

ZIONISM.

BY THE REV. DR. H. PEREIRA MENDES.

BEHOLD a beautiful ideal, old as the Bible itself, presented to the world anew. It is Zionism. The word has been coined, and its ready acceptance has made it current.

The passing years have seen the Hebrew's Ghetto razed, and the walls of his Judengasse thrown down. In one country after another the sentences of exile have been revoked in his favor, and the doors of the very legislatures have been opened for him. The ranks of the learned receive him gladly, commerce presents its walks for him to tread, and handicrafts and agricultural pursuits are free for his hands to work at.

No sooner was the cry of Liberty, Equality and Fraternity answered in all lands by those rights being accorded to him, than in France he became a Frenchman of the French; in England, an Englishman of the English; in Germany, a German of the Germans; and, here, he is an American of the Americans.

This is to say, he became a model citizen as soon as citizenship was granted to him. Since that day he has always done as he does to-day. He sheds his blood in the ranks of his country's soldiery; he helps to build that country's commercial prosperity and scientific honor; he pays his full proportion of all taxes, and contributes freely at all times, in all ways, in all emergencies; only he does not contribute his proportion of inmates to prisons and inebriate asylums.

But still he is always a Jew; there is something which keeps him so. His religion, his spiritual pabulum, his ideals, all seem to be different from those of his fellow-citizens.

And, in addition to these, there is a mysterious something which keeps him separate from his neighbors of alien faith.

This something is his peculiar destiny. His destiny is to be

a conservative influence upon society for reverence, for recognition of Divine interference in human affairs, and for individual and national progress on these lines.

Religion, Ideals, Destiny. Searched to its core, Zionism will be found to mean just these; the religion which Micah sums up in three words—Justice, Loving-kindness, and Humility; the Bible ideals of Universal Peace, Universal Brotherhood, and Universal Happiness; the destiny to carry all to share with him spiritual aspirations which make for righteousness. The mission of Zionism is the strengthening of Jewish sentiment for good, in order that it may logically be the conservative influence above mentioned. This, then, is the end of Zionism: to found a model government, a model state of society, a model system of education.

Zionism thus assumes many fields of action, the cultivation of which is taken up as occasion demands.

It will be at once perceived that it is as old as the Bible. The fields of action popularly identified with Zionism by its promoters to-day are one and all founded on Bible teachings. Any Zionist idea not so originated, such as acquisition of Palestine by purchase, is *ipso facto* rejected by Biblo-Zionists.

Let us now take up these subjects *seriatim*:

(I.) A model Government.

A glance at the governments of the world shows serious faults in the greatest.

In Russia, expansion of empire means increase of imperial power, but no increase in the prosperity and intellectuality of the people. In Germany, it does mean increased imperial power, and the prosperity and intellectuality of the people are increasing at the same time. But, by reason of her militarism, she falls short of being an ideal government, as Russia does by her lack of representative government. And both of them fall short by reason of differentiation between religious sects.

In Austria, the monarchy shows a distinct failure due to unfusable elements. No one doubts that when the present Emperor dies the Austrian empire will disintegrate.

Italy shows a beautiful land, once the home of a grandly virile nation, now the home of a nation of diminished glory and diminished strength. The monarchical power seems unable to stave off bankruptcy, or to prevent bread riots, or to wisely administer the nation's military strength

Spain shows a monarchy of which the less said the better and the kinder. Once the greatest among the civilized nations in territorial expanse, she has lost nearly everything. Her cruelty in Cuba and the Philippines has alienated her friends. Her country, once studded with universities to which the young flocked from all parts of Europe for culture, now is the home of dense ignorance and crass bigotry. Monarchy in Spain has permitted decay. It has therefore been a failure.

France shows a republic which has given the death-blow to republicanism in many a heart that would fain be loyal. For if republicanism can hurl justice from her throne, can deprive a citizen of his liberty and of his honor without allowing him to know the evidence against him, can permit its military power to refuse to answer the inquiries in the court of justice, and so demonstrate that militarism is greater than justice; if a republic can be so false to its noble ideas of Liberty, Equality and Fraternity; if a republic can be so lost to honor, that it places the honor of its army officers above the honor of its army, above its own fair name, yes, above the honor of France, no true-hearted man can wish such a republic to stand.

A further proof of the failure of the French Republic is offered by the fact that the vast expansion of French territory does not mean any great commercial advantage, or any increased prosperity, for the French at home. Other nations reap as much advantage from the French colonies as the French themselves, and without the expenditure of life and treasure which France has to incur to maintain these colonies. Figures tell cold facts. If the French people realized how few are the ships carrying the French flag in the commercial world compared with those of other nations, they would begin to suspect the mistake of colonization by a stay-at-home nation. And the worst sign of France's decay is the terrible evidence of her vital statistics.

Great Britain and Holland are practically republics, except that their presidents are called "queens," and are for life. Both countries show great prosperity, and so judged, would appear to offer the best form of government to-day. The vastness of the British Empire may cause her fall; the smallness of Holland may invite a swallowing up. But brave little England has become a mighty power, and brave little Holland is a model in many ways. To judge by existing facts, their system of government would appear

to be the best at this moment. But no one will say that there are no faults therein. For example, in England, one of its great pieces of government machinery, the upper House of Parliament, has weak component parts—the hereditary peers who do not stand for intellect. And another deficiency is intimated by the existence of crushing poverty among the masses.

In America the failure of the republican system is becoming more evident at each Presidential and minor election. The disease of uncertainty paralyzes commercial enterprise. Business is periodically disturbed for months. Politics has become jobbery. Greedy parties control the votes and are thirsty for spoils. The growth of immense fortunes and trusts is also a menace, for labor will insist upon its share of increased prosperity. And the pension system is fast becoming a cancer of the malignant type. Hence the old classic question, which form of government is the best, is not practically answered at this moment, for all modern governments are proven faulty in their system.

The ideal government of Zionism is a confederation or a republic, with a ruler who, far from being a despotic czar or an autocratic emperor, will regard himself as really a viceroy or representative of God, the real king, who, Zionism declares, “reigns for ever and ever.” Church and State will be separate, each supreme in its own domain, and both working for the same ends.

The Jewish State will have no political aims or colonial enterprise. It may not extend its borders beyond the ancient lines of the Bible from west “the river of Egypt” to east “the Euphrates,” and north from the white mountains (Lebanon) to the deserts on the south.

Thus it will be eminently qualified to act unbiassed by its own interests as arbitrator between the nations of the world when political differences of importance may arise.

War will therefore be unnecessary; swords can then well be beaten into ploughshares, and spears into pruning hooks. Nations will not need to learn war any more. The curse of conscription will not need to exist. One-third of the expenses of each government now used for war budgets will be saved, and the people under that government will be so much less taxed in proportion. As arbitrator, the Jewish State will have to curry favor with no power. There will be no reason why to its own jurists a body of jurists of other countries shall not be added.

For the chair of International Law will surely be a prominent one in its State-University whose doors will be open to men of all creeds. The Torah always had and always will have but "one law for the stranger and the native." And the powerful experiences of a history of thousands of years, giving a consciousness of God in human affairs, will most effectually secure a verdict in accord with the strictest justice and righteousness. A Jewish State, the realization of the Prophets' ideal, is one of the purposes of Zionism, for it means arbitration instead of war. The ideal is one of such extreme value to the civilized world, that all nations must wish it Godspeed.

But some may say, Why to a court under the auspices of the Jews, the lowly, the long-despised Jews, should the proud nations of the earth pay respect?

Because the nations that follow the teachings of the lowly Jew, Jesus, may surely consult such a tribunal.

(II.) A model State of Society.

I do not know that any one will contend that the state of society in any of the great countries is satisfactory.

Under the surface of the best society there is much immorality. Social evil is by many excused. There is a different standard of morality for man and for woman. Religion is for many a conventionality. Not one in five of the population is a communicant, from a religious point of view. Among the working classes more evils exist. Women and girls have to work for beggarly wages with the resultant temptations. The spiritual level in factory districts and in mining districts is very low. Lawyers are a necessity, not simply to draw up contracts, as notaries in certain countries do, but to prevent their clients being taken advantage of, and, if possible, to give their clients every possible advantage in the transaction. Men in high social position manipulate the stock market, and build fortunes on the ruins of other people's fortunes. They are not ostracized from good society. Great trusts are formed which crush other people's energies. The directors are not ostracized from good society. Businesses are built up by shamefully under-paid work, as we are told by the stories of sweatshop and pittance paid for wretched toil. "The Song of the Shirt" is still the psalm of life for thousands of unfortunates. The employers are not ostracized from good society. The air which God created is free to all. The water we drink is taxed for

the municipality. But the land on which are our houses is rented for private individuals, the owners. Yet the same God who gave the air, gave the water for mankind's use ; and all the earth, as we heard at Sinai, is His, and meant for all His children. Evidently some regulation of land tenure is required, for surely the present system is at fault.

In business a high code of honor is the guide for some, but not for all. Goods are sometimes misrepresented. Promises are broken. Granted that people guilty of these offences do not fix our standard of honor; yet among those who do are many who, for example, will lend money on mortgage, and though the property may depreciate in value through no fault of the one who borrows, yet they who lend will exact the full amount of the mortgage, and many people will say, "Why, of course they will, why shouldn't they?" Yet I think there is something to be said on the other side.

A model state of society, as legislated for in the Jewish code, makes holiness or purity of life its ideal. Immorality is incompatible with it. Religion in the Jewish system is far from being a conventionality. It enters into the web of daily life. Instead of one in five of the population being a communicant, every member of every family is required to observe the six sacred seasons, the "days of holy convocation," as they are called, or perhaps more correctly, "days for sacred exercises." They are, the Sabbath, for weekly spiritual exercises; Memorial and Atonement days for spiritual introspection and repentance; Passover with its lesson of freedom; Pentecost with its lesson of revelation or divine concern in human affairs, and Tabernacles with its teachings of human gratitude for divine blessings. In the Jewish system the poor are specially protected. The Jewish Code forbids grinding down the poor. "Thou shalt not oppress an hired servant, the poor and needy, of thy brethren or of thy strangers that are in thy land within thy gates"—(Deut. xxiv. 14.) It has nothing but scorn for the man who is so greedy of gain that he "pants after the dust on the heads of the needy." Even the poor must be brought near to God, must be always provided for, must participate in the benefits of the great festive seasons. The ideal Jewish code provides for notaries and judges, and the command to "make after righteousness" is made to thunder in their ears. It pronounces "woe to those who join house to house"

for others' injury, and as for those who make corners in corn, "the people curse them." Deception of any kind in business transactions is rigorously forbidden, and the lofty ground is taken, not that these ideals must be lived up to for fear of incurring penalty of the law, but they must be lived up to out of reverence, or veneration, or love for God. Indeed, this teaching to do all that is right out of love for God is twice repeated in a Scripture section by every observant Hebrew every day of his life. It says we are to love Him with all our heart, with all our soul and with all our might. This simple creed of Love is to be in our hearts. This simple creed we are to teach our children by our own example in our homes and abroad, by expressing our gratitude to Him when we lie down and when we rise up. This simple creed is to guide our hands and guide our thoughts. It is to be the rule of our homes in private life, and the rule of our lives in public affairs. Surely, the state of society that aims for all these things is a model State. The State which Judaism aims at is just such a State.

(III.) A Model System of Education.

The Hebrew in this model State would be false to his traditions of the past centuries if he did not show the same love for learning which made his age in Spain the Golden Age, and which leads many of our best minds to-day to avail themselves of the privileges of university life in countries where they are permitted. But the education of the intellect is not the only education. The education of the hand is also necessary. The teaching of the Jewish rabbis, bidding every man love work, teach his son a trade, the fact that the rabbis themselves engaged in manual labor, the fact that so many of the Bible laws refer to agriculture and labor of all kinds; the fact that artisans such as Bezalel and Achisamach, were called "men filled with the spirit of God," show the dignity of labor in the eyes of the Jew.

A third form of education equally provided for is the education of the heart. The inculcation of the doctrine of love above referred to, is sufficient illustration, although pages could be filled upon this subject alone. "Thou shalt love thy neighbor as thyself; thou shalt not hate thy brother in thy heart." "Show kindness to thine enemy, and to him that hateth thee." "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

A State which has a system of education for the brain, the hand and the heart must have a model system of education. And when it provides not only for the education of the heart, or human emotion, but also for the spiritual education, or the uplifting of the soul of the human being, or son of God, to God the Father, who shall not concede its ideality?

Yes! True Zionism means a model government, a model state of society, a model system of education.

Hence, true Zionists understand that their policy to-day is one of preparation for this. They realize that the Hebrews and the world at large must be educated up to these ideals. They know that as far as the Jews themselves are concerned, the culmination of Zionism, the regeneration of Palestine as a Jewish State, as God wills, will not be, cannot be achieved, until the Hebrews themselves command the respect of the Gentiles. Divine intervention to this end is looked for. "At that time I will bring you again, and at that time I will assemble you, I will appoint you for a name and a praise among all peoples of the earth, when I bring back your captives before your eyes, saith the Lord."

The Zionist programme, therefore, is preparation by moral, mental, and spiritual elevation, and in this connection let us mention its revival of the Hebrew language.

Truth to say, the Hebrew language has never been dead. It has always been a medium of communication between Hebrew communities of the East and West, and whole communities have always been able to converse in it. It has always been the language of prayer, for which there exists the example of Ezra and the last of the Prophets, who, with their coadjutors known as "the men of the Great Synagogue," chose Hebrew for the language of the ritual, still in use to-day. And they did this despite the fact that Aramaic and not Hebrew was the vernacular; that not a few of the people spoke "half in the speech of Ashdod and could not speak in the Jews' language," and that, to all the congregation, interpreters had "to give the sense" of the law, and "cause them to understand the readings."

All praise to modern Zionism, which seeks to prove the virility and adaptability of the Hebrew language by issuing Hebrew papers and periodicals, publishing Hebrew works, and translating into Hebrew books upon books of standard value, from a Shakes-

pearian play to a novel by George Eliot, from Herbert Spencer's sociology to Alexander Humboldt's philosophy.

Let me now turn to yet another phase of Zionism and its activities.

For modern Zionism aims also at the protection of Hebrew interests, the rescue of the Hebrew oppressed, the rehabilitation of the Jew as a tiller of the soil, the colonization of Palestine, the exploitation of its products, and the co-operation of all existing Jewish societies to these ends.

The Alliance Israelite Universelle of France, the Anglo Jewish Association of England, the Board of Jewish Delegates of America, the Allianz of Germany, Hoveve Zion (Lovers of Zion), Shoveve Zion (Returners to Zion), etc., etc., of Europe and America, aim at exactly these things. These, except the last two, are comparatively old.

Within the last year there has been an extraordinary activity in the formation of new Zionist Societies in all countries, due to the movement which culminated in the Basle Conference last August. This conference has now passed into history, and would deserve a separate article. There are in New York city alone about forty Zionist societies, and others exist from Montreal to New Orleans. Modern Zionism has done and is doing much to rekindle the flame of Jewish Nationality. "Palestine for the Hebrews as God hath willed it" is its cry, and the Hebrew heart in every part of the globe pulsates accordingly.

But the present and pressing task of Zionism is colonization. To a large extent this task is imposed by the terrible condition of over three millions of Jews, "reconcentrados," in Russia. Zionism attempts a partial amelioration of their miserable state by sending some to Palestine.

Yet, let it be at once declared that the fulfillment of this ideal of modern Zionism; this hope of the Jew as he trod his *via dolorosa* throughout the world for eighteen centuries; this bright promise of which the prophets spoke, and of which psalmists sang, does not mean the forfeiture of citizenship or of any civic rights by any Hebrew in any country wherein he may choose to reside. He will owe and he will pay material allegiance only to the country of his adoption, complete material allegiance. He will owe only spiritual allegiance to a Hebrew State when such shall be established. That State can, and will, lay claim to no temporal rights nor to a right

to interfere in the temporalities of any country outside its own historically defined borders, as we have already observed. It will never summon Hebrews in any land to the Hebrew flag to fight against the country of their birth, or adoption, or residence.

Even as the Catholic is an American in America, loyal, law-abiding and ready to fight for the country of his birth or residence, even though the seat of his spiritual government is in distant Rome, so will be the Jew, loyal, law-abiding and ready to fight and die for the country of his birth or adoption. In fact, the possibility is even more apparent in favor of the Jew. For, unlike the Catholic, he will have no Pope to lay claim to temporal power, or to hold that obedience to him comes before obedience to his country, as is so oft alleged against the Catholic.

By his personal example of reverence in all countries, by ordering his life wherever he happens to be in accordance with his belief that a Divine supervision of human affairs exists, the Jew will fulfill his destiny in all lands. By looking to a Jewish State in Palestine, he will simply turn his heart to the central seat of his religion, thence to derive for himself the spiritual strength which he, being human, must need, and there to point humanity at large for inspirations for right living. Zionism means all this. But it means much criticism, much opposition.

The feeling against the Jew is too deeply seated, too ingrained to admit of the realization of the ideals of Zionism easily. Anti-Semitism is no phantasy. It is a painful reality. Just as all great world-movements have meant opposition, calumny, and even bloodshed, so this movement, Zionism, can never hope to succeed without conquering opposition, silencing calumny and enduring violence.

Opposition ! Calumny ! Violence ! What a pitiful story that the race, whose daughter, Mary, gave Jesus to the world, should have been victim to these for so many centuries should to-day be "despised and rejected" by those who worship and respect that son of Mary the Jewess.

Anti-semitism exists. It has strengthened Zionism. It is not the first time in our history that our virility has been developed in adverse winds. We are ready to face more Opposition. We are ready to bear more Calumny. We are ready to endure more Violence ! We know how to suffer, to endure—and to wait.

Our revenge for the past will be to turn our opponents into

our friends, our calumniators into our advocates, and those who are treating us with injustice or worse shall yet become our champions. Zionism will prove to be the solution of Anti-semitism. Greater political miracles, greater social miracles, have occurred.

To bring about a better mutual understanding between all sections of the community, is the logical aim of Zionism. It is included in the ideal of our prophets when they preach the Brotherhood of Man. Being an ideal of the prophets, it is an ideal of Zionism.

Closely linked with the ideal of Universal Brotherhood is the ideal of Universal Peace. Universal Peace can be realized and maintained only by the establishment of an international court of arbitration. Universal Peace, and the establishment of an international court of arbitration are also ideals of the Prophets. Therefore they are ideals of Zionism.

The logical result of Universal Brotherhood and Universal Peace will be Universal Happiness, the third great ideal of the Prophets, and therefore, the third great ideal of Zionism.

The condition of Universal Happiness can only be reached when a pattern State exists, to show a model government, a model state of society, and a model system of education. Zionism means these and just these, and for these it is patiently preparing.

Time may be required before these dreams become actualities. But what is time to the deathless nation?

H. PEREIRA MENDES.

GRAVEYARDS AS A MENACE TO THE COMMON-WEAL.

BY LOUIS WINDMÜLLER.

A RATIONAL disposition of human remains has become a serious question wherever the population of cities has increased in greater proportion than that of the country at large; and at the present moment it deserves earnest consideration; since infectious diseases prevailing in tropical climes where we carry warfare may be brought here.

The custom of burying bodies in close proximity to each other at insufficient distances from human habitation is reprehensible in the highest degree. During the continuance of their natural decay, extending over a period of some five and twenty years, they contaminate the air, pollute the earth and defile the springs, threatening disease. If we could overcome foolish prejudice and false sentiment which prevail against the ancient custom of burning the dead, we would correct a grievous wrong.

The strongest motive for the interment of remains is affection. It is customary to visit the graves of our friends, dwell in thought on the acts of kindness they have done, and adorn the mounds which cover their bodies with fragrant flowers. It is considered the sacred duty of a feeling heart thus to commemorate at least the anniversaries of their passage from the world. And the unwillingness of men to cut short the progress of the corruption which goes on, unseen, beneath these mounds, can only be explained by a sentimental yet stubborn resolution that as far as they can prevent it the remains shall never be disturbed. Having laid them to "final rest," they fondly expect them to stay in the selected inclosure, because the ground is conveyed by a title supposed to guarantee possession for all time to come.

But what do these promises mean when neither the dead nor