

SOZIALISMUS:

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Inhaltsverzeichnis

Theorie des Zivilstaats, die öffentliches kollektives Eigentum, Produktion und Verteilung befürwortet. Juden wurden von Anfang an prominent mit der modernen sozialistischen Bewegung identifiziert. Der kleine Kreis der ersten Schüler von Saint-Simon im dritten Jahrzehnt des neunzehnten Jahrhunderts zählte zu seinen Mitgliedern zwei jüdische junge Männer portugiesischer Herkunft, die Brüder Isaak und Emile [Péreire](#). Eine Generation später, als sich die Apostel des Saint-Simonismus in verschiedenen Bereichen der Wissenschaft und Industrie hervorgetan hatten, erlangten die Brüder Péreire als Erbauer der ersten französischen Eisenbahn Ruhm und Reichtum und wurden zu den führenden Bankiers und Finanziers des zweiten Reiches.

[Beziehung zum Saint-Simonismus.](#)

Paris war in den dreißiger und vierziger Jahren die intellektuelle Hauptstadt Europas. Das „Junge Deutschland“ stand nach den Napoleonischen Kriegen unter dem Einfluss französischer demokratischer Ideen. Die sozialistische Theorie galt als Anwendung der Prinzipien der Demokratie auf die industrielle Organisation der Gesellschaft; und es war nur natürlich, dass sie bald die Sympathien der zahlreichen deutschen Flüchtlinge auf sich zog, die damals Paris zu ihrem Hauptsitz machten. Karl Ludwig Börne erwähnt in seiner „Briefe aus Paris“, wenn auch in etwas leichtem Ton, das Auftreten der Saint-Simonisten in den fortgeschrittenen intellektuellen Kreisen von Paris.

[Karl Marx.](#)

Die gebildeten deutschen Juden, die noch immer unter rechtlichen Behinderungen und sozialer Diskriminierung litten, waren in der demokratischen Bewegung ihrer Zeit aktiv. Die Verbreitung des sozialistischen Glaubens in der deutschen Kolonie Paris musste daher Juden und Nichtjuden gleichermaßen bekehren. Zwei dieser frühen jüdischen Konvertiten, Karl [Marx](#) und Ferdinand [Lassalle](#), sollten zu einflussreichen Persönlichkeiten in der Geschichte des Sozialismus werden: die eine als Vater des wissenschaftlichen Sozialismus, die andere als Gründer der Deutschen Sozialistischen Partei. Marx, der Sohn eines jüdischen Anwalts aus Treves, zählte viele berühmte Rabbiner zu seinen Vorfahren. Die Kapitel zur Werttheorie in seinem Hauptwerk „Das Kapital“ lassen durch ihre subtile Analyse auf eine ererbte talmudische Neigung schließen, obwohl seine eigene Ausbildung unbeeinflusst von jüdischen Studien war, da die Familie in seiner frühen Kindheit zur lutherischen Kirche konvertiert war. 1842 wurde er Herausgeber der „Rheinischen Zeitung“ in Köln; nach kurzer Existenz wurde die Zeitschrift jedoch von der preußischen Regierung aufgelöst. Nachdem Marx seine Zeitung verloren hatte, schloss er sich der deutschen Kolonie in Paris an und begann mit der Veröffentlichung einer demokratischen Zeitschrift „Deutsch-Französischer Jahrbücher“, der nach Deutschland geschmuggelt und entgegen der Zensur in Umlauf gebracht werden sollte. Damals war er ein junger Mann von fünfundzwanzig Jahren, dessen Geist in der Hegelschen Philosophie ausgebildet und tief in politische Probleme vertieft war; aber über Wirtschaft hatte er sich noch

wenig Gedanken gemacht. Die Kontroversen der Sozialisten mit der alten Schule der Demokraten sowie die Meinungsverschiedenheiten zwischen den unterschiedlichen sozialistischen Schulen lenkten seine Aufmerksamkeit auf das Studium der politischen Ökonomie. Das Ergebnis dieser Studien war sein „Manifest der Kommunistischen Partei“ („Manifest der Kommunistischen Partei“), das er am Vorabend der Pariser Revolution von 1848 in Zusammenarbeit mit Friedrich Engels verfasste; darin legte Marx den Grundstein seiner Theorie. Er war eines der Gründungsmitglieder und Leiter der International Working Mens Association, die 1864 in London gegründet wurde, und er verfasste ihre Grundsatzerklärung. 1867 veröffentlichte er den ersten Band seines Lebenswerks, „Das Kapital“, der treffend als „Bibel des modernen Sozialismus“ bezeichnet wurde. Es sollten drei weitere Bände folgen; sein Werk wurde jedoch durch seinen Tod (14. März 1883) abgebrochen. Zwei posthume Bände wurden von Engels, Marx' lebenslangem Freund und literarischen Testamentsvollstrecker, veröffentlicht. Marx' lebenslanger Freund und literarischer Testamentsvollstrecker. Marx' lebenslanger Freund und literarischer Testamentsvollstrecker.

The essence of Marx's theory, which won for it the name "scientific socialism," as distinguished from the "Utopian socialism" of his precursors, is the principle of social evolution. While Utopian socialism sets before mankind an ethical ideal of a perfect society, and hopes for its ultimate acceptance by virtue of its inherent beauty, Marx maintains that the industrial evolution of capitalistic society leads toward socialism, regardless of its ethical merits, and that, moreover, this industrial process molds ethical standards in consonance with the industrial tendencies of the time. Industrial evolution thus being held to be independent of current opinions, it follows that no opposition is able to prevent the transformation of modern society on socialistic lines.

It is evident that this adaptation of the theological dogma of predestination to sociology must beget much the same confidence in Socialist believers as was inspired by the teachings of Mohammed in Arab warriors. It is only in recent years that dissenting views have gained currency within the Socialist fold. The movement for revision of the accepted creed is led by another German Jew, Eduard [Bernstein](#), at present a member of the German imperial Parliament.

[Ferdinand Lassalle.](#)

Social Democracy as a political movement in Germany began with Ferdinand [Lassalle](#), who in 1844 went to Paris, where he came under the influence of the Socialists. In 1848 he worked on the staff of Karl Marx's "Neue Rheinische Zeitung." He took an active part in the revolutionary agitation of that year; and during the reactionary period which followed he devoted his time to scientific research.

Socialism in Germany in the middle of the nineteenth century was an academic theory which appealed to a college-bred middle-class audience with a sprinkling of self-taught working men. When Lassalle actively identified himself with the movement in 1862, he directed it into the channels of practical politics, conducting his campaign of education upon the issue of manhood suffrage. His brilliancy as a popular orator, coupled with great learning, made his propagandic tour a series of personal triumphs. He organized the Allgemeiner Deutscher Arbeiterverein (General Labor Union of Germany), of which he became the first president. The aims of the association were to secure manhood suffrage and government credit for the establishment of

cooperative industries. Lassalle was fatally wounded in a duel and died on Aug. 31, 1864; but the Social Democratic agitation still grew, even in spite of factional dissensions. In 1867, upon the creation of the North German Federation, Prince Bismarck introduced manhood suffrage for the election of the members of the popular branch of the new federal Parliament. Seven years later the two warring Socialist factions, the "Lassalleaner" and the "Eisenacher," united, becoming the Social Democratic party.

Recent Attitude.

The repeal of the legal disabilities of the Jews in Germany has removed the incentive to radicalism among them. On the other hand, the political development of Germany has made a place for its middle class ("Bürgerthum") among the ruling classes. As the majority of the German Jews belong to the middle class, the cause for persistent opposition to the government has disappeared; and the Jews now divide on party lines like all other citizens. Still there are a number of Jews prominent in the councils of the Social Democratic party; the most notable examples being Paul Singer, a retired clothing manufacturer, for many years a Social Democratic leader in the imperial Parliament, and Dr. Victor Adler, the acknowledged leader of the Austrian Social Democracy.

While in Germany socialism has attracted individual Jews, in Russia it has become a movement of the Jewish masses. During the reign of Alexander II. the high schools and universities were thrown open to Jews. All classes, rich and poor alike, eagerly embraced the educational opportunities thus offered; and in the eighth decade of the nineteenth century Jews contributed a large contingent of the students. As in Germany, education quickened their resentment of legal discrimination against their race. This was the time when the universities became the hotbeds of socialistic agitation: the Socialists preached and practised the doctrine of equal rights, without distinction of race or creed; and the Jewish student, welcomed as a social equal, began to feel like one of the Russian people. As a natural consequence, numbers of Jewish students threw themselves into the Russian socialistic and revolutionary movement. The anti-Jewish riots of the next decade produced a strong reaction against this socialistic sentiment; furthermore the wave of emigration to the United States carried away many Jewish Socialists, while others joined the ranks of the Palestinians (the forerunners of the Zionists). Anti-Semitism made rapid progress among university students; and even the populist faction of the Socialists ("Narodniki") fell under its influence.

The Arbeiter-Bund.

The revival of socialistic agitation in the nineties found a fruitful field among the Jewish working men and women in the Pale of Settlement. In 1897 was organized the Jüdischer Arbeiter-Bund von Littauen und Polen (Jewish Labor Federation of Lithuania and Poland), which grew rapidly in spite of persecution, and soon became the strongest and best-organized body of Socialist working men in Russia. The organization and growth of the Bund have been among the principal causes of the recent revulsion of Russian public sentiment in favor of the Jews. Formerly the individual Jewish Socialists counted as Jews only in so far as they offered another justification for the anti-Semitic policy of the government; while with the revolutionary Socialists they passed as Russians, and as such reflected no credit upon the Jewish race. The Bund made its appearance as a distinctively Jewish organization, and demanded recognition for the Jewish working class. The newspaper-reading Russian public outside the Pale had been

convinced by the anti-Semitic press that the Jews were a race of parasites, and that there was no laboring class among them; the existence of the Bund was in itself the most conclusive refutation of this charge.

The Bund marks a new departure in the progressive movement among the Jews. Heretofore assimilation with the dominant race has been the first article of faith with all Liberal and Democratic Jews. The Bund, on the contrary, asserts the claims of the Jewish people as a distinct nationality. It takes for its model Austria with her polyglot population, where the principal Slavonic tribes, the Poles, the Ruthenians, and the Bohemians, are contending, not without success, for linguistic autonomy, as distinguished from territorial autonomy.

The advocacy of this principle by the Bund has brought it into conflict with the cosmopolitan tendency of the Socialist movement. It is contended by the opponents of the Bund that its policy creates division within the Socialist ranks. It must be noted, however, that the Bund addresses itself to those classes of the Jewish people which under the existing social conditions rarely, if ever, come into contact with other races. At the same time all other Russian and Polish Socialist organizations still contain a large and influential Jewish membership.

[In the United States.](#)

The Jewish exodus from Russia drafted to the United States large numbers of Socialists, mostly college and university students, who must be reckoned among the pioneers of the Socialist parties in America. Their main field of activity was the ghetto. But the masses of Jewish workmen and tradesmen who were educated by this propaganda scattered throughout the country in pursuit of employment or business opportunities and became "the pedlers of socialism" among their shopmates and neighbors. The city of Haverhill, Mass., which elected the first Socialist mayor in the United States, is a notable example of the proselytizing work of Russo-Jewish Socialists. The Russian Jews themselves have contributed their quota to the rank and file, as well as to the leaders, of the American Socialist parties. One of the prominent national leaders is Morris [Hillquit](#), a young Russo-Jewish attorney in New York, author of "The History of Socialism in the United States" (New York, 1903).

The Jewish Socialist movement in America has created a Socialist literature in the Yiddish language. The first attempt to present socialism to the Jews in their own language was made in 1874, when two young Russian Jews, Aaron [Liebermann](#) (d. 1880) and M. Winchevsky, published in Vienna a small magazine entitled "Ha-Emet." It addressed itself to the intellectual class of the Russian Jews—the [Maskilim](#)—and was printed in Hebrew, their literary language. This publication, however, was short-lived.

Sozialistische Zeitungen auf Jiddisch wurden damals (Anfang der 80er Jahre) zunächst in London und später in New York gegründet; die New Yorker Tageszeitung „Vorwärts“ hat mittlerweile eine große Auflage und ist vor Kurzem in ein eigenes Gebäude umgezogen. Das ebenfalls in New York erscheinende Monatsmagazin „Die Zukunft“ macht den wissenschaftlichen Sozialismus unter fortgeschrittenen jiddischen Lesern populär.