

What a vast range of human thought lies between Nachmanides and Moses Hess! Think of the distance of time and space that separates David Reubeni from Max Nordau and the immense difference in conceptions of life of Rabbi Hirsch Kalischer and Dr. Theodor Herzl! And yet, when discussing the bitter lot of their people, they arrived at the same conclusion, each from his own standpoint: The restoration of Israel is its only salvation. ! ארצנו היא

If any conclusion at all is to be derived from the historical data so ingeniously collected by Professor Deutsch, it is this: Zionism is a movement which is traditionally Jewish to the core, and is supported by the logical conclusions of the great minds of many centuries.

LEON ZOLOTKOFF.

American Rabbis and Zionism

WE do not attribute much importance to the reference to Zionism made in his annual report by the President of the Central Conference of American Rabbis. That reference was subsequently—in the course of debate—so qualified by its author as to make it practically of no value aside from its official import. But we do attribute some significance to the fact that rabbis who were formerly strenuously opposed to every phase of national Judaism, diligently asserting their "cosmopolitan prophetism," listened patiently to a discussion on Zionism and did not rule it out for order; in fact, pled for freedom of debate on the question. Why did not this representative reform organization reiterate its position, its "Washington and Jerusalem" slogan, in view of the presentation of the subject by its president. Was it because it was satisfied that it had established a Judaism minus nationalism? Evidences of reaction by its constituency in the way of emphasizing national holidays would indicate the contrary. Was it because it believed that the previous convention utterance had bound it? Obviously not, for the Conference believes that each Convention has absolute power over its own opinions, limited only by its constitution.

The Conference was silent and neglected to express an opinion because its members felt that the nationalist sentiment—cosmopolitanism to the contrary—was worthy of at least silence; it had left its antagonistic position so far that it had reached the neutral state of silence. It seemed to understand that the movement stands for a thoroughly Jewish sentiment, which can not be decried without at the same time frowning down

that Judaism to which they were bound in devout allegiance. In other words, the Conference, hitherto decidedly opposed to Zionism, at its last meeting had progressed to neutrality.

"Yodea Lishol"

Query I.—Why is it that Christians show so little interest in Zionism? All orthodox creeds teach, as part of their creed, the return of the Jews to Palestine and the revival of the ancient state. They severely censure the reformers for denying that such a future is in store for Israel. Many sects there are which hold that the consummation of Christianity by the re-appearance on earth of its originator and the beginning of the millennium depend upon the ingathering of God's people to the land of their fathers. It might, therefore, be supposed that the believers in the millennial theory would greet with satisfaction the news that a longing for the old home has seized many Jewish hearts and that earnest efforts are being made to satisfy them, and that they would lend their aid to such a movement. But as far as I know no such interest has been manifested. Is it the old experience over again that Israel must put his trust in God and his own determination alone, in this effort to plant the banner of Juda on the hill of Zion and gather around it those whom the rulers of the earth still treat as outcasts?

G. G.

How to Organize Zionist Societies

THERE are two ways of organizing a Zionist society. One is the right way. The other is the wrong way. The first is diametrically opposed to the second.

This is the wrong way:

Three or four ardent Zionists meet, rent a hall, prepare circulars, and hold a mass meeting. After very enthusiastic speeches, applications for membership are received. When a sufficient number of names have been secured, the meeting is adjourned. At another meeting, called in a careless manner, more enthusiastic speeches and vague talk of organization, dues, meetings, but definite arrangements, however, as to election of officers. When an Executive Committee has been appointed, the rank and file become utterly indifferent and resort to criticism of officers as the natural order of business. Then there is vague gossip of joining a vaguely defined Federation. When a circular is received from the

Federation calling a convention, the purpose for sending a delegate is to take note of what has *not* been done by the Federation. After the delegate returns with his incomplete, often disgruntled and pessimistic report, the members indulge in grumbling, are much disgusted with the Federation, and deliver themselves of more fiery denunciatory speeches. The society then drags along, waiting for some sensation to break the monotony of its existence.

Needless to state, such a society is fundamentally weak and its propagation of the cause is ineffective.

The following is the right way :

Let the group of ardent and sensible Zionists who would propagate Zionism, send to THE MACCABEAN or to the Federation of American Zionists, for a constitution defining its position in the hierarchy of societies, the duties of officers, committees, etc. After the receipt of the constitution and detailed instruction, let these pioneers canvass their district to discover the sympathizers of the movement for national rehabilitation. Quietly let a meeting be called and an organization affected, composed of men thoroughly inspired with the Jewish spirit; then let a committee be appointed with stated duties and let stated meeting be arranged for. When the completed organization is in good working order, let a mass meeting be called to expound to the larger public, which is as yet unfamiliar with Zionism, what the movement aims to accomplish, and let the periodic mass meeting supplement the stated monthly or bi-monthly meetings of the society.

And, above all, let not this society hold aloof from interests that apparently are not Zionistic; but let it assist every Jewish movement that aims for culture, knowledge of Jewish history and Jewish life. Let it not hold aloof from movements that give expression to some particular phase of Jewish life, say in literature, art or science. Let it not refuse to assist the persecuted because the methods in vogue do not aim completely to solve the difficulty. But under all circumstances, be broad and liberal-minded, with the purpose clearly in view to realize that composite Jewish life, sometimes called the Jewish national life, of which the term Zionism is the collective expression.

This right way we commend to all Zionists.

"Whoso loveth correction, loveth wisdom." The methods of Zionist organization necessitate reproof; will our Zionist brethren profit by it?

[From a letter to the Editor.]

The Highest Development

NO movement has arisen in my time in Jewry so conducive to the intellectual development of Israel. Zionism, even if it fails, will have been a success. It will have brought the younger generation in contact with a living religious impulse, and I doubt if your Reform Synagogue has succeeded in doing that. I had the impression when I was in America that the one vital Judaism was the racial brotherhood, expressed not by Temples, but by clubs. But the racial brotherhood can find a higher expression than clubs.

To all of us the Zionist movement is valuable as forcing us "to stop and think," as Tolstoi recommends; it forces us to define our concept of the best development of our race and religion. I regard the American alternative of a denationalized Judaism as more honest and possible than the muddle of a non-Zionist "orthodoxy." But then that alternative is not carried to its logical extreme of an apostolic religion. There is still this parochial intermarrying; in short, there is a latent Zionism.

No Jew in his senses can deny he would rather be born in his own country than in a country in which he has to prove painfully that he is a native. Considering how particularised the Jew is, it is astonishing he does not see that other people also like to close in their ranks against the stranger.

ISRAEL ZANGWILL.

William McKinley

WITH our countrymen — the American people — we mourn the death of an excellent man in the person of our late Executive. The blow struck by the misguided and utterly wretched assassin has been condemned, in some cases with frenzy and delirious advice as to his future treatment, by the entire American press and pulpit. In Mr. McKinley the nation has lost a truly pious man, one who represented with dignity and honor those virtues that are closely associated in our mind with the sterling American character. To Jews, representatives of family virtue in times past and still we believe, in advance of other nations, noteworthy in this bereavement of the nation, are the fine eulogies we hear from our English brothers, who, in synagogue and press, have expressed their sympathy with the American people. That America, "the home of the free,"