

Military Stirrings *The Jewish Legion* Lesson Plan

Central Historical Question: Why did Jabotinsky place such emphasis upon creating a Jewish Legion to fight for Palestine under the British in World War I?

Materials:

- The Jewish Legion PowerPoint
- *The Jewish Legion* Video
- Copies of *Documents A-I*.

Plan of Instruction:

The PowerPoint, video and supporting documents reinforce lesson content through purposeful repetition and the gradual addition of new material.

1. Pass out Documents A-I.
2. Mini-lecture with PowerPoint:
 - Slide: The Legion Idea: *In October 1914, the Ottoman Empire enters the war on the side of the Central Powers. Vladimir Jabotinsky, a 34-year-old journalist and active Zionist reports on the war on the Western Front for a Russian newspaper. He learns of the Ottoman Empire's entry in Bordeaux, France while reading a newspaper plastered to a wall. Jabotinsky had taken a neutral position in the war. But with Turkey's entry his attitude changes from A to Z. It becomes crystal clear to Jabotinsky that: "Our fate would be dependent on the liberation of Palestine from Turkish rule, and in that liberation we must participate as a Jewish military unit."*
 - Slide: Ottoman Misrule: *A major reason Jabotinsky wanted a Jewish Legion is to rid Palestine of Ottoman control. He had seen the Turks up close, having worked as the editor of Zionist newspapers in the capital of Constantinople. He realized that so long as the Ottoman regime ruled Palestine, there were no prospects for the realization of Zionism. Life in Palestine under the Ottomans went from bad to worse with the outbreak of war. The Ottomans requisitioned Jewish property, banned Hebrew, and exiled hundreds of Jews, many of whom ended up in Egypt.*
 - Slide: "Jewish Guns": *The second reason we can call the need for 'Jewish Guns'. Jabotinsky sees that what matters during wartime is to fight. Jabotinsky is not the only one to recognize this. As Dr. Chaim Weizmann says during the war: "The trouble is that now only the guns are permitted to speak." Jabotinsky takes this idea a step further. If only guns can speak, then the Jews will pick up guns and become a fighting partner in the*

- liberation of Palestine from the Turks. Jabotinsky reasons that if the Jews want a seat at the peace table after the war they will need to take part in the war itself, and as a distinctly Jewish unit. As Jabotinsky says: "One Jewish battle banner in Palestine would speak to the world more loudly and more understandably than any words we can now utter."*
- *Slide: Post-War Peace: The third reason for a Jewish Legion, and in Jabotinsky's mind the most important reason, is that a Legion will impact decisions after the war. Jabotinsky believes a Jewish peacekeeping force on the ground in Palestine at the time the post-war world is being established will have a decisive influence during peacetime negotiations. He believes from the start that the Jewish Legion will have its greatest impact as a peacekeeping force, and not for its actual military contribution during the war.*
 - *Slide: Exiles in Alexandria: Jabotinsky develops his idea quickly. But turning it into action takes some time. From France, Jabotinsky tours through North Africa, reporting on the influence of the Turkish Sultan's call for a "Jihad" or "Holy War." He notes that it has had zero impact. His head full of the Legion idea, but without a clear path to proceed, he reaches Egypt in December, 1914. There he learns of the recent arrival of 1,000 exiled Jews from Palestine. One of those exiles is Josef Trumpeldor.*
 - *Slide: Josef Trumpeldor: Trumpeldor has an unusual background for a Russian Jew. He is a famous war hero and the most decorated Jewish officer of the Czar's army. He had lost an arm fighting heroically at the battle of Port Arthur in the Russo-Japanese war of 1905. Jabotinsky and Trumpeldor establish an immediate rapport and Jabotinsky reveals his plan for a Jewish Legion. Within 15 minutes, according to Jabotinsky's account, Trumpeldor was on board. They gather volunteers from the Jewish exiles who are ready to serve. Then they go to see British General Maxwell, who leads the British Expeditionary Force stationed in Egypt.*
 - *Slide: The Zion Mule Corps.: The meeting with Gen. Maxwell is discouraging. He says he knows of no plans to conquer Palestine and can't agree to a Jewish Legion. However, having knowledge of the planned invasion of Gallipoli, he suggests they volunteer as a detachment for mule transport. Mules are used extensively during World War I to carry supplies. Jabotinsky is disappointed. He's not interested in forming a mule transport group that will fight somewhere other than Palestine. Besides, the idea of "donkey drivers" instead of frontline troops is demeaning. Trumpeldor, who has military experience, thinks otherwise: "Trenches or transport is practically the same," he says, "all so essential that you can't do without it; and even the danger is often the same." Trumpeldor signs up*

- for mule transport with 650 Jewish volunteers made up of the Jewish exiles from Palestine.*
- Slide: Lt. Col. John Henry Patterson: *A remarkable non-Jewish British officer is made commander of the Zion Mule Corps. Lt. Col. John Henry Patterson is an Irish-Protestant and uniquely qualified to lead a Jewish unit. As a youth, he had been fascinated with stories of Biblical heroism. He says: "When, as a boy, I eagerly devoured the records of the glorious deeds of Jewish military captains, I little dreamt that one day I, myself, would, in a small way, be a captain of a host of the Children of Israel!" Patterson would go to become an advocate for Zionism.*
 - Slide: Obstacles: *Jabotinsky doesn't join the Zion Mule Corps. Instead he goes to England to try and convince the British to form a real Jewish Army. Among the challenges he must overcome is the War Office's opposition at the time. The Russian Jews of London's East End who live concentrated in the neighborhood of Whitechapel, to whom Jabotinsky looked as his main source of recruits, are against fighting on the side of England's ally Russia, which they despise. The upper-crust, Anglo-Jewish aristocrats oppose the legion idea for their own reasons. And even his fellow Zionists are against the idea.*
 - Slide: The Legion's Core: *Prospects for a Legion improve around the end of 1916 with a new British government. Another important factor is the arrival of members of the Zion Mule Corps. to England with Trumpeldor. The Zion Mule Corps. has earned praise for its bravery under fire and their exploits in the Gallipoli campaign are well known in government circles. Jabotinsky writes to the new prime minister, Lloyd George, asking that the War Office consider his proposals afresh. That same day, Jabotinsky enlists with the Twentieth London Battalion, where the Jews from the Zion Mule Corps have ended up. "There were now only sixty of us. This was the true nucleus from which the Jewish Legion grew. These former mule-drivers eventually played the part of backbone veterans, the indispensable framework of the structure." Jabotinsky later admitted he had been wrong about the Zion Mule Corps. "Trumpeldor was right. Those six hundred muleteers actually opened up a new avenue in the development of the Zionist possibilities ... All through the first half of the war that mule corps proved to be the only manifestation that somehow reminded the 'world,' especially Great Britain's military 'world,' that Zionism could also be 'topical,' a part of 'actuality.' ... though it was in the Jordan Valley that we were victorious, the way through Gallipoli was the right way."*
 - Slide: Legion Created: *The British government approves the creation of a Jewish Legion which becomes fact on July 10, 1917. Some debate*

surrounds the decision about whether a Jewish officer should lead it. To Jabotinsky's mind the decision is obvious: "This historic privilege had been faithfully won by another: by the man who had not been ashamed to undertake the leadership of the mule drivers and who had converted them into a corps. Even though he is not a Jew, he must be our colonel, and I hope that one day he will be our general: Patterson." And Patterson does become the Legion's commander. For several months the Legion trains at Plymouth. After a celebratory march through Whitechapel in February 1918, the Legion heads to Egypt.

- Slide: Legion in War: *The Legion comes to consist of two additional battalions. The 39th, a group of mainly American Jews. And the 40th, made up of Palestinian Jewish volunteers. The Jewish Legion arrives late to the Palestine front – a result of British delay and the opposition that needed to be overcome to create it. But the 38th and 39th reach the front in time for Allenby's great September 1918 offensive to finish off the Turks. Stationed in the Jordan valley, they play a role in one major offensive, capturing a Turkish fort. Jabotinsky, although he is not required to, takes part in the fighting. Col. Patterson notes: "It is a curious fact that the whole movement of the British army in Palestine, which swept the Turks out of the country, was actually pivoted on the sons of Israel who were once again fighting the enemy not far from the spot where their forefathers had crossed the Jordan under Joshua." The Legion is praised for its performance. The Turks are driven completely from the Land of Israel in the Fall of 1918.*
- Slide: Discrimination: *With the war at an end, the Jewish Legion is subject to discrimination from the British military authorities. Patterson, disgusted, sends in his resignation. It is rejected. The Jewish soldiers are removed from population centers, banned from entering Jaffa and Jerusalem, exploited for menial tasks and when they go out on leave, harassed incessantly by military police. Jabotinsky warns: "This spirit, spreading from a high center, has now reached the rank and file. An all-enveloping atmosphere of military anti-Semitism has been created." The British military administration in Palestine is primarily driven by its belief that nothing must be done to upset the Arabs.*
- Slide: Demobilization: *The British military wants to demobilize the Jewish Legion. Making the job of the British authorities easier is the fact that many Jewish soldiers of the Legion ask to be discharged themselves. The war is over and they want to get on with their lives. Discrimination doesn't help. The American Legionnaires in particular are affected by the mistreatment and want out. Jabotinsky urges them to stay on, with little success. In July 1919, a revolt breaks out in the 38th battalion over being stationed in a*

remote border outpost. In the summer of 1919 there are 5,000 Jewish legionnaires in Palestine. One year later, only 300 to 400 remain. By May 1921, the last are disbanded. Jabotinsky himself is unceremoniously demobilized in August, 1919. He has been making too much trouble from the point of view of the anti-Zionist British military and they find an excuse to discharge him. Jabotinsky appeals the decision Jabotinsky's hopes that the Legion would act as a peacekeeping force after the war are dashed.

- *Slide: Success or Failure?: The Jewish Legion came into being after an enormous struggle. From a purely historical perspective, it is remarkable to note that the Jewish Legion was the first Jewish military force in 1,300 years. It did win Jews sympathy within British official circles, and Dr. Chaim Weizmann, the architect of the Balfour Declaration, observed that the Jewish Legion did help in his work to bring that declaration about. However, the Legion didn't fulfill all of its mission. It was much smaller than Jabotinsky had wanted. He dreamt of a Jewish army, he said. Its military contribution was not great as it arrived late to the war. Its role as a peacekeeping force was never fulfilled. Jabotinsky argued that the Legion was a major moral factor. When anyone asked what did the Jews do during the war, they would have a ready answer. In his view, it fulfilled at least one part of its mission. It made Zionism relevant during the war thanks to its "Jewish Guns."*

3. Play video: The Jewish Legion

Introduce inquiry question: Why did Jabotinsky place such emphasis upon creating a Jewish Legion to fight for Palestine under the British in World War I?

4. Whole class discussion:

- Should Jabotinsky have joined the Zion Mule Corps.?
- Should the Jewish Legion have been commanded by a Jew or, as Jabotinsky argued, did Lt. Col. Patterson deserve the job?
- Why did Jabotinsky think a Jewish Legion was important?
- Did the Jewish Legion succeed, fail or fall somewhere in between?
- Are you convinced by Jabotinsky's argument that the Jews needed to fight within a specifically Jewish unit during wartime?

5. Hand out Review Questions (may be used as end of class Quiz).

Document A: “A History of Israel”, Howard Sachar (1976)

Reared in a secular Russian Jewish home, Jabotinsky passed as a youth directly into Russian life, immersing himself in its literature and ideals. Tsarist persecution subsequently shattered his Russophilism. Like Herzl and Nordau, he detected in the vision of a Jewish state an immediate and thrilling opportunity for national freedom and self-assertion. At the age of twenty-three he attended the Sixth Zionist Congress, was overwhelmed by Herzl, and became a fiery advocate of “political Zionism.” Moreover, for Jabotinsky, as for Herzl, Zionism prefigured a revolution in character as well as in status.

Contemptuous of the limitations of Diaspora existence, he regarded Zionism as the instrument by which Jews would shuck off their qualities of submissiveness and timidity and become instead bold, proud, and militant. He yearned, too, for his people to become like the Gentiles on the battlefield, in the athletic world. Jabotinsky traveled widely afterward, becoming a versatile linguist. In Italy he studied and admired the works of Dante and d’Annunzio. The careers of Mazzini and Garibaldi tremendously impressed him. It was in Italy, as well, that Jabotinsky developed his forceful oratorical style, with its instinct for the theatrical. Despite his bespectacled, rather prognathous face and a distinctly authoritarian manner, he generated an extraordinary personal magnetism. Ultimately he would become the single most charismatic figure, after Herzl, in Zionist history.

Source: A History of Israel: From the Rise of Zionism to Our Time, Howard M. Sachar, Alfred A. Knopf, New York, 1976, p. 184

**Document B: “*The Story of the Jewish Legion*”,
Vladimir “Ze’ev” Jabotinsky (1926)**

I went to Bordeaux – and there, one wet morning, I read in a poster pasted on a wall that Turkey had joined the Central Powers and begun military operations. ...

I must confess: until that morning, in Bordeaux as everywhere else, I had been a mere observer, without any particular reasons for wishing full triumph to one side and crushing disaster to the other. My desire at that time was: stalemate, and peace as soon as possible. Turkey’s move transformed me in one short morning into a fanatical believer in war until victory; Turkey’s move made this war “my war.” In 1909 I had been chief editor in Constantinople of four Zionist newspapers at the same time (the sort of thing that occurs only in one’s youth); the Young Turks then ruled the Sublime Porte, and there and then I reached the steadfast conviction that where the Turk rules neither sun may shine nor grass may grow, and that the only hope for the restoration of Palestine lay in the dismemberment of the Ottoman Empire.

Vocabulary

Sublime Porte: the Ottoman court in Constantinople.

Source: The Story of the Jewish Legion, Vladimir Jabotinsky, 1926, (Reprinted by Bernard Ackerman, United States, 1945) p. 29-31.

Document C: “Lone Wolf”, Shmuel Katz (1996)

If the dismemberment of Turkey was so certain, was it not enough to pursue the course proposed by Dr. Weizmann, of preparing for the peace conference and there to assert the right of the Jewish people to its homeland and its right “to independent national life as a constructive social and moral element in the international arena?”

To this question Weizmann’s own words, which he repeated tirelessly in his letters, gave a partial reply: “The trouble is that now only the guns are permitted to speak.” It was here that Jabotinsky’s mind made the leap forward, beyond Weizmann’s formulation, that brought the role and the fate of the Jewish people into the relevance of the war: the participation of Jewish “guns,” a military unit fighting as Jews – and fighting moreover to ensure the Jewish national future in the Jewish homeland.

Source: Lone Wolf Vol. 1, Shmuel Katz, Barricade Books, New York, 1996, p. 147

**Document D: “*The Story of the Jewish Legion*”,
Vladimir “Ze’ev” Jabotinsky (1926)**

We knew from the very beginning that, given even a maximum of success, the Jewish Legion could be only a part of the Army of Conquest. But quite another matter was the question of the Army of Occupation. In this we saw the main purpose of the Jewish Legion. If there was to be no possibility of its being sufficiently large to win Palestine itself, it should be sufficiently strong – and this was our fundamental aim – to form the major portion of the garrison which would remain in Palestine after the conquest. A garrison need not be so large as a conquering army. For a small country like Palestine, not thirty, but twenty, or even fifteen thousand men would be sufficient to play the leading part in maintaining law and order. And it was important that it should play this part at the time when the various Powers were discussing the future of the occupied territories.

Source: The Story of the Jewish Legion, Vladimir “Ze’ev” Jabotinsky, Bernard Ackerman Inc., New York, 1945, p.145.

**Document E: “The Story of the Jewish Legion”,
Vladimir Jabotinsky (1926)**

One of the pioneers, Yosef Trumpeldor, was older than the others. The same age as Jabotinsky, he had an unusual background for a Russian Jew. His father had been a “Cantonist,” a Jew impressed into the army as a child during the reign of Nicholas I. Despite forcible baptism and long, harsh years of military service, he had clung to his Jewish identity, and as it was punishable for men like him to reembrace Judaism once discharged, he had settled in a remote region of the Caucasus where he could raise his children freely as Jews. Yosef, influenced equally as a boy by his father’s Jewish loyalty and the ideals of a nearby Tolstoyan commune, studied dentistry, was drafted at the time of the war with Japan, fought heroically in it, and lost an arm in the battle of Port Arthur, for his role in which he was decorated several times and promoted to the rank of captain. He left the army as its highest-ranking Jewish officer, studied law in St. Petersburg, and in 1912 emigrated to Palestine, where he lived in communal settlements in the Galilee until joining the exiles in Alexandria. ...

The two men struck up an immediate rapport. They shared much in common, from a deeply Russian side of themselves to a tough-minded Jewish patriotism, and already at their first meeting Jabotinsky broached his plan for a “Jewish legion.” No one, he must have felt, could have understood him better than this former Jewish officer with four Orders of St. George. Unaffected by the war fever that had gripped many of their coreligionists in the West, most Russian Jews continued to associate armies with all the worst features of Gentile society – its empty pomp, brutality, contempt for the intellect, and disregard for human life. This was the traditional Jewish attitude toward the military. ...

Trumpeldor was won over immediately. As a first step, the two men set out to organize a group of volunteers from Camp Gabari to form the kernel of their legion. Close to a hundred refugees declared their willingness to join. ...

A meeting was held with General John Maxwell, commander of the British forces in Egypt. Maxwell put a damper on the volunteers' enthusiasm. No British attack on Palestine was in the offing, he told them, nor was there any precedent for non-British subjects serving as combat soldiers in the British army. However, he had a counterproposal. Based on his knowledge of a plan for an Anglo-French amphibious landing at Gallipoli, along the Dardanelles near Istanbul, he suggested the volunteers might form a transportation battalion in the army's mule corps and be sent to another front. England's gratitude he assured them, would be earned by such a gesture just as well and would stand the Jewish people in good stead.

Mules and draft horses were in extensive use with the British Expeditionary Force in France, nearly half a million being employed by the war's end to pull artillery, troop wagons, and ambulances, and to haul supplies and ammunition. Handling them under fire demanded skill and courage, and Trumpeldor, who felt no need to prove his mettle in combat, was for accepting Maxwell's offer. Jabotinsky was opposed. He had conceived of his legion, above all, as a way of mobilizing Jewish and world public opinion for the Zionist cause, and a contingent of Jewish "donkey drivers" elsewhere than Palestine was worth little in his opinion. Moreover, he was thinking ahead. In a letter to Zionist Executive member Viktor Jacobson, he wrote:

The newspapers and various rumors have misconstrued me as calling for a Jewish army that will conquer Palestine all by itself, etc. All that is ridiculous. What I'm thinking of is this: when one day a peace conference is convened, an item on the agenda will be the dismemberment of Turkey. (My whole plan is based on that.) The parts of Turkey to be divided up, including Palestine, will already be under military occupation. In Palestine, I imagine, some 20,000 soldiers will be needed. (That's for garrisoning the country during peace negotiations, not for conquering it.) My goal is to have a reasonably large Jewish unit form a third to half of this number.

Such a contingent, Jabotinsky thought, would be the quickest way to exert an immediate Zionist influence on British policy and a valuable

card in the chaotic situation that was sure to prevail in occupied Palestine until a British administration was firmly in place. Eager to demobilize after a long war, the British would welcome Jewish troops to help guarantee public order against the Arab nationalist emotions aroused by the casting off of four hundred years of Turkish rule. A Jewish transportation unit disbanded at the war's end could accomplish none of this.

At the same time, however, there was no point in standing in Trumpeldor's way. Leaving him in Egypt to work out the details of what was to become the Zion Mule Corps, whose soldiers served with distinction in the failed Gallipoli campaign of 1915, Jabotinsky sailed for England to promote his legion there.

Source: Jabotinsky: A Life, Hillel Halkin, Yale University Press, New Haven, 2014, p. 96-99.

**Document F: “A History of Zionism”, Walter Laqueur
(1972)**

In his struggle for the formation of a Jewish legion Jabotinsky was ‘almost alone, discouraged and derided everywhere’, to quote Weizmann, one of the few who followed his activities with some sympathy. That Jabotinsky faced opposition from non-Zionists goes without saying. Both the liberal assimilationist establishment and the left-wing pacifists were bitterly hostile. But there was strong resistance among Jabotinsky’s colleagues too. After all, Zionists were fighting in this war on both sides, and there was a real danger that the Turks would react severely. Was it worthwhile to endanger the very existence of the small Jewish community in Palestine for a project of doubtful military or political value? While Weizmann was certain that the Allies would win the war, many Russian Zionist leaders were much less sure; nor, as far as Russia, the bulwark of antisemitism, was concerned, did they think the perpetuation of tsarist rule, the likely outcome of an allied victory, desirable.

Source: A History of Zionism, Walter Laqueur, Schocken Books, New York, 1989 (First Published 1972), p. 341.

Document G: “Foreward to *The Story of the Jewish Legion*”, Col. John Henry Patterson (1945)

It is not my intention to go into details of the services rendered and the gallant deeds performed by the now famous Zion Corps during the entire period of the Gallipoli invasion. ...

I may, however, state that we won some of the highest military awards during the campaign and everybody from General Sir Ian Hamilton, the Commander-in-Chief, down to the private in the ranks of the British Army, gave us unstinted praise. In fact, “The Zion Mule Corps became indispensable in Gallipoli.” These are not my words but those of Sidney Moseley, a representative of the War Office who witnessed the outstanding gallantry and devotion to duty exhibited day after day by the Zion men on the shell-swept and bloody shores of the Dardanelles.

Eventually, when the High Command decreed the evacuation of the peninsula, the hardy Zionists were among the last to take to the boats for Egypt. Yes, Jabotinsky had indeed “built better than he knew,” for when he later tackled the London War Office on the creation of the Jewish Legion, he found that a legend of Jewish gallantry in Gallipoli had taken root there and this lightened his task immensely.

Source: The Story of the Jewish Legion, Vladimir Jabotinsky, 1926, (Reprinted by Bernard Ackerman, United States, 1945) p. 18-19.

**Document H: “Speech to G.H.Q.”, Vladimir Jabotinsky
(1918)**

The Passover week in Jerusalem and Jaffa was a week of regular Jew-hunt, as I am prepared to prove by witnesses – officers in charge of Jewish leave parties. But this practice survived Passover. Innumerable complaints have been received in all the three Battalions that military police are generally hunting “Fusiliers.” I have a list, long but incomplete, of witnesses prepared to swear that they were frequently stopped by M.P.s while men wearing other badges were not. ...

Our soldiers’ complaints of anti-semitism in military hospitals are numerous and unfortunately well founded. Here again I am prepared to produce a list of volunteers.

The same anti-semitic spirit permeates the military railway service. A Fusilier traveling by train was admitted to a certain carriage when he wore his helmet; as soon as he put on his cap and the badge revealed, he was turned out by the same NCO. This is only one instance, the complaints are many.

...Unfortunately, this spirit, spreading from a high center, has now reached the rank and file and evened the relationship between our soldiers with those of other units...

In this way, Sir, an all-enveloping atmosphere of military anti-semitism has been created. It follows the Jewish soldier wherever he steps out of the vicinity of his battalion – in the street when he goes on leave, in hospital when he is sick, on the train during his journey, in the Y.M.C.A., where he repairs for rest; and even on guard duty outside his regiment.

Source: Lone Wolf Vol. 1, Shmuel Katz, Barricade Books, New York, 1996, p. 495-496

**Document I: “The Story of the Jewish Legion”,
Vladimir “Ze’ev” Jabotinsky (1926)**

When one is subjective through and through, one always tries to prove that one “won,” “succeeded.” I have not said that. I did not win: I dreamed of a great Jewish Army, not of five thousand men. But those five thousand did “succeed,” the Legion itself did play a part, a decisive part, in the history of Zionism....

The moral value of the Legion must be clear to every thinking person, whether he is a pacifist or not. We all abhor war; it is nevertheless a fact that we obtained our official right to Palestine as the result of the war – that is, of great human sacrifices. It is difficult to imagine what our moral position would have been if people could throw the question in our faces: “Where were you? Why did none of you come forward and demand that you, as Jews, should also shed blood for your own country?” Today we have a reply: five thousand; and there would have been more, but for the procrastination of the British government. ...

But greatest of all was the political significance of the Legion. ... I say with the deep and cold conviction of an observer – speaking only of the short war-period: half the Balfour Declaration belongs to the Legion. For the world is not an irresponsible organism; Balfour Declarations are not given to individuals. They can be given only to Movements. And how could the Zionist movement express itself in those war years? It was broken and paralyzed, and was, by its nature, completely outside the narrow horizons of a warring world with its war governments. Only one manifestation of the Zionist will was able to break through on to this horizon, to show that Zionism was alive and prepared for sacrifice; to compel ministers, ambassadors and – most important of all – journalists, to treat the striving of the Jewish people for its country as a matter of urgent reality, as something which could not be postponed, which had to be given an immediate yes or now – and that was the Legion Movement.

Source: The Story of the Jewish Legion, Vladimir “Ze’ev” Jabotinsky, Bernard Ackerman Inc., New York, 1945, p.145.

Guiding Questions

Name _____

1. Why did Jabotinsky have a negative attitude to a Zion Mule Corps.?
2. Why did the British military oppose the Jewish Legion?
3. Why did Jabotinsky believe that the Legion's peacekeeping role was most important?

In the space below answer the following: *Why did Jabotinsky place such emphasis upon creating a Jewish Legion to fight for Palestine under the British in World War I?*