed the whole world.

"However, should you seek to evade telling us everything you know about the murder, then, know that this is a great sin, as the Torah commands that one must testify. Nor need you have false compassion on the murderer, because it is written that when the criminal is destroyed, there is joy for the just." (Sanh. 37).

One of the most important scholars,

who lived about one hundred years B. C. E., at the time Jewish law assumed definite form, was the above named R. Simeon ben Shetach. At that time there was the great struggle between the two sects, the Sadducees and the Pharisees and it fell to the lot of R. Simeon, as the President of the Sanhedrin, to impose more death penalties than any of the former Jewish Judges.

He was one of the first Judges to introduce the system that witnesses at a trial must be thoroughly examined, but in an ingenious manner. This can be seen from his statement: "Increase the investigation of the witnesses, and be careful with your words, lest your very words lead them to falsify." (Pirke Abboth, chap. I, Mishnah 8).

He was not only a strict adherent of the law requiring two witnesses, but he was also a very impartial Judge and would not even spare or favor the King, when it was a matter of observing the law.

The Gemara (Sanh. 19) relates a certain incident: It so happened that a servant of the King was accused of murder. The case was brought before the Court. The accused was brought in for examination, but the King was informed by the Court that, as owner of the slave, he too would have to be present at the trial.

When the King entered the courtroom he immediately wanted to sit down, but R. Simeon forbade him to do it, saying that as he had come to court as a co-accused, he too, must, according to the Torah, stand during trial.

The King became very angry, be-

cause he considered it an insult to his Majesty, and said: "I will not listen to your words, but I want to know what the other judges will say." The others, however, who were not as strong in character, were silent. Simeon ben Shetach, being a just Judge, became indignant and said to his colleagues: "You are silent because you are afraid; may He come who knows all thoughts and punish you."

That the people sided with the fearless Judge is well proved by the legend that immediately thereafter all these judges died with a sudden death.

His severity in the administration of justice drew the enmity of many who sought revenge.

Rabbi Simeon ben Shetach had an only son, whom he loved dearly. His enemies brought two false witnesses who testified that this son had committed a crime involving capital punishment. Although the accused emphatically protested his innocence and stated that the matter was a frame-up by his father's enemies, the Court had no other alternative but to condemn him to death.

When the young man was being led to the place of execution, the two

witnesses, swayed by remorse, came to the Court and confessed. The happy father was full of joy. He thought that the life of his son was saved. The young man, however, who was well versed in jurisprudence, and faithful to the Jewish law, persuaded his father that the prestige of the law would suffer if he were to be freed.

"If you wish the law to get its proper support through you, if you want the law to be respected, that people should not say that in truth I am guilty but was saved because I am your son, then you must make me the threshold over which the Jewish law will pass triumphantly."

And the young man, though innocent, was executed. (Yerushalmi, Sanhedrin, perek A. Halacha 5).

Our great men sought to limit the strict law of the Torah by various interpretations and safeguards, so that capital punishment should become almost impossible. And just as Rabbi Simeon denied the existence of a rebellious son, so it may be stated that in ancient Jewry capital punishment most likely never occurred; but, then, why was it written?—"That it be studied for the reward therefor."



## Gleanings and Comments

### *Jewish Labor and the Straus Health Center*

IN response to our comments, last month, in this column, on the Nathan Straus Health Center at Jerusalem and its attitude towards Jewish labor, we have received the following letter from the venerable philanthropist:

June 15, 1928.

Editor The Vanguard,  
32 Union Square,  
New York City.

Dear Sir:

My attention has been called to an editorial in your issue of June, 1928, in which you repeat and still further exaggerate the irresponsible charges made by The Boston Jewish Advocate to the effect that "No Jewish worker has been given the privilege of putting his hand to the structure" of my Health Center in Jerusalem.

If you had shown even the slightest desire to acquaint yourself with the facts before publishing such ridiculous statements, you would have learned that my Health Center is being built by organized Jewish labor. You would also have learned that the stone for the Center is being purchased from an Arab quarry because there is no Jewish quarry which could deliver it.

Very truly yours,  
NATHAN STRAUS

A similar communication reached us from the Hadassah, as follows:

June 20, 1928.

Dear Sir:

In a recent issue of THE VANGUARD, there appeared a statement to the effect that the Straus Health Center in Jerusalem was being erected by non-Jewish labor. The impression is given that Hadassah, through its medical director, Dr. Bluestone, is responsible for a policy

that is prejudiced against Jewish labor.

Immediately upon seeing the statement in one of the Jewish papers, I despatched it to Dr. Bluestone, requesting an explanation. In answer, a cable has just come to our office from Dr. Bluestone, to the effect that a retraction is demanded, as non-Jewish labor is only 2½ per cent.

In fairness, please be good enough to give publicity to this statement. We ask you to retract the impression in order to counteract what undoubtedly was a false charge, and send us a copy of the paper in which this publicity appears.

Thanking you for your cooperation, I am,

Sincerely yours,  
ROSE G. JACOBS,  
Chairman, Palestine Committee

The news we based our comments on was gleaned from the *Palestine Labor News*, Number 4, for May the 4th, published by the Poale-Zion Publicity Committee, at Philadelphia. We also had it verified by one of the Delegation of the Jewish Labor Federation of Palestine visiting this country in aid of the Gewerkschaften Campaign for the organized workers in the Homeland.

Immediately upon the receipt of the statement from Mr. Straus we cabled to Palestine, and we have before us the following reply:

"Agreed to employ health building Jerusalem a number of Arab workers. Stone quarrying was given them but part promised to Jewish labor. Some months ago Jewish quarrymen requested two-three thousand metres quarrying out of eight thousand. Contractors not agreed. Reason small difference price. Building Committee agreed give Jewish workers only final order five hundred metres. The whole work at building organized Jewish labor."

(Signed) OVDIM,  
(Cable name of the Histadruth,  
Palestine Labor Federation)

Inasmuch as our comments referred to the initial work of quarrying, the news was substantially correct, though we are glad to note that the work on the building proper has been awarded to organized Jewish labor.

### *Christian Character*

A JEWISH lad has leaped into fame, to his unconcealed surprise and our own amazement. He was given the Keneth Sterling Day Award, which is made each year at the University of Wisconsin to the man in the Senior Class who proves the best example of "Christian character, ability in religious organization, energy in improving conditions on campus, accompanied by reasonably good scholarship, and at least a normal athletic ability."

The uniqueness of a Christian award to a Jew has thrown some Anglo-Jewish papers into fits of enthusiasm. They seem to believe that the Jewish people as a whole has been signally honored by the recognition accorded to one of its sons as a good Christian.

To quote from the B'nai B'rith Magazine for June, the young man being under the wings of the B'nai B'rith Order,

"It may seem paradoxical that the president of a Jewish group should be picked as having outstanding Christian character. But the faculty committee made the award because it felt that the word Christian nowadays has come to mean a certain standard of conduct instead of adherence to a certain faith.

"To the mind of the faculty the character of the Jew, Louis Behr, embraced the noble qualities of a Christian gentleman. By awarding the trophy to the Jew the faculty proclaimed that there is

no monopoly in any church of the virtues of character that are called Christian."

And it concludes by saying:

"Thus the faculty honored itself as well as Behr. Besides the Day trophy, Behr got the Big Ten Conference gold medal for proficiency in athletics and scholarship. B'nai B'rith, as the sponsor of the Hillel Foundation of which Louis Behr is President, extends to him its congratulations and its thanks."

Now, we do not intend to defend one religion as against the other, but it strikes us as peculiar that in this day of ours any sterling feature of man's character should be labeled Christian, thereby implying that Christianity alone is capable of developing the highest character. And we submit to the Jewish enthusiasts that the very fact that a Jewish student was this time singled out as the recipient of the prize might be taken as the best proof that Christianity is more than a religion, that it transcends the boundaries of the Church, that it is the most exalted standard for human conduct.

We doubt whether any thinking Jew or Non-Christian will concede such claim. Whatever is universal is, or ought to be, in every religious creed, but no creed can identify itself with the best to the exclusion of other creeds and still make for the brotherhood of men.

We do not know the real object of the Keneth Sterling Day Award, but it appears that it was meant to raise Christianity to the height of universal ethics. Here is what Professor Carl Russell Fish, chairman of the Keneth Sterling Day Memorial Committee says, in a letter to the Daily Cardinal,

the daily newspaper of the university, explaining the selection of the Jewish lad Louis Behr, as quoted from the American Hebrew for June 15th:

"When we were about to make the award final, we suddenly remembered that the first item of requirement was *Christian character* (italics ours) and that the most striking evidence of Mr. Behr's religious activity was the holding of the Presidency of the Hillel Foundation. The entire committee was still in favor of giving him the award, but they were doubtful as to whether it lay in their power, considering the designation of Christian by the original donor. Consultation with his representatives, however, brought out that they were at one with the committee in considering that Christian character might be displayed under more than one form of religious organization and belief.

"This is an extremely interesting illustration of the change in the use of the word Christian. I find in the seventeenth century that the word is used to designate the organization to which a person belongs regardless of personal character, so that you may have a black-guardly Christian but not one unaffiliated, or affiliated with an organization possessing a different creed. Not very long ago indeed the name was denied even to Unitarians by most of those of the so-called orthodox bodies.

"It is plain at present the word denotes the possession of certain qualities and may be applied to persons of any organization or absence of organized connection, but is less and less applied to those who show undesirable moral qualities, regardless of the orthodoxy of their affiliations."

The very award for good character is, however well-intended, fraught with harm to the very character it serves to hold up to public view. The man who will become famous for acting his natural self is likely to become

spoiled and demoralized when made much of. But to single out the best we can find in character as Christian virtue is an insult to non-Christians and non-believers alike.

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### *A Cold Document*

THE report of the so-called Jewish Agency Commission on its findings in Palestine and its recommendations of program, principles and methods, is a document which is singularly lacking in warmth. Not a particle of sentiment for the ideal of Palestine as the Jewish Homeland, not a quiver of emotion at the rehabilitation of a race, not a glimmer of vision. A cold, soulless statement of opinions hardly to be met with even in a treatise on statistics.

Are those the gentlemen Zionism will entrust with the great task of building the Jewish national home?

The icy breath of the report assails us in every line, and every recommendation is a slap right across the face of everything we hold to be the restoration movement of the Jewish people.

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### *They Ask Us to Contribute*

THE most astounding fact in the report is the statement that the Zionists are to continue as heretofore to raise the funds for Palestine, while the non-Zionists of whom money was expected will take their time in forming their organization,—and, presumably, advancing the cause of Russian colonization meanwhile. The Commission tells us that we need at least five million dollars a year for the next five years and they are gracious enough to

let us do the gathering. Say the Big Four:

"The Commissioners consider a minimum budget of £1,000,000 a year should be aimed at. They believe that this amount can and should be raised. If there were a budget of this nature, the solution for the establishment of a National Home in Palestine and its maintenance over a number of years could be proceeded with and brought to a satisfactory conclusion.

"The Commissioners wish, however, to emphasize the necessity for strict economy and the best utilization of the money provided for the necessary reorganization along the lines which they have indicated and the frank acceptance of the Jewish Agency on the lines discussed.

"If these conditions are complied with, the Commissioners appeal to the entire Jewish world to make the necessary sacrifices to establish an ideal which will be a just source of pride and satisfaction to all members of the community, to be regarded by the world as a worthy effort on behalf of Jewry for the re-establishment of the country of their origin.

"The Commissioners themselves undertake to use their own personal endeavors towards the success of the appeal which they are putting forward with the confident hope of success."

In view of the fact that the Zionists have, as the report admits, collected some three and a half millions yearly, it was hardly worth the trouble and the anguish of all these years to wait until the non-Zionists will have counselled to increase the collections to five millions. Last year America alone raised, though it did not transmit, over three and a half million dollars, and the total of five millions to be raised by Zionists all over the world, is hardly an advance upon the figure we are already used to.

### *Advice on Immigration*

**T**HE new saviors of Zion have swallowed bait, hook and sinker, the British-Zionist theory about checking immigration to Palestine in accordance with the economic opportunities,—and have added one argument of their own. Say they:

"While it is desirable to bring into Palestine as many immigrants as the country may reasonably absorb, it is clear that in the long run Jewish interests will be best served by a program pursuant to which there shall always be maintained a reasonable balance between the number of immigrants and the economic needs of the country."

You see, not only so many as may be accommodated but as many as will maintain a reasonable balance between numbers and needs. If this means anything, it means that only permanent needs will open the doors to newcomers. Temporary needs will not do, those will be filled presumably by the Arabs. No latitude whatever is to be given the initiative of the Jew once in "his" country.

### *Burying the National Fund*

**T**HE heavy hand of the non-Zionists has been raised against the most sacred institution the Zionists have created, The Jewish National Fund, the agency which was and is intended to reclaim the whole of Eretz Israel as the inalienable property of the Jewish people. The report says:

"The desirability of enabling settlers to become actual owners of the land is recognized. Under the present articles of the association of the Jewish National Fund, this seems precluded on its lands. The Jewish Agency should, therefore, in

addition to lands now owned or hereafter acquired by the Jewish National Fund, secure a land reserve free from similar restrictions."

The Commissioners are generous enough to leave the institution intact, "for the present", but they strongly advocate the principle of private freehold and they want a separate land reserve, which means that the National Fund is first side-tracked and then killed in the Jewish public mind as a useful and essential land agency.

### *Dooming the Kvutzah*

THE colonies of the idealists who have given their all for the rebuilding of Palestine and who are living in communes because of economic necessity and social idealism, the kvutzah, in other words, is taboo to the new friends of Zion. The reason appears to be that they are too idealistic, something that the report does not tire of guarding the Zionists against. Thus it runs:

"In the opinion of the experts, the further establishment of communal settlements, known as Kvuzoth, is undesirable, but the equipment of the existing settlements of this character should be completed. The Commissioners concur in this opinion.

"As regards new colonies initiated during the past year, the Commissioners believe that they should not be abandoned, but the necessary means must be found to proceed with their equipment, provided that reorganization can be effected to convert them into individualistic, cooperative settlements, known as Moshavim, or to use them as training centers."

The advice of turning the recent kvutzoth into moshavim, individualistic cooperative colonies, is particularly

fetching when taken in conjunction with the Commission's outlawry of the principle of self-labor inherent both in the kvutzah and the moshav:

"The principle that outside labor of any kind shall not be employed by settlers, as now practiced in Zionist colonies, is indefensible if one has in mind the ultimate success of the colonization.

"This is impossible, among other reasons, because at times when the fruits of all efforts expended by the colonist are at stake, he is unable to hire the necessary labor without which it will be impossible for him and his family to harvest the crop. Many difficulties which were sought to be obviated by the existing system might be met by inserting in the contract between the colonization department and the settler of a clause whereby *minimal compensation* is assured to hired labor."

The gratuitous promise of a "minimal compensation" is, of course, mere piffle. When the doors to outside labor are opened no close settlement of Jews as provided by the Mandate will be possible and the Arab will be the "beneficiary", the minimal compensation being the Arab wage.

### *Against Collective Agreements*

THE four gentlemen who have signed the report, Warburg, Frankel, Mond, and Wasserman, are all big business people used to deal with organizations in some way or other, yet they are unanimous in ruling out any "intermediaries" between the Jewish Agency and the individual settler:

"Formal written contracts between the Jewish Agency and the individual settlers should be executed at once and without the intervention of any other body."

This is aimed against "Nir", the organization of labor settlers which

has heretofore negotiated and signed contracts for the various groups and colonies. "Nir" has, for some unaccountable reason, earned the disapprobation of the present Zionist Executive, though it was recognized as a contractual party even by the 15th Zionist Congress where the present Palestine Executive was bullied through. The Agency Commission is, however, siding with the anti-Congress Executive, in spite of the advantages of dealing with organizations so successfully proven in other countries, not only in the field of labor, but agriculture as well. What the gentlemen would not dare propose at home they wish to foist on Palestine.

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### *Profit Comes First*

**T**HE newly found experts on state building have their sympathies with labor. At least, they say so:

"The Jewish Agency Commission sympathizes with the aspirations of the workers to improve their social and economic condition and welcomes their realization."

But profit comes first, and the worker must yield his energy and his life-blood to create "an equitable return on capital invested." Please read the following pronouncement:

"Whilst fully appreciating the achievements of the organizations representative of the workers in the direction of agriculture, immigration, health services and cultural activities, it is believed that the acceptance of the principle that industry and agriculture must be established upon an economic basis including an equitable return on capital invested, is necessary,

preliminary to the progressive increase in the standard of living which it is desired to establish."

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### *Co-operatives Without Theories*

**T**HE Commissioners have apparently found the workers' cooperatives well organized and well conducted, and so they generously admit the general desirability of such forms of activity, but they disagree with the theories of those workers:

"Cooperative organizations of producers and consumers as well as organization of workers should be encouraged. Such organizations should be founded on sound business principles and not according to doctrinaire theories."

Note that they speak not only of "cooperative organizations of producers and consumers", but of "organizations of workers" generally. In other words, our Commissioners ban even trade unions with "doctrinaire theories" . . .

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### *No Colonization*

**T**O cap it all, this impudent "program" bars out all other colonization for the time being:

"Until the Jewish Agency shall have in hand funds to proceed with the consolidation of all existing colonies where such consolidation is deemed desirable, no new colonies shall be established."

No money, no immigration, no colonization, no sentiment, but a lot of reactionary and senseless preachings,—that's what the Zionists under Weitzmann have gotten from the non-Zionists after long years of patient waiting.



## THE READERS' FORUM

### *Honorary Roumanian*

**T**HE Roumanian Government recently appointed Dr. Julius Robinson Honorary Consul General of the Roumanian Government to the United States. The said appointee, strange to relate, is a naturalized citizen of the United States. It is rather unusual for a citizen of the United States to be appointed and much less to accept an appointment of that sort. To my mind there is something quite inconsistent with citizenship and the acceptance of obligations as a consular or diplomatic representative of a foreign sovereignty. I have examined the precedents and the statutes and find that although it is not unlawful for the said Robinson to accept such consular appointment, yet it is quite contrary to our traditions and history and the usages of nations. No man can carry water on both shoulders. Allegiance to the United States and loyalty as an official to a foreign sovereignty can no more mix than oil can mix with water.

Section 9 of the Constitution provides that:

*"No Title of Nobility shall be granted by the United States; And no Person holding any office of Profit or Trust under them, shall without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of any kind whatever, from any King, Prince, or foreign State."*

While it is true that said Robinson is not an officer yet the underlying purpose of this constitutional provi-

sion was to avoid the danger of conflicting loyalties. But even the citizen on occasion, particularly during war when the extreme loyalty is required, might find his obligations to the foreign sovereignty most embarrassing, if not dangerous.

I understand that the said Robinson, who was born in Roumania, endeavored to induce the United States to appoint him as Consul General of the United States to Roumania but, failing in that, he got himself appointed by the Roumanian government. I am sure that his motives are of the best and he may serve a good purpose but he certainly is establishing a dangerous precedent. His case has some of the earmarks of the famous Logan case. In 1798, Dr. George Logan of Philadelphia, a gentleman of fortune and education, (later a United States senator) and after we had severed our diplomatic relations with France, made a journey to Paris for the purpose of improving the relations between the two countries and preventing open war. His motives were most benevolent but his actions were not authorized and were condemned by the State Department. Congress, on January 30, 1799, adopted what became commonly known as the "Logan Act" for the purpose of rendering illegal such self-constituted missions. Although the "Logan Act" was specifically aimed at the citizen who attempted to influence the actions of foreign governments in relation to disputes or controversies with the

United States, yet, one of its purposes was to prevent the functioning of self-constituted agents or diplomatic interlopers.

It has always been the practice of our State Department to refuse to receive, admit or acknowledge a citizen, naturalized or native born, as a diplomatic agent or attache. There were some exceptions in the early days but they are immaterial.

Mr. Adams, Secretary of State in 1832, refused to receive as charge d' affaires from Buenos Aires a native born citizen of the United States.

Mr. Fish, Secretary of State in 1869, regarded it as inexpedient to receive a citizen of the United States as a resident diplomatic agent of Bolivia. Mr. Fish communicated his decision to the Bolivian government with the explanation that it was not to be regarded as an unfriendly act but that it had been "deliberately adopted as necessary for the occasion, in view of his being a citizen of the United States."

Mr. Frelinghuysen, in 1884, refused to receive the Haitian consul at New York, as charge d' affaires ad interim of Hayti, on the ground that such recognition would not be "consistent with established usage, he being an American citizen."

Mr. Evarts, Secretary of State in 1880, expressed a willingness to receive a naturalized American citizen as charge d' affaires of Venevuela but was careful to observe that the recognition was a departure from the custom ordinarily observed but that for the sake of resumption and renewal of diplomatic relations with Venezuela it

would be inexpedient at that time to interpose any technical obstacle, however sound. In other words, Evarts was anxious to make it clear that exception to the rule was justified but that the rule would still obtain.

Mr. Blaine, Secretary of State in 1891, objected to the appointment of an American citizen as Persian minister at Washington and said that, "The unbroken rule of this Government forbids the extension of diplomatic immunities and extraterritorial rights to one of its own citizens by recognizing him as resident envoy of another sovereign power."

As to consular agents in distinction to diplomatic agents there is in Moore's Digest of International Law, volume 4, (House Document volume 131, 56th Congress) a quotation from a decision of Secretary of State Evarts, dated September 19, 1879:

"This Government objects to receiving a citizen of the United States as a diplomatic representative of a foreign power. Such citizens, however, are frequently recognized as consular officers of other nations, and this policy is not known to have hitherto occasioned any inconvenience."

During the war one Singer, an American citizen, was appointed honorary vice consul by the Turkish government. He was stationed at Chicago and his main activities apparently were taking Turkish subjects out of the American army who had been drafted. The State Department knows of no recent appointment of this sort. The question now arises is it meet and proper for our State De-

partment to receive an American citizen as an honorary consul of Roumania. I invite expression of opinion in that regard.

The United States has uniformly followed the practice, from Secretary of State Jefferson onward, never to appoint a citizen of a foreign power as one of its consular agents, honorary or otherwise, except in the rarest instances. Such instances are where the salary is inadequate and is a mere pittance or where there may be no citizen resident at the place or port where it is essential to have an American consul. In such cases an alien has in the past been appointed but such appointments have usually been

temporary and have been revoked when a citizen could be found to fill the post. The Act of April 5th, 1926, provided that "No person who is not an American citizen shall be appointed hereafter in any consulate general or consulate to any clerical position the salary of which is one thousand dollars a year or more."

When the salary is under \$1,000 for a clerk it would be impossible to procure someone from the United States. The bars are let down, but only to enable the employment of local cheap help. Thus, even as to clerks above \$1,000 citizenship is essential.

*Emanuel Celler,  
Member of Congress*

## MEMORANDUM ON THE PERSECUTIONS OF ZIONISTS IN SOVIET RUSSIA

*(Submitted by Dr. Arlosoroff to Senator Borah)*

### I.

**T**HE relative strength of the Zionist movement within Russian Jewry on the day of the Communist coup d'etat may be measured by the fact that all the Jewish deputies to the Constituent Assembly in 1917 were elected on a Zionist platform. These general elections were both the first and the last opportunity of testing the attitude of public opinion since the liberation from Czarist oppression.

Since the dispersal of the Constituent Assembly, the Zionist movement—in all its shades and parties—has become illegal. Organization and educational, as well as political, activities have been suppressed. The Zionist press has been relentlessly suppressed, the leaders imprisoned and deported, the rank and file threatened and demoralized, the printing workshops closed, the party offices raided and

its files ransacked. The methods employed in the suppressing of Zionism are the methods of the Czarist Secret Police, used with refined mastery and cruelty.

Still, during the ten years of the Soviet regime, in spite of a policy of unrelenting persecution and pressure, it has proved impossible to wipe out either Zionist sentiment or activities among the masses of the Jews in Russia. On the contrary, the economic decay and the social disintegration which has overtaken them, the impossibility of providing a Hebrew education for their children, the progress of Zionist work in Palestine—a faint echo of which has reached Russian Jewry—all these have tended to strengthen Zionist feelings among Russian Jews. We have today the testimony of independent witnesses, like Dr. I. N. Steinberg—the exiled leader of the Socialist Revolutionary Party,

and the first Commissary of Justice under the Soviet Regime—to the effect that the Zionist movement and especially the Zionist youth, has remained the last living force in Russia.

The organizations affected by the policy, which was first inaugurated under the auspices of the so-called "Jewish" section of the Communist party (but which is in fact anti-Jewish by its opposition to pro-Jewish activities) and, later, because of the official policy of the Soviet Government at large are:

Political parties: (1) Zionist Labor Party "Hitachdut". (2) Zionist Socialist Party. (3) Zionist Federation of Russia (this organization, owing to the persecutions, practically disappeared some years ago).

Youth organizations: (1) E. V. O. S. M.—United Zionist youth comprising the university students' organization "Hechaver" (membership 1925-26, approximately 10,000. (2) Hashomer Hazair — Zionist boy and girl scouts. (3) Hechalutz (the Pioneers)—vocational training organization for agricultural emigrants.

Out of the membership of these organizations, approximately seven to eight hundred have up to this time been sentenced and deported to Siberia, Kirghisia, the north-eastern wastes of Narim, the Ural, and the Solovey Islands. In addition, several hundreds of them are in prison, awaiting the pronouncement of their fate by the Soviet authorities.

## II.

The era of active persecution of the Zionists in Russia opened in 1920, yet during 1920-21 repression still lacked the character of a deliberately inaugurated policy, systematically pursued. The arrests, which took place in the course of these years—as, for instance, the arrest of the Convention of the Hitachdut Party in Kiev, the Zionist Council in Moscow (April 1920) the Hechalutz-Convention at Charkov, 1921, the members of the Youth Organization—Histadrut at Odessa, 1921—did not result in any

serious consequences. Imprisonment for a few months, pending investigation, was followed by release. Since 1922 a new period set in. The policy of the Soviet became more and more systematic and cruel. In September, 1922, the first mass arrest of Zionists took place throughout the Ukraine. Among those imprisoned were many members of the Zionist youth groups less than sixteen years of age. This method was employed throughout the following years. In the single night of September 3, 1924, to give one instance, about 3000 Zionists were arrested in every part of Russia, the more active of whom were deported and jailed. Similar days could be singled out in the calendar of Russian Zionism during each of the following years, up to recent months.

## III.

There are no provisions in the Soviet penal code in accordance with which the persecution of Zionists could be justified. Nor are the forms of punishment most favored in the course of the persecution era — "deportation," "banishment" and "politisolator" (solitary confinement) part of the legally provided means of Soviet judicial procedure. If, nevertheless, there are in reality thousands of prison sentences and hundreds of deportations, for the profession of Zionism, how can this seeming contradiction be explained? The explanation is to be found primarily in the form of the procedure. Only in a few exceptional cases have the Zionists been granted a trial before court. In these cases—like the trial of the Zionist-Labor Party Convention in Kiev, or that of the members of the Zionist Young People's Club Kadimah in 1923—public opinion has invariably turned against the Soviet authorities. The rule, therefore, is not judicial trial, but *administrative adjudication* by the organs of the G. P. U. (The Political Secret Service). That means, that all the thousands of people accused of Zionism, have not even an opportunity of proving their inno-

cence, since no legal requirements of evidence are necessary to convict. The secret accusations of the G. P. U. are deemed entirely sufficient.

There are cases of individuals accused and convicted of having been found in possession of illegal literary material, while the search warrant presented by the police to the G. P. U. explicitly stated "nothing found." Investigation becomes more or less a means of forcing the prisoners either to give away the names of their political "accomplices" or to give declarations denouncing in medieval fashion their views held heretofore and proclaiming conversion to Communism. It must be stated that out of the hundreds of active Zionists arrested only a relatively very small number succumbed to such pressure and signed declarations of this kind.

#### IV.

The favorite forms of punishment used in suppression of Zionism in Russia are the "Politisolator" and "deportation." Those sentenced to "politisolator" are cut off from any communication with the outer world. They are allowed to see their relatives once or, at most, twice a year, for a period not exceeding two hours. They are allowed to send or to receive no more than three letters a month. These privileges also may be curtailed upon decision of the prison authorities. In these cases, walking-periods are shortened, the quality of the food lowered to such an extent that many of the prisoners become sick, and reading facilities are restricted. Any communication between these political prisoners is made impossible. Some of the convicts are held in isolation for a year and even longer. Exemptions, granted by law, as, for instance, the exemption of married couples from separation, are conceded only after a hard fight. The only means of fight or protest is the hunger-strike. Hunger-strikes of 7, 10, 12 days are no rarity among the prisoners of the "politisolator."

Following their imprisonment in the "Isolator," the Zionist convicts are "deported." The above-mentioned centers of deportation are situated in regions where, under the Czarist regime only criminals under heavy penalty were banished. Places, consisting of three to five houses, situated at a distance of hundreds, sometimes more than a thousand miles from a railway-station, with a mail service three or four times a year, are selected to form the residence of the deported Zionists. They are placed either singly or in pairs among the natives for whom they have to work, being deprived of any opportunity to make a decent living. The G. P. U. provides each of them with 3.25 Rubles (about \$3.00) a month. The inadequacy of this pay may be illustrated by the fact that rent alone amounts to 10 rubles a month, in some of these places. The convicts are prohibited from walking beyond the boundaries of the village. Trespassing or failure to present oneself for daily registration is considered an attempted flight on the part of the convict and punished by penitentiary. Sick persons, suffering from acute attacks of fever, are dragged daily to register. In addition, there are frequent supervisory visits paid the convicts, at night. On the occasion of such night-visits every scrap of written or printed paper is examined. In Kirghisia more than 40 convicts have been punished by prison, because of letters found at their home. Every second month the location of the deportee is changed in order to prevent "adjustment" and acquisition of a suitable occupation.

In special cases, the deported Zionists are granted the privilege of exchanging their exile for emigration to Palestine, provided they formally renounce their right ever to come back to Russia. But here other handicaps appear. Although emigration from Soviet Russia is theoretically unrestricted, the fee charged for a passport to Palestine is from 22 to 35 Pounds (\$110-165). Traveling ex-

penses requiring a substantial addition, the total sum needed for such a would-be Palestine emigrant amounts to about \$225. As most of the prisoners are unable to provide this sum, the emigration permit is of no use to them, and falling to avail themselves of the opportunity offered and to acquire a passport, they are exposed to further retaliation, such as transfer to another, more remote and isolated place of deportation.

#### V.

Among the various Zionist organizations, the "Hechalutz", or Pioneer-Organization, held a special position, being devoted exclusively to vocational training of Jewish youth in agriculture and industries or craftsmanship, for the purpose of preparing for Palestine colonization. There existed in Russia during the last six years, two independent organizations of this type. The one did not venture out into the open and restricted its activities to under-cover work. This was the so-called "illegal" Hechalutz, under the leadership of members of the Zionist Labor Party which in the beginning of 1926 had a membership of about 9,000. Although on account of its working conditions, it was unable to provide all of its members with training facilities, it created a set of agricultural farms in Podolia, Byelotzerkov, Kiev, Odessa, and a number of workshops, carpenter shops, etc.

This work was, of course, handicapped by frequent arrests and deportations. Once the most active group of members was overtaken at a convention, three times the whole national executive and the staff of the officials had to be replaced by substitutes. The second organization "Hechalutz" applied for legalization with the Soviet authorities, on the ground of its being a non-political organization, concerned solely and exclusively with the transfer of young Jews from non-productive to productive occupations and their vocational training. After complying with certain requirements prescribed by the Soviet authori-

ties, legalization was granted and the "legal" Hechalutz proceeded to establish a number of training farms, communist agricultural settlements in Crimea, Ukraine, etc. Yet not even this organization escaped the fate of the Zionist movement as a whole. In January, 1928, the men in charge of the leading settlement (Tel-Chai) were arrested and sentenced on the ground of alleged "counter-revolution": Zionism—one to three years in prison, to be followed by deportation; the two others to two years imprisonment (reported in the New York "Jewish Day", January 17, 1928). Following their conviction, the settlement was closed by the local authorities, the others dispelled. A few days after the national executive of the legal "Hechalutz" was arrested and the organization disbanded. This dissolution—the latest link in a chain of senseless persecutions of a noble and idealist movement—aroused a wave of resentment the world over. The General Federation of Labor in Palestine went on record with Mass Protest Meetings arranged in various cities and settlements and also filed its protest with the Labor Party of Great Britain and the Socialist International.

In conclusion, the demands resulting from the present condition of Zionism in Russia should be summed up as follows:

- (1) Release of the imprisoned and deported Zionist political prisoners.
- (2) Legalization of Zionism—which is legal and constitutional in all countries outside of Russia.
- (3) Legalization of Hebrew—instruction and educational activities of all kinds.
- (4) Legalization of the Pioneer Movement for professional training in agriculture and crafts.
- (5) Abolition of the prohibitive passport fees for Palestine emigrants.

(Signed) DR. CHAIM ARLOSOROFF  
Member of the Executive Committee  
of the General Jewish Labor Federation  
in Palestine, and of the Zionist  
Labor Party "Hitachdut".

# THE DOOM OF A GREAT LANGUAGE

By MICHAEL B. SCHELER

**I**S YIDDISH, the written and the spoken language of almost eight million souls for almost five centuries, an eternal phenomenon? Is it to remain forever the medium of literary and intellectual intercourse among Jews? Or is it one of those phenomena which appeared on the human arena to serve a certain historic mission and to disappear when the work is accomplished?

The Yiddishists argue that it is here to stay, that no Jew is a true Jew without a workable knowledge of Yiddish. Is it necessary to add that to a scientific student of history such arguments sound puerile? If it is true that love is blind, then the fanatic is devoid of all senses. To maintain that a certain phenomenon that was useful in the past is to remain forever useful is to ignore all the laws and teachings of history.

If Yiddish is the intrinsic and eternal language of the Jews, how is it that almost half of the Jewish race never knew and now do not use the Yiddish tongue? Are the Spanish Jews less Jewish because of their ignorance of Yiddish? Are the French, the Turkish, the English Jews not as good Jews as the Russian and the Polish by recognizing their national languages as their medium of oral and spiritual intercourse? Of course, they are as good Jews as all the other Jews of the world. The fact that Yiddish is not spoken by almost seven million Jews is an indication

that Yiddish is not an intrinsic and eternal property of the Jews.

What, then, is to become of Yiddish? To answer this question, we must first analyze the following problem: How did Yiddish originate? To the reader of Jewish history it is a well-known fact that Yiddish is a recent (historically speaking) acquisition of the Jews. The student of Jewish history knows that Yiddish is not a natural language, that it has been grafted upon the Jews in a period of persecution and humiliation. If there is a symbol of tragedy, of the brutality of man, Yiddish is a shameful reflex of the barbarity of human nature, especially of Christian nature, in the Middle Ages. The word Yiddish instinctively recalls to my mind the following terms: oppression, persecution, torture, and degradation.

Yiddish came into its affluence with the exodus of the Jews from Germany, a civilized Christian country. Yiddish is no more and no less than a cheap variation of German, a vulgar, jargonized German. The Jew is in his nature adaptable. While settling in German towns, he rapidly learned and adopted the German language as his own. The bulk of those German Jews were of Spanish descent. A large majority of present Russian and Polish Jews can trace their origin to ancestors in Spain. But not a trace was left of Spanish traditions, of the Spanish lan-

guage among the Jews in Germany in the Middle Ages, nor is there any left among the Russian and Polish Jews of today. The Spanish Inquisition exiled thousands of Jews to all parts of the world. Many of them settled in England and became good Englishmen. Many of them settled in Amsterdam and became loyal Dutchmen. A great number of them settled in Germany and became devoted Germans. In fact, the children of those unwilling exiles became so assimilated, so acclimatized to their new motherlands that they were barely distinguishable from the natives.

A religious fanaticism suddenly swept all Germany like a cyclone. It became furious against non-believers, especially the Jews. Thousands of Jews were mercilessly massacred. Thousands were exiled into neighboring countries. Poland, then the most liberal country in Europe, welcomed the Jews. For a short time the Jews again enjoyed security and peace. While Poland was prosperous the Jews were prospering. But soon Poland, too, became a subject of oppression. Poland was invaded by three armies and was divided into three provinces. With the enslavement of the Poles, the Jew again became the main sufferer. Under the new rulers the Jew was regarded as unfit for the duties of citizenry. He was barred from all institutions of learning. He was denied all military and political functions. He was compelled to dwell in segregated districts, called the "Pale."

It is, therefore, logical that under such conditions Yiddish should have

become the tongue of the Jews. Denied the possibility of learning the languages of their new despots, they naturally clung to whatever memories they had of German. It was German they had spoken in their exile to Poland. And it is a variation of German that remained their means of communication in their miserable new homes of Russia, Poland and Rumania.

Must Yiddish forever remain a reminder of German persecution? Yiddishists reply that while Yiddish is not an intrinsic language of the Jews, the culture that the Jews have developed for the last fifty years through the medium of Yiddish cannot be abolished, and Yiddish will remain the cultural medium of the Jews unto eternity. Whatever useful objects humanity has ever created, will never be destroyed. In some form or another they will be perpetuated.

It is true that with the development of the great Russian liberal movement, and as a result of peculiar conditions then existing in Russian Poland, the Jewish worker was overwhelmed with a passion for culture, for enlightenment. Yiddish, being the only language known to the great mass of Jewish workers, became the sole medium for the development of culture and radicalism among the Jews. Those who were fortunate to have acquired a knowledge of Russian and Polish drank passionately from the fountains of Russian and Polish genius. They eagerly and late into the night read all the works of Tolstoi, Dostoevsky, Gorki, and others. Some of them became so as-



simulated, so Russianized, so Polonized that there was hardly a trace of the Jew left in them.

The Jewish "Intelligentsia" formed an important factor in all revolutionary movements of Russia and Poland. But the great Jewish mass of workers could not read Polish or Russian. And they demanded a literature in Yiddish. The cultural movement among the Jews in the latter part of the 19th century was remarkable. Young men and women, after long days of toil in miserable shops and factories, entirely exhausted physically, would gather in basements, on roofs, in any spot where a little artificial light could be obtained, and learn eagerly the Yiddish language so that they could eventually master the works of the great revolutionists of Russia and Poland, which were rapidly being translated into Yiddish. Yiddishism here appeared as a distinct movement. The Bund, a revolutionary movement among Jewish workers, adopted Yiddish as its standard and as the sole medium of propaganda and culture. Yiddish papers appeared like mushrooms after a rain in Poland and Russia. Yiddish books and pamphlets flooded the market. Yiddish was proudly spoken by Jewish cavaliers and maidens in the public parks and streets of Russia and Poland. In fact, Yiddish became almost a religion.

## II.

Yiddish has accomplished great deeds. The Bund was a stupendous educating factor among the Jews. The Yiddish press has done tre-

mendous service to the proletariat. Nevertheless, no student of Russian and Polish history could or would deny that Yiddish and all that it represented was merely a product of peculiar conditions existing in Russia and Poland. From Peretz to Scholem Aleichem, the reader is introduced to the pathos, misery and even humor of Jewish life in small Polish and Russian communities. As much as Scholem Aleichem may be admired by the denizens of Kishshenief, Dwinsk, Bialystok, and newly arrived immigrants in this country, his works would form, nevertheless, dry reading, if not entirely uninteresting, to the American Jewish boy and girl, who were raised in different economic and political environments.

Yiddish is a product of certain historic conditions, and not the spiritual and linguistic medium of the Jewish race. Just as the "kapota" (the peculiar attire of a certain Polish-Jewish sect, called the Hassidim) is being permanently shed as soon as the orthodox Jew reaches the free soil of America so Yiddish is easily disposed of without any substantial harm to the Jewish intellect.

And Yiddish is being done away with under our very eyes, whether we like it or not. If Yiddish would constitute a genuine spiritual property of the Jews, they would cling to it more strongly than they do. The Jew instinctively feels that Yiddish is a mantle of disgrace. Inwardly he is ashamed of it. Unconsciously it gives rise in his mind to memories of past agony, of historic periods when



he was no more and no less than a human animal. As soon as he sheds off the accretion of Yiddish, he feels free, expansive, a man among men.

What future has Yiddish in America? The great influx of immigration from Russia and Poland and Rumania temporarily transplanted the Jewish pales to the soil of the United States. At first the Russian and Polish Jew felt the same weight of oppression in this country, — owing to the fact that he was a stranger, that he was ignorant of English. He naturally turned to the leaders of his own race for spiritual and intellectual enlightenment. The Yiddish press came into being, to answer the needs and the yearnings of the newly arrived immigrant. For years the Yiddish press has cultivated the Jewish sweat shop workers. For years it helped them organize into powerful labor unions and to improve considerably their economic and political status. It removed their "inferiority complex", which was for some time a heritage from their old "homes." The Yiddish press, in a word, transformed the Jewish worker into what he is today: an upright, an independent, a fighting, a liberty-loving member of the American nation.

America owes a great debt to the Yiddish press. Yiddish, undoubtedly, contributed a large share to the formative processes of American culture and civilization. The sweat shop, a shameful spot in American industry in recent years, has been almost entirely eliminated through the power of the Yiddish press. Politics was purged

of some of its vices by the continuous vigilance of the Yiddish press. Unionism among the Jews rose to gigantic proportions as a result of the Yiddish press. All these achievements of the Jewish immigrants reflected favorably on American society, and America will forever remember these deeds. Abraham Cahan, the indefatigable editor of the Jewish Forward, Jacob Gordin, famous playwright, Benjamin Feigenbaum, and a host of other great Yiddish writers and thinkers have earned their share of immortal fame in the annals of American history. They have done their share toward the raising of the standards of American civilization though the average American may not be aware of this fact. But good deeds never go lost. In some form or another they become imbedded in the social structure of a nation.

Yet, with all due respect to the achievements of the Yiddishists in this country, the fact remains that Yiddish has not added anything to their greatness. It is the results, the deeds, the material progress as expressed in all great Jewish labor organizations and educational institutions, that make those men great. Yiddish was merely a temporary instrument, a makeshift medium through which their work was carried on. Yiddish was not a child of American soil, and will remain alien to American soil. Yiddish will perish, but the deeds of the Yiddishists will remain imperishable in American history.

At the present time the Jewish immigrant of 1905-6-7-8 is almost wholly Americanized. He is totally

adapted to his new environment. His soul no longer craves for his old home . . . Here at last he found comfort, freedom, security and, above all, safety . . . Here for the first time in his life he walks with his head erect. He acts and thinks like a free citizen of a great country. Contrast this, his new mental attitude, with his old, in his former home in Russia and Poland. Eternities of difference. Small wonder that he loses his devotion to Yiddish.

I recently conversed with a number of booksellers on the subject of the profitability of the Yiddish book. And all of them have agreed that the selling of Yiddish books is no longer a profitable venture, and that the publishing of the Yiddish book is less so. The Jewish immigrants are losing daily their interest in the Yiddish book and press. They still read the Yiddish newspapers as a matter of habit. Yiddish does not satisfy the yearnings of the Jewish idealist, the restless Jewish soul, the Jewish revolutionist.

Far be it from me to underestimate the demand for Yiddish literature. There is still a vast demand for it in this country, and as radical a need. But there is no longer that spiritual, that cultural thirst for Yiddish literature. The Jews lose their desire to read the Yiddish press and the Yiddish writers are losing the "urge" to write in Yiddish. No significant writer has appeared in Jewish journalism for years. The old talents are dying rapidly, and there are no new to take their places. Physically, the Yiddish press still lingers, but the

soul is gone . . . Yiddish is rapidly dying. *It is now completing its historic mission in this country and will soon give way to its new linguistic and spiritual successor, English.*

How long will Yiddish last yet in this country? I am not a prophet and I hate to prophesy. However, facts speak in unmistakable terms. American boys and girls of Jewish descent almost to one hundred per cent do not read the Yiddish press and have no interest in anything Yiddish. They get their spiritual energy from the vast and rich English literature. They get it from the German, from the French literatures—in fact, from all European culture, except the Yiddish. The name of Peretz is as strange to the American Jew as Jack London is to the average Zulu. There is nothing in the Yiddish book or press that the American boy or girl cannot find in the English book or press, and there is so much in the English periodical and book that the Yiddish periodical and book lack. There is one Yiddish monthly, the *Zukunft* (The Future), which so gallantly and admirably preserves the very best tradition in Yiddish literature. Its editor, Mr. Lesin, is a gifted publicist and poet. Its contributors are learned and highly talented. Nevertheless, the *Zukunft* boasts a very small circulation. What is the cause of this state of affairs? Are there no intelligent readers among the Jews? Yes, there are many cultured Jews and many hungry readers of good periodicals, but they read the *Atlantic Monthly*, the *American Mercury*, the *Nation* and

similar high-class publications.

The few immigrants that arrive in this country every year do not constitute a material and financial basis for the secure existence of a newspaper.

There is no future for a Yiddish paper on American soil. There is no future for Yiddish in America. Yiddish is gasping for life. Its last days are upon it.

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Yiddish is dying fast in all European countries. The Spanish, the French Jews, the Jews in all Latin countries never spoke Yiddish. In Russia, outside of the Pale, the Jewish students and business men never spoke the Yiddish tongue. Now the Jewish masses in those regions of the former Pale are rapidly becoming assimilated and Russianized, and Yiddish is being forgotten. In Poland a substantial proportion of the Jews are rapidly becoming assimilated. Polish culture, the Polish language is becoming their culture and their language. Yiddish there still remains the heritage of the uncouth Hassidim and the dogmatic Yiddishists. However, in Poland, too, Yiddish will see its doom as soon as educational opportunities will become as general as they are in these United States. The moment the average Jewish boy and girl in Poland will be compelled to attend an elementary school under the supervision of the State with the national language in lead, Yiddish will be as naturally forgotten as it is here,

by the native Jewish boy and girl. It is still spoken by vast masses in Rumania, by masses who were denied all opportunities of education. Enlighten them, open the avenues of culture, and Yiddish will be dodged like a pest.

The Jew will not lose in any way spiritually or culturally with the disappearance of Yiddish. The Jew is adaptable by nature. He learns the use of new means under new economic and political conditions. English with its inexhaustible riches will serve as a greater medium of expression to the Jewish intellect. The Jewish intellectual need not fear any evil consequences as a result of the demise of Yiddish. With philosophic calm he can welcome its last days. As an enlightened student of history he is aware of the fact that no phenomenon, be it biological, social, economic, political or linguistic is eternal, that it is here to serve a certain historic role and to disappear when its work is done.

Man does not live forever—why expect his creations to last forever? If it is true that the spiritual essence of man continues to live after his physical death, we may then equally presume that his deeds, his creations, though bound to perish physically, will perpetuate themselves in some spiritual or transformed physical form. So it is with Yiddish. It will perish in its present form, but its seeds have been scattered all over the world and they will bear fruit for centuries to come.

## BOOK REVIEWS

*Adjustment of Law to Life in Rabbinic Literature.* By Solomon Zucrow. The Stratford Co., Boston, Mass.

The average layman reading this book will be completely overawed by the author's (himself a layman) profound knowledge of the Talmud and general Judaica; even the student is favorably impressed. For, whatever else may be said of the author, one thing is certain—he knows whereof he speaks. In fact, one almost fears that he has overreached himself. Reference follows citation almost too frequently. And it is this, we believe, that causes the book to fall short of its mark.

In their preamble to the book, the publishers tell us, "To all thoughtful Jews it must be obvious that American Judaism manifests a most serious maladjustment between life and religion. Can this discrepancy be remedied? This perplexing problem has engaged the mind of the author, a conservative Jew, who, though only a layman, feels keenly the need of restoring harmony between life and religion."

But does the author accomplish the purpose he has set himself? Hardly. And the reasons for this failure are twofold: Firstly, as previously stated, the author has made such strenuous use of his voice and has taken so much of his allotted time in stating his problem and leading up to the solution that when eventually he does state his solution, his time is very brief, his voice squeaky and scarcely audible, and his audience exhausted and a trifle bored. Thus, while fully 153 pages are devoted to stating the problem, but 26 pages suffice for the solution.

The author's main theme throughout the book, which incidentally serves also as the solution, is this: Since we find that the sages and rabbis of the Mishnaic, Talmudic, and Post-Talmudic periods, even those of only three hundred years ago, abrogated certain laws that were found to be incompatible with life, why

shouldn't present-day rabbis do likewise? To strengthen his point he *unnecessarily cites numerous instances*, since no one denies that such abrogations have taken place, and how will the argument become stronger simply because two more instances have been discovered? And in citing these examples, the author again falls to prove his point. The fallacy becomes quite evident. For in all the instances he relates, there is no one, if memory serves us aright, where *all* the rabbis in a body, after due consideration, and with the sole object in mind of assuring the permanence of a *living* Judaism concluded that abrogation of certain laws was imperative. Not so at all. In nearly all of the examples he cites, one outstanding rabbi, when confronted with a serious problem involving a basic principle, rendered a decision which, when at variance with a fundamental or widely-accepted law, he supported on the grounds that the fundamental law was subject to change when conditions of life absolutely necessitated such a change.

And yet, when the author calls his solution "The Task of the Rabbinat", we assume that he means that the rabbis, as a body, shall compromise Law with Life. Even the author will admit that it is asking considerably of the rabbi to consider himself a twentieth century Rabbi Yochanan Ben Zakai, or a Maimonides, or a Chasam Sofer, and, solely on his own authority abrogate laws! Even if we consciously overlook the Talmudic maxim "One rabbinical court cannot repeal any laws established by another court unless the former outnumber the other and surpasses it in the scholarly attainments of its members," which the author shrewdly tries to answer away, it must be conceded that it is almost impossible to expect such action because, as stated, no precedent ("as a body") has been set, and the rabbis themselves would consider such action revolutionary, if not immoral.

Of the three problems upon which the author would like to see the rabbis take a definite stand, that of performing an autopsy on a Jewish body, does not impress as one of the most important problems confronting Judaism. Also the assumption that modern orthodox and conservative Judaism are identical is very much open to question.

Taken as a whole, the book is a fine piece of scholarly work, and an approach to a problem. It solves very little. And even if the book presented a concrete solution, one, remembering the disapproval, almost hostility, with which Dr. Chernovitz's (Rav Tsoir) proposal advocating the reestablishment of a Sanhedrin, was met, might justly feel skeptical about the outcome.

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*The Life of Buddha.* By A. Ferdinand Herold. Albert and Charles Bone. New York, 1928.

Of the religions that have left their indelible imprint on the pages of history, probably none is more picturesque and at the same time simpler than Buddhism. But, perhaps, even more picturesque than that "religion" is its Founder—Buddha. While the term Buddha literally means "The Enlightened One" and it is the belief of the Hindus that a Buddha appears from time to time to preach the true doctrine to a sinful world, in the Occident that term has become more and more to be strictly applied to the last historical Buddha, Siddhartha, son of King Suddhodana Gotama.

Born to riches and luxury, beloved and pampered by all, the young prince's life was a constant round of feasts and pleasures. Handsome and brave, he led a life of voluptuous ease. Suddhodana had been warned by the old hermit Asita that his child would some day renounce royalty and live the life of a hermit. This caused the king great anxiety. Was the illustrious line of the rulers of the Sakyas to die with him? No! he decided. He would surround the prince with all

earthly pleasures. He would not give him an opportunity to learn of the evils that exist in the world. Hence, until his twenty-ninth year Siddhartha did not know of the existence of sickness or death. That year, while riding in his gilded chariot, he saw among the people who had gathered to acclaim him, an old man. Later, he saw a sick person and on the following day, for the first time in his life, a funeral procession.

After the charioteer has explained to him the significance of old age, sickness and death, he fell to meditating. Of what value is life if everything that has a beginning must come to an end? Siddhartha could no longer find peace. All pleasures became vulgar, worthless. He decided to leave that very night and free the world of old age and death.

For six years the hero, who had been joined by five disciples, remained on the banks of the Nairanjana and meditated. Still he did not find the great Truth. So he abandoned the self-torturing life of the hermit and gave himself over to deeper meditation. But when he had been attacked by the Evil One, Mara, and emerged the victor, he knew that he had succeeded. For profound meditation had revealed to him the cause of death and its cure. He discovered that the path that leads to rest, to knowledge, to nirvana, has eight branches: right faith, right resolves, right speech, right action, right living, right effort, right thought, right meditation. From this period until his death we have an account of his conquests of men to his teachings.

The sum total of his moral religion is a very meager one. While the eight principles are supposed to contain many ethical ideas, in effect they may all be included under one general heading, self-control. The account of Buddha's struggle with Mara, the Evil One, is a crude imitation of the original, that between Job and Satan as related in the Bible. Also Buddha, the man, proves a trifle disappointing and sadly lacking in some virtues. For instance, humility, the pre-

dominant virtue in the founders of the other religions, is totally lacking in him. Thus, we find that on being asked by a hermit who his master was, he replied: "I had no master. There is no one like me. I alone am wise, calm, incorruptible. My equal cannot be found on earth or in the sky." On learning that his brother began wearing a robe similar to his, he becomes terribly jealous and threatens to punish him severely. Withal, however, he remains a very impressive figure.

Mr. Herold is to be congratulated upon the exquisite beauty of his prose. The beauty of style compares favorably with the beauty of the theme. There is only one criticism to offer. While the book is, primarily, a biography of Buddha, we cannot help but feel that, for the sake of the serious reader, the philosophy of Buddhism, as formulated by its founder, should have received a more prominent part and a more exhaustive treatment.

ISRAEL H. WEISFELD.

*General Disarmament Or War?* By Rennie Smith, B. Sc; M. P. George Allen & Unwin Ltd.; London, 1927.

Mr. Smith in this little book marshalls all the arguments against war as settling international disputes. Picturing the horrors of the next world war, he shows disarmament to be the only effective means of preventing it. The precedents have already been established in the disarmament of the Central Powers by the Allies, the Washington naval convention of 1921, the disarmament agreement of 1923 between five Central American republics, and Denmark's disarmament by its own legislative action. He points out that the Powers have pledged themselves in the Versailles Treaty to a general limitation of arms, and he proposes a detailed plan for the reduction of armaments and military forces through the League of Nations, with Great Britain leading the way.

Mr. Smith wrote his book before the meeting of the Disarmament Commission at

which the Russian delegation presented its amazing radical proposal for total and immediate disarmament. It would be interesting to know what the author's attitude is toward those proposals. His own scheme, though doubtless moving in the same direction, is not quite as far-reaching for the present. What chances of success this scheme has it is difficult to say. Events will probably not move as fast as we should all like, until Mr. Smith's own party—the Labor Party—again comes into power in England.

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*Communism.* By Harold Laski, Professor of Political Science in the University of London; Home University Library of Modern Knowledge. No. 123. Henry Holt and Company, New York, 1927. 254 pages. Price \$1.00.

Here is a brilliant exposition of the communist ideology and tactics, presented temperately and skilfully by a man who, while not a communist himself, has taken great pains to treat the subject as fairly as is humanly possible. Prof. Laski considers Marx the father of the communist movement today. He therefore analyzes the materialist interpretation of history, the theory of surplus value (the keystone of Marxian economics), and the Marxist theory of the state as the theoretical bases of communism. The analysis, though brief, is highly searching and critical, pointing out wherein the assumptions are weak as well as where they have been correct.

We then have an excellent chapter on "The Strategy of Communism" which deals with the subject of violent revolution as the only effective way of establishing the new order. This chapter gives succinctly a description of the form of organization of the Communist International and the underlying theories of its policies. It also includes some well-phrased reasons why the revolutionary method can succeed in a modern state only under a very rare combination of circumstances and how its use may even

involve the destruction of our modern civilization.

Like Mr. Keynes, Prof. Laski cannot keep seeing the religious element (Lenin forbid!) in Communism. Its impelling strength "is that it has a faith as vigorous, fanatic, and compelling as any in the history of religions. It offers dogmas to those whom scepticism troubles; it brings to its believers the certitude which all great religions have conferred; above all perhaps it implants in its adherent the belief in their ultimate redemption" (p. 246).

The success of communism is due, primarily, not to the logic of its theses or to its "scientific" formulations of policies, but to the emotional appeal it makes to millions of mankind whose daily lives are bounded by the ever-same grinding toil with no hope of liberation.

Capitalistic civilization, even in enlightened states, has enough that is destructive, ugly, and unjust to raise any number of communist crops. Only by a series of alterations in our social order, of a scope and profundity never heretofore experienced, can communism be overcome. The "diehards" to whom concessions are taboo *per se*, are the best allies of the revolutionists, though they do not know it. "The answer to the new faith (of communism) is not persecutions of those who worship in its sanctuary, but the proof that those who do not share its convictions can scan an horizon not less splendid in the prospect it envisions nor less compelling in the allegiance it invokes" (pp. 250-1).

This review should not be ended with out a remark on the facility and clearness of the author's style. To treat of Marxian economics and communist methodology in a dignified, academic manner and at the same time be intelligible to any literate person is no mean accomplishment (one should like to see this secret acquired by some of our American professors). This little volume will prove extremely valuable to any one

interested in present-day political and economic currents.

*The Americanization of Labor.* By Robert W. Dunn. With an Introduction by Scott Nearing. International Publishers, New York. 272 pages.

The title is a satirical allusion to the so-called "American plan" of employment evolved by the anti-union employers' groups in this country. The sub-title, "The Employers' Offensive Against the Trade Unions", is much more descriptive.

Mr. Dunn deals with a very wide variety of topics. After discussing types of employers' organizations he devotes two chapters to their methods of attack on labor unions and 6 more chapters to the various devices introduced in order to counteract the influence or promises of the trade union movement. Dealing with such a vast field, naturally only the high spots could be mentioned. His sources are not first-hand, and one should not expect a detailed exposition of facts in this book. But as a summary of a highly important development in our economic life — a development, too, of vital concern to organized labor — this work is admirably done. The author, a leader of the communist and Left Wing movement, told his story dispassionately, with no apparent desire at coloration either in matter or manner.

The historical background of this process of Americanization of labor is placed in 1920-1 when the employers' organizations started a series of bitter drives against organized labor which had acquired size and power during the preceding five war years. The "open shop" and "American plan," though in use before then, became the slogans of the embattled corporations. What was meant was simply a shop closed to union labor and a plan which denied the workers the right of organization and collective bargaining. Huge sums of money were



spent by employers' associations on their publicity which was generously coated with patriotic sentiment and anti-radical affirmations. The institution of the "labor spy" has been developed into a science. Use of strikebreakers, the police, the courts, the "yellow dog" contract—all of these have been extensively utilized. The strength of labor has been considerably impaired by these attacks as well as by the depression that set in about that time.

These methods of fighting are, of course, to be found in any labor struggle. They are probably not typically American; nor are they new. But alongside of these there have grown up the "newer tactics" of capital. They have achieved importance within the last few years, though they may be traced for 30 or 40 years back to their beginnings. The chief among these is the so-called "company unions", an organization of workers, which, whatever its functions and authority, is under the thumb of the management and possesses no actual power in the important questions of wages, hours, and conditions of labor. About 1,400,000 workers are at present organized in such unions, involving about 430 companies. Employee stock ownership, insurance, pensions, and various "welfare" activities—from free meals to vocational guidance—are some of the other methods used. All of these are primarily designed to keep out the trade union, although there are other considerations, mostly relating to increased business efficiency. Incidentally, Mr. Dunn presents some figures which puncture the myth (whose chief prophet is Prof. T. N. Carver) of the economic millennium being just around the corner in the shape of diffused stock ownership.

The final chapter of the book deals with the attitude of organized labor to these devices of the employing groups. As a rule the attitude is uniformly hostile. Labor holds that they bind the workers, paralyzing their mobility and freedom of action; that they serve only

the interests of the employers; and that the workers resent being offered as charity what they are entitled to as a matter of justice. Suggestions are made as to how labor should meet the situation economically and politically.

H. SILVER.

### THE RABELAISIAN

(Continued from Page 36)

On the appointed afternoon, I went in company with my little friend to Louis' place on lower MacDougall Street. It had been arranged that Louis would leave his keys in the letter box for which he had already given me the necessary combination. I inserted a nail file in the lock as directed and opened the diminutive door. Instead of the keys I found this note:

"Please forgive me, but I am unable to do otherwise. I have only one sweetheart whom I love dearly. She is so sweet and so delicate that I can not bear the thought of our love-nest being invaded by strangers.

Forgive me,  
Louis B—".

I turned the missive over in my hand and began to laugh loudly to the surprise of my companion.

"Why, what's so funny," she asked wonderingly.

"Oh, nothing much," I answered between gasps as I led her out of the hallway, "It's only a little message from a terrible Rabelaisian."

The following paragraphs were inadvertently omitted from the story "The Item" in the June issue:

Page 36:— *acquainted. He was courting a girl whose parents belonged*

to a strict religious sect. When they found that he was connected with Wall Street they forbade their daughter's seeing him. The two young people planned to meet in secret until he made his pile and then he would retire to a more respectable business.

Page 40:— goodbye.

Two months later on the windows of a little real estate office in a Long Island village, bearing the name — C. Wilberforce Wiggins, this sign was seen:

Closed on account of marriage.

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Holders should consult their banks at once for further details of this offering.

**Third Liberty Loan Bonds mature on September 15, 1928, and will cease to bear interest on that date.**

A. W. MELLON,  
Secretary of the Treasury.

Washington, July 5, 1928.