Zionist Leaders

1. **Theodor Herzl (1860 – 1904) – Political Zionism**
	1. Theodor (Binyamin Ze’ev) Herzl, the visionary of Zionism, was born in Budapest in 1860. He was educated in the spirit of the German Jewish Enlightenment of the period, learning to appreciate secular culture. In 1878, the family moved to Vienna, and in 1884 Herzl was awarded a doctorate of law from the University of Vienna. He became a writer, a playwright and a journalist. He became the Paris correspondent of the influential liberal Vienna newspaper *Neue Freie Presse*.
	2. Herzl first encountered the anti-Semitism that would shape his life and the fate of the Jews in the twentieth century while studying at the University of Vienna (1882). Later, during his stay in Paris as a journalist, he came face-to-face with the problem. At the time, he regarded the Jewish problem as a social issue and wrote a drama, *The Ghetto* (1894), in which assimilation and conversion are rejected as solutions. He hoped that *The Ghetto* would lead to debate and ultimately to a solution, based on mutual tolerance and respect between Christians and Jews.
	3. The Dreyfus Affair. In 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was unjustly accused of treason, mainly because of the prevailing anti-Semitic atmosphere. Herzl witnessed mobs shouting “Death to the Jews” in France, the home of the French Revolution, and resolved that there was only one solution: the mass immigration of Jews to a land that they could call their own. Thus, the Dreyfus Case became one of the determinants in the genesis of Political Zionism.
	4. Herzl concluded that anti-Semitism was a stable and immutable factor in human society, which assimilation did not solve. He mulled over the idea of Jewish sovereignty, and, despite ridicule from Jewish leaders, published *Der Judenstaat* (The Jewish State, 1896). Herzl argued that the essence of the Jewish problem was not individual but national. He declared that the Jews could gain acceptance in the world only if they ceased being a national anomaly. The Jews are one people, he said, and their plight could be transformed into a positive force by the establishment of a Jewish state with the consent of the great powers. He saw the Jewish question as an international political question to be dealt with in the arena of international politics.
	5. Herzl proposed a practical program for collecting funds from Jews around the world by a company to be owned by stockholders, which would work toward the practical realization of this goal. (This organization, when it was eventually formed, was called the Zionist Organization.) He saw the future state as a model social state, basing his ideas on the European model of the time, of a modern enlightened society. It would be neutral and peace-seeking, and of a secular nature.
	6. In his Zionist novel, *Altneuland* (Old New Land, 1902), Herzl pictured the future Jewish state as a socialist utopia. He envisioned a new society that would rise in the Land of Israel on a cooperative basis utilizing science and technology in the development of the Land.
	7. He included detailed ideas about how he saw the future state’s political structure, immigration, fundraising, diplomatic relations, social laws and relations between religion and the state. In *Altneuland*, the Jewish state was foreseen as a pluralist, advanced society, a “light unto the nations.” This book had a great impact on the Jews of the time and became a symbol of the Zionist vision in the Land of Israel.
	8. A Movement Is Started: Herzl's ideas were met with enthusiasm by the Jewish masses in Eastern Europe, although Jewish leaders were less ardent. Herzl appealed to wealthy Jews such as Baron Hirsch and Baron Rothschild, to join the national Zionist movement, but in vain. He then appealed to the people, and the result was the convening of the First Zionist Congress in Basle, Switzerland, on August 29 31, 1897.
	9. The Congress was the first inter-territorial gathering of Jews on a national and secular basis. Here the delegates adopted the Basle Program, the program of the Zionist movement, and declared, “Zionism seeks to establish a home for the Jewish people in Palestine secured under public law.” At the Congress the World Zionist Organization was established as the political arm of the Jewish people, and Herzl was elected its first president.
	10. Herzl convened six Zionist Congresses between 1897 and 1902. It was here that the tools for Zionist activism were forged: *Otzar Hityashvut Hayehudim*, the Jewish National Fund and the movement’s newspaper *Die Welt*. After the First Zionist Congress, the movement met yearly at an international Zionist Congress. In 1936, the center of the Zionist movement was transferred to Jerusalem.
	11. Uganda Isn’t Zion: Herzl saw the need for encouragement by the great powers of the aims of the Jewish people in the Land. Thus, he traveled to the Land of Israel and Istanbul in 1898 to meet with Kaiser Wilhelm II of Germany and the Sultan of the Ottoman Empire. The meeting with Wilhelm was a failure - the monarch dismissed Herzl’s political entreaties with snide anti-Semitic remarks. When these efforts proved fruitless, he turned to Great Britain, and met with Joseph Chamberlain, the British colonial secretary and others. The only concrete offer he received from the British was the proposal of a Jewish autonomous region in east Africa, in Uganda.
	12. In 1899, in an essay entitled “The Family Affliction” written for The American Hebrew, Herzl wrote, “Anyone who wants to work in behalf of the Jews needs - to use a popular phrase - a strong stomach.”
	13. The 1903 Kishinev pogrom and the difficult state of Russian Jewry, witnessed firsthand by Herzl during a visit to Russia, had a profound effect on him. He requested that the Russian government assist the Zionist Movement to transfer Jews from Russia to Eretz Yisrael.
	14. At the Sixth Zionist Congress (1903), Herzl proposed the British Uganda Program as a temporary refuge for Jews in Russia in immediate danger. While Herzl made it clear that this program would not affect the ultimate aim of Zionism, a Jewish entity in the Land of Israel, the proposal aroused a storm at the Congress and nearly led to a split in the Zionist movement. The Uganda Program was finally rejected by the Zionist movement at the Seventh Zionist Congress in 1905.
	15. Herzl died in Vienna in 1904, of pneumonia and a weak heart overworked by his incessant efforts on behalf of Zionism. By then the movement had found its place on the world political map. In 1949, Herzl’s remains were brought to Israel and reinterred on Mount Herzl in Jerusalem.
	16. Herzl’s books *Der Judenstaat* (“The Jewish State”) and *Altneuland* (“Old New Land”), his plays and articles have been published frequently and translated into many languages. His name has been commemorated in the Herzl Forests at Ben Shemen and Hulda, the world's first Hebrew gymnasium — “Herzliya” — which was established in Tel Aviv, the town of Herzliya in the Sharon and neighborhoods and streets in many Israeli towns and cities.
	17. Herzl coined the phrase “If you will, it is no fairytale,” which became the motto of the Zionist movement. Although at the time no one could have imagined it, Zionism led, only fifty years later, to the establishment of the independent State of Israel.
	18. Herzl’s Family: Herzl and his wife Julia, who was prone to mental instability, had three children, each of whom met a terrible end. His eldest daughter Pauline was a drug addict who died in a French hospital. His son Hans, who shot himself upon learning of his sister’s death, had left Judaism for a series of Christian churches. Herzl had failed to have his son circumcised, and the Zionist leadership, following Herzl’s death, saw to it that the oversight be remedied when the boy was 15 years old. His youngest daughter Trude perished in the Nazi concentration camp of Theresienstadt. Her son, Stephen Neumann, had been sent to safety in England. In 1946, while serving at the British Commonwealth of Nations Institute in Washington, he drowned himself in the Potomac River.
	19. Herzl himself was 44-years-old when he died in the summer of 1904, on the 20th of Tammuz in the Jewish calendar.

Theodor Herzl wrote in his diary (September 1, 1897): “Were I to sum up the Basle Congress in a word - which I shall guard against pronouncing publicly - it would be this: At Basle I founded the [Jewish State](http://www.google.com/url?q=http%3A%2F%2Fstate&sa=D&sntz=1&usg=AFQjCNH0BwRXFIXCR-GF_QMJtgqDL3iiqQ).[[2]](http://www.google.com/url?q=http%3A%2F%2Fen.wikipedia.org%2Fwiki%2FBasel_Program%23%2Fo&sa=D&sntz=1&usg=AFQjCNGTyyFIzmzHYPlu-DSxEf-3lpVaSw) If I said this out loud today l would be greeted by universal laughter. In five years perhaps, and certainly in fifty years, everyone will perceive it.[[3]](http://www.google.com/url?q=http%3A%2F%2Fen.wikipedia.org%2Fwiki%2FBasel_Program%23%2Fo&sa=D&sntz=1&usg=AFQjCNGTyyFIzmzHYPlu-DSxEf-3lpVaSw)”

<http://www.google.com/url?q=http%3A%2F%2Fen.wikipedia.org%2Fwiki%2FBasel_Program%23%2Fo&sa=D&sntz=1&usg=AFQjCNGTyyFIzmzHYPlu-DSxEf-3lpVaSw>

1. **Ahad Ha-am – Cultural Zionism**
	1. **(Pen name of Asher Ginsberg) (1856-1927)**
	2. Born in Skvira, near Kiev, Ukraine, Asher Ginsberg became the central figure in the movement for Cultural or Spiritual Zionism. Although raised in a hasidic family, Ahad Ha’am was soon exposed to secular studies. The impact of modern philosophy and the sciences led him to abandon his religious faith and observance. Nonetheless he remained deeply committed to the Jewish people. It was his attempt to find a synthesis between Judaism and European philosophy.
	3. He joined the *Hovevei Zion* Movement but he soon became a severe critic of its settlement activities preferring instead cultural work for a Jewish regeneration. He established the elitist *Bnei Moshe*, a sort of secret society which he proposed should focus on transforming the *Hovevei Zion* group into a movement for the Hebrew language and cultural revival.
	4. His visits to Eretz-Israel in 1891 and 1892 convinced him that the Zionist movement would face an uphill struggle in its attempt to create a Jewish National Home. In particular he warned of the difficulties associated with land purchase and cultivation, the problems with the Turkish authorities and the impending conflict with the Arabs. He criticized Herzl for his quasi-messianic schemes and warned of the disillusionment that would follow Herzl’s failure.
	5. Ahad Ha’am believed that the creation in Eretz-Israel of a Jewish cultural center would act to reinforce Jewish life in the Diaspora. His hope was that in this center a new Jewish national identity based on Jewish ethics and values might resolve the crisis of Judaism.
	6. Ahad Ha’am influenced a generation of young Zionists, most particularly in Eastern Europe that included Hayyim Nahman Bialik, Chaim Weizmann, and Micha Josef Berdyczewski. Although he moved to London in 1907 to serve as the agent for the Wissotzky tea company, he continued his Zionist work, playing a part in the securing of The Balfour Declaration. In 1922, he arrived in Eretz-Israel to spend the last five years of his life in Tel Aviv.
2. **Rabbi Abraham Isaac Kook (1865-1935) – Religious Zionism**
	1. Life
		1. 1855--Born in Latvia, Kook had traditional Jewish religious *Yeshivah* education. 1904--Arrived in Palestine, then under British mandatory rule.
		2. The Jewish community in Palestine was at that time polarized between the “Old Yishuv” and and “New Yishuv.” (“Old and new settlement”) The “***Old Yishuv***” was the traditional religious community living a "purely" religious life of study and prayer in the "holy" towns, subsidized by donations from Jews abroad. The "**New *Yishuv***" consisted of Zionist settlers, largely socialist and anti-religious, who strove for Jewish economic productivity, especially in agricultural settlements.
		3. 1924--Appointed by British as Chief (Ashkenazic) Rabbi of Palestine.
		4. Rabbi Kook fought for reconciliation between the Zionists and the religious traditionalists. His legal rulings tried to accommodate the needs of the struggling and economically fragile Zionist settlements; e.g., by permitting agriculture during the Sabbatical year through a farfetched legal fiction.
		5. He also worked for reconciliation between the opposing camps within the Zionist movement, the socialist (Labour) Zionists and the right wing (Revisionist) branch.
		6. Rabbi Kook was a prolific author. His style was an archaic, flowery kind of Hebrew very different from the spoken vernacular that was being revived at the time.
		7. He supported the introduction of modernist educational programs.
		8. Central Themes in his Thought
			1. Jewish Nationalism and Eschatology
				1. Strong belief in the progressive direction of history towards perfection and enlightenment.
				2. Clear influence of Hegelian and Marxist ideas, as well as traditional Jewish Messianism.
				3. This led to a conviction that the world would come to recognize and support the Jewish claim to national restoration in their homeland.
				4. Rabbi Kook believed that the "secularist" Zionists were performing a religious mission, even if they were unaware of it
				5. The traditionalists, who had abandoned full involvement in day-to-day life in favor of narrowly "religious" pursuits, were products of the anomalous situation of Jewish exile, and hence their model of Judaism was as inauthentic as the secular Zionists who desired a physical, national "redemption."
				6. Rabbi Kook argued that the approaching stage of Jewish history would include both spiritual and material redemption.
				7. The Jewish people would serve as the vanguard of a universal spiritual revival.
				8. The religion itself must undergo a spiritual revival. Merely to live according to the commands of Jewish law is insufficient.
				9. Zionism must have religious content, and cannot be limited to a narrow, parochial nationalism. 
3. **Moshe Hess – Socialist Zionism**
	1. Moshe Hess was born in Bonn, Germany in 5572 (1812). When his father moved to Cologne for business reasons, Hess remained behind to be educated by his religious grandfather. At age 14, however, he moved to Cologne to join his father in commerce. Like Rabbi Hirsch and Geiger, Hess attended the University of Bonn, where he studied philosophy but did not graduate. As a young man, Hess felt himself thoroughly German and advocated assimilation as the best course of action for the Jewish people.
	2. In Cologne, Hess helped found the first socialist daily newspaper and became its Paris correspondent. For years, he moved around between Paris, Belgium, Switzerland and Germany. Initially, Hess was a utopian socialist but following his acquaintance with Karl Marx he moved toward a more scientific determinist understanding. Hess became an active communist and contributed toward Marx’s *Communist Manifesto* written in 5608 (1848), particularly the term “religion as the opium of the masses”. As a result of his father’s death in 5611 (1851), Hess inherited enough money to provide for an independent lifestyle, including marriage to his Christian girlfriend, Sybille Pesch. Hess was a successfully assimilated German Jew but at some point following his marriage, his worldview underwent a radical change.
	3. In 5622 (1862), Hess authored *Rome and Jerusalem*, a classic work of Zionist theory. In it, he writes:
		1. “After twenty years of estrangement I have returned to my people. Once again I am sharing in its festivals of joy and days of sorrow, in its hopes and memories. I am taking part in the spiritual and intellectual struggles of our day, both within the House of Israel and between our people and the gentile world. The Jews have lived and labored among the nations for almost two thousand years, but nonetheless they cannot become rooted organically within them. A sentiment which I believe I had suppressed beyond recall is alive once again. It is the thought of my nationality, which is inseparably connected with my ancestral heritage, with the Holy Land and the Eternal City, the birthplace of the belief in the dive unity of life and of the hope for the ultimate brotherhood of all men. For years this half-strangled emotion has been stirring in my breast and clamoring for expression, but I had not the strength to swerve from my own path, which seemed so far from the road of Judaism, to a new one which I could envisage only vaguely in the hazy distance. Twenty years ago, when news came to Europe from Damascus of an absurd accusation against the Jews, a feeling of agony, as bitter as it was justified, was evoked in the hearts of all Jews. Once again we were face to face with the ignorance and credulity of the mobs of Asia and Europe, which are as ready today as they have been for the past two thousand years to believe any calumny directed against the Jews. I was painfully reminded, for the first time in many years, that I belong to an unfortunate, maligned, despised, and dispersed people – but one that the world has not succeeded in destroying. At that time, though I was still greatly estranged from Judaism, I wanted to cry out in anguish in expression of my Jewish patriotism, but this emotion was immediately superseded by the greater pain which was evoked in me by the suffering of the proletariat of Europe.”
	4. Hess warned that unless the Jews unite and return to Zion, their fate would be a terrible annihilation in the exile. But without the kabalistic understandings of Rabbi Alkalai, how did an assimilated Jewish communist arrive at this conclusion? Through a caring heart reconnected to his thinking, he was no longer an “intellectual”. The power of compassion is the power that brings one back to clarity. This – and not how religiously observant or knowledgeable one is – is what separates between those with the ability to act responsibly and those who delude themselves with intellectual assessments and
	5. Through sensitivity, Hess was able to take responsibility and foresee the terrible hatred that would eventually sweep across Europe. By admitting to himself who he was – a Jew and not a German, he was able to recognize who his brothers were; to what nation he belonged. And by recognizing his brothers, he was able to visualize the danger of European anti-Semitism before this hate force was mature enough to strike. Hess turned to the Jewish national concept and espoused that Jews should preserve their national identity in exile while practically striving for their political restoration in Palestine. Judaism, he felt, was the best means of preserving Jewish nationality and should be left unchanged until the establishment of a Jewish entity in Palestine, where a *Sanhedrin* (supreme Jewish court of 71 Sages) would be elected to modify Torah Law in accordance with the needs of the new society.



1. **Chaim Weizmann – General/Centrist Zionists**
	1. Weizmann was born in the small village of [Motol](http://www.google.com/url?q=http%3A%2F%2Fmotol&sa=D&sntz=1&usg=AFQjCNHZlka7rkDlF6WkX-03nNLZWNSv5A) (Motyli, now Motal') near [Pinsk](http://www.google.com/url?q=http%3A%2F%2Fpinsk&sa=D&sntz=1&usg=AFQjCNEQIr7zfc59ERv9lhKU4RDoOY_Rsg) ([Belarus](http://www.google.com/url?q=http%3A%2F%2Fbelarus&sa=D&sntz=1&usg=AFQjCNGnLvg8G0qjjljzNGdnRYIKdZvrVw), at that time part of [Russian Empire](http://www.google.com/url?q=http%3A%2F%2Fempire&sa=D&sntz=1&usg=AFQjCNEs9lDYzTHczt7BwrZTQhi_Hjrccw)). He graduated the [University of Fribourg](http://www.google.com/url?q=http%3A%2F%2Ffribourg&sa=D&sntz=1&usg=AFQjCNEZ2CuMroSxSuunqBYDdW15UVswfQ) in [Switzerland](http://www.google.com/url?q=http%3A%2F%2Fswitzerland&sa=D&sntz=1&usg=AFQjCNF2IT70C0PZi5ghm1qqR8REwq1yKw) in 1899 with a degree in chemistry. He lectured in chemistry at the [University of Geneva](http://www.google.com/url?q=http%3A%2F%2Fgeneva&sa=D&sntz=1&usg=AFQjCNGT5Doq7vSUviBT8ff4LR32WLASoQ) (1901-3) and later taught at the [University of Manchester](http://www.google.com/url?q=http%3A%2F%2Fmanchester&sa=D&sntz=1&usg=AFQjCNG_Pbs6dp6nyP3EVNgcJwUnfohcaQ).
	2. He became a British subject in 1910, and in [World War I](http://www.google.com/url?q=http%3A%2F%2Fi&sa=D&sntz=1&usg=AFQjCNE8rhZac38yBnRrazDSIj6B40DJcg) he was (1916-19) director of the British [Admiralty](http://www.google.com/url?q=http%3A%2F%2Fadmiralty&sa=D&sntz=1&usg=AFQjCNGi-aSs8_qL3W2PBloDmQYBokEltA) laboratories. While a lecturer at Manchester he became famous for discovering how to use [bacterial](http://www.google.com/url?q=http%3A%2F%2Fbacterium&sa=D&sntz=1&usg=AFQjCNGhe_6FLOd-smMqU8w2RBjpkWIiug) fermentation to produce large quantities of desired substances. He is considered to be the father of [industrial fermentation](http://www.google.com/url?q=http%3A%2F%2Ffermentation&sa=D&sntz=1&usg=AFQjCNHwRIVHULJ7T1Zq00I4exxlTHGSRg). He used the bacterium [Clostridium acetobutylicum](http://www.google.com/url?q=http%3A%2F%2Facetobutylicum&sa=D&sntz=1&usg=AFQjCNGVEJSYDdNAz_jybPf1VIdPSldKEg) (the *Weizmann organism*) to produce [acetone](http://www.google.com/url?q=http%3A%2F%2Facetone&sa=D&sntz=1&usg=AFQjCNF4vXefF-hgglFuXTP3Dx5YIhgOHQ). Acetone was used in the manufacture of [cordite](http://www.google.com/url?q=http%3A%2F%2Fcordite&sa=D&sntz=1&usg=AFQjCNG-ZIeOP7l-B917HWbFgeNLEz3NWg) explosive propellants critical to the Allied war effort (see [Royal Navy Cordite Factory, Holton Heath](http://www.google.com/url?q=http%3A%2F%2Fheath&sa=D&sntz=1&usg=AFQjCNE4703g53R0_UfoYij9vBMiyE-vgg)). Weizmann transferred the rights to the manufacture of acetone to the Commercial Solvents Corporation in exchange for royalties.[[1]](http://www.google.com/url?q=http%3A%2F%2Fen.wikipedia.org%2Fwiki%2FChaim_Weizmann%23%2Fo&sa=D&sntz=1&usg=AFQjCNEicEm2e9Ypp5OitEqKRsT1H8kBIA)
	3. Weizmann missed the first Zionist conference, held in 1897 in Basel, Switzerland, because of travel problems, but he attended each one thereafter. In 1902, he broke with [Theodore Herzl](http://www.google.com/url?q=http%3A%2F%2Fherzl&sa=D&sntz=1&usg=AFQjCNENZb3l2BaqWQLfxotWk9X_4h-rJw) and founded the Democratic Zionist Party. Beginning in 1903, he lobbied for the founding of the [Hebrew University](http://www.google.com/url?q=http%3A%2F%2Funiversity&sa=D&sntz=1&usg=AFQjCNEZy-8Jw8ARnAldPIaqt4BxFGtn1Q).
	4. In 1904, Weizmann became a chemistry professor at the [University of Manchester](http://www.google.com/url?q=http%3A%2F%2Fmanchester&sa=D&sntz=1&usg=AFQjCNG_Pbs6dp6nyP3EVNgcJwUnfohcaQ) and soon became a leader among British Zionists. At that time, Prime Minister [Arthur Balfour](http://www.google.com/url?q=http%3A%2F%2Fbalfour&sa=D&sntz=1&usg=AFQjCNH8h__eiRQWwP9-GqZ0S1irUoT9Sg) was a Conservative M.P. with a seat in Manchester, and the two met during one of Balfour's electoral campaigns. Balfour supported the concept of a Jewish state, but felt that there would be more support among politicians for a homeland in [Uganda](http://www.google.com/url?q=http%3A%2F%2Fuganda&sa=D&sntz=1&usg=AFQjCNHV9X7TfwkG7Pl52Ob9JYF8KkkNaA). Weizmann was credited later with persuading Balfour that the state should be established in the Jewish traditional land of Palestine [[2]](http://www.google.com/url?q=http%3A%2F%2Fen.wikipedia.org%2Fwiki%2FChaim_Weizmann%23%2Fo&sa=D&sntz=1&usg=AFQjCNEicEm2e9Ypp5OitEqKRsT1H8kBIA) Weizmann first visited Jerusalem in 1907, and while there, he helped organize the Palestine Land Development Company as a practical means of pursuing the Zionist dream. Although Weizmann was a strong advocate for a Jewish mandate in Palestine, he persuaded Jewish people not to wait for the mandate to come.
	5. He believed that a state cannot be created by decree, but by the forces of a people and in the course of generations. Even if all the governments of the world gave us a country, it would only be a gift of words. But if the Jewish people will go build Palestine, the Jewish State will become a reality - a fact.
	6. In 1917, he worked with [Arthur Balfour](http://www.google.com/url?q=http%3A%2F%2Fbalfour&sa=D&sntz=1&usg=AFQjCNH8h__eiRQWwP9-GqZ0S1irUoT9Sg) to obtain the milestone Balfour Declaration, stating that the British government "views with favour the establishment in Palestine of a national home for the Jewish people". A founder of so-called synthetic [Zionism](http://www.google.com/url?q=http%3A%2F%2Fzionism&sa=D&sntz=1&usg=AFQjCNEXF3zclk0iFS3tm5Az8jPphcorWw), Weizmann supported grass-roots colonization efforts as well as higher-level diplomatic activity. Siding with neither [Labour Zionism](http://www.google.com/url?q=http%3A%2F%2Fzionism&sa=D&sntz=1&usg=AFQjCNEXF3zclk0iFS3tm5Az8jPphcorWw) on the left nor [Revisionist Zionism](http://www.google.com/url?q=http%3A%2F%2Fzionism&sa=D&sntz=1&usg=AFQjCNEXF3zclk0iFS3tm5Az8jPphcorWw) on the right, Weizmann was generally associated with the centrist [General Zionists](http://www.google.com/url?q=http%3A%2F%2Fzionists&sa=D&sntz=1&usg=AFQjCNFoAdHkEi5Kas8XRemYlFVP6sOwNQ). In the 1917, expressed his view of [Zionism](http://www.google.com/url?q=http%3A%2F%2Fzionism&sa=D&sntz=1&usg=AFQjCNEXF3zclk0iFS3tm5Az8jPphcorWw) in the following words,

*We have [the Jewish people] never based the Zionist movement on Jewish suffering in Russia or in any other land. These suffering have never been the mainspring of Zionism. The foundation of Zionism was, and continues to be to this day, the yearning of the Jewish people for its homeland, for a national center and a national life.* 

Biographies of Other Key Figures

1. **Baron Edmond James de Rothschild (1845-1934)**
	1. Born in Paris, Edmond de Rothschild did not enter the family banking empire, but devoted himself instead to art and culture. In 1877, he married Adelaide, the daughter of Wilhelm Karl Rothschild. His most outstanding achievements were involved in responding to the threats facing the Jewish people in Europe in the late 19th century by supporting massive land purchases and underwriting Jewish settlement in Eretz Yisrael.
	2. Although he visited Eretz Yisrael numerous times, his home was in Paris. His generosity and interest in Jewish settlement in Eretz Yisrael completely changed the possibilities for Jews. During his lifetime, his work on behalf of the yishuv was highly praised by Zionist leaders representing the entire spectrum of opinion. In recognition of his work, he was named honorary president of the Jewish Agency in 1929.
	3. He died in Paris in 1934. In 1954 his remains and those of his wife were brought to Ramat HaNadiv in Zikhron Ya'akov.
	4. Edmond de Rothschild first became involved in Jewish affairs after the pogroms in Russia in the 1880s. Almost immediately, he also became interested in settlers in Eretz Yisrael. When early settlements faced financial ruin, Rothschild was approached by Rabbi Samuel Mohilever and the leaders of Rishon LeZion. He lent his assistance to both Rishon LeZion and Zikhron Ya'akov and then helped found Ekron. An early supporter of quiet settlement initiatives, after World War I, he joined the political activity of the Zionist Organization by aiding Chaim Weizmann and Nahum Sokolow.
	5. Before 1900, Rothschild's visits to Eretz Yisrael were largely meant as settlement tours. He became known as the “Father of the Yishuv” because of his full and partial involvement in so many young settlements. In the 1890s, he clashed with Theodore Herzl on the interpretation of political Zionism. In the early 1900s he had a similar disagreement with Ahad Ha'am and members of the Hovevei Zion. The result was a group of 12 settlements under the auspices of Rothschild's Jewish Colonization Association (ICA).
	6. By 1914, Rothschild was able to visit expanded settlements as well as a number of his major and minor investments. He was also growing closer to the Zionist Organization.
	7. This cooperation increased during World War I as preparations were made for the Balfour Declaration. Toward the end of the war, his son, James, arrived in Eretz Yisrael with the British army and was among the recruiters for the Jewish battalions in the yishuv. In 1923, James took the helm of the newly-organized Palestine Jewish Colonization Association (PICA). Its first settlement was Binyamina (his father's Hebrew name was Avraham Binyamin). By 1925, the Rothschild name had become synonymous with settlement activity which included cultural, spiritual and political features. His work was recognized and praised everywhere in the yishuv and among the members of the Zionist Organization.
	8. Rothschild became honorary president of the expanded Jewish Agency in 1929. When he died in Paris in 1934, he left a legacy which included the reclamation of nearly 500,000 dunams of land and almost 30 settlements.



1. **Alfred Dreyfus and “The Affair”**
	1. The Dreyfus case underscored and intensified bitter divisions within French politics and society. The fact that it followed other scandals — the Boulanger affair, the Wilson case, and the bribery of government officials and journalists that was associated with the financing of the Panama Canal — suggested that the young French Republic was in danger of collapse. The controversy involved critical institutions and issues, including monarchists and republicans, the political parties, the Catholic Church, the army, and strong anti-Semitic sentiment.
	2. Alfred Dreyfus, an obscure captain in the French army, came from a Jewish family that had left its native Alsace for Paris when Germany annexed that province in 1871. In 1894 papers discovered in a wastebasket in the office of a German military attaché made it appear that a French military officer was providing secret information to the German government. Dreyfus came under suspicion, probably because he was a Jew and also because he had access to the type of information that had been supplied to the German agent. The army authorities declared that Dreyfus’ handwriting was similar to that on the papers. Despite his protestations of innocence he was found guilty of treason in a secret military court-martial, during which he was denied the right to examine the evidence against him. The army stripped him of his rank in a humiliating ceremony and shipped him off to [life imprisonment on] Devil’s Island, a penal colony located off the coast of South America. The political right, whose strength was steadily increasing, cited Dreyfus’ alleged espionage as further evidence of the failures of the Republic. Édouard Drumont’s right-wing newspaper La Libre Parole intensified its attacks on the Jews, portraying this incident as further evidence of Jewish treachery.
	3. Dreyfus seemed destined to die in disgrace. He had few defenders, and anti-Semitism was rampant in the French army. An unlikely defender came to his rescue, motivated not by sympathy for Dreyfus but by the evidence that he had been “railroaded” and that the officer who had actually committed espionage remained in position to do further damage. Lieutenant Colonel Georges Picquart, an unapologetic anti-Semite, was appointed chief of army intelligence two years after Dreyfus was convicted. Picquart, after examining the evidence and investigating the affair in greater detail, concluded that the guilty officer was a Major named Walsin Esterhazy. Picquart soon discovered, however, that the army was more concerned about preserving its image than rectifying its error, and when he persisted in attempting to reopen the case the army transferred him to Tunisia. A military court then acquitted Esterhazy, ignoring the convincing evidence of his guilt.
	4. “The Affair” might have ended then but for the determined intervention of the novelist Émile Zola, who published his denunciation (“J’accuse!”) of the army cover-up in a daily newspaper. [Note: Zola was found guilty of libeling the army and was sentenced to imprisonment. He fled to England, where he remained until being granted amnesty.] At this point public passion became more aroused than ever, as the political right and the leadership of the Catholic Church — both of which were openly hostile to the Republic — declared the Dreyfus case to be a conspiracy of Jews and Freemasons designed to damage the prestige of the army and thereby destroy France.
	5. Sometime later another military officer discovered that additional documents had been added to the Dreyfus file. He determined that a lieutenant colonel (Hubert Henry) had forged the documents — which seemed to strengthen the case against Dreyfus — in anticipation that Dreyfus would be given a new trial. Immediately after an interrogation the lieutenant colonel committed suicide. In 1899 the army did in fact conduct a new court-martial which again found Dreyfus guilty and condenmed him to 10 years detention, although it observed that there were “extenuating circumstances.”
	6. In September 1899, the president of France pardoned Dreyfus, thereby making it possible for him to return to Paris, but he had to wait until 1906 — twelve years after the case had begun — to be exonerated of the charges, after which he was restored to his former military rank.
	7. “The Affair” had inspired moderate republicans, Radicals, and socialists to work together, and the ultimate exoneration of Dreyfus strengthened the Republic, in no small part because of the conduct of its enemies, most notably the army and the Catholic hierarchy. In 1905 the Radical party, emphasizing the role of the Catholic leadership in the Dreyfus case, succeeded in passing legislation separating church and state.



1. **Leo Motzkin**
	1. Leo Motzkin was born in Brovari near Kiev in 1867. At the age of fifteen he was sent to Berlin to attend high school and to pursue an academic career. At the University of Berlin, where he studied mathematics and sociology, he founded the Russian Jewish Academic Association, the first nationalist Jewish student society in that city. Motzkin was active at the First Zionist Congress where he took part in the formulation of the Basle program. In later years he placed greater emphasis on the cultural question, especially with regards the Hebrew language and education. He was a founding member of the Democratic Faction that called for the democratization of the Zionist Movement in its early years.
	2. During the First World War Motzkin moved to Copenhagen to take charge of the Zionist Organization office that had been moved there in keeping with the Movement's policy of neutrality. After the war he settled in Paris where he continued to play a central role in Zionist affairs. He placed considerable emphasis on Zionist activity in the Diaspora, believing that this would remain the central theater of Jewish life. He argued for the establishment of a World Jewish Congress that would present Jewish interests to national and international forums, in particular, urging the case for Jewish national minority rights.
	3. Motzkin died in 1933 in Paris. His remains were reinterred on the Mount of Olives in 1934.

