

IN THE COMMUNAL ARMCHAIR.

PEACE, WAR—
AND BOLSHEVISM.

By MENTOR.

WHAT is written here is pertinent to what appeared in this column last week. As I indicated, I propose to revert to the subject later referred to.

BOLSHEVISM is at once the most serious menace to the Jew, and the best hope of his liberation. Permeated as it may seem, but a little thought will show it to be abundantly true. The menace of Bolshevism is sufficient. It pulls down what, until now, it has shown itself capable efficiently to replace. In the name of freedom, it imposes galling slavery. In the name of humanity, it inflicts the direst evil upon the man, the woman, and children who come under its sway. It protects against class domination and itself imposes the domination of class wherever it can obtain power. It knows no bounds either in justice or in liberty. It murders, imprisons and tortures with the ruthlessness of a satanic deity with unflinching authority. It is ruthless, relentless, un-sympathetic. It falls upon the country it inflicts like a divine pestilence which cannot be cured. It is a political disease, a economic infection, a social disaster.

YET, none the less, in Bolshevism there lies, to-day, the hope of Humanity. For in essence, it is the revolt of peoples against the social state, against the evil; the illegality—and the ineffectiveness—that were crowned by the calamity of the War under which the world ground for upwards of four years. It is a revolution against a social state which ordered Taxation to exist in Russia and militarism in Prussia and which still allows, also, too many a crying wrong in countries that claim themselves as that of the Jew. It is the promise of a liberation in the signal to mankind to halt in its social, political and economic ways of old; to stay and examine them in the light of the sacrifice of the millions of youth who have gone down to darkness eternal, if the millions of treasure which war has wasted, and to ponder them in the light of the incalculable, fearful burden which the last years of struggle have placed upon Society, and, heavier of all, upon the poor—the light of the war which was proof to all society that the old order was doomed if civilization was to survive. That Bolshevism broke out first in the country most opposed to nothing for wonder; it is entirely natural. For centuries, the Jew has been the social ground-work of every infamy imposed by power and every wickedness done in the name of Government. That the creed has spread to a country whose national aspirations were for generations crushed, and whose atrocity ruled, is nothing to wonder. Now in the period of its greatest misery, Russia, Poland and Hungary, or a nation only to happen, is called to rise for freedom and avenge to the world—not least to the nations of freedom and liberty. It is a challenge to all the nations including the peoples who cherish liberty and freedom as precious principles but who have, generally, allowed their states to suffer to grow and purely into the balance of Russian Taxation, the integrity of Hungary, and the wickedness of German militarism; to the world that has turned Society to foster into them and to break out into its greatest, existing, agonizing torment of such a war as that which is not a war, though it is suspended. And the fact that the protest has been made is the world's best hope. It is demanded for another order of things, for a social state which will render humanity immune from the wickedness and such evil as resulted in the greatest war mankind has ever known. It is for some guarantee against a system which directed peoples innocent of any intention of killing, slaying, and slaughtering into the vortex of War—solely for the intention of peoples who heathen and hated War (such as was England before that fatal day in August, 1914)—from which arose the most atrocious of the hell-fires, and even those who stood aside from the vortex are suffering to-day; through some who were guilty of guilt of it, because for generations all gravely suffered in the way. If this war, as a result of the War, had received no such warning as Bolshevism, the evil would, in all probability have gone on, deepening in its wrong, becoming ever blacker. Bolshevism is a social disease which inflicts a high fever. And the fact that it glazes the warning of a medical that may be fatal. A wise doctor takes note of the fever and seeks to remove the cause. He does not call the fever itself more or less deadly. Nor is he so stupid as to confuse the patient's momentary delirium with his normal condition, so many are confusing the delirium of Bolshevism with the normal state of the countries in which it is finding room.

ALL such indications on the part of the body point that there is a disease that must be removed, and the patient must go under, and be replaced, as to the normal condition of the patient, and the patient's recovery. The French Revolution drove Paris to blood, but its excesses were far greater than anything that even the most malicious has attributed to Bolshevism. It instituted a Reign of Terror. It massacred Royalty. It oppressed men and women day by day to the tomb; so commonly indeed, that the men and women were in the streets of Paris buried under the feet of some patient of the Jacobins was being taken to the Guillotine. Nothing and nothing was safe from the greying, tearing fever of the Revolution. For years it brooded upon France a series of infancies, of tortures, of horror, of blood, almost unparalleled in history. Yet, at the end of it, all, and all understanding its reaction in Bolshevism, a great Jew, who will declare that there had been nothing greater and more glorious in all history than the French Revolution. By common consent what Equity, equality, and fraternity—liberty, equality, and fraternity which the French Revolution never gained, and which in seeking after it discarded and degraded—the rest of the world has been suffering from the last years of the days in which France was bathed in the necessity of

revolt. That is because the motive spring which set the French Revolution into being was an ideal for the betterment of mankind, a protest against the social, political and economic infamias which will for ever be associated with the rigours of the Bourbons, a striving for a social state that would not allow unbridled luxury, lawlessness, prodigality, selfish extravagance, and the rule of the Court and the Courtiers. The war had, indeed, been a life of grossing and muzzling in the ways hard by. And, even so, while the terror of Bolshevism is in full swing, a writer in an English Daily paper has decided, as one might expect, that at no time in Bolshevism is there but nothing comparable to it since the teachings which Jesus of Nazareth gave to the world. The writer had there in little detail, reflected the parable of the rich man, torn with suffering in Hell, pleading to Lazarus, the beggar whose score the dogs licked, resting in the bosom of Abraham in Heaven. It is the parable of the ideals of Bolshevism.

IT is not difficult to see why a people which has managed to resist through Taxation, because of the religious ideals and ideas which it embodied throughout all its classes, a far less amount in its peasantry, has been attracted by the ideals of Bolshevism, and why, released from the ideals of his creed, and out to its wilderness or its cesspools. The same reason obtains for the number of Jews who are to be found in Bolshevist ranks. The Jew is an idealist. He will give much for an ideal. He thinks for freedom as a goal of life. This may seem strange to those who associate the Jew with materialism. But the capacity of the Jew for idealism is such that he is extremely idealistic even in the material. The fact that there are so many of our people who have associated themselves with the ideals of Bolshevism, even although as Jews it is necessary to be resigned to them, but to be placed in conjunction with another fact. These men will be found for the most part to be men of high character and high ability. In the ordinary way of speaking, they are not observing Jews. It is not stated that the Synagogues, having failed to attract them by their ideals, and so other ideal, not even a material ideal, having failed to attract them for they are not men of wealth and substance, such as are usually to be found among the bourgeoisie—they have ranged themselves on the side of Bolshevism, because here was a Jewish ideal in which these Jews could draw their antecedents and their energies. I cannot understand how people who for generations have, notwithstanding the Jew, continuing in Eastern Europe, in Russia, and elsewhere, to suffer, to be massacred and ill-treated, and tortured and murdered, and for two hundred years have kept our people outside the ambit of the most potent source of liberation that we appeal to men—that associated with National being—now have the hypocrisy, the weakness, the impotence, to complain that so every of our people are Bolshevists! That Jews have been chosen to be the agents they have to take a leading part in the movement to Russia and in Hungary, is surely because they are heavily endowed with intellectual and sagacity, as compared with the rest of the population. But who would have ever supposed that the Jew, as a Jew, is not a Jew, but has turned to the leaders of Bolshevism, which a British writer has declared to be comparable to the idealism preached by the founder of Christianity. It was surprising, really, were it otherwise. You cannot keep a people of their rights, you cannot state the nations of the world, and then complain because they take the leading part which their abilities enable them to in the various nations when you have scattered them. The fact that a tremendous military, and doctrinal with good sense, of Bolshevism, which he probably has never taken the trouble, or perhaps has not the capacity or appreciate to fully assess, places a ban of religious accommodation upon those Jews who are Bolshevists, is a thing for the gods to laugh at!

THERE is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism, some of which went to form the basis of the best teachings of the founder of Christianity—these are things which the thoughtful Jew will recognize readily. It is the thoughtless Jew who looks upon Bolshevism only as the latest of a series of which all social revolutions assume, and which make it so helpful to the freedom-loving Jew—how allowed to be free. It is the thoughtless one that thus perfunctory examines the greatest problem the modern world has been set, and as to contribute to the solution discards it with some exclamation made in obedient deference to his own social prejudice, and in that for the moment happens to be conventionally popular.

LONDON HOSPITAL
VISICOURT-ENVY-EMPORE.

A GRAND BALL

(UNIFORM, FANCY OR EVENING DRESS)

will be held on
TUESDAY, APRIL 22nd, 1919

at the
QUEEN'S (Large) Hall,
1106, LONDON, W. (Opposite the Old London Hotel, W.C. 2.)
IN AID OF THE ABOVE HOSPITAL.

Murray Fisher with his famous Jazz Band of 20 performers
is bringing his programme for the best Costumes.
FRANCIS, L. MULLER, etc.

Secretary, S. L. ELLIOTT, Esq., 144, Whitechapel, E.C. 2.
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TICKETS 15s each, including Buffet Supper, may be obtained
from the QUEEN'S HALLS BOOKING OFFICE or from the Secretary.

Imperial and Foreign News.

Russia.

The New Passports to Live Abroad.

Will They be Used?

[From a Correspondent.]

A decree making it possible for a Soviet citizen to leave the country—of any-mile theoretically possible—has recently been issued, and a good many citizens of the U.S.S.R. are now faced with a serious dilemma. Should they, according to the decree, pay the necessary amount and apply for a permit to go abroad, or is it too dangerous, too risky?

At a still greater loss how to proceed are their relatives who are resident abroad. There are two possible methods now of leaving Russia. Either the Soviet citizen himself pays the necessary sum (which amounts to 500 gold roubles or its equivalent in foreign currency) for a workman; and 1,000 gold roubles for a non-workman) and personally applies for a permit, or a friend or relative abroad pays this amount to the respective Soviet foreign representative, stating the name and address of the person who wishes to emigrate from Russia. Should these methods be made use of? Although it is but a few weeks since this arrangement was decreed, there is already a great difference of opinion concerning the matter in Jewish circles both in Russia and abroad.

In Russia itself very few people dare as yet to pay the comparatively large sum and apply for a passport. In order to understand the cause of such fear and hesitation it is necessary to bear in mind the position of the so-called "unproductive elements" in Soviet Russia. To pay in gold or currency the 1,000 roubles—together with the expenses it amounts to this sum—would mean to bring oneself as having concealed such a lot of money. Moreover these "unproductive elements" are, as a rule, always in arrears with their taxes, from which they can never extricate themselves. People are afraid of trouble in case the application for a passport is declined, for the granting of such a passport rests entirely with the authorities. Only exceedingly courageous people, or despairing ones, who have nothing to lose, can risk such a thing.

Abroad, on the other hand, some relatives fear that by not paying the sum the plight of their relative would become still worse, for a passport might not be granted to him, and at the same time a source would be discovered from which money could be squeezed. The person concerned may be imprisoned and compelled to ask his relatives abroad to ransom him.

Some people also consider this question from a purely moral point of view. They ask whether it is right to support indirectly a government which is harrying with its citizens as if they were cattle, which only lets them out if paid for them.

But in some quarters the opinion prevails, and with good reason, that all these fears are exaggerated. Is there really a danger that the passport in whose behalf the sum will be paid abroad will be revoked by the G.P.U. in order to extort money? Some believe that it is highly improbable. The addresses of the persons who are now and then supporting their relatives in Russia by a couple of dollars are already known to the authorities, and there will be very few new ones now, for those who wished and were able to help have already done so during the last fifteen years. If there is any intention of implementing such addresses there was no need to wait for the promulgation of this decree. Further, this business will in fact, assume exceedingly modest proportions. For who is now in a position to pay five hundred dollars for his relative? And with five hundred dollars the matter is not exhausted; the family must also be provided with travelling expenses.

Had it this new decree will, in all probability, be of but little moment. It has, as a matter of fact, some some years too late. If help were possible now it could in all conscience be rendered. The fears and risks of imprisonment by the G.P.U. would no doubt prove to be exaggerated. But such help is not forthcoming, and any more or less considerable emigration from Russia is not to be expected.

The Abnormal Position of the Jews.

Thousands of Jewish officials and employees have been affected in Soviet Russia by the last "nationalization measure," i.e., by the reduction of the staffs in the various Soviet establishments and undertakings. The Government has begun to comb out the overcrowded bureaucratic apparatus. Unfortunately it soon appeared that proportionally more Jews than others have been removed from their posts in the towns and transferred to villages situated in remote corners of the country.

(Continued on next page.)

HONOURS AND APPOINTMENTS.

PRERAGE FOR SIR JOSEPH DUYVEN.

The following were among the names included in the New Year Honours List, issued on Monday:

Baron.

SIR JOSEPH DUYVEN, Bart., Trustee of the National Gallery; Trustee of the Wallace Collection; Trustee of the Imperial College of Art. For Public Services.

Knight Bachelor.

MAJOR ISIDORE SALMON, C.B.E., J.P. M.P. for Harrow since October, 1924. Member of the London County Council for eighteen years. For Political and Public Services.

Order of the Bath. C.B. (SIR JOSEPH DUYVEN).

MR. SIDNEY DAVID WALKER, M.C. Principal Assistant Secretary, H.M. Treasury.

Order of the British Empire. O.B.E. (SIR JOSEPH DUYVEN).

MR. MAX HURLOCK, Assistant Secretary, Government of Palestine.

M.B.E. (SIR JOSEPH DUYVEN).

MR. AUGUST HANSEN BRUNER, Superintendent, Department of Police and Prisons, Palestine.

Sir Joseph Duyven was born in 1869 and is President of the firm of Brodson, Brothers, of London, Paris and New York. He married in 1909 a daughter of Gustav Salomon, of New York, and has one daughter. It is understood that Sir Joseph proposes to take the title of Lord Duyven of Hillbark.

Major Isidore Salmon is a Chairman and Managing Director of Messrs. J. Lyons and Co. He is a Treasurer of the United Synagogue; a Vice-President of the Division of British Jews; President of the South London Branch of Jewish Schools; and a member of the Committee of the Terrestrial Jewish Organisation.



THE NEW YEAR HONOURS LIST contains the names of Sir Joseph Duyven (left), who receives a Barony and Major Isidore Salmon, C.B.E., J.P., M.P. (center), created a Knight Bachelor.

MR. SIDNEY DAVID WALKER, M.C., Principal Assistant Secretary of the Treasury, is also mentioned in the honours list.

IMPERIAL AND FOREIGN FEELS.—(Continued from previous page.)

How has it happened? For years it seemed incredible that the Soviet Government would succeed in effecting a change in the abnormal economic structure of the Jewish masses. In the first few years after the Revolution the percentage of the Jewish petty merchants, commission agents and "discontented" amounted to about forty per cent of the total Jewish population in Russia. In spite of the prevailing scepticism, the Government managed to liquidate the unproductive and disaffected Jews and procure for them employment in Soviet industry and agriculture. The serious class remained about the number of Jewish families. The remainder has found a niche now in only 50,000 Jewish families. The remainder has found competition in the Soviet trade and government apparatus. This "remainder" amounts to 400,000 Jewish families—1,200,000 souls. The change in the economic structure has in general been crowned with success. In any case, they have been, as it were, brought to a more or less normal general position, and as the others have, so do they—but with one exception: the change in the economic structure swept away the Jewish petty trader, but imperceptibly, in the course of several years, a shift took place also within the compass of the new social structure. An inflated, overcrowded and abnormal Jewish class of employees and officials has grown up. It is true they are no more "Lutimeschen," and yet the urban, the ostentatiously urban character of the Jewish population has asserted itself also in the accomplished social change. Over one third of the Jews have become officials.

As formerly when every measure of the Soviet Government used to affect such the economically abnormally situated Jewish population, so also now the step of reducing the Government apparatus has particularly told on the Jewish cadres of officials and employees, without any ill-will on the part of the Government, only because they were proportionally too strongly represented in this class.

The fact is that in the social sense the position of the Jews even now—after the change of their economic structure—continues to be abnormal.

Foreign Jews in Biro-Bidjan.

There are now 8,000 Jewish inhabitants in Biro-Bidjan. Official Jewish immigration has, to a certain extent, been coming from abroad: from Argentina, Lithuania, Latvia, France, America, Palestine. How are these foreign Jewish elements situated? As a matter of fact, these elements need, in spite of the distress, to live in Europe or America in better circumstances. In what light do they look at the conditions in the new Jewish home?

A good many complaints have recently been heard from them. Some even returned to their old homes, and from others not very encouraging letters have been received. These letters have not remained confidential, but appeared in the press. The Soviet Telegraph Agency has, however, considered it its duty officially to deny such rumors in the Moscow press. The official Soviet Telegraph Agency states that the stories about the inhuman conditions of the thousands of Jewish immigrants from abroad are unfounded. The Agency also tells in detail how these immigrants live, how rooms have been placed at their disposal, so that they do not get wet any more in tents under the open skies, how they are provided with food and how they work. A full account is also given of the places where the different foreign groups are employed: some work on the railway lines, others in factories, shipyards, building organizations, etc.

One thing that must have surprised everyone who read this statement is that not a single word has been mentioned about the thousands of Jewish foreign immigrants employed in agriculture. Hundreds of Jewish families are brought over into the country—which is to be colonized by Jews and becomes a Jewish home—and are allowed to start their work on the general factories. But they could also become isolated workers in Moscow, Leningrad, Kharkoff and Dnepropetrovsk, and there was no need to go for this purpose to Biro-Bidjan.

Colonization Plans.

New Immigrants for the Crimea.

Foreign population regarding the possibilities of the Jewish colonies in the Ukraine, Crimea and Biro-Bidjan to absorb the number of immigrants scheduled for 1938 was expressed at a Conference of Comrad and Comrade leaders which had been held in the editorial offices of the *Khass*.

In accordance with the scheme prepared, which had not yet received the sanction of the authorities, twenty-five thousand immigrants are to be settled in Biro-Bidjan, apart from the laborers who are required for the purpose of general amelioration of the land and the construction of railways. The number of these immigrants is supposed to reach three thousand, including the total number of families are to be settled in 1938 in the Jewish regions in the Ukraine and fifteen hundred families in the Crimea. The total number of immigrants should reach forty-one thousand souls.

Mr. Boris Trotsky, Vice-Chairman of the Comrad, declared at the Conference that according to information in possession of the Comrad, the Jewish Regions in the Ukraine are not prepared and are not yet getting to accept the new arrivals intended for them. The Secretary of the Central Comrad, Mr. Edelman, stated in

similar strain that the situation in Biro-Bidjan was so far no better than last year, and that he was by no means certain that the district would be able to absorb even half the twenty-five thousand new immigrants intended for them.

The members of the Conference therefore agreed that at the situation stands at the moment, no immigration to Biro-Bidjan be started, and emphasized the necessity of calling, first and foremost, upon the appropriate Soviet and economic and party organizations in Biro-Bidjan, to conclude the preparatory work before sending out the new immigrants. The position in the Crimea is somewhat better, and this region is better equipped to absorb new immigrants. It is reported that 100 new houses have already been erected, and a further 200 will shortly be available.

A new policy is to govern the choice of immigrants during the coming year. The leaders of the Comrad and Comrad are determined to resist the two extreme tendencies which have prevailed during the year that is past. On the one hand the demand was that only destitute elements should be sent to Biro-Bidjan and that no workers should be taken away from constructive work for this purpose. Others demanded the very reverse, that no destitute at all should be admitted to Biro-Bidjan. The slogan of this year's recruiting campaign is to be admission for 50% destitute and 50% workers.

In accordance with a decision adopted at the last meeting of the Central Comrad, under the chairmanship of M. Peter Bostovitch, 125,000 hectares of land in the Crimea, comprising more than a third of the entire area allocated for Jewish colonization there, will be handed back to the Crimean Government, which will transfer it to non-Jewish organizations. This resolution is to be carried into effect by February 1st. The Committee found that even on these reduced plots, an additional 3,500 families should be settled in the course of 1938, when it would be possible to cultivate the whole of the Jewish holdings.

In Biro-Bidjan an agricultural institute is to be opened to assist Jewish colonists.

United States.

A Letter from New York.

What Americans Think of Hitler.

[From our Correspondent.—New York.]

The rise to power of Adolf Hitler and his Nazis has been watched with interest throughout the world, and Americans, no less than others, have been observing what Hitlerism is all about. Within the past few months, Hitler has naturally been on the front page of the newspapers, and it is interesting to observe the reactions of the American people to this notorious anti-Semitic Nazism. Numerous articles and interviews have appeared in the American Press on the subject of Hitler, and have described his humble beginnings and his rise to power. Americans have been interested in the leader of the German Jews because they have a characteristic love of showmanship and they see in Hitler a showman of the first order. They regard Hitler with tolerant amazement; few Americans take him seriously, but many outspokenly denounce him in letters to the Press as a menace to world peace. Just as they are delighted every time Bernard Shaw comes out with some sense and fearless statement about anything and everything, so Americans periodically look for some new bombast from Hitler. Practically every American journalist who has interviewed and come in contact with Hitler has described him not as a genuine and statesmanlike leader, but as an insignificant man at the head of a large and powerful party.

It is to be regretted, however, that it is only recently that journalists have been drawing attention to the anti-Jewish phases of the National Socialist platform, and, even now, the anti-Semitism of Hitler is often referred to in the Press as a minor war. Not so long ago, the subject of anti-Semitism was left out entirely when writers discussed Hitler or German National-Socialism. About a year ago, I had occasion to address a letter to a New York newspaper pointing out that Jew-hatred was one of the major tenets of National-Socialism. The Berlin correspondent of the newspaper in question had written a series of articles in the *West* movement and had omitted every reference to anti-Semitism and the part it plays in the platform of this Party. There is no doubt that if Americans were informed of Hitler's fanatical anti-Semitic policy, there would be genuine indignation against the entire movement and a moral uprising against Hitler. It is true that one of the deductions of Christian or American society came out publicly against the inclusion of the National-Socialist movement into the United States because of its anti-Jewish aims, but this is not sufficient. Americans should be better informed of Hitler's policies with respect to the Jews. Here is good work for the American Jewish Committee or the American Jewish Congress. The Anglo-Jewish Press in America has been unable to present this message in a vigorous way to the public.

There is no doubt that Hitler wants American Jew to know as little as possible about his anti-Jewish platform. He is quite sure that Americans will not stand for that sort of thing. Perhaps that is why as little has been mentioned by American correspondents in Germany about the anti-Semitic angle of Hitlerism. More than once it has been indicated by orthodox journalists that American correspondents in Germany wish to stay on the right side