

The League of Extraordinary Women.

Part II. Men.

Moses Hess. Prophet of Communism, The European Union and Zionism.

Karl Marx and Frederic Engels.

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Moses Hess was born in 1812 in Bonn, in the Rhineland, Germany's western region.

Not far away lived Karl Marx.

Incidentally, Marx's third cousin, the poet Heinrich Heine was born in nearby Dusseldorf in 1797.

Everything that would follow in Jewish history was a result of the defeat of Napoleon at Waterloo in 1815. This because it led directly to the end of the twenty-year era when Napoleon had granted political and rights to German Jews

Germany's primary act of purifying itself from Napoleon, was to take about Jewish right and citizenship.

Both Hess and Marx's family soon found themselves living under Prussia's post purifying rage, ending all rights for Jews, and

like many Jews living under the threats of the white supremacist King Frederic William III, Marx's family converted to Christianity

But Hess's family, in the words of philosopher Isaiah Berlin "...reacted in the other direction. For reasons of both genuine piety and of pride, they became more fiercely attached to the Jewish faith.

Leaving his son behind with a tender and observant grandfather, Moses Hess's father moved away, and became a partner with a non-Jewish man in a Cologne sugar refinery. There he would reunited his family, and go on to become the head of the Jewish community there. Bourgeoisie, in the obsessive politics of the time.

In 1837, with no formal pre-University education, Hess wrote The Sacred History of Mankind By A Young Disciple of Spinoza. The book was a clear call for a communist transformation of society.

Then he did not even imagine a rebirth of the Jewish people, 'nevertheless, he portrayed the future as imbued with the unity of spirit which we find in ancient the Jewish nations.

"Religion and politics will again become one."

In his second book published in 1841 The European Triarchy, prophetically, he called for the European union.

Supported by his family, Hess spent the years between 1837 and 1841 writing, publishing this well-received book.

“There with his utopian communism, he argued first and profoundly, France, England, and his own Germany must unite, bringing together each of their unique strengths in a cultural and economic and political union, anticipating today’s uniquely healthy, progressive and prosperous European Union; and, Hess declares that the European Union must form a common front against Russia, ‘the home of barbarian repression, threatening to engulf Europe and trample upon its liberties.

He said that radical socialist reforms had to happen,
And would through peaceful revolution.
He believed violence bred violence,
And destroyed the chance for peaceful change.

The success of his book about a European Union as a socialist paradise led to his being invited to edit the Rheinische Zeitung, the Rhineland Gazette where he hired Marx and Engels as reporters.

As Jews, as Americans, and Israelis, when we hear the words socialism and communism,
we feel, as Art Carney used to say,
“What a revolting development this is,”

We have been educated for this.

We also realize we have not understood Zionism. We are confused feeling aspirational concerning the quality of life in today’s European Union.

Hess perceived in the Bible, a Jewish vision of unity, based on concepts such as the Sabbatical year, and a dedication to universal community. Drawing from these, Moses Hess created what he called Communism, and the European Union and much later in his life, Zionism.

Hess held a generous personal view of nationalism; he believed all nations would live in harmony.

It was an optimistic view that nations would get along.
His was a passionate Germanic nationalism;

At this time, he never thought of Judaism as a nation.

He did not accept that nationalism and chauvinism, which he saw as narcissistic and decadent, were intertwined. He saw, in his eyes, a healthy, co-operative nationalism everywhere. And he himself was a German nationalist with just these views. Like Anne Frank he believed that people were basically decent.

Around 1842 and 43 Hess persuaded Marx who was at that time, a teacher and a journalist, to become a communist.

Marx imported from Hess much of the Communist Manifesto published in 1848 with his pal Engels.

Marx would come to despise and mock Hess because Hess was comfortably Jewish and believed in creating community through peaceful change. Hess did trust people.

Isaiah Berlin offers a key insight, Unlike Marx, Hess, "...did not suffer from a self-hatred that made him wish to commit acts of violence against his (own) nature. Hess had been raised in a Jewish milieu that he found nurturing, and never at his core, rejected.

Jewish self-hate.

A problem, that you might not even recognize, came to play a role in all of this.

Jewish self-hate is a trait you do not find in Anne Frank, Carol King or Leslie Gore, Hannah Arendt or Minna Weizmann.

And helps us grasp Hess who was also free of it, and Marx who was only it.

Marx suffered from a self-hatred that made him commit acts of violence against his nature.

Marx was violent about everything his hatred of Jews.

Marx was a nightmare of male ego, narcissism, aggressiveness, piety and self-hate; and the world has suffered from him ever since.

Like all German, French and Russian so-called philosophers, he is really social engineer behind an intellectual's mask.

Arguing from a childlike Hegelian pseudo-science he leaned in the direction of the French radical Babeuf, who during the French Revolution wanted to proclaim the violent end of private property, and inheritance.

Marx was alpha angry, unself-knowing, at the end of the day, as Lenin and especially Stalin proved with his ideas, an idiot, Marx advocated for violence, and believed, “unless the social and psychological conditions which had kept men in ignorance, and given birth to the religious or social, or political illusions that had reconciled humanity to its helplessness and misery, were themselves destroyed, no true progress could be made.” Marx was an idiot. Marxism for Idiots is an oxymoron.

Hess favored communism because he believed it to be moral, Hess firmly at this same ime believed that rational cooperation between people is inevitable. He called it True Socialism.

Although, like everyone, he found Marx irresistibly charismatic, he knew Marx was wrong about his fundamental thesis of the inevitable violent struggle between, those horrible words for people: the bourgeoisie, and the proletariat,

Soon after his father’s death in 1851 Hess married his longtime partner Sibylle Pesch, a kind, admirable Catholic woman whom Hess had met in Cologne in 1841.

They had been living together ever since and would have a devoted lifetime marriage...

other than her affair with Frederich Engels, which Hess initially handled well.

Engels was a wealthy Prussian textile heir, who Hess also converted to communism.

Marx despised Hess, who he felt was a naïve optimist.

Naïve or not, it is an optimism on life that would end twenty years later when Hess invented, created Zionism in 1862.

Why did he change?

What happens to his good will, his unchallengeable optimism.

Sibylle and Engels? Maybe. I think perhaps.

Although Hess rejected Marx's belief that violence should be a component in revolutionary change, Hess did believe in the abolition of private property, and communal control.

Hess writes, "...it is heritability of private property, which replaces individual effort and initiative

by passive corrupting enjoyment of one's parents' achievements. To Hess the root of social evil has been the emergence of inheritable private property.

Hess commends (argues for) 'the community of property' shared property – a value he will continue to embrace.

Hess extrapolated from private property to the concept of Chosen People.

"In an interesting parallel Hess compares the heritability of private property with the idea of inherited chosen-ness, which had corrupted the ancient Israelis."

With the concept of chosenness, Hess argues, one generation's achievement turned into the next generations unmerited claim of possession, and it does not matter whether the goods thus handed over from one generation to another are spiritual, the chosen people) or material, property. and just as the ancient Hebrew nations chosenness has been transformed by Jews into a universal link to the Divine, and that must be dealt with, for the people to survive, (Isaiah – ALB), so inheritable private property has to be transcended."

In addition to on the one hand whatever impact Engel's and his wife's affair had upon him, the successful Italian nation being established, gave his ideas for the Jewish future,

But two other events would lead him away from his can-do communism, and the European Union to Zionism.

One, frightened Jews everywhere, a vicious anti-Semitic crisis in Syria known as the Damascus affair. an international Jewish crisis which shook Hess's confidence and his positive view of history.

In 1840, in Damascus, Syria, a Jew was accused and convicted of committing an act of ritual murder.

A protest by historically passive French and British Jews led to a calming of the waters, but not before anti-Semitic outbreaks unnerved and dispirited Jews throughout the world.

This caused Hess to doubt whether the general solutions, communism, the European union, that he advocated for all human ills, would also cure those of the Jews.

The second event was entirely personal

The rejection of a song that Hess wrote, a melody to a poem by the celebrated national Prussian poet Nikolaus Becker

One can be malignantly narcissistic about music. Pretty sensitive; covetous when you compose a melody or lyric that you can simply fall into a love with, so strong it is like romance. Same heartbreak awaits.

If there is anything, we find in our inner life nationalism it is music.
Just think of two words: my music.

In a fit of Germanic, tender Germanic nationalism, Hess composed a musical setting to a popular anti-French, German loving poem by poet named Becker. Filled with – himself- Hess sent off his cherished musical setting for Becker's poem to to Becker.

Becker's reply shattered Hess: "Becker sent an icily polite reply with an anti-Semitic scribble, "Du bust ein Jew" on the back of the envelope.

Reading Becker's dismissive scribble, Hess thought, we are not and can never be Germans.

Becker's rejection of his melody is no longer for Hess the source of a narcissistic wound any artist might know, but a window to understand and accurately prophesy the nightmare destiny that awaits German Jews.

Becker's scribble had shown him that history would never allow for Jews to be at home anywhere unless they had a land of their own.

The anger he experienced at Nikolaus Becker for rejecting his melody of his patriotic anti-French poem The Watch on The Rhein, was further fueled because Becker had actually accepted 70 other musical settings for his hit poem, reaches full blossoming

Becker's rejection of his melody because it was written by a Jew and suggesting how could a Jew have standing, to do this, convinced him that Jews had to leave Europe.

He applies the lessons of the recently successful unification of Italy, under the proto fascist Garibaldi, the self-proclaimed dictator of Sicily, on March 17, 1861, and writes the unprecedented fully original work of genius, a parallel Zionist call for a Jewish nation, the beginning of today's Israel, Rome and Jerusalem.

We can see in Hess how basic human hurts change history.