

Cuttings from the Jewish Press

What is Wrong With Zionist Propaganda?

In discussing the declining revenue of the Zionist funds, a leader-writer in a recent number of *Hapoel Hazeair* makes some pregnant remarks about the methods of Zionist propaganda.

Instead of educating the public in Zionism, so as to ensure permanent income for the Funds, we contented ourselves with slogans and catchwords with which to arouse a momentary enthusiasm; instead of seeking to implant a tragic realisation of destiny, we fed the people with an easy romanticism. Of course, the workers of our Funds were sincere and devoted, and within the straight limits of the system they achieved great things, but the system by its very nature inevitably destroys itself; for it results in a killing routine, whose only concern is the "quota"—which it fails to fill more often than it succeeds—and loses sight of the beginning which inspired it and of the goal which should sustain it.

The Keren Kayemeth and the Keren Hayesod have not made good their Hebrew names, for they have not succeeded in establishing Funds that are "enduring" and "fundamental." They have not mustered and organised a faithful army of adherents to maintain the Palestine endeavour. A consciousness of the meaning of Zionist endeavour can only be instilled by persons who are, though perhaps not brilliant orators, bound up with all their being with the actual work of Palestine. It also requires a proper Zionist press in the Diaspora. The public has often been fed with sensations about the Jews in Palestine being in terror of pogroms, or about the imminent political eclipse of the Mufti, instead of faithful descriptions of what was being done in the Zionist endeavour and instructive expositions of its problems.

Everything of value that has been achieved since the war, has been achieved by national monies, and the only real instruments for future achievements that can be seen at present are still the Keren Kayemeth and the Keren Hayesod. But new forces must be enlisted for the advancement of these funds, and new trails must be blazed for the national endeavour. It cannot be done by mere routine.

The Jew From Within and Without.

The *Philadelphia Jewish Times* makes some interesting reflections on the different ways in which political and ideological distinctions amongst Jews themselves are regarded by non-Jews.

Dr. Otto H. Warburg, noted biochemist of Berlin, was awarded the 1931 Nobel Prize for medicine. Dr. Warburg is being referred to in the press as the one-time president of the World Zionist Organisation. This is an error. Dr. Warburg, or rather Professor Otto Warburg, who at one time headed the World Zionist movement, is an agronomist. Yet this confusing of Warburg, the medical scholar, with Warburg the Zionist, is significant. It does indicate that no other Jewish activity is receiving public spotlight as much as the Zionist movement.

Otto Warburg, the Zionist, is apparently the only Otto Warburg on record in the newspaper libraries of this country. It will be recalled that when Louis Marshall and Lee K. Frankel passed away, the world press mourned them as outstanding Zionist leaders, notwithstanding the fact that these two leaders were emphatic non-Zionists. The explanation is perhaps that non-Jewish observers confuse Zionism with Jewishness and labour under the illusion that all Jews active in Jewish affairs must be Zionists. One could go on analysing this rather odd classification of Zionism by non-Jewish observers without an end, but it would lead nowhere. This confusion provides an interesting footnote to contemporary Jewish history as viewed by non-Jews.

The Disease in Poland.

Under the above title *Observer*, in the London *Jewish Chronicle* discusses the causes of the anti-Semitic outbreak in Poland. He says, *inter alia*:

There are several features which distinguish this latest outburst in Poland from others in appearances roughly similar. Of all the large Jewries in the world that of Poland has remained least altered since the nineteenth century. Polonisation has gone on it is true, and daughters of Israel have become conspicuous in the fashionable thoroughfares of Warsaw for the absence of the *Shaitel* and for presence of cosmetics. Poland, although still numbering vast hosts of Jews whose only language is Yiddish, has acquired thousands of Polish-speaking Jewish citizens. In the Polish Sejm Jews are largely represented by able orators and debaters. So that it would be futile to attribute the anti-Jewish disease in Poland to a lack of assimilative capacity in the Polish Jew.

An oft proffered solution of the problem is that of economic difficulty. A people harassed by poverty and uncertainty, and nerve-starved through years of penury, are sometimes wrought up to a pitch at which anything may be expected of them. But surely if this were the cause, mobs led by youths acquainted with the vast literature of political thought, would in traditional style rise up against the wealthy, and not against the very poorest element in their midst, the Polish Jews. The political scapegoat theory, often justified in the past, when inefficient Governments have turned the wrath of the peoples which they have merited upon a small section of the population, cannot be fairly applied in Poland where the worst crime of responsible government is lack of enthusiasm and dilatoriness in handling the situation.

Are we, after sitting and examining the heart-wracking "experiments" to which Poland in the last few weeks has added yet another, to conclude that in no system is there security for the Jew to live in considerable numbers among non-Jews? It would be a tragic result of a scientific investigation, and would throw us into the very lap of Herzl's earliest thoughts when his spirit awoke in horror to what he conceived to be the position of his people among the peoples of the world.

The Jewish Question remains still tragically unsolved. The "experiments" in the past are being added to with grievous rapidity until, as we read of the latest Polish atrocities, we automatically think: "Where next." A combination of scientist and prophet, a sociological super-Einstein must arise before our problem can be analysed and solved.

Beyond "Eili, Eili."

Apropos of the choice of songs by artists at Jewish concerts, the Chicago *Sentinel* says:

Last week we attended a recital of international folk songs which were presented by Mr. Victor Chenkin. Mr. Chenkin is a master interpreter of the folk songs of the world and yet his music did not have a marked effect upon his audience until he reached Jewish folk songs. He literally electrified all those present with his artistic rendition of Rabbi Levi Yitzchak's "Kaddish," "A Dulede," and others. This fact should serve as a much-needed lesson to Jewish singers. Whenever they are asked to give a musical programme for a Jewish organisation they will in most cases select secular numbers in which they don't do so well. Were they to take Jewish numbers they would not only do justice to them as far as interpretation is concerned but they would also please their audiences. Style or no style, the Jewish ear continues to be best attuned to Jewish music. We also wish to remind Jewish singers that Jewish music does not consist only of "Eili, Eili" or "Rachem." The community has heard these songs over and over again that it is tired of them, and besides they do not represent the best examples of Jewish musical compositions. Jewish music is a vast and fertile field and it affords a variety of material for all voices and occasions.

The Mark of Quality **"CROXLEY"** in Paper and Stationery