

ZANGWILL

WHETHER ZANGWILL WILL BE REMEMBERED best as publicist or man of letters is a question for posterity. In his later years he was almost more the publicist, even making his literary work serve as a means to an end. "He was such a big factor in vitalizing movements to help the Jews that he made major issues of his personal hopes," says the *New York World*. This tendency probably will weigh against his permanent fame, especially in those plays that had a propaganda purpose. On his recent visit to America he said some hard things about us, and stirred up a good deal of rancor against himself; but then, he also said that his irritation was roused against "the whole human race." He died on August 2, at the age of sixty-two, through overwork.

"He was not quite the English Heine," says the *Boston Transcript*, "tho he wrote in appreciation and understanding of that brilliant cosmopolitan in a way which has not been surpassed." His peculiar temperament is well summed up by this paper:

"Zangwill proved anew the gift of the European Jew for the possession and expression of a truly European character and genius. He was a good Englishman for that matter, but every drop of his blood, every gleam of his keen intellect, was opposed to insularity. He knew America as well as any Englishman, any European, of his time, but that meant, with his disposition, that he knew American weaknesses and dangers, and was not afraid to expose them. What he said and did never quite suited any nation; it did not even please the Jewish race to which he belonged and which he loved, and which he sought to make a nation. And that did not mean that he was unkind either in thought or words. He was honest in heart, searching in his thought. He has left a body of work which is full of sentiments of beauty.

"Zangwill, like Heine, has left, in good truth, no matter what opposition his frank utterance may have provoked, a world full of lovers. He was witty, he was wise; his heart bled for the miseries not only of the people of his race but for all who were poor and hard-pressed. As a critic and an essayist he was readable not merely for the point, the charm of his words, but for the coolness and the far reach of his thoughts."

His success as a literary craftsman was the stepping-stone to his influence as a public figure and orator where words were regarded and where personality carried weight. One literary stroke carried results, as the *New York Herald Tribune* shows, far beyond his or any one's calculation:

"By virtue of his drama 'The Melting Pot' and above all by its title Zangwill impress on the American mind a cast of thought regarding immigration which had a high imaginative appeal. Fears of being swamped by the alien influx were for the time quieted by the metaphor of assimilation. In his book 'The Melting Pot Mistake,' Henry Pratt Fairchild says: 'It would be hard to estimate the influence of the symbol of the melting-pot in staying off the restriction of immigration. It is certain that in the popular mind it offsets volumes of laboriously compiled statistics and carefully reasoned analyses.' Seldom has an author so molded thought by the instrumentality of a single phrase."

Recalling the incidents of his latest visit to America, the *New York Times* writes:

"In October of 1923 Zangwill raised a storm by calling political Zionism 'dead' in a speech in Carnegie Hall in New York. He contended that a Jewish State was possible at the moment when

the Arab was a defeated enemy, liberated from the Turk, and glad enough to take on any political impress, but that 'a great moment found, as (Theodore) Herzl had foreboded, a small people.' For this opinion and for intimating that the Jews of America should unite for political action and that there should be 'a Jewish vote in the United States,' Zangwill was taken to task by many prominent American Jews, including Louis Marshall and Samuel Untermyer.

"During the memorable trip to the United States in 1923 Zangwill criticized Jewish life in New York for its 'lack of poetry,' and regretted, in a letter to S. Stanwood Menken, president of the National Security League, that America had entered the World War. 'If America had not gone into the war,' he wrote, 'a draw would have resulted and militarism would have been killed instead of reviving it in other countries.' Coupled with an assertion that America had no need for preparedness, this drew the fire of Menken, who, while paying tribute to the literary attainments of Zangwill, said his 'temperament had outbalanced his judgments.'

"Zangwill left this country in February of 1924 with a parting broadside. He expressed his sympathy for the death of President Woodrow Wilson, adding that 'there are no great men left in America.' Criticizing our 'restricted immigration policy,' he declared that it would lead to a 'narrow nationalism.' He also blamed us for our 'isolationist stand' in regard to reparations.

"'The reason that I criticize America,' he said on leaving, 'is that I think your country is the greatest potentiality in the world.' In extenuation he declared that Americans, tho inefficient, were hospitable, kind, and lovable."

In its editorial comment, the *Times* mildly remarks that Mr. Zangwill loved to liberate his mind:

"Sometimes much heat was disengaged and much fire kindled in the process. As so many other friends of international goodwill, he liked to fight. If he sometimes seemed a little careless in what he said, his sincerity and his scorn of popularity were engaging. His last visit here might almost be called a revival of 'The War God.' There are recompenses for the controversy of Zion; none for the controversy of Zionism. Zangwill was embittered by the War, the Peace and the 'League of Damnations.' The vision of 'The Melting Pot' seemed unrealized.

He expressed various dissatisfactions with the United States. That was his privilege. Yet a few Americans got apoplectic over his criticism, as if they were contemporaries of Hannibal Chollup.

"Probably a certain humor underlay the censor's bile. If we remember right, he declared his irritation with 'the whole human race.' But Zangwill, the 'publicist,' needn't concern us much. Zangwill, the man, was courteous and gentle; Zangwill, the artist, is all that counts. To the elder generation, at least, he is the painter, without prejudice or partiality, with careful distribution of shade and light, of the 'mean streets' of Whitechapel and the rest of London Jewry. Nobody but a Cockney Jew could have written the books of the 'Ghetto' series; but the conscientious artist is no flatterer. He shows us the niggardly closed fist as well as the open hand; the meanness and the magnanimity; the much enduring patience and the hypocrisy of the people he pictured."

"Curiously enough this Russian refugee's son was also able to paint the true effigy of the West End Jews, so large was his sympathetic understanding. In the art—at present a trade—of writing short stories, he had a genius at times almost inimitable; and he invented a Jewish beggar who ought to be immortal. Indeed, in rereading Zangwill, we shall turn first not to 'Children of the Ghetto,' but to the grotesquerie of 'The King of Schnorrers.' The country and the Immigration law are far away from that pious belief, expressed in the play about which such a hullabaloo was made here some twenty years ago, that the melting-pot is 'God's crucible,' where all the races of Europe are 'melting and reforming'; but 'The Cockpit' and 'The Forcing House' may be recommended to all who enjoy tragicomedy, verjuiced with satire."



AUTHOR OF "THE MELTING POT"

Israel Zangwill, who made a phrase that long postponed restricted immigration in America.

RELIGION-AND-SOCIAL-SERVICE

THE OTHER THINGS THAT MISSIONARIES DO

“**M**AN WANTS BUT LITTLE HERE BELOW, nor wants that little long,” is not the principle on which the modern missionary proceeds. He works on just the opposite theory. For, besides preaching the Christian Gospel, he is engaged in curing the evils of society in non-Christian lands, in wiping out pestilence, repressing the slave trade which still flourishes in some parts of the world, in improving native methods of agriculture, in establishing and maintaining schools and hospitals, in opposing injustice. In short, it is part of his gospel that the pursuit of heavenly happiness includes the pursuit of

and Canadian Congregationalists and Methodists have learned the native languages, studied the native manner of life and befriended the people. The missionaries of these colonies are now the most substantial hope for native development. In the French colonies numerous missions of various churches are valiantly helping in the education and general improvement of the natives. Through the active cooperation of the British Government very numerous missions in the British colonies are rendering an increasingly large and vital service in education and civilization.

“Condemnation of missionaries by economic and political exploiters will be generally accepted as evidence in favor of mission influence. It is the emphatic testimony of the two African

education commissions, of which the writer was Chairman, that missionaries were invariably opposed to all forms of injustice to the native people. Often their opposition could not be expressed because their status in the colonies was one of special privilege granted by the Colonial Governments. Accordingly missionaries thought it wise to assist the people within the limitations of their privilege rather than to risk complete exclusion. In cases of extreme injustice they have risked their status and suffered prosecution and persecution in order to free the people from wrongs. One such instance of some years ago received international commendation. Another instance is now pending, in which missions are restrained in the expression of their righteous indignation only by their devotion to what appears to be the best interests of the natives.”



JESUS THE CARPENTER MIGHT BE PLEASED WITH THIS

For teaching natives how to help themselves is religion, too. The photograph shows the blacksmith shop of a school conducted by the Roman Catholic Brothers of Belgium at Stanleyville, Belgian Kongo.

happiness here below, and he has already accomplished much in improving the general lot of those among whom he works. However, this incidental side to the missionaries' chief program is little known outside of the church circle. Its importance is emphasized by one who acknowledges that he has been a severe critic of missionaries and their methods. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund, who writes of these "incidentals" in *Current History*, is familiar mostly with missions and missionaries in Africa and with the missionary effort among negroes in America. So he begins with Africa. Dr. Robert Laws of Livingstonia, a university man, Mr. Jones tells us, has been fifty years in Africa. He trained himself not only in theology, but as well in medicine, road-building, forestry, quarrying, flour milling and electricity. He and his associates have been wiping out disease, ending famine, preventing Arab slave raids, developing the country and people in agriculture, industry, health, education, morals and religion. And writes Mr. Jones:

“While the Livingstonia Mission under Dr. Laws is one of the notable achievements of present work in Africa, practically every African colony has missionaries and mission organizations that have some or all of the features of work already described. In Belgian Kongo the Jesuit Fathers have eliminated sleeping sickness from their area and changed the wilderness into gardens and fields producing abundant harvests; the Southern Presbyterians and Methodists, the American and British Baptists, the Disciples Mission on the Equator and several smaller organizations are teaching the native people to make more effective use of the soil, to build better houses, to read and write, to care for body and mind and spirit. In the Portuguese colonies American

In justice to governments and commercial interests, Mr. Jones says that the officers of both governments and business organizations “are as a rule men of integrity and genuine interest in the people.” With this acknowledgment, we return to the missionaries. One form of hectic opposition to the Western nations is the belief that missionaries have helped to restrain movements for self-determination, but, points out the writer:

“Such a belief entirely overlooks the substantial contributions of teachers, schools and financial support for the education of the native people wherever missionaries have worked. What more real basis for self-determination can there be than education and character development? Missionaries more than all others, more than native leaders, more than international altruists, have been willing to sacrifice themselves that the native people may develop into full manhood and womanhood. If at times they have been eager to continue their help a little longer than necessary, intelligent appreciation of their services will reveal that, like parents and all devoted teachers, their very devotion makes them tenacious of duties long continued.

“While the evidence thus indicates that missions have been more genuinely interested in the self-determination of the people than any other foreign or native group has been, it may be seriously questioned whether the extreme forms of self-determination, now advocated in various quarters, should be accepted with approval by missions or any responsible organization. Basically self-determination is only one element, however important, in the evolution of individual and social groups. Its advocacy to the exclusion of other elements essential to social progress is unfortunate and even dangerous. Nations, races and peoples need contacts with other peoples. In this day of travel and world exchanges hermit nations are outside the realm of