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EDITORIAL

THE COL. GARRARD-PRIVATE BLOOM CASE.

By DANIEL DE LEON

IF any sane man believes that what moved Col. Joseph Garrard, commanding the cavalry post at Fort Meyer, near Washington, to recommend against the advancement of Private Frank Bloom of Battery F, Third Field Artillery, whose father, Joseph A. Bloom, is a tailor at the post, was, as stated by the Colonel, that the young man was a Jew, and that the Colonel would not desire a Jew “in his command as an officer and social and personal associate”;—if any sane man believes that, the belief would be an evidence that blindness-as-a-post to facts is not incompatible with sanity.

Suppose Bloom’s father were not a workingman, a tailor, as happens to be; suppose the father were a banker, say, a Jacob Schiff; or a large employer of labor, or holder of stock in some large labor-employing department store like Macy’s, say, an Oscar Straus; or a daring speculator with other people’s funds, say a Robin, alias Robinovich;—suppose, in short, that Bloom’s father, instead of being a producer of wealth, were a wealth-plunderer, does any sane man imagine that Col. Garrard would object to such a Jew “in his company as an officer and social and personal associate”? Not for an instant! Every sane man knows the Colonel would break a leg, or both legs, aye, all his four legs, to secure the Jew as a “desirable social associate.”

What, then, is the real objection to Frank Bloom?

The objection to Frank Bloom will be best understood if it is remembered who the objector is. He is a military character. It is the military spirit that is shrinking with repugnance from the workingman’s son. Frank Bloom himself—should he rise in his military career, and his father became a Brokaw & Sons tailoring baron—will shrink with marked aversion from the sons of any of his father’s wage slaves, be they Jew or Gentile.

The shrinking is true to psychology. Militarism destroys; Labor builds up. The genius of Militarism feels rebuked by the genius of Labor.'Tis a case of Conscience, the essence of Psychology. True to the conscience of Psychology, or the psychology of Conscience, a bad Conscience ever seeks to justify itself to itself with false pretenses. Hence the present pretext of "Jew."

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