



Zionism:

*Christian and Jewish-
Interdependent,
Interconnected, and
Intertwined*

March 10, 1896



Theodor Herzl

1860–1904





The Dreyfus Affair

1894-1905

DER
JUDENSTAAT.

—
VERSUCH

EINER

MODERNEN LÖSUNG DER JUDENFRAGE

VON

THEODOR HERZL

DOCTOR DER RECHTE.



LEIPZIG und WIEN 1896.

M. BREITENSTEIN'S VERLAGS-BUCHHANDLUNG

WIEN, IX., WÄHRINGERSTRASSE 5.



"Historical writing of the most thoughtful and serious kind."

—*Newsweek*



A
HISTORY
of ZIONISM

From the French Revolution to the
Establishment of the State of Israel

WALTER LAQUEUR

Zionism, according to a recent encyclopedia, is a worldwide political movement launched by Theodor Herzl in **1897**. The Jewish national revival which took place in the 19th century, culminating in political Zionism, was preceded

"Historical writing of the most thoughtful and serious kind."

—*Newsweek*



A
HISTORY
of ZIONISM

From the French Revolution to the
Establishment of the State of Israel

WALTER LAQUEUR

by a great many activities and publications, by countless projects, declarations and meetings. The term Zionism was first used publicly by Nathan Birnbaum at a discussion meeting in Vienna on the evening of 23

"Historical writing of the most thoughtful and serious kind."

—*Newsweek*

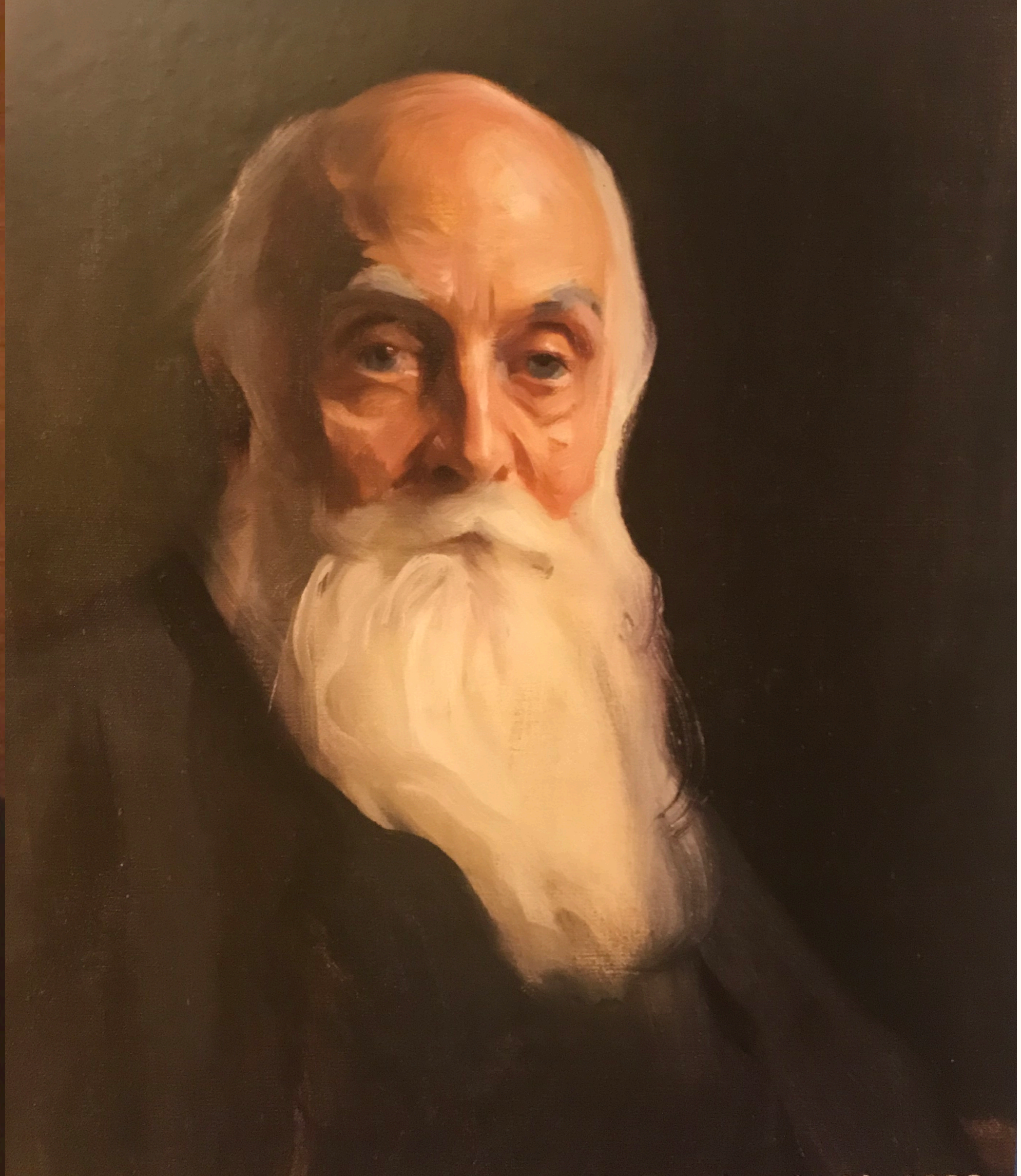
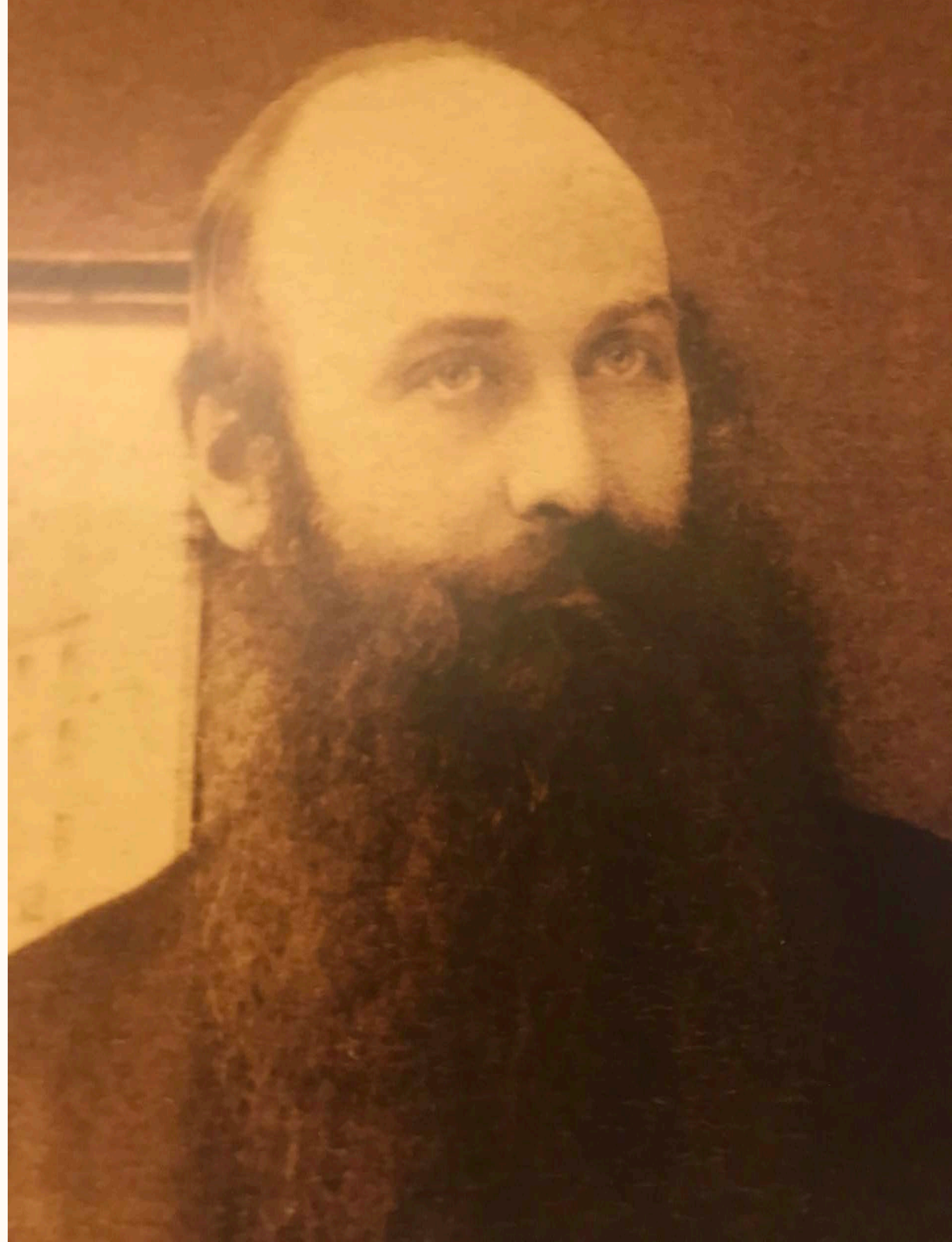


A
HISTORY
of ZIONISM

From the French Revolution to the
Establishment of the State of Israel

WALTER LAQUEUR

January 1892. The history of political Zionism begins with the publication of Herzl's *Judenstaat* four years later and the first Zionist congress. But the Zionist idea antedates the name and the organization.



William Hechler

“Much of Zionism has its roots in Christian rather than Jewish doctrine.”

~Richard Popkin, historian of ideas

What is Zionism?

Its general definition means the national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel.

~Jewisvirtuallibrary.org

The desire of the Jewish people to establish their own nation in their historic homeland.

What is Christian Zionism?

Christian Zionism is Christians who desire the Jewish people to have the land of Israel as their national homeland.

Replacement Theology and Christian Anti-Semitism

1517

Early and Medieval Church

Modern Church

33

600

Protestant
Reformation

2024

Roman
Catholic

Many other
denominations

Replacement Theology and Christian Anti-Semitism

1517

Early Church	Medieval Church	Protestant
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33 150 400

600

Roman Catholic

1640

- Mostly literal interpretation:
- Israel = ethnic Israel
 - Church = Church
 - Future return to Israel

- Allegorical interpretation:
- Israel = Church in OT
 - Church = Spiritual Israel
 - Israel PERMANENTLY REPLACED by the Church
 - Rise of Christian anti-Semitism

- Return to literal interpretation:
- Israel = ethnic Israel
 - Church = Church
 - Future return to Israel
 - British Restorationism

The Rise of British Restorationism

With the return to literal interpretation of the Bible, English Puritans began to shift to Premillennialism, and realized God must restore the Jewish people to the historic homeland before the establishment of the Millennial Kingdom.

Early England was pro-Jewish (1066–1144)

- **William the Conqueror encouraged Jewish merchants and artisans in N. France to move to England. Jews came from there and Germany, Italy, and Spain to escape the anti-Semitism there.**
- **Jewish communities were established in London, York, Bristol, Canterbury, and other key cities. They lived in segregated areas.**
- **Jews were the bankers and money lenders since usury was prohibited by the Roman Catholic Church. However, the king taxed Jewish bankers heavily.**

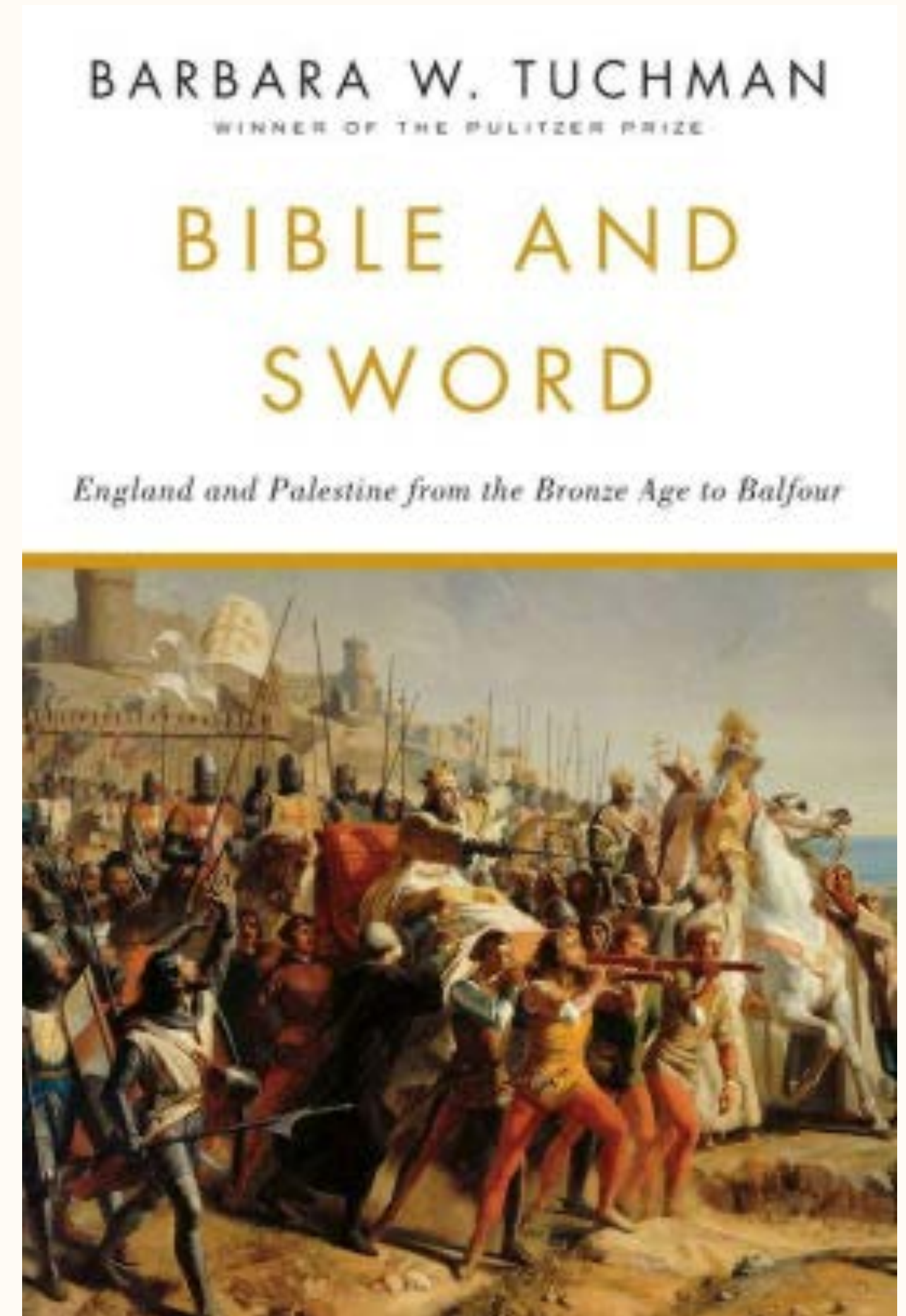
England Became Anti-Semitic (1290–1650s)

- **Some persecution existed. The first blood libel charge was brought against Jews in Norwich, 1144, which inspired several anti-Jewish riots.**
- **The Third Crusade brought increased anti-Semitism in England.**
- **Following the death of Henry II, who protected the Jews, a riot in York led to the massacre of the Jews there. Richard I found out about this a day later and ordered the Jews protected. Then when he left for the Crusades, the riots broke out again.**
- **Anti-Semitism increased in England until finally on the 9th of Av (anniversary of the destruction of Jerusalem in AD 70) in 1290, Edward I, expelled the Jews; 16,000 left.**

The Rise of British Restorationism

“Starting with the Puritan ascendancy the movement among the English for the return of the Jews to Palestine began.”

~Barbara Tuchman, *The Bible and the Sword*



A Variety of Motivations for Christian Support for a Restitution of the Jews to their Historic Homeland

- 1. A missionary desire to provide for the conversion of Jews which they understood from the Bible to occur at or near the time of the future establishment of the Messianic Kingdom.**
- 2. A humanitarian desire to provide a safe haven for the Jewish people.**
- 3. A desire to help with the fulfillment of prophecy.**
- 4. A sincere love for the Jewish people.**
- 5. A nationalistic desire to see people in their historic homeland.**

- ✧ **Reformation: Emphasis on the Bible, *sola Scriptura*.**
- ✧ **Resurrection of the study of the Hebrew language by Protestant Christians.**
- ✧ **Translation of the Bible into English.**
- ✧ **Identification with OT heroes, struggles, and stories.**
- ✧ **Hermeneutics: a return to a literal hermeneutic meant a literal Kingdom, a literal future for a restored Jewish nation.**
- ✧ **English Puritans: saw the Biblical prophecy of a return of the Jews to their homeland.**

CHRISTIAN

“The Reformation in England first turned Jewish eyes towards the land from which they had been so long excluded.”

~Lucien Wolfe, *Manasseh ben Israel*, xv



Sir Henry Finch (1558–1625)

A key proponent for Israel's future restoration, Finch wrote a seminal work on the subject in 1621, called *The World's Resurrection or The Calling of the Jewes. A Present to Judah & the Children of Israel that loyned with Him, & to Ioseph (that valiant tribe of Ephraim) & all the House of Israel that loyned with Him.* Finch, at the time of the publication of his book was a member of Parliament and the most highly respected legal scholar in England at the time.



“passages which speak of a return of these people to their own land, their conquest of enemies and their rule of the nations are to be taken literally, not allegorically as of the Church.”

Sir Henry Finch (1558–1625)



Sir Henry Finch (1558–1625)

“Where Israel, Iudah, Tscon, Ierusalem, etc. are named in this argument, the Holy Ghost meaneth not the spiritual Israel, or Church of God collected of the Gentiles, no, nor of the Iewes and Gentiles both (for each of these have their promises severally and apart), but Israel properly descended out of Iacobs Ioynes.”

CHRISTIAN: THE BIRTH OF PHILOSEMITISM

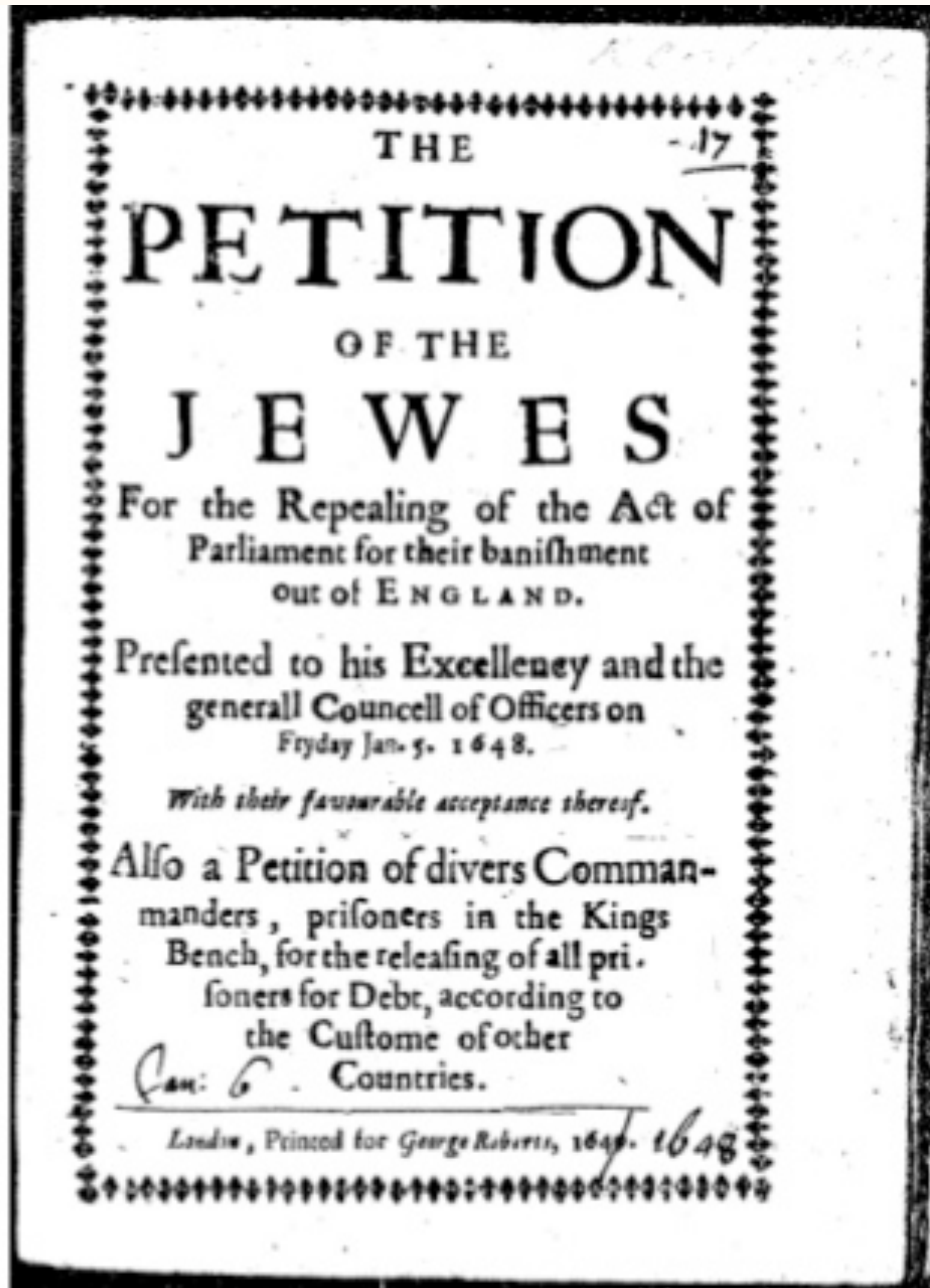
“But it was the increasing Hebraism of English thought, as represented by the Puritan movement, which chiefly attracted the Jews ... When the Commonwealth, with its pronounced Judaical tendencies emerged from this movement, the Jews could not fail to be impressed.”

~Wolf, *Manasseh ben Israel*, xv

Background to the Jewish Situation in England

- 1. 492–Spain expels Jews**
- 2. Conflicts over religious liberty**
- 3. Increasing publication of restorationist ideas along with calls to readmit Jews to England.**
- 4. Jan. 5, 1649–Johanna and Ebenezer Cartwright petition Parliament to readmit the Jews.**
- 5. Jan. 6, 1649–authorization of a High Court of Justice to try Charles I on treason. Petition shelved.**

1649 CHRISTIAN



**“The Petition of the
Jews for the Repealing
of the Act of Parliament
for Their Banishment
out of England”**

“ ... by discourse with them, and serious perusal of the Prophets, both they and we find, that the time herall draweth night; whereby they together with us, shall come to know the Emanuell, the Lord of life, light, and glory; even as we are now known of him, and that this Nation of England, with the inhabitants of the Nerther-lands, shall be the first and readiest to transport Izrells Sons & Daughters in their Ships to the Land promised to their fore-Fathers, Abraham, Isaac, and Jacob, for an everlasting inheritance.”
[emphasis added]

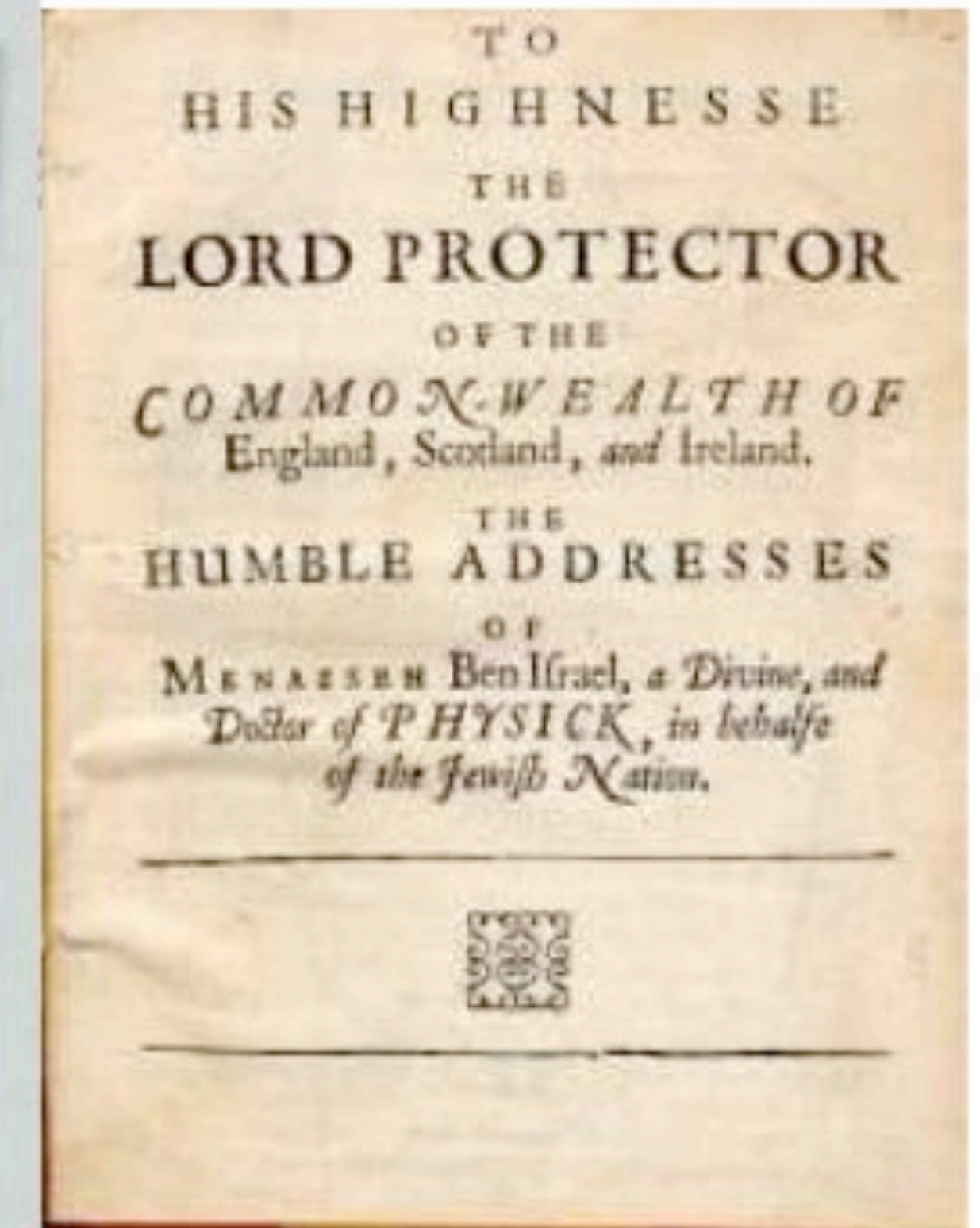
~Cartwright Petition

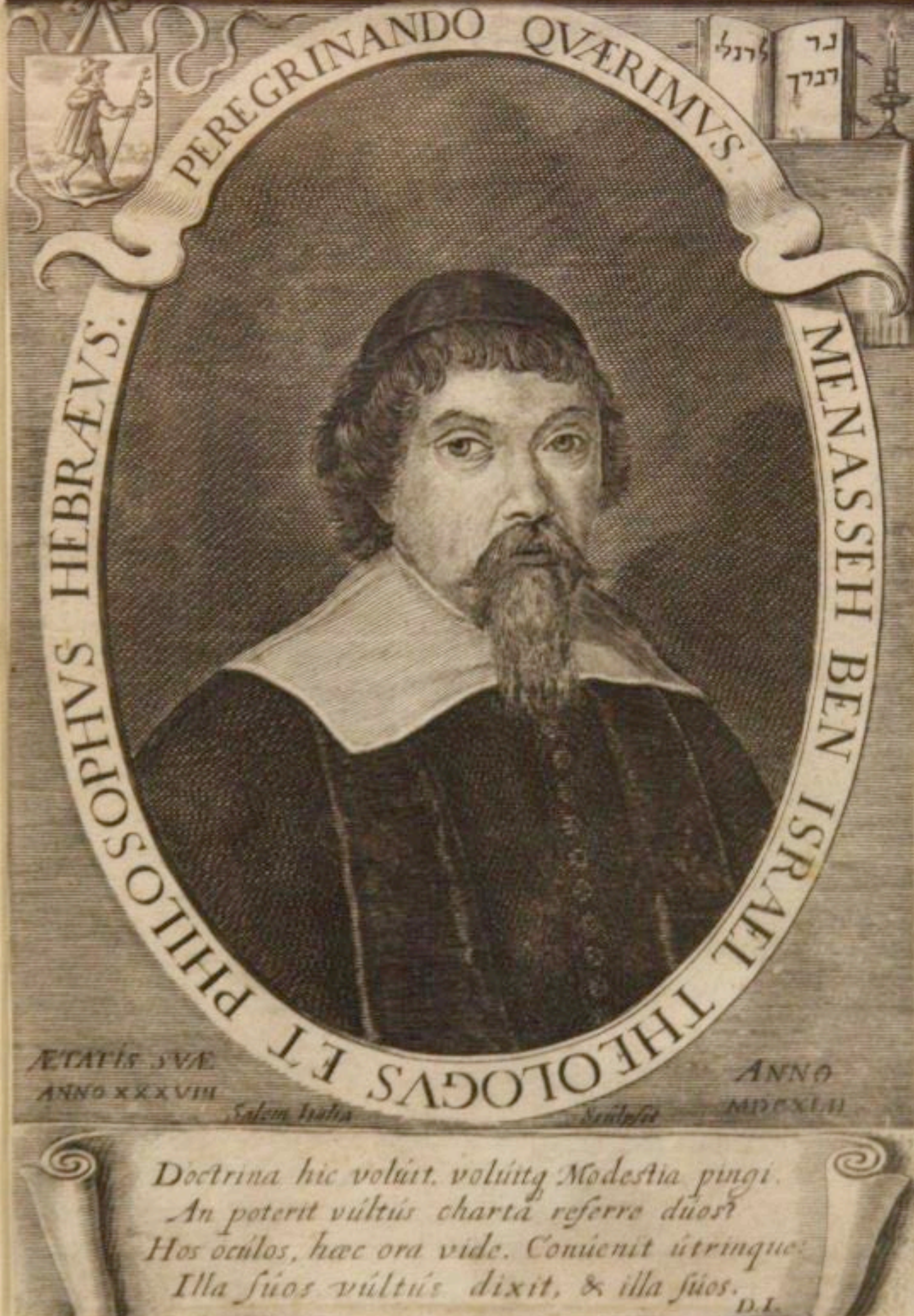
1650 JEWISH

Menasseh Ben Israel in 1650 published *Hope of Israel*, in which he advocated the return of Jews to England as a preliminary to the appearance of the Messiah.

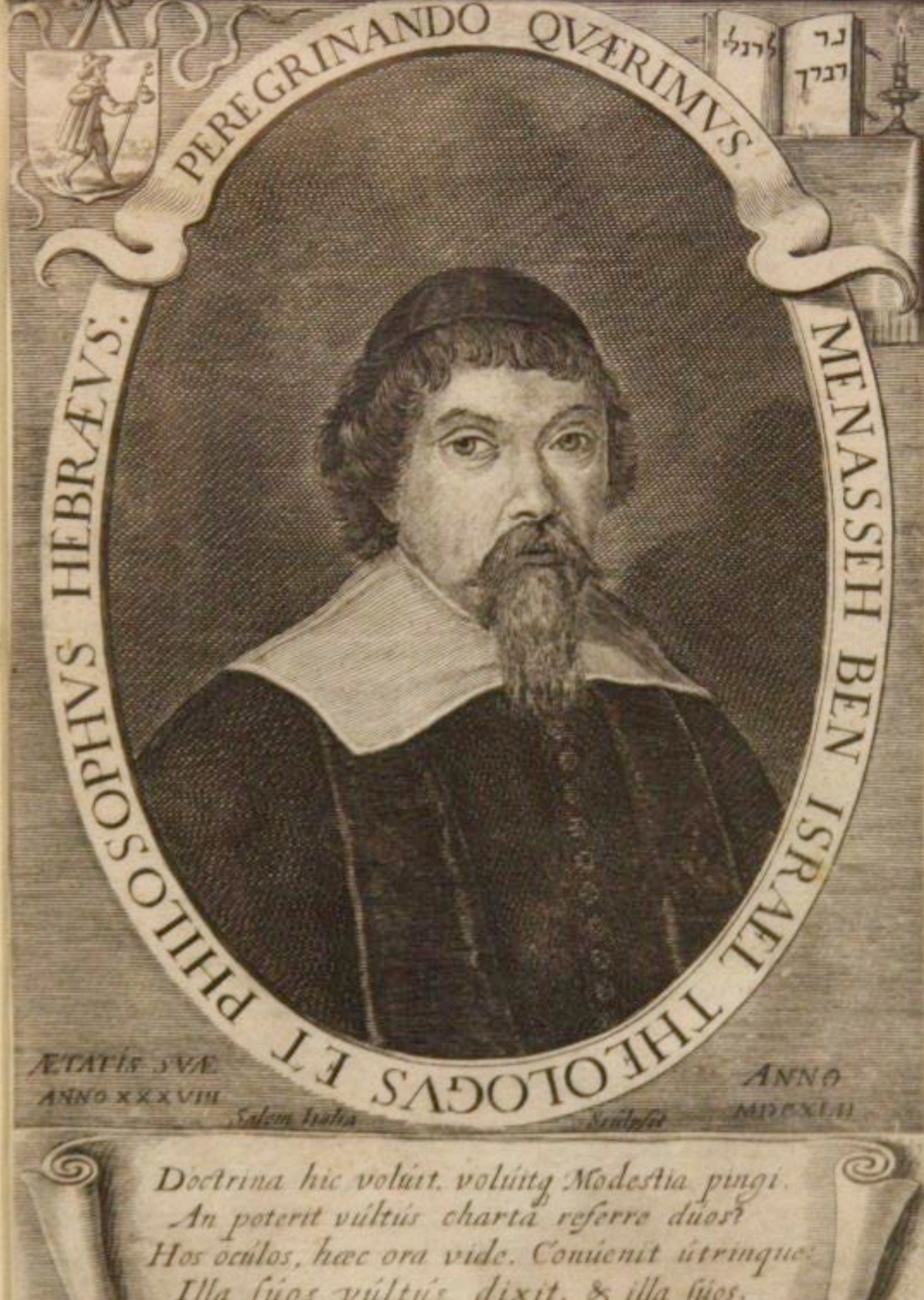


Menasseh ben Israel, Rembrandt





- 1. Ten lost tribes were in America.**
- 2. Messiah would not come until the Jews were regathered.**
- 3. Regathering would only come after a complete scattering.**
- 4. England needed to readmit the Jews so the scattering would be complete.**



THE
HOPE OF ISRAEL

Written
By *MENASSEH BEN ISRAEL*,
An Hebrew Divine, and
Philosopher.

Newly extant, and Printed at *Am-
sterdam*, and Dedicated by the Author, to
the High Court, the Parliament of *England*,
and to the Councill of State,

The second Edition corrected and amended.

Whereunto are added,
*In this second Edition, some Discourses
upon the point of the Conversion of the
JEWES.*

By *MOSES WALL.*

LONDON

Printed by *R. I.* for *Livewell Chapman* at the
Crowne in *Popes-Head Alley*, 1652.

**Menasseh ben Israel
(1604–1657)**

To His Highness Oliver Lord Protector of The
Commonwealth of England, Scotland, and Ireland, & the Dominions thereto
Humbly sheweth The Humble Petition of The Hebrews at Present
Residing in this City of London whose names are Underwritten

That Acknowledging The Mercy and favour and Protection of His Highness hath bin desired
to grant us in order that we may with security make private in our particular houses
to our Devotions, and being desirous to be favoured more by your Highness, we pray with all
Humbleness of heart the best means which may be such Protection may be granted to us
Whithin as that we may have quietness at our said private Devotions in our particular
houses without fear of molestation either to our persons families or Estates, nor derive
Being to Live Peaceably Under His Highness Government, and being wear at all mortall times
willing humbly pray your Highness to grant us Licence that those which may be of our nation
may be surged in such place out of the City as we shall think convenient with the Proprietors
Lives in whose Land the place shall be, and we shall as well in our life times as at our death
be highly favoured by your Highness for whose long life and Prosperity we shall continually pray
to the allmighty God



Menasch ben israel
David A. S. Baruch
Abraham ben Isaac
Isaac de Sura
Abraham ben Isaac
Isaac de Sura

Mr. doo refer this Petition
to the Honorable House of Commons

JEWISH

Petition to Cromwell to Readmit the Jews to England

1655



“For, for seven yeares on this behalf, I have endeavoured and solicited it, by letters and other means, without any intervall. For I conceived that our universall dispersion was a necessary circumstance, to be fulfilled before all that shall be accomplished which the Lord hath promised to the people of the Jewes, concerning their restauration,

and their returning again into their own land, according to those words, Dan. 12,7... As also, that this our scattering, by little, and little, should be amongst all people, from the one end of the earth even unto the other, as it is written Deut. 28,64: I conceived that by the end of the earth might be understood this Island.”

Jewish author of *Manasseh ben Israel*:



“What was it, then, that brought these two different characters so closely together? That the Readmission of the Jews to England was one of Cromwell’s own schemes ... he was the mainspring of the whole movement, and that Manasseh was but a puppet in his hands.

~Lucien Wolfe



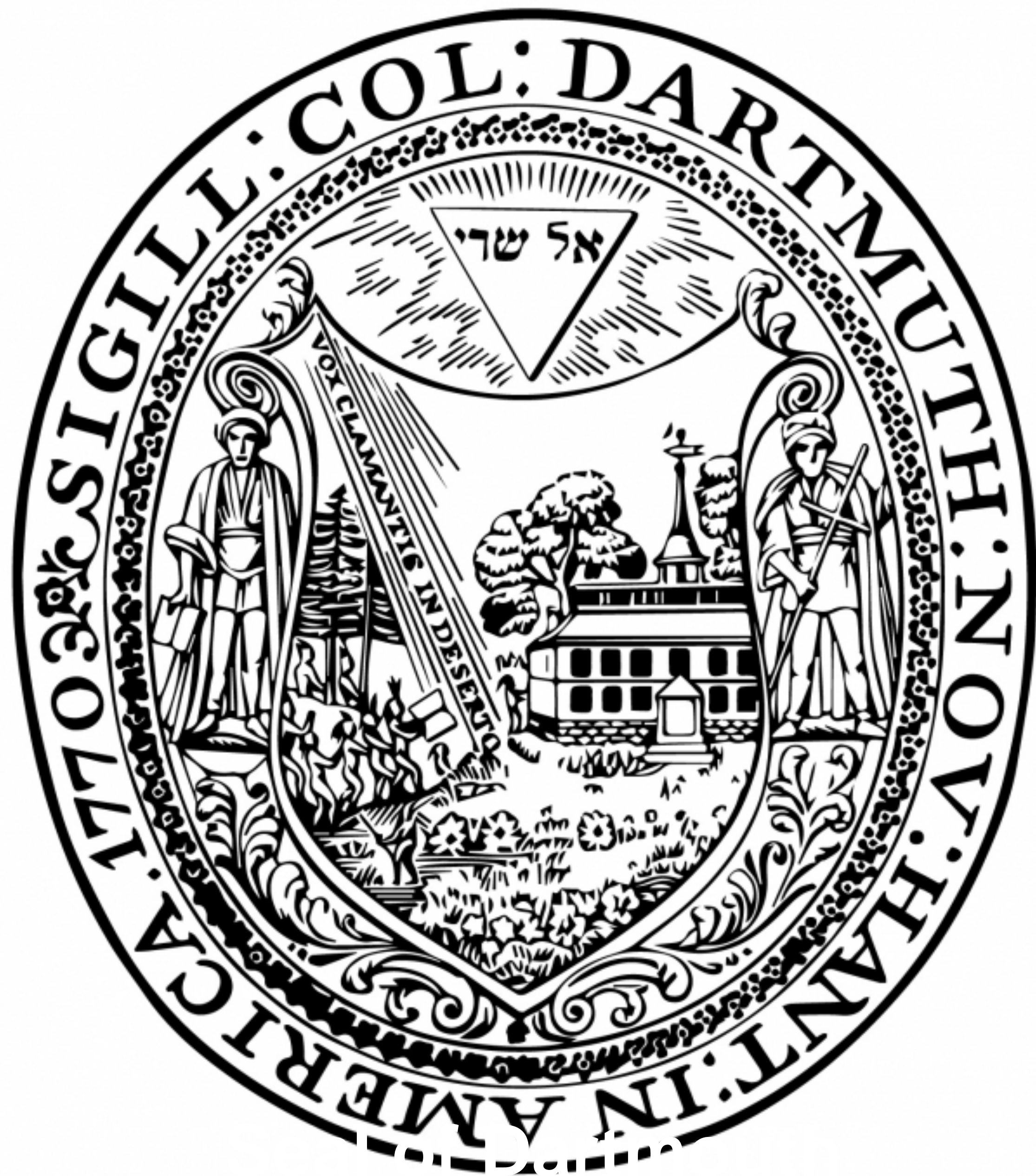
**Increase
Mather**
(1639–1723)

One of the significant advocates of restoration was **Increase Mather**, son of Richard and father of Cotton. Increase wrote over 125 books in his life that were published and was a president of Harvard. His first work was *The Mystery of Israel's Salvation*, which went through a half dozen revisions during his life. His support of the national restoration of Israel to her land in the future was typical of American Colonial Puritans and was generally widespread.





Seal of Columbia



POLITICAL

1797–1801 Napoleon's Campaigns in the Middle East



- ✧ **Increases French and British presence in the Middle East.**
- ✧ **Napoleon reconvened Sanhedrin, 1807.**
- ✧ **Speculation about end times increased.**
- ✧ **Brits believed they would be used by God to restore the Jews to the land.**

JEWISH

Beginnings of Jewish Interest in Restoration

- ✧ Until this time, the restoration had to be associated with the coming of Messiah.
- ✧ David Levi—three volume *Dissertations on the Prophecies of the Old Testament*.
- ✧ 1809, Solomon Bennett, *Constancy of Israel*, Messiah not so important for Jews.
- ✧ Mordecai Manuel Noah, *Discourse at the Congregation Shearith*, April 17, 1818.

CHRISTIAN



John Adams

“I really wish the Jews again in Judea, an independent nation, for, as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age.”

CHRISTIAN

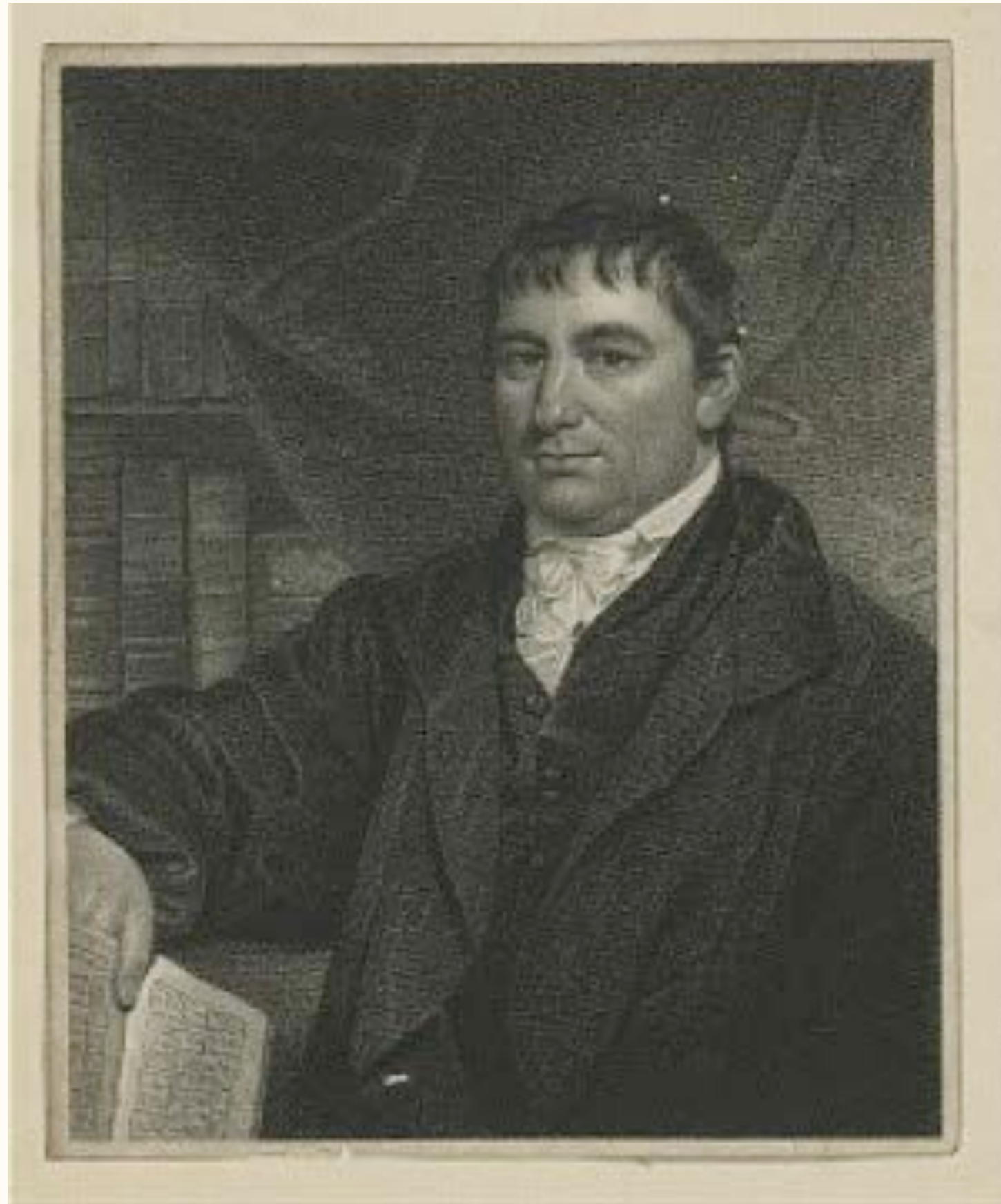
**Rev. James Bicheno
1751–1831
Anabaptist pastor of
Newbury published
*The Signs of the Times***

“a valuable contribution to Christian pro-Zionist literature. The author is a great believer in the future of Israel and of Palestine, but he looks upon the problem mainly from a religious point of view, though he does not demand any conversion of Jews prior to their Restoration.”

~Nahum Sokolow

CHRISTIAN

British Restoration Movement Ramps Up



**Joseph Frey
1771–1850**

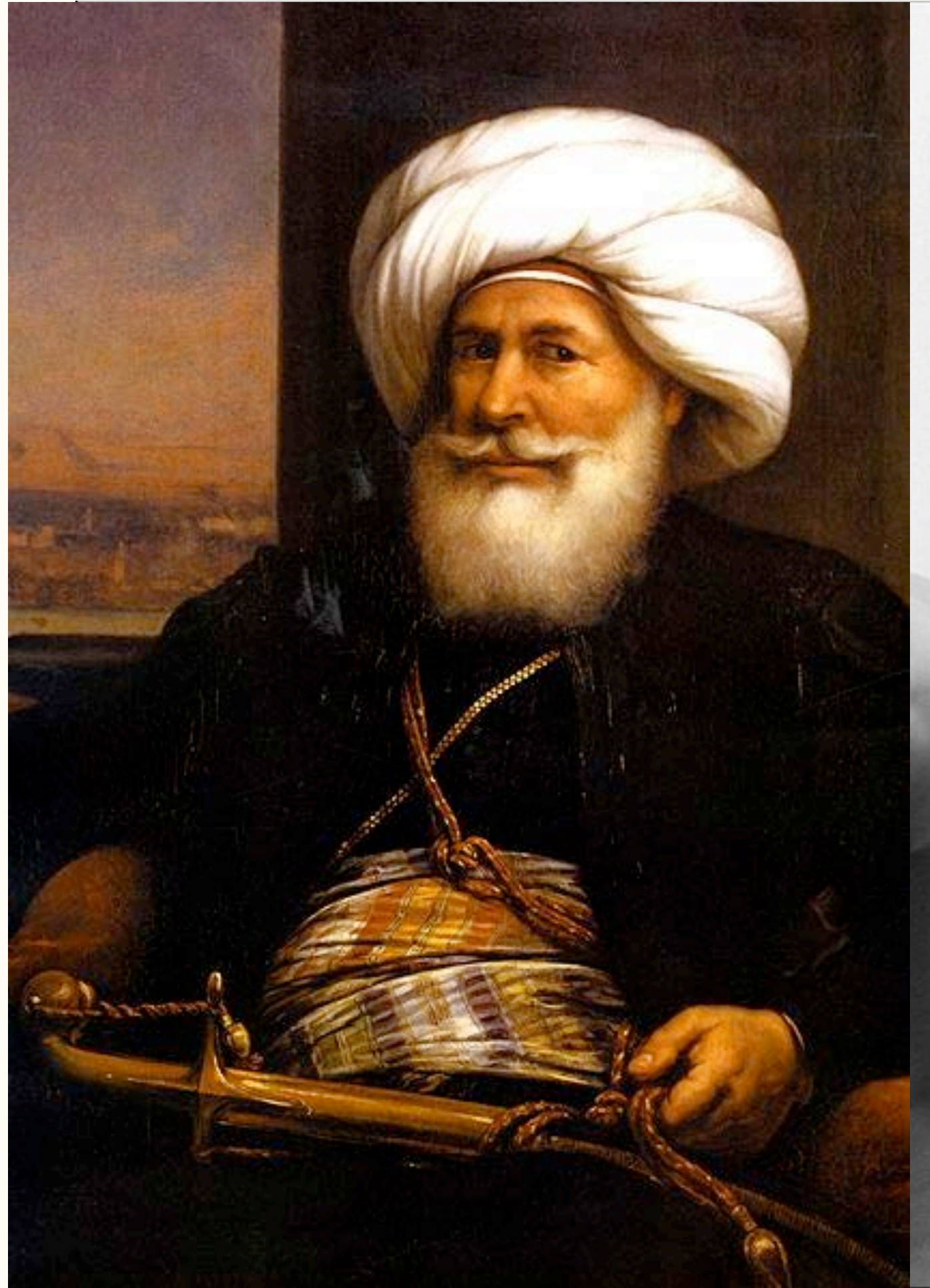
- ✧ **1809 The Society for the Promoting Christianity Among the Jews.**
- ✧ **1815 Lewis Way travels Europe, building support for a Jewish homeland.**
- ✧ **1822 Joseph Wolff converted in 1812, moves to Jerusalem.**
- ✧ **This leads to the idea of establishing a mission in Jerusalem.**

POLITICAL

1819 Increased persecution in Germany. Mordecai Noah calls for Jews to emigrate to Palestine.

1820s Increased anti-Semitism under Alexander I, then Nicholas I in Russia continues policies enforcing a military draft of young Jewish boys forcing conversions. This continues until his death in 1855.

POLITICAL



Ottoman Empire stung by the Mohammed Ali bee!

1831 rebels against Ottoman Empire.

1832 takes Jerusalem, Acre, Damascus, and Aleppo.

1833 permits European missionaries into Holy Land.

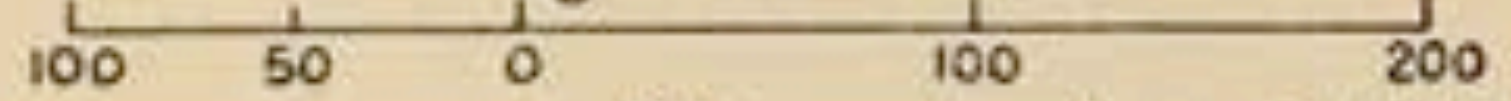
1839 British consulate opens in Jerusalem; Egypt defeats Ottoman navy.



OTTOMAN EMPIRE

IN ASIA SINCE 1792

English Miles



The coloured area represents Ottoman territory in 1792

**CHRISTIAN/
POLITICAL**



**HENRY JOHN TEMPLE, 3RD
VISCOUNT PALMERSTON**

**ANTONY ASHLEY COOPER
7TH EARL OF SHAFTESBURY**



POLITICAL 1830s

“There exists at the present time among the Jews dispersed over Europe, a strong notion that the time is approaching when their nation is to return to Palestine. . . . It would be of manifest importance to the Sultan to encourage the Jews to return and to settle in Palestine because the wealth which they would bring with them would increase the resources of the Sultan’s dominions; and the Jewish people, if returning under the sanction and protection and at the invitation of the Sultan, would be a check upon any future evil designs of Mehemet Ali or his successor. . . . I have to instruct Your Excellency strongly to recommend [the Turkish government] to hold out every just encouragement to the Jews of Europe to return to Palestine.” ~Palmerston

CHRISTIAN 1830s

1839



**London Jews Society
(LJS) Missionary John
Nicolayson purchases
two plots of land which
will eventually become
location of Christ
Church.**

JEWISH 1830s



Sir Moses Montefiore

“By degrees I hope to induce the return of thousands of our brethren to the Land of Israel.”

May 24th, 1839, Diary entry from Safed.



JEWISH 1830s



Judah Alkali

1839 *Darhei No'am* (Pleasant Paths), he “called upon his fellow Jews to prepare for the redemption by prayer and spiritual devotion to Zion.”

Interprets *teshuvah* “repentance,” as return to the land.

Jews did not have to wait for Messiah to return to the land.

1840

Political: Feb—Damascus Blood Libel.

Christian: Feb—First construction begins at future Christ Church site.

Jewish: March—Rabbis ask LJS missionary, Nicolayson, to help with Damascus libel.

Jewish: Montefiore goes to Damascus.

Political: Druse and Christians revolt against Mehemet.

Christian: King William IV Prussia seeks joint protestant bishopric in Jerusalem with England.

1840

Political: England, Russia, Austria, and Prussia issue an ultimatum to Mehemet to withdraw from Syria-Palestine.

Political: British capture Acre and Jaffe. Leads to a British fortification at Acre in support of Ottomans.

“The possession of Acre would open a road for the return of Biblical truth to the land from which that truth had spread to the human race; and Englishmen would feel guilty of sin if they failed to impress upon their Government the need of seizing this glorious and blessed opportunity.”

CHRISTIAN

1841



A joint venture between the King of Prussia and the Anglican Church leads to the anointing of the first Jewish Christian Protestant Bishop of Jerusalem, Michael Solomon Alexander.

**Michael Solomon
Alexander**

1840

British Consul in Damascus, 1840

Defended Jews against the blood-libel charge.

Proposed a strategy for creating a Jewish state 50 years before Herzl.

“I cannot conceal from you my most anxious desire to see your countrymen endeavour once more to resume their existence as a people.”



Sir Henry Churchill

POLITICAL



**Czar Alexander II
1818–1881**

- ✧ Reversed anti-Semitic policies of his father.
- ✧ This ushered in the *Haskalah*, period of Jewish enlightenment.
- ✧ Ideal of assimilated and secular Jew in Russia.
- ✧ Jewish population increased from 2.3 mill in 1850 to 5 mill; 4% of Russian population.
- ✧ Assassination in 1881 blamed on Jews; ushers in new era of pogroms.

POLITICAL



**Czar Alexander III
1845-1894**

- ★ **Virulent anti-Semite.**
- ★ **1882 anti-Jewish decrees, “May laws.”**
- ★ **Closed rural areas to Jewish settlement forcing them into urban ghettos.**
- ★ **Removed Jews from the professions.**
- ★ **The government hope was to cause a third of the Jewish population to die off.**

POLITICAL



**Czar Alexander III
1845–1894**

✧ This disillusioned most of the *haskelah* leaders, who abandoned hope in assimilation and encouraged *aliyah*.

“Let us go now to the only land in which we will find relief for our souls that have been harassed by murderers for these thousands of years. Our beginnings will be small, but in the end we will flourish.”

*~Moshe Lilienblum,
Jewish humanist and leading
Haskelah writer*

CHRISTIAN



William Hechler
1845–1931

- ✧ **Father was a missionary with the LJS.**
- ✧ **Reared in a restorationist home; passion for Israel.**
- ✧ **Lifelong desire to bring the Jewish people to Christ.**
- ✧ **1873 tutor to Grand Duke Frederick of Baden, son of Frederick I, uncle of Kaiser Wilhelm.**
- ✧ **1880s first British clergy to visit persecuted Jews in Mogilev, Odessa, Kishenev.**

CHRISTIAN



William Hechler
1845–1931

**1883 *The Restoration of the Jews*
*According to the Prophets***

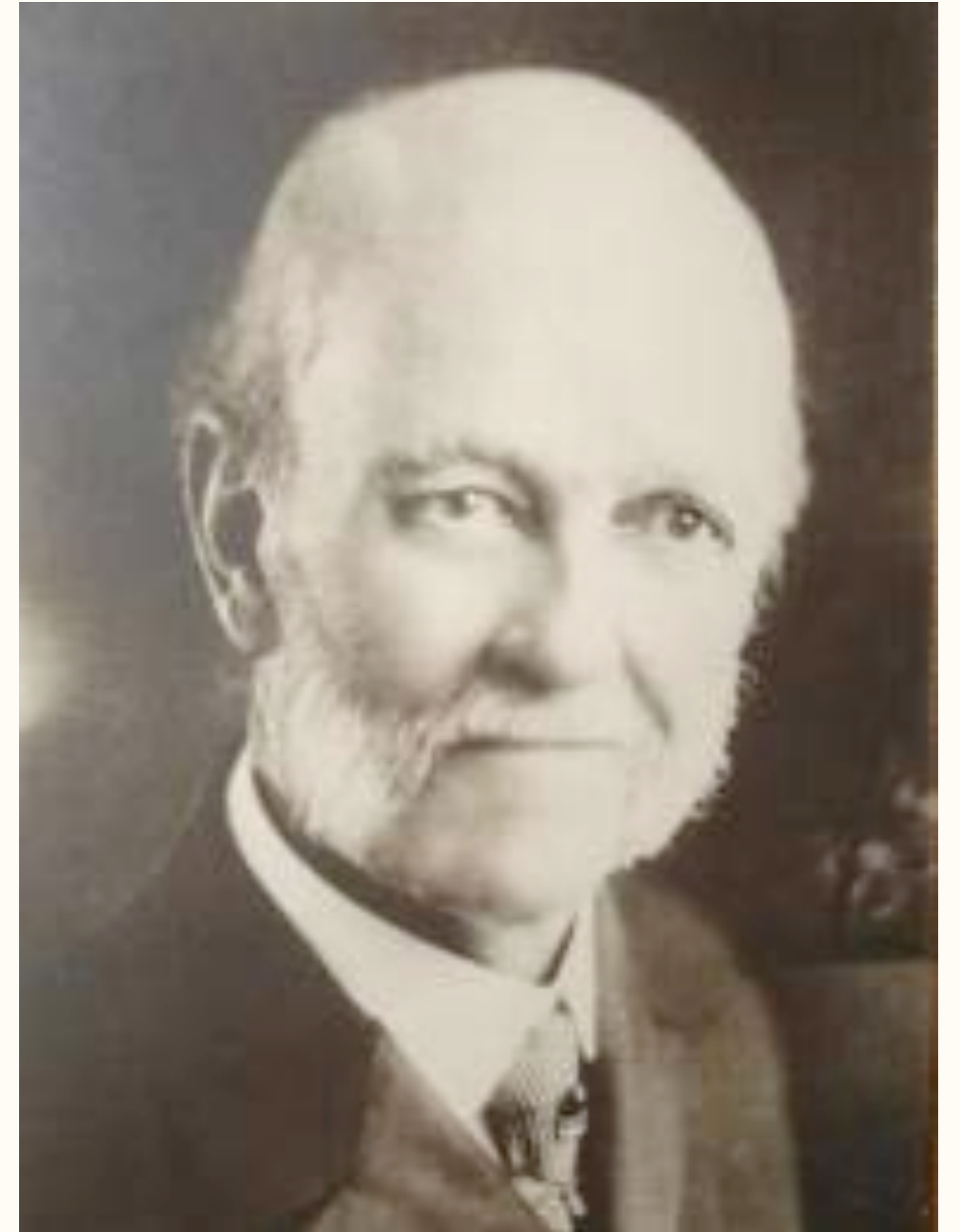
“the duty of every Christian is to pray earnestly and to long for the restoration of God’s chosen race, and to love the Jews; for they are still beloved for their father’s sake ...”

1885 Appointed Chaplain of the British Embassy, Vienna

CHRISTIAN

Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? ... These provinces, as well as Romania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews?

~Signed by 413 prominent Christians and a few Jewish leaders.



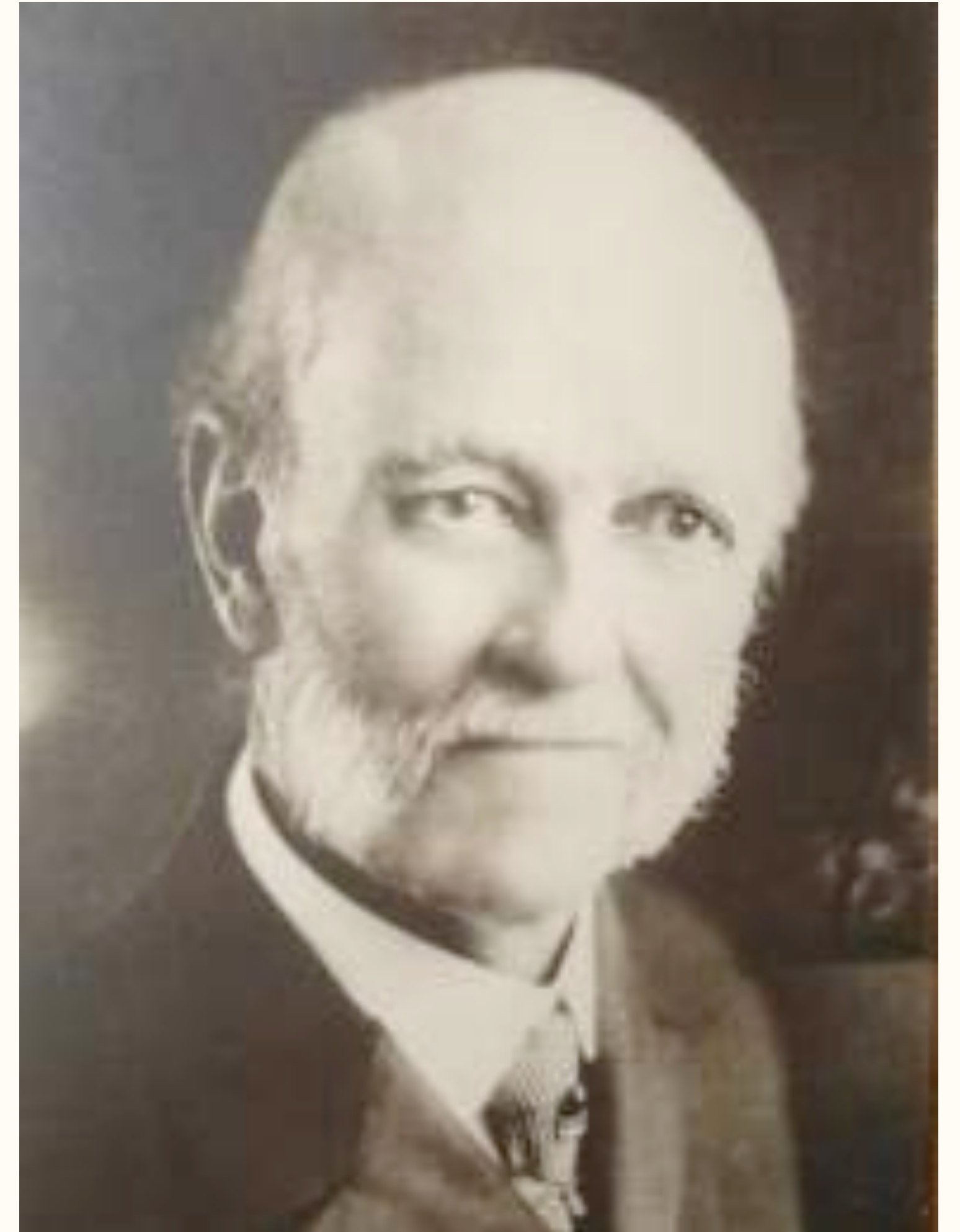
**William E.
Blackstone
1841–1935**

CHRISTIAN

“Why not give Palestine back to them again? According to God’s distribution of nations, it is their home, an inalienable possession from which they were expelled by force.”

~Signed by 413 prominent Christians and a few Jewish leaders.

**Melville Fuller, Chief Justice SCOTUS,
J P Morgan, J D Rockefeller,
editors of the *NY Times* and *Chicago Tribune***

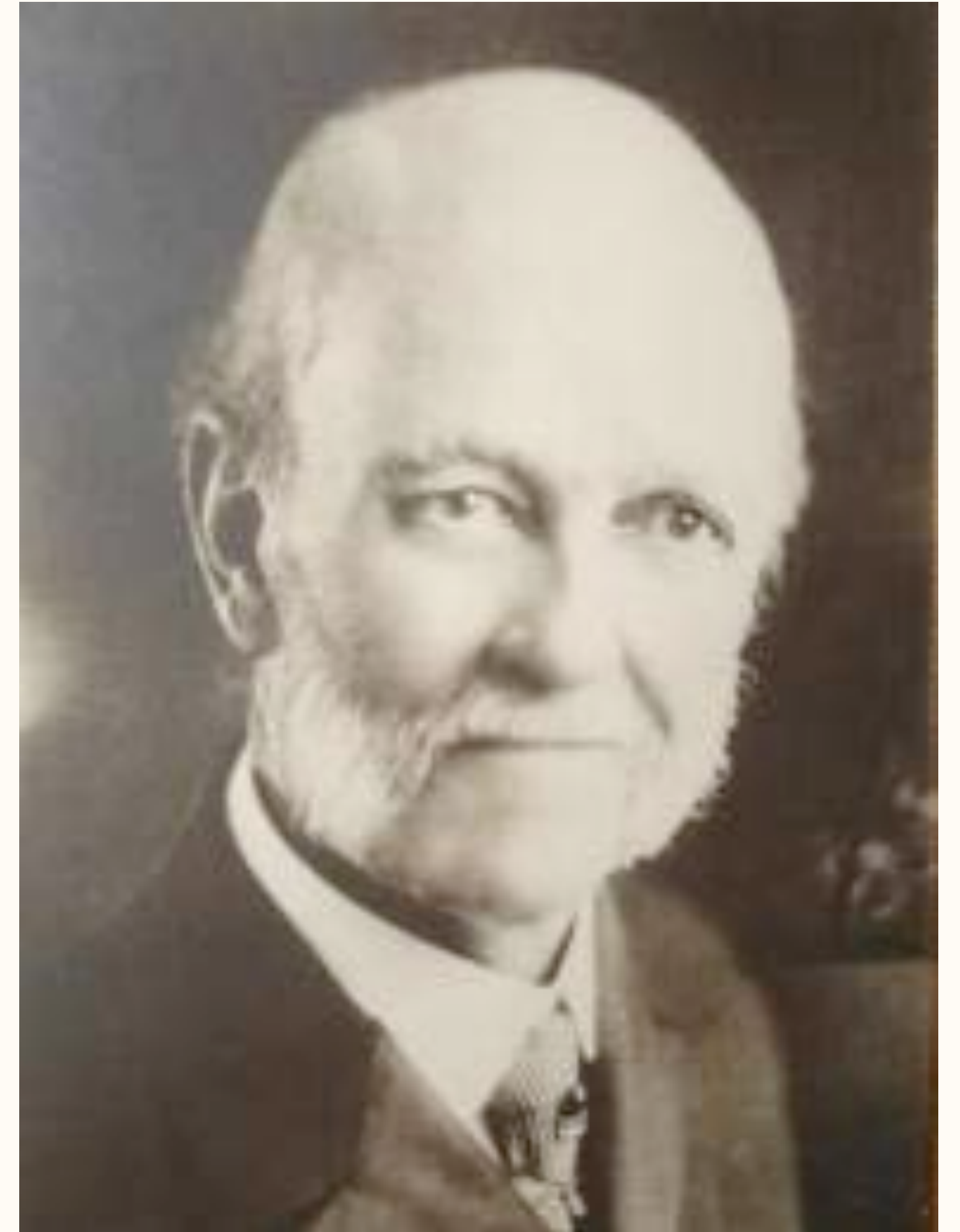


**William E.
Blackstone
1841–1935**

CHRISTIAN

Nathan Straus wrote to Reverend Blackstone, May 16, 1916, on behalf of Louis Brandeis:

“Mr. Brandeis ... agrees with me that you are the Father of Zionism, as your work antedates Herzl.”



**William E.
Blackstone
1841–1935**

POLITICAL



**Alfred Dreyfus
1860–1904**

French-Jewish artillery officer.

Assimilated Jew accused of spying for the Russians.

Tried, convicted on treason; eventually exonerated.

The trial exposed the ugly reality of deep seated anti-Semitism to Theodore Herzl.

JEWISH

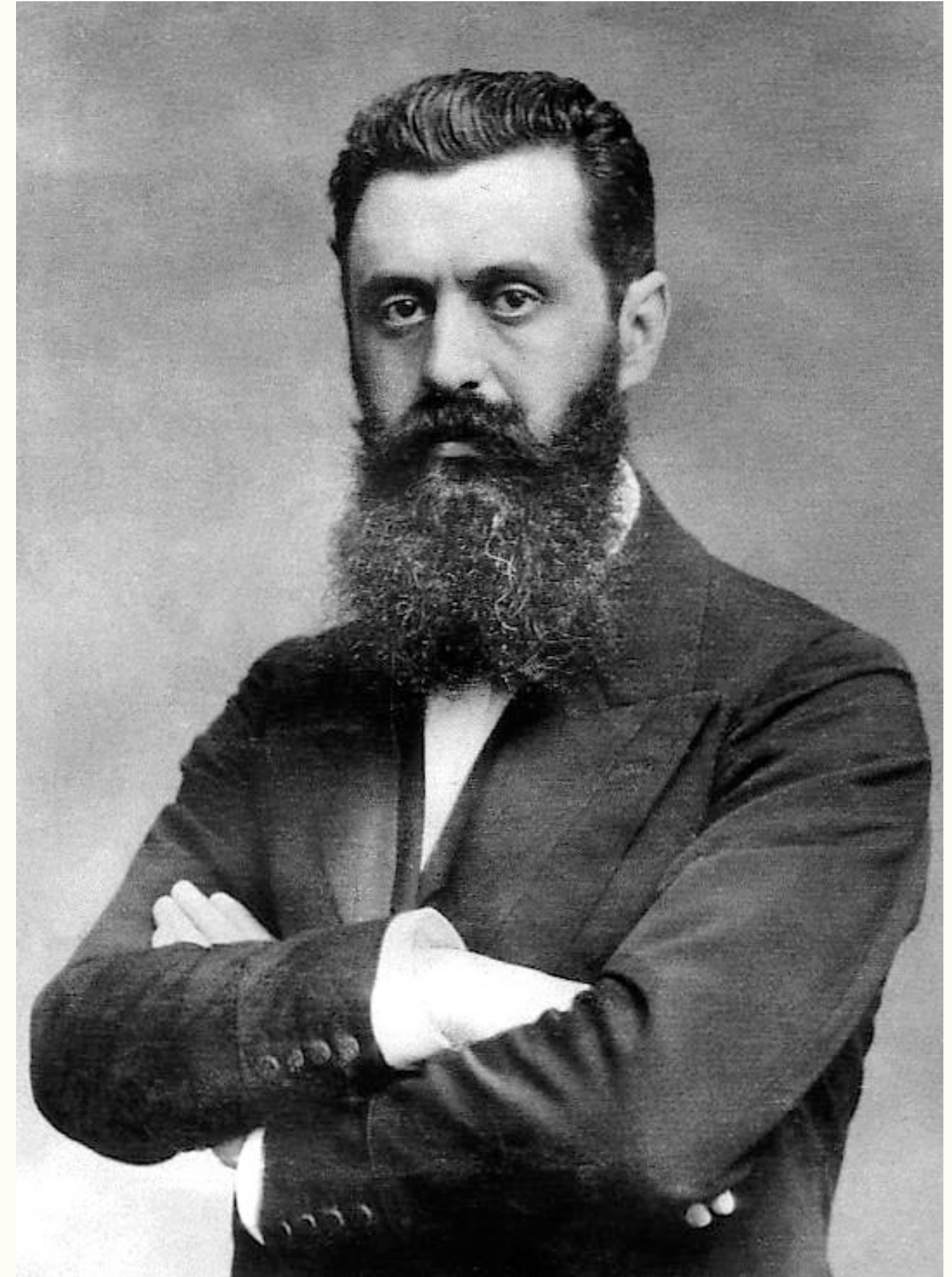
Educated in assimilationist, Jewish enlightenment thought.

Editorialist, journalist, playwright.

From 1892 he focused more on the problem of anti-Semitism.

Heard crowds shouting “Death to the Jews”.

Realized Jews could never assimilate.

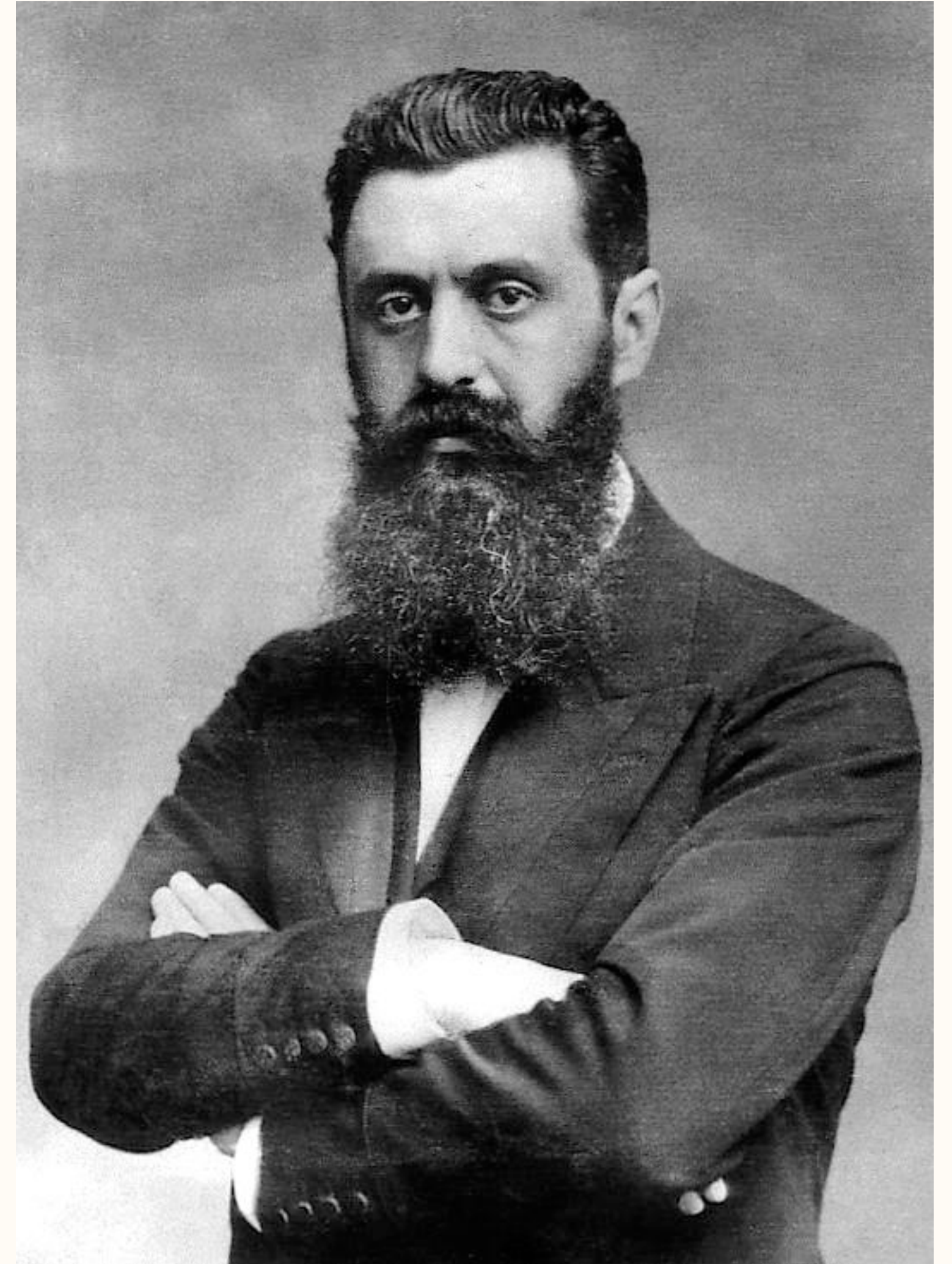


**Theodore Herzl
1860–1904**

JEWISH

1896 Published *Der Judenstat*

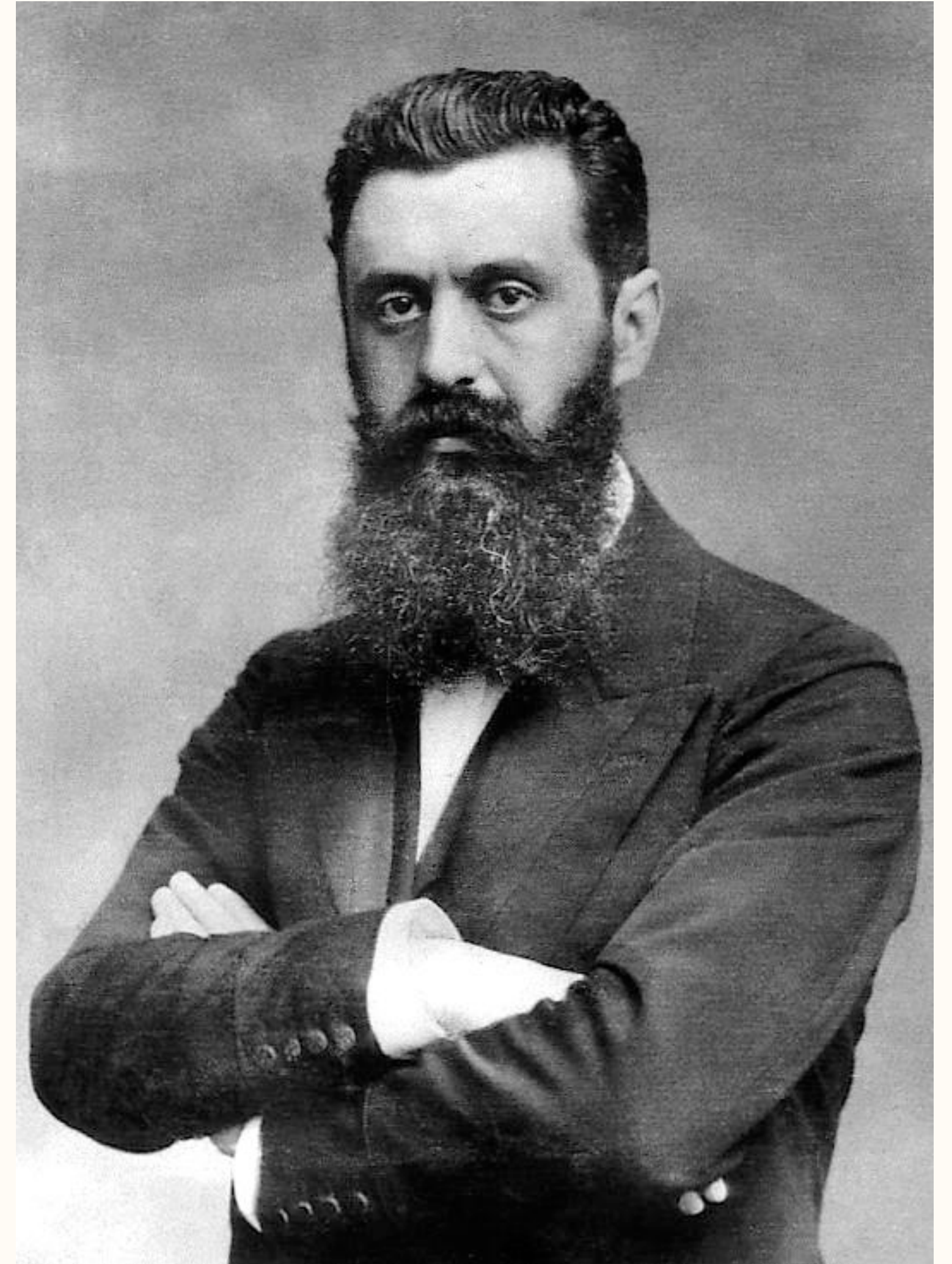
“we are a people—one people ... We have sincerely tried everywhere to merge with the national communities in which we live, seeking only to preserve the faith of our fathers. It has not been permitted us.”



Theodore Herzl
1860–1904

JEWISH

The assimilated and wealthy elite of European Jews rejected Herzl's vision as dangerous to the Jewish community.



**Theodore Herzl
1860–1904**

CHRISTIAN



William Hechler
1845–1931

1896 Reads *Der Judenstat*

***March:* Shows up unannounced at Herzl's apartment.**

CHRISTIAN



**William Hechler
1845–1931**

1896 Reads *Der Judenstat*

***March:* Shows up unannounced at Herzl's apartment.**

Arranged meetings with the Kaiser, Sultan in Constantinople.

Later he arranged to gain an audience for Herzl with the Kaiser in Istanbul and again in Jerusalem.



@ 1900

THE OTTOMAN EMPIRE

AT ITS GREATEST EXTENT



The Ottoman Empire



Tributary and vassal states

CHRISTIAN/POLITICAL

The Balfour Declaration

The primary motivation was the religious beliefs of the War Cabinet about the Jewish people.

Though other factors were present, it is clear from the early statements of Balfour and others that neither gratitude to Weizmann, nor a desire for Jewish support for the war effort, imperial expansion, were the determinative factors.



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.

Y. King
Arthur James Balfour

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

Lloyd George, Welsh, Baptist

Arthur Balfour, Scot, Presbyterian

Arthur Henderson, Scottish Methodist lay preacher

George Barnes, Scot

Andrew Bonar Law, who from the age of 12 had lived in Scotland. Free Church of Scotland

***Edward Montagu, Jewish**

Edward Carson, Irish, Irish Presbyterian

Jan Christian Smuts, Cape Colony, Dutch Calvinist

Alfred Milner, German born

***Lord George Curzon, Anglican**

1. The Balfour Declaration in itself has absolutely zero force as international law.

2. On April 20, 1920, the Supreme Council of the Principal Allied powers in the San Remo Resolutions incorporated verbatim the words of the Balfour Declaration.

San Remo gave the Balfour Declaration the force of international law.

3. All of the borders drawn up to form the nations which came out of the Ottoman Empire have their legal basis in San Remo.

Syria, the southern border of Turkey, Iraq, Saudi Arabia, Palestine [now Jordan and Israel].

4. The San Remo resolutions set forth the international legal authority, called a Mandate, from the League of Nations to designate European nations to administer these territories until the indigenous people could govern themselves.

5. The Balfour Declaration was incorporated verbatim into the Mandate to Britain which became international law, unanimously approved by the 55 nations of the League of Nations.

Arthur Balfour wrote the preamble to the British Mandate for Palestine.

The British Mandate designated the purpose ultimately as “reconstituting the ancient homeland of the Jewish people.”

Epilogue: Charles Orde Wingate
(6 Feb. 1903 – 24 Mar. 1944)
Hayedid



“There were many men who served with him in Ein Harod who later became officers in the Israeli Army which fought and defeated the Arabs, but they were not the only ones who benefited from this training. In some sense every leader of the Israeli Army, even today, is a disciple of Wingate. He gave us our technique, he was the inspiration of our tactics, he was our dynamic.”

~Moshe Dayan



“She taught me that I must live by the Bible, and that I must help the prophecies of the Bible to come true. It was she who told me to befriend the Jews, and help them to fulfill the biblical prophecy and return to Palestine.”



GEORGE HENRY BORROW
CAPT MC BRITISH ARMY

STUART EMENY
BRITISH CIVILIAN

JAMES WALTON HICKEY
T SGT AIR CORPS

BRIAN FLOYD HODGES
1ST LT AIR CORPS

VERNON A McININCH
S SGT AIR CORPS

FRANK SADOSKI
T SGT AIR CORPS

STEPHEN ALBERT WANDERER
2D LT AIR CORPS

STANLEY WILLS
BRITISH CIVILIAN

ORDE CHARLES WINGATE
MAJ GEN DSO BRITISH ARMY

DIED IN AIRPLANE CRASH
WWII MARCH 24 1944