MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995. Subseries 1: Sermons, Speeches and Writings, 1949-1982.

Box Folder 24 16

Notes from lectures attended, 1974-1976.

For more information on this collection, please see the finding aid on the American Jewish Archives website.

HERBERT A. FRIEDMAN misc. lectures
misc. lectures
attended
(or prime puch stitle)

abe Harman 26.6.74 Central thought to Birnish Jensh people without fenificial concentrator in Cretz brace, of a recognistly portion of the Jensit people - neither physical existence, un ultimal. There is difference betrown: 37/1 and more idealism and mystique to a movement Then will more pelestran 1/626/ Di Jewene between Zimist + m Zimiet 1. Reading Just Her front in My Times 2. Working to Somel as central fact of his life Centrality of Israel"
Reyne who don't come to live here (why should) live in Drawl - I must years for it) can accept This doctive.

MARION)

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 a differnce between:

More idealism and mystique to a movement, other concepts more pedestrian.

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? I live in Israel - I must yearn for it) can accept this doctrine.

Rabli mendal lewityes 27.1.76 Signs of beginning of Redemption 1. Wais invoting lig powers Ps. 83 2. Footstep of messich Soto 9' last Chutzpeh will aise Sota 9: last mishna (15) regative Inflation will inculare Kington will accept heresy, and True is no The Council will be for prostructure The Oalil will be muted or Colon Sestate organ (Israel's independent political screening positive Her return from Ballel, borders were Hebron to Benil and Trewcho to had Every Israel (different from medinal Yosrael) 1) abruham walich auch (Nahel morphin) to Hamat (Haran) i) night of conquest by John of others abled bottom - moch Edom beyond possibled somerying (2) Real and is that Small should be ideal society image of eventual memories society - prosperity leigh of days (3) Elimination of Holocoust satisfaction (4) ingathering of priles peace broductive land

I, state of Irrael a Jewish state ? ie-convected with world Jewry. Modern state was created by world Jewy, and should be a function of, an organ of the Jewih people.

Rabbi Mendel Lervittes

Signs of Beginning of Redemption

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

NEGATIVE SIGNS

The Council will be for prostitution.

the Galil will be ruined and Golan desolate.

 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

added Golan and Moah-Edom

- Real end beyond political sovereignty is that Israel should be ideal society image of eventual Messianic society - properity, length of days, health, satisfaction, peace, productive land.
- 3. Elimination of Holocaust
- 4. Ingathering of exiles.

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.

Muky Thur - one of editors of shokement - Ein Ger 28.3.76 Spiritual Values and the leadership of the 1. To understand sourstopped of phihical reality of Israel one must go to second allyth.

a. Social revolution started so years before printed revolution. This is reason why toph treat leadership was old because they came out of an lailier revolution b. The leaders of me army of political liberation did not become the new phital leaders. They couldn't break in. This is entrery to all usual practice in new mations - ct. Africa & Ask. c. Labor movement, which still rules, came out of d. Strange May is that the main leaders of second aliyah were not otherward - even though their taken influence was so strong. Herel, Borocho Tabotristy System - all leaders - did not come on aliyah. They were like Moses. Thus, he significance of the second aliyah was that They did come In 1904 - Heizh died - and the Zirnist myrement failed because it wited for Ugandar Yoshov and first aliyah were in fam y Uganda liven Mizrachi. Thost 2 mist packet in burnin disintegrated. Thus second aligner proveles came as representatives of a defeated movement. Notably spoke Hebrew - few farmers Thought of staying writer Zemach was terribly disappointed, when he irrived. In 1905 - socialism failed Second aligate was not group movement but individual -each we coming with different ideas - trying to overcome the failures of Donism & specialism.

Inacts was head of Schochet & Clieger Schochet.

Israels was head of Shower - secret disciplined selectore - photosoly oriented. Hashomer a Haganah were in conflict for 30 years because Shower did not believe in openin organization to large number.

Israel S. was revolutional - went to somet Union to get arms to help Jews make revolution. They didn't give him.

Brother Elieger believed in ideas of Tolotry - lived and worked on land - heated printes - was morally sensitive - founded moshow lived in Nahelal.

monghet against any restrictionary movement - as an expression of metherization which is sick.

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

b. Trumpelder + his best friend En Shate.
Runian Czer Krolnaffel 12 year old children to

The came from house without Industing a Hebrew whose furthers only ambition was to see him as officer.
In army to become a mational Jew. He learned
Kot Nidre as a mational song because every soldier
came from some mation.
Shatz was a fost x dreamer the wanted to each
plealings. To wanted to create things. They wrote to each
other beautiful letters. Shatz clame to Palestone first,
against T's request that they form colony in
Russia first - hacksters. To finally came to live in
same Krista with Shatz but he has too hard and

Both were assimilated Jews - Russian goyim estated also Rakel he poetess - who pought heir way to Judanson.

c. Shlomo Zemach Ben Guri'ro Lavie - were traditional Jews who wanted to Jen membelves to he world.

Thus, here were mese two tendencies

(5 d. Manya Schochet Through crisis. She liked in commune in Minsk, unted with ofthers, led nevolutioney workers. Later she learned that she had been gooled - that he lah movement was really a Carist trap to Betray where. The almost committed suicide. Her brothers sent her to Palestire, and she tomed by horseback, trying to Think of what to so with labor. She saw wither failing and Plansing - and Pren she came up with idea of Kibhutz. Katznelson Brenon also came of the planned with idea of Kibhutz. He was example of those who came not in cosis but with normal ambition to be leader of his people. Rate of suicide among second & hard aliyah was grigante - I Think 10%. Dejania from 1909. Members in 1923 were 45. Mus to times
100 to other Kibhutzin go to city alterather 28 died (7 suicide) 5. Second aloyah ended in by crisis, because at First war, St,000 Jews were expelled.

De by moracle was the coming of the Third aligner, 1919-1924 which began to realize the dreams of the Second aligner, and provide the leaders with people to lead. Second aligate was revolutioned nomadic and masculine (almost no somen), much of you'de was due to seach for wife. b. Fin Ganim near letach Titrah had a smell house containing a man A.D. Gordon whose outdoor salon Contained Berl Katzrelson Rath Knot Agnon & Grenner. These were the teachers of the spiritual values of the Second Aliyah. Ben Guron was not among Them.

Rath Kook tried to answer the problems of the Second Myson. Brenser was deepet religious uniter who posed religion He was chaside Jeni. His conflict was between get es a way to redden man, and religion. In Chedh has was witing instead of reading - but when he maskilin he more a Kapote + strelimel. He acted as a bundest social revolutionary - but and talked Girnism. Vice versa. In London He founded a Hebrew paper even much everyone believed mere world be no Hebrew readers in the future. In 1905 he wrote that our people was going to die - so why wormy whent futurem in future. He was youngt religion because he mought it was a Oraspora expussion. Gordon was the religious leader of the later movement Katznelom was friend of both - as well as political Header. He created throtopart memorphe Davar am oved the marker themerage thank the poeling but mever stayed in a job or department. He was a trayer man. He saw splits in the labor movement. He decard all his life of 3 people - father who died it when he was 12; lover who died when he may so; and Brenner.

Spiritual Values and the Leadership of the Second Aliyah

- 1. To understand sociological and political reality of Israel, on must go to Second Aliyah:
 - a. Social revolution started 30 years before political revolution. This is reason why the 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 ususal practice in new nations - i.e. Africa and 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.
- Herzl, Borochov, Jabotinsky, Syrkin 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 Mizrachi. Most Zionist parties in Russia disintegrated. Thus second aliyah pioneers came as representatives of a defeated movement. Nobody sopke Hebrew - few farmers thought of staying. WritereZemach 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 and socialism.

4. Examples of leaders.

a. Two brothers - Israel Schochat and Eliezer Schochat

Israel S. was head of Shomer - secret, disciplined, selective - politically oriented. Hashomer and Haganah were in conflict for 30 years because Shomer did not believe in opening organization 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 Eliezar believed in ideas of Tolstoy - lived and worked on land - hated politics - 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 and his best friend Zvi Shatz

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

Trumpeldor came from house without Judaism or Hebrew - whose father's only ambition was to see him as officer. In army Trumpeldor became a national Jew. He learned

Kol nidre as a national song, because every soldier came from some nation.

Shatz was a poet and dreamer. He wanted to express feelings. Trumpeldor wanted to create things. They wrote to each other beautiful letters. Shatz came to Palestine first, against Trumpeldor's request that they form colony in Russia first - hachshara. Trumpeldor finally came to live in same kvutza with Shatz, but he was too hard and critical.

Both men were assimilated Jews - Russian goyim, also Rachel, the poetess - 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 Schochat

She was type of woman who came to Zionism through personal 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 Czarist trap to betray workers. She almost committed suicide. Her brothers sent her to Palestine, and she toured 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 and 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 time 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 yerida was due to search for wife.
- 6. Ein Ganim, near Petach Tikvah, had a small house, containing a man A.D. Gordon, whose outdoor salon contained Berl Katznelson, Rabbi Kook, Agnon, and Brenner. These were the teachers of the spiritualivalues of the Second Aliyah. Ben Gurion was not among them. Rabbi Kook tried to answer the problems of the Second Aliyah. 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 was writing instead of reading - but when he joined Maskilim he wore a kipah and streimel. He acted as a Bundist social revolutionary - and talked Zionism., visa 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.

Katznelson was friend of both - as well as political leader. He created Histadrut, newspaper Davar, Am Oved, Hamashbir Ha mercazi, Bank Hapoalim - 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, lover who died when he was 20, and Brenner.



DEPARTMENT OF CULTURE JERUSALEM MUNICIPALITY



YAD IZHAK BEN-ZVI **JERUSALEM**

יף 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)

7.30-8.15 p.m.

Sunday, February 1 The Jewish Agricultural Colonies and Baron Rothschild's Enterprises -

Dr. Dan Giladi

Dr. Yosef Gorni

8.30-9.15 p.m.

7.30-9.15 p.m.

The Separate Way of the Bilu'im in the Mrs. Shulamith Laskov First Aliva -

Sunday, February 8 7.30-9.15 p.m.

The Origins and Values of the Second Aliya -

Sunday, February 15

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 HERBERT A. FRIEDMAN Brown Rothschild 112.76 established me Mong Oedera in 1874 mm Hen fairlies of farmers - but couldn't got he morey to constitle even this one. The whole 113 '72/1 movement great Zionist pupagande, but in terms of allonization A was negezible. Brown Whasheld intervened in 1882 and saved he early settlers from collegne. June 1882 were first promers to Richar lezion. who immediately sent to be to surge to raise homey - and by out. Burn R, already sent 25, on frencs, This received them, because Their fost up failed & Bey found no water. Zirhrun Jascon - same story knot settlag from Rumania accomplished nothing Zionist committee families lived in Hay in verge of stawation. Baron R. took them under patronage, and secured Lying families. In both whomes here was no phese of independence. Immediatel after their start, R. saved Then both because They were dying of hunger. Zimest effects were conventions, speeches, clearages. In 1883, R. founded new colonies the Ekron and hetally and argumed hundreds of dunamo all wer county. His influence in count of Saltan above helfed many whomists.

HERBERT A. FRIEDMAN

In 1890, 91 - Reprot & Heden were established by settlers own independent means. been Day really independent? Heden was cancel from yellow fever by draining swamps & floorty encelyptus. This was part for by R. Without Mis, Haden would have failed.

have fuled.
Rehorot was best regarized chong- and dist not face really severe cursis. But The economic base of Behort was the arm cellars J. R. in Rishen which part the garners of Rehorot for their crifts.

Wheel were notices of R. Different to answer.

He really spoke about his intertions or inner Doughts.

But about at mes dear to his heart. He was not Zionost formally did not join the movement. He believed in colonies as means of changes the fits of Jews in Eastern Europe. He never declared his belief in a year state - but he had long very view of acquiring land, even in Inemporate.

R. refused Herelo sequest to join Zionost

movement - because he Mought Heize's approach forward a charter was fooling and Hayl's indifference to Monigetion even more foolish.

even what premed petty + tiny - pure of a dunan, a loan to one former. This premes strange, when he dealt with terms of million - but extually he was careful about wanting moves. It Paleton, he brought

animals of flants on his boots. He met settlers in the sympose and insisted that they be modest, hardworks and concentrate only on agriculture.

HERBERT A. FRIEDMAN

hired many people - and made morely & honor from their jobs. They have a bad affortation in history-but they were not all that bad. They did have a huge job to administre thousands of workers many experiments (which failed), and many chomis.

R. believed in industrializing the coop

(usre-cellers for gropes) and shipping the product shroad for exfort. He tried perfume factory, and 57K-spinning. Both failed, But wire cellers proceeded. He had long rich of combination of agriculture & industry.

was built in agricult in later purish.

Established one colony Gedera in 1874 with ten families of farmers-but couldn't get the money to consolidate even this one. The whole propaganda, but in terms of colonization it was negligable.

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.

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

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

In 1883, Rothschild founded new colonies like Ekron and Metulla and acquired hundreds of dunams all over country. His influence in KRMNEKIIBM court of Sultan also helped many colonists.

In 1890-91 Rehovot and Hedera were established by settler's own inderpendent means. were they really inderpendent? Hadera was saved from yellow fever by draining swamps and planting eucalyptus. This was paid for by Rothschild. 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 wine cellars in Rishon which paid the farmers of Rehovot for their crops.

What were motives of Rothschild? 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 behaved in colonies in 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 Transjorden.

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

Rothschild took interest in every detail of the colonies - even what seemed petty and 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 amimals and plants on his boat..

He met settlers in the Synagogues and insisted that they be modest, hard working and

concentrate only on agriculture.

His administrators set up big machines - hired many people - and made money and honor from their jobs. They have a bad reputation on 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.

Rothschild believed in industrializing the crop (wine-cellars for grapes)and shipping the product abroad for export. He tried perfume factory, and silk-spinming. Both failed. But wine cellars succeeded. He had long view of combination of agriculture and industry.

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



HERBERT A FRIEDMAN 8.2.71 Values & Sexted Aligate 1904-14

30-40,000 - of them 12-14 were going, who came to work in (22/)

of the 12-14", only 25 hemained. This was most idealistic group - yet : 3' > 1 was then wend. Why Muefre consider them or a symbol of challettist + elitism? Their achievements were very small - less Than achievaments of First Aligh. Their suffering was less. They were young + single. It should have been easier on hem.

answer is - we idealize so and alique because it taken produced he national madership. These leaders, in the 20's organized The workers movement, which has lasted till raday in its political form. History likes winners.

The second aligan was more than leadership. It was ideological. It brought new ideas to fisher. They brought Zionsom.

Three principles of Zionism, which was a revolution.

1. Eretz Vistock soutions to Jamin pollen:
There were other aspernatives of Ferritarialism, Socialism, Engration + Free Combies, Caltural Autonomy in Engle based on Kehilot Eners Visione Zionisin sout trece was only me solution -

2. Social Revolution change economic structure of Jeans people - make Their productive Phrough meaned out - on land in at with bench. Productivization.

national language. , strugge for which began in 3. Cultural

ORIGINS OF SECOND ALIVAN

Despeir and humiliation Kishiner 1903 - cruel pogrom; no self-defense, Thus humiliating Despeir - because of uganda controversy. Here I doocated it which shocked young Bussian idealists. But Then Herzl died, and There was no sweenssor. He was a King-charismatte. 90. They despaired for both reasons.

HERBERT A. FRIEDMAN

when here is despoir, two things can happen escapism from the novement; or nevolt inside the movement,
by going to Grotz to work. So pulple came to work. also
there were simply adventures, and revolutionaries and comenticists.

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

VALUES

1. Doen of first aligat (frunders of Mosharot) van settlement - whomies. 178' 200

agricultural plus all other. I dea was for labor to some the nation. Independence required productivity - do the work yourself - don't hire there

Second aligned had idea of Jennish James - 728

Second aligned had idea of Jennish within _ 5610
to a mindericular and as class. As individual Phis

was a revolution from what Jens had done before in follow.

Labor was hard for each individual - people aired from

fetigue. Each proson fett reconstructed. As a class,

the concept of a labor movement from up to corry

Zi migni to success. They believed there was no

higher formism without the working class. The adultion

by having the chiefs immigration was an underivating of James labor.

3. First aligh spoke of presence in the land.

Second chick spoke of independent Jewish existence.

They didn't Mink of a state. Independence was not a political idea, but a social idea. Indep. meant to put your security in Jewish hards - showning: Jewish vorkers insteal of Arch; own languages

call trese values failed at the beginning - but later came to realization.

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 chalutziut 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.

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

There were other alternatives, solutions to **Jewish** problem: Territorialism, Socialism, Emigration to free countries, Cultural Autonomy in Europe based on Kehilot. Zionism said there was only <u>one</u> solution - Eretz Yisrael.

2. Social Revolution

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

3. <u>Cultural</u>

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

Origins of Second Aliyah:

Despair and humiliation

Kishinev 1903 - cruel pogrom; no self-despise, this 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 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.

Values:

1. Idea of first aliyah (founders of Moshavot) was settlement - colonies. - ハロピリン

Idea of second aliyah was labor 39108 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 farmers Second Aliyah had idea of Jewish worker 100 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 infrastructure of Jewish labor.
- 3. First aliyah spoke of presence in the land. Second aliyah sopke of independent Jewish existence. They didn't think of a state. Independence was not a political idea, but a social one. Independence 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.



15.2 76 Bry. Nedeva II. Will Group HERBERT A. FRIEDMAN trough \$ 40 people who spied in behalf of Britain, while until was Turkst. Purpose was Zionist idealistic to expedite. The arrival of the British medermen. Eachford - In 1914 There were 85,000 Jews in Polistine which hat under opposite Turkish rule. Turks were against any opposation They refused Heigh, when Turks entured wan in Oct 1914, small group of Jews paid we should book the English Ussishtin was against this he forced Truks. Ir, between a Johnsky behand in assisting action and drive Turks out beizmann unted hard in England interviewy 2000 piper to get Bullon Declarate. Jahotrosky worked to circle a Jeins regiment Which arrived in Joseph Valley in 1918. Will hongst leader believed The movement should be rewhile because here were Jews in both sides. Turken rule vas herek - Italiansk, Inst strongs were foliation. half south py, was living in 4 side either on Chalutah; 35000 longueted to Egypt for duration of war. Bun Genium Be Zin went to 11.5.
English Thought was world be forested day stress 1914. Note - Netzuch Yaracl to Yeshaken Brutish district Know This name called it A group Arshalom Feinberg started the ground - he was new type - parest Billiam 1881 - his father Hisrael was a soften + figure - parest by aruba + Tunks. The was no contact. His son fallowed his style Avishalom was also a poet, a well as a dering type. He Knew arels - arely. It have hatred for Turkey. In 1911 he whote about a beam in which king of England was crowned over Polostic. Arshalow in 1914 went to his tracken pharma aronson with the y helping Butish get into Blentue from Egypt in the souths the did not much of newsing independent genish nebellion inside Touthish area - but y helping English. atharumon wers an agricultural scientist- knew land perfectly. He was bottement trying to revive a desolute land. In april 1915 These pegle started the group - Fainbey and ture A. brothers - to heef British by spring for them. F. west to Blesendin as a refrage and glaced beef & British via Sir leonard workey the aucheologist, who was intelligence office. It was agreed That F. wisel be brought by Bitch boot to affit, where he was dropped overboard + swam where. no will for several months from Billoth Collection Information A.A. essionant, was always travelly. In 11:5 Onese was locust

HERBERT A. FRIEDMAN

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finally Scotland. In bondon he also stayed for several months of gave British all information to help them. He was bitter at them for not believe him. Tomelly he reached Cairo Dec 1916 - was taken in by ben- allendy or gave them information to help in effects.

his own to truly to reach British Mough Sine disquised as arch. In Jun 1917 he set out - and reached Regisch. They were ambushed by Bedwins + F. was killed a companion escaped + reached Part Sand to inform AA.

Sara Quionson

Left her Bulgarier husband in Turkey in 1915 - and joined her byshers in Zizhnon. Feinberg + Lishersthy are both and to have fallen in love with her - and Neve was surprision that Fis death was result of love grand. But fater Fis body was recovered appeared. Just Rafish carre into Jewish hands. So Lishensky was elected.

1) as small boat would arrive at atlet - a member of hill would swim after the mark to agricultural status - get information - swim back to boat + give it to butile. An English general early me MILL info. and 3000 British lives.

2) NILL group brought in gold to help Jamsh file. survive

- 3) group was unknown not more man 15-20 leaders them known of consistence. Leaders were against groups, because they were sparse mat of Truts discovered As apropting they would repeat the Convenion slaughter of 1915 on the Juns. Several deligation of Jawish leaders went to Lichan to dissuade Sana.
- 4) informed would of expulsion of 10,000 Jews from Juffer to north.

 MILI informed AA in Cairo in two homes and he circulated news to week press.

The End

Wery bitter + trager.

At was in caire. Some NILL member were important of many affect boat to send information - and wanted to harden it.

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and started to look for progeous

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hishandly was betrayed by Hushamen - caught by Tacks

and executed in Damasurg.

A.A. died in a plane court on 1919 - nothing from the no murder by bitch, or any such thing, to get aid of him

Will story was controversize in Is race - wound told to school children - but now story is gen.

Whose aim was to get an independent Jenych state by northy for british. It taught he lesson that svereight can one only through sainfrie + seft action. Drywn was nomished on this story.

were very smell neverthelms it land grownbund for a military tradition which flowered into Zahel.

Nili Group

Nili Group--40 people who spied on behalf of Britain, while control was Turkish.

Purppse was Zionist - idealistic - to expediate 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.

Turkish rule was harsh - Hatikvah, JWF stamps were forbidden. Haff Jewish population was living in 4 hely cities on Chalukah; 35,000 emigrated to Egypt for duration of war'; Ben Gurion and Ben Zvi went to U.S.

English thought war would be finished by Christmag, 1914.

Nili- Netzach Yisrael lo Yeshaker

British didn't know this name - called it A. group. An shalom Feinberg started the group - he was new type - parents Biluim 1881 - his father Yisrael was a settler and fighter - feared by Arabs and Turks. He was no coward. His son followed his style. An shalom was also a poet, as well as a daring fighter. He knew Arabs and Arabic. He had hatred for Turkey. In 1911 he wrote about a dream in which King of England was crowned over Palestine. An shalom in 1914 went to his teacher Aharon Aronson in Zichron Yaacov with idea of helping British get into Palestine from Egypt in the South. He did not think of raising 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 - Feinberg and two A. brothers - to help British by spying for them. Feinberg went to Alexandria as a "refugee" and offered help to British via Sir Leonard Wooley, the archeologist, who was intelligence officer. It was agreed that Feinberg would be brought by British boat to Atlit, where he was dropped overboard and swam ashore

No word for several months from British.

Collecting Information

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

them all over country. They gathered military information and passed it to A.A. in Zichron Yaacov - 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 and 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 General Allenby and gave them information to help in attack.

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

Sara Aaronson

Left her Bulgarian husband in Turkey in 1915 - and joined her brothers in Zichron. Feinberg and Lishensky are both said to have fallen in love with her - and there was suspicion that Feinberg's death was result of love quarrel. But later Feinberg's body was recovered after 1967 when Rafiah came into Jewish hands. So Lishansky was cleared.

Work of Nili

- 1. As small boat would arrive at Atlit a member of Nili would swim ashore, then walk to agricultural station get information swim back to boat and give it to British. An English general said the Nili information saved 3,000 British lives.
- 2. Nili group brought in gold to help Jewish population survive.
- 3. Group was unknown not more than 15-20 leaders knew 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.
- Informed world of expulsion of 10,000 Jews from Jaffa and Tel Aviv to north. Nili informed
 A.A. in Cairo in two hours and he circulated news to world press.

The End

Very bitter and tragic.

AA was in Cairo. Some NILI members were impatient of using Atlit boat to send information - and wanted to hasten it. British suggested carrier pigeons from Zichron to Port Said.

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

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

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

A.A. 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 töld 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 soveriegnty can come only through sacrifice and self-action. Irgun was nourished on Nili story.

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



T. Degania 29-2-76 HERBERT A. FRIEDMAN Hashomen Sejera Collection Thanya Schochet in Icot land. Members got monthly wage But it only Rested one year then went on to form legion, sultimately landed in Har Gladi. Day failed as a farm group because they were conspiratorial - and also adventuesome. They wanted to man from jut to jut -so there was no antimity. They invented the pattern of monthly wages (part anters), The organization They unted for privated II. merchanon JEWISH Offenheimer - German - founded it. Profon - socialogist Private land, wages not aqual It Sailed because o was western not eastern European lived in Ourspe DUK, Sam managa, brought his own unters - and they fought with the settlers. Good regult was that iden of infuntive was actually downsted at Zivnot Corgues it middleday brugers structes affrond mis arminist ideal III Trumpelon-Shotz

mese the men - speen and writer - wrote to each other; created a society; had a confession fromt to migdel and it all broke up in 6 months. Some merutas in and wached Ein Harrel - Trumpelder learned from this failure - and stressed Hacksharah abroad, training - as well as larger groups.

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

1908 - First Zionest Perm - Ruffin - manager Berman gathered unkers - but after it months There was strike. um Djuni was to be unted by 6 peopleall of whom were from different groups - and should have fought, but ditil - They made a profit. ext and of year group broke up. But They established point of wish is the - with working for a favour or allective or a manager. il 310 mere groups of uniters, periputate, who signed one year contracts. 28 10 was a settlement. Efter Stoke grap moved to Hadera loved as a commune but each one worked and lived as on a effect form, let end of year, they moved back to Um Djaini Stopped in at party conference on the way (um Djuni became Degania) leading person was Joseph busel - and he had Kenrel of idea about large abletive farm, with commence with making a projet wanderers - signof yearly contracts - and moved on. in Degenia and stay . There was big argument against settling down. Buel forced it. Role of nomen was very important - The women argued for equal rights, north and treatment. Then said no. So women formed communes of their own, genery vegetables. They didn't think of role of women or of family. Knot can was simply a wandering group and when youngsters finally settled down it was assumed may would go to a 28/11. Busel tried to form a collective, with families, and suggested communal education - a child was not private projectly any more than the garden. Buget won the day pround soon thereafter.

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		1891 17	1908	JOSEPH BUSEZ	
		11893 15	1906	HAIM SADIKOFF	

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 contiunity.

They invented the pattern of monthly wages (paid workers), The organization they worked for printed. provided

II. Merchavia

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

It failed, because Oppenheimer 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 discussed at Zionist Congress i.e. middle class bourgious delegates approved this communist idea.

III. Trumpeldor - Shatz

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.

Trumpeldor learned from this failure - and stressed Hachsharah abroad, training - as well as layer groups.

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

1908--First Zionist farm - Ruppin - manager Berman gathered workers - but after 18 months there was strike. Um juniwas to be worked by 6 people - all of whom were fromdifferent groups - and should have fought, but didn't - they made a profit.

At the end of year, group broke up. But they established point of the northward not working for a farmer or collective or a manager.

Groups of workers, peripatetic, who signed one year contracts.

Moshav 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 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. Kvutzah was simply a wandering group - and when youngsters

finally settled down, it was assumed they would go to a Moshav.

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

- Browned soon thereafter.



HERBERT A. FRIEDMAN 1908-1914 3/2 helminer Remeds alley about ? Zionist leaders in Europe not fisher. 2. Yishur et time was 85,000 Jews - of whom 50,000 were old fisher. only 12,000 lived in acolomic, old fisher not important in relation to arabs 1. Heirlis attitude toward primitive arch population was paternalists He denied Jews wanted to drive out arebs. 2. What Haram said That while both areb landowners and fellohin welcomed Jewish settle went, still Deir silence was temporary. If arabs felt they were berry enlargered they would resist. He also took exception to Jewish indifference to areat language x customs. He also objected to Jenish treatment y and norters. 3. Ussishkin also noted but the Vishuo was eithing on a dangerous areb volcano which would explode. He paid more fruit workers were needed, 4. at Zionist Congain in 1903, norden referred to anab nationalist feeling - but nothing was done until 1928. 5. In 1908 here was the Young Tank Revolution and from then on attention had to be park to be subject. The Zionist office was spered in Jeffer in 1904 under arthur Ruffin. But there was no public discussion of arisbs at any Congress from 1905-1914 - just some sentiments about establishing good relations. at 10 Gorgees in 1911, Kaplansiky and Jeah Thon seed There was no basic clash between Jews + arebs. at 11" Congress in 1913, weizemenn + ofto Warbay stressed need of raising cultural level of arests, and were optimistic about chances of good relations. Ruppin spoke regently of need to establish personal contects with small group if aret leaders and to be teetful in purchase of land. He also tried to settle on he purchased land your who spoke arebre and

HERBERT A. FRIEDMAN

could develop good relations.

7. After 1905 Revolution, The situation deteriorated. There come many attacks in aret press against Jews.

4. arit members y Turksth parliament made a virulent attack yourst Jews in 1911 - which surprised Pappir.

9. Zionist directives between 1912-1914 to its various federations and officer afolke of need for winning areb friendshifts Mough raising their standards; by bringing Yemenite Jews who could replace areb workers and reduce Yensions.

10. Sokolovi report or July 1914 referred to bal relations

- 11. The Zionist office are week and dishit want to tell on hard problems now did the various other Zionist officials want to take up the matter. breamwhile settless were being murdered and arch hastility was growing. The Zionists were throughout by lack of means and lack of wnited arch front with which to try to deal.
- 12. Jacobson and Ruffin were frustrated by every auch leader claiming he was he real leader. But he essence of the publish was that the Jews had nothing to gove to the arabs which would satisfy Them.
- 13. Both eizles were in favor of delaying facties and it was increasingly clear in 1913-1914 There was no common ground. The areh position was strong and the Zionest badevily in Europe was week. Ruppin + Thon tried to ignore the extense arehs and appeal to the moderates.

Attitude of Zionist Leadership toward Arabs 1908-1914

Preliminary remarks

- 1. We are talking about Zionist leaders in Europe, not Yishuv.
- 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.
- Herzl's attitude toward primitive Arab population was paternalistic. He dénied Jews wanted to drive out Arabs.
- 2. Ahad Ha-am said that while both Arab landowners and fellashim 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 and customs. He also objected to Jewish treatment of Arab workers.
- 3. Ussishkin also noted that the Yishuv was sitting on a dangerous Arab volcano which would explode. He said more Jewish workers were needed.
- 4. At Zionist Congress in 1905, Nordau referred to Arab nationalist felling-but nothing was done until 1908.
- 5. In 1908 there was the Youg Turk revolution and from them on attention had to be for 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.
- 6. At 10th Congress in 1911, Kaplansky and Jacob Thon said there was no basic clash between Jews and Arabs. At 11th Congress in 1913, Weizman and Otto Warburg stressed need of raising cultural level of Arabs, and were optimisic 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 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 Ruppin.

- 9. Zionist directives between 1912-1914 to its various federations and offices spoke of need for winning Arab friendship, through raising their standards; by bringing Yemenite Jews who could replace Arab workders 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 Ruppin 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 groudd. The Arab position was strong and the Zionist leadership in Europe was weak. Ruppin and Thon thied to ignore the extreme Arabs and appeal to the moderates.

Jabotonsky was fatherfy idea He elw Zionist Aprotunity whe Turkey sorked the you hathe hel seen Tronest farme in 1908-9 to confine Tunkey to give a chance to Zionist settlement new Tunks were Thought to by liferal formalist movements. But it als come to nothing. Dubotinsky was vigorous in position to trucks even if that point had not very politic. The Jewish - Gonist wild we in dilearns as to which side to take, because There mue Jens on both sides. Even in Palestine There was tendercy to Think of "defending the houndland" - i.e. offormen confire. There was justifier of cityen the othermon cityenthis or exile. Pioneer in Defende took oftoman citizantip - but 12000 year, citizan of Russia or elawhere left the crunty, mother to Egypt (bis refusee camp in Mex) and There to Europe Complex because Russian Jewish cholistism hatel Russia, and worth her to lose; they obvinced Germany: but refused to become offerness, gabotinsky actual the ditenme, by saying for should take side fillies a against Turkey. This record an infrom. The Eponst Executive in Beelin & Copenhagen, hel taken a decision for strict resituality (even though it was trackelly a fire beaun executive) were mann took a pro Coppen finite, and Sokilor backed him Dranders sperged a tronstopic in U.S. and Showychu bein butted him. So, the most neutrality was really a faciale. Zionists were notice in both pieces. Jabotincky went to lelosendrie bymny 1915. He met be Polistonia suffrages in the earlys. When the Russian unsul in Egypt said these refress should go back to Russia spewe in the army Then I came out with his idea to form a fewer buffelin and attach I to the British away, which would wors the desert and liberate Palestine. 200 voluntelessel quickly - it grew to 500. British commander was juick to got the flor - but made two changes; not fightly corps, but male confis; and not Polestine but eleenhere (publish Gollipsti). J. was disappointed at this brutch position. but Transpellen was not. It it did one whether it was mule corps - or where it went. J. loft Epipl. T. steeped with the Zion Make Corps, which had beary fighty experience in Callipoti, and often the defect, was scattlered in 1916 Zonst leaderly monghant until withight this ZM.C. as an adventure leading nowhere. But when see voterens reached london and formed nucleus of london Battalion, it was different. heaven't J. was trying to personade Franch o Stalins to take a Drush battalion - and fulled. Then he went to England met more function. Only weizment understood and agreed: no neutralism, shedding Joursh Blood for Allies in order to have post-our rights activism.

youth Buttalion in World was I - Igal Elan 25. 4.76

The Zivnist Executive in Beelin Monghit Gameny would win, that I. was mong, and was doing dangerons unk When it came to be known, in aug. 1917, when The buttelions were formed, mat weremenn was backing Jabotinsky, much was an operan and beignenn resigned & times. The 2 ionist establishment accepted the battalines only very guidently. I kept vaying we have to give blood for land. It would every with the Brother. Was office - traign office Kell rejecting the offer, because may imbustood the offer had sturys attached. W. + J. were two your phitical leaders - each striving with his approach: Early 1918 It arrived at head I his Condon legion and few months late, W. mired it heal of Dionist commission In U.S. Benturin - Bun Zui, who had in 1915 obsequed with Trumpelon . I , changed Their minds only ofter Belfon Declarets (Nor 1947) and after borden Battalion (Jan 1918), and fewored forming two battalions in u.s. But they came lake and missed the war. The military story of the Bethelions was very modest. So J. changed his idea - pul conicions of the bettelions as a continuing force, a garrison in Pelestine so the Button Tommies would go home and not shed blood fights auto (who were dreedy saying may would revot the Balforn Declaration). But the Butth refused to use me Jesuth legions against auto lecouse This much give strength to the Jews + infinishe areto. allenby was brainelly pro aut. Then another phase startel. I's deputies clim Golomb and Dor Hoss paid that Jews must leave the British army, and form Their own self-defence shown organization, Hagenah. J. didn't agree - and even Though he stacked to help them still They split - and The Hagunih Left I. Behind. T. was Killed in the Arab agrising in Tal Hei in 1920. The J. Peory of how to achieve Zimist victory -i.e. Mough newsing an army a forther needly distributed. The permission to get form the buttallows was granted only after the basic petricy decision was made in four of Zirnism. Loyd dange pressed in Any. 1917 to grant persission for building, Youring mat builfur declaration would power be made (Nov. 1917)

Jewish Battalions in World War I. - Igal Elan

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 political.

The Jewish and 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 Degania took Ottoman citizenship - but 12,000 Jews, citizens of Russia or elsewhere, left the country, mostly to Egypt (big refugee camp in Alexandria), and thence to Europe. Complex - because Russian Jewish chalutzim 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 and against Turkey. This raised an uproar. The Zionist Executive, in Berlin and Copenhagen, had taken a decision for strict neutrality (even though it was basically a pro-German executive).

Weizman took a pro English position, and Sokolov backed him.

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

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

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 critized 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 hime, and not shed blood fighting Arabs (who were already saying they would resist the Balfour Declaration). But the Britishn 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. 191)