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EDITORIAL

DAVID GOLDSTEIN.

By DANIEL DE LEON

AYS of "patch-work" are distinguished for the stale, flat, trivial literature and art that they beget. Novels are sentimentally overwrought; pictures are exhibitions of unsuccessful effort to "strike out into a new path"; poems are soul-less, rhymed prose; music and song are so much spiritless noise. It takes the thrill of approaching revolutions to produce the work of art that is a work of love, and not made to order, to be paid for according to tariff.

As with literature and art so with satire, or epigram. The regulation epigram of to-day has of spice only its absence; it sounds like a twice-told tale; teaches nothing; sums up nothing; points no moral, worth pointing, and adorns no tale worth adorning.

Such. are the earmarks of these our patch-work days. But the "ice is being broken." The first epigram has been born that—as epigrams in such instances—is the harbinger of a virile sun of literature and art about to burst through.

The epigram is this:—

"Visitor at a Sunday School:—'Children, here is a 50-cent silver piece for the one who gives the best answer to this question: "Whom do you love best?"'

"A child—'I love my Papa best.'

"Visitor—'Good.'

"Another child:—'I love my Mamma best.'

"A third child's hand remained raised, and challenging attention, nervously shaking.

"Visitor:—'Well my little boy, whom do you love best?"

"The third child.—'I love Jesus Christ best.'

"Visitor:—'That surely is the best answer. You have won the 50-cent piece. Here it is, my boy. Now, my boy, what is your name?"

"The third child:—'David Goldstein."

The epigram tells a robustious tale. It has the sharp edge that enters deep, and carries the light that illumines the gash it makes. Henceforth may we expect, breaking forth spontaneously the song, the poem, the novel, the picture the statue of the Revolution: The arrow of this the first epigramatic thought, has cleaved the murky atmosphere that palls the deathbed of bourgeois rule in America.

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