The Jewish State

Theodor Herzl

MUNDO DE LIBROS

Vista previa gratuita · Mundo de Libros · tiendamundodelibros.com

The Jewish State

Theodor Herzl

Edición digital de dominio público.
Texto original: Project Gutenberg.
Mundo de Libros

Produced by Fritz Ohrenschall, Jeannie Howse and the Online Distributed Proofreading Team at https://www.pgdp.net

* * * * *

+----------+ | Transcriber's Note: | | | | Inconsistent hyphenation and spelling in the original | | document have been preserved. | | | | Obvious typographical errors have been corrected. For | | a complete list, please see the end of this document. | | | +----------+

* * * * *

THE JEWISH STATE

Theodor Herzl

THE
JEWISH
STATE

_by_ _Theodor Herzl_

Dover Publications, Inc., New York

This Dover edition, first published in 1988, is an unabridged, unaltered republication of the work originally published in 1946 by the American Zionist Emergency Council, New York, based on a revised translation published by the Scopus Publishing Company, New York, 1943, which was, in turn, based on the first

English-language edition, _A Jewish State_, translated by Sylvie d'Avigdor, and published by Nutt, London, England, 1896. The Herzl text was originally published under the title _Der Judenstaat_ in Vienna, 1896. Please see the note on the facing page for further details.

"_THE JEWISH STATE_" is published by the American Zionist Emergency Council for its constituent organizations on the occasion of the 50th Anniversary of the publication of "DER JUDENSTAAT" in Vienna, February 14, 1896.

The translation of "THE JEWISH STATE" based on a revised translation published by the Scopus Publishing Company was further revised by Jacob M. Alkow, editor of this book. The biography was condensed from Alex Bein's Theodor Herzl, published by the Jewish Publication Society of America. The bibliography and the chronology were prepared by the Zionist Archives and Library. To Mr. Louis Lipsky and to all of the above mentioned contributors, the American Zionist Emergency Council is deeply indebted.

Contents

Introduction--Louis Lipsky 9

Biography--Alex Bein 21

The Jewish State--Theodor Herzl 67

Preface 69

I. Introduction 73

II. The Jewish Question **85**

III. The Jewish Company **98**

IV. Local Groups **123**

V. Society of Jews and Jewish State **136**

VI. Conclusion **153**

Bibliography 158

Chronology 159

INTRODUCTION

by

Louis Lipsky

Introduction

Theodore Herzl was the first Jew who projected the Jewish question as an international problem. "The Jewish State," written fifty years ago, was the first public expression, in a modern language, by a modern Jew, of a dynamic conception of how the solution of the problem could be accelerated and the ancient Jewish hope, slumbering in Jewish memory for two thousand years, could be fulfilled.

In 1882, Leo Pinsker, a Jewish physician of Odessa, disturbed by the pogroms of 1881, made a keen analysis of the position of the Jews, declared that anti-Semitism was a psychosis and incurable, that the cause of it was the abnormal condition of Jewish life, and that the only remedy for it was the removal of the cause through self-help and self-liberation. The Jewish people must become an independent nation, settled on the soil of their own land and leading the life of a normal people. Moses Hess in his "Rome and Jerusalem" classified the Jewish question as one of the nationalist struggles inspired by the French Revolution. Perez Smolenskin and E. Ben-Yehuda urged the revival of Hebrew and the resettlement of Palestine as the foundation for the rebirth of the Jewish people. Herzl was unaware of the existence of these works. His eyes were not directed to the problem in the same manner. When he wrote "The Jewish State" he was a journalist, living in Paris, sending his letters to the leading newspaper of Vienna, the _Neue Freie Presse_, and writing on a great variety of subjects. He was led to see Jewish life as a phenomenon in a changing world. He had adapted himself to a worldly outlook on all life. Through his efforts, the Jewish problem was raised to the higher level of an international question which, in his judgment, should be given consideration by enlightened statesmanship. He was inspired to give his pamphlet a title that arrested attention.

* * * * *

He wrote "The Jewish State" in a mood of restless agitation. His ideas were thrown pell-mell into the white heat of a spontaneous revelation. What was revealed dazzled and blinded him. Alex Bein, in his excellent biography, gives an intriguing description, drawn from Herzl's "Diaries," of how "The Jewish State" was born. It was the

revelation of a mystic vision with flashes and overtones of prophecy. This is what Bein says:

"Then suddenly the storm breaks upon him. The clouds open. The thunder rolls. The lightning flashes about him. A thousand impressions beat upon him at the same time--a gigantic vision. He cannot think; he is unable to move; he can only write; breathless, unreflecting, unable to control himself or to exercise his critical faculties lest he dam the eruption, he dashes down his thoughts on scraps of paper--walking, standing, lying down, on the street, at the table, in the night--as if under unceasing command. So furiously did the cataract of his thoughts rush through him, that he thought he was going out of his mind. He was not working out the idea. The idea was working him out. It would have been an hallucination had it not been so informed by reason from first to last."

Not only did the Magic Title evoke a widespread interest among the intellectuals of the day, but it brought Jews out of the ghettos and made them conscious of their origin and destiny. It made them feel that there was a world that might be won for their cause, hitherto never communicated to strangers. Through Herzl, Jews were taught not to fear the consequences of an international movement to demand their national freedom. Thereafter, with freedom, they were to speak of a Zionist Congress, of national funds, of national schools, of a flag and a national anthem, and the redemption of their land. Their spirits were liberated and in thought they no longer lived in ghettos. Herzl taught them not to hide in corners. At the First Congress he said, "We have nothing to do with conspiracy, secret intervention or indirect methods. We wish to put the question in the arena and under the control of free public opinion." The Jews were to be active factors in

their emancipation and, if they wished it, what was described in "The Jewish State" would not be a dream but a reality.

* * * * *

The beginnings of the Jewish renaissance preceded the appearance of "The Jewish State" by several decades. In every section of Russian Jewry and extending to wherever the Jews clung to their Hebraic heritage, there was an active Zionist life. The reborn Hebrew was becoming an all-pervading influence. There were scores of Hebrew schools and academies. Hebrew journals of superior quality had a wide circulation. Ever since the pogroms of 1881, the ideas of Pinsker and Smolenskin and Gordon were discussed with great interest and deep understanding. There were many Zionist societies in Russia, in Poland, in Rumania, in Galicia and even in the United States. In "The Jewish State" Herzl alludes to the language of The Jewish State and passes Hebrew by as a manifestation of no great significance. He has a poorer opinion of Yiddish, the common language of Jews, which he regards as "the furtive language of prisoners." This was obviously an oversight. With the advent of Herzl, however, Zionism was no more a matter of domestic concern only. It was no longer internal Jewish problem only, not a theme for discussion only at Zionist meetings, not a problem to heat the spirits of Jewish writers. The problem of Jewish exile now occupied a place on the agenda of international affairs.

* * * * *

Herzl was not so distant from his people as many of the Russian Zionists at first surmised. He was familiar with the social anti-Semitism of Austria and Germany. He knew of the disabilities of the Jews in Russia. There are many references in his feuilletons to

matters of Jewish interest. He had read an anti-Semitic book written by Eugen Duehring called "The Jewish Problem as a Problem of Race, Morals and Culture." One of his closest friends had gone to Brazil for a Jewish committee to investigate the possibility of settling Jews in that part of South America. In 1892 he wrote an article on French anti-Semitism in which he considered the solution of a return to Zion and seemed to reject it. He wrote "The New Ghetto" two years before "The Jewish State" appeared. He was present at the trial of Alfred Dreyfus in December, 1894. He witnessed the degradation of Dreyfus and heard the cries of "Down with the Jews" in the streets of Paris. He read Edouard Drumont's anti-Semitic journal "La France Juive" and said, "I have to thank Drumont for much of the freedom of my present conception of the Jewish problem." While he was in Paris he was stirred as never before by the feeling that the plight of the Jews was a problem which would have to have the cooperation of enlightened statesmanship. What excited him in the strangest way was the unaccountable indifference of Jews themselves to what seemed to him the menace of the existing situation. He saw the Jews in every land encircled by enemies, hostility to them growing with the increase of their numbers. In his excitement he thought first of Jewish philanthropists. He sought an interview with Baron Maurice de Hirsch in May, 1895. He planned an address to the Rothschilds. He talked of his ideas to friends in literary circles. His mind was obsessed by a gigantic problem which gave him no rest. He was struggling to pierce the veils of revelation. He saw a world in which the Jewish people lacked a fulcrum for national action and therefore had to seek to create it through beneficence. He had a remarkably resourceful and agile imagination. He weighed ideas, balanced them,

discarded them, reflected, reconsidered, tried to reconcile contradictions, and finally came to what seemed to him at the moment the synthesis of the issue which seemed acceptable to reason and sentiment.

* * * * *

Obviously, "The Jewish State" was not a dogmatic finality. Most of the plans for settlement and migration are improvisations. The pamphlet was not a rigid plan or a blueprint. It was not a description of a Utopia, although some parts of it give that impression. It had an indicated destiny but was not bound by a rigid line. It was the illumination of a dynamic thought and followed the light with the hope that it might lead to fulfillment. There was room for detours and variations. It was to be rewritten, as he knew, not by its author but by the Jewish people on their way to freedom.

* * * * *

In fact, it was revised from the moment the Zionist movement was organized on an international basis. The "Society of Jews" became the Zionist Organization, with its statutes, its procedures, its public excitement and controversies. "The Jewish Company" became the Bank; then more specifically, the Jewish Colonial Trust and later the Anglo-Palestine Bank. The description of the _Gestor_, which appears in the final chapter of the pamphlet, was never referred to again, but in effect it was incorporated in the idea of a state in-the-process-of-becoming. Its legitimate successor is the Jewish Agency referred to in the Mandate for Palestine. He was first led by the idea that the way to the charter was through the Sultan and that the Sultan would be influenced by Kaiser Wilhelm. But both princes

Hasta aqui llega la vista previa gratuita.

Sigue leyendo este libro completo en tu biblioteca:

compralo por $20 MXN o leelo con la Membresia ($149 / 30 dias).

tiendamundodelibros.com