

PALESTINE FOR THE JEWS FREE OF CHARGE

The following article from the pen of M. W. Norwalk appeared in the *Yiddische Folk* of November 12, issued by the Federation of American Zionists. It is translated into English by the author, for the *SINGLE TAX REVIEW*, at the request of Mrs. Mary Fels and Judge Louis D. Brandeis, of the U. S. Supreme Court, and head of the Zionist world movement since 1914.—EDITOR *SINGLE TAX REVIEW*.

Assume that every statement published in the Jewish press, that Zionism has penetrated among almost all classes of the Jewish people, is all true. As proof, there are large Orders, Verbands and Rings, which openly declared themselves for the Zionistic idea and promised material aid. Assume that a Jewish Congress will demand Palestine for the Jews. Suppose that both sides—the Allies and the Entente—are favorably inclined toward the proposition. Assume that a Worlds Peace Congress will ask the Jewish Representatives on what conditions they desire Palestine. They will want to know what the Jews will do with Palestine when they get it. Do we know what to answer? You smile at this seemingly foolish question. You think it time enough to worry when absolutely necessary—that is, when we get the land we will then think of what is to be done with it. Now, dear reader, you are making a big mistake. You must remember, that to know what to answer to an “Apikoreth” agnostic we were taught even in smaller things—especially here, where we are to deal with the so-called “The Wise,” or the Statesmen of other Nations, who as friends are willing to make concessions for our welfare but not, of course, to prepare trouble for themselves. They will under no circumstances consent that Jews shall settle in Palestine and there have a “Mexican quarrel” among themselves.

We must not forget that “Eretz Israel” (Palestine) is more or less populated, and that most of the land is someone’s property. No international Peace Congress will assume the right to take away the property from its present owners and give it to the Jews.

One more thing we must remember. Though the Bible says, and many admit, that we are a “wise and understanding people,” yet all know that a large number of our people, drowning themselves in the troubled seas of the Golus (Diaspora) caught on to the straw of State Socialism, the ideas of which are distasteful to almost all of the reigning classes. That these latter shall not take us to be dreamers, we must have a concrete plan in order to be able without great sums of money, to settle large numbers of Jews in Palestine, and when there, not to call out class-hatred and strife—a plan which shall at the same time coincide with the Bible and shall be recognized by civilized nations as just and feasible.

I say, “caught on to the straw of Socialism” advisedly, because after a

careful analysis it will be found that Socialism, besides being morally and practically doubtful, is surely not after the ideals of either the Bible or Talmud. I do not want to engage in a lengthy discussion in order to prove that under a Socialistic system—that is, where all means of production belong to the people—no worker would receive the full value of that which he produced, because the so-called means of production (machines, etc.) are products of human labor and when a part of the produced wealth should belong to the public-at-large, the individual laborer must have so much less for his work. I want only to say here that even the most enthusiastic supporters of Socialism acknowledge that the Socialistic system—the accurate plan of which is known to none—can be inaugurated only through evolution and that it must take centuries until people will know how to live under such a system. Until then it is nothing but a straw.

When we are counting on the probability that masses of Jews will settle in Palestine—especially ere we go before a Peace Congress and propose that we shall be given Palestine—we must work out a feasible, concrete plan for bringing about such an immigration without depending upon miracles—upon monies which “Achuzath” (Land Developing Semi-Cooperative Society) will accumulate little by little; or upon large sums which our richer bretheren will contribute to the Jewish National Fund. It is about this plan that I wish to speak here. The plan in itself is not entirely new, especially for the Jewish people. It is most remarkable that while there is no suggestion either in the Bible or in the Talmud of Socialism we find on the contrary at almost every step a reminder of one fundamental principle of political economy.

When Joseph took the land from the Egyptians they told him; “We and our land will be slaves unto Pharaoh.” Genesis XLVII-19. That is, when our land is taken away by Pharaoh we become the slaves of Pharaoh. When the land of the Egyptian priests was not taken away they remained a free ruling class. Ibid 22. To prevent the Jewish priests—the interpreters of the law—from becoming the ruling class, the Bible denies them any part of land in Palestine. Numbers XVIII-20.

In order that no Jew shall become enslaved, the Bible provides, “And the land shall not be sold,” Leviticus XXV-23. Besides the freeing of the Jewish slaves on the 7th and Jubilee years, that the lands, (not houses or any other wealth), shall return on the 50th year to the original holders, Ibid XXV-13. After the law that the land shall not be sold for a permanence, after the commandment of Jubilee, God promises that, “Ye shall dwell in the land in safety, Ibid 18.” Also “I will give peace in your land.” Ibid XXVI-6. After the commandment of the 7th year (release, “Shemitah” year) comes the promise, “Indeed, there should be no needy men among ye.” When Isaiah V-8 reprimands the Jews he admonishes them thus: “Woe unto you who cause house to join house, field brought to field until there is no more room.” The Talmud Tractat Shaboth page 33, side 2, holds that the Jews were exiled

from their land because they abolished the Shemitah (the release) year and the Jubilee year.

Ezekiel XLVII: 22-23 commands that when the Jews come back to Palestine, "Thou shall then divide the land evenly to each man like to his brother, to you and to the sojourner amongst you." In other words, that even non-Jews who live in Palestine shall get an equal part in the land.

When we come to modern nations we find a cardinal principle—that the land of a country belongs to the people. In England, the people at the last two elections voted to take away little by little the annual land value from the landlords, and that the House of Lords, which is composed mainly of landowners, should not interfere with the passing of such a law, the Veto Power in this instance was taken from them.

In Australia, German South Africa, and in many places in Canada, even in many places in Germany, the people have adopted the idea embodied in the preceeding paragraph. The Prophet of San Francisco, as Henry George is called, the Russian philosopher, Tolstoi—even the German Kaiser—all have proposed this plan. In parts of California and Pennsylvania, and other States this principle has been adopted and made a law. It is no secret that our administration wishes the Mexican trouble with the big landlords should be settled on the same basis. In France, before the Revolution, the so-called Physiocrats preached the same idea, and what is most remarkable is that all these all quote the Bible—that as God created the land no one can own it because, "The land is mine," saith the Lord.

We come to the modern plan of Jewish emancipation from the Diaspora—Zionism—we find that when yet in its early days, when Dr. Herzl figured on buying Palestine from the Turkish Sultan and that Jews should be able to settle there little by little, the Jewish National Fund was inaugurated for the purpose of buying up the land from the present owners to become the property of all the Jewish nation, never to be sold, so that there should be no private land ownership in Palestine. Now, when good land in Palestine is already selling at a high price, should there be a probability of a large Jewish emigration the speculative price of land will be so high that it will be far beyond the reach of any common-Fund to purchase it. And Zionism, without land in Palestine, is a soul without a body.

From the foregoing we can see that the concrete plan which we Zionists must adopt at once, a plan which the outside world should be able to understand and appreciate is, that Zion shall be redeemed through justice, and her inhabitants through righteousness (Isaiah 11:27). In other words, our proposed plan shall be that Eretz Israel, Mesopotamia across the Jordan, Syria, etc., shall be declared free ports for the world's commerce; there shall be no export or import duties of any kind, or any kind of taxes whatsoever, either in the acquiring or production of any kind of merchandise, chattels, buildings nor any wealth produced by human skill or labor. The,

government of the mentioned places shall not be allowed to legalize to itself the right to rob the individual of the smallest part of his wealth, to the production of which neither the people at large nor the people's government have contributed anything. And to defray the expenses of necessary national and local government service the government shall collect the annual rental value of useful nature—that is, every person or group who wish to have the exclusive possession of city, farm, mine or quarrying lands, oil-wells, waterfalls or other natural opportunities, the kind of which is scarce, shall pay into the public exchequer whatever such a special privilege is worth every year, to be settled by higgling of the market. That such a plan will be easy to inaugurate in Turkey there is no doubt. First, according to the precepts of the Koran, no one is allowed to hold land unless he works it; and therefore it is Turkey's law that the government shall confiscate all lands which the owner makes no use of at least once in three years. Second, the Turkish Tariff duties are very small and more or less pledged away:—governmental income from production is insignificant; land ownership is not tied up with banking, mortgage or other useful institutions which would be affected by the adoption of such a law. Were it not for a large Jewish emigration the land would have very little selling value, so the owner of such land will not have any reason to cry out against confiscation. The Turkish Government is in need of the large incomes and modern improvements in the country which the proposed system would bring about.

Now, the result of the adoption of the Single Tax System in Palestine, etc., would be that no man or corporation would be able to hold land unless it were intensively utilized. This will necessitate large numbers of laborers with a corresponding increase in wages. When government takes the annual value of the land the present shiftless owners will be compelled to give away most of their land to those who are more capable of inaugurating modern means for intensive production (in this case necessarily Jews), thus enriching themselves and contributing large sums toward the usefulness and enlarging of the sphere of governmental service.

Individuals and groups of workers or business people with little or no capital would receive loans from the Jewish Colonial Bank, sufficient to employ themselves on the free land, or to promote the needed industrial undertakings, so that large capitalists or companies that wish to conduct great business will have to pay higher wages and offer better conditions to their employees than the latter can get by working for themselves, or in voluntary cooperation on free land. And the more well-paid people there are in the country the more industry and art will develop to satisfy their increased demand, and the greater the number of Jewish workers who will settle in Palestine and surrounding countries.

As under a free trade and free land system all men and products will be welcome to Palestine there will be no reason for any nation to encroach on its

borders; therefore there will be no necessity for a standing army or navy. Land and other monopolies will not exist, as the government with the monies from the national fund and land-rent (Taxes) will furnish the people with the means of transportation and communication. Everyone able and willing to work will always be capable of making a comfortable living, so that worry, envy, class-hatred, theft, robbery, etc., (the results of poverty and the fear thereof) will not exist, and the expenses for the maintenance of police, prisons, asylums, etc. will be reduced to a minimum. And all the nations will come to learn from our example how to live peacefully—as it is said, “From Zion will come the Law and the word of the Lord from Jerusalem.”

THE GREAT INIQUITY

A TRUTH RE-STATED

PEOPLE WHO NEITHER TOIL NOR SPIN, YET LIVE IN LUXURY—ONE
DOMINANT CLASS WHO ARE ABOVE ALL HUMAN WANT—THE MASTER
PARASITES OF ALL THE AGES

(For the Review)

By W. B. NORTHROP

Throughout the “civilized” world today, there is one class of human beings who alone in all the affairs of men need have no anxiety, or fear. While millions of toilers know not from day to day where the next meal is coming from; while even the “captains of industry” plan, and scheme, and work, and worry over their gigantic ventures, which often crumble beneath disaster, while thousands of tradesmen, skilled artisans, and members of various professions struggle in a veritable war of death against the unequal odds of fierce competition, this one exempt class can rest content.

Every stroke of the workers, every penny of wealth created by the industry of the age, every improvement in social conditions, every invention, every step toward progress, only add to the earnings of this class.

This remarkable class forms an exception to the universal law of labor. They live solely by the industry of others. The harder others work, the less necessary it is for this class to toil.

This class thrives by the infringement of the natural rights of their fellow beings.