

# The VANGUARD

A MAGAZINE OF PROGRESSIVE JEWISH LIFE

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THE VANGUARD is a magazine of progressive Jewish life, devoted to the interests of Enlightened Nationalism, Progressive Zionism, Social Advance, and Modern Jewish Culture.

THE VANGUARD has the moral backing of all the groups in the Jewish nationalist radical movement, and will serve the high ideals, the fundamental principles, and the best interests of that movement.

It is the fond hope of the Editor, to whose single-handed efforts this publication is due, that THE VANGUARD will aid in bringing together the linguistic sections of American progressive Jewry—through the good offices of the friends in both camps.

THE VANGUARD is open to all who have anything to say on any subject within its scope, irrespective of the editorial policy.

## The Great Avenger

**BY REMOVING** Petlura, that horrible monster, traitor to his own people and murderer of tens of thousands of Jews, men, women, and children, Sholem Schwartzbard has vindicated the honor of mankind and the pride of our race.

There is no law to reach the mass slayer in military uniform, except the law of revolution or revenge. Had Petlura been caught in Russia he would have paid the supreme penalty

with all the formality of a legal sentence. But the miscreant ran away—and he had to fall by some noble Jewish hand.

We rejoice in the spirit of justice and humanity so strikingly manifested by the French jury. Schwartzbard's acquittal will stand out as a monument to France. As to the heroic defender of his people, he needed no judicial verdict to take his place among the great avengers in history.

## Jewish Rights

**THE PROTECTION** of Jewish minority rights, as guaranteed by the Peace Treaties to our people in the various newly fashioned states of Eastern Europe, has gone a long step forward through the creation, by the Jewish World Conference at Zurich, Switzerland, of the Council for Jewish Rights and its provision for a permanent Administrative Committee at Geneva, the seat of the League of Nations.

With the exception of Czecho-Slovakia, Latvia, and Esthonia where the Jews appear to have no specific grievances, none of the countries which have pledged their honor to abide by the decisions of the Allies in the Great War, has lived up to its solemn pledge as regards the rights of the Jewish minority in its midst.

Turkey has forced its Jewish com-

munity publicly and officially to abdicate its national rights and she is doing all in her power to stifle Jewish opposition so as to make it appear to the world that her undertaking is null and void by virtue of its superfluity.

Hungary, which has been attempting the same course, has, indeed, failed to wrench from her Jews a whitewashing declaration, but her ruthless suppression of any manifestation of a separate national Jewish life and her maltreatment of the Jews as citizens and individuals in the most brutal and shameful manner is restraining them from voicing their protest,—for the time being.

While Roumania, Poland, and Lithuania where the Jewish groups are more numerous and more nationally conscious and determined, make no attempt at subterfuge and openly and brazenly violate the provisions of the fundamental law which has given them their present status.

In each case the Jewish minority, left to its own resources, is unable to cope against the overwhelming odds of a hostile government and a reactionary society. In none of those lands is there any considerable progressive element able, or willing, to support their Jewish co-citizens, who are thus exposed to all the dangers and rigors of despotic rule and hatred. Left alone, then, our people in those countries will continue to be deprived of their rights.

There is, therefore, need for outside Jewish aid, for united Jewish action,—to marshall public sentiment and to bring all possible moral and political pressure to bear upon the bullies amongst the small fry of the nations.

Here and there in those lands individual Jews, under the stress of conditions and in fear of graver consequences, have lost courage and shrink from open outside assistance. In their timidity they deprecate the aid of world Jewry and profess faith in a change of heart in their oppressors,—

the surest sign of moral debility. By acquiescence and humility they can only ruin all chance for freedom and, what is no less important, encourage still further the reactionary elements in the land. If those small states with mixed nationalities could be trusted to deal fairly by all the sections of their population the Allies would not have heeded the apprehensions of the minority groups and made their rights part and parcel of the very sovereignty of the respective countries. The Jews are not only part of those states, but likewise part of civilized humanity, and it is their duty to appeal to outside aid if, and when, they are denied their rights as men, as citizens, and as Jews.

The Conference at Zurich was fairly representative of the Jewish minorities immediately concerned and had a large sprinkling of so-called Western Jewry, the more fortunate part of our people. America, through the lively interest of the Jewish Congress, was conspicuous by its large delegation. Some elements of our people stayed out, through the opposition of a few distinguished leaders who are always reluctant to yield to democratic control or unduly fearful of anti-Semitism. Personal reasons, too, may have weighed heavily in the balance. But, then, personal ambition, sectional strife, and plain misunderstanding must be discounted in advance when the first steps of a united Jewish effort are taken. We have had such experiences before. It is only when the people are thoroughly aroused that the seemingly unbending individuals hasten to fall in line. The Council for Jewish Rights will yet live to see in its midst, or at its head, the very leaders who had counseled against its formation.

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Through its Administrative Committee, the Council will keep in touch with the Jewish minorities and the League of Nations and thus be in a position materially to aid in safeguard-



ing the rights of our people. The efficacy of its endeavors will, however, in very large measure depend upon the degree of recognition the League will be induced to grant it. It may be presumed that the representations of the Council will be listened to, but, then, there is always the danger of declaring it out of court,—unless it could succeed in getting its standing officially admitted.

That is the second step that lies ahead. No effort should be spared to gain for the Council the acknowledged right to intervene in behalf of any Jewish minority. This result might conceivably be attained in the long run, by sheer force of tradition, as a sort of tacit understanding, but it will be accelerated and considerably enhanced if planned and worked for from the very outset.

When that authority has been won for the Council we shall have made a gigantic stride on the road to the ultimate recognition of the stateless Jewish people as a member of the League of Nations.

## The Zionist Congress

OF THE FIFTEEN Congresses which divide the Zionist Movement since the days of Herzl, few can be said to have left their thumb marks upon the history of our people. The greater number came into being by the sheer fiat of the statutes and, at the most, merely served to clear the atmosphere, while some, especially of the post-war period, have not even that much to their credit.

The best that can be said for the latest gathering, at Basle, is that it failed to justify our worst misgivings, having come out of the muddle with some achievements to its name.

The Fifteenth Zionist Congress found sufficient moral strength to brave the leadership of the Organization and give, in some measure, articulate expression to the deep discon-

tent of world-wide Jewry with the manner in which Great Britain fulfills—or, rather, fails to fulfill—its pledge and obligations as to our National Home in Palestine.

The Zionist Organization has largely itself to blame for the obstacles it has permitted the British Administration of Palestine to place in its way. From the very beginning it has taken the attitude of acquiescence in everything done by the Mandatory Power while seeking unremittently to inculcate in the Jewish people sentiments of gratitude and blind confidence,—thereby still further encouraging England in its step-motherly treatment of every Jewish effort in the Homeland. The situation developed to a point where it became impossible to tell between British and official Zionist policy,—until Palestine was caught in the clutches of a severe economic crisis which threatened to sap the vitality of the very movement of Zionism. Dissatisfaction then became general and loud. Even American Zionism which never failed, through its official leadership, to sing the praises of Great Britain and to lull the Jews in the security of a fool's paradise, was finally compelled to join the ranks of the discontented, and its spokesman at the Congress, Rabbi Wise, who was half-heartedly supported by some and shame-facedly repudiated by others of his delegation, did much to bring to the attention of the world the grievances of Zion.

True, the respective resolution is weak and labored; it breathes the despair of one driven to the wall and at the end of his resources, rather than the pride and energy of expanding manhood about to burst its bonds, but it is, none the less, an attempt at self-assertion which will raise the moral tone of the Movement and which may conceivably lead to a mending of the ways of British policy in Palestine.

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As another achievement of the Con-

gress we set down the fact that it shook itself free, this time, of the cold hand of American Zionist arrogance. The European brethren, it would seem, had taken the full measure of their American colleagues and refused to be browbeaten by spurious threats and braggadocio. The purse lost its charm since its string holders had been found to be lamentably inefficient agents of American Jewish generosity.

The Congress rejected their demand for an unconscionable representation, admitting only forty of their delegates and rebuking them for not holding elections as prescribed by the rules of the Organization. They were warned to abide by the law if they do not wish to cool their heels outside the halls of the next Congress. And! they had plenty of explaining to do as to why it had become necessary to bolster up a private land concern with hundreds of thousands of dollars collected and intended for constructive Palestine work. In the face of their own failures in the domain of "private initiative", their hue and cry about the "inefficiency" and "waste" of the labor "experiments" in Palestine sounded too hollow to produce an effect, and all their sallies against the Chalutzim, in spite of the rather marked anti-labor sentiments at this Congress, failed miserably. Whatever influence they wielded was due entirely and solely to the number of their votes. They were not permitted to exceed their numerical strength by extraneous considerations, and that was a good thing for the Congress, and is a good thing for American Zionism which will henceforth, let us hope, take its modest place in the world-wide movement and rely on attainments only.

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There is nothing else to recommend the Basle gathering to Jew or Gentile. As to constructive policy, it made a sorry spectacle. It was too much the prey of the moment to rise to a high program of activity. It has deliberately

curtailed Zionist work for the ensuing two years, reducing immigration aid solely to the persecuted Russian Chalutzim whom the Soviet Government might permit to leave for Palestine, and to "consolidating"—whatever that may mean — the present activities. The industrial depression in Palestine has worked havoc with Zionist reason, and the highest tribunal of the movement sought escape in what appeared at the moment the line of least resistance. In reality the Congress has taken the most difficult road. For you cannot bring the people to do anything for a cause unless they are fired with high hope and unbounded ambition. By limiting the scope of achievements, by narrowing activity, the vision of the people is dimmed, their sentiments weakened, and the very source of income is in danger of drying up, robbing the cause of that little which is aimed at.

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## The Change of Front

**T**HE PRESIDENT of the Zionist Organization of America has for once made clear that there are other important Zionist forces, besides his own, in the United States; so important, indeed, that he found it necessary to appeal for their aid and cooperation in carrying through the Zionist obligations of the year.

In a message of greetings to the Convention of the American Poale-Zion, at Chicago, Oct. 12, Mr. Lipsky, unbosoms himself of his worries and asks the Zionist laborites to consider his organization in their fund-raising plans for Palestine. He is sorry the Zionist Congress at Basle rejected the motion of the conservatives to prohibit affiliated parties from engaging in "drives" for activities partly covered by the general Zionist budget. He wants to know what will become of the Zionist Organization of America if the Poale-Zion with the Zeire-Zion will



have their own campaign, the Mizrachi its own, and the Hadassah its own? And he suggests that the Poale-Zion enter into some sort of an agreement with the "pure and simple" Zionists so as to avoid competition and conflict injurious to the cause.

This is the sort of frankness we could not, until very recently, expect from officials of the Zionist Organization in this country. For the last few years the relations between the radicals and the conservatives in the Zionist Movement have been more than strained, downright hostile, as a matter of fact, on the part of the "pure and simple" Zionist leaders who in their narrow-minded purity-simplicity identified the movement with their own little selves.

So long as things went well with them, they did not care whom they estranged with their arrogant attitude. Fearing no criticism and having no business experience to guard them and no broad vision to guide them, the Zionist officials had their heads turned by ephemeral success and they plunged into expenditures and ventures which were bound to tax the patience and confidence of the rank and file. Zionist ardor cooled, and the funds refused to come up to expectations. The severe industrial slump in Palestine was, in large measure, the result of American Zionist inefficiency. Money was not sent there in increasing ratio and out of the funds gathered a large sum was diverted to make good, for the time being, the obligations of the Zion Commonwealth, a private land company foolishly sanctioned by the American Zionist Organization. A large part, probably all, of the unemployment in Palestine could have been liquidated with the several hundred thousand dollars given, or loaned, to that private land company.

When the situation looked threatening no better way was found of diverting attention from their own misdeeds

than by unloosing a flood of abuse against the very foundation of Palestine and the backbone of their money appeals to American Jewry: the Chalutzim, the workers who had sacrificed their all to build our Homeland. What had the Chalutz in Palestine to do with Zionism in America? Who is the American business man who was prevented by the Chalutzim from helping Palestine through business investment? There was not, and could not be, any substance in the hue and cry against the splendid, self-sacrificing workers in Eretz-Israel; but they just happened to be thought of as a convenient deflection of rising Zionist discontent. And for two long years everybody who had anything to hide or gloss over, hammered away at Jewish Labor in Palestine—and in the Zionist movement. The official press, *Dos Yiddishe Volk* and *New Palestine*, of our pure-and-simples did their worst to poison the minds of Zionist and Jew against Jewish labor in the Homeland.

But the anti-Labor campaign did not work as planned. The diversion did not fool all the Zionists. At the 30th Zionist Convention, that tumultuous and muddle-headed gathering at Atlantic City, the brave women of the Hadassah found enough support among the men-folk to start cleaning the Augean stables of American Zionism, and some of the inner coterie were kicked out.

It is not well with the Zionists of America for the nonce. They are losing ground, while the so-called "wings" are gaining in influence. For the last few years, since most of the leaders of Jewish labor have turned their hearts to their noble comrades in Palestine, Labor Zionism has spread and its fund-raising campaigns are increasingly successful. Take away the Poale-Zion (the socialist wing), the Zeire-Zion (the labor wing), the Mizrachi (the orthodox wing), the Ha-

dassah (the philanthropic wing), and the Sons of Zion (the fraternal wing), and there is very little left to the so-called General Zionists.

That explains the "message" of Mr. Lipsky to the Poale-Zion Convention in Chicago. The pure-and-simples would wish to head the workers, too, and to take all credit for their achievements. Well, it can't be done any more. Official Zionism must first return to the principles of democracy and fair play that were at the basis of the movement in its younger days, before it can win back the cooperation, but never the domination, of all.

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### Our Cover Design

is the work of the well-known artist, J. Keller, 15 Park Row, New York.

The superb and heroic youth, looking into distance amidst the surroundings of modern civilization, is the artist's composite conception of the Jewish idealist envisaging a new and better world; of the pioneer of Jewish Renaissance in all lands and all fields of national endeavor, and of the Chalutz restoring Palestine as the Homeland of the Jewish people.

A worthy contribution to the high aims of THE VANGUARD, we think.

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### THE BALFOUR DECLARATION

*Issued November 2, 1917*

"His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

### ENTRE NOUS

DR. STEPHEN S. WISE, who had acted as the spokesman of the American delegation, at the last Zionist Congress, suddenly threw up his hands and left Basle in disgust. He had run into a situation for which he seemingly was utterly unprepared and he permitted his temperament for the moment to get the better of his cooler judgment, departing in a huff and leaving the field clear to the other side. The Rabbi had undertaken the job of singing the praises of Weizmann's leadership while taking severely to task the British policy towards the promised Jewish Homeland in Palestine—an impossible performance. In the Political Committee, whose Chairman he was, Dr. Wise favored a resolution of inquiry into England's attitude with regard to the fulfilment of its solemn pledge to the Jewish people.

It did not have, however, the consent of Dr. Weizmann, who announced, in the grand style of a great government chief, that the resolution was tantamount to a lack of confidence in his leadership. Then arose one of the Americans and let it be known that the fateful resolution had not been authorized by the American delegation as a whole or by the President of the American Zionist Organization, Mr. Lipsky. Now Mr. Lipsky, it will be recalled, had, while in London some time before the Congress, found sufficient courage to give some expression to Zionist discontent, and Rabbi Wise was apparently right to conclude that his stand in the matter had the backing of the people whose spokesman he had been up to the very moment of the disagreeable incident. The repudiation of his leadership in the face of the whole Political Committee, therefore, came to him as a thunderbolt from the sky. He was probably smarting under the rebuke administered to him upon an earlier occasion

by his friend Dr. Weizmann, who, in his reply to his critics, overlooked the Rabbi's paeans and only remembered his remarks on Great Britain and Palestine, and he could stand no more.

It is a pity the Doctor did not fight it out in the Committee and upon the floor of the Congress where he was sure to win his case. Nevertheless, he contributed, by his stand at the Congress and his abrupt departure from the Congress, to that little courage which Congress did find to give expression to Zionist discontent in its political resolution.

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APROPOS THE WISE INCIDENT we recall the remarkable ability of Dr. Weizmann to estrange his best friends. At the 13th Zionist Congress he was relentless in his demand that both Jabotinsky and Lichtheim, his present antagonists, be chosen members of the Zionist Executive. There was considerable opposition to Jabotinsky because of his militaristic phraseology and indiscriminate political friendships, but Lichtheim was entirely unacceptable—for his snobbish inexperience and his foolish secret letter, immediately after the Arab attack in Jaffa, wherein he took at its face value the silly explanation of a bewildered officialdom that the outbreak had been provoked by Jewish communism in Palestine. He was three times voted down, but was finally foisted on the Congress. It did not take very long, however, and first Jabotinsky and then Lichtheim had to leave the Executive, i.e., their friend and sponsor Dr. Weizmann.

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VLADIMIR JABOTINSKY is a great orator and a brilliant journalist, but not a consistent thinker or a wise politician. He demonstrated that once again at the last Zionist Congress. He was asked to explain how he recon-

ciled his scathing criticism of British policy in Palestine with his having signed the White Paper, the same which has reduced the Balfour Declaration and the provisions of the Mandate to their present unreconizable state.

The inconsistency is glaring enough, but it was made doubly inconsistent by his truly remarkable reply that he had had to bow to an ultimatum and that he had had confidence in the Zionist Executive, which he has no more.

We cannot conceive of anything, save a pistol pointed at the heart, that could, or should, have forced sterling principle to sign away its birthright; but it is beyond our comprehension how Jabotinsky's confidence in Dr. Weizmann could have minimized the dangers of a British State Paper.

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PROF. CHAIM WEIZMANN, President of the World Zionist Organization, was asked at the Basle Congress to say what he knew of the financial plans for Palestine of the non-Zionists who are expected to join the Jewish Agency. With the best of knowing smiles he replied that he knew practically nothing, that the only thing he did know was that Dr. Frankel, of the non-Zionists, and member of the Palestine Investigation Commission, was working on a plan of obtaining a fifty-million dollar loan for the Jewish Homeland. . .

While this "little" news was being imparted to Zionist leaders, Dr. Frankel was telling interviewers in New York, upon landing from Europe, that he knew nothing of the fifty-million dollar loan, nor did he ever think or speak of it. How fate is cruel at times! . .

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MAX STEUER, the well-known criminal lawyer, enjoys the reputation of being a shrewd and capable man, yet

his first attempt to storm the fastnesses of Jewish leadership has ended in failure. Which goes to show that the best of intentions might be ruined by lack of experience.

As delegate of the American Jewish Congress, he had gone abroad to do battle for the rights of his people in the benighted lands of Eastern Europe. While there he is said to have displayed commendable zeal to learn and eagerness to be useful. He was new to the Jews he met at Zurich and everything and everybody seemed new to him. As a result, he acquired certain knowledge of certain things which appeared so "amazing," so "astounding" that he overlooked the necessity for further probing, for more convincing evidence, and rushed into print the moment he returned from his first great adventure in the realm of Jewish affairs.

Upon the authority of highly reputable and trustworthy men (though one of them, Dr. Shabad of Wilno, was later reported to have said he had been misunderstood), Mr. Steuer has made the sensational statement that 40 per cent. of the relief funds sent abroad prior to 1925, disappeared through exchange manipulations, never reaching its ultimate destination. As the total collected was some 63 millions of dollars, 40 per cent. means a goodly 25 million dollars, truly a stupendous sum to have "lost."

Now, had Mr. Steuer adduced some facts and figures in substantiation of his charge, the effect might have been crushing, annihilating. He confined himself, however, to the bare mention of the percentage and had nothing to add when pressed for proof, with the result that the very gravity of the accusation has reacted against its credibility and what was calculated to stir public attention has served more effectually than anything else to weak-

en criticism of the relief administration in former years.

The attorney never meant, as he said, to question or even remotely to implicate the personal integrity of the highest leaders in the Joint Distribution Committee. The broadside he fired was probably not directed at anybody in particular, but came from the fulness of mind untempered by previous experience in Jewish affairs, but he misjudged the effect: it has roused the very individuals he meant to exempt. We recall that in piloting the ex-Attorney General Harry Daugherty through the pitfalls of his trial for conspiracy and fraud against the Government and the people of the United States, Mr. Steuer builded the defence on his client's supposed ignorance of what his subordinates in the Department of Justice did. That line of reasoning does not go in public affairs. The leadership is equally praised or blamed for whatever affects the thing with which it is identified. The heads of the Joint felt personally provoked, and in an encounter between entrenched leadership and a comparatively new arrival based on mere general statements and counter-statements the public will side with its old guides.

Unfortunately the issue is not yet closed. Rumors persist as to maladministration of relief moneys here and abroad. Mr. Fisher in the *Menorah* and Dr. Charles Wortsman, a former Joint director in Eastern Europe, in a long series of articles in his *California Jewish Voice*, have brought out some facts which would bear investigation, while in Europe any number of complaints are afloat. But, then, the cause might perhaps be better served if the past is forgotten—provided enough has been learned from it to guide more intelligently the present and future relief work.

# COLONIZATION OF JEWS IN RUSSIA

By BEN ABRAHAM

**I**T IS too early in the season to add up the results of the Jewish colonization in Russia. The movement is still in its initial stages and seems so wide-flung and so scattered that no authentic and definite data can be had as to the actual numbers settled and the degree of their success. The information that reaches us is rather vague and at times conflicting. One day we hear that the colonists fear a meager crop insufficient for their own needs, while the next day brings the news that an abundant harvest is expected. It may be that the reports come from different sections and it may also be that they come from differently attuned sources. But the very fact that conflicting observations—or rumors, if you please—are at all possible with regard to such concrete, tangible values as farms and farmers, shows that the moment for stock taking has not arrived yet.

Happily, however, our interest in the attempt is not dependent on the degree of its initial success. Whatever the immediate outcome of the endeavor, the thing is too great and too important to suffer in the slightest because of difficulties or partial failures. It would be encouraging to know that all, or most, of the settlers prosper; that some fifty thousand Jews returned to the soil since the start of the movement a few years back; that the total Jewish agricultural population in Russia has reached the number of 170,000, as was stated at a recent conference of the Jewish section of the Russian Communists. But we will not be discouraged if those figures prove exaggerated, however greatly—just as we are not disheartened by the report that about 47 percent of the new settlers have left the soil, for whatever reason. The thing that counts is that there is a strong, large, powerful mass which desires to take

to farming, and anything and everything that can be done to aid the movement should be done.

There was a moment of dissention in Jewry when the colonization plan loomed up. Yielding to pressure of circumstance, the Jewish communists seized on the spontaneous mass movement as a political instrument to deal a death blow to Zionism, whose hold on Jewry they were engaged in combating with all the means at their disposal. The proposition was heralded as the cure-all for the Jewish ills and as a solution of the Jewish Question at large as opposed to the deep-rooted ideal of Palestine rebuilt. Now that we see the colonization endeavor in its true perspective, it seems ridiculous it could ever have been presented under that extravagant aspect. But that is the way of every new idea when first held up to public imagination. All the force of persuasion of which the proponent is capable is brought to bear on the matter and the picture of expected results is painted in such glowing colors, that for a while it may succeed in shutting out from the field of vision the limitations of reality. This psychological law strengthened, as it undoubtedly was, by the ulterior motive of enhancing the reputation of Soviet Russia and enlarging the sphere of activity and influence of the communists in Jewish life, released a flood of propaganda which did appear for the moment to threaten the further growth of the Zionist structure. The natural reaction was that many Zionists felt themselves violently opposed, not alone to the exaggerated claims of the proponents, but to the very idea of colonization. The great majority of Jews—and Zionists—however, refused to be swayed by either extreme, and the flare-up of angry mood soon gave way to sober thought. If there are any Jews who still look askance at the

work or any anti-Zionists still wishing to make political capital of it, they are of no importance as social factors and cannot affect the thing one way or the other.

The fear as to the ultimate security of the settlers in a country drenched with the blood of thousands upon thousands of pogrom victims, a fear which was at first loudly expressed and which paralyzed the hands of many Jewish patriots, now seems to have lost all its force. It may still be lurking in the minds of the timid, especially those whose trials and sufferings in Russia were too personal and too dreadful ever to be forgotten or forgiven, but it does not weigh in the scales of public Jewish activity. And rightly so. Fear may deaden the hand of an individual but not of a group. The Jewish people in Russia must live and as long as they are alive they will do everything in their power to go on living—and to prosper wherever and whenever possible. No anxiety or apprehension as to their future can, or should, for a moment, stay our help. It is, unfortunately, quite conceivable that any violent change in Russia will bring in its wake anti-Jewish outbreaks. Even local disturbances may give rise to pogroms. This is the tragic destiny of a people who are always in a minority and who have no political center to defend them. We are dependent in large measure, for our safety and our rights, upon the degree of prosperity and enlightenment enjoyed by our neighbors and we are the first to suffer when the wilder passions of men come into play. At different times and in different countries we had brief periods of comparative security and longer periods of turbulence and misery, but never did we give up willingly the battle of life—and we never will. Russia is no exception to our rule of life. Whatever the near or distant future there, we will go on planning and working just as if nothing could ever upset our calculations. If trouble ever

meets us on our way we shall weather it to the best of our ability; meanwhile let us forget all the possible dangers of a hidden future and try to fortify our present. That might prove the best safety measure in the end. The Jewish farmers in Russia, if at all prosperous, will be sufficiently strong in body and spirit to cope with their human enemies; they will, at least, sell their lives dearly and send a wholesome fear into the hearts of prospective pogromists. That alone would repay a hundred-fold all the sacrifices that will ever be made for the sake of colonization—and any other material and cultural aid that will strengthen the Jew physically and morally.

The problem, then, comes down to one of self-sufficiency and self-reliance. As a whole the Jewish people can become self-sufficient only through rebuilding Palestine and, thus, forming an independent ring in the chain of international industry, commerce and culture. But the Jews of every country can help themselves materially through engaging in such occupations as will make them independent of their immediate neighbors—though not of the country as a whole. Agriculture is admittedly the best method of achieving that self-sufficiency, and the more Jews we could get on the land the better for them individually—and for the rest of our people.

Now, it is well known that all across the centuries of dispersion the Jews always longed to come back to the soil and in all countries, wherever they had the legal right to do so, they were not slow in acquiring land. Even in Czarist Russia there were, in 1897, about 190,000 Jews engaged in all forms of agriculture. If we deduct the 26,563 whom the census of that year placed in the ten provinces which are now part of Poland, there is still left a number which appears to compare favorably with the Jewish "peasant" population of present-day Russia. Considering the condition of Jewry in the

land of the Romanoffs, that Jewish "peasant" population was a surprising fact. It was due, in large measure, to the policy of the Russian Government which at various times during the last century looked to colonization as a solution of its Jewish problem. It was a forced colonization and did not, because of that, have the support of the Jews themselves. It had no system, was marked by the vagaries of absolutism, and frequently destroyed what it had built, and yet the Jewish farming population rose in course of time to considerable numbers—until acquisition of land was utterly forbidden to any and all classes of Jewry. What is no less characteristic is, that, of the given number, about twenty percent settled on the soil of their own free will, during the brief spells of Russian "liberalism" towards the Jews. It is clear that if the colonization had been free from the very beginning, it would have assumed proportions out of all comparison with the pre-war or post-war figures.

In Austria, where the Government did not particularly aid or put any insuperable obstacles in the way, nearly eleven and a half percent of the Jewish population were engaged in agriculture and forestry (including the traders and the clerks), and if we take Galicia, really the chief abode of Austrian Jewry before the war, the percentage rises to nearly fourteen and a half.

Take the United States of America, the land of the greatest opportunity, where commerce and industry in the cities would seem to offer the most to the urbanized Jew—even here we already have a farming population of some 75,000 Jews, without any extra Government help, without popular subscriptions, save the rather quietly functioning Agricultural Aid Society.

Is there any wonder, then, that a spontaneous movement arose among the Jews of Russia to take to farming?

Once he acquired the legal right to possess and till the soil, the old urge came back to him and the Jew was again casting a longing eye beyond the confines of the city. If Russia were prosperous and the Jew had the means to buy and cultivate land, the number of Jewish settlers would grow by leaps and bounds—though we, probably, should not have heard as much as we do now of their efforts. Without means of their own, relying almost entirely on the Government and outside Jewish help, the Russian Jews cannot hope to satisfy their "land hunger" except in a very small degree and in very small numbers. In this sense Communist Russia is, not an aid, but a great hindrance to Jewish colonization. Having forced the Jews as middlemen and small traders to the depths of destitution, starvation, and terrible insecurity politically, the Bolshevik regime, by its very state policy, has deprived the Jews of that economic opportunity which would release from amidst their ranks ever greater numbers of free and independent farmers. That which should have been the free growth of a healthy, vigorous development of the country at large, has, by a tragic twist of fate, become an attempt to save a small part of a starving people. Again Russia looks to colonization as a solution of the Jewish problem, as in the days of the Czars; and again it is in the main an enforced colonization. Enforced in the sense that it is done on government land only; that the settlers are chosen by or under the scrutinizing eye of the Government Party in Jewry, the Jewish communists; that the colonies are watched over by communist soviets and hedged about with regulations not of their making and frequently and arbitrarily changed, and, finally, that the love of soil is thickly overlaid, if not completely stifled, at least in the beginning, by the fear of hunger stalking the cities.

It is a real fallacy to assume that

immediate wants, lack of necessities, destitution can be a solid foundation for a great change in the economic and social life of a people. It is lack of prospects in one sphere and hope of achievement in another that drives people to seek new ways, not the lash of daily needs; economic needs of a social character, and not the bread worries of the individual, make the wheels of progress go. When the Jew takes to agriculture because he likes it better or believes it a better way of improving his general condition, he forsakes his urban pursuits and pleasures knowingly and willingly, and he will fight the hardest to win and retain a foothold in the soil, whereas if forced to it by sheer lack of a livelihood, he may not prove strong enough to resist the temptations of the city when the opportunity offers. This accounts for the fears of many that an improvement in the city might lure back a large portion of the settlers; the only hope, apparently, being that the new life close to nature will by itself exert such irresistible attraction that most of the Jews will not think of returning to their former status in society. It is clear, however, that a large Jewish agricultural class will grow up in Russia only when, and if, the present Bolshevik policies have given way to democracy and complete equality under the law and the country has had time to develop its tremendous natural resources and has reached the stage of general prosperity.

Much, nevertheless, can be done under the present regime, if but more freedom should be given the Jewish colonies to manage their own affairs and to educate the children in their own way. The Jewish communists, the so-called Yevsekists, are bossing the rest of the community more severely and more pettily than is the case with the communist dictators of the other nationalities in Soviet Russia. They interfere with the tradi-

tional upbringing of the children, with religion, with the study of the Hebrew language, and they atrociously persecute Zionism, the very soul of the Jewish people. All of that has nothing to do with the general state policy of the Bolsheviks and could, and should, be done away with. In spite of their apparent zeal for Jewish colonization, the Yevsekists are a great hindrance in its way through their malicious pedantry and general anti-national Jewish theories. There would be more outside aid and greater and more lasting achievement in Russia if the claws of that destructive little group could be clipped.

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### THE SAN REMO DECISION

*Text of the clause relating to Palestine approved in April, 1920, at San Remo, Italy, by the Premiers of Great Britain, France and Italy and later signed by Turkey and the Allied Powers at Sevres.*

The High Contracting Parties agree to entrust, by application of the provision of Article 22, the administration of Palestine, within such boundaries as may be determined by the principal Allied Powers, to a Mandatory to be selected by the said Powers. The Mandatory will be responsible for putting into effect the declaration originally made on November 2, 1917, by the British Government, and adopted by the other Allied Powers, in favor of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

*It was also decided at San Remo that the Mandate for the government of Palestine should be entrusted to Great Britain.*



## JUDAISM IN AMERICA

By DAVID L. MEKLER

THE student, and even the casual observer, of Jewish life in America cannot fail to record, though regretfully, that the Jews in the New World, while they have made great gains materially, have suffered irretrievable losses spiritually. We can hardly speak of ourselves here as religious devotees, or idealists. We are not superior to those among whom we live, we are following and imitating our gentile neighbors rather than setting an example of a more spiritual life.

Jewish pupils may be among the brightest, and the gold medal winners, in the public schools. Jewish students may be among the most diligent in the colleges, and Jews may be found among the most distinguished and most reputable in all fields of human endeavor. But the Jews in America are not the torch bearers of a new spiritual revival. They are no longer a people with a "mission," though some of our brethren, the Reform Jews, still boast of it in their temples—temples of Jews who have long ago abandoned pure Judaism, having very little of it in their homes and daily life, leaving it entirely to their Rabbis and other professional religionists.

Neither the reformed nor the orthodox Jew, nor even the non-religionist Jew who deserted the old gods for new ones, substituting modern education, science, art, and philosophy for the Scriptures and the Talmud, has retained his former ideals.

The orthodox Jew, who for generations defied the world, has grown too weak to hold unto the Laws of Moses. He who would have sacrificed his comfort and even his very life not to turn aside from the tenets of his forefathers, will now desecrate the Sabbath and will passively look on as his children

grow up practically without a Jewish education.

"America!" he will utter with a sigh, waving his hand despondently, and this will be the excuse for his own weakness, for his betrayal of the God in Whom he still believes but Whom he would not worship in accordance with his own religious conviction.

"America!"—as if that single word could explain the great change that has come over him, probably as bewildering to himself as to others.

America is to him the land of materialism, where one must exert all his powers, physical and mental, to make a living. Old ideals and beliefs do not count and must be abandoned or simply overlooked. One must not have any scruples and surely one cannot afford to lead the life of an idealist and religious devotee unless he is prepared to starve, to sacrifice the material comforts of himself and family—something he would not think of. This is likewise true of the modern Jewish theorist and so-called idealist that has drifted into the various movements of our age.

He, too, finds himself in this country with his wings clipped, unable any more to soar in the heavens and to lead the life of a visionary—an angel dropped to this sinful planet, dazed by the pursuit of material happiness, and driven to despondency by the lack of appreciation for the higher values of a spiritual life.

This modern Jew finds himself in the midst of a current that carries him farther and farther from the shore and place of safety. He would not turn up-stream for fear of getting lost—dashed against the rocks or dead of exhaustion and exposure. He finds it much easier, and more practical, to drift along. He soon realizes that he

is in the midst of a struggling mass of humanity; forgets the point he is carried from and puts all his efforts in matching his skill against the others who, like himself, fight for a place of safety in the stream of life.

To this modernite "America!" is also the only justification for his spiritual fall, for his weakness and his abandonment of the ideals he had cherished in his former days, the principles that he had upheld so zealously.

"America!"—that's his explanation of why he must be here different from what he had been on the other side; why he cannot and must not sacrifice comfort to principles and ideals and why he must do like the rest, though at heart he knows that he is wrong, is not true to himself, is not leading a perfect and wholesome life.

As to the Reformed Jew, the so-called Yahudi, he is the very personification of plutocracy, the worshipper of Mammon. He has already attained that for which the others, still struggling for their place in the sun, are aiming.

His Judaism is nothing but an empty shell, no matter how beautifully worked and richly bejeweled. It requires very little of him—charity and attending once in a while services in the Synagogue where all the worshipping is done by the well-paid and perfectly groomed Rabbi.

He enjoys the services when the Rabbi preaches well and the Rabbi preaches well when he speaks of the things that he approves of.

Charity is probably the only activity in which he engages, but it is to him nothing more than mechanical, nothing but "scientific," nothing but theory, figures, system, correct accounting (and who knows if it is really correct?).

To the old-fashioned and economically less-favored Jew, charity was something that touched his heart and soul. He helped the needy personally,

practically, with his own hands. He gave until it hurt. "Zedakah" was the very soul of Judaism.

To the Yahudi charity is only a matter of bookkeeping. He knows in advance how much to give and to what institutions to give. It is all figured out. If there is a Federation of Charities he is the happier for it, for it saves him the trouble of figuring. It saves him time, and time is very valuable to him. Let those who get paid for it do the figuring; let the professional charity people worry about all the detail. A signature to his check book and his soul is saved: he has done his duty to his poor and suffering brethren who should bless the gods for the great opportunities America has given to all the peoples of the world, thereby preserving the Yahudi for the salvation of the less fortunate Jews here and abroad.

The Yahudi, too, will explain his mental state and attitude toward Judaism and Jews by "America!"

To him, America is a country of great and equal opportunity to all. There is, therefore, no Jewish problem, nothing to worry about or to fight for. To him Jews are not a nation or a race, but a religious sect, and we know how little his religion occupies his mind. He may realize, probably through his own experience, that we are somewhat different from our neighbors; that we are, here and there, disliked and socially ostracized, but he possesses the most powerful thing in the world—money, something that all others, Jew and Gentiles alike, are seeking, and he is well satisfied, knowing that all will be well with him and even with his less fortunate brethren. In case of distress, whenever the Yahudi may feel unpleasant on account of the "ghetto Jews," he will come forth with his money and again everything will be well.

Thus we have reached the stage when Jews of all classes meet at a

certain point and find themselves occupied with the petty problems of daily life, paying little attention to higher things.

Yet, some kind of a spiritual revival seems to be on foot among the Jews of America. An urge for something loftier, something new—or perhaps old—is evident. The prodigal son is on his way back. He may not have arrived as yet at the threshold of his father's, but he is on the way.

Surprising as it might seem, this new spirit is more marked in those of the second or third generation than in those of the first, the original immigrants.

The children of the Reformed are often turning to orthodox or conservative Judaism in search for something more spiritual, and the children of the non-religionist Jews are becoming ardent nationalists—even religious Jews.

The sons and daughters of those who have desecrated the Sabbath, having made the Gentile Sunday for their day of rest, are becoming observers of the Seventh Day and do so at great sacrifices.

I have met among the young Israelites sons and daughters, natives of this country, who may have seen very little to inspire them in their homes, but who are in spirit real orthodox Jews, though in appearance thorough Americans.

These young American Jews are influencing their parents, almost compelling them to turn back to Judaism. It is a well known fact that many a Jewish father and mother have turned back to religion or to Jewish nationalism solely because of their children.

Their children suddenly began to demand some definite form of Jewishness. They grew spiritually hungry. And the parents were awakened to their duties and began to follow, or rather to lead, their children.

In many a case the parents, who had drifted far from Jewish life and tra-

dition, lacking the courage to turn back, were only too glad to find the "excuse" in their children.

"My boy insisted upon going to a Sunday School," is often the explanation of a radical father, who thought that he would raise his children as freethinkers.

"My children would not let me stay home on Rosh Hashana and other Jewish holidays; they had to be taken to a synagogue," is the explanation of another who might have felt the urge himself long before but would not otherwise have permitted himself to return to those from whom he had drifted away.

The younger Jewish generation is gradually finding itself occupied with Jewish and religious problems. The young folks have come in contact with their Gentile neighbors and have found that religion is still a great factor in their lives, at any rate their relation with the church is definite. The young American Jews remembered their own gods and turned to them.

The young Jewish Americans have found it much easier to solve their economic problems. Their parents had prepared the ground for them. By hard work they built an economic structure from which their children could begin their life with much more ease, more leisure, and greater opportunities to see the higher things in life.

The problems of food, shelter and the other requirements of a material existence having been more or less solved, they found their lives dull and uninteresting, and they awakened to an urge for something spiritual.

Not all, to be sure, have gone the same length. Not all have looked for the same things in Judaism. For one it was the revival of old orthodoxy in a new form—an orthodoxy minus the beard, minus the skull cap and minus the clothes that marked the orthodox Jew in the ghetto. These

young American orthodox Jews may not be so strict in other religious customs and laws, but they are orthodox almost as their fathers and grandfathers were, cherishing a Jewish life in accordance with the Laws of Moses.

For another, Judaism is rather national than religious. He finds in Judaism a new culture, a new ideal, even a new mission. He studies Jewish history, acquaints himself with Jewish problems, with Jewish life in other countries, and becomes interested in Zionism and other phases of the nationalist Jewish movement.

The awakening may be coming about imperceptibly. One may be altogether ignorant of the great treasures of Judaism. One may be groping in the dark, searching for something that did

not as yet take shape or form. One may not even know of those who are ready to guide him and enlighten him. One may even drift unconsciously into the camp of some liberal Gentile cult, join the Unitarians or the Christian Scientists.

But sooner or later, by his own reasoning or with the aid of others, he sees the light. He sees the sun rising, and a new world in all its glory and fascination reveals itself to him and he knows the path he is to choose.

One may say that Jewish life in America has not as yet crystalized, has not taken as yet definite form. But surely there is the urge for something definite, a real spiritual revival that may bring definite forms, specific American forms of Judaism.

## THIRTY YEARS OF ZIONISM

By ISAAC ZAAR

**T**HE fifteenth Zionist Congress, held at the same place where the immortal Dr. Herzl first clarioned the Jewish Cause to an astounded world, was considered to mark the close of a definite period in the history of the movement, and we will follow the general example and take the occasion for a review of that lapse of time. Not that we attach any mystic significance to the number thirty or the same importance to all of the years in those three decades, but that it serves as well as any other chronological date to pause and take thought.

When the two thousand year old longing of our people took definite political and practical shape under the magic hands of Theodor Herzl, Jews from all classes and of all countries flocked to the movement, and a flood of enthusiasm, of deep national fervor engulfed the individual in the exalted concern of the whole. Only a small

number of the people enrolled as members in the Zionist organization as such, for it is not given to all to be active in a general cause, but the greatest mass of Jewry was drawn into the sphere of its influence. The very antagonists could not escape its hold and they fought it the more violently, while the timid souls in Israel who are in constant fear of being detected as Jews, silently prayed for the success of Zionism that they, too, might be freed from the necessity of hiding what they would gladly hold up to public view. Even the extreme orthodox Jews who believe exclusively in the Messianic Zionism and who looked upon political Zionism as a sort of heresy, even they fell under the spell of that incomparable leader. When the crushing news of Herzl's death came upon us they wept bitter tears of sorrow.

That brief period of seven years,

between the first Zionist Congress at Basle, in 1897, and the death of the unparalleled leader, in 1904, will forever stand out as the most glorious moment in the moral and spiritual awakening of the Jewish people of modern times. We were born anew as a nation and with one bound leaped into the light of day. The Zionist Congresses attracted wide attention, the Jewish movement became the topic of the European chancelleries, and territories were offered to us to settle and to develop into a state of our own. It all seemed like a dream ready to come true at any moment.

When cruel fate struck down the master builder, the organization was too strong to crumble under the shock, but the loss was great and irreparable. The political prestige of the movement fell appreciably, the resplendent vision dimmed, and the intense, blind belief yielded to anxiety. It was now left for the lesser lights in Jewry and for the people at large to labor in a cause which seemed so easy of attainment under the guidance of Herzl. The determined spirits set to work to build the organization and to accomplish in a smaller way what Herzl wished to see done on a large scale, while the merely impressionable souls sank back into traditional praying and vague hoping. The movement grew in numbers while it lost in influence, and the next ten years, up to the world war, was a time of deepening of the once aroused sentiment into clear thinking, of intellectual combats with the opponents of Zionism who had again raised their heads, and of gathering funds for constructive work in Palestine. At the same time Zionism turned its attention to the problems of the day, taking a hand in the struggles of the Jews for freedom and rights in the lands of their birth. It thus became a great constructive force in Jewish life, molding public opinion, bolstering up the pride of the individual and the race,

rousing national consciousness, and taking up the cudgels for the honor and the good name of the Jewish people everywhere. Before the war Zionism had a far-flung organization with, probably, a million members all over the world, divided into parties, all doing yeoman work in spreading the new message and in winning over the respective classes of Jews and non-Jews for the greatest cause in human history: the return of a people into its ancient homeland.

Then came the terrible conflict of nations, and Zionism was interrupted for awhile in its slow and steady growth. Its leadership passed into America, then the strongest neutral power, and for a time it appeared that we had found a worthy successor to Herzl in Louis D. Brandeis, now Justice of the Supreme Court. Zionist sentiment again rose to a high pitch and millions of Jews in Europe and America, under the influence of the high ideals which the warring nations inscribed on their dripping swords, once again felt the afflatus of liberty rushing through their souls. Things were moving fast then; the world was going to be changed radically and completely, and Zionism found high favor with the masters of mankind. There came, on the second of November, 1917, that great historic document, the Balfour Declaration, the solemn promise of the British Government to facilitate the establishment of a Jewish Homeland in Palestine. We knew nothing then of the twists, and dents, and turns which English diplomacy and Zionist muddle-headedness would permit that document to suffer in later years. At the time it was the Magna Carta of the Jewish people. We did not think of the difference between "a" and "the"; we felt certain it was meant to facilitate the establishment in Palestine of the longed-for national political center, and we could not at the moment think that the second half

of the famous paragraph—that which guarantees the rights of the non-Jewish population in Palestine—would eventually be turned against the very establishment of the promised Homeland. The Jewish people were aglow with deep emotion and forgot the inhuman sufferings they were put to in Russia and elsewhere during and immediately after the war; forgot the pogroms, the massacres, the dead and the wounded, the poverty, the misery, the starvation, and the shame. Liberty was in the air, salvation was at hand, Palestine was soon to be ours. The greatest majority of the Jewish people were in the Allied countries, but even those of the Central Powers were radiant with the hope of national redemption, relying on their respective governments and, especially, the Peace Conference which was to have settled all questions in the spirit of pure justice. . . .

The war came to a sudden end—to the admitted surprise of the victors. The Peace Congress turned out to be a one-sided affair. It was not peace without victory, but victory without peace. New hatreds were piled on to the old. The high ideals were torn to shreds. The sword rattled louder than ever, and war-time friendships and war-time promises lost their charm. There began a long struggle for having the Balfour Declaration ratified by the various Allied and Associated Powers, by the British Parliament, and, finally, by the League of Nations. In the course of that drawn-out struggle, which seemed to the Jews unnecessary, unexpected and bewildering, Zionist ardor again cooled off in those who can only follow a band wagon. The pogrom in Jerusalem, in 1920, with the subsequent arrest of the Jewish defenders; the Arab attack, a year later, in Jaffa, and the whole exasperating and, for the Jews, in the main, destructive policy of the High Commissioner Herbert Samuel,

who went so far in his “neutrality” as to suggest that White Paper of the British Government which emasculated the Balfour Declaration and the intent and purpose of the Palestine Mandate as relating to the Jewish Homeland—all of that worked havoc with the Zionist expectations of millions of Jews; while the continued step-motherly policy of the Palestine Administration towards the building of that Homeland which the British Government and Parliament undertook to facilitate, is to this very day the severest handicap of the Zionist movement in all its parts and parties.

But just as the death of Herzl, while shattering the hope of immediate national deliverance, dampened the enthusiasm of the crowd, without weakening the hand of the movement, so the rude shocks of post-war hammerings only affected the weaker brethren of ours. Besides, these shocks came, comparatively, far apart and took years to make their effect felt, while in the meantime large plans were being formulated and large groups of pioneers streamed all over Europe on to the shores of Palestine. From the conclusion of peace in 1919 up into the year 1925 there was a steady increase of the Jewish population in Palestine with attending expansion of agriculture and growth of industry. In those six-seven years more was accomplished than what *now* appears to have been possible, knowing, as we do, the political and the financial obstacles in our way, and we need not stretch our imagination to know how big and powerful the Jewish settlement in Palestine could have been if the overmastering Zionist spirit of 1917-1918 had not been shot to pieces by English diplomacy—and lack of creative Zionist leadership.

Now, creative leadership is an historic miracle, so to speak. It cannot be manufactured to suit the needs of the time and the people; it cannot be

made to order. Fortunate is the cause which just happens to find the right man at the head; woe to it if it does not. We thought we had a leader in Mr. Brandeis; he inspired confidence and he had the people with him, in this country and elsewhere. But that great man deliberately sacrificed his greatest opportunity when he withdrew to the highest bench and assumed the role of the invisible.

The last six years have seen a steady decline in the moral tone of the movement. The organization which in the days of Herzl and the Balfour Declaration was merely the advanced guard of a whole people on the march, is now weaker than its own membership; instead of carrying the non-Zionist with it, it has lost many good and ardent Zionists. It now lives on Palestine, sustained by the glory of Jewish achievement there, and not by its own moral force or its own accom-

plishments for Palestine. And the crowning mockery of the whole situation is that, instead of compelling, by virtue of deed and prestige, the participation in its great Jewish task by all who have the Jewish interests at heart, it was itself compelled to go for aid to these elements and to give all possible concessions, even to the extent of approving and sending by the non-Zionists of a commission to review the Zionist work in Palestine and to lay their own plans for the future—if and when they join the Zionists on a fifty-fifty basis.

That's the state of affairs in Zionism after thirty years of life. A sad and disappointing state. How regrettable that such a high cause could not escape the foul breath of the demoralization the post-war period has brought upon the world; that it, too, has succumbed, at least temporarily, to lack of moral vigor and creative leadership!

## ZIONISTS AND ERETZ-ISRAELISTS

By MOISHE RIVLIN

**M**MUCH has been said and written about the amazing growth in recent years of the Zionist movement in America. From a small federation with a handful of adherents before the war, the Zionist movement has grown into a large organization with tens of thousands of members.

With the issuance of the Balfour Declaration and the San Remo decision, both recognizing the right of the Jewish people to their Homeland in Palestine, Zionism in America, as elsewhere, received an unexpectedly strong impetus. Since the termination of the World War the Zionist Organization of America, through its various fund raising agencies, has collected some ten million dollars for Palestine. Besides this, probably another ten million dol-

lars has been sent to Palestine by American Jews in the same period, much of it in the form of investments.

Twenty million dollars, even in eight years, is no beggarly sum. Yet, when one considers these figures in relation to the wealth of the American Jews, one realizes at once how miserably little we here have contributed towards the upbuilding of our National Homeland.

The income of the American people in 1926 amounted to about ninety billions of dollars. Since the Jews are about four percent of the population, their income during that period was about \$3,600,000,000. If American Jews gave twenty million dollars for Palestine, in one form or another, for the last eight years, the average was

about \$2,500,000 per annum. Divided per capita, their contribution towards the upbuilding of Palestine was sixty cents per Jew for each of these eight years.

In 1926, we said, the income of the American Jews was \$3,600,000,000. In that year, holding to our average, they gave \$2,500,000 for Palestine. Now, to forestall any possible objections, I will assume that during that year they contributed in all four million dollars, which, I believe, is an exaggerated figure. But even that generous figure is only just a little over one-tenth of one percent of their income—ten cents for each hundred dollars of their income!

These figures prove conclusively that American Jews are not doing enough for Palestine, let alone making any sacrifices for the national cause.

It is a sad state of affairs, and there can be but one explanation, to wit: Zionism, despite its phenomenal progress here in these last years, is not deep-rooted yet. It has not taken a firm grip on American Jews, making them feel it their duty, a duty to themselves as well as to the nation, to help Palestine. If they give now it is because they are asked and begged to give, because they cannot escape giving. This will explain, by the way, why the Keren Hayesod, for instance, has to spend thirty cents to collect a dollar.

It is not so much the fact that American Jews have not done much materially for Palestine, as the fact that there is no idealistic background behind what we call Zionism in America. And without idealism, Zionism is doomed to become merely some sort of a money collecting routine, sometimes a monotonous routine. Do we not hear already people saying that they are sick of giving for Palestine?

I will not deny the fact that we have Zionists here, and that their num-

ber is legion. But we have not here what I would call Eretz-Israelists.

While it is hard to draw a line of demarcation within a movement, yet it is possible, if not urgent, to draw some sort of a dividing line within the Zionist movement. It is a sacrilege to place in one category the Chalutz who is building Palestine literally with the sweat of his brow and the American Zionist who satisfies his soul with a donation of a few dollars for the collection of which we must import here every year a Weizmann or a Sokolow or a Bialik. It would be absurd even to compare those of the much denounced fourth "Aliah" (the middle-class immigration) who gave up their homes and businesses and came to Palestine to help in the development of the country, with the American Zionist who tells you that "if you want a donation for Palestine you can have my check for fifty dollars, but as for business, why, my dear man, we have much better business here in the good old U. S."

It is necessary to call a spade a spade and to divide the Zionists into two categories: the Eretz-Israelists, those who are helping in the upbuilding of our Homeland with their own hands and capital, and the Zionists, those who are interested in the development of Palestine and are ready to assist in this work, while themselves remaining in the Diaspora. In the first category we would place, not only those that are already in Palestine, but also those who sincerely intend to settle in Palestine in the future.

While we may have a fair number of Zionists, as I defined them, in America, we have very few Eretz-Israelists. There certainly are many amongst the poorer classes in America who intend to make their home in Palestine. But they, unfortunately, cannot be counted for much because they would be of little practical help to Palestine at this moment. When there



is room in Palestine for immigrants without means, preference must be given to those of Poland, Rumania, and Soviet Russia to whom Palestine is a question of life and death.

But have we any Eretz-Israelists amongst our middle- or higher classes, amongst those who could with the smallest effort make an end to the present crisis in Palestine, and with a little more help really do wonders for their much-coveted National Homeland? Have we heard in recent years of any American Jews of means giving up their business here and settling in Palestine, to help the country with their money and experience? Have we here any such Capitalist-Chalutz willing, let us say, to give five years of his life for Palestine? By that I mean a wealthy Jew who is ready to settle in Palestine for five years, to do whatever kind of business he will find fit for him there. I am certain that a man of means could earn good money on his investment in Palestine, but he should be ready to give away these five years and also part of his capital, if necessary.

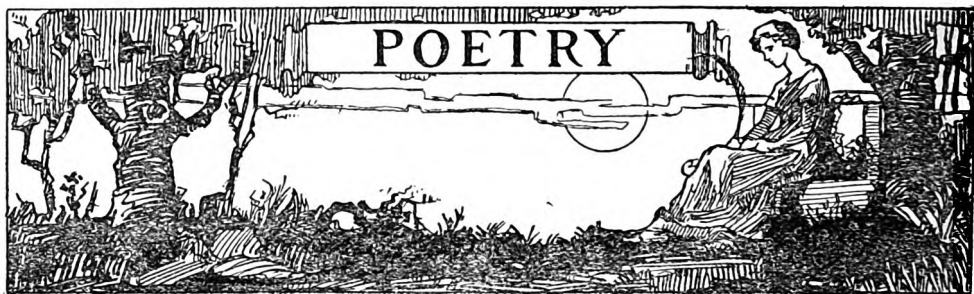
We hear of wealthy Jewish industrialists of Poland who are extending their business operations into Palestine. These men are taking risks, of course, but no more risk than they would take in any other country, whereas the chances of reward are greater because Palestine is in its first stages of development. And even if the element of risk is more pronounced there, it is Palestine, and should not a Jew risk a fraction of his wealth for his country and people?

Why haven't we any wealthy men here who would be ready to run such a risk even if it really be a risk, as some are led to believe?

I have heard some people remark that American Jewish capitalists are reluctant to invest in Palestine because they will encounter there the hostility of the labor organization which fought the fourth "Aliyah." The truth is that the Jewish workers of Palestine never opposed, and never will oppose, well-meaning capitalists who want to help develop the country by establishing new industries and improving the old ones. Labor there fought, and will continue to fight, those parasites who have no money of their own but expect to live off speculation, or other *Luft Geschäften*, and who have no other interests but their own to care for. But none of our workers there is so radical, nor so foolish, as to combat or oppose those with means who really want to help the country, and who place the interests of the community above their own selfish ends.

I am sure any American Jew with capital would be welcomed by Palestine labor. I am doubly sure that with ample means, and with experience, one may succeed in Palestine and have all the cooperation needed. In addition, however, to capital and experience one needs something else to be welcome and to succeed. One needs a little idealism, a readiness for self-sacrifice, and just a spark of that devotion and enthusiasm with which our Chalutzim are so richly endowed. One must be an Eretz-Israelist.





## Suspended Judgment

By P. M. RASKIN

I was brought to the Day of Judgment;  
 No verdict was passed upon me:  
 I loved too much—to be guilty,  
 I hated too much—to go free.

So I swayed between Good and Evil,  
 And neither rose nor fell,  
 Uncheered by the Cherubs of Heaven,  
 Untouched by the Demons of Hell.

And I cried to God in my sorrow,  
 And I called to Him in despair:  
 "I am sick of being suspended  
 Between Heaven and Earth, in the air."

But my prayer remained unanswered,  
 And by all four winds I am whirled—  
 Too low for the spheres of the angels,  
 Too high for the human world.

## Window and Mirror

By P. M. RASKIN

Rabbi, asked a rustic maiden  
 Of a Hebrew chief,  
 Why do the poor help the poor,  
 While the rich heed not their grief?

The Rabbi gazed with clouded smile,  
 And answered to the lass:  
 "My child, God made the soul of man  
 A window of clear-cut glass:

That if through his glass  
 Man look on the road,

See humanity pass  
 Beneath its load;

See his brother slide  
 And sway, and fall,  
 He should haste to his side  
 And answer his call.

But if the glass  
 Be covered with gold,  
 No longer mankind  
 Can man behold.

# JEWISH PARABLES

By A. FRUMKIN

## Temples

*(A Story from the Talmud)*

**S**UPPOSE you add one more Synagogue and build one more Temple—what of it?

Who is made happier thereby?

And what if you invest thousands and tens of thousands in stony walls and gigantic columns and spend fortunes in decorations—who is to get richer thereby?

God needs not your fancy, gaudy Temples!

Have you felt the need of the poor and the wretched?

Have you brought help to the suffering?

Have you given bread to the hungry and water to the thirsty?

Have you befriended the alien, the stranger who cometh to your gates?

Have you heard the lamenting cry of your suffering sisters and brothers?

This is what the Almighty asks of you.

He hath no use for your huge, rich and gorgeous Temples!

Thus is the story told in the Talmud:

Rabbi Hossiah the Great and Rabbi Hama, the son of Hanina, once came for a visit to the city of Ludd.

Having rested, they went out to view the town, its buildings and its business houses.

As they were passing by the houses of learning and the Synagogues, built in gorgeous style, Rabbi Hama could not tear away his eyes from the huge and splendid edifices.

"What a lot of money our fathers have spent on these gigantic structures!" he exclaimed in admiration.

Not so Rabbi Hossiah. He was not at all enthusiastic about it.

"What a mass of lives our fathers

have sacrificed for the sake of these Temples!" he said in bitterness. "Were there no more hungry among us? Were there no more poor and needy scholars and scribes among Jews, that they squandered their moneys on walls and pillars which stand like dumb idols before our eyes? Verily, the prophet of old hath warned us: *וישכח ישראל עושהו ויבן היכלות* 'And Israel hath forgotten his Maker and builded Temples!'"

## Avarice Is Costly

*(A Story from the Midrash)*

**T**HRIFT is undoubtedly a virtue and to be economical is a blessing. Waste, whether it be in private or in public life, is repulsive; and none is to be pitied more than the squanderer.

But beware of being too economical.

And, above all, guard yourself against stinginess.

For it is just as disgusting as squandering, and, in the long run, it may prove as costly.

Thus is the story told in the Midrash:

Once upon a time there lived a pious, righteous, and charitable man who delighted in befriending his fellow-men and in helping the needy and the poor. He was known all over the country for his benevolence and, being a man of means, the owner of vast fields and gardens, a great number of people flocked to him for assistance.

And God blessed the good man for all he did, and he prospered and succeeded in all his pursuits. His gardens were flourishing and his field yielded a thousand bushels of wheat every year.

In conformity with Jewish tradition,

the man paid the tithe. Of the thousand bushels of wheat that he garnered, a hundred were distributed among the poor.

So he did year after year.

And it came to pass that the pious and charitable man grew old and he felt that his days were numbered. So he summoned his only son and said unto him:

"My son, I feel that my end is approaching. My days are numbered, and ere long I shall be no more among the living. You are my only heir, and you will therefore be the sole owner of my estate. So take care, my son. Take care of our field. Cultivate it and keep your watchful eye on it. You know well, it yields a thousand bushels of wheat yearly—year after year. But of the thousand bushels you shall set aside one hundred to be given away, as tithe, to the needy and the poor. Thus have you seen me doing, and thus shall you. So God will help you, my son!"

After the good and pious man died the son followed his father's will and did as he had been bidden to do. Of the thousand bushels of wheat which he had taken in from the field he gave a hundred as tithe for the poor.

But this was only for the first year.

The following year it became hard for the son to part with the whole hundred bushels of wheat. So he resolved to reduce the tithe. Instead of one hundred he gave only ninety bushels.

But the field got even with him—paid him measure for measure. In lieu of a thousand it yielded the next year only nine hundred bushels.

However, the stingy son did not learn the lesson. On the contrary, he grew more avaricious, and he took ten more bushels off the tithe.

But the field retaliated in the same measure. For every ten bushels that the stingy fellow stole of the tithe he lost a hundred bushels of wheat.

So it went on until the vast field

yielded no more than a hundred bushels.

And the son of the pious and charitable man found at last that by robbing the poor he had robbed himself, and that it did not at all pay to be stingy.

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## Temptation

*(A Story from the Talmud)*

**S**HOULD you come across someone in trouble as a result of his frivolity, do not laugh at him.

You never can tell what might happen to you. . .

It is easy to advise, but when one is at it, one knows not what to do—

And one does what one must, what one would not wish somebody else to do.

And no matter how strong your character, you are far from being secure.

For there are things mightier than the mightiest of characters.

What is weaker than a woman? Yet the strongest man may kneel at her feet. . .

Thus is the story told in the Talmud:

The great Tanna Rabbi Meir used to poke fun at the frivolous, the light-minded.

A man must be strong, he was wont to say. He must struggle against his passions and subdue them.

And no matter how beautiful a woman be, how charming and bewitching her looks—he could never, never be caught in her net.

So said the Tanna, and kept on laughing at the frivolous.

But one day he laughed no more.

Satan had put him to the test. He laid a snare before his feet and was near getting him into his hold.

It was a bright and beautiful afternoon. The Tanna was promenading on the shore, inhaling the pure, fragrant air and viewing the people who

were crossing the river in small boats, or on foot.

A daring, a dangerous adventure was this walking over the pretty wide stream of water.

There was a long rope extended from one shore to the other, and small, narrow boards were floating on the water. Those who wished to cross the river on foot had to cling with both hands to the rope and walk on the floating boards.

Nothing could be more dangerous; life was in the balance.

Rabbi Meir looks at this joyous, tumultuous crowd and says to himself: "How foolish these people are! They risk their lives—and for the sake of what?"

But suddenly he stops.

On the other side of the river he beholds a young woman bathing.

Crystal-white is her body, and charming her look.

It penetrates the soul of the Tanna.

It draws him to the other side of the river; he is magnetized by her look.

Already he has scoured the whole shore, looking for a boat. But there was none at hand; they were all taken.

So he clings to the rope.

The Tanna's feet are wavering to and fro on the narrow boards which float upon the river; and the rope throws him about and lifts him up in

the air. He sees Death before his eyes.

But at the same time he sees something else.

On the other side of the river sits the young and beautiful woman, drying her crystal-white body.

The fear of death vanishes.

And the feet of the Tanna are wavering again to and fro and the rope throws him about and lifts him up in the air.

He had reached the second half of the river. But all of a sudden he stopped.

A laughter resounded in his ears.

It was his own laughter. He had recognized his own voice, his mockery and his sharp, poignant wit.

And he saw no more of the young woman with the white body on the other side, and he thought no more of her.

Another thought struck him.

One little moment and he would have fallen into the hands of Satan! One little while and he would have been the laughing-stock of others.

So muses the Tanna, and his feet are wavering to and fro, and the rope throws him up and down—

But on his way back.

Rabbi Meir had won the fight, Satan was defeated.

From that day on the Tanna laughed no more at the light-minded.

## SHADOWS COME, SHADOWS PASS

By TALUSH

**T**HE sculptor, Solomon Perlmutter, came to Palestine as a tourist and there, one warm summer day, met Asiza for the first time. He was travelling on foot from Galilee to Jerusalem and stopped at a wretched little village to ask for a drink.

He halted before a narrow clay hut rear which, under the slight shade of a dried up fig-tree, an old Arab wom-

an dozed. He put a small coin into her hand and she called out in a loud voice to some invisible person. Immediately a young slender "Felashko" appeared with a jug in her hand. She was endowed with such a serious type of beauty that the artist was startled. She bent her black-haired head as she handed him the water and smiled, showing her strong white teeth.

The artist took one long draught and, while holding the jug to his mouth, kept gazing at the Felashko who had stepped aside and taken her place by the old woman under the fig tree. Before he left he asked her how old she was and she told him that she had been married for three years to an elderly Arab who was now on a pilgrimage to Mecca, to the sepulchre of the great holy prophet.

All day, as he wandered over the desolate mountains of Judea, the sculptor thought of nothing but the beautiful Felashko who had given him a jug of cold water. He felt depressed and sad, and in his imagination he saw pictures of sunset below distant horizons in some happy unknown land.

A short time after, the sculptor had to leave Palestine and return to the great city from which he had come—a city forged of stone, iron, steel, and granite.

But the great town roused anew in him a gnawing desire for the colorful and full-blooded beauty of the land of his childhood dreams, and he often recalled the "Arab girl" who one warm sunny day had given him a jug of cold water.

He often attempted to model her figure, but he always left it unfinished. He felt that it was beyond his power to portray the deep sorrow stamped in the lines of her face. And the sculptor would brood moodily.

Only the melancholy melodies of the children of her desert people and the songs of the young camel drivers, whose caravans move one by one over deserted paths through the silent and azure nights, could awaken the power to recreate her form.

On a certain dreary autumn day Solomon Perlmutter, the artist, felt that the deep longings of the great city in which he lived, had penetrated his soul with an unusual vigor. He was now past forty and the terror of death began to haunt him. Like a ghost, it kept hovering over his bed and dis-

turbed his night dreams with its black wings.

On those sleepless nights he loved to read the Bible. It brought wonderful pictures to his mind and filled him with tranquil and innocent piety. There God presented himself to Abraham on the Plains of Mamre as he sat at the door of his tent in the mid-day heat: three men angels walked in line and the folds of their long garments reached down to their feet. . . .

The sculptor resolved to go again to Palestine. He sold his studio, took leave of all who were dear to him and, with the calm of a pilgrim, he started out as a beggar, boarded a steamer and set sail over seas and oceans.

After long and weary wanderings, he beheld once more the shores of the Holy Land, and his heart was thrilled by deep joy and religious piety.

The oranges in the "boyaras" were ripening. He went to one of the colonies in Judea to look for some sort of employment in the groves. Such labor he secured easily, and one bright sunny morning he went to work in a "boyara" that lay hard by a road leading to an Arab village.

As he came to the orchard he saw an elderly Arab riding on an ass and behind walked a slender young woman who appeared very familiar. The woman said something to the Arab, then turned and made her way into the "boyara", stepping slowly and gracefully with her small bare feet. The sculptor followed her, calling to mind the Felashko who had given him some water to drink on one summer day, long ago.

Both entered the orchard. The Jewish workers were all ready at their places waiting for the dew on the oranges to dry. A number of large baskets were on the ground and several Arab women were sitting there, listening to the tales of a young Bedouin girl with the large timid eyes of a hunted rabbit.

Asiza, for it was she, sat down be-

side them, while the artist leaned against a tree some distance away, unable to remove his eyes from the woman's face. He walked up to her and asked her whether she recognized him. He told her that he was a wanderer whom she had once given some water when he had stopped in her village one summer day, long ago.

"I, too, thought it was you, Sir," Asiza answered fixing her large black eyes on him.

Soon everyone was called to work. The girls cut the oranges from the lower trees, while at the top of the large trees the men worked standing on ladders. Near each of them a young Arab woman stood with a large basket on her head. When the baskets were filled with oranges they were carried away to the storerooms where they later were sorted and packed in boxes.

The artist worked among the Jewish girls. Not far from him, in the same row, Asiza was standing and he thought: "What strange incidents have taken place in my life. Can it be possible that fate has drawn me back to this place so that I might again meet the poor Felashko upon whom God has bestowed such beauty?"

A few days later the artist was cutting oranges from the high trees. Asiza stood at his feet and listened with passionate, burning eyes to his tender words and allowed her young tanned body to be caressed, that body which seemed to breathe forth the sun, and the winds, and the aroma of the dry stubble grasses.

And the artist began to feel that God had punished him with a passion for the poor Felashko and he lost himself as a youth in love for the first time. Asiza became more and more beautiful every day. The wild sensuousness of her race wakened in her, and her eyes burned more and more as she humbly gazed at the man from a foreign land who intoxicated and enticed her by his eloquent streams of

words. She took him to obscure and distant corners of the orchard and there on the ground strewn with fantastic bushes and flooded with bright sunbeams, she would fondly nestle in his arms and murmur, "Dear, good, kind sir, mine!"

Often she would come to work in her best dress of dark red linen, its bosom embroidered with flowers; silver coins entwined in her hair, bracelets fastened on her wrists, her nails painted.

More than a month went by, which, to the artist, glided away as swiftly as a breeze through the leaves.

Work became scarcer and scarcer in the "boyara." Several women were sent away, among them Asiza. The artist could no longer meet her. He gave up his work and went on a pilgrimage through the Holy Land. He came to Jerusalem, visited the old tombs, stood long before the Wailing Wall at the remnant of the Temple, listened to the prayers of the old Jews who, bowing down to the ground, kissed the old mossy stones. He sauntered over the dark, narrow alleys of the ancient city, closely observing the faces of the Yemenite and Sephardic Hebrews. He visited the temples of Bucharan Jews where they sit on soft, low cushions, dressed in variously colored wraps and sing melodiously the Song of Songs—that love is better than wine and that the young girl with the eyes of a dove looking through a window, is wondrously beautiful. He crossed the desert of Jericho, where the sands stretch like waves of the sea and where on bright, moonlit nights the grains glitter like millions of small precious stones. He was refreshed by the salt sea which slumbered in tranquility like an enchanted prince wrapped in black velvet; and he quenched his thirst with the clear waters of the Jordan.

But all this did not assuage his yearning for Asiza and so, in the beginning of spring, Solomon Perlmutter

ter left Jerusalem and betook himself to where Asiza lived. On the third day of his journey he reached the place and on nearing to the dried-up fig tree he saw a group of women lamenting at the door of the clay hut. Red handkerchiefs were tied about their heads, signs of mourning in the Orient. In front of their eyes they waved other red handkerchiefs, beat their chests and sobbed and wailed dolefully: "Ya-va-za-di! Woe is me, Woe is me!"

The sculptor stepped aside and seated himself near a blind Arab beggar who was resting on a large hidden stone, by the roadside.

"Tell me, my good man, in whose house has this misfortune taken place?"

"O, Chevaje, shadows come, shadows pass," the blind man answered, and he began to tell all about Asiza. "Everybody in the village knew it. She was pregnant and one of the old women poisoned her motherhood. A couple of hours ago she died. Asiza, who was the joy of her husband and the handsomest woman in the entire district, is no more among us."

Solomon Perlmutter listened to the blind Arab as if turned to stone. The wailings of the mourners rose louder and filled the air with melancholy.

He remained sitting on the stone. The blind Arab went into the village. A few minutes later the inhabitants followed the coffin which contained Asiza's dead body. In front of it walked the men and some blind beggars singing funeral hymns. The women walked behind the coffin, waving the red kerchiefs in front of their eyes, weeping and lamenting disconsolately: "Ya-va-za-di! Woe is me, woe is me!"

Solomon Perlmutter gazed long after the funeral procession as it wound its way through the meadows to the distant Arabic cemetery.

"Shadows come, shadows pass"—he recalled the words of the blind Arab beggar, and he turned to the road from whence he had come.

## Gleanings and Comments

### *Higher Social Wage*

**U**NDER the caption Modern Wage Policy, the American Federation of Labor has issued a declaration setting forth its latest views on the relation between capital and labor and giving it as its conviction that the condition of industry in this country makes it both necessary and possible for the workers to obtain a higher social wage.

*"The American Federation of Labor," states the declaration, "is the first organization of Labor in the world to realize the importance of the factor productivity in economic society. It no longer strives merely for higher money wages; it no longer strives merely for higher real wages; it strives for higher social wages, for wages which increase as measured by prices and productivity.*

*"This modern wage policy lifts the movement to an absolutely new level. For higher real wages meant only betterment of the economic position—while social wages mean betterment of the economic and social position for the worker."*

The argument advanced in favor of making this new demand upon industry hinges on the fact that production, stimulated by technical progress, tends to over-reach itself, unless new markets are found for the commodities, that is to say, new or better consumers. If the wage-earners should not be in a position to buy more of the goods they produce, the markets will be glutted and industry will go toppling from crisis to crisis. As it is, however, by its own present-day organization compelled to go on, it must give the workers a higher wage so as to enable him to purchase and consume an ever higher share of the products.

*"For higher productivity without corresponding increase of real wages*



*means that the additional product has to be bought by others than the wage-earner. This means that the social position of the wage-earner in relation to other consumers becomes worse, because his standard of living will not advance proportionately with those of other groups."*

If it were possible for the other groups to absorb all the additional product of industry, the workers would sink lower and lower in the scale of society, but as those groups cannot in the long run consume all of what cannot be purchased by the workers, the latter must, of necessity, rise in their wage scale and their standard of living,—if industry wants to go on, as it inevitably must. That does not mean that the workers could rely entirely upon this "blind" force in their favor. For while industry as a whole needs a rising market, each manufacturer taken individually or each particular industry taken as a unit may not, and usually does not, see the needs of the whole and will resist the demands of Labor. What the observation leads to is merely this, that the wage earner has the trend of the general economic development in the country in his favor and that public opinion as formed by all who need a market and wish to see the people in a position to buy their goods, is bound to react favorably to Labor's rise in the social scale.

This social wage policy is different from the old real wage policy in that it is dynamic. Instead of holding down the worker to the level of mere existence, changing the wage, upward or downward, in accordance with the prices of the necessaries, it demands a rise in the social condition of the worker, the constant betterment of his status in society. Therein this latest policy of the American Federation of Labor approaches the ideals of the social reformer, though it would, probably, deny all such implications. It is

a good step in advance, however, and the naming of the policy is much more felicitous than any other heretofore used, here and abroad.

### *Judges Appeal to Labor*

AUSTRIA is the only country in the world where circumstances forced the judiciary as a whole to make a public appeal to Labor. It comes as an unexpected sequel to the bloody events of July the 15th, in Vienna, when an enraged mob burned the Palace of Justice in reprisal for a decision freeing the murderer of two socialists.

Leaving out unimportant details, the statement of "The Union of Austrian Judges" is herewith given as it appeared in the *Arbeiter Zeitung*, under the date of July 30:

*"The fifteenth of July, 1927, has demonstrated that the administration of justice and the authority of the State are not secure in Vienna against attacks from misled and for years incited portions of the population. A sharp line of demarcation divides the real workers from those elements. We are convinced that Austrian Labor is as foreign to the events of the fifteenth of July 1927, and condemns those events as much as the working citizenship and the responsible labor leaders; still, it was not in a position to check the outbreak of the criminal instincts. The systematic provocation of some few journalists and politicians proceeds unabated as in the years prior to July 15, 1927. Peace cannot be taken as assured so long as this criminal rousing of evil instincts continues and even finds support and encouragement."*

After detailing the destruction of the Law Courts and pointing out the necessity of providing "dignified quarters" for the judiciary, the statement continues:

*—"It is certain, however, that Vienna has the moral obligation to use all of its means, especially its rich eco-*

conomic means, to care for the speedy and proper accommodation of the judicial offices.

*"It is of vital interest to the workers loudly to proclaim the truth that they had nothing to do with the events of July 15, 1927, and the inscription on the new edifice shall read: "Re-erected through the aid of the Municipality of Vienna."*

*"This sign of the return to reason and lawful order is awaited by all peaceable citizens, the judges among them. . . ."*

*"—Obedience to law, love of country, and loyalty to the people unite the judges with the rest of working humanity. . . . The judges as a class are economically now more than ever proletarian. They, therefore, know better the needs of the working population by whom they stand and always have stood as much as they could."*

The *Arbeiter Zeitung*, the official organ of the Austrian Social-Democratic Party, the second in Parliament and the first in the Municipality and County of Vienna, in its comments on the appeal, calls attention to the fact that the judges do not mention with a single syllable the cause of the riots, which was an outraged sense of justice against a verdict that the workers considered political and iniquitous; it then points out that the rebuilding of the Law Courts is a federal proposition, the Municipality of Vienna not being responsible for the destruction and asks why the judges have nothing to say against the police which started shooting into the mass of workers without the slightest provocation; reiterates its stand for equal justice to all; chides them for using political phraseology, and winds up by saying that now that the judiciary has declared its readiness always to serve the working people, it hopes for a new reign of law and justice.

For the information of our readers it is necessary to state that while the socialists control Vienna, they do not

control the police which are under the jurisdiction of the National (similar to our Federal) Government and were, thus, not in a position to prevent the bloodshed with its terrible toll of 86 lives and hundreds of wounded.

### *Business in Russia*

**M**R. S. DINGOL, who returned recently from a trip to Russia and now gives quite impartially his impressions in the New York Jewish daily, *The Day*, relates, in the issue of September 13th, a characteristically tragic story of a dispossessed and bereaved merchant who had two houses, a large leather goods store, and an only daughter.

*The houses were taken from him. His business was very much reduced and he remained with a stock worth eight thousand rubles.*

*One day the fiscal inspector (tax collector) came round and demanded the payment of twelve thousand rubles as impost.*

*"Where shall I take the money if my entire business amounts to eight thousand rubles?"*

*"You have this year many times purchased goods in Moscow, bought and sold."*

*"Inspect my books."*

*"I do not believe your books."*

*In vain were the Jew's remonstrances.*

*As he was unable to pay the impost, they took his stock and his house furniture.*

*The Jew had an only daughter who had studied for a year in the Conservatory and played the piano.*

*When they came to the house and started carrying off the furniture, she kept silent, but when they made for the piano she threw herself on the instrument and declared that only over her corpse would they take the piano out of the house.*

*The fiscal inspector coolly ordered in militiamen and had the girl forcibly removed from the piano. She lost her*

*reason and is now in an insane asylum.*

*The father was on his way to visit her. Nearly at every station he would leave the train, get hot water in his tin tea-kettle and then sit and sip in utter silence.*

*It had taken me some time to make him tell his story. While talking, his eyes roved in all directions to make sure nobody else listened.*

And Mr. Dingol concludes: "That is now the plight of the private trader in Russia, of the storekeeper, or "tcha-stnik," as he has been dubbed."

### *The Other Way Round*

THE *Living Age*, a journal which is usually well-informed, has fallen into a very curious web of errors, in its issue of July the first. In its editorial, *Eastern Europe*, we have come across the following: ". . . Ukrainian Communists are probably as true to their social creed as their Moscow brethren. They are also as intensely nationalist, apparently, as any section of a hated bourgeoisie. Their country contains people of several different tongues—Little Russians, Great Russians, Jews, Poles, Greeks, Germans, and minor breeds. One man in four does not speak Ukrainian. The proportion is much larger in the big cities. Yet the Ukrainian Communists, who have a separate republic of their own, will not permit Russian to be taught in the schools. *They have even compelled the Jews to set up Hebrew schools, although these persecuted people for the most part do not know a word of Hebrew—rather than allow them to be taught in Russian or Yiddish, the only languages at their command.*"

The truth is that *Hebrew* schools are taboo, not Yiddish; that the Yiddish language is recognized officially—and so is Russian, for that matter; that there is hardly a Jew who does not know "a word of Hebrew," it being the language of the prayer books,

and, finally, the Jews as such in present-day Russia are not a persecuted people, but the Zionists and the Hebraists are, and by the grace of the Jewish Communists, at that.

### *China on the East Side*

THE civil war muddle in distant China has had a very strange repercussion in New York City. At least one fitful Jew's fancy became inflamed with a new vision, and an admiring world is now in fortunate possession of a highly original and tremendously interesting theory. We came upon it in the very first editorial of the very first (July) issue of *The Reflex*, the magazine which announces in the name of the publishers and the editor that it "*has no special message, no program and no particular policy, save the esthetizing of Jewish life.*" There we learn that "*modern enlightened civilization is still concentrated around the Atlantic and is often spoken of as Atlantic civilization. But to judge from present phenomena, the days of the Atlantic civilization are counted, for the dawn of a new civilization is breaking upon the Pacific.*"

We all had hoped that civilization was no longer frog-leaping from place to place but spreading in constantly broadening streams over the face of the earth, and we thought that an awakened China would enlarge the area of "modern enlightened civilization." But it is not to be. Our author, in the grand old style of German pseudo-science, which could move so majestically in broad sweeps over the whole field of human knowledge, decrees that the rise of China must spell the doom of our "Atlantic civilization."

"*With the transfer of the center of gravity from the Atlantic to the Pacific,*" says our remarkable theorist, "*the wandering Diaspora Jew will follow the path of this transfer. Large groups of Eastern European Jews will,*

*in the course of time, settle on the Eastern shores of the Pacific, and large groups of American Jews living in the United States will settle on the Pacific Coast in a westward moving migration. . ."*

The editor of the *Reflex* means business, you will observe: a bodily transfer of the people,—at least its Jewish section—from the Atlantic to the shores of the Pacific.

*"Before the great process of the birth of a new Pacific civilization will be consummated by Diaspora Jewry, the vast majority of Jewish settlements will be found on both shores of the Pacific. Only remnants will remain on the Atlantic shores. . ."*—says he.

The "process of the birth" has really advanced very far, as graphically stated by our author thus: *"Albert Ballin, dead by suicide, was not only symbolic of the breakdown of the European end of Atlantic civilization, but was also symbolic of the fact that the Jew has nothing more to do on that side of the Atlantic."*

The Jews of all the world are thus irresistibly driven to both sides of the Pacific where they will smile knowingly and happily at each other across the seven-eight thousand miles of water. . . . And what will they do there? The editorial writer of the *Reflex* says: *"The Jew in America who was instrumental in developing the garment industry from a sixty million dollar investment in 1880 to a billion dollar investment in 1927, will also be the clothes maker for China."*

There, now, if that isn't too grand for words! We shall bid adieu to Brownsville and Long Island real estate visions, say good-bye to the whole of the United States east of the Golden Coast and go marching west, all of us, to make clothes for the noble backs of four-five hundred million Chinamen. We could not ship things to China from New York or Chicago, no, sir, we must actually settle on the

shores of the Pacific for that. It were, of course, better if we could nestle up still closer to our customers and settle, all of us, right in China or thereabouts, but somehow our brilliant author did not think of that.

By this time the reader is probably wondering what will happen to Palestine, which still lies on the shores of the Mediterranean Sea. Will it be left desolate and forgotten by its children, the Jews of the world, who must harken to the call of a greater duty, making clothes for awakened China, and rushing to settle on both sides of the Pacific?

No, on the contrary, Palestine will gain from this reversionary sweep of "modern enlightened civilization." You see, "Caesarean Rome" always wanted "to make of the Mediterranean an Italian sea" and for that reason did not tolerate old Judea and would not tolerate "a new Judea." But the Mediterranean Sea is fading out of the picture, is worth fighting about no longer since our whole Atlantic civilization is moving away with us to the shores of the Pacific. Italy, along with the rest of the world, will be busy "in China, in Siam, in Thibet, in Japan" (we wonder why not in Indo-China or India as well?) and the Jews will be able to reclaim Palestine unopposed by "Caesarean Rome."

We admit we are non-plussed. Here we had thought that consistency required taking advantage of the Suez Canal, which can so aptly be said to have made the Mediterranean Sea part of the Red Sea, that means part of the Indian Ocean which is united with the Pacific, and Palestine could thus be said to be on the shores of the Pacific, within some six thousand miles or so. But the daedal mind of our sapient editor has a logic of its own. He apparently sends everybody to China so that a million Jews could slip into Palestine while nobody was looking.

. . . Truly, "a unique feat of a unique people."

\* \* \*

This is the only positive contribution the *Reflex* has thus far made editorially. The rest are all negative. The magazine battles fiercely against "Rabbinic Judaism," though it declares Rabbinic Judaism the only kind possible in Diaspora. It is against Yiddish as a language and goes so far as to state that "the existence of Yiddish in any country bears witness to the barbarism prevailing in that country." It does not believe in an American Jewish culture and laughs down all attempts in that direction. It is against the colonization of Jews in Russia, calling the endeavor "barbarizing" Russian Jews. And, of course, it is against socialism, radicalism, Marxism and whatnot.

But all the spite and venom of the "esthetizers of Jewish life" has been reserved for the noblest element in Jewry since we lost our independence—the Chalutzim, the workers of Pal-

estine, most of whom had given up comfortable homes and careers to build our Homeland in the sweat of their brows, with the marrow of their bones, with their very lives.

*"The Chalutzim, carried away by socialistic dreams, have become a menace to the welfare of the new settlement. By their tyrannical methods they imperil the future of a Jewish Palestine."*

Such and similar expressions fill the editorial comments of the *Reflex*. And none is spared who is "too weak" to deal with those destroyers of Palestine: The European Zionists, Weizmann, nay, the whole Zionist movement is to blame, the only hope being in the non-Zionists who, upon joining the "Jewish Agency," will know how to discipline the terrible Chalutzim. . .

We will not add insult to injury by defending Jewish labor in Palestine against Dr. Melamed and his ilk. We only wonder what *The Reflex* does reflect in Jewish life—aside from the morbid desire to be different?

## THE JEWISH WORKMEN IN PALESTINE

By A. S. WALDSTEIN

**T**HE activities of the Jewish workmen in Palestine are manifold and their achievements extend over the economic, social, educational, and political fields. Their success lies in the nature of the development of affairs in Palestine. Capitalism has not yet had time to lay its impress upon the country; culturally and politically, society is in its primary stages of development. Herein the workmen saw their chance and have created institutions—economic, social, and educational—that reflect the spirit of selfness and creativeness and that have roused the admiration of a world.

The activities of the workmen in

this direction began long before the war, when they were not yet united, as now, in one grand organization; when they were still divided in mere political parties. At that time the ambition of the Jewish settlers in Palestine hardly went beyond agricultural pursuits. Hence the activities of the workmen, too, centered in agriculture. As a farmhand he has never had any success in Palestine, having extremely cheap labor to compete with. Here was, then, an additional reason, besides that of the natural desire for independence, for proceeding in the direction of self-assertion, of independent labor. There were two ways of ac-

completing this, and the workmen struck out in both of them. In the first place, Kevutzoth or "settlement groups" were established. These were financed by the Zionist organization or other organizations active in Palestine, but were, of course, run in the spirit of the workmen. Parallel to the Kevutzah, however, there was established the "contracting group", i. e., one that undertakes to work the field or the orange grove of the private farmer on contract, the only possible way to compete successfully with cheap labor. At the same time, there was the tendency in the town, too, to create independent working groups: printing shops, carpenter shops, etc. Besides that, there were already the rudiments of the independent social and cultural institutions that have now become one of the main features in the physiognomy of the Jewish workmen in Palestine.

It was only after the war, however, that the activities of the workmen assumed those proportions the result of which was the creation of their remarkable organization and wonderful institutions. Immigration brought to the shores of the country tens of thousands of people, among them thousands and thousands of workmen. The city now developed rapidly, industry grew apace, and the political horizon became clearer than before the war. Under these circumstances, the workman began to unfold his all-round and ubiquitous activities. In the domain of agriculture he now became the greatest factor, inasmuch as this was the period of the building of the Kevutzah (cooperative group) and Moshav Ovedim (cooperative private farming), just as the preceding period was that of the building of the private colony. In industry he felt fairly secure, as a skilled workman, against cheap labor. In the building trade, too, he got a firm foothold, particularly in Tel-Aviv, where the building process was at its height. In order,

however, to be able to exploit the situation properly, one condition was necessary: organization, to be effected not only locally and not only in trades, but also nationally and in a federation of trades. Thus the great and all embracing organization of the Jewish workmen in Palestine, the Histadruth, was created.

Should you, however, attempt to interpret the Histadruth in the terms of a federation of unions, you would be grossly mistaken. Not even if you would sandwich together the activities both of a *Gewerkshafte*n and of an *Arbeiter Ring*, would they cover those of the Histadruth. For the function of the Histadruth is not merely to protect the daily interests of the workman against Capitalism, but to concern itself also with his education as well as with that of his children, with his sanitary condition and his social and political position. What, moreover, distinguishes the Histadruth from any other federation of unions is the fact that it has created institutions which do constructive work on their own account, combining capital and labor, boss and worker, all in one. Such are: the Solel-Boneh, the workmen's bank, the Mashbir.

The Solel-Boneh is a contracting concern in the building trade. It was originally assisted by the Zionist organization, but in 1925 it not only became entirely independent, but it probably was the largest contracting firm in the country, and could register a profit of several thousand pounds. It is unfortunate that just now this institution is passing through very hard times, as the present crisis in Palestine affected chiefly the building trade. The other two institutions, the bank and the Mashbir, have naturally been much less affected by the present crisis. They are both of inestimable value to the cooperatives. The bank functions almost exclusively for group activity. The Mashbir is practically

the clearing house of the products of the cooperatives, agricultural as well as industrial, and the general furnisher of commodities to the workmen's groups; yet it does business also with other classes of people, and it has been one of the great factors in the introduction of pure food into the Palestine market.

All these institutions point to the direction in which the Jewish workmen in Palestine tend to organize their affairs. Constructiveness and self-dependence are at the basis of all of them. Those forms of support that smack of philanthropy are being more and more discarded, and the aid received from abroad goes towards strengthening and amplifying these and the like institutions, so that room may be made for a larger immigration of workmen to Palestine and the establishment of these workmen on the basis of economic independence.

Another great institution, which is not directly economic, but which is of immense importance for the workmen in Palestine, is the Kupath Holim, an institution combining medical aid, sick benefit, and sanatorium in one. This institution is maintained chiefly by dues from the members of the Histadruth, and by a certain percentage taken from the employers of the workmen; but it also receives an allowance from the Zionist organization and from Hadassah. There is hardly any need to dwell upon the importance of this institution for the Palestine workmen. The workman is everywhere subject, more than anyone else, to injury, disease, accident, but particularly so in Palestine, where work means pioneering, with all its gratification, but also with all the disadvantages attending it. Hence immediate and speedy medical aid is of prime importance, and not less important is the taking care by the workmen's organization of its own sick. Thus there grew up, in town and in country, a system of dispensa-

ries and drug departments and there were established some hospitals and sanatoriums, in all of which a staff of physicians and nurses are employed, who are uncommonly devoted to the health and welfare of the workmen. The Kupath Holim, however, does not confine itself merely to practical medical and sanitary activities; it also works in the direction of prevention of disease, in that it organizes popular lectures and issues now and then a pamphlet or booklet on sanitary or medical problems.

Finally, there is the great educational institution of the workmen, in the hands of the Waadath Hatarbuth (the educational committee). Now, the educational problem in Palestine is fraught with difficulties. There is not a sufficient number of schools for the young; there is the question of Hebrewizing the immigrant who comes to Palestine a foreigner in language. There is the need of giving the workman a technical-theoretic instruction and of giving the adult a general education in letters and sciences. All these needs engage the attention of the Waadath Hatarbuth, and are partly supplied by it. This institution is active in town and in village, in the private colony as well as in the Kevutzah and Moshav Ovedim, working on its own initiative or in conjunction with some other organization, say, that of the teachers, or the city administration of Tel-Aviv. Many an educational institution is thus run by it: evening classes for the study of Hebrew and other subjects, technical lessons for workmen, a sort of people's university, i.e., general lectures on letters and sciences. Then there is in the hands of the Waadath Hatarbuth a system of schools for children of the workmen, in town and in the country, schools that are run on the basis of self-expression, the method therein being that of individual instruction, a new experiment in Palestine. Special

mention should be made here of the nurseries in connection with the workmen's groups, which are splendidly kept up and answer many a problem in the raising of the workmen's children and, incidentally, also that of the mother as a worker in the community. The Waadath Hatarbuth also maintains a central library of some fifty thousand volumes, its branches being the various groups of workmen in town and in the country, to which the books circulate. It runs concerts and theatricals, for the benefit not only of the members of the Histadruth, but for the public at large as well,—the casts of the theatrical groups being generally recruited from the workers themselves, trained for this purpose by the Waadath Hatarbuth. Finally, it keeps up clubs for young and old for the study of arts and sciences. In short, the educational work of the Histadruth is all-embracing, covering almost all fields of educational activity; it is doing comparatively more educational work than all other elements in Palestine combined.

The educational activity of the workmen in Palestine, however, does not end with this formal work. There is an informal education in the large sense of the word,—the education of the public towards an intelligent citizenship, towards the creation of a healthy public opinion, the shaping of a proper attitude towards one's own community and towards the government and the world at large. In this sort of education there has been no greater factor in Palestine than the workman and his press, from the very beginning of the workmen's organization in the country. The "Hapoel Hazair", the organ of the workmen's organization of the same name, the "Ahduth", the organ of the Poale Zion, the "Kuntres", that of Ahduth Haavodah, and now the "Davar", the organ of the Histadruth,—all have had the greatest share in chastening the

literary taste, in introducing clean and earnest journalism, in moulding and ripening public opinion, in forming a proper attitude towards oneself and the outside world. No element in Palestine—not even the "revisionists"—has been so wide awake to the political situation of the country as the workmen, and none has worked with such enthusiasm and such self-abnegation for the unity of Palestinian Jewry as the worker has.

And last but not least, the workmen have achieved the great feat of making a beginning in the organization of the Arabic workmen. Only the first steps have so far been made in this direction; but these beginnings will undoubtedly be of far-reaching consequences both in their social and in their national significance.

To sum up, the Jewish workmen in Palestine are the liveliest and most active element in the land, economically and socially, educationally and politically. Their Kevutzoth and Mosheve Ovedim, with all their faults, tend, infinitely more than the private colony, to create the ideal type of farmer, and it is they that do the real pioneering work in braving the dangers of nature and the fury of the human foe. As I have already pointed out elsewhere,\* it was the groups of workmen in Tel-Hai and Kefar Giladi, and not the neighboring private colony Metulah, that actually defended the northern boundary of Palestine against the revolting Arabs, in 1918. In other economic activities, too, their progress proceeds at a rapid rate. Culturally they are far in advance of the rest of the population in Palestine, and politically they are a great dynamic factor.

What must be emphasized is the fact that all the achievements of the Jewish workmen in Palestine are

\* The author refers to his book *Modern Palestine*,—which is reviewed elsewhere in this issue.—*Editor*.



due chiefly to the wonderful organization of the latter. It is an organization which has been, to speak in Einsteinian terms, the fourth dimension, in and through which to expand. It is this organization as an organization that has made the workman what he is for the building of Palestine and that has contributed the greatest share to the prestige of Zionism. This is a

fact sorely misunderstood and ignominiously misconstrued by some word-mongers among the American Zionists.

Those Zionists that have a greater knowledge of the situation and a deeper insight into things see in the Palestine workman plus his organization the greatest force in the rehabilitation of the country.

## SAINT JUDAS

By ANITA BRENNER

**I**F YOU want to get rid of unwelcome visitors, and do so politely, a very good way is to put a broom behind the door. But in Mexico a better way is to ask Saint Judas to help you out. This gentleman, with his singularly appropriate function, is no creation of the people's imagination, nor of mine. He is actually a saint, whether officially canonized or not, I do not know. But in the cathedral of Mexico City, in one of the small shrines, Saint Judas listens to the pleas of harassed husbands whose wives' families linger too long, and smiles kindly upon grateful wives who bring flowers or candles in gratitude for a successfully departed guest. Just as Saint Rita looks after refractory husbands, Saint Anthony sponsors lovers, Mary of *La Soledad* protects the unfortunate—thieves, beggars, prostitutes, incurables—and Mary of *Los Remedios* brings rain, so Saint Judas is the "patron of the undesirables."

If you are in danger of being run over by a street-car, gored by an escaped bull, shot or stabbed through misunderstanding or premeditation, or ill with a fever and with one foot in the grave, appeal at the crucial moment to the saint or madonna to whose jurisdiction you or the circumstances

belong (all the world in Mexico knows just which miracle each saint or madonna performs best) appeal, and you are saved. In the same way, if it is long past bed-time or you have another engagement, and the guest lingers, even to the point, in Mexican slang, of "helping to sweep the crumbs"—all you have to do is pray to Saint Judas, promise a candle or an ex-voto in silver or gold or merely flowers, or penitence, and the visitor immediately departs. The means at the command of the saint are possibly beyond your understanding, but nevertheless effective. They vary from a sudden telegram to acute indigestion.

Saint Judas, patron saint for the undesirables, is not to be confused with Judas, the fire-cracker which functions publicly in the streets of Mexico on the morning of Holy Saturday. This Judas nobody dreams of connecting with his saintly pseudonym. He is, ostensibly, an effigy burned to symbolize the punishment of Judas Iscariot. But this is a role lost under successive strata of other desired punishments. In the first place, the fire-cracker takes all forms except that which one would expect were he representing Iscariot. Indeed, he takes all the shapes of the men that Mexico

reviles. The idea is, not that a Jew is being burnt, but simply that here is a good chance to punish villains, or at least show how you feel about them.

Because it is a popular superstition, that with the effigy or portrait of a person you can harm that person, and that whatever you do to the image or portrait has corresponding effects on the original, the Judas idea is perfectly intelligible and welcome. Hence, upon the plaza, wherever there is a plaza in Mexico, on the morning before Easter Sunday, you get a fair idea of the history of Mexico by counting its many villains. Also, he may be a famous murderer, a defeated general, an unsuccessfully rebellious politician, or a notorious devil-with-the-ladies. The personal enemy of the man who makes the fire-crackers is sure to come in for his share of doubtful glory.

The Judas may be a Spanish cavalier, a *conquistador* uglier with each added year and each added fancy of the biassed artist. The prejudice against the French, a fury at the time of the imposition of Maximilian the Austrian upon a Mexican throne, hangs over in popular art, in songs, jokes, and Judases. Therefore quite frequently Judas is a comical *poilu* or *lieutenant*, or even *mareschal*, buttoned up to his nose with great brass disks, and generally possessing certain indecent, but illuminating, characteristics. From the recent anti-Americanism, born out of the political fumbling since before Taft, to date, Judas derives a new costume—and Uncle Sam or a khaki clad rookie also dangle by pasteboard neck and also go off into smoke and tissue paper tatters, together with dress-coated Porfirio Diaz, frocked fat bishops, Satans, clowns. And because of the Mexican love for the absurd and the monstrous, all these Judases become better—plastically speaking—for being so.

They also perform great psychological and sociological services. The

gratification of seeing the face of your particular abomination upon a Judas, is an only one, especially if the personage has the added enhancement of orange splotches and warped horns, blue stripes and griffin's claws, white collar and Chaplin mustache, big feet and a spotted paunch, fringed ballet skirt and deep-pink smirk, and stuffed full of wadding and gunpowder. Only as a Judas will you ever see your enemy at the end of a stick, suspended by the neck, the ears, the hair, or the big toe, undignified, humiliated, ridiculous and horrible, bought for a cent or maybe two, and executed summarily. Your enemy as Judas is sure to satisfy. He is a resurrection, perhaps, and surely a revelation. And he is so ugly, so ridiculous, that you begin to like him. After he has suffered at your hands, you readily forgive him.

Neither Judas the saint nor Judas the villain, however, are the real conception of a Jew. The Jew, *per se*, is a legendary, mythical figure. He is called *Judio*, and generally pictured with horns and a tail. This is his origin, according to an Indian friend of mine: "When Jesus Christ was walking upon the earth, he passed by the doors of the house of a rich man. This man was so rich that he was the only one in all the village who had a fountain in his house. Jesus Christ was very thirsty, so he asked for a drink of water. But the rich man did not know what kind of a person was walking there, and so he denied the drink to Our Lord. He would not give him even a little cupful. This unhappy man was therefore punished by God, with a very terrible punishment. Which was that his fountain dried up, and he must wander by day and in the night, asking for water. That is why God our Lord then called him the Wandering Jew."

There are many stories about the *Judio*, based upon the propaganda made by the Inquisition, to secure the

co-operation of the faithful in the extermination of the Jewish refugees, who at that time had just been banished from Spain. Terrorized of the monster who killed babies for his ceremonial bread, who beat images of saints and practised all sorts of horrible rites, surely a denunciation of any suspect was forthcoming. With the end of the Inquisition and the accomplished extermination of the Jews—at least apparently—the *Judio* has become rarified and dramatized into a myth. It would be difficult to make a Mexican of the humble classes believe that there is any such person, that there exists a Jew—that the man who sells him hardware, pictures of saints, and other things, is a *Judio*. To him, he is a foreigner like any other; sometimes not even that.

Burned in effigy, recorded anathema, titled a villain, the position of the *Judio* in Mexico sounds alarming. But this persecution *in dramatis persona* only, is immensely reassuring. And the Jew in the flesh is quite free from the conscientious extermination practised in most of Europe, and the discreet discrimination prescribed in the United States. In Europe and the United States he suffers in person for his various historic and literary roles. In Mexico, he suffers by proxy. To me it seems preferable. The bogie is picturesque, at least. And being a bogie has its compensations.

Mexico, D. F.

## Heart-to-Heart Talk

By THE EDITOR

THE VANGUARD is not fettered by financial backers. It has no "angel" to tie its soul. Its only masters are its principles, and we hope our friends will make this independence into a tower of strength.

\* \* \*

We know we have many friends, personal and political, and we call on each and all to please stand up and be counted. The vote is by subscription blanks only.

\* \* \*

If you do not like anything in this issue, write to us (in any language). But we'd just as gladly hear from you if you have nothing to criticize.

\* \* \*

We hope to be able to tell you in the next issue that our labors—rather strenuous, you may believe us—have met with some encouragement, both morally and financially.

\* \* \*

We are extremely modest, but, for the sake of THE VANGUARD and its cause, we shall accept greetings of organizations, and individuals, at so much per.

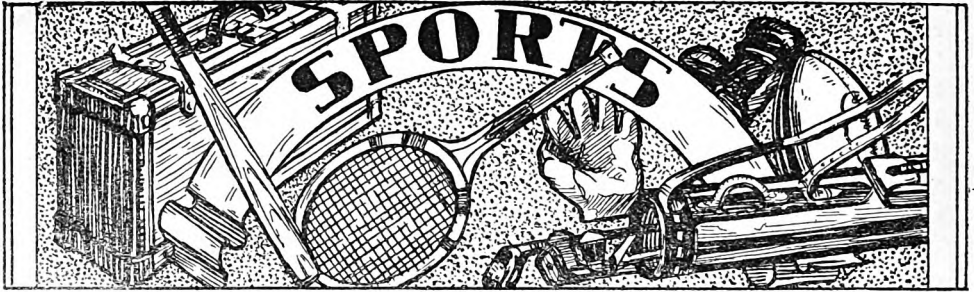
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You may rest assured that, with the financial worries gradually lifted, each subsequent issue will be better than its predecessor.

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We know that the bright spots in THE VANGUARD will be overlooked, while any error of commission or omission will be pounced upon with alacrity and glee. We are, you see, prepared for the worst—but we hope for the best.





## THE SPREAD OF ATHLETIC SPORTS

By DAVID PATER

ALL sports become social in character and tend to become social in nature and ultimate purpose. The deeper the interest and the wider the circle, the closer it gets to being part of the community life. When that stage is reached the particular diversion is either denounced or promoted—or both, for there always have been and always will be people with opposed views of what is good for the rest of humanity. There were times when sports were looked upon as the exclusive amusement of the mighty and ranked high above learning as, for instance, in the days of Henry VIII, whose secretary, Richard Pace, advised the sons of noblemen to practise their sports and “leave study and learning to the children of meaner people.” On the other hand, in the days of Sir Thomas, it was held that athletic exercises were below the dignity of the men of learning, “running, leaping and quiting being too vile for scholars.” These differences in point of view still remain with us. It is, perhaps, rare to find a specimen, nowadays, of the Richard Pace type, but learning still considers popular sports “too vile for scholars.” There is endless debate as to the value and advisability of sports in the schools and colleges of the country, though there is no doubt that the pro is gaining ground steadily. Out of the sixteen thousand high schools and

colleges in the United States, 10,560 maintained this last spring track teams with at least fifteen men to a team. About 10,500 baseball teams represented their respective educational institutions and some 10,000 schools and colleges had their football teams, and there were 14,880 basketball teams. And they all drew crowds that paid for the pleasure. The profits went to the schools, which could as a result build thousands of stadiums, gymnasiums, field houses, baseball fields, running tracks, golf courses, tennis courts, swimming pools. As to gymnastic exercises, all the 26,000,000 public school children and the million college students get them. The same is true of some of the European countries, where athletics are part of the school curriculum.

Aside from their intrinsic value to the individual, sports always were considered of great importance to society or, rather, that part of it which was in the saddle. Physical training, dexterity, prowess, skill with the weapons, were good military aids—and still are, and there is undoubtedly a military motive behind the encouragement which athletics receive at the hands of governments and patriotic societies, but that alone would not account for the remarkable development of the sports idea which is rapidly spreading

throughout the civilized world, and bringing under its sway all classes of society.

What does account for it is the new mode of life which is hardly forty-fifty years old, a period of great technical progress and industrial development which has brought a nervous strain unknown to former generations—as well as more leisure.

Only a physically fit body can withstand the rush of modern life and take the kink out of its tension and humdrum, and people soon learned the value of vacational rest and recreational exercise and passed on their newly discovered truth to their offspring by way of school and example. Associations sprang up, leagues were formed, international contests were staged, and since 1896, Olympic games came back into favor after slumbering for so many centuries, the first Olympiad taking place in the country of its birth, Greece, in the ancient stadium at Athens which was rebuilt for that purpose through the liberality of a Greek merchant. These games are held every four years in a different country and they have greatly contributed to fostering the sporting spirit in the participating nations.

Characteristic of the times is the spread of sports among the working classes of Europe. They have their own Workers' Olympiads. The second was only recently, in July, held in Prague, and thirty-four thousand athletes took part in the various games. England, America, Belgium, Finland, Holland, Austria, Roumania, Switzerland and Hungary were represented by special delegations of labor athletes. It is interesting to note that the Czech Workers' Gymnastic Federation has more than a thousand affiliated clubs with a total membership of close to a hundred thousand and forms part of the Socialist Party, which considers physical culture an important object and accords it the fullest support.

The latest to join this movement for athletic development are the Jews. Through the schools and friendly intercourse with the non-Jews, our boys and girls participate in all the sports of the day, in this country and elsewhere, and in that way have helped to spread and popularize the idea in circles removed from their daily contacts. The process has been a slow one, nevertheless. In the East European countries, organized sports and physical training are only now beginning to get into vogue and Jewish students there still meet with anti-Semitic obstacles which either prevent or deter them from engaging in the general forms of physical diversion. If we take into consideration that the Jews as a predominantly urban people are better able to resist the strain of modern life and that their ideas and habits are more impregnated with the spiritual, it will be clear, on that score alone, why we lag in the field of sport; add to these two good reasons the further one of anti-Jewish discrimination in certain lands and certain circles in all lands, and the explanation is as complete as one could wish to have.

In this country the Jewish population is, in its bulk, only some forty years old. True, this coincides almost exactly with the beginning of the revival of sports in the world, but our immigrants came, in their mass, from lands where sports were reserved to the ruling classes and where the best the Jew could enjoy in his youth was tobogganing, sleigh riding, skating, and suchlike amusements, without facilities and without organization, simply as childish pranks that leave with the advance of age. We were, thus, of all the immigrants here, the farthest removed from the very idea of sports as a worthwhile, useful or even merely pleasant pastime. That idea came to us later, with the up-growth of the second generation, in the measure and to the extent that we

became rather reconciled to "American foolishness" indulged in by our children.

At the same time sport has gained ground with us through its development in the Jewish Homeland, in Palestine. There, in their own country, where life's values assumed for the Jew their true perspective, the body demanded—and got—its due attention, almost from the very first day of the new settlement. A year ago the great Maccabee Sports Organization of Palestine celebrated its twentieth anniversary, something of a revelation to most of the Jews in the lands of Dispersion.

The Zionist, or modern Jewish awakening, has also contributed its share towards the rise of the sports idea amongst us, especially where conditions for carrying it into effect proved propitious, notably in Austria-Hungary, where the now famous Hakoah Football Association was born, as part of a general sports league which is affiliated with the athletic organization of Palestine.

It was the Hakoah booters who con-

tributed powerfully to the rise of the sport idea among the Jews of America. Its triumphal tour of this country, two years ago, raised the standard of soccer in the United States and made the game very popular with the Jews. Their second tour, last spring, as well as the tour of the Palestinian Maccabees about the same time here, had already found numerous Jewish soccer teams and stimulated still more the sporting spirit of the Jew. We now have, not only Jewish members of general sports clubs, but Jewish clubs, Jewish teams. It is the more spectacular and more popular sports that draw the mass and spread the sporting spirit abroad, and that is why the Hakoah and the Maccabees, while only football teams, have aided in creating a desire for all kinds of sports and athletics among the Jews of this country.

Once we have taken to it, there is hope that we shall rapidly forge ahead and come to the top in many of the numerous forms of useful, elevating, and exhilarating sports.

## SOME NEW BOOKS

**Modern Palestine: Jewish Life and Problems**, by A. S. Waldstein. New York: Bloch Publishing Company, 1927. \$2.00

JEWISH life in Palestine is in its initial stages and it is but natural that most of the books and essays of general character so far written on or about the Jewish Homeland should be either sentimental expressions of tourists or prognostic dissertations of scientifically minded idealists. All of them are in place and we cannot have too many of them, but we also need calm and dispassionate descriptions of that life as it unfolds and grows in its achievements and problems, and that is exactly what we get in the book of Dr. Waldstein.

The author being by temper cool and

collected, is well qualified to write on the important phases of the rising Jewish settlement in Palestine, and, having lived and worked there for over thirteen years, his studied views and observations leave in the mind of the reader a lasting impression of truthfulness and convincingness. The book is divided into fifteen chapters and an appendix and covers nearly all the large aspects of Jewish life in the making without burdening the reader with too much detail.

With the exception of the opening chapter, Judaism in the Diaspora and Judaism in Palestine, which does not quite fully develop the theme and might prove to the uninitiated somewhat ab-

struse because of abruptness and construction, the rest of the book reads well, frequently running into facile and happy style. Admirable are especially the chapters on culture, Jewish labor, the Jewish woman in Palestine, and religion. Altogether a book worth having and perusing.

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**In the Clutches.** First volume, on the Persecutions of the Zionist Youth in Soviet Russia. Published by the Foreign Delegation of the United Zionist Youth Organization in Russia, Tel-Aviv, P. O. B. 36, Palestine, 1927. 100 pages. Price, 25 cents. Proceeds of sale go for aiding the confined and exiled comrades in Russia.

"IF ANY ONE had predicted ten years ago, in the intoxicating days of the February Revolution, when all hearts drank deeply of the air of liberty and it appeared that the Jews, too, had at last reached the long awaited moment for free national creativeness, that the day would come when it would be necessary to issue a book on the persecutions of Zionism and descriptions of the inhuman sufferings of the Zionist youth in Russian prisons and places of exile, the most pessimistic of men would not have believed it possible. Unfortunately, it is a fact now."

In these sombre words the reader is introduced to the horrible documents contained in the book.

"Crushed as a nation, deprived of their rights, robbed of their cultural heritage, economically impoverished,—this is the picture of Jewish life upon the tenth anniversary of the October catastrophe"—is one of the many variants in which the Jewish situation in Russia is depicted in the book.

But the spirit is not crushed. "The Soviets have not succeeded in stamping out the Zionist movement in Russia in spite of all their persecutions and the ruthlessness of their terror," declare our authors.

"The Zionist youth in Soviet Russia is engaged in a life and death struggle. It gives of its last to achieve its ideals. World Jewry should know of the struggle. It cannot stand aside, it has a duty to perform",—concludes the tragic summary in eloquent appeal.

The book recites the personal experiences of those who have escaped from the clutches of Soviet Terrorism and can now tell the gruesome tale. It is written in Yiddish but we hope it will be translated into the principal languages of the world and given the widest possible distribution.

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**Ask the Rabbi: 2,000 Questions and Answers About the Jew.** Compiled by Albert K. Weinberg, in collaboration with Rabbi Morris S. Lazaron. Bloch Publishing Company, 1927. \$1.50.

AN INTERESTING attempt not happily executed. The book is divided into 30 General Quizzes and 10 Special Quizzes, with their corresponding answers, but there is no key to the questions and you do not know where to look for any question that might occur to you or whether it is altogether in the book, unless you have carefully gone through all of the Quizzes. We could not, for instance, find the question What is the Real Name of Pola Negri? which is quoted among the 20 Specimen Questions in the publisher's prospectus, though we searched for it as diligently as we could. The difficulties are the same if you wish to refresh your memory on any question once found. Again the whole text must be gone through.

The authors do not disclose the principle that guided them in choosing the questions, neither does the arrangement itself. Some questions as to individuals sound like publicity stuff, while really important Jews are not mentioned. Again, in the Special Quiz on Jewish Literature which, as all the "quizzes," roves haphazardly over space and time, ancient and modern, we find the names of Philo, and Josephus, and Jehudah Halevi, and Winchevsky, etc., but neither Blalik, nor

let us say Abraham Reisin, to cite just two celebrities, are dignified by mention.

In the Quiz on Modern Jewish History we find the question What is the Jewish Agency? answered, on page 182, thus: "The Agency, composed of both Zionists and non-Zionists, which works for the upbuilding of Palestine in all practical ways." Obviously, the wish was here father to the thought. There is a question What are the Chalutzim? with the answer, "The Zionist pioneer colonists in Palestine," which says so much that it means nothing.

Of all the Jewish journalists in America, only Abraham Cahan is mentioned, as "the foremost"; Dr. Schmarya Levine is stated to be a member of the World Zionist Executive, which he is not, and was not at the time the authors compiled their book. We learn, to our surprise, that "most of the Yiddish-American writers" (p. 113) have followed the model of Chekov (p. 181). The answer (on p. 149) to the question (on p. 35) What is the fraternal order of American-Jewish workmen, is Arbeiter Ring (Workmen's Circle), as if the Jewish Workers' National Alliance did not exist! We have the ludicrous question How Does the Bible Anticipate Freud? (p. 34) and the ridiculous answer (p. 149) "By the symbolism of the dreams it narrates." We find that Nathan Straus "donated for an International Health Center in Palestine \$20,000 (p. 27), instead of the

\$250,000 he has given. On p. 18 we find the question "Who was S. M. Dubnow?"—and the answer (p. 142), "a writer of Jewish history," is modesty with a vengeance. The authors' excursion into philology is marked by the question (p. 33) What unusual sound is common to Hebrew and German? and the answer (p. 148), "Oh as in Buch." We could add Russian and Spanish, which have the same "unusual sound," if we could be certain the book was intended for Sephardic and Russian Jews in this country, as well.

In spite, however, of its shortcomings, errors, irrelevancies, and the haphazard character of the selections, "Ask the Rabbi" contains a wealth of information, and its form is calculated to arouse curiosity and stimulate interest in matters Jewish.

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## WHO IS WHO IN THIS ISSUE

**ISAAC ZAAR**, the editor, has been active in the Zionist movement for twenty-five years; is one of the founders and leaders of Poale-Zionism, essayist and publicist in Russian, Yiddish, and English.

**BEN. ABRAHAM** is the pen-name of a well-known Jewish writer active in public affairs.

**DAVID L. MEKLER** is a well-known writer, author of a book on Henry Ford, for many years on the staff of the Jewish Morning Journal, associate editor of the Jewish American.

**MOISHE RIVLIN**, B.S. (New York University), born in Palestine, contributor to the New Palestine and the Menorah Journal, on the staff of the Jewish Morning Journal.

**M. P. RASKIN** is a poet of high repute in both Yiddish and English, author of many volumes. The poems in this issue are from his new book of lyrics, shortly to be published.

**A. FRUMKIN** is a polyglot writer of note, literary and dramatic critic, versed in Talmudic lore.

**TALUSH**, short story writer and dramatist, spent many years in Palestine as member of the famous Jewish Guard.

**A. S. WALDSTEIN**, Ph.D. (Columbia University), author of *Evolution of Modern Hebrew Literature*, an *English-Hebrew Dictionary*, *Modern Palestine*, etc. Was for thirteen years teacher in Palestine.

**ANITA BRENNER**, contributor to *The Nation*, Mexican correspondent of the Jewish Telegraphic Agency and the Jewish Morning Journal.

**DAVID PATER** is a Jewish sportsman.

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