THE CASE FOR ISRAEL. Class # 1

This is the first class, from 1840 until 1915. We dicussed how Zionism in embebed in our Tora; how the reform movement in 1840 tried to formulated a Mosaic religion withiut a state. 1860-1880 antisemitism pushing Jews to Erets Israel. The numer of Jews in Israel by 1905. The first colonies. 1905-1914 Israel under Ottoman Empire. First World War

MAIN POINTS OF DISCUSSION

We are a Nation. Not a religion! What is the difference?

The Reform Movement: Religion without a State.

Secular Zionism: State without Religion.

TORA: Both are completely integrated. Ribbi Yehuda Bibas.

TESHUBA: Debarim 30. “Collective Return of the People of Israel to God’s Land. Return to Israel is returning to God.

THE JEWISH POPULATION IN ISRAEL FROM 1880

Before 1880: less than 25,000 Jews lived in the land of Israel.

Between 1880 and 1914: tens of thousands of Jews came from Europe escaping persecutions.

Rabbi Isaac HaCohen Kook (1865-1935): the power of anti-Semitism.

Sir Moshe Montefiore (1784 -1885) and the Baron of Rothschild (1845 – 1934): Building colonies and creating jobs.

Eliezer Ben-Yehuda (1858-1922): The miraculous revival of the Hebrew language

1904 a huge wave of Jewish immigration to US. Over 2 million Jews immigrated to the United States,1.5 million of them to New York in 20 years. No support for a Jewish State. Not internal, not external.

FIRST WORLD WAR

What happened on July 28, 1914?

1916: Prime Minister Herbert Henry Asquith and Prime Minister David Lloyd George.

The difference between Catholic and Protestant attitudes to Jews

Arthur Balfour (1848-1930)

Hayim Weizmann (1874-1952)

On April 23, 1920, San Remo, The League of Nations

Foreign Office,

November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

Arthur James Balfour