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## Abstracts

### Reimer

Dr. Karpel Lippe of Jassy, who gave the opening speech at the first Zionist Congress, has been largely ignored in histories of Zionism. This article introduces an English translation of his speech. Lippe helped to legitimate “Congress-Zionism” by connecting to earlier forms of Jewish activism. His address exposes tensions arising from the Basel meeting, including Ottoman suspicion, relations with the Orthodox, and conflicts over organizational priorities. Insisting upon his and his country’s priority in the movement’s history, Lippe’s oration suggests an alternative perspective on early Zionism and raises broader questions for the historiography of nationalism.

### Shavit

Muhammad Rashid Rida, the editor of *al-Manar* and one of the preeminent Muslim thinkers of the twentieth century, published between 1898 and 1935 dozens of reports, analyses, and Quran exegesis on Jews, Zionism, and the Palestine question. His scholarship greatly influenced the Muslim Brothers and still reverberates in the Arab political discourse today. Based on the first systematic reading and contextualization of *al-Manar*’s pertinent texts, this article examines and explains the radical shifts in Rida’s views: from describing Zionism as a humanitarian enterprise of a virtuous nation to depicting it as a plan for ethnic cleansing; from expressing doubts about the ability of the Arabs to prevail against the Jews to proclaiming certainty that they would; and from condemning French anti-Semitism to embracing hateful theories about Jewish conspiracies and vices.

### Heller

This article traces the pivotal role that ideas about “youth” and “generationhood” played in Vladimir Jabotinsky’s political strategy as leader of the Union of Revisionist Zionists and its youth movement, Brit Yosef Trumpeldor (Betar). During the leadership struggle within the movement between 1931 and 1933, Jabotinsky believed that he could draw upon debates sweeping across Europe about the nature of youth, their role in politics, and the challenges of “generational conflict” in order to convince his followers that his increasingly authoritarian behavior was the only mode of leadership available to Zionist leaders in the 1930s. The article demonstrates that Jabotinsky’s deliberately ambiguous and provocative constructions of “youth” and “generationhood” within the movement’s party literature and in articles addressed to the Polish Jewish public, as well as the innovative ways in which he delimited “youth” from “adult” in his movement’s regulations, allowed him to further embrace authoritarian measures within the movement without publicly abandoning his claim to be a firm proponent of democracy.

### Kohn and Cohen-Hattab

This study examines the complex national messages conveyed, both verbally and visually, in Zionist commercial advertisement posters produced in the Yishuv during the

1930s and 1940s. It focuses on posters promoting tourism and vacationing in Palestine, representing the growing perception of the country as an attractive destination for modern tourism that is not only religiously motivated. The posters are examined as historical documents that shed light on the ways in which the foundations of tourism in the country were laid and imbued with ideological meaning through the verbal and visual language of the posters. The article seeks to contribute to the study of Zionist visual culture in the Yishuv era by employing an interdisciplinary approach that combines textual-linguistic and contextual-historical analysis.

Gertz

The kibbutz, which was considered one of the greatest successes of the socialist dream, failed to survive history, which replaced socialism with both capitalism and globalization. Numerous texts, literary, documentary and research-based, have tried to comprehend the social developments that took place in the kibbutz during the period of its demise, especially over the 1980s and the 1990s. This article focuses on two works – *Habayta (Home)*, Assaf Inbari, 2009) and *Bein haverim (Between friends)*, Amos Oz, 2012) – both of which refrain from solely addressing the rift that the kibbutz underwent, but rather attempt to see in the moment of the kibbutz's disintegration a stage in a historical process that will ultimately enable its rebirth. Both works triggered powerful response from literary critics and from the general public, and contributed to shaping a new perspective on the history of the kibbutz.