

The History of the Zionist Movement.

From

Evi Hirsch Kalischer

To

Theodore Herzl.

[1916]

Abraham Foltsberg.

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Introduction.

One may no longer question the existence of a movement called Zionism?" ----- under the banner of Zionism we see enrolled as never before, Jews of every stripe and color and every degree of intensity; from the advanced and cosmopolitan free-thinker to the humble zealot of the Ghetto." (Dr. G. Deutsch, Menorah, 1904, pages 321 to 333.) It is of interest therefore to inquire into the history of the movement. When did it arise? Under what conditions was it brought forth, and who were the men that fostered this idea?

Yet we must not forget that History is a Science. Its facts can never be doubted. One may indeed, differ as to the interpretation of facts but never dispute the fact *par se*!. Our method of procedure, therefore must be scientific. We must employ the deductive as well as the inductive methods in ascertaining the various causes for the development of this movement. We must furthermore look behind these causes to see through the philosophy of History whether these causes are natural or superinduced by our own reason. With this in view, let us approach our subject.

Chapter 1.

The National Idea.

"Zionism is a new word for a very old thing, so far as it merely expresses the longing for the Jewish people for Zion ---- Messianism and Zionism were actually identical concepts for almost two thousand years." (Max Nordau, Zionism its History and its Aims. Translated by Israel Cohen 1905, page two.) Three times a day the Jew repaired to his house of worship and there with reverence and humility prayed in the following words, ^{והחיה ציון בארץ} ^{לציון במחשבת} There was no questioning why and wherefore and how. The Jew simply believed in it, and believing implicitly that ^{לשנה הבאה בירושלים} he would continue to pray for the restoration to the land of his fathers.

As late as the beginning as the nineteenth century, we still see this view in the writings of the representative men of the Jewish people. It was not the environment nor the conditions of the time that actuated these men to their beliefs in the return to the old homestead. It was, as I am wont to call it, the innate feeling of the Jew, the natural yearning for ^{הארץ האבות} the country where God appeared to Moses in the cloud of smoke and fire; the country where the prophets preached the universal laws of ethics and morality which are ever the boon of modern society. ^{אלוהים שנים עברו מאז גלה עמנו מארצנו כי נבחרת בחלקך} ^{ורצוננו ארצנו ולך לבוש על ארץ כנה כימחללנו אל עמנו} ^{אך רגש אהבה לציון} ^{מולדתו לא נבה לנעלם (Sapir-Hayyim (p. 1))} This was clearly the hope of a man like Mordchai Emanuel Noah.

Mordchai Emanuel Noah.

Mordchai Emanuel Noah was an American. He was born in Philadelphia, on July 19th, 1775, died March 22, 1851. (Jewish Encyclopedia.) He was of Portuguese Jewish descent. His father, an active participant in the War of Independence, died when Mordchai Emanuel was yet very young. Being an orphan and very poor, Noah was apprenticed to a carver. Yet he was very studious and spent a great deal of his time in the library. In 1800 he went to Harrisburg in order to represent a newspaper at the Legislature. In 1807 he removed to Charleston where he studied law. Later he became editor of the City Gazette. In 1812 war broke out with England. Noah was amongst those who advocated war. He could not see why the Americans should not stand firm for his rights and liberties. In the propagation of his ideas Noah met with much opposition, but fortunately the result of the war was much to the liking of the whole American people and the opposition was quieted while the advocates of true Americanism were rewarded!

In 1813 he was appointed by the Government to a consulship to Tunis. About this time the Algerians took twelve American sea-men from a Massachusetts boat as captives. Noah was instructed to adjust this affair. His was the duty to liberate the American captives at the same time giving the impression that it was not the United States that was desirous to have these men freed but rather the relatives of these captives. This task Noah did very creditably, but in so doing was forced to expend more money than was given by the Government. His political antagonists made an issue of this matter and were powerful enough to affect his recall. Monroe,

for the colonization of Palestine under their own government. He realized that there were various kinds of Jews, each speaking different languages and having separate and distinct interests. A people to govern itself, must first understand each other. Thus it is that in 1825, he initiated the idea that America should be the temporary refuge place for the Jew. He planned to have a Jewish colony on Grand Island in the state of New York. With the aid of Samuel Leggart, a Christian, he purchased this tract of two thousand five hundred and fifty five acres for \$16,985. On the first of that year, he issued a call to all his co-religionists inviting them to the colony; to settle there and learn each other as it were, and then return to Palestine. He called the colony Arrarat. To help him in Europe, he appointed the following men: Aaron ^Nñez Cordova from Gibraltar, Abraham Bersuke of Leghorn, Benjamin ^Gardis of Bordeaux, Drs. Ganz^s and Zuns of Berlin, Dr. Leo Wolf of Hamburg. (Rais^zon Page 33, Mordohai Emanuel Noah.) But the Jews not only failed to come to his summons, or to help him financially but also ridiculed him and opposed him. Thus we find that the Grand Rabbi at Paris, in answer to Noah's "Kol Koreh" writing the following: "We declare, that according to our dogmas, God alone knows the epoch of the Israelitish restoration; that he alone will make it known to the whole universe by signs earthly, unequivocal, and that every attempt on our part to reassemble with any political national design, is forbidden as an act of high treason against the divine Majesty! Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where

they dwell and devoted to the governments under which they enjoy liberty and protection not to treat as mere jest the chimerical consulate of a pseudo-restorer." (Jewish Encyclopedia, Ararat.) Noah was forced to give up his plan almost immediately. Nevertheless he had not given up his first idea of the restoration of the Jews in Palestine.

On October 28th, and December 28th, 1845 at the Tabernacle in New York, he delivered a lecture to a public audience mainly of Christian people on the "Restoration of the Jews in Palestine." "You believe in the second coming of Jesus of Nazareth," he said, "that second coming, Christians, depends upon you. It cannot come to pass by your own admission, until the Jews are restored to their unconverted state. If he is again to appear, it must be to his own people and in the land of his birth and affections --- on the spot where he preached and prophesied and died." Thus he shows that the Jews are not the only people who believe in Zionism, but all Christians who believe in the second coming of Christ should be Zionists and therefore they should help the Jews to realize their hope of the return to Palestine.

But Noah does not stop there. He points out that it is a duty of every Christian as well as every American who stands for the principles of justice, and freedom, and liberty, to help the Jews to attain this end; to rehabilitate Palestine. "The cradle of American liberty is the first place to start this regeneration of the Jew," he said. "Here we can unfurl the standard and seventeen million people will say "God is with you. We are with you in his name and in the name of civil and religious liberty. Go forth and repossess

the land of your Fathers. We have advocated the independence of the South American Republics. We have given a home to our red brethren beyond the Mississippi. We have combatted for the independence of Greece. We have restored the African to his native land. If these nations were entitled to our sympathies, how much more powerful and irrepressible are the claims of that beloved people before whom the Almighty walked as a cloud by day and a pillar of fire by night; who spoke to them words of comfort and salvation, of promise, of hope, of consolation and protection; who swore they should be his people and he would be their God; who for their special protection and final restoration dispersed them amongst the nations of the earth without confounding them with any?"

He continues to quote the Prophets to show that their prediction concerning Palestine is yet to be fulfilled. Hence the happiness of the human race; the happiness of the millions unborn is yet to be obtained through the aid of American Christians. But all this well and good. This is mere generalities. True, it is a strong appeal for the Jews, but the practical part is lacking. Noah has not yet told us how the Christians may do this. What practical means may they employ in order that the Jew should once more dwell upon his own soil?

Noah makes this point very clear in his program which to a certain degree is very practical. He thinks that we should solicit from the Sultan of Turkey permission for the Jews to purchase and hold land, to build houses and follow any occupation they may desire without molestation and

in perfect security. There can be no difficulty in this project since the Jew and the Moslem are brothers and therefore they will agree. "The Turkish government will secure and carry out their views, for it must always be remembered that the 120,000,000. of Musselmans are also the descendants of Abraham. There is but a single link that divides us, and they also are partners in the great compact!" But further he argues that if the Christian nations will interest themselves as they should in behalf of the Jews to make their influence felt upon the Turkish government, then the task will be completed, for Turkey will not be able to withstand this influence.

Thus argued Mordchai Emanuel Noah. His faith in the restoration of Palestine as a homestead for the Jew though dependent, as he sees it, upon the good will and graces of the Christians is nevertheless based upon this implicit faith of the Jew, in the promise of the Prophets. It is the religious belief of ages immemorial. It is the ⁱⁿate idea; The firm belief that God will not forsake his chosen people.

Nor was Noah the only one who at this time believed in the restoration of Palestine from the same point of view. "Seven years after the first publication of Leonard Busher's famous "Toleration Pamphlet", Mr. Sergeant Finch wrote anonymously a book entitled "The Calling of the Jews" (1621) with a prefatory epistle in Hebrew, in which he invited the children of Israel to realize the ^prohecies by asserting their national existence in Palestine. At the same time he called upon all Christian princes to do homage to the Jewish nation. This early manifestation of Zionism did not meet with much

sympathy in high places, for James I, was so incensed by it that he clapped its publisher into gaol. The book however was a symptom, and the movement it represented only derived strength from persecution." (Jewish Chronicle, Feb. 16, 1900, G. Lucien Wolf.)

Another who propagated these ideals and hopes was Zvi Hirsch Kalischer, Rabbi at Tóhrn. He too believed in the restoration of the Jews in Palestine as did Noah.

Kalischer received his early education from the distinguished men in Israel, Jacob of Lissa, Prussian Poland, and Akiba Eger of Posen. He also received his Rabbinical degree דברי חיים from them. After marriage he left Lissa and settled in Tóhrn. Here he was the leader of the community in the true sense of the word. To Kalischer they came whenever they had any difficult ritual question to be decided. All the Rabbis of the surrounding communities looked up to Kalischer as a pupil does to his learned teacher. Yet despite all this, Kalischer was the humblest of men. Often indeed did he refuse to take the necessary fees that were his by virtue of the duties that he had performed. We read the very interesting remark in the book "Sepher Anshe Shem" (By Braverman, page 62)

וארבעים שנה חזרה צדק לצדק וישיבתו כשאהק חזק - אין כסף אף כי הענינו
א"כ בצמקם ולא בזה - הסתעף אשתי העצמה באשתי, אמרתי כחלק אג בני ערמל נשתי
בכל ימי ימינו בטיחון הקהלה ואשתי אבד הקפד לבלתי להגות במועצתו צדק כי
השיב לקהלנו גם אג העשמה אשר קרובה לו לשק בגו הצעירה - אכן לא קבול
יומיו אף יחשה חכמתי חזק הבראים לבניו כבדתי בבדתי בלתי אף חזק
חזקם לבגדתי אידיה קד לישוכ אכן ויחזק

Though weak in constitution, Kalischer sat up many a night pondering over a tangling problem of the Talmud or looking

up the law for some Rabbi who had sent for his opinion on a certain matter. This the idealist Kalischer kept up to his dying day. (Jewish Encyclopedia.)

In his youth he wrote *חזקת משה* a commentary on several judicial themes, of the *שולחן ערוך*. He also wrote the "Sepher Habrith" which is a commentary to the Pentateuch. His book *חזקת משה* is the result of the study of the various systems of the philosophy of the other religions. The first part of this book appeared in 1843, and the second in 1869. But though prolific writer that he was there was but one idea that was ever uppermost in his mind. This was the colonization of Palestine and the transformation of the many beggars there into a useful agricultural people. To these ideas he gave expression in his book *משיב דבר*.

How did Kalischer get to his idea of the return to Zion? What motives were there that went to influence him in this direction? Living at this period, Kalischer noted more and more ^{that} the young of the Jews were drifting away from their religion and their people! The old law seemed to have little effect upon them; they went to seek respite from new fountains, fountains from which their Fathers never drank, namely modern culture. To offset this, he proposes the return to Palestine in his book. There are three main ideas in this book, namely:

- (1) The salvation of the Jews promised them by the Prophets can come about only in a natural way --- self help.
- (2) The colonization of Palestine.
- (3) The admissibility of the observance of sacrifice in Pales-

tine as in former days.

But now let us briefly review his book, in order, first, to get the true character of the man, and secondly, to get the development of these ideas.

"Drishath Zion."

Never in the history of the Jewish dispersion have there been so many rich and noted men of letters in such distinguished positions as amongst our people to-day. It is only natural therefore that this should be the opportune moment for the Jews to get to-gether and start a movement for the return to Palestine. *כי חסד המלך צדק היונה חסד לא היה לנו שני אלבני און ישראל בארץ הזוה*

For one should not think that God will descend suddenly to bid his people go to the Holy Land *כי אם בדרך חסד ורחמים* Israel's redemption will come gradually. It is therefore his purpose in writing the book to awaken the national feeling among all ~~the~~ his Jewish brethren so that they should get together and form a society

The Society was formed (A.Z.J. 1862 Aug. 19th) with the following platform.

- (1) Der Colonizations - Verein für Palästina *חברת השתדלות ישראל*
beabsichtigt auf friedlichen Wege die Gründung und Forderung einer grossen Jüdischen Akerbau-Colonie in Palästina.
- (2) Die Colonisten geben *וזהו* wodurch die Zahlreichen Armen und Gelerhten Palistinas eine kraftige dauerhafte Unterstützung entsteht.
- (3) Die Mittel zu ^{Erwerb} ~~Erwerb~~ des Landes sowie zur erstem Unterstützung würdiger aber armer Colonisten sollen durch

Geschenke Beiträge und Legate edelsinniger Menschen und durch Obligationen ^{sam} zusammengebracht werden.

- Von (4) ~~Von~~ Einnahmen und Ausgabe wird in öffentlichen Blättern ^{gelegt}, besonders der Generalversammlung der Mitglieder in ^{Welcher} ~~der~~ jedes Mitglied zu Sitz und Stimme berechtigt ist.
- (5) Wer mindestens 10 Tahr. schenkt; wer ein regelmässigen Beitrag von mindestens zwei Tahr. jährlich zahlt, und sich auf 3 jahren hierzu verpflichtet; wer wegen persönlicher ² Wundigkeit zum Ehrenmitglied ernannt wird.
- (6) Wer 100 Tahr. schenkt dessen Name soll im dem Hauptbethause der Kolonie auf einer Ehren tafel verevigt und einst an dem Jahrzeit und bei ^{ימים אלו} jährlich erwähnt werden. An dem Jahrzeitstagen wird auch durch einem ² erwürdigen Talmudisten Mischna gelerent und Kadish gesagt."

"Reason", he continues, "must postulate that the world is everlasting. Now if one considers nature the works of God, he sees how wonderful it all is. To everything there is a purpose as well as a time. So it will be with Israel. Its time is yet to come. Israel will be helped by God, and through Israel the whole world; all the other nations will be helped. It is only natural therefore that the other nations should help Israel to realize the return to their land, for this return must be ^{עצמית} ~~עצמית~~ through a natural medium. But in this regard the Jews should not sit back and permit the Christians to do the work. They too must help. It is their duty. They owe it to their brethren, for never in the history of the Jews has there been such rich men as there are at the present time. Let these men get together and sub-

scribe all the money they can in order that they should buy land etc. for the Jews in Palestine. Then let the unfortunate ones in Russia and Poland unite, go to Palestine, and till the soil. They shall receive a salary from the association. But men who have never tilled the soil would be as a polar bear in the tropics. They would be out of their environment. They would be an absolute failure! Kalischer provided for this by saying that the Association should hire two or three professional men who shall guide the people and instruct them in their work. He suggested also the erection of an agricultural school either in Paris or in Palestine. At this rate the men will be able to produce crops, and when they have learned the fine art of agriculture they may give to the Society each according to the amount designated by the Society. But times there may be when the crop that was raised would not be sufficient to sustain the farmer and his household. For this Kalischer seems also to have provided. In such a case the Society will provide for him.

The Arabs were a menace, and even to this day are a parasite to the farmers of Palestine. Kalischer was far-sighted enough to see this and in order to ward off this evil, he suggests that there should be a force of men, warriors, whose duty it shall be to stop these onslaughts of the Arabs who come to plunder and to spoil the crops.

To say that the program of Kalischer was not practical would be far from right. Sokolov in his book says

הושיב הושיב הושיב להגדלת הרכוש הקטנה בחור הקורן אספחתם של רצתהושיב
 להסבוא שאלו הגדלים כולם הוא פתחה להחלה לתבונה לאטית בטחאטשן מאור
 הו בנים ההם לבי חנהגיהם ובי השקפה לא וכלו להביא חיים לזאת שחא רב
 בפחולר הם החלוק כצניני חל כצניניץ לא וכלו אמא בתחילתם כולאין שגב

of the movement headed by Theodore Herzl. His work ^{ה' תרמ"ז} published at Vienna in 1857, is a treatise on the restoration of the Jews to the Holy Land, as well as suggesting methods for the betterment of the Jews already in Palestine. He is firmly convinced that the Jews, were they to congregate and appoint one head to lead them, this man would be the Messiah Ben Joseph --- for he must come by natural means. Then after the sanctuary will have been built, the Messiah Ben David will come. Should it happen however that he will be late in his arrival, then we must wait for him. But all this is impossible until the rich of the Jews awake to the fact that money will be necessary to carry out this project. Yet the most important thing that is to be done is the asking of the temporal powers that they should call a ^{מלך} for the Jewish people so that they should be enabled to return to their land. Then the sorrow that they have inflicted upon Israel all these years will be counter-balanced by the permission of the nations to Israel to return to the land of their Fathers. He is of the firm opinion that God will put a spirit of compassion and pity into the hearts of the Rulers and they will do his will.

In his book Kibutz Giluoth, he writes of the influence of Kalischer and of Cremeaux. It was they who awakened him to write on this subject. But lately there has been a movement amongst the Jews that seems to undermine all that which is Jewish and which is lasting. In ^{Jerusalem} Castle a conference of Rabbis took place, with the purpose of leading the people away from the straight path. They wanted that the people should believe them that the Torah is not ^{ה' חתום}. They wanted free-

dom and citizenship in the countries where they dwell, and said that there is no difference at all between the Holy Land and any other land.

והתחיל החרשים לברוש בראשי קצת אגודת של חסי /אמל כו
גאולתנו היא שנגיש החילת והאזרחות בארצות מגורינו ואמל
שליך קרשה ונתון זליך ושלל על שאל הארצות - איגלו נהיה בגליה
כחשפחות הארמה - והתחיל לצטת מצטיינים לעבודת אלהים להשיג
ברקשים חלית ושבז חליך ונשי בתי כנסת חרשים כדק קצמים
והתחילתים אלהשישם /נגדנים - והתחיל לשלח יד בויסח חתובילת.

They have even gone so far as to change the prayers. Therefore because of all this, because the danger from within is so great, it is absolutely necessary that all should work in unison in order to accomplish the great end promised them by the Prophets of old. All societies therefore should co-operate and work for this one cause. There is no sense he thinks in having many societies e.g. for the poor, the orphans, etc. They are merely individual societies and individually they have an individual aim. But their idea should be far higher and nobler. Let them form one organization, not a Mosaic, or a symphony of organizations. To this purpose and to this appeal the Society *החברה* was organized. The purposes of the Society shall be first, to help our brethren who are persecuted by our enemies, and second, to help all. This is the real help, for through the help of the whole the individual will naturally also be helped.

This all he maintains depends upon *החברה*. But by *החברה* he does not mean the theological interpretation but rather the literal. He refers to the return to Palestine. Nevertheless he realizes that at the present time there is not enough work there for all, and therefore the inducement

to return to Palestine is not enough. Nevertheless the psychological yearning on the part of the people is there and can not be denied.

But yet the various movements for the return and uplift of the residents of Palestine is even met with opposition by the people of Palestine. In the year 1839 a movement arose with Moses Montefiore at the head to redeem Palestine and to colonize it, to erect workhouses in order to solve the problem of the poor in Palestine. But the people and the heads of the institutions in Palestine opposed it. Alkalai mourns that day and the shortsightedness of his brethren. "That was indeed an evil day for Israel and should be mourned, just the same as for the destruction of the temple. The people did not realize that ^{it} was the finger of God. He had so ordained it and they had interfered with the divine plan."

Yet there is not the slightest doubt in the mind of Alkalai as to the advisability or the method of rehabilitating Palestine. He could not see any other point of view. Thus he set about to plan practically for the gradual return of his people to the promised land. He finds the method and time of the return already written in the Torah. "Why is it written in Scripture *למנוח יבואו* but not *למנוח יבואו*," he asks. Because *למנוח* signifies Business. Now since Palestine is situated near the sea, this quality of *למנוח* is attributed to her, for the possibilities of business are very promising. But that is not sufficient. The possibilities may be there but if there are none to take hold and develop these possibilities, it will not bear fruit. The causa prima, then why it is called *למנוח* is because only

through business methods will the Jews be able to return to their land. The Jews should form companies, ^{Railroad} companies, ship companies, etc. should spring up all over the world. Their duty shall be to carry all Jewish emigrants to Palestine. Thus the return will be gradual, for it is not the same as the other political returns of the other nations. Unfortunately we are scattered in all the corners of the earth and it is impossible that we start a revolution in the countries where we now reside. Far be it from such. That shall never enter our minds at all. In this manner then, economically, by the organization of various companies whose business it shall be to carry the Jews from all parts of the world to the Holy Land, will Zion be once more and Jerusalem the religious center of the world. Once the Jews shall have arrived there they shall till the soil and live off the produce thereof. And then ask the Sultan to cede the land to the Jews and make it a tributary country with all privileges.

We see therefore that the innate idea of the return to Palestine was a factor in this general movement of pre-zionistic Zionism. It was this religious zionism that prompted these men to write and through their writings to propagate the old, old idea, that the Jews should return to their own land. Reason did not enter at all. They accepted it as a dogma. They did not question it at all.

But reasons for the return to Palestine were given under quite different conditions. The situation had changed. Conditions had altered. The new supergeded the old. The ~~in~~ Jews had to meet a new situation and one way to meet it was

through the belief in Zionism.

We find that^{at} this time the Jews were given the rights of citizenship. They were beginning to feel the beauties that come from the restraint of persecution, of freedom from under the yoke of the oppressor. They breathed more easily. Theirs was the freedom, the rights, the privileges that were extended to every other citizen of the state wherein they abode. Fighting so long for these rights, ever ridiculed and suspected, now that they had acquired them, should the Jews relinquish them? Shall they give them up because the hope of a rejuvenation of the Jewish nation was still entertained? These questions were put to the Jew in this new period. What did he do?

Chapter 11.

Culture and Environment.

A people accustomed to do certain things will not readily give up its practices because of new ideas or reforms. It is a psychological fact. This was the case with the Jews. "So accustomed had the Jews become to their heavy armor that it seemed to have grown into their very being; nor could it be discarded so long as new battles were imminent." (Graetz Vol. 5. English, page 558.) It was an impregnable fort. A fence that could not be broken. It was absolutely necessary, since the assaults of the many hostile powers as yet, had not ceased, and the Jew, in constant dread of the rod of the oppressor isolated himself completely; withdrew as it were into a shrine of his own. Philosophical speculation, science, history, and all the other movements that were in vogue at that time were absolutely above and beyond the Jew. Not that there were not those among the Jews who did delve into these fields, but the Jew as a whole had no interest in these things. To him the Torah and the Talmud were the consummation of all wisdom and knowledge. There could be no other new thing. The Torah and the Talmud were authoritative and all inclusive. There was no need, therefore to study anything else but the Bible and the Law. Yet such a condition could not last very long. The sons of Israel soon saw the true light. They beheld it but were dazzled. They could not believe that this was the truth. Was it possible that the philosophic speculation, the various sciences, were also true? Was it possible that the Torah was not the sum total of all

knowledge? ----- Thus reasoned the Jew in the early half of the nineteenth century. Nor was it surprising that he wavered in the acceptance of this new light. It was merely the old trick of the Christians, he thought, to lure the Jews in accepting their faith. (Graetz English, Vol. 5, page 558.)

Reasoning then in this manner, it was very natural for the Jew to reject this new light.

Israel Jacobson.

But it was not long ere the strength of this whole movement was being felt. There were those who accepted this new enlightenment, but in so doing rejected their old Judaism. Judaism now had no meaning for them. It was old, worn-out, and relegated to the dungheap. But there were also those who clung even more tenaciously to the old ideas of their fathers; and accepted without a quiver all the rites and ceremonies that were handed down to them by their fathers. In short, there were two groups. Both were extremes. The one far, far away from Judaism and the other within this coat of mail that was forever barred to all new innovations. There was needed a strong personality, a firm character, a man with strong convictions to weld these two factions together in such a manner that there would be no loss to Judaism; to harmonize them into one group, if this could ever be done.

This change started in Germany. Israel Jacobson arose and tried to harmonize these factions. He introduced the German sermon and did away with the chant. In general, he modernized the Synagogue by introducing the culture and the enlightenment of the times.

Zunz, Gans, and Moser at this same time founded the

'Society for the Culture and the Science of the Jews.' Theirs too, was the purpose to uplift the Jew; to bring him into contact with his environment; to make him imbibe the waters of culture and science, and thus, through education and culture, rid themselves of the new plague -- Anti-semitism -- which arose at that time in the form of the "Hep-Hep!"

But all this was in vain. Instead of making the Jew more Jewish and proud of his religion, it seemed to drive to the other extreme. It tended toward Christianity. For the Jew was ever reminded of his position and rank. All the education and the culture in the world could not have made matters different. The Jew was a Jew and therefore he was hated. Emancipation was not emancipation, nor was freedom, freedom, nor liberty, liberty. It was limited. Thus we find that many of the Jews were converted to Christianity in order to enjoy the fuller rights of citizenship. Even Gans, the fellow associate of Zunz who because he "cherished hopes of a Professorship in a German University" and was denied on the ground of his religion, became a convert. (Graetz, History of the Jews', English Vol. 5, page 587.)

But there are two sides to every question. Let us now look upon the other side, the positive side of the situation. There were those who through this same circumstance were brought back to Judaism and to the Jewish people.

Gabriel Riesser, born April 2nd, 1806 -- 1860, was the grandson of Raphael Cohen, who had controversies with Solomon Maemon. (Büchner Jahrbuch für Israeliten 1864, page 1.) He was a noble minded idealist who played his part in the de-

velopment of the national conscience of the Jewish people and in their struggle for self-respect and freedom from the hand of the oppressor. In his young years, he moved to ^{Lübeck} Lübeck. It was here that he first came into contact with the modern culture and enlight^{en}ment. In 1816/ his parents removed to Hamburg. Dr. Heinrich Würtzer, his teacher, had a profound influence upon him. Würtzer was of the French school, enthused with the fire of freedom and liberty. This spirit he gave to his pupil. At the age of eighteen, Riesser entered Heidelberg to study law. (Büchner Jahrbuch für Israeliten, 1864, page 2.) But Riesser had not the slightest Jewish leanings or tendencies, except those that were his by virtue of being born a Jew and living in the home of his father. He had not ascertained the slightest hope of a possible return to Palestine yet did feel that the rejuvenation of the Jewish race was yet to be. (Graetz, History of the Jews, English, Vol. 5, 588.) But the impelling motive that brought him to his people was the fact that he was denied entrance to the bar and to a chair at Heidelberg for lectures in Jurisprudence. "Had he not been hampered in his chosen profession he would have been a quiet German citizen" says Graetz, "a conscientious judge or lawyer, without troubling himself to improve the world or to rectify a corrupt state of affairs. German Jew-hatred aroused him to defend the cause of his fellow-sufferers. His first work as a Jurist attracted much attention and he tried to become an attorney in his native town, but was rejected. He next sought to deliver lectures upon Jurisprudence in Heidelberg, but the professor's chair was refused him likewise. His gentle peaceable nature

revolted against such foolish exclusions. Thus Riesser who felt no particular call for the general good, was driven to become an agitator not alone for the freedom of his co-religionists, but also for that of the whole human nation. He made it his duty in life to secure equal privileges for the Jews and to defend them whenever attacked. In his first pamphlet (1830?) -- (1831) he spoke with conscious pride not alone against German rulers, but against the people who refused permission to the Jews to ascend even the lowest rung of the ladder of distinction. Nor did he spare his co-religionists who on account of superior education and social position, contemptuously looked down upon the mass of Jews and were ashamed of the name Jew. (Graetz 599-600 English Vol.5, also Büchner's Jahrbuch für Israeliten 1864, pages 3 and 4.)

How strikingly different are the arguments of this man when compared to those of a Kalischer, a Noah, or an Alkalai! Riesser's ideas are the result of reason and circumstances. He was forced to his conclusions by the state of affairs. Kalischer however not so! His was the religious belief, and no reason or conditions of the time except for the preservation of the religion entered, to determine his belief. Had Riesser received the permission to enter the bar; had he attained^{to} the professorship at Heidelberg, there is no doubt that he never would have ascertained the ideas of freedom for his people. He never would have championed the cause of his co-religionists with such enthusiasm and fervor. But Kalischer and the others like him needed no other incentive. They believed in the return to Zion because of the religious motive,

and no environment, however friendly, to the Jew, would move them to think otherwise.

Moritz Hess.

But now consider if you will, the man Moritz Hess. How like Rieser he experienced the same taunts, yet goes further than that idealist. Because of the same circumstances that forced Rieser to preach liberty and freedom, Hess concludes that the Jew is a Jew for ever and aye, even though he denies his Judaism. How he preached the gospel of the return to Palestine and the indestructibility of the Jewish type! "Moses (Moritz) Hess is one of the most distinctive and interesting Jews of the nineteenth century. However, despite his individual distinctiveness, he is none the less a type of his era, a type of a Jew pursued by a longing desire for the emancipation of mankind, only to be thrust back on all sides in his work of liberation by the very individuals composing this unit until out of personal self respect, he finally applies his great ideas of emancipation to his own people and endeavors in this way to realize them". (Maccabean 1906, page 107.) It is interesting, therefore, to make a brief study of the life history, the motives and the events that went to shape the views of this man Hess.

Hess was born at Bonn on June 21st, 1822. Died at Paris, April 6th, 1885. The surname of Hess is not Moses, as is commonly supposed, but rather Moritz. "Hess erhielt des Namen Moritz den er aber später nur noch selten anwendet. Er zog es vor sich mit seinem Hebräischen Namen zu nennen bedauernd dass er nicht Itzig hiess." (Eloicist M. Hess, page XI.)

He received his early Jewish education from his grandfather who was a pious Jew. In no respects was it as profound as that of Kalischer. At the age of fourteen, his mother died. Four years later, (1830) he entered the University and came in contact with the spirit of the time. The effect was far-reaching. It was here that he conceived the ideas of Socialism and Anarchism. He attached himself to the party opposed to the established society, and its morality based on a policy of exploitation. He became, and all his life remained, a Socialist, the Champion of those among mankind who are deprived of opportunities and rights. Zlocisti thinks that it was due to his Jewish feeling. "Er war ein Jude mit ausgesprägten hoch geizüchteten Jüdischen Instinkten darum muss er eben Socialist sein." (Zlocisti Moses Hess, page Xlll.)

But this does not necessarily follow. To me, it appears that it was the first step away from the faith of his fathers. The very first words of his book "Rom und Jarusalem" tell that it is twenty years since the time he estranged himself from the cause and the good of his people. "Da steh' ich wieder nach einer zwanzigjährigen Entfremdung in der Mitte meines Volkes und nehme Anteil an seinen Freuden- und Trauerfesten, an seiner Erinnerungen und Hoffnungen an seinem geistigen Kämpfen in eigenen Hause und mit den Kultur-Völkern, in deren Mitte es lebt, mit welchen es aber, trotz eines zweitausendjährigen Zusammenlebens und Strebens nicht organisch verwachsen kann." (letter L. first paragraph.) Now Rom und Jarusalem was written in 1864. This would mean that Hess gave up his ideas of being a Jew in the year 1844. We find however that

in the introduction to his first work "Die Heilige Geschichte der Menschheit" (Stuttgart 1837,) he complains of the fact that he is a Jew. Hence I should argue that far from the fact that this act of embracing socialism and anarchism was because of his genuine, though rough Jewish feelings, it was a sign of the trend of his mind. It would prove then, that this act was rather the first step away from Judaism. He could not come to his conclusions suddenly. It must have taken a few years for these ideas to crystalize. Hence one must argue that his break with Judaism must have been before 1837.

Again, Hess remarks himself that the Damascus affair of 1840 brought him back to Judaism permanently. The estrangement, therefore, must have taken place before 1840. Arguing then that he was estranged for about two years, and that it took two to three years to formulate his ideas, we may conclude that he broke away from Judaism about 1835. This then would prove my contention that the act of embracing socialism and anarchism was the first step away from Judaism.

It was about 1830 that Hess had a quarrel with his father and as a result wandered to various countries where his ideas were developed to a fuller degree. He went to England but was not able to find a means for a livelihood, since he had not received an education that would fit him for any special work or calling in life. Unable to procure means for sustenance, he left England and made his way to France. He lived in Paris for quite some time, but the troubles and sorrows that beset him in England still hovered over his head. Thus, he was forced to continue his wanderings.

Walking from Paris, he finally came to a town near Metz, in Germany and procured a position as a teacher? He did not fare very well at this and so returned to Köln, made up with his father, and entered his business. But again father and son could not agree and new days of trial and tribulations had begun for Hess. It is now, during this period of storm and stress, that he turns to Spinoza for comfort and solace. As a result of this study, he wrote his first work "Die Heilige Geschichte der Menschheit." "Von einem ^{Junger} Spinoza" in 1837. In German that is difficult to understand, he makes the point that the end of all religion is to make for a universal religion without a confession of faith. This is the religion of love.

His book is divided naturally into two periods. The first dealing with the past and the second with the future. He then divides the first part into fourteen historical periods under the three main Headings, God the Father, God the Son, and God the Holy Ghost. "Die Judenthum", says Zlocisti commenting on this work, "ist ihm nur die vorstufe des Christenthums. Das Reich des "heiligen" männlichen Phantasie wie es verkörpert wurde zu ende gehen als sich alle menschlichen Vorstellung oder Bilder inbezug auf das Natur -- und Gottleben erschöpft hatten. Das Volk Gottes löste sich auf um als solches nimmer wieder aufzuerstehen. Aus seinem Tode sollte ein anderes höheres Leben entspriessen. Das Jüdische Volk hatte den Wert der Weltgesetze noch nicht erkannt weil der erkenntnis seines Gutes immer erst durch den Verlust vermittelt wird. Es behielt sich passive beim empfangen des Getzetes

durch Moses, wie der Mensch sein erstes Leben auch untätig empfing. Dann kam Christus. Der Gott gewordene Mensch, der Mensch gewordene Gott der das einzige Wesen im ganzen wie im einzelnen erkannte und dem hohen Ziele seiner Bestimmung der Allgemeinheit ewigkeit zustrebte----- Das Christentum trennte Kirche und Stadt. Religion von Politic. etc."----- (Zlocisti, Moses Hess, XVIII.)

We see clearly from this passage how far Hess had already estranged himself from Judaism by the year 1837. But Zlocisti continues to say that it is not Jesus of Nazareth that Hess had in mind but rather a Christ that will fight for the freedom of humanity. But to the student, with an unbiased critical-historical mind, it will be clear that Hess actually had Jesus of Nazareth in mind. For he says that through his blood he has saved the whole human race. "Christus wird siegen. Nur wer lebendig an Christus glaubt wird auch an das Reich der Wahrheit glauben." (Zlocisti XVIII.) Yet Schlessinger seems to think that Hess did not entirely forsake Judaism.

"Hess had been affected by the 'Away from Judaism' movement of the twenties and the thirties. This movement born of the desire to affiliate oneself with European culture, found voice among people of some spiritual importance in a positive denial of Judaism but among the great mass it manifested itself in a most repellent manner as an apathetic inner disgust with Jewishness and more particularly with Judaism. While Baer, Heine, and Marx, and other contemporary Jewish intellectuals tried through baptism to have themselves officially attested as belonging to a Christian culture of Europe, Hess remained

outwardly at least true to the Jewish community. A deeper instinct and sacred family recollections forbade him from using his own hand to saw off the branch from which he had grown." (Maccabean 1906, page 107.) But this is not correct. Hess indeed tried to deny his Judaism but found it impossible, for as Hess says himself, even the baptismal will not change the Jew.

The second work of Hess was "Die Europäische Triarchie" 1841. It is a philosophy of politics. This book did not impress the people very much for it did not make many followers. The main idea is, that France, England, and Germany should unite and form one kingdom. Here again we see, that Hess had by 1837 strayed from his people. He speaks again of God revealing himself to the people of the world through Christ, in the form of flesh. Yet Zlocisti seems to think that even here Hess does not mean Jesus nor Christianity. It seems to me that such an attitude is merely "apologetic" with the express aim of magnifying the past; that is, to whitewash Hess for his early attitude. But Zlocisti does admit that as yet Hess does not comprehend the philosophy of politics relative to the "Jewish State". "Das sein Denken wollen seines ^aimmanenten Judenthums Flammenzeichen trug, das sah er in dieser Philosophischer Periode noch nicht." In speaking of the Jewish nationality as a burden and a shame upon the people professing that faith, Hess remarks, "On all sides we hear the people speaking about the Jewish nation. But what should an educated Jew do in order to free himself from this charge. You may say that he should convert. But this would

not give him the freedom of the spirit." "Hess saw only one way to get out of this difficulty. He suggests that the Jews should be permitted to marry the Christian daughters. Thus we see again how Hess had a positive program of assimilation for the Jew by the year 1841." His only reason was that he was tormented by the fact that he was a Jew. He felt the taunts that were his by virtue of the fact that he was a Jew.

Living at Köln, he was connected with the Rheinische Zeitung, a paper devoted to the interests of Socialism. The first issue appeared on Jan. 1st, 1842. But the censors soon stopped any further issues because it was contrary to the principles of the government. On March 31st, 1843, the paper was formally forbidden.

During the winter of 1842-43, Hess went to Paris as representative of the paper and there associated himself with the Communistic Society. He lectured to the Members of the Society on the Philosophy of Communism though he had not as yet become a communist.

Georg Hegewegh, a Swiss reformer and socialist, being forced by the authorities to leave Switzerland because of his radical doctrines came to France. With the aid of Carl Marx he published his book, "Einundzwanzig Bogen aus den Schweiz." Hess had two articles in this book. The first was called, "Socialismus und Communismus." The second article which did not appear was called, "Philosophie der Tat." This first article is the basis of all modern Social Democracy and gave him quite a good deal of prestige and standing.

In 1844 Hess returned to Köln and continued to pro-

propagate the ideas of socialism through the paper of Karl Gruns called "Sprecher oder Rheinische - Westphalischer Anzeiger."

This project having failed, Hess aligned himself in the year 1845 with Friedrich Engels in the publication of a monthly called "Die Gesellschaft." He was connected with this paper for a period of two years when the management was forced to suspend publication because of lack of funds.

"From his idea of socialism, Hess went to communism!" (Jewish Encyclopedia M. Hess.) He was first beset with the problem of the various kinds of communism. But decided that the German and the French ideas were the same; that one is the practical and the other is the theoretical. He then embraced the practical of France over and against the theoretical of Germany. For the propagation of these ideas, Hess as well as others were banished from Germany as political offenders. He did not again return to Germany till the year 1852; the year that his father died. In this year, William the first, pardoned all the political offenders. Hess however was not present at the burial of his father. (Rome und Jerusalem, 3rd letter.)

We are now, after this sketch of his life and works prepared to take up his book Rome and Jerusalem for which he is noted above all others, and which entitles him to a place in Jewish history. We have seen the trend of thought within the mind of this man. We have seen that he rejected and despised Judaism. He even went so far as to suggest a program for the cure of this Jewishness that still persists.

Why then did he retrace his steps in his latter years and preach the return to Palestine? What factors were there that went to shape and fashion this view? All this we will get from his book, *Rom und Jarusalem*.

What then, let us consider, were the forces that brought Hess back to Judaism? First and foremost are the economic and the social arguments. Hess as we have seen was an authority, at least one of the staunch advocates of a philosophy of life that would give to the whole world freedom, liberty and justice. It would be expected at least that even though the world were slow to realize these high ideals, that the members of the socialistic and communistic societies would not differentiate between man and his neighbor. But the reverse is true. Instead of putting their theories into practice, they did just as the others. They did not practice what they preached. They closed the doors of society to the Jew. They ostracized him from all the social functions. Despite the fact that he had estranged himself from Judaism; despite the fact that he no longer entertained ideas that he was a Jew, he was, nevertheless called a Jew; and as such was excluded from participation in all things social. Despite the fact that he was a socialist and communist, and a leader in their ranks, he was still hated. The fact that he was born a Jew branded him as an undesirable element. Thus from his ideas of socialism and anarchism, he comes to the conclusion that the regeneration of the Jewish people is the first step in the universal plan of mankind.

ברא"ה קצט כי רבין אינך נשחצים צדק את דבר
קטל צדק אהרן צדק נחמד אהרן ר' ר' אהרן שטאבלנברג

(707 40 - 44 - אהרן שטאבלנברג)

"It is remarkable," says Dr. Max Schlessinger (Maccabean 1906-1907.) "that the more he was laughed at and forsaken by socialistic and anarchistic comrades, the stronger grew his belief in the mission of the Jewish people to regenerate the nation; with all the deeper yearning did he give himself up in isolation to his dream of a new Jewish messianism which awaited only the rebirth of the Jewish nation to become the religious foundation of all modern Society." When Hecker in 1848, a German liberal started a movement against the freedom of the Jews, Hess was astounded. He says in Rom und Jerusalem (6th letter, 4th paragraph) "Hecker ein Germane von reinsten Wasser fing nicht lang nach den Vorfällen von Damaskus an, sich durch sein Liberalismus in Baden, bemerklich zu machen. Aber wissen Sie gegen welchen Erbfeind, diesser Ritter der Deutschen Liberalismus zuerst zu Felde zog? -- Gegen die Franzosen, meinen sie wohl? --- Nein, von diesen Erbfeind war unter Guizot und Louis Philipp nichts zu befürchten. Gegen die Russen -- Auch nicht! Der Erbfeind gegen den Hecker sich seine Sporen verdiente war kein anderer als das so schreckliche Volk der Juden. Hecker veröffentlichte im Frankfurter Journal eine Reihe anonymer Artikel gegen die Juden Emanzipation!"

But more striking indeed is a passage in the fifth letter where he puts forth what seems to me the main reason for his return to his people. ^(if indeed he was @ all sincere) He says, "Trotz aller aufklärung und die Emanzipation wird doch der Jude in Exil, der seine Nationalität verleugnet nicht die achtung gewinnen in deren Mitte er wohl als Stattebürger naturalisiert

aber nicht der Solidarität mit seiner Nation erhoben werden kann." Then he continues, -- "Nehmt tausend Masken an, verändert Namen Religion und Sitte und schleicht euch inkognito durch die Welt, damit euch den Juden nicht anmerke:" nevertheless you will be called Jew. Evidently Hess must have experienced such an occasion. His life's story is testimony to both facts. First that though cultured and learned, he was not permitted to the society of the Christians and was laughingly called "Rabbi Moses", and then again that no matter what he did, he was still considered a Jew even by the most liberal enthusiasts of freedom and social liberty.

But to illustrate my point more clearly, I will take one instance where this occurred and which not only portrays the truth in a truer manner but also shows this man Hess as he was, and how he was brought closer to his people because of the social and the economic conditions.

Becker, one of the prominent communist members of the same society (of which Hess was a member,) wrote to Hess in reply to a pamphlet of his concerning the Damascus affair. Hess' own words will serve the best at this instance. He says "Dennoch ist mir im einzelnen das selbe widerfahren was die Deutschen Juden im Ganzen und grossen nach ihrer patriotischen Begeisterung erlebt hatten. Auch ich musste es erleben dass der Deutsche Mann nicht nur meine von Patriotismus glühende Zuschrift in einem eiskalten Tone beantwortete, sondern auch noch zum überflus auf der Rückseite seines Briefes mit verstellter Handschrift die Worte Hinzufügte, D U B I S T E I N

J U D." Hess took this cry of Hep-Hep as a personal insult. (Rom und Jarusalem, 5th letter.) He could not see why the Jews were hated. They fought side by side with the Germans against the French, and did not shirk their duty when their country called for it. Yet despite all this they were rejected and despised. "What is the use," must have argued Hess. "There is no sense to deny the fact that I am a Jew. I cannot be respected even though I am the brightest and the most learned man in the world. A Jew is a Jew and must always be a Jew."

But the Damascus affair also had a great deal to do with the shaping of his views, though as I conceive it, it is only a secondary cause. To be more exact, I should say that it ^{was} rather the final turning point from his previous radical views. We know that he fell a victim to the "Schleiermacherei" that malignant fashionable malady of Christ worship which seized upon the cultural portion of Jewry in the early "Thirties." But the Damascus affair in 1840 shook him free from his dream of Christ infatuation and taught him how to overcome Christianity. The culmination of all the events took place in this year when Lasalle, his young socialist fellow combatant, wrote these self branding words to Hess. "Cowardly people, thou dost not deserve a better lot. The trodden worm will turn but thou only bowest deeper. Thou knowest not how to die. How to annihilate. Thou knowest not what religious vengeance is. Thou knowest not what it means to bury thyself with thy enemy and in the very death struggle tear his flesh from him. Thou art born to be a slave!" (Maccabean 1906-1907)¹⁰⁷ At that time Hess returned definitely to his Jewish people and

began to dream in modern form its ancient thoughts of emancipation and rehabilitation.

Twenty two years more had to elapse ere Hess put his ideas concerning his Jewish people and the resettlement of the ancient hearth into writing. But it is the ripest and at the same time the best known work of the man.

Rome and Jerusalem drawn up in letter form and accompanied by notes and epilogue attracted the attention usually bestowed upon a monstrosity when it appeared. The perplexity of the Jewish press regarding the book found expression in a critical review in the ^{new} ~~Viener~~ ^{New York} ~~Neu-Zeitung~~, (edited by Szanto) in the following words. "For weeks this queer little book has been lying before us without our venturing to discuss it. It is a new idea coming far too late with its theories. It is an old thought coming far too soon with its practical demands." (Maccabean 1906-1907.) In a very short time however, the freak lost interest for the curious and Hess' book sank into oblivion not a little through its own shortcomings. For he forced the Jewish problem into a system of natural philosophy and universal history in which it staggers to and fro with dislocated limbs and as though walking on stilts. Nevertheless it underwent many editions, and was translated into Hebrew by Horowitz which appeared in the Hamagid for the years 1888 and 1889. One of these later editions was burned by the members of his family to show their feelings to him and his ideas. (Die Welt 11. No. 9, page 16.) Hess' fundamental views have become the common spiritual property of a large part of Jewry.

This book has become to be looked upon as a fundamental and it is often cited in nationalistic and zionistic circles. It is of interest then for a fuller understanding of the man and his ideas to elaborate upon the most salient thoughts of the book.

The leading ideas are as follows:

- (1) The Jews will always remain strangers in the countries where they reside.
- (2) They may be emancipated because of humanitarian reasons, but can never be respected so long as they place their national memories in the background.
- (3) The Jewish type is indestructible. The Jewish national feeling can not be uprooted. The German Jew may persuade himself that this is not so, yet it is the truth.
- (4) But Hess goes further and makes the statement that if the emancipation is opposed to the Jewish nationalism, it is incumbent upon the Jew to forget his emancipation for the sake of his nationality.

In the fourth letter, Hess makes this second point very clear in the following passage. " Der Deutsche Jude ist wegen des ihn von aller Seiten umgebenden Judenhaszes stets geneigt, alles Jüdische von sich abzustreifen und seine Rasse zu verleugnen. Keine Reform des Jüdischen Kultus ist dem gebildeten deutschen Jude radikal genug. Selbst die Taufe erlöst ihm nicht von dem Alpdruck des Deutschen Judenhasesses. ----- Weder Reform noch Taufe, weder Bildung, noch Emanzipation erschließt dem deutsche Juden vollständig die

Pforten des Socialen Lebens. Sie Suchen daher ihre Abstammung zu verleugnen." ----- "Die Jüdischen Nasen werden nicht reformirt und das schwarze krause Jüdische Haar wird durch keine Taufe in Blondes durch keinen Kamm in schlichtes verwandelt. Die Jüdische Rasse ist eine ursprüngliche die sich trotz klimatischer Einflüsse in ihrer Integrität reproduziert. Der Jüdische Typus ist sich im Laufe der Jahrhunderte stets gleich geblieben."

From this we may readily see that Hess believed in the Jewish nation. "Das Judenthum ist vor allen Dingen eine Nationalität deren Geschichte Jahrtausende überdauerend", he says in his second letter. Then in clearer language he roars forth the principle of the indestructibility of the Jewish race. "Sie Sehen Verehrte Freundin, das es den Juden und Jüdinen nichts hilft, durch taufen und untertauchen in das Grosse Meer des Indo-germanischen und Mongolischen Stamme ihre Abstammung zu verleugnen. Der Jüdische Typus ist unvertilgbar." (Fourth letter.)

So long as the Jew continues to deny his nationality, his condition will not improve for he will not gain the respect of the people in whose midst he is dwelling. Now since no matter what the Jew will do he will not be recognized hence the return to Palestine will be the only thing that he may do with impunity and thereby gain his independence. Thus it is that he criticizes the reformers of his time. *הנצי"ח קריסטל'סון* In denying Zionism, as it does, it merely leads to apostacy. "Die Bestrebungen unsrer deutschen Religionsreformatoren liegen darauf hinaus, aus dem ebenso

nationalen wie humanen Judentüme ein zweites Christentum nach Rationalistischen zu schnitte zu machen" ---- (Seventh letter.)

Without doubt in his mind he advises all the people to adhere to the old synagogue "Ich kenne nur eine jüdische Genossenschaft, die uralte Synagoge, die glücklicherweise noch besteht und hoffentlich auch noch so lange fortbestehen wird bis die Nationale Wiedergeburt des Judenthums vollendet ist ----"

(Letter 7) Interesting indeed is the statement that if he would have had children he would have alligned himself with the orthodox and observe all the ceremonies and rites that are incumbent upon an orthodox Jew. He would keep all the Festivals and the Holydays, and thus would transmit to his children all the traditions that are loved by the Jew ! He would even go so far as to accept the sacrificial cult in Palestine, if it were absolutely necessary to the Jewish religion. (Seventh letter.) But he thinks that it is not so very essential and therefore he is willing to do away with it. But the Jew must above all things show patriotism to his own country and to his own people; the Jew and Palestine. Thus he says in his fourth letter, "Dasz aber der Jude vor allen Dingen Jüdischer patriot sein musz, bedarf keines Beweises fur denjenigen der nur eine Jüdische Erziehung genossen hat. Der Jüdische Patriotismus ist kein Germanischer Nebel, der sich in Sein und Schein, in Realismus und Idealismus scheiden lässt; er ist ein naturwahres gefühl dasz in seiner ursprünglichkeit und einfachkeit weder demonstriert zu werden braucht, noch weg demonstriert werden kann." Never under any conditions should the Jew forgo

his Judaism for the sake of emancipation. He should always remain loyal to his religion and to the traditions of his Fathers.

We see from this exposition of the leading ideas of his book that the main motive that forced Hess back to Judaism and to the Jewish people was not the love that he secretly entertained for his persecuted brethren but rather the fact that he was persecuted himself. The fact that he had a scourge upon himself that followed him wherever he went, and do whatever he might, even were he baptized and accepted Christianity, nevertheless he would be taunted, for in reality he was a Jew and nothing but a Jew. No cable no fence -- nothing could deny that. It was a truth that was ever ^{fe}imminent in his mind. Wherever he went or chanced to be, there he was called the "Jew". No wonder then that he returned to the Jewish people for he could not get out of his skin. He had no other alternative. Steinschneider (Ha maskir 1862 page 137) speaks very highly of his book but nevertheless calls him the בעל תשובה and asks the workers for the cause of Zion not to hold back from those of his ideas for the good and the betterment of the conditions of Zion even though they come from the בעל תשובה

Geiger criticizes Hess unmercifully but nevertheless very justly. He says, "Hess ist ein fast ganz ausserhalb stehender an Socialismus und allerhand Schwindel bankrott Gewordener der in Nationalismus machen will und neben der Frage über die Herstellung der Czechischen Montonegrischen und Szeklerischen usw. Nationalität, auch die der Jüdischen Nationalität erwecken will." Hess replied to this charge by

a leaflet entitled "A letter to Dr. Abraham Geiger, Rabbi of the Congregation of Breslau" (Cologne 1863) It seems however that Geiger did not answer him. (Zlocisti Moses Hess, 123)

Hess' latter life was spent in the study of the subjects he started in his younger years. He delved particularly into the history of the rise of Christianity, and its relation to Judaism. As a result of this study he wrote "Concerning the History of Christianity." (Archives Israelites 1864.) A criticism of Ernest Renan's "Life of Jesus" (ibid 1866), Letters concerning Israel's Mission in the History of Mankind (ibid 1866), Is the Mosaic Law materialistic or Spiritual (ibid 1866), The Unity of Judaism amid the present day religions (Monatschrift für die Geschichte und Wissenschaft des Judenthums 1869), The Trust of the Anavim in God amidst the storms of the present times. (ibid 1870), and My Belief concerning the Messiah (Ben Chananja 1862). Hess died on April 5th, 1875.

Graetz and Hess are so closely connected as to their views upon the return to Zion, that it would not be amiss to make a short study of the ideas by Graetz and compare them with those of Hess. There is no doubt at all that Hess had a great influence upon Graetz.

The basis of the views of Hess and Graetz are the same. In an article on "Die Verjüngung des Jüdischen Stammes," (Bühner Jahrbuch für die Israeliten 1864, part 2, pages 17 to 28) Graetz sets forth his idea concerning the Jewish nation. "What is the true standard to determine whether a people is a nation or not?" is his first question. "Is a nation merely a geographical entity? Can they be welded together regardless

of characteristics and peculiarities by the power of a great man into a unified whole and thus be called a nation? This is impossible. One must take into consideration all the characteristics of the people when he desires to make of them one nation. That there is such a thing as national characteristics no one will deny. What then is the true standard? Shall we say that it is Race? But we have seen that people may be of one race and yet be of different nations. Mere race does not signify nationality. Austria-Hungary is at present made up of people of various races and yet forms one nation. The Russians are a slav race and yet we find also many Austro Hungarians, slaves, of a different nationality. Shall we say then that the true criterion for the nation is the language? But this is not true. People may speak the same language and yet not be of the same nationality. What then is the standard by which we are to judge? Can we safely say that it is the land, the country? Graetz, while not making light of this view holds that strong a factor as it is, yet it is not the true test for a nation. The principle of nationality is indeed a mystery as the principle of individuation. There are then two kinds of nations; the mortal and the immortal. The Greeks and the Romans were of the mortal nations. They died soon after they had been conquered. They had not the ability to rejuvenate. When a nation has this power to rejuvenate, it may then be said that it is immortal, no matter if it has or has not a country of its own. The Jews have this power of rejuvenation. They have proved that they are immortal. The Babylonian exile was such a rejuvenation. This alone would be sufficient to prove

that there is a Jewish nation. But Graetz goes further and interprets the signs of the times. He sees in these signs the rejuvenation of the Jewish nation. "Ist diese so unglaublich scheinende Regung wirklicher Herzschlag oder blos galvanisirte Zuckung einer Leiche? Köⁿnen abgestorbene zestreute Gebeine wieder aufleben?" (page 19) He means to ask whether the signs of the time are merely spasmodic or whether they are actually the true beating of the Jewish heart? Graetz is very optimistic in this regard and says that the Jewish people are now going through the process of being rejuvenated.

We see therefore that the underlying basis for the views of Graetz are the same as that of Hess. Both believe in the indestructibility of the Jewish type. There is nothing that can obliterate the Jew. He is immortal.

Graetz held Hess in great esteem. A note appearing in the Monats^schrift upon the death of Hess shows the regard that Graetz had for Hess. Graetz says that through his many articles in the Monatschrift, Hess had made himself dear to the people of Germany. They will indeed mourn his loss, for he was an original great man. We see therefore that the reasons that drove Hess to embrace Zionism were quite different ^{from} ~~than~~ those of Kalischer. Hess always reminded me of the Jew who said that if the Jews were returned to their own country he should like to be the minister to France. Yet we can not overlook this idea. It was one of the reasons that led to Zionism. The basis, as we have seen, lies in Antisemitism. It would be well therefore to consider this great force that drove many to the embrace of Zionism.

Chapter 111.

Antisemitism and Zionism.

The rise of Emancipation and the growth of Antisemitism.

The world is the product of Heredity and Environment. We are what we are, because of these two forces. They act and react upon man till he becomes an entirely different being. The Jew is the result of Heredity and Environment. He is what he is because of the traits received from his fathers and also because of environment. The idea of religion was transmitted to him by his fathers and because of it, was persecuted by the people of the world. He was always shamed and derided. It was natural then that he should provide means wherewith to protect himself from the onslaughts of the hostile foe. "To defend itself against the onslaughts of so many hostile powers and during so long a period," says Graetz (Vol.5, English pages 557 and 8) "Judaism has been compelled to surround itself with an impenetrable coat of mail, to isolate itself completely or withdraw into a shrine of its own, every access to which was carefully barricaded." It is for this same reason also that the Jew did not accept the new culture of his environment. He tenaciously clung to his old ideas for he could never tell what the morrow had in store for him. Thus we see that emancipation was not in reality emancipation, for it was limited. The Jew was given certain privileges yet was told that he may only busy himself with certain occupations. He was forced to earn a livelihood within the confines of the rigid prescription of the Law. For a concrete example, let us consider the emancipation of the Jews by the German States. With the rise of culture and enlight-

enment, there dawned a new period of freedom for the Jew. But no sooner had he been given this freedom than there arose the reactionary movement in the form of 'Hep-Hep!' (1819) All wealthy German Jews were reminded that they come from the tainted race and therefore their rights are not the same as any other citizen of the States. Thus e.g. Treitschke writes. "The Jew ought to show more respect and gratitude to the Germans and the German people for having been emancipated by them." (Felix Adler- The Anti-Jewish Agitation in Germany- Page 9) This writer emphatically states that he does not desire to take the emancipation away from the Jews but adds that they ought to be modest in asserting their rights. In other words, Treitschke wants to emancipate on one hand and upon the other to enslave. But even more characteristic is the program of Dühring. Let us consider this program so that we may see beyond doubt that emancipation was not true, but rather limited. He suggests the following:

- (1) The expulsion of the Jews from the management of newspapers.
- (2) They shall neither be proprietors nor editors of newspapers, nor connected with the editorial management in any way.
- (3) The number of Judges to be permitted to the Jews on the bench shall be strictly limited. Even the number to be admitted to the bar shall be limited.
- (4) In case the prescribed number is full, any candidate suspected of being a Jew shall be required to bring proof that for three generations back, his father, grandfather, and great grandfather were of untainted stock. The reason for this law is very simple. First they desire to rid them-

3.

selves of the Jewish Judges already on the bench so that they shall not try any of the crimes and atrocities they may commit. Then it is their desire to keep all other Jews out.

- (5) Even where Jewish Judges shall be permitted, the Germans shall have the privilege to decline to be brought up before such a Judge and it is only in due consideration to the natural feelings of the Germans.
- (6) In certain cases the testimony of the Jews is to be declared null and void.
- (7) The leading Jewish bankers are to be placed under Government supervision and trustees are to be appointed by the Government to aid them in (or rather out of) the management of their affairs. (One cannot mistake the motive behind this. It is simply to confiscate the wealth of the Jew.)
- (8) No Jew is to be permitted to teach in any of the lower schools or in any of the higher schools that are frequented by Christian people.
- (9) The number of Jews to be permitted to reside in one place shall be restricted. This means that the marriages will be restricted and therefore the Jewish population will be restricted.

Thus we see that they were restricted on all sides and yet money was constantly demanded of them as the price for their existence. This money had to be forthcoming from some source or another. Hence it is that the Jew took to usury and other trades. (Felix Adler-Anti-Jewish Agitation in Germany-Page 11.)

Thus it is also that we have the antisemitic argument that the Jews are usurers. But I do not intend to give the history of Antisemitism. Yet it seems very important to the consideration of our subject, that I give the arguments of the Antisemites and show how they affected the Jew and how Antisemitism was a cause for Zionism. With this object in view, it must be noted that I do not desire to carry on disputations with the Antisemites. Far be it from me to do such a thing in this thesis. Yet their arguments are essential to understand how it was that the Jews of the nineteenth century adopted Zionism with such zeal.

What is Antisemitism?

Let us define our terms. "What do you mean by antisemitism?" is a pertinent question. "The word (Antisemitism) implies that the Jews are not opposed on account of their religion, but on account of their racial characteristics. As such are mentioned greed, a special aptitude for money making, aversion to hard work, clannishness, obtrusiveness, lack of social tact, and especially patriotism. Finally the term is used to justify resentment to every crime or objectionable act committed by a Jew." (Jewish Encyclopedia - Antisemitism.) But let us not mistake the issue. "What is properly known as antisemitism had its roots in the age following the French Revolution when religious liberty had become a more or less accepted dogma in political science, and a new basis had to be found for the attacks on the Jews, more particularly, for opposition to their full enfranchisement." (Jewish Encyclopedia - Antisemitism - Dr. Deutsch.) Yet the arguments of the antisemite are very old.

אף כי "מלה חדשה היא הטענות אשר היבאו בשפה ישנות ב
Dr. Deutsch v.2 p. 130) אשר ישראל

Antisemitism then is that spirit which says to the Jew;

"You can't and you can't
You will and you won't
You'll be damned if you do,
You'll be damned if you don't."

We see therefore that this spirit always existed. First it manifested itself in opposition to the religion of the Jew. Later when religious toleration became a political postulate, this argument was forsaken and the race argument was brought forth. The following then is the definition of Antisemitism as given by an Antisemite. "Biblical Ethnology knows three races which are said to be the posterity of Noah; Shem, Ham, and Japeth. The biblical Chaldeans, that is, the Babylonians, Assyrians, Aramai-Syrians, Phœnicians, Arabs, Berbers, Mauritanians, perhaps the ancient Egyptians also, and last and least the Jews are supposed to be the descendants of Shem. The rest of the inhabitants of Africa, we are told, are the children and grand children of the accursed Ham. ----- All other nations, be they Greeks or Latins, Persians, Germans, Indo-Europeans, Mongolians, Chinese, or red skinned Americans, are the children and posterity of Japeth. Therefore the term Antisemitic would mean against (anti) Arabian, Syrian, etc., and the Jews. Antisemites however do not claim this. They only oppose the latter, the scab and scar of the race. Consequently we may use the term anti-Jew instead of antisemité, were this latter not so universally adopted." (Judas Iscariot - An old Type in a new Form-Page 45.)

Duhring has the same idea when he says, "Man sage also eben auch dann wenn man die Race nennt kurzweg Juden und nicht etwa Semite."

"Anti-Jewish feeling can almost invariably be expressed in terms of the percentage of Jews to non Jews, intermingled with the other elements of a community. When the percentage rises above a certain point - a point determined in each case by the characteristic of the non-Jewish population-, Anti-Semitism makes its appearance and finds expression in ways varying from social ostracism to massacre." (Steed - The Hapsburg Monarchy.) < We see therefore that the opposition is not racial but rather individual.> What are then the reasons for this distinction? Is it not best in such a case to take the arguments of the Antisemites and deduce our answer therefrom? I find then that there are numerous arguments employed by the Antisemites. First and foremost there is the religious argument though it is claimed by many that it is no longer true that they oppose the Jew because of his religion. Then there is the political, economic, social, and tribal arguments. We will analyze these arguments individually, and see first, how comes it that the Jew¹² beset with these charges and secondly, what effect did it have upon him.

The Religious Argument.

"To my part I have been all along persuaded that in these troubles, religion is not the primary but the secondary cause, though as it struck the eye of superficial observers most it has hitherto been taken as the primary cause," says Goldwin Smith (The Jewish Question page 812.) But we are not concerned with primary or secondary causes. It differs little whether the reason be primary or secondary. The fact remains that even though the claim is set forth that religion no longer is the

cause for the hatred of the Jew, yet it is an incentive to Judaphobia. "The Jews have crucified Christ!" says Dühring. "Even to-day this truth is unpleasant to them." (Die Judenfrage, page 30) (Felix Adler, Anti Jewish Agitation in Germany, page 19) Observe again the bold statement of the Antisemite Treitschke when he says "Germany is a Christian country and the Jews must become Christians in order to become full citizens, if not their rights as citizens will be curtailed." (Felix Adler, Anti Jewish Agitation in Germany, page 10.) Yet we read this confession by Goldwin Smith. "In one respect the Jew certainly has a right to complain, even in a country where his emancipation has been most complete: not of persecution but of what may be called a want of religious delicacy and courtesy on the part of Christians. He is singled out as the object of special propogandism carried on by such societies as that for the conversion of the Jews." (Goldwin Smith - The Jewish Problem- page 823.) Thus we see conclusively that the Jew is hated no little because of his religion. The folly and passion of the Middle Ages is still noticeable. It was considered then that in order to be a good Christian, one must of necessity persecute the Jews. It was the organized effort of the Christian Church to establish a firm hold upon its people. It ruled the masses. Everything that emanated from the Church was holy and irrevocable. Hence all that were outside the Church were considered as heretics and enemies to the Christian Church and therefore detrimental to the good and welfare of Christianity. Thus it is that the wholesale slaughter of the Jews was to a certain extent sanctioned by the Church. The Jew was made the butt for

persecution and ridicule so that the Christian Church could gain in power and strength amongst the masses, for they were the antagonists of the Church and hence justly persecuted.

The Tribal Argument.

Let us now consider the tribal argument of the Anti-semites. The charge is made that the Jew is hated because he is tribal. He excludes himself from everything that savors public welfare. He is merely concerned about his own people. Thus we find Goldwin Smith speaking about the Jew in the following strain. "But if it (patriotism) means undivided devotion to the national interest, there is difficulty in seeing how it can be possessed without abatement by members of a cosmopolitan and wandering race with a tribal bond, tribal aspirations, and tribal feelings of its own." (The Jewish Question, page 811a.) But there is still a more striking passage in which he sets forth this argument. "Nor does the narrowest patriot", he says, "make such a religious idol of his nation as the Jew makes of his tribe. All the other nations profess at least allegiance to humanity; they look forward however vaguely to a day of universal brotherhood. They can not help doing this if they are Christians and have accepted the ideal of the Christian Church. The Jew alone regards his race as superior to humanity and looks forward not to its ultimate union with other races, but to its triumph over them all and its final ascendancy under the leadership of a tribal Messiah." (The Jewish Question, page 811.) "The Jewish people while not progressive, claimed that the future was theirs; and this illogical position accounts for the hatred which eighteen centuries were unable to mitigate." (Jewish Encyclopedia- "Anti-

semitism -" Renan.)

But now let us look to the other side. There are antisemites who say that the Jew should be excluded from certain districts. They advocate that his population should be limited and that his emancipation and citizenship should be curtailed. In other words, we have the antimsemites on the one hand who say the Jew must live in the Ghetto. He should not mix with his neighbors. He should not be given liberty of citizenship. He is inferior to the other people. On the other hand, we also have the antisemites complaining that the Jew makes a poor citizen because he is tribal and has therefore no national feelings. Thus the Jew is between two streams that damn him whichever way he sails. But people forget that the Jew did not become tribal because of his own volition. It was not of his own making. It was rather forced upon him by the powers who enslaved and persecuted him. "The Jews will amalgamate with any nation which gives them a chance of doing so." (Anatole Leroy Beaulien, "Revue des Mondes", Feb 15, 1893.) They made him live in the Ghetto and thus stunted his natural growth. This made him narrow and tribal.

But it is a very natural thing that a people persecuted and ostracized should cling together. It is also natural therefore, that a people suffering in unison because of the same troubles should have the same ideal. They have the same longings and anxiously await their fulfillment. What other ideal could these persecuted Jews have but the return to the land of their fathers. There they would be free to live the life of their own. No longer would they be oppressed by the mighty hand of the tyrant. They would be freemen, and there-

fore no more the thorn in the eyes of the other nations. They will worship their own God in their own peculiar way and never enrage a ruler because of their tribal practices and cult.

The Political Argument.

Even in politics the Jew is made the butt for debate in order to settle party issues, or strengthen the stand of the Government. No better example need we than the agitation in Germany in the year 1880. The facts of the case are as follows. Previous to the year 1880, the agitation had been progressing for several years, with the view in mind to exclude the Jews from the full enjoyment of their rights as citizens. Finally a petition was handed to Prince Bismarck, demanding the following points:

- (1) That the immigration of the foreign Jews to Germany be checked.
- (2) That Jews be debarred of holding positions of authority and that their appointment as Judges be placed under serious restrictions.
- (3) That no Jewish teacher be permitted to instruct in the public schools, it being deemed intolerable that Christian children should be instructed from the lips of teachers of the Jewish race.
- (4) That a close surveillance over the Jewish population by means of official statistics be kept again, as it formally was.

"The Next fact is," says Felix Adler in speaking about this affair, "that this agitation is favored in an under hand way by the Government. This is proved by the official utterings of the North German Gazette, the newspaper organ of the Chancellor

by the circumstance that the petition has been sent to the Government officers for circulation and that it is known in certain cases to have been circulated by them; then by the additional circumstances that the petition has received the signatures of government officials, some of lower and some of higher rank." (Felix Adler - Anti-Jewish Agitation in Germany - pages four and five.) "He who knows the ~~beaurocratic~~ spirit of Germany", adds Adler, "must conclude that these officials would not have affixed their signature to such a petition had they not had grounds for believing that the movement is favorably regarded in higher quarters." (Anti-Jewish Agitation in Germany, page 6.)

But now why this agitation? It is a very natural question. The answer is to be found in the condition of the times. The Jews were liberals. The Jewish editors were liberals. The object of this movement was then, to stigmatize the Liberal party as a Jewish party, and thus win the masses to the side of the conservatives. In order therefore to insure the strength and the success of the conservative party at the polls, it became necessary to bring the liberal party into discredit among the voters and no means seemed more available to this end than an effort to excite the slumbering race prejudice and religious prejudice of the community.

Richter a representative of the liberal party said at that time in the discussion at the Reichstag. "No, gentlemen The Jews are put forward as the objects of attack, but the Liberals are meant. Do you believe that we as Liberals do not feel that this is the case? Because they can not fight down

the principles of the Liberals; because they are powerless against the principles of the Liberals in the big cities, therefore it is that they call in race hatred to their help, not only to fight Judaism, but this is the desperate effort of Conservatism to hold itself above water and it is intended to attack Liberalism itself by such measures as have been taken. Gentlemen that is the real kernel of the matter." (Felix Adler, The Agitation of 1807 and 1808, page 8.) Yet let us not mistake the issue, for Richter himself was not the broad minded Liberalist. He only said the above quoted passage to help his party. We read the following statement in Sapir's book,

ראש מפלגת הדימוקרטים הליברלים, "Haziyonuth", page 19, ר' כסער הידיע - דרש אסופר יהודי שחפץ לבוא לשרת בנ"ת מכהע "פרייזינגע צייטונג" כי יאיר לראשונה את דתו.

Yet Dühring seems to think that the Jew is opposed to freedom, and detrimental to the good and welfare of any state. "Im Grunde ist der Jude niemals für allgemeine Freiheit, sondern stets Monopolosüchtig. Das auserwählte Volk will schliesslich auch immer auserwählte Rechte haben. Er ist weit entfernt, sich mit der Gleichheit zu begnügen." ----- (Das Judenfrage, page 16.) One would indeed think when reading these lines that Dühring is the broad minded individual, proclaiming universal freedom, liberty, and individual rights. But the reverse is true. His program for the total annihilation of the Jew^s proves that he does believe that certain people are inferior to others in all walks of life. On^y the one hand, he means to limit the power of the Jew by relieving him of his liberties, and on the other, he sets forth the argument that

the Jew is not a believer in freedom and liberty. This is his true stand. "Sie sind ein zerstö³rendes Element geworden welches sich in die anderen Völker ein¹drängt und ⁴deren Politisches Gefü⁶ge zum Vortheil der auserwählten Interessen ausnützt." (Die Judenfrage, page 79.)

But again with more boldness, he makes the statement that the Jew is at the basis of all corruption. "The Jew", he says, "creeps in wherever he finds or scents corruption, in order to utilize it for his own selfish specifically corrupt purposes. The Jew is to be found in his proper place when he can become the parasite of an existing or beginning corruption; when the Jew feels most comfortable in the flesh of the nations, then let the nations be on their guard against approaching decline. The principles of toleration and liberty have no application to the Jew, because he is by nature the incorporation of selfishness ----- and not by any possibility to be bettered." (Felix Adler - Anti-Jewish Agitation in Germany- page 11.)

He then derides Judaism and the God conception of the Old Testament. "Their God is a Monopolist who would not suffer other religions or idols to exist." Hence he argues the Jews are the same. He seems to overlook the true spirit of the Old Testament. (Die Judenfrage, pages 29 and 30.)

Again consider the Jews in Russia and you will find the same condition, Says Maurice Baring, "The Civil War (in Russia) is being carried on between two parties, one which desires reform and one which does not; one which is nationalistic and one which is not. The Jews form one of the most ef-

fective and capable factors of the former. Therefore, it is scarcely surprising that the Nationalist should attribute the whole evil to the Jews. They wage war with equal violence against all their opponents, all the intellectuals, only it is simpler, to label the whole side as consisting of Jews, and say that the whole revolution and the whole desire for reform is the work of the Jews. When these people therefore strike a blow, the first people whom they attack are the Jews." (Russian Essays and Stories, page 184.) But it is a natural thing for the Jew to ^{be} a liberal in the countries where he is persecuted. In 1860, he was a liberal in Germany. At present, he is a liberal in Russia and Roumania. The hope that with a change of government, the policy of oppression of the Jew will cease, is the underlying cause. One can easily see the truth of such a political philosophy when the Jew in England and America is considered. One can not say that the Jew of England is conservative or liberal. He aligns himself with whatever party he thinks best. He is either Liberal or Conservative. The same holds true with the Jews in America. He is not a Democrat, a Republican, or a Socialist, but all of these. What then is the reason for such a philosophy of politics? The reason is on the surface. In England and America, the Jew need not hope for a reaction. He is free to do whatsoever he pleases. Hence he does not entertain a change in the policy of the Government. But in the countries where he is persecuted, he is continually hoping for the reaction. Hence it is that he should align himself with the party that is not in power in order that when they do come into office, his lot will be bettered.

The Economic Argument.

But the Jew is also hated because of economic conditions. Why, asks Dühring, is it that the Jews are richer than any other people? "Die Juden selbst antworten", he says. "Wegen grösserer Arbeitsamkeit und Sparsamkeit. Aber das ist ja nur das alte Märchen welches sie Allen reichen Elementen abgelauscht habe. Ich antworte daher einfach; es ist die grössere und ungenirtere Aneignungsgestrieb der die Juden hat dazu gelangen lassen aus allen Canallen der Menschheit Geld hieraus-zuziehen. Die werthschaftliche Freiheit ist ihnen daher nur ein Mittel um sich ein Art thatsächliches Monopol zu schaffen." (Die Judenfrage, page 18.) But this he says, is due more to his religion than to any other force, for his God is a Monopolist and therefore they too must of necessity be monopolists. But there is still a more striking argument advanced by the Antisemites. They maintain that the Jew lives upon the labour of others. He shuns hard work and only does the easier and more congenial kind of labour. Thus says Goldwin Smith, ----- "the nature of the trade to which they are addicted and the relation in which they stand to the native races of the countries wherein they take up their abode as a wandering and parasitic race without a country, avoiding ordinary labour and spreading over the world to live on the labour of others by means of usury and other pursuits of the same sort." (The Jewish question, page 823.)

But all these arguments fall to the ground when we consider the true status of affairs. "All this points to the Jew as the successful business man 'par excellence' on the

continent. And therefore he is the object of the envy of the unsuccessful where all are equally eager for success. Let him who doubts consult the records of the crash in Berlin and Vienna at the beginning of the seventies. He will find that the highest nobility in Prussia and some of the purest Aryans in Austria were implicated in as shady transactions as are those that are now occupying the attention of our law courts -- in which be it noted, hardly a single Jew is concerned. And if there be some Christians who disdain to ply the manipulative arts that lead to wealth, so there are such amongst the Jews. The success of the Jew is not only the main cause but generally speaking to some extent the exact measure of the hatred he inspires." (Whitman - The Antisemitic Movement- Contemporary Review, May 1893, pages 707 and 708.)

It is an error to assume that the Jew has not thriven anywhere in agriculture. Wherever they were sure of protection against spoliation, they took to land labour as readily as to other pursuits and succeeded. This was the case in Poland in the two centuries in which they shared in the general rights guaranteed by the State. We see therefore that the Jew does not occupy himself with a special kind of labour. Whenever he is given the opportunity to farming, he takes to it and makes good. Nor is it correct to say that the Jew spoils on the Christian. The Jew never has made this a custom. "The Jew may be an exploiter of others' labour", says Steed, (The Hapsburg Monarchy, page 149) "but it is false to suppose that he exploits only non-Jews. The sweating dens of east London prove the contrary. In Galicia, as in several parts of Hungary, Jew

exploits Jew with a remorselessness not surpassed by any Jewish exploitation of Christians."

Again they argue that the Jew owns the press. Thus he is able to wield a bad influence upon the whole community. "The accession to the influence wielded by the Jews in the European Press has a particularly sinister sound," says Goldwin Smith. "This as has already been said is a danger, the growth of which specially justifies our vigilance. In the social as in the ^{physical} sphere, ^{diseases} are continually making their appearance. One of the new diseases of the present day and certainly not least deadly is the perversion of public opinion in the interest of private or sectional objects by the clandestine manipulation of the press."

We can easily read the thoughts of the anti-semites regarding this charge. "We have emancipated this race only to find it ridiculing our institutions and furnishing apostles who preach the downfall of the German State --- Marx, Lasalle, and to-day Singer, the Berlin Socialist." (Whitman, The Jewish Question, pages 707 and 708.) But there is yet a logical answer to all these arguments. That there are ~~certain~~ qualities that are objectionable in certain members of the Jewish race, no one will deny. The same is true of the Christian people. That these are inherent in the race is denied, just as it would be denied that the objectionable qualities that are found in some Christians are characteristic of all Christians. One cannot generalize about the class when only A or B or C were observed.

Yet there may be said quite a good deal more as to the philosophy of the desire upon the part of the Jew for the ac-

accumulation of wealth. "The pursuit of wealth was his only vocation", says A. Leo. Weil (Antisemitism, page 10.) "And what did he want with his wealth? He could not spend it; was it to hoard it for the mob? or The Church? or the State? ----- It meant that with this money, he could sometime -- it was always efficacious-- purchase immunity for himself, his wife, his sons, his daughters, from actual violence, from outrage, and horrors."

The natural question therefore is "What would be the result of such a movement upon a people so persecuted and hampered on all sides? Could such a people hated by all become like those in the land wherein they dwelt? Then what would be the natural results of such a movement upon the Jew in particular? Restricted on all sides, persecuted and fettered, what would the Jew do? Would he remain in the country where he is so treated? Would he give up his Judaism in order to save himself and his posterity from the shames heaped upon his race? Or would he leave the country and go some other place?

It is very natural therefore that some of the weaker will go over to Christianity. We know that Gant^s and others have done so. Moses Hess tried it but found that it did not work. Since the Antisemite has no scruples against the Jew from the religious point of view, the change in the religion would not necessitate an amelioration of conditions. They still continue hating him for he is still of the tainted stock though he now professes a different faith.

Again there are those who would be brought closer to their people. They have observed and felt the taunts of the Antisemites and will therefore try through culture and enlightenment to rid themselves of the charges of the Antisemites.

They mean to prove that theirs is the true religion despite all the charges. They mean furthermore to become citizens of the country wherein they dwell and by their example, through culture and enlightenment prove that the arguments of the Antisemites are false. Such men were Jacobson, Riesser, Zuns, and others.

On the other hand there will also be those who will be brought back to their people but with other ties and with other aims. They too have experienced the taunts of the Antisemites. But they do not mean to remain in the country where they are so persecuted. "It matters not where we go or take up our residence," they will say, "we will still be persecuted. The powers will not give us our rights. They will never recognize us as loyal citizens. A Jew is a Jew no matter where he is. No, nothing can change him." Hence it is that they have the hope to return to Palestine. There they will be freemen, doing whatsoever they please under their own Government. No one will then dare to interfere with them. They must then be recognized as any other country and thus the Antisemite will be quieted. These are the Zionists.

This then is the second cause of the Zionist movement. First there was the faith in the return from the religious motive. Now we have an altogether different argument. The return to Palestine is favored in order to escape the taunts of the Antisemites.

It remains now for me to give the history of the movement in Russia, where the anti-semitic feeling and the infringement of the rights of the Jew made for Zionism. This I will attempt in the next chapter.

Chapter 1V.

The Choveve Zion.

There is little doubt that Antisemitism was one of the strongest forces in the formation of the Choveve Zion movement. Men like Pinsker and Lilienblum were brought back to their people through the force of Antisemitism. Says Pinsker in his Autoemancipation (page 10) "Sie haben Jesum gekreuzigt, Christenblut getrunken, Brunnen vergiftet, Wucher getrieben, den Bauer exploitier^t," therefore the Jew is hated. Carl Joubart in his book "The Fall of Tsardome" seems to think that there is no Antisemitism in Russia at all. "It is only when the Moujicks are primmed with vodka, and incited by the religious fanaticism of the popes, or by the slanders of the police, that disturbances occur between Christian and Jews. The drunken Moujik can see neither reason or pity; but does the bidding of the uniform of Tsardome. There is no such thing as Antisemitism. The only Antisemite I found in Russia was in a lunatic asylum, and he himself told me that he was an Antisemite; ----- Antisemitism is simply a euphimism for uncharitableness". (Chapter on the Jews, "Fall of Tsardome.")

Yet only a few pages farther we read the striking passage of the author, proving that he could have nothing else in mind but Antisemitism. "If there is trouble in the Crimea," he says, "depend upon it the Jews are at the bottom of it. There is a disturbance in the Caucasus ----- The Jews have caused it. Murder in Moscow ---- the Jews are the murderers. A strike in Ufa ----- the lazy Jews have organized it. Robbery in Novogorod ----- all the Jews are thieves. When the Tsar

was trying to borrow money on rotten securities, and was unable to get it ----- The Jews of course were ruining the credit of the country. France draws tight her purse strings, and refuses to advance any more money to Tsardome ----- the Jew is responsible for French stinginess. America will take no more orders from Tsardome without cash in advance, ----- the Jews are in league with the enemies of Russia to humiliate her. (The Fall of Tsardome, pages 195 and 196.) But Joubert goes still further and answers the arguments of the Antisemites concerning the economic status of the Jew, in Russia. To the charge that the Jew lives off the labour of others he says in the same chapter. "In this respect he does not differ materially from the more astute of his Christian brethren. We know also that centuries of persecution have driven him to the shifts of cunning."

Again we find the statement of E. Deinard in his book

עבר אחד יצחקו האנטיסמיטים כי היהודים לא יאנו לעבוד את האדמה ובניא יסוד מושבה הנה לא יתנו לנו לעשות זארי?

We see therefore that Antisemitism played a great role in the development of the Choveve Zion Movement in Russia and in the other countries. Yet one must not overlook the other cause which also went a long way in influencing thousands to join the ranks of this movement. The religious motive that prompted Kalischer and Alkalai and the others also prompted the Jews of Russia and Roumania and the other countries.

רעיון של ישוב א"י החל לפעם בלבבות שובי האומה בימות ר' צ"ה קאלישער וכו. העדל מלעלות כפעם בפעם על עמודי הגיד"ו ושאר העיתונים העדל ותחזק ביותר אחרי הפרעות הנוראית בדרום רוסיא בשנת תרע"ב (reubbaum)

This movement may well be divided into five periods:

(1) From the year 1871 to the Conference at Kattowitz in 1874.
ה'יא ה'יתת תקאפה של תהו לבה שבה אגרות בן דודות עברו

(2) From 1874 to the Conference at Odessa 1889.
כל אחת עברה לעצמה ע'פ' הבנה ונפ'ית חפצה

(3) From the year 1889 to the year 1892.
בתקופת זו כבר היתה חלוב' ציון הסתדרות עם אפר בראש
ועם אספות כלליות אחת לשתי שנים

(4) From the year 1892 to the year 1905.
זו היתה תקופת תכורה בחובן הפשוט שלהכנה הדאית

(5) From the year 1905 to to-day.
בתקופה זו כבר היתה לפני הועד תכנית קבועה לעבודתו
תכנית ישובית

(5) From the year 1905 to to-day.

But we are only interested to 1896; the Conference at Basel, the turning point in Zionism! Yet it seems to me that the activity of this whole period may be characterised in the following manner; Nationalistic, Religious, and lastly Philanthropic. In this first class we find most of the leaders of Russia; Pinsker, Lillienblum, and others. They did not care for the religion at all. They considered it as a retarding factor and not a helping one. "The Russian leaders were animated by a strong national sentiment which as the incentive and the background for their interest in Palestine" says Gotheil. (Zionism, page 78.) "Among the Jews in the west most of those who threw their lot with the Choveve Zion felt convinced that religious considerations enjoined upon them the furtherance of the movement -----." (Gotheil, "Zionism" page 78.)

In the second or religious class, we have men like Kalischer and Hildesheimer. The religion was all that concerned them. They wanted to return to Palestine because there they and their children would be able to keep more closely to the religion of their Fathers. Thus it is that we read in

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the New Nation Zeitung, 1911, that Hildesheimer complains that the Zionists with their ideas are harming the cause of colonization. He calls it insanity and a crime.

In the third class, we need mention only Baron Edmond de Rothschild, Crem^{ie}éaux, and Oliphant. Those of this class cared little about the religion of the Jews and much less about his nationality. They did it only as a philanthropic act. "The third class it is true never attached itself formally to the Choveve Zion movement. It was through Choveve Zionists that their aid for Palestinian colonization was secured." (Gotheil "Zionism", page 79.)

But it is hard to take a single period in this stretch of time and characterize it as either nationalistic, religious, or philanthropic. All the forces were working though independently, yet at the same time. Thus we have Kalischer, a religious Zionist influencing Crem^{ie}éaux and the Alliance Israelite Universelle, the philanthropic agency to aid in the work by helping those already in Palestine and also in establishing new colonies. Thus also do we find the later Zionists of Russia, Pinsker etc., Nationalists, calling for the aid of Rothschild and others.

Purpose of the Choveve Zion.

This movement of the Choveve Zionists, "which was the predecessor of Political Zionism had as its sponsors a number of men living in different countries but whose common interest in, and observation of the phenomena of Jewish life, stimulated by the persecution of the Jew in Roumania prior to 1880 and more recently in Russia, led to the foundation of organizations

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like the Choveve Zion Association in England etc. whose objects are:

- (1) To foster the national idea in Israel..
- (2) To promote the colonization of Palestine and neighboring territories by establishing new colonies or by assisting those already established.
- (3) To diffuse the knowledge of Hebrew as a living language.
- (4) To better the moral, intellectual, and material status of the Jew.
- (5) The members of the association pledge themselves to render cheerfully obedience to the laws of the lands in which they live, and as good citizens to promote their welfare as far as lies in their power. (Jewish Encyclopedia, Choveve Zion.)

These societies sprung up all over, in every country, e.g., The Central Committee at Galatz, The Esra Society in Berlin, the Choveve Zion in London, The Shawe Zion in the United States and the Jishub Bretz Jisroel in Paris.

The first Palestinian colony was founded in 1874. It was rightly called Rishon L'Zion. In the ^{same} year Zichron L'Zion was founded in Samaria, and Rosh Pinah in the north by the Choveve Zion of Roumania. But the colonists were not well equipped and therefore it was not a success. They all called for the aid of the Choveve Zion. These organizations gladly responded, but without system and order. It was evident therefore that the project would soon fail. But for the philanthropic aid of Sir Cliphant many of the colonists would have perished.

The real work of the Choveve Zion did not start till the Conference at Kattowitz, Nov. 6th, 1884. Fifty societies were here represented. The main object of this Conference was to regulate the aid that was sent to the colonists. But funds were lacking and therefore their work did not amount to very much. Yet the movement was not without its opponent. Chas. Netter, founder and protector of the Agricultural School in ^{said} Jafa that the four colonies of Russian and Roumanian Jews have failed because:

- (1) The bad condition of the country, (ground)
- (2) All good country is in the hands of the Arabs and it is not easy to procure it from them.
- (3) The heat is too much for those coming from the North.
- (4) Competition of the Arabs. They live cheaper.
- (5) The Arabs spoil goods of the community, despite the Government.
- (6) Shmita and Maser.
- (7) Baptismal of Missionaries.

(Written in Paris, A.Z.B., March 1882, page 208.)

It was not till 1880 that the Russian Jews took an interest in the movement. Under the leadership of men like Pinsker and Smolenskin, Lillienblum, and Rülff, the movement grew to great proportions. Many new societies were founded. Sir Oliphant came forward at this time with the offer of 1,000,000 Rubels for the return to Palestine. This seemed to give the new movement a great impetus. (Sapir, Haziyniuth, page 74.)

Interesting indeed is the story of L. Levanda. Previous to 1880, he wrote prolifically that the Russian Jew be-

come a citizen of Russia. But a change in his attitude took place in 1880 and he turned and said "

עתה ידעתי נאמנה איפה הדני ומה הדני ועל מי הדני ולצורך
מה הדני.

(Sapir Haziyonith, page 77.)

It was the same motive that influenced all the others.
הפרעות נתגורחה עצומה להתעוררות הגדש הלאומי בקרב יהודי
רוסיה והמריצו רבים שיצאו נה"ם מנפתיהם לבקש להם ארץ מאכלת חרשה
חדשה במים כבי"ם שטף עבר המון בני ישראל ואלה קטן מהמדרים
עלה לארץ ישראל

At this time various societies were organized in Odes-
sa, Charkov, Wilna, Kiev, and Warsaw. Student societies were
being formed. The first of its kind was the "Kadimah" in
Prague, by Professor Steinschneider. In 1881 Dr. Zamehoff a
student at the University of Moscow, convened a meeting of Jew-
ish students and unfolded a plan to make a settlement in some
unoccupied portion of the globe, which in time would become the
center for an independent Jewish State. This was the first
Jewish political organization in Russia. At the same time the
Hamagid started to propagate the idea of the return to Pales-
tine. In the same year a number of men stimulated by the idea
of returning to Palestine, gathered under the same banner and
made their way to Palestine. Their motto was בית יצחק לבנו ארצה
or in short Bilo. Some of these went to Jerusalem and worked
on the farms of חקלאות ישראל. From there they went to ראשון לציון
In 1884 Rothschild formed a colony for them and called it Gdara.

One of the most notable figures at this time was
Pinsker, born in Piotrkow, Poland, in 1821 and died Dec. 2, 1891
in Odessa. He was a Doctor of Medicine. In 1881 he wrote his
book "Autoemancipation" over a non de plume; "Ein Russische Jude."
The book became very popular and was translated into Russian,
English and Hebrew. There can be no doubt that Pinsker was

brought to his ideas by that great force, Antisemitism. It is noteworthy also that as yet he does not insist upon Palestine as the only place where the Jew should go. "At ^{the} present moment," he says, "the goal of our efforts should be not the Holy Land but a land of our own. What we need is a large tract of land for our poor brethren, our own possession whence no strange master shall have power to drive us forth. Thither we should carry with us the holy treasures we rescued from the overthrow of our native land, the God-idea and the sacred scriptures. They and they alone - not Jerusalem and not the Jordan- are what sanctified our olden homes. If by lucky chance the Holy Land happens to become our land so much the better. But above all - this is the one thing needful it must be determined- what land is available and at the same time fit to offer the out-cast Jews of all countries a safe indisputable productive retreat." (Asher Ginsburg- Pinsker and the Brochure.) It is clear to see that according to Pinsker if the Jews were treated as citizens of the country wherein they dwell there would be no need for a home for the Jews. But this he thinks is an impossibility and therefore the best thing that the Jew can do is to get a home no matter where it is so long as he may go there when persecuted.

In 1883 Pinsker was selected as President of the Choveve Zion and Lillienblum Secretary. They set about the task to get money for the colonists in Palestine, and in the first year they sent more than 1,000 Rubels to the suffering colonists. (Sapir Haziyonuth, page 85.). Because of his assiduity, ability, and his practical ideas, Pinsker is considered as the Father of the Political Zionists. (Sapir Haziyonuth, page 73.) His

influence was indeed far reaching as Sapir tell us (page 74,)

הרץ פיינשטיין ואלף לופק להתחשב לאבי כל התנועה הגדולה
הדלית.

Another zealot in the cause of Zionism was Peres (Peter) Smolenskin. Smolenskin was born at Monastyrshchina Feb. 25, 1842, died at Meran Austria Feb. 1st, 1885. His was the tendency to fight obscuratinism in Judaism; to arouse in the heart of the Jewish youth the sense of Jewish nationalism and a love for the Hebrew language. (Jewish Encyclopedia.) Sapir speaks well of the zeal with which he undertook the work for the realization of this end, in the following passage; (Haziyoninuth, page 66.)
במשך חמש עשרה שנה (משנת תרט"ז עד תרמ"ח) הטיף הבן הנאמן הזה לצעור את הרעה הזלומית בלוח כביר לכל חם נפש יהודה ועמך לזה באמונה רבה בנצחון האמתות אשר הלא משמיצ.

His most important work is the Am Olam. A very good appreciation of the book is given by Sapir in the following citation.

הספן הזה הוא ראש הפנה לתנועה
הלאומית בישראל. נוסדה לא למסור בקצרה את תכנן: "היהל"ם
האשכנזים בתפוצתם למהג להחיש את מצטה התבוללות התאמצו
להכניע בחזקת היר ובלאפק מלאכות תקונים בדת ישראל: נדור הרעות
האלה ילחם סמלנסקי בכל צד: וביחוד יתצורר צל הצתקת התפלות
לשפת אשכנז וצל מחקם מסדר התפלה את שם ציון.
Sapir further makes a very good comparison between Hess, Pinsker
and Smolenskin. He says, את התניה הלאומית,
צל יסודות מחקייים אף פצולתו לא השאירה אחיה ושם נבר
גדברי הימים. כי לא ירצ היטב את צמו ולא התבונן אל דרכיו מקלב
סמלנסקי הקים סעיה גדולה בצם ויחולל בו מהפכה במקצוצ הוות הוות
אף דבריהם בחורים ומפוששים בנגדע למעשים אשר הלאומיות לושת
מצמו לצעות - לא שמעו ממו. פיינסקי הוא הואשון אשר נתן כלא
ספיה מבאג בדברים בלחיים וקצרים את הרעה הציונות ומציגה
לציונים בדמות שיטה בטויה צל יסודות מדעים.

This movement started by these lights not only attrac-

ted many Russians but also attracted many Germans. Notable among these was Dr. Rulf. He was a German Rabbi and author. Rulf was

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born on Feb. 10th, 1834 in Holzhausen near Marburg, in Hesse and died at Bonn Sept. 19th, 1902. He received his education at the University of Marburg and at Rotsch (Ph.D. 1865) At the age of thirty-one, he accepted a call from the community at Memmel as Rabbi. After thirty-eight years of service, he resigned his post and retired as Professor Emeritus to Bonn. In 1883 he wrote the *הַיְּסוּדִים*, "Aruchat Bat Ami" writes Gottheil (Zionism page 70) "is not remarkable for the closeness of its logical argumentation but rather for the warm feeling and lofty idealism that pervades it."

The main idea in the book is that we should go to Palestine. Yet he does not favor the idea that all should go to Palestine. Only the persecuted should settle there. There they would increase and finally make Palestine the true home for the Jew.

In 1887 another Conference was held at Drusgenik. The following program was accepted.

- (1) To ask the Russian Government for permission to found a Palestinian Society.
- (2) To have a committee in Palestine to keep note of property that is to be sold and distribute it amongst the new arrivals.
- (3) To help the colonists by charity.
- (4) To propagate the idea of the "Return" by sending men round the country to speak on Zionism.

The Russian Government granted permission to the Jews to organize a Palestinian Association in 1890. As a result the "Russian Jewish Palestinian Association" or as its rather long-winded official title goes "The Association for the Advancement and Support of Jewish Farmers and Workingmen in Syria

and Palestine", was officially established.

In 1889 followed the third Conference at Wilna. Rabbi Samuel ^{h.} ~~Sp~~war was the presiding officer. This marks the beginning of the decline of the Choveve Zion Movement. Within a few years all that remained was the Odessa Palestinian Society. All the others had given way. In the third period some vitality was evidenced by the foundation of new colonies e.g. ^החולות, ^הפני יקודת, ^העין דיתן. But the entire culmination of the whole movement came when the Turkish Government refused to permit the Jews to settle in Palestine. There was nothing that could now be done by the Choveve Zion and so the entire project of the Choveve Zion was given up. As a result of this act, the Conference at Basel was called in 1897 with Theodore Herzl at its head.

Education.

This brief resume would be incomplete unless a word be said about the educational institutions in Palestine during this period. First and foremost then must be mentioned the Agricultural School, headed by Chas. Netter. This was the result of the influence of Kalischer. But it must be noted that all these ardent writers for the good and welfare of the Jewish people and Zion, did not mention a word about the education of the settlers. This seemed beyond them.

Schools in Palestine.

"At the suggestion of the poet Ludwig August Frankel, Elise VonHerz - Lamel, of Vienna, founded (a school) in 1856, in memory of her father ----- . The system includes everything from the Kindergarten to the Gymnasium, and, over and

above the primary, secondary, and collegiate schools, an arts and crafts institute, agricultural colleges, industrial and technical classes, a commercial school, two conservatories of music, and courses for Kindergarten teachers, elementary teachers, and public." (American Jewish Year Book, 1915 and 1916, page 28.) This was the first of its kind. Others followed very quickly. There were also many Chadorim and חדרים

The worth of this whole movement them must be regarded very highly. The adherents of the Choveve Zion must be regarded as the spadeworkers in a cause greater than they themselves imagined; for without the primal interest in Palestine which they generated and centralized in Russia, it would have been difficult for Herzelian Zionism to penetrate there." (Gotheil, Zionism, page 73.)

Thus have I traced the causes of the pre-zionistic Zionistic movement. I found the causes to be first - the innate Religious idea and second - Antisemitism. I have also traced the progress; its rise and decline to the year 1896, the turning point in Zionism and Jewish History.

Appendix.

- 1621 Sergeant Finch writes a book "Calling of the Jews."
 1775 July 19th. Mordechai Emanuel Noah born.
 1800 Jews of Russia start to take active part in colonization.
 1800 Mordechai Emanuel Noah goes to Harrisburg, Pa. to represent a newspaper at the legislature.
 1806 April 2nd. Gabriel Rieser born.
 1807 Mordechai Emanuel Noah removes to Charleston, N.C.
 1812. U. S. at war with England.
 1813. Mordechai Emanuel Noah is appointed to a consulship to Tunis.
 1815. Mordechai Emanuel Noah recalled from the Consulship at Tunis, because of religious reasons.
 1816. Rieser removes to Hamburg. He is instructed by Dr. Heinrich Wartsen.
 1819. Mordechai published a book on "Travels in England and Barbary State."
 1819. Hep-Hep, cry arose.
 1819. Zuns, Gans, and Moser founded a society for the "Culture and the Science of the Jews."
 1819. Israel Jacobson tries to modernize synagogue.
 1821. Pinsker born.
 1822, June 21st. Moritz (Moses) Hess was born.
 1825. (a) Mordechai Emanuel Noah purchases Grand Island.
 (b) Mordechai Emanuel Noah is opposed by the grand Rabbi at Paris.
 1830. Moritz Hess quarreled with his father.
 1830. Moritz Hess enters University of Bonn.
 1830 (or 1) Gabriel Rieser writes his first pamphlet for liberty and freedom to the oppressed.
 1834, Feb. 10th. Dr. Rulf was born.
 1837. Moritz Hess writes "Die Heilige Geschichte des Menscheit."
 1839. Moses Montifiore heads a movement to aid Palestinians but they refuse his help.
 1840. Moritz Hess marries Sybelle Presch, an inmate of a "Freudenhaus."
 1840. Damascus affair turns Hess to Judaism.
 1840. Mordechai Emanuel Noah publishes a translation of "Sepher Hayasher."
 1841. Moritz Hess writes "Die Europäische Triarchie."
 1842, Jan. 1st, Moritz Hess associated with the "Rheenesche Zeitung."
 1842, Feb. 25th, Pertz Smolenakin was born.
 1843, Mar. 31st, Die Rheinische Zeitung is prohibited by the Censors. In winters of 42 and 43, Hess takes a trip to Paris and lectures to Communistic Society of Paris.
 1843. Kalischer publishes first part of "Emunah Yehara."
 1844. Hess returns to Köln and is associated with Carl Grünz in publishing "Sprecher oder Rheenesche Westphälische Anzeiger."

1844. Hess aids Georg Hegeweh and Carl Marx in publication of "Einundswanzig Bogen." Hess had two articles:
(a) Socialismus und Communismus.
(b) Philosophie der Tat.
1845. Hess aligned himself with Friedrich Engels in the publication of a monthly "Die Gesellschaft."
1845. Mordechai Emanuel Noah writes "Discourse on the Restoration of the Jews", also "Gleanings from a Gathered Harvest".
Oct. 28th and Dec. 28th, Noah lectures to Christians in Tabernacle in New York on "Restoration of the Jews."
1848. Hecker, a German liberal started a movement against the Jews.
- 1851, Mar. 22nd. Mordechai Emanuel Noah dies.
1852. Death of Hess' father and Moritz Hess' return to Germany.
William I. pardons all political offenders.
1856. Elise von Herz - Hamel of Vienna founded a school in Palestine.
1857. Alkalay writes Goral Adonoy.
1860. Gabriel Riesser dies.
1860. Kalischer writes "Dreshath Zion."
1862. Moritz Hess wrote "My belief concerning the Messiah."
1862. Geiger criticizes Hess.
1862. Steinschneider calls Hess a Baal Tshuba (Hamaski)
1862. Kalischer writes second part of "Emunah Yehara".
1862. Foundation of "Chevrath Yishub Eritz Yisroel."
1863. Moritz Hess replies to Geiger in a leaflet "A letter to Dr. Abraham Geiger."
1864. Dr. Heinrich Graetz writes about the "Rejuvenation of the Jewish Nation."
1864. Moritz Hess wrote "Letters concerning Israel's Mission in the History of Mankind."
1864. Moritz Hess wrote "Concerning the History of Christianity."
1864. Moritz Hess writes "Rom und Jerusalem."
1866. Moritz Hess wrote "Is the Mosaic Law Materialistic or Spiritualistic?"
1866. Moritz Hess wrote "A Criticism of Ernest Renan's 'Life of Jesus.'"
1869. Moritz Hess wrote "The Unity of Judaism amidst the Present Day Religions."
1870. Moritz Hess wrote "The Trust of the Anavim in God amidst the Storm of Present Times."
1872. Dr. Rülff retires from active work, from the Rabbinate at Memel.
1874. First Palestinian colony was founded called Rishon L'Zion.
Zichron L'Zion, also founded.
Rosh Pinah, also founded.
1874. Conference of the Choveve Zion, at Kattowitz.
1875. Apr. 5th, Moritz Hess dies.

1879. The first time the word Anti-Semitism is used.
 1880. Anti-Jewish agitation in Germany.
 1881. Dr. Zameheff organizes Jewish students at University of Moscow for the purpose of establishing a Jewish colony.
 1881. Pinsker wrote "Autoemancipation."
 1883. Pinsker was elected President of the Cheveve Zion and Lillienblum, as Secretary.
 1883. Dr. Ralf wrote "Aruchat Bath Ami."
 1884. Nov. 6th. Second Conference at Kattowitz.
 1884. Rothschild formed a colony called Gdera.
 1885. Feb. 1st. Peres Smolenskin died.
 1887. Richter demands of a Jewish applicant to a position on the staff of "Freisinnige Zeitung" to convert, before he gets position.
 1887. Conference at Drusgenik.
 1888. Rem und Jarusalem, into Hebrew by Horowitz in the Hamagig.
 1889. Conference at Willna.
 1890. Russian Government gives permission to Russian Jews to organize a Russian Jewish Palestinian Society.
 1891, Dec. 21st, Pinsker dies.
 1893. Anatole Leroy Beaulieu writes article in "Revue des Mondes", Feb. 15th, concerning the Jews.
 1893. Whitman writes in Contemporary Review, May, "The Antisemitic Movement."
 1894. Conference at Basel.
 1902, Sept. 19th, Dr. Ralf died.