

Real Estate Board and the Civic Association of Wilmington. The Chamber of Commerce has authorized the appointment of a special committee to investigate and report on the Pittsburgh plan. This committee will probably visit Pittsburgh and go into the subject rather exhaustively.

Mr. Stirlith reports the enlistment of many influential recruits during the present legislative campaign, and much newspaper publicity has also resulted.

P. R. WILLIAMS.

BOOK REVIEWS

JUSTICE AND JUDAISM*

This is a notable essay which won the Kaufman-Kohler prize in 1917 and appears now slightly revised. The judges in awarding the prize commented on the unusual and novel character of the thesis.

And indeed it is all of this. Rabbi Silver boldly challenges Christianity on the ground that its inferiority as compared with Judaism consists in the fact that it elevates Love as the fundamental principle in human life and society, whereas Judaism in placing Justice first, establishes the necessary foundation for Love as the accompanying basis. In other words, that Justice must precede Love; that if Love alone is made to constitute the first imperative demand we are deprived of the instinct to resist oppression and the necessary coercive measures to overthrow it. Judaism in placing Justice first makes resistance—forcible resistance—to oppression incumbent upon the individual and upon society, whereas Christianity, by laying the chief emphasis upon Love, counsels the passive acceptance of injustice. Such was not the attitude of the early Hebrew Prophets in their thunderous proclamations against evil practices and the abuses of privilege, nor is it the underlying doctrine of Judaism. "Resist not evil" is a Christian, not a Hebrew slogan.

Rabbi Silver makes a striking and eloquent defence for his thesis. We wish we had room to quote many of the striking passages in this book. We cite the following from page 21:

"A sanguine struggle, forsooth, man was compelled to wage before he had acquired his liberty of person, his freedom of conscience, his political rights, *and is yet waging for his still to be acquired economic rights.*" (The Italics are ours).

And from page 27 we quote the following, the Italics in this case being Rabbi Silver's:

"We cannot, therefore, say with St. Paul that the greatest thing in the world is love, but rather, however great and necessary love is, *the greatest thing in the world is not love but justice for only justice functioning as the fundamental principle can establish for humanity what love as the fundamental principle must ever, because of its inherent weaknesses and failings, fail to achieve—the socialized State, Law, Morality, character, aye, even the universal establishment of love itself.*"

The main contention of Rabbi Silver in this finely reasoned and often eloquent little volume is not entirely new. It has received equally eloquent confirmation from Henry George. We desire to call Rabbi Silver's attention to this from "Progress and Poverty," Book X. Chap. V:

"As far as we can see, when we view things upon a large scale, justice seems to be the supreme law of the universe."

And even more explicit is the following from "Social Problems," Chap. IX. p. 86 (Memorial Edition): It might well have served Rabbi Silver as a text for his really great "sermon," and we call his attention to the fine utterance of this later Prophet. It reinforces in that wonderful diction of which Henry George was master, all that the distinguished Rabbi says so well and forcibly:

"That justice is the highest quality in the moral hierarchy I do not say; but that it is the first. That which is above justice must be based on justice, and include justice, and be reached through justice. It is not by accident that, in the Hebraic religious development which through Christianity we have inherited, the declaration, 'The Lord thy God is a just God,' precedes the sweeter revelation of a God of Love. Until the eternal justice is perceived, the eternal love must be hidden. As the individual must be just before he can be truly generous, so must human society be based upon justice before it can be based on benevolence."

J. D. M.

POOR JOHN MITCHELL!*

In these days of the "debunking" school, when biographies seem to be written with the sole purpose of raking up unsavory details in the lives of eminent men, it is a relief to turn to a life written with a loving but not indiscriminating touch and the sole desire to tell a plain unvarnished tale of a man who strove according to his lights to make a better world for his down-trodden fellow workers.

John Mitchell was the least vulnerable of labor leaders. He was the most admirable of all in devotion and self-sacrifice. He inspired friendships and loyalty in others. He was a man of his word; he impressed upon the union he called into existence the necessity of sticking to agreements and he won a wide popular adhesion to his cause. He worked though a Protestant at the time—he afterwards joined the Catholic church to which his wife belonged—the affection and cooperation of eminent Catholics like Bishop Hoban, of Scranton, Father Power of Spring Valley, and Father Curran of Wilkesbarre. It is not too much to say that these men of another religious faith loved and honored him and faithfully served his cause.

He was, as Prof. John R. Commons says in his introduction to this work, "a leader out of bondage." But despite his sacrifices and despite the fact that his life was like an open book, he did not escape charge reflecting upon his personal integrity. These he met with a courageous consciousness of his own honesty and sincerity. It is not a pleasant recital—the contemptible accusations made against one who, whatever his mistakes of judgment—and they were very few—were at least singularly free from self-seeking.

It is not, we repeat, a pleasant recital—the contemptible politics of the labor unions, their frequently despicable rivalries and insane jealousies of the groups struggling—not for liberty—but for a few more crusts from the table of Dives, a few more hours in the week for leisure and recreation. Mitchell was ever willing to compromise for some slight concession. He did not see that all compromise with monopoly in the end must gain little. He nevertheless struggled to gain that little—that pitifully little!

Did he know better? We know that Gompers did, or said he did. Miss Elsie Gluck who has written this fine and self-revealing life of the leader, tells us that Clarence Darrow, goaded by the sight of all the misery he saw, wanted to demand a new social order, but Mitchell stayed his hand. If he did he lived to regret it.

Beginning his leadership at 17, and retiring defeated at 38, this remarkable man at 41 said in his lectures that he had not solved the labor question, that it would never be solved, but that the union was the only safeguard against a return to the days of greater suffering (p. 24).

Poor John Mitchell! His life, begun amid tragic surroundings closed in a tragedy of futile achievement. Our author seems to set off Mitchell's conservatism with what she calls "the evangelising methods" of Debs or Emma Goldman. But she who has made us see so clearly the cause of John Mitchell's failure cannot herself be oblivious to it. Mitchell was fighting those in control of the monopoly of the earth. The most he could win for his fellows out of such an unequal fight was the little that he did win, something to be sure, but hardly worth the tremendous

*Justice and Judaism. By Rabbi Maxwell Silver. Clo. 73 pp. Price 1.50. Bloch Publishing Co., N. Y. City.

*John Mitchell, Miner. The Bargain with the Gilded Age. Clo. 270 pp. Price \$3.00. John Day Company, N. Y. City.