Priester und Paarung (1847–53), was in the education between political and religious history. Herzl also published Eclogues, with a German translation and commentary (1848) and a Reform prayer book (1874), with some studies on its preparation.

HERZL, THEODOR (Blasiania Zeve) (1860–1904), founder of political Zionism and the World Zionist Organization. Herzl was born in Budapest, Hungary, to an affluent family and educated in the spirit of German-Jewish enlightenment. In 1881 he entered the law faculty of the University of Vienna, where his family had moved. In 1882 he joined a German students association, Allianz, but, encountering anti-Semitism, resigned two years later. In 1883 he completed his studies but soon afterwards left the legal profession and dedicated himself to literature. His essays were characterized by his superb style and penetrating observations on human problems in modern times. In addition, he also wrote a number of plays, some of which were staged in Vienna, Prague, Berlin, and New York.

In 1887 married wife Paula, who failed to appreciate his ideas and aspirations and the relationship was not a happy one. They had three children: Pauline, Hans, and Margot. On October 18, 1904, died in Paris, and his body was returned to Vienna for burial.

From October 18, 1904, until July 1905, served as the President of the World Zionist Council, his work being characterized by his epoch-making treaties Der Judenstaat (The Jewish State).

In his book, he analyzed the Jewish problem and saw the establishment of a Jewish State as the only solution. Responding to his book was mixed. Predictably, the assimilations in Western Europe rejected his thesis and regarded it as a hindrance to their emancipation. In contrast, David Wolffsohn, Max Bodenheimer, and other Zionists-oriented individuals were enchanted and found in Herzl their natural leader. Particularly enthusiastic were Jewish students in Germany and in Austria. The Zionist Movement was spread by him. It was, however, the mass of Jews in Eastern Europe that constituted the backbone of the Movement. They regarded Herzl almost as a savior.

Herzl hoped that, in the long run, anti-Semitism would harm the Jews and that educationally it might even prove useful. "It forces us," he concluded, "to close ranks, unite in thought, and through our unity we will make us free." It was this feeling of freedom that made Herzl declare: "We are a people, one people. We recognize ourselves as a nation by our faith." Herzl therefore, he no longer regarded the "Jewish Question" as a social or religious problem, but as a national one, which should be solved politically by the council of the civilised nations. Sovereignty over a portion of land, "large enough to justify the name of a state" and of which the Jewish masses would emigrate, would provide the solution. Pondering the choice between the Argentine and Palestine, the "ever memorable historic home" seemed preferable. In his view would attract the people with "a force of marvellous potency."

Herzl wanted to give the Jews a "corner... where they can live in peace, no longer bounded, ostracized, despised... a country that will be theirs", to rid them of the faults that centuries of persecution and ostracism had fostered in them and to allow them to enter into history so that finally they might no longer be "the dirty Jews, but the people of light". There they would regain self-esteem and dignity, and the "destitute cry Jews" may become an honorable appellation like "German", "Englishman", "Frenchman".

The solution to the problem, however, should not be left to Jews alone. "The Jewish State is a world necessity!" Those civilized nations who were trying to "enforce a ghost out of their past" must also shoulder responsibility. He believed that a potential community of interests did exist between the anti-Semitism and the Zionists. The "antisemites will become our most dependable friends, the anti-Semitic countries our allies. We want to emigrate as respected people, parting as 'friends from our foes... The solution of the Jewish Question must be a mighty final chord of reconciliation. Eventually it would place relationships between Jews and Gentiles on a normal footing. If the Powers, with the concurrence of the sanctions, would recognize Jewish sovereignty over Palestine, the Jews in return could undertake to respect the rights of the non-Jews and would form there "a portion of Europe... an outpost of civilization."

The Jewish State would become "something remarkable... a model country for social experiments and a treasure house for works of art... a destination for the civilized world.

Herzl was primarily a man of action who wished to translate his ideas into reality. His basic premise, that Zionism consti-
HERZLIIAN HEBREW TEACHERS’ INSTITUTE

This was more than Herzl had dared to hope. However, Goluchowski declared Herzl’s suggestion to take the lead in the matter was quite impossible. It would be better if England took the initiative.

The foreign minister’s reluctance to take the initiative arose from the need to keep to a military alliance with Russia. Since 1893, the two countries had been bound by a special agreement under which they undertook to maintain the status quo in the Balkans. This was qualitatively by Article 111, which specified that, should circumstances change, the parties would act together. The Turkish provinces in Asia were not mentioned in the text, but it could be assumed that the principle in Article 111 applied there as well. This explains the change in Austria’s attitude toward Herzl following the resolution of the Plevna letter.

But, in spite of the professed status quo principle, the long-term policy of the two Powers was aimed at the gradual dismemberment of the Ottoman Empire. A Jewish, or a Jewish-dominated, power of a population of five to six million could have fit well within this pattern. The sultan’s sovereignty over Palestine (a formula advanced by Herzl) did not matter, since it was meant to be nominal only. Moreover, Goluchowski hoped that, should London committed itself to the Zionist cause (as the Italians had already done), this might revive the 1887 Triple Alliance of Austria, Germany, and Russia.

It would be safe to say that had Herzl remained alive, he would have traveled to London, not in connection with the East Africa project but to discuss with Lord Percy the Goluchowski proposal for creating a Congress of Powers to support the Zionist aspiration.

Criticism, nonetheless, did not abate. Lord Percy the Goluchowski proposal did not sit well with the leading opponents, the Novorossiers, admitted during the meeting of the Executive that they were mistaken and expressed their unswerving confidence in Herzl.

An Assessment

The shift of emphasis in Herzl’s diplomatic activity from one capital to another gave the impression at the time that his policy was inconsistent, if not contradictory; but this was not so. His strategy was multilateral, involving a wide range of correspondence and contacts. His basic principle was that the “Jewish Question” was an international one and should therefore be tackled within the framework of international powers. He had become a legendary figure in Jewish history, even in his own lifetime; what he accomplished did not make Zionism poorer, but made it seem richer.

Herzl was a statesman without a state, a leader without a people to support him. If he impressed monarchs, ministers, and intellectuals, it was thanks to his own qualities. He argued both administratively and financially, but nobody could ignore the magnetism of his personality, his intelligence, his sincerity, and his idealism. A visionary who sometimes naively believed that because an idea was good and just it must necessarily prevail was also a theorist and down-to-earth politician with no illusions about human nature. A liberal and a great European, he became the foremost exponent of Jewish national aspirations without ever sacrificing an ounce of the Zionist Organization of America for a short period in the 1920s. Enrollment fell sharply from its one-time peak of 100 and, with the conflict of interest between Herzl and Yiddish in American Jewish life, settled in favor of English. Herzl’s merger with the Jewish Teachers’ Seminary to establish a seminary to train the teachers’ Diploma. The merger was unsuccessful as the proliferation of teachers teaching Jewish studies, the Hebrew language, and the Yiddish, and the strength of the seminaries in the New York area made it ever more difficult to recruit students and to garner support for Herzl, and the institution folded.

HERZLIIAN HEBREW TEACHERS’ INSTITUTE. Hebrew educational institution in the U.S.|S founded in New York in 1921 by Moses “Feinsteins” as an afternoon high school. It was expanded into a teachers’ seminary in 1926 and became a leading seminary in 1937. It was discontinued in 1966. Its aims were the training of teachers, the Hebrew language, Bible, Religion, Art, Drama, History, and general culture. It was merged with the Teachers’ Seminary and People’s University.

Prior to the establishment of the State of Israel, Herzl was the chief instrument for Hebrew and Zionism in American Jewish education, with hundreds of alumni serving in schools throughout North America. Its educational philosophy was based on the cultivation of Hebrew as a living language and a medium for Jewish identity. It was dedicated to the rebuilding of Israel, and a communal (non-denominational) approach to Jewish education and nationalism requirements in Jewish schools. In 1919, a number of years after Herzl sponsored a young people’s Hebrew theater (Hebrah Hakol), leading exponents of Hebrew in America served on the faculty, among them Daniel “Pensky” Abraham, “Emstein,” and H. Al. Haklevi.

With the American Zionist movement’s effort at political activities, support for Herzl diminished, although it received some support from the Zionist Organization of America for a short period in the 1920s. Enrollment fell sharply from its one-time peak of 100 and, with the conflict of interests between Herzl and Yiddish in American Jewish life, settled in favor of English. Herzl’s merger with the Jewish Teachers’ Seminary to establish a seminary to train the teachers’ Diploma. The merger was unsuccessful as the proliferation of teachers teaching Jewish studies, the Hebrew language, and the Yiddish, and the strength of the seminaries in the New York area made it ever more difficult to recruit students and to garner support for Herzl, and the institution folded.

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