

turing and industrial capitalism and finally under imperialism, the author succeeds in unravelling the various Jewish modes of existence corresponding to those stages in social history ....He leads us through the intricate maze of the Jewish saga, describing the growth of modern anti-semitism generated by the incapacity of crisis-ridden capitalism to integrate the Jewish masses from Eastern Europe who had been evicted from their traditional occupations by the disintegration of feudal economy." 49

Unlike Leon, Borochoy provides us with rationalizations for his territorialist solution, but not with an explanation of the Jewish question.

As stated in the Communist Manifesto, it is the essence of the Marxist materialist conception of history that "the history of all hitherto existing society is the history of class struggle."<sup>51</sup> Denying this social force in explaining the displacement of the Jewish masses under capitalism, or at best, reducing it to economic manifestation, is indeed a fundamental distortion of historical materialism, despite his consistent adherence to this paradigm. Moreover, in relation to the displacement problem, Borochoy loudly points out "excess energy" as the "tragedy of the Jewish people" under capitalism. He does not explain this phenomenon but, again, uses it to justify the need for transferring the excess energy (surplus population) to new lands; a notion that forces us to recall Cecil Rhodes' rationale for settler-colonialism, expressed earlier in this chapter. He simply raises anti-capitalist slogans for furthering capitalist causes.