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Subseries 1: Sermons, Speeches and Writings, 1949-1982.

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Notes from lectures attended. 1974-1976.

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HERBERT A. FRIEDMAN

file
under

AMERICAN JEWISH
ARTS
misc. lectures
attended

(or some such title)

Abel Harman

26.6.74

HERBERT A. FRIEDMAN

Central thought to Zionism:

No existence for Jewish people without territorial concentration in Eretz Israel, of a recognizable portion of the Jewish people - neither physical existence, nor cultural.

There is difference between:

more idealism and mystique to a movement
other ~~more~~ concepts more pedestrian

ציוניזם and
ציונות }
יהודה }
א"י }
א"י }
א"י }

Difference between Zionist + non-Zionist

1. Reading Jewish items found in NY Times
2. Working for Israel as central fact of his life

"Centrality of Israel"

People who don't come to live here (why should I live in Israel - I must yearn for it) can accept this doctrine.

Abe Harman

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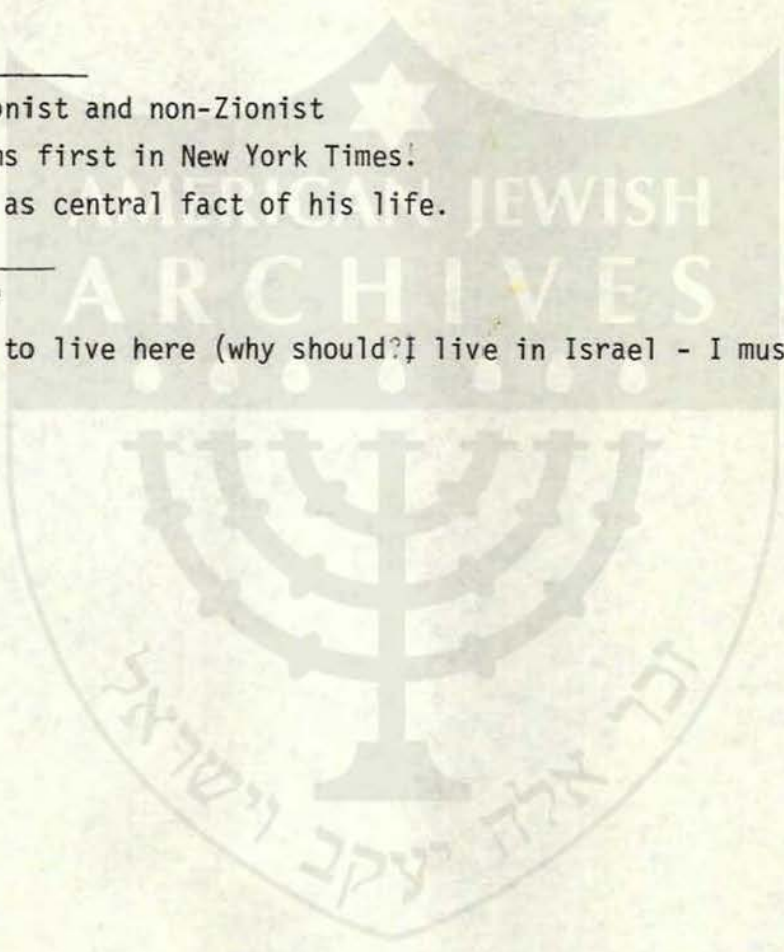
התורה and
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Difference between Zionist and non-Zionist

1. Reading Jewish items first in New York Times!
2. Working for Israel as central fact of his life.

"Centrality of Israel"

People who don't come to live here (why should?) live in Israel - I must yearn for it) can accept this doctrine.



Signs of beginning of Redemption

1. Wars involving big powers Ps. 83

2. Footsteps of Messiah

Chutzpah will rise

Sota 9: last mishna (15)

negative
signs

Inflation will increase

Kingdom will accept heresy, and there is no rebuke

The Council will be for prostitution

The Galil will be united & Galilee desolate

positive
signs

① Israel's independent political sovereignty
after return from Babel, borders were Hebron to Bethel
2000 sq. m. and Shechem to Lod

Erets Israel (different from Medinat Yisrael)

1) Abraham

Walled Arith (Nahal Mishpan) to Hamat (Haran)

2) right of conquest by Joshua & others
added Galilee & Moab-Edom

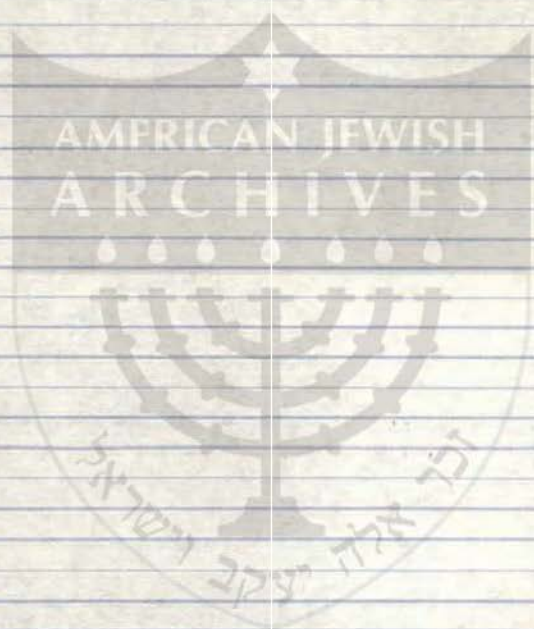
② Real end is that Israel should be ideal society -
image of eventual messianic society - prosperity
length of days
health
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productive land

③ Elimination of Holocaust

④ ingathering of exiles

(over)

Is state of Israel a Jewish state?
ie.- connected with world Jewry. Modern state
was created by world Jewry, and should be a function of,
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Signs of Beginning of Redemption

1. Wars involving big powers Psalm 83
2. Footsteps of Messiah
 Chutzpah will rise
 Inflation will increase
 Kingdom will accept heresy, and there is no rebuke
 The Council will be for prostitution.
 the Galil will be ruined and Golan desolate.

NEGATIVE SIGNS

-
1. Israel's independent political sovereignty after return from Babel, borders of Judea were Hebron to Beth El, (2,000 Sq. miles) and Jericho to Lod.
 POSITIVE SIGN (above)

Eretz Israel (different from Medieval Yisrael)1. Abraham

Wadi El Arish (Nahal Mitzraim) to Hamat (Haran)

2. right of conquest, by Joshua and others

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Is state of Israel a Jewish State?

i.e.- connected with world Jewry. Modern state was created by world Jewry, and should be a function of, an organ of, the Jewish people.

Spiritual Values and the Leadership of the Second Aliyah

1. To understand sociological & political reality of Israel, one must go to Second Aliyah.
 - a. Social revolution started 30 years before political revolution. This is reason why political leadership was old, because they came out of an earlier revolution.
 - b. The leaders of the army of political liberation did not become the new political leaders. They couldn't break in. This is contrary to all usual practice in new nations - cf. Africa & Asia.
 - c. Labor movement, which still rules, came out of second aliyah.
 - d. Strange thing is that the main leaders of second aliyah were not politicians - even though their later influence was so strong.
2. Herzl, Borochov, Jabotinsky, Sigmund - all leaders - did not come on aliyah. They were like Moses. Thus, the significance of the second aliyah was that they did come.
3. In 1904 - Herzl died - and the Zionist movement failed, because it voted for Uganda. Yishuv and first aliyah were in favor of Uganda, even Mizrahi. Most Zionist parties in Russia disintegrated. Thus second aliyah pioneers came as representatives of a defeated movement. Nobody spoke Hebrew - few farmers thought of staying. Writer Zernach was terribly disappointed, when he arrived.
In 1905 - socialism failed.

Second aliyah was not group movement, but individual - each one coming with different ideas - trying to overcome the failures of Zionism & socialism.

4. Examples of leaders

- a. Two brothers - Israel Schochet + Eliezer Schochet.
Israel S. was head of Shomer - secret, disciplined, selective - politically oriented. Hashomer + Haganch were in conflict for 30 years, because Shomer did not believe in openly organizing to large numbers. Israel S. was revolutionary - went to Soviet Union to get arms to help Jews make revolution. They didn't give him.

Brother Eliezer believed in ideas of Tolstoy - lived and worked on land - hated profits - was morally sensitive - founded moshav - lived in Nahalal. Fought against any revolutionary movement - as an expression of mechanization which is sick.

These two brothers, as types in conflict, symbolized individualistic leadership of second aliyah.

- b. Trumpeldor + his best friend Zvi Shatz.

Russian Czar kidnapped 12 year old children to serve in army 25 years.

T. came from house without Judaism or Hebrew - whose father's only ambition was to see him as officer. In army T. became a national Jew. He learned Kol Nidre as a national song, because every soldier came from some nation.

Shatz was a poet + dreamer. He wanted to express feelings. T. wanted to create things. They wrote to each other beautiful letters. Shatz came to Palestine first, against T's request that they form colony in Rumania first - Kachshau. T. finally came to live in same Kuntza with Shatz, but he was too hard and critical.

Both men were assimilated Jews - Russian goyim.
~~e. But~~ also Rachel, the priestess - who sought their way to Judaism.

- c. Shlomo Zemach, Ben Gurion, Lavie - were traditional Jews who wanted to open themselves to the world.
Thus, there were these two tendencies

d. Manya Schochet

she was type of woman who came to Zionism through ^{passion} crisis. She lived in commune in Minsk, worked with orphans, led revolutionary workers. Later she learned that she had been fooled - that the labor movement was really a Marxist trap to betray workers. She almost committed suicide. Her brothers sent her to Palestine, and she traveled by horseback, trying to think of what to do with labor. She saw workers failing and leaving - and then she came up with idea of Kibbutz. Katznelson, Brenner also came after personal crisis

e. Ben Gurion

He was example of those who came not in crisis, but with normal ambition to be leader of his people.

Rate of suicide among second & third aliyah was gigantic - I think 10%.

In 1923 - a statistic showing 453 people passing through Degania from 1909. Members in 1923 were 45. Thus 10 times turnover.
100 to other Kibbutzim
90 to city
28 left country altogether
28 died (7 suicide)

5. Second Aliyah ended in big crisis, because at first war, 56,000 Jews were expelled

The big miracle was the coming of the Third Aliyah, 1919-1924 which began to realize the dreams of the Second aliyah, and provide the leaders with people to lead.

Second aliyah was revolutionary, nomadic and masculine (almost no women). much of yezida was due to search for wife.

b. Ein Ganim near Petach Tikvah had a small house containing a man A.D. Gordon whose outdoor salon contained Berl Katznelson, Ralli Kook, Agnon & Brenner. These were the teachers of the spiritual values of the Second Aliyah. Ben Gurion was not among them.

Rabbi Kook tried to answer the problems of the Second Mithyah.
Brenner was deepest religious writer who opposed religion
He was chasidic Jew. His conflict was between art
as a way to redeem man, and religion. In Cheder
has was writing instead of reading - but when he joined
Maskilim he was a Kapote + straimel. He acted as a
Bundist social revolutionary - but and talked Zionism.
Vice versa. In London he founded a Hebrew paper,
even though everyone believed there would be no Hebrew
readers in the future. In 1905 he wrote that our people
was going to die - so why worry about Judaism in future.
He was against religion because he thought it was
a Diaspora expression.

Gordon was the religious leader of the labor movement.

Katzenelson was friend of both - as well as political
leader. He created Histadrut, newspaper Davar, Am Oved,
Hamberger Hanerazi Bank Hypoelim - but never stayed
in a job, or department. He was a tragic man. He
saw splits in the labor movement. He dreamed all his
life of 3 people - father who died when he was 12;
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Muky Tsur - one of editors of Shdemot - Ein Gev

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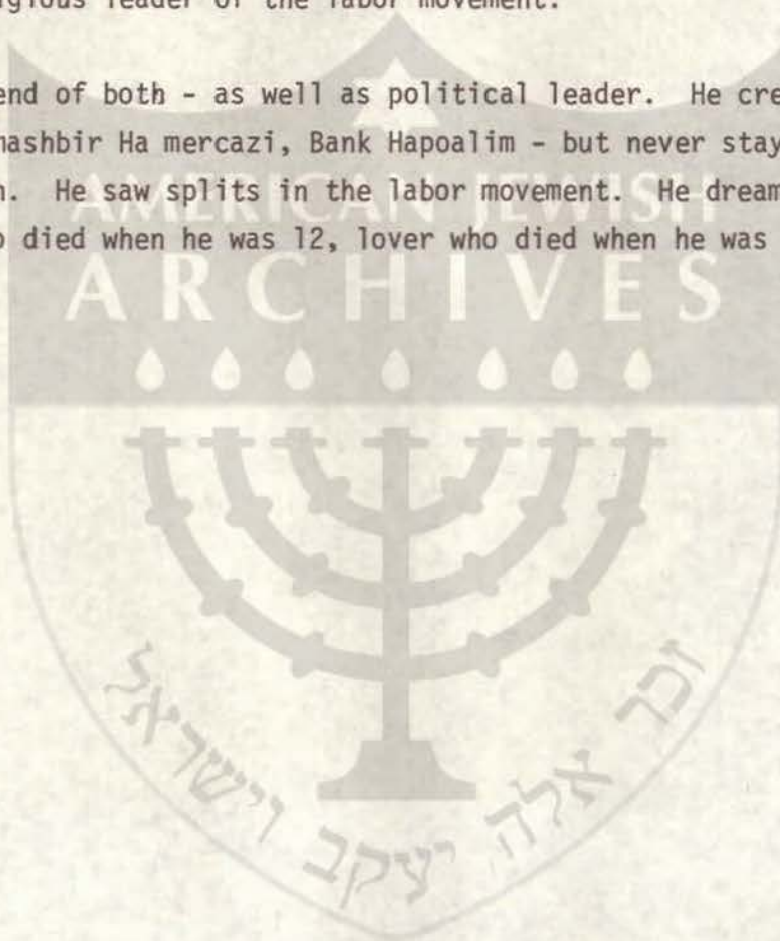
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DEPARTMENT OF
CULTURE
JERUSALEM
MUNICIPALITY



YAD IZHAK BEN-ZVI
JERUSALEM

יד יצחק בן-צבי

Jerusalem and Eretz Yisrael in the Modern Era 1840-1948

Lecture Course in English

PROGRAMME FOR FEBRUARY 1976

CHAPTER II — THE FIRST AND SECOND ALIOT (1882-1914)

- | | |
|---------------------------------------|--|
| Sunday, February 1 7.30-8.15 p.m. | The Jewish Agricultural Colonies and Baron Rothschild's Enterprises — Dr. Dan Giladi |
| 8.30-9.15 p.m. | The Separate Way of the Bilu'im in the First Aliya — Mrs. Shulamith Laskov |
| Sunday, February 8 7.30-9.15 p.m. | The Origins and Values of the Second Aliya — Dr. Yosef Gorni |
| Sunday, February 15 7.30-9.15 p.m. | Aharon Aharonson and the Nili Group — Prof. Yosef Nedava |
| Sunday, February 29 7.30-9.15 p.m. | The Beginnings of Cooperative Agriculture and the Saga of Deganyah — Mr. Raphael Frenkel |

Chapter III will deal with the end of the Ottoman Rule
and the British Conquest.

New participants may register at Yad Izhak Ben-Zvi,
Rehov Abrabanel, Tel. 37268, 39202

Cost: IL35 per person; IL50 per couple;

IL20 for students and new immigrants.

I. Jewish Agricultural Colonies and

11.2.76

HERBERT A. FRIEDMAN

Baron Rothschild

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established one colony Odessa in 1874
with ten families of farmers - but couldn't
get the money to constitute even one
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Zionist propaganda, but in terms of colonization
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Baron Rothschild intervened in 1882
and saved the early settlers from collapse.
June 1882 were first pioneers to Rishon Lezion -
who immediately sent 1000 to Europe to raise
money - and by Oct. Baron R. already sent
25,000 francs. This rescued them, because their
first crop failed & they found no water.

Zichron Yaakov - same story. First settlers
from Rumania accomplished nothing. Zionist committee
in Galatz was unable to support new colony. The
families lived in Haifa on verge of starvation. Baron R.
took them under patronage, and saved dying families.

In both colonies there was no phase
of independence. Immediately after their start, R. saved
them both because they were dying of hunger. Zionist
efforts were conventions, speeches, clearings.

In 1883, R. founded new colonies like Ekron
and Beville, and acquired hundreds of domains all
over country. His influence in court of Sultan also
helped many Zionists.

In 1890, 91 - Rehovot & Hadera were established by settlers' own independent means. Were they really independent? Hadera was saved from yellow fever by draining swamps & planting eucalyptus. This was paid for by R. Without this, Hadera would have failed.

Rehovot was best organized colony - and did not face really severe crisis. But the economic base of Rehovot was the sale of R. in Rishon which paid the farmers of Rehovot for their crops.

What were motives of R.? Difficult to answer. He rarely spoke about his intentions or inner thoughts. But colonization was dear to his heart. He was not Zionist formally - did not join the movement. He believed in colonies as means of changing the fate of Jews in Eastern Europe. He never declared his belief in a Jewish state - but he had long range view of acquiring land, even in Transjordan.

R. refused Herzl's request to join Zionist movement - because he thought Herzl's approach toward a charter was foolish, and Herzl's indifference to colonization even more foolish.

R. took interest in every detail of the colonies - even what seemed petty & tiny - price of a dunam, or loan to one farmer. This seems strange, when he dealt with tens of millions - but actually he was careful about wasting money.

In his many visits to Palestine, he brought animals & plants on his boat. He met settlers in the synagogues and insisted that they be modest, hardworking and concentrate only on agriculture.

HERBERT A. FRIEDMAN

3

His administrators set up by machine -
hired many people - and made money & honor from
their jobs. They have a bad reputation in history -
but they were not all that bad. They did have a
huge job to administer thousands of workers, many
experiments (which failed), and many colonies.

R. believed in industrializing the coast
(wire-cells for grapes) and shipping the product abroad for
export. He tried perfume factory, and silk-spinning.
Both failed. But wire cellars succeeded. He had long
view of combination of agriculture & industry.

He gave cornerstone for everything which
was built in agriculture in later periods.



I. Jewish Agricultural Colonies and Baron Rothschild

Established one colony Gedera in 1874 with ten families of farmers-but couldn't get the money to consolidate even this one. The whole ^{התנועה הציונית} movement spread Zionist propaganda, but in terms of colonization it was negligible.

Baron Rothschild intervened in 1882 and saved the early settlers from collapse. June 1882 were first pioneers to Rishon LeZion - who immediately sent shaliach to Europe to raise money - and by October Baron Rothschild already sent 25,000 francs. This rescued them, because their first crop failed and they found no water.

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Values of Second Aliyah 1904-14

30-40,000 - of whom 12-14 were young, who came to work in 281 in Eastern Europe -

of the 12-14⁰⁰⁰, only 25⁰⁰⁰ remained. They were most idealistic group - yet 3% was phenomenal. Why therefore consider them as a symbol of idealism + elitism? Their achievements were very small - less than achievements of First Aliyah. Their suffering was less. They were young + single. It should have been easier for them.

Answer is - we idealize second aliyah because it later produced the national leadership. These leaders, in the 20's, organized the workers movement, which has lasted till today in its political form. History likes winners.

The second aliyah was more than leadership. It was ideological. It brought new ideas to Yishuv. ^{It} brought Zionism.

Three principles of Zionism, which was a revolution.

- 1. Eretz Yisrael solutions to Jewish problem:
 These were other alternatives, Territorialism, Socialism, Immigration + Free Countries, Cultural Autonomy in Europe based on Kehilot.
 Zionism said there was only one solution - Eretz Yisrael
- 2. Social Revolution
 change economic structure of Jewish people - make them productive through manual work - on land or at work bench. Productivization.
- 3. Cultural
 national language, ^{Hebrew} struggle for which began in second aliyah.

ORIGINS OF SECOND ALIYAH

Despair and humiliation

Kishinev 1903 - cruel pogrom; no self-defense, thus humiliating
Despair - because of Uganda controversy. Herzl advocated it, which shocked young Russian idealists. But then Herzl died, and there was no successor. He was a King-charismatic. So, they despaired for both reasons.

When there is despair, two things can happen -
 escapism from the movement; or revolt inside the movement,
 by going to Eretz to work. So people came to work. Also
 there were simply adventurers, and revolutionaries, and romanticists.

The types were individualists, but with collectivistic
 ideas. They were like hippies. They were gypsies, wandering
 from place to place, long hair, dirty clothes. But they had a
 clear aim + target - they were in a frame of a national
 movement. They knew what they wanted.

VALUES

1. Idea of first aliyah (founders of Moshavot) was
 settlement - colonies. אליה"א

* Idea of second aliyah was labor אליה"ב -
 agricultural plus all other. Idea was for labor to
 save the nation. Independence required productivity -
 do the work yourself - don't hire others

2. First aliyah had idea of Jewish farmer - אליה"א
 Second aliyah had idea of Jewish worker - אליה"ב -
 both as an individual and as a class. As individual, this
 was a revolution from what Jews had done before in Galut.
 Labor was hard for each individual - people cried from
 fatigue. Each person felt reconstituted. As a class,
 the concept of a labor movement grew up to carry
 Zionism to success. They believed there was no
 hope for Zionism without the working class. The solution
 by which to achieve mass immigration was an underpinning of Jewish labor.
 בניית תשתית

3. First aliyah spoke of presence in the land.
 Second aliyah spoke of independent Jewish existence.
 They didn't think of a state. Independence was not a
 political idea, but a social idea. Indep. meant to
 put your security in Jewish hands - shomrim; Jewish
 workers instead of Arab; own language.

all these values failed at the beginning - but later
 came to realization.

II-

Values of Second Aliyah 1904-1914

30,000-40,000 - of whom 12,000-14,000 were young, who came to work in Moshav. Eastern Europe: of the 12,000-14,000, only 2500 remained. This was most idealistic group - yet y'rida was phenomenal. Why therefore consider them as a symbol of chalutzit and elitism? Their achievements were very small - less than achievements of First Aliyah. Their suffering was less. They were young and single. It should have been easier for them.

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Change economic structure of Jewish people - made them productive through manual work - on land or at work bench. Productivization.

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National language, Hebrew, struggle for which began in second aliyah.

Origins of Second Aliyah:Despair and humiliation

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Despair - because of Uganda controversy. Herzl advocated it, which shocked young Russian idealists. But then Herzl died, and there was no successor. He was a king - charismatic. So, they despaired for both reasons. When there is despair, two things can happen - escapism from the movement; or revolt inside the movement, by going to Eretz to work. So people came to work. Also there were simply adventurers, and revolutionaries, and romanticists.

The types were individualistic, but with collectivistic ideas. They were like hippies. They were gypsies, wandering from place to place, long hair, dirty clothes. But they had a clear aim and target - they were in a frame of a national movement. They knew what they wanted.

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All these values failed at the beginning - but later came to realization.



HERBERT A. FRIEDMAN

Nili Group - 40 people who spied on behalf of Britain, while control was Turkish. Purpose was Zionist-idealistic - to expedite the arrival of the British redeemer.

Background - In 1914 there were 85,000 Jews in Palestine, which was under oppressive Turkish rule. Turks were against any separatism - they refused Herzl, when Turks entered war in Oct 1914, small group of Jews said we should break the English. Assistance was against this - he forced Turks. Dr. Weizmann & Jabotinsky believed in assisting allies and drive Turks out. Weizmann worked hard in England interesting 2000 people to get Balfour Declaration. Jabotinsky worked to create a Jewish regiment which arrived in Jordan Valley in 1918. World Zionist leaders believed the movement should be neutral because there were Jews on both sides.

Turkish rule was harsh - Istanbul, JNF stamps were forbidden. Half Jewish pop. was living in 4 big cities on Chelukah; 35000 emigrated to Egypt for duration of war; Ben Gurion & Ben Zvi went to U.S. English thought war would be finished by June 1914.

Nili - Netzach Yisrael to Yeshaker

British didn't know this name - called it A. group

Arshalom Fairbairn started the group - he was new type - parents Biluim 1881 - his father Yisrael was a settler + fighter - feared by Arabs + Turks. He was no coward. His son followed his style. Arshalom was also a poet, as well as a daring fighter. He knew Arabs + Arabic. He had hatred for Turkey. In 1911 he wrote about a dream in which King of England was crowned over Palestine. Arshalom in 1914 went to his teacher Aharon Aronson ^{in Zichron Yaakov} with idea of helping British get into Palestine from Egypt in the south. He did not think of rising independent Jewish rebellion inside Turkish area - but of helping English.

Aharonson was an agricultural scientist - knew land perfectly. He was botanist trying to revive a desolate land.

In April 1915 three people started the group - Fairbairn and two A. brothers - to help British by spying for them. F. went to Alexandria as a "refugee" and offered help + British via Sir Leonard Woolley, the archeologist, who was intelligence officer. It was agreed that F. would be brought by British boat to Akko, where he was dropped on island + sworn ashore.

No word for several months from British

Collecting Information

A.A. as scientist, was always traveling. In 1915 there was locust plague.

2

HERBERT A. FRIEDMAN

AA. was offered job of fighting locusts. He organized group of 20 youngsters to fight locusts, and stationed them all over country. They gathered military information and passed it to AA in Zichron Yaakov - where it waited. In 1916, having heard nothing from British, he suggested a plan: he would ask Turks for permission to go to Europe, then England, then back to Cairo.

He waited in Turkey 2-3 months, then Germany, Denmark, and finally Scotland. In London he also stayed for several months & gave British all information to help them. He was bitter at them for not believing him. Finally he reached Cairo Dec 1916 - was taken in by Gen. Allenby & gave them information to help in attack.

Meanwhile Feinberg at home was impatient. He decided on his own to try & reach British through Sinai, disguised as Arab. In Jan. 1917 he set out - and reached Rafiah. They were ambushed by Bedouins & F. was killed. A companion escaped & reached Port Said to inform AA.

Sara Garanson

left her Bulgarian husband in Turkey in 1915 - and joined her brothers in Zichron. Feinberg & Lishansky are both said to have fallen in love with her - and there was suspicion that F's death was result of love quarrel. But later F's body was recovered after 1917, when Rafiah came into Jewish hands. So Lishansky was cleared.

Work of NILI

- 1) A small boat would arrive at Ashdod - a member of NILI would swim ashore, then walk to agricultural station - get information - swim back to boat & give it to British. An English general said the NILI info. saved 3000 British lives.
- 2) NILI group brought in gold to help Jewish ppl. survive
- 3) group was unknown - not more than 15-20 leaders ~~known~~ know of existence. Leaders were against group, because they were afraid that if Turks discovered its existence, they would repeat the Armenian slaughter of 1915 on the Jews. Several delegations of Jewish leaders went to Zichron to dissuade Sara.
- 4) informed world of expulsion of 10,000 Jews from Jaffa to north. NILI informed AA in Cairo in two hours - and he circulated news to word press.

The End

Very bitter & tragic.

At war in Cairo. Some Nili members were impatient of using afloat boat to send information - and wanted to hasten it. British suggested carrier pigeons from Zichron to Port Said.

Sara sent info with pigeon of impending Turkish attack. This lazy pigeon landed in Caesarea. Turks were alerted and started to look for pigeons.

17 Sept 17 a member was caught, told story - and Zichron was surrounded & 40 prisoners taken. Sara was tortured for 3 days, during which she defied Turks. She managed to commit suicide.

Hispanoly was betrayed by Hashomer - caught by Turks and executed in Damascus.

A.B. died in a plane crash in 1919 - nothing fishy (i.e. no murder by British, or any such thing, to get rid of him)

Nili story was controversial in Israel - wasn't told to school children - but now story is open.

Nili was political organization - not only military - whose aim was to get an independent Jewish state by working for British. It taught the lesson that sovereignty can come only through sacrifice & self action. Syrian was nominated on Nili story.

Like Jewish Legion, whose actual accomplishments were very small nevertheless it laid groundwork for a military tradition which flowered into Zahal.

III.

Nili Group

Nili Group--40 people who spied on behalf of Britain, while control was Turkish. Purpose was Zionist - idealistic - to expedite the arrival of the British redeemer.

Background:

In 1914 there were 85,000 Jews in Palestine, which was under oppressive Turkish rule. Turks were against any separation - they refused Herzl. When Turks entered war in October, 1914, small group of Jews said we should back the English. Ussishkin was against this - he favored Turks. Dr. Weizman and Jabotinsky believed in assisting Allies and drive Turks out. Weizmann worked hard in England interviewing 2,000 people, to get Balfour Declaration. Jabotinsky worked to create a Jewish regiment which arrived in Jordan Valley in 1918. World Zionist leaders believed the movement should be neutral, because there were Jews on both sides.

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English thought war would be finished by Christmas, 1914.

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No word for several months from British.

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A.A., assistant, was always travelling. In 1915 there was locust plague. A.A. was offered job of fighting locusts. He organized group of 20 youngsters to fight locusts, and stationed

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2. Nili group brought in gold to help Jewish population survive.
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29-3-76

(1)

HERBERT A. FRIEDMAN

I.

HashomerSejera Collective

organized by Manya Schochet on Icah land. Members got monthly wage. But it only lasted one year, then went on to form legion, ultimately landed in Kfar Giladi.

They failed as a farm group because they were conspiratorial - and also adventuresome. They wanted to move from job to job - so there was no continuity.

They invented the pattern of monthly wages (paid workers), the organization they wanted for provided

II. merchania

Oppenheimer - German - founded it. Professor - sociologist
Private land, wages not equal

It failed, because he was westerner not eastern European - lived in Europe

DUK, farm manager, brought his own workers - and they fought with the settlers.

Good result was that idea of cooperative was actually dismissed at Zionist Congress - i.e. middleclass bourgeois ~~syndicates~~ approved the communist idea.

III Trumpeldor - Shatz

These two men - speaker and writer - wrote to each other; created a society; had a conference ^{group} went to Migdal and it all broke up in 6 months. Some members in and reached Ein Hamed. Trumpeldor learned from this failure - and stressed Hachsharah abroad, training - as well as larger groups.

None of these three failures was really the beginning of the collective agricultural movement.

HERBERT A. FRIEDMAN

1908 - First Zionist farm - ^{Kinneret} Ruffin - manager Beerman gathered workers - but after 18 months there was strike. Um Djuni was to be worked by 6 people - all of whom were from different groups - and should have fought but didn't - they made a profit.

at end of year group broke up. But they established point of א'ס"ח 1366 - not working for a farmer or a collective or a manager.

א'ס"ח were groups of workers, peripatetic, who signed one year contracts.

21/10 was a settlement.

After strike, group moved to Hadera and lived as a commune but each one worked on a different farm. At end of year, they moved back to Um Djuni. Stopped in at party conference on the way. (Um Djuni became Degania)

leading person was Joseph Busel - and he had kernel of idea about large collective farm, with communal work, making a profit.

Second aliyah people were hippies - wanderers - signing yearly contracts - and ^{moved} ~~mostly~~ on.

When it came time to build a new house in Degania and stay - there was big argument against settling down. Busel forced it.

Role of women was very important - The women argued for equal rights, work, and treatment. Men said no. So women formed communes of their own, growing vegetables. They didn't think of role of women - or of family. Kuntzch was simply a wandering group - and when youngsters finally settled down, it was assumed they would go to a 21/10.

Busel tried to form a collective, with families, and suggested communal education - a child was not private property any more than the garden. Busel won the day.

Drowned soon thereafter.

| | | | | |
|------|--|---------------------------------------|------------------------------|------------------------|
| 1907 | HASHOMER | DEBANIA (ROMNY. A) | TRUMPELOOR-SHATZ (ROMNY. B) | MERCITAVIA COOPERATIVE |
| 1908 | SEJERA COLLECTIVE | ALIYA P. Tikvah HERZL FOREST KINNERET | CORRESPONDENCE TR - SH | |
| 1909 | FOUNDATION of HASHOMER (Pesach) | STRIKE I | | |
| 1910 | LEGION AVODA Sejera, Hedera, um' Djuni | HEDERA (um Djuni) | SHATZ VISITS (um Djuni) | 9th CONGRESS XII, '09 |
| 1911 | MERCITAVIA | 6th CONFERENCE um Djuni | Romny CONFERENCE | START OF WORK III, '11 |
| 1912 | | PERMANENT HOUSE | ALIYA-SHATZ SYRKIN-LIPHSHITZ | DUR ARGUMENT |
| 1913 | KARKUR Klar ↓ Galadi | | ALIYA DEBANIA MIGDAL | |



| OLIM - ROMNY XII - 07 | KINNERET 8 VI 1908 | DATE OF BIRTH: AGE 1908 | DATE OF ALIYAH | FEDERA COMMUNE UM JUNI 29X10 (2) |
|--------------------------|-----------------------|-------------------------------|-------------------|---|
| TANHUM - TANPILOV | TANHUM | 1888 . 20 . | 1907 | TANHUM |
| YOSEF ELKIN | YOSEF ELKIN | 1888 . 20 . | 1907 | YOSEF ERKANA |
| YISRAEL BLOCH | YISRAEL BLOCH | 1889 . 19 . | 1907 | YISRAEL BLOCH |
| BEZALEL DALPHENT | — | — | 1907 | — |
| | YISRAEL KORNOLD | — | 1907 | — |
| | ZVI YEHODA (Saltzman) | 1887 . 21 . | 1906 | ZVI YEHODA |
| | M. TEMKIN | — | 1906 | — |
| | ARYE ABRAMSON | — | — | — |
| | GERSHON GREENFIELD | — | 1906 | — |
| | SARAH MALKIN | 1885 23 | 1905 | SARAH MALKIN |
| | | 1890 18 | 1906 | MIRIAM BARATZ |
| | | 1890 18 | 1906 | JOSEPH BARATZ |
| | | 1891 17 | 1908 | JOSEPH BUSEL |
| | | 1893 15 | 1906 | HAIM SADIKOFF |

HERBERT A. FRIEDMAN

AMERICAN JEWISH
ARCHIVES

Three Failures

I. Hashomer

Sejera Collective:

Organized by Manya Schochat on ICA land. Members got monthly wage But it only lasted one year, then went on to form legion, ultimately landed in Kfar Giladi.

They failed as a farm group because they were conspiratorial - and also adventuresome. They wanted to move from job to job - so there was no continuity.

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These two men - officer and writer - wrote to each other; created a society; had a conference group went to Migdal and it all broke up in 6 months. Some members in end reached Ein Harod.

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Attitude of Zionist Leadership toward Arabs

HERBERT A. FRIEDMAN

1908-1914

21.3.7

9/2

Preliminary Remarks

1. but are talking about Zionist leaders in Europe, not Yishuv.
2. Yishuv at time was 85,000 Jews - of whom 50,000 were old Yishuv. only 12,000 lived in ⁴⁰ colonies. old Yishuv not important in relation to Arabs
3. Herzl's attitude toward primitive Arab population was paternalistic. He denied Jews wanted to drive out Arabs.
4. Ahad Ha'am said that while both Arab landowners and fellahin welcomed Jewish settlement, still their silence was temporary. If Arabs felt they were being endangered they would resist. He also took exception to Jewish indifference to Arab language & customs. He also objected to Jewish treatment of Arab workers.
5. Ussishkin also noted that the Yishuv was sitting on a dangerous Arab volcano which would explode. He said more Jewish workers were needed.
6. At Zionist Congress in 1905, Nordau referred to Arab nationalist feeling - but nothing was done until 1908.
7. In 1908 there was the Young Turk Revolution and from then on attention had to be paid to the subject. The Zionist office was opened in Jaffa in 1908 under Arthur Ruppin. But there was no public discussion of Arabs at any Congress from 1908-1914 - just some sentiments about establishing good relations.

At 10th Congress in 1911, Kaplansky and Jacob Thon said there was no basic clash between Jews & Arabs.

At 11th Congress in 1913, Weizmann & Otto Warburg stressed need of raising cultural level of Arabs, and were optimistic about chances of good relations. Ruppin spoke urgently of need to establish personal contacts with small group of Arab leaders, and to be tactful in purchase of land. He also tried to settle on the purchased land Jews who spoke Arabic and

2

HERBERT A. FRIEDMAN

could develop good relations.

7. After 1908 Revolution, the situation deteriorated. There were many attacks in Arab press against Jews.
8. Arab members of Turkish parliament made a virulent attack against Jews in 1911 - which surprised Ruffin.
9. Zionist directives between 1912-1914 to its various federations and offices spoke of need for winning Arab friendships, through raising their standards; by bringing Yemenite Jews who could replace Arab workers and reduce tensions.
10. Sokolov's report in July 1914 referred to bad relations.
11. The Zionist office was weak and didn't want to take on hard problems - nor did the various other Zionist officials - want to take up the matter. Meanwhile settlers were being murdered and Arab hostility was growing. The Zionists were thwarted by lack of means, and lack of united Arab front with which to try to deal.
12. Jacobson and Ruffin were frustrated by every Arab leader claiming he was the real leader. But the essence of the problem was that the Jews had nothing to give to the Arabs which would satisfy them.
13. Both sides were in favor of delaying tactics - and it was increasingly clear in 1913-1914 there was no common ground. The Arab position was strong - and the Zionist leadership in Europe was weak. Ruffin & Thon tried to ignore the extreme Arabs and appeal to the moderates.

21-3-76

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1. We are talking about Zionist leaders in Europe, not Yishuv.
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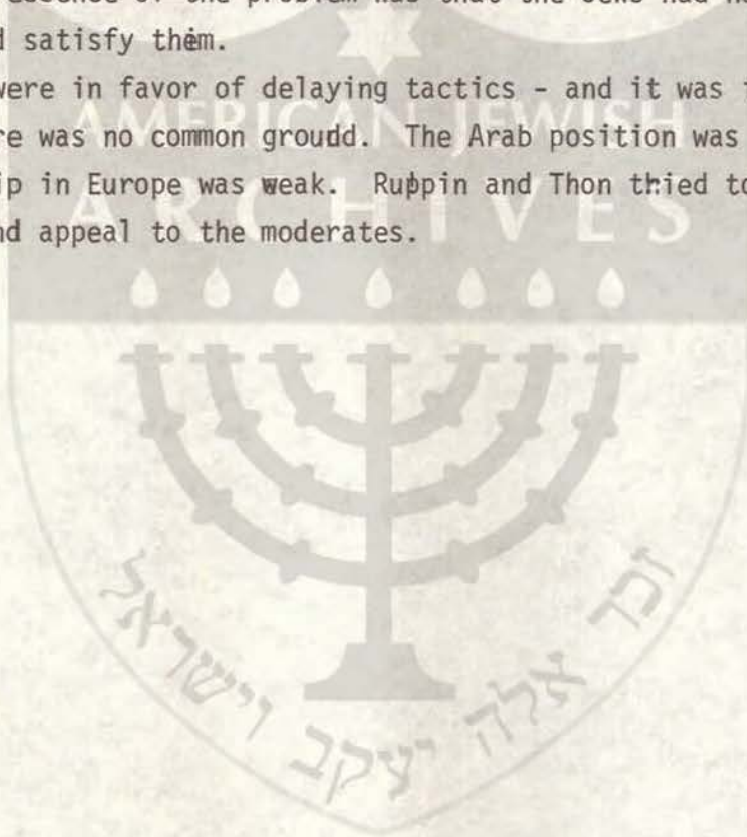
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Jewish Battalions in World War I - Igal Eitan 25.4.76

Jabotinsky was father of idea. He saw Zionist opportunity when Turkey entered the war. ~~He~~ had seen Zionist failure in 1908-9 to convince Turkey to give a chance to Zionist settlement. New Turks were thought to be liberal toward nationalist movements. But it all came to nothing. Jabotinsky was vigorous in opposition to Turks, even if that position was not very politic.

The Jewish + Zionist world was in dilemma as to which side to take, because there were Jews on both sides. Even in Palestine there was tendency to think of "defending the homeland" - i.e. Ottoman empire.

There was question of citizenship. Ottoman citizenship or exile. Pioneers in Bessarabia took Ottoman citizenship - but 12000 Jews, citizens of Russia or elsewhere, left the country, mostly to Egypt (big refugee camp in Alex.) and thence to Europe. Complex because Russian Jewish chabotim hated Russia, and wanted her to lose; they admired Germany, but refused to become Ottomans. Jabotinsky solved the dilemma, by saying Jews should take side of Allies - against Turkey. This raised an uproar. The Zionist Executive in Berlin + Copenhagen, had taken a decision for strict neutrality (even though it was basically a pro German executive).

Weizmann took a pro English position and Sokolov backed him.

Brandeis opened a Zionist office in U.S. and Shomochev Levin backed him.

So, the ~~world~~ neutrality was really a facade. Zionists were active on both sides.

Jabotinsky went to Alexandria by way of 1915. He met the Palestinian refugees in the camps. When the Russian consul in Egypt said these refugees should go back to Russia or serve in the army.

Men J. came out with his idea to form a Jewish ⁵⁰⁰⁰ battalion and attach it to the British army, which would cross the desert and liberate Palestine. 200 volunteered quickly - it grew to 500. British commander was quick to grab the offer - but made two changes: not fighting corps, but mule corps; and not Palestine, but elsewhere (probably Gallipoli).

J. was disappointed at this British position; but Frankelstein was not. He didn't care whether it was mule corps - or where it went. J. left Egypt. T. stayed with the Zion Trade Corps, which had heavy fighting experience in Gallipoli, and after the defeat, was scattered in 1916.

Zionist leadership throughout world criticized this Z.M.C. as an adventure, leading nowhere.

But when 120 veterans reached London and formed nucleus of London Battalion, it was different.

Meanwhile J. was trying to persuade French + Italians to take a Jewish battalion - and failed. Then he went to England, met more frustration. Only Weizmann understood and agreed: no neutralism, shedding Jewish blood for Allies in order to have post-war rights, activism.

The Zionist Executive in Berlin thought Germany would win, that J. was wrong, and was doing dangerous work. When it came to be known, in Aug. 1917, when the battalions were formed, most Weizmann was backing Tebottinsky, there was an uproar and Weizmann resigned 3 times. The Zionist establishment accepted the battalions only very grudgingly. J. kept saying we have to give blood for land.

It wasn't easy with the British. War office - Foreign office kept rejecting the offer, because they understood the offer had strings attached.

W. + J. were two young political leaders - each striving with his approach: Early 1918 J. arrived at head of his London Legion and few months later W. arrived at head of Zionist Commission in U.S. Ben Hurion + Ben Zvi, who had in 1915 disagreed with Trumpelkin + J., changed their minds only after Balfour Declaration (Nov 1917) and after London Battalions (Jan 1918), and favored forming two battalions in U.S. But they came late and missed the war.

The military story of the Battalions was very modest.

So J. changed his idea - and conceived of the battalions as a continuing force, a garrison in Palestine, so the British Tommies could go home, and not shed blood fighting Arabs (who were already saying they would resist the Balfour Declaration). But the British refused to use the Jewish Legions against Arabs because this would give strength to the Jews + infuriate Arabs. Allenby was basically pro Arab.

Then another phase started. J's deputies, Chaim Weizmann and Dor Hoss said that Jews must leave the British army, and form their own self-defense Shomer organization, Haganah. J. didn't agree - and even though he started to help them - still they split - and the Haganah left J. behind.

T. was killed in the Arab uprising in Tel Hai in 1920.

The J. Theory of how to achieve Zionist victory - i.e. through raising an army + fighting - really didn't work. The permission to form the battalions was granted only after the basic policy decision was made in favor of Zionism. Lloyd George passed in Aug. 1917 to grant permission for battalions, knowing that Balfour Declaration would soon be made (Nov 1917)

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Jabotinsky went to Alexandria beginning 1915. He met the Palestinian refugees in the camps. When the Russian consul in Egypt said these refugees should go back to Russia and serve in the army.

Then Jabotinsky came out with his idea to form a Jewish battalion and attach to the British army, which would cross the Sinai desert and liberate Palestine. 200 volunteered quickly - it grew to 500. British commander was quick to grab the offer - but made two changes: not fighting corps, but mule corps; and not Palestine, but elsewhere (probably Gallipoli).

Jabotinsky was disappointed at this British position; but Trumpeldor was not. He didn't care whether it was mule corps - or where it went. Jabotinsky left Egypt, Trumpeldor stayed with the Zion Mule Corps, which had heavy fighting experience in Gallipoli, and after the defeat, was scattered in 1916.

Zionist leadership throughout world criticized this Z.M.C. as an adventure, leading nowhere.

But when 120 veterans reached London and formed nucleus of London Battalion, it was different.

Meanwhile Jabotinsky was trying to persuade French and Italians to take a Jewish battalion - and failed. Then he went to England, met more frustration. Only Weizmann understood and agreed: no newtralism, shedding Jewish blood for Allies in order to have post-war rights, activism.

The Zionist Executive in Berlin thought Germany would win, that Jabotinsky was wrong, and

was doing dangerous work.

When it came to be known in August 1917, when the battalions were formed, that Weizmann was backing Jabotinsky, there was an uproar and Weizmann resigned three times. The Zionist establishment accepted the battalions only very grudgingly. Jabotinsky kept saying we have to give blood for land.

It wasn't easy with the British. War office and Foreign office kept rejecting the offer, because they understood the offer had strings attached.

Weizmann and Jabotinsky were two young political leaders - each stirring with his approach: Early 1918 Jabotinsky arrived at head of his London Legion and few months later, Weizmann arrived at head of Zionist admission.

In U.S. Ben Gurion and Ben Zvi, who had in 1915 disagreed with Trumpeldor and Jabotinsky, changed their minds only after Balfour Declaration (Nov. 1917) and after London Battalion (June 1918) and favored forming two battalions in U.S. But they came late, and missed the war.

The military story of the Battalions was very modest.

So Jabotinsky changed his idea - and conceived of the battalions as a continuing force, a garrison in Palestine, so the British Tommies could go home, and not shed blood fighting Arabs (who were already saying they would resist the Balfour Declaration). But the British refused to use the Jewish legions against Arabs, because this would give strength to the Jews and infuriate Arabs. Allenby was basically pro-Arab.

Then another phase started. Jabotinsky's deputies, Eliahu Golomb and Dov Hoss, said that Jews must leave the British army, and form their own self-defense shomer organization, Haganah. Jabotinsky didn't agree - and even though he started to help them - still they split - and the Haganah left Jabotinsky behind.

Trumpeldor was killed in the Arab uprising in Tel Hai in 1920.

The Jabotinsky theory of how to achieve Zionist victory - i.e. through raising an army and fighting - really didn't work. The permission to form the battalions was granted only after the basic policy decision was made in favor of Zionism. Lloyd George pressed in August 1917 to grant permission for battalions, knowing that Balfour Declaration would soon be made (Nov. 1917)