Enes Ulusoy 24-08-2023 10 minutes

# Diplomatic Relations between The Netherlands and The Ottoman Empire with regard to Zionism

*In the Archival Documents of National Archives*

## Introduction

Zionism appeared at the end of the nineteenth century as a nationalist movement founded by the Austro-Jewish journalist Theodor Herzl. The adherents of the movement sought for a national home for the Jews who were then dispersed throughout the world. This national home was the Palestinian Territories, The Holy Land, but these areas were under the authority of the Ottomans. Therefore, the Jewish problem was not only present in Europe, but it became also a major problem in the Ottoman Empire. There were many Jews lived in the Ottoman Empire. In the first instance, Zionism was not seen as a risk for internal security by the Ottomans, because it had little support at the time, but over the years the movement grew. When it became a threat for the unity of the Palestinian Territories, the Ottomans took a diplomatic stand. They were not in favor of Zionism because the Holy Land was an Ottoman district and they did not want to give this to the Jews. Theodor Herzl had even met Sultan Abdulhamid II to find a solution to this issue. However, the Sultan was cynical and refused Herzl's proposals. The Ottomans continued this attitude until the First World War. During this war, the Ottoman Empire lost the Palestinian territories.



There are archival documents that show that the Dutch embassy in Istanbul was partially involved in this Jewish and Zionist policy. This research seeks to show, through academic literature and the archives, what the diplomatic relationship was between the Netherlands and the Ottoman Empire with regard to Zionism in the early twentieth century. The research question is formulated as follows: *"What role did Zionism play in the diplomatic relationship between the Netherlands and the Ottoman Empire in the early twentieth century?"*

Answering this research question will contribute to the history of international relations between the Netherlands and the Ottoman Empire. Moreover, it can shed light on the historical development of Zionism and its effects in the Netherlands and the Ottoman Empire.

This study will use literature research as a research method. The diplomatic documents in the archives of the National Archives serve as primary sources. The academic literature on Zionism and the diplomatic relations between the two states forms the secondary sources. There is sufficient academic literature on the early diplomatic relations between the Dutch Republic and the Ottoman Empire. Alexander de Groot's book *The Ottoman Empire and the Dutch Republic: A History of the Earliest Diplomatic Relations 1610-1630* deals with the first diplomatic relations between the two states. However, it does not go beyond the early seventeenth century. Another research in this area is the master thesis of Armand Sağ "The emerging international relations between the Netherlands and Turkey," but this research is also limited to the sixteenth and seventeenth centuries and certain historical aspects, such as slavery. There was no literature for me to give a general picture of the diplomatic developments between the two states until the eighteenth or nineteenth century. About Zionism in the Ottoman Empire are the articles by Mim Kemal Oke "The Ottoman Empire, Zionism, and the Question of Palestine (1880-1908)" and by Bülent Kemal Oke "Zionists and the Ottoman Foreign Ministry during the Reign of Abdulhamid II (1876-1909)" very informative. These two articles provide sufficient information about the first developments with regard to Zionism in the Ottoman Empire. These academic publications form the corpus of this research together with the archives from the National Archives of The Hague.



In this paper, a general description will first be given about the history of the first diplomatic relations between the Netherlands and the Ottoman Empire in order to provide background information about diplomacy between the two states. This will help to better understand the relationship between the two states regarding Zionism. Subsequently, the creation and further development of Zionism in the Ottoman Empire will be introduced, so that the attitude of the Ottoman Empire towards Zionism becomes clear. Finally, this

investigation will include an analysis of a number of diplomatic documents from the archives. These documents contain statements about the attitude of the Ottoman Empire towards Zionism and what position the Netherlands took.

**Diplomatic Relations between the Dutch Republic and the Ottoman Empire**

**The first relations**

During the sixteenth century, until 1585, when the Spaniards had besieged Antwerp, the city was the trading center between the Netherlands and the Levant. The Jews who fled to Antwerp after their expulsion from Spain and Portugal also participated in this trade.[1] One of them is very noteworthy because of the important role he played in the commercial, financial and diplomatic issues of the time. His name was Joseph Nasi, though at that time he called himself Don Juan Miquez. In Antwerp he first worked for the Mendez family bank. In 1553 he settled in Istanbul and played an important role in Ottoman politics until his death in 1579. In his activities as an international banker, The Great Jew, as he was called, maintained relations with the Netherlands that at that time began to split in a northern and southern parts during the war of independence against Spain (1568-1648).[2] In 1564, Nasi advised Kanuni Sultan Süleyman I (1494-1566) to establish a Turkish trade center in Antwerp where the Marans had established their own Jewish colony. In 1565, the Sultan sent an envoy to Europe, Hajji Murad, to handle Nasi's financial claims against the French king and to help the Protestants in Germany and the Netherlands.[3]



Selim II (1524-1574), the successor of Sultan Süleyman I, was Nasi's special patron. In 1566, Nasi sent a letter to Antwerp with a financial offer of assistance to the Protestant consistory against the Spaniards. There were expectations of Ottoman help among the Dutch nobility. Willem van Oranje (1533-1584), the leader of the Dutch uprising against Spain at the time, sent a secret envoy to Nasi in Istanbul in 1569, but this initially yielded no results.[4] Sokullu Mehmet Pasha, the Ottoman grand vizier (1564-1579), later sent a letter to Willem

[1] Alexander de Groot, *The Ottoman Empire and the Dutch Republic: A History of the Earliest Diplomatic Relations 1610-1630* (Leiden: Nederlands Instituut voor het Nabije Oosten, 2012), 50.
[2] De Groot, *The Ottoman Empire and the Dutch Republic*, 50.
[3] De Groot, *The Ottoman Empire and the Dutch Republic*, 50.
[4] De Groot, *The Ottoman Empire and the Dutch Republic*, 50.

van Oranje to form an alliance against the Spaniards, because they were the archenemies of Sokullu.[5] This was partly due to the oppression of the Moors in Spain. That is why a letter was sent to them to start the preparations for the revolution. The anti-Catholic revolt of the Dutch Protestants against the Church and the Spanish king and the enmity between the Ottoman Empire and Spain formed the basis for the Dutch-Ottoman alliance.[6] During the war against Spain, the Dutch naval forces used the slogan "Liever Turks dan Paaps" (Turks rather than Catholics) to express their hatred and hostility to the Catholics.[7] Their flags and banners were red with the crescent moon on it. This became the symbol of anti-Catholic and anti-Spanish feelings whereby the Turks were considered less evil.[8]

Turkish freedom of religion also played a crucial role here. The Dutch protestants were aware of the history of the Ottoman Empire and how the system worked there. They were probably also aware of the large groups of Christian Armenians who voluntarily joined the Ottoman Empire to seek refuge with the Ottomans against the Roman Catholic Byzantines, because Armenians are not Catholic, but Gregorian.[9] So there was some knowledge among the Dutch about the relatively good socio-economic situation of Christians in the Ottoman Empire. The Gregorian-Armenian Church was founded in Istanbul in 1453 by the Ottoman Sultan Mehmed II to save them from forced conversion to Catholicism.[10] The Spanish repressions of dissenters and the heavier taxes posed a greater threat to non-Catholics than the Ottomans. Therefore, non-Catholics sought more and more contact with the Ottoman Turks, because they had the same enemy.[11] In this way the first relationships between the Ottoman Empire and the Netherlands started.



[5] De Groot, *The Ottoman Empire and the Dutch Republic*, 50.
[6] Armand Sağ, "De opkomende internationale betrekkingen tussen Nederland en Turkije" (Masterscriptie, Universiteit Utrecht, 2009), 11.
[7] Sağ, "Nederland en Turkije," 11.
[8] De Groot, *The Ottoman Empire and the Dutch Republic*, 51.
[9] Sağ, "Nederland en Turkije," 13.
[10] Sağ, "Nederland en Turkije," 13.
[11] Sağ, "Nederland en Turkije," 14.

**The first ambassador to the Ottoman Empire**

The general interest in the Turks had grown, both economically and politically. Especially when the Dutch government found a suitable opportunity to contact the Ottoman authorities. In the same time were Spanish ships defeated by the Dutch. Since 1602 these ships were stationed in the Zeeland waters under the command of Genuese Federigo de Spinola. There were about 1,400 rowers serving on the Mediterranean Spanish galleys, including Muslim prisoners from Barbary and the other parts of the Ottoman Empire. The States General of the Netherlands decided to send Turkish slaves free of charge. With this they wanted to show the Turks that they too were enemies of the Spaniards. The Dutch had not only shown their good intentions towards the Turks, but this way they could also stimulate the liberation of many Dutch sailors who were being held in Barbary and elsewhere in Ottoman territories. To make this clear, a letter has been written to the *beylerbeyi* of Algeria and the king of Morocco.[12] The States General also decided to send a letter to the Great Signior about the liberation of the Turkish slaves and the similar treatment of Dutchmen who were held in the Ottoman Empire. On this way, the relations between the Netherlands and the Ottoman Porte together with Morocco had become stronger.[13] Mustafa Ağa, a *çavuş* sent to England and France in 1607, carried a message in which the States General were thanked for their kindness and friendship they had shown in the liberation of the Turkish slaves.[14]



The Ottoman authorities wanted to officially embark on diplomatic relations between the Dutch Republic and the Ottoman Empire. The Porte had followed the development of the Dutch war against Spain. The victory of the Dutch admiral Jacob van Heemskerk over the Spanish fleet in Gibraltar in 1607 must have made a huge impression. In 1610 letters from the Ottoman Empire were sent to the States General and the Stadtholder. One of them was written by the former Prince of Moldova, Stephen Bogdan, who traveled through the Netherlands around 1591. In this letter sent from him to the Dutch government, he referred to several conversations he had had with the Ottoman Grand Admiral about Prince Maurits van

[12] De Groot, *The Ottoman Empire and the Dutch Republic*, 55.
[13] De Groot, *The Ottoman Empire and the Dutch Republic*, 55.
[14] De Groot, *The Ottoman Empire and the Dutch Republic*, 56.

Oranje, the Stadtholder, and about the power of the States General and the great advantage of a close relationship between the Porte and the Dutch.[15] Another letter was received on October 25, 1610. The writer was Giacomo Ghisbrechti, the eldest of three brothers from Antwerp who now lived in Istanbul-Galata and worked as jewelers and goldsmiths. After being approached on behalf of Khalil Pasha in 1610, he did not miss the opportunity to serve as a mediator between the Porte and the Dutch Republic. There was a direct relationship between the Ghisbrechti brothers in Istanbul and their co-religionists and Dutch merchants in Venice. In his letter to the translated version of Khalil Pasha's letter to the States, Jacob Ghijsbrechtsz claimed that he had spoken to the adviser of the Ottoman Admiral about Dutch affairs and had informed him about the Dutch war against Spain and other events. According to his information, it was because of his advice to Khalil Pasha that he wrote the current letter with the offer of friendship and free trade with the Ottoman Empire and an invitation to send an ambassador to the Porte to negotiate an alliance and a capitulation for the Dutch. Ghijsbrechtsz insisted on a prompt reply to the Turkish letter and emphasised his willingness to come to The Hague and to provide further advice on the appointment of an ambassador to Turkey.[16] These correspondences coincided with the arrival of an embassy in The Hague sent from Morocco by the Moroccan king Mawlay Zaydan. These were the first official steps to establish a diplomatic relationship between the Ottoman Empire and the Dutch Republic.



In the meantime, the letter from the Ottoman authorities had arrived in The Hague. It was discussed and an agreement was reached on the idea of an embassy. The name of the proposed candidate was Cornelius Haga. He was known as someone who had traveled to Turkey as a trader and tourist during the reign of Sultan Mehmed III (1595-1603).[17] Cornelius Haga was the son of well-to-do parents. His father was a respectable citizen of the city of Schiedam and it was there that his second son Cornelius was born on January 28, 1587. On April 12, 1595, Cornelius was enrolled as a law student at Leiden University. Before 1610 he worked as a lawyer in The Hague. In that year, he successfully completed the diplomatic mission to Sweden to seek compensation for two Dutch merchants whose ships

[15] De Groot, *The Ottoman Empire and the Dutch Republic*, 55.
[16] De Groot, *The Ottoman Empire and the Dutch Republic*, 56-57.
[17] De Groot, *The Ottoman Empire and the Dutch Republic*, 58.

had been confiscated by the Swedish king. The good reputation that he had acquired thereby determined his appointment as a diplomat at the embassy in Turkey. In September 1611 he left for his post, where he arrived on March 17, 1612, to stay in Istanbul until the end of May 1639. He was received by the dragoman of Khalil Pasha and by Giacomo's two brothers Carlo and Nicolo Ghisbrechti. It was in Istanbul that Haga married Aletta Brasser in 1622, who stayed with her husband and died a year after him (1655). Cornelius died on August 12, 1654. He was buried in the large church in his home town of Schiedam.[18]

**Zionism in the Ottoman Empire**

**The rise of Zionism**

By the 1880s, the growth of anti-Semitism in Germany and Austria was strong enough to cause multiple pogroms in Russia and Eastern Europe. Therefore, a significant portion of the Jewish intelligentsia was convinced that assimilation was no longer a desirable or possible solution to the Jewish issue. According to them, the Jews were not merely a religious group, but also a separate nation, bound together by a common belief and race. According to these Jewish nationalists, the Jewish problem could only be resolved if the Jews were to be equated with the other nations. This could be achieved if the Jews returned to their own homeland in large numbers. This was also the motive for Theodor Herzl. He was the founder of political Zionism. His goal was to let the Jews gain sovereignty somewhere in the world in their own country. With this, the Jews would meet the requirements of a nation.[19]



Herzl was not a simple journalist. He was an experienced ideologist and organizer. To negotiate with the superpowers of his time to achieve his goals, Herzl needed a strong foundation with which he could recruit support for his policies. That is why he decided to start the Zionist movement at the international level. To achieve this, Herzl organized a congress with the representatives of the Jewish people. This would be the most important organ of the Zionist movement. The first Zionist congress was convened on 27 August 1897 in Basel, Switzerland. This congress was attended by more than two hundred prominent

[18] De Groot, *The Ottoman Empire and the Dutch Republic*, 59.

[19] Mim Kemal Oke, "The Ottoman Empire, Zionism, and the Question of Palestine (1880-1908)," *International Journal of Middle East Studies*, vol. 14, no. 3 (Aug., 1982), p. 329.

figures from different countries. First a program was defined here that defined their objectives. The final decision in the congress was that the Jewish people belong to Palestine. The second congress was again held in Basel in August 1898. It was decided here to set up a bank that would finance the Jewish colonies.[20]

**Negotiations with Sultan Abdulhamid II**

Palestine, which became the focus of the Zionists, was not an independent or freestanding area. It was part of the Asian provinces of the Ottoman Empire and was inhabited by the Arab subjects of the Ottoman Sultan. Herzl knew that the Ottomans did not want to limit their power over the area. He knew he had to negotiate well with the Ottoman Sultan to have a chance. In the same period, the Ottoman Empire had a major economic crisis due to the government debts. Herzl wanted to use this problem of the Ottoman Empire as a basis for his negotiations with the Sultan about Palestine. He had to come up with an offer that the Sultan could not refuse. Herzl came to Istanbul in June 1896. Through Philipp Michael de Newlinski, Herzl requested the Sultan to grant a privilege to the Jews to colonize Palestine in exchange for twenty million pounds. Newlinski had good contacts with the Sultan and was often in the Ottoman palace. He once said to Sultan Abdulhamid II: "Without the help of the Zionists, the Turkish economy would not have a chance of recovery."



At another time, Herzl, with the help of Newlinski, had the opportunity to meet the grand vizier Khalil Rifat Pasha. He gave a similar proposal to Khalil Pasha, but the Pasha found Herzl's proposal a harmful idea. After a number of conversations with the Sultan and his most important statesmen, the final decision of the Sultan was formed. The Sultan invited Newlinski to the palace and said the following to him: “If Mr. Herzl is your friend as well as you are mine, then advise him not to take another step in this matter. I can't even sell a foot land, because it's not mine but my people. My people have won this empire by fighting for it with their blood. We will defend it again with our blood before we allow it to be taken away from us.” Herzl was not happy with this answer, but he was not discouraged either. Thanks to professor Arminius Vambery, the confidant of the Sultan who served as a double agent

[20] Oke, ”The Ottoman Empire, Zionism,” p. 329.

between Great Britain and the Ottoman Empire, Herzl was given the opportunity on 19 May 1901 to meet Sultan Abdulhamid II.[21] For this meeting, Herzl had devised a different strategy to pay off the government debts of the Ottoman Empire, because Sultan Abdulhamid II wanted to get rid of these debts completely. Herzl described his plan as removing the thorn from the lion's foot. The debts would be bought off by rich Jews on the stock exchange within a period of three years. The acquisition of these Turkish securities would take place on the condition of a statement from the Sultan announcing that Palestine may be colonized by the Jewish people. On the basis of this privilege, the Zionists would arrange the settlement of the Jews in Palestine. But the Sultan saw Herzl's financial proposal apart from granting a privilege to the Zionists to colonize Palestine. Sultan Abdulhamid II expected Herzl to act as an intermediary between the Ottoman Empire and the Jewish businessmen. When Herzl underlined his demand for a privilege, the Sultan was irritated and made it clear that he did not want to cooperate with the Zionists. In the following period, Herzl continued to pursue his proposals and negotiations, but he could not find an Ottoman statesman who wanted to help him. According to the Ottoman statesmen, cooperation with the Zionists was no longer a financial advantage, but a harmful policy for the unity of the Ottoman Empire.[22]



**Anti-Zionist policy of the Ottoman Empire**

The Ottoman Empire had taken many steps at the diplomatic level to convince the other empires about the danger of the Zionist movement. The Ottoman Ministry of Foreign Affairs then developed other forms of anti-Zionist policy. The Ministry's policy was intended to make World Jewry believe that Herzl's plans were not feasible or desirable. Indeed, these plans could ultimately be detrimental to the Jews. The Ottoman Ministry hoped that if it were successful, the number of Jewish followers of Zionism would decrease.[23]

In 1899, Ali Ferruh Bey (1865-1904), Ottoman Foreign Minister, stated the following to the news media: "Although Theodor Herzl was warmly received by the Sultan, he was in

[21] Oke, "The Ottoman Empire, Zionism," p. 330.
[22] Oke, "The Ottoman Empire, Zionism," p. 331.
[23] Bülent Kemal Öke, "Zionists and the Ottoman Foreign Ministry during the Reign of Abdulhamid II (1876-1909)," *Arab Studies Quarterly*, Vol. 2, No. 4 (Fall 1980), p. 364-374.

no way permitted for Zionist establishing in Palestine." Such announcements, which were intended to discourage the Jewish people from being involved in the plans for Palestine, sometimes included an element of threat. Ali Ferruh Bey noted that the Jews in Turkey have always been free, happy and prosperous. He further said: "It is not a smart move for the Zionists to create difficulties for the Turkish government by initiating unrealistic ideas. I fear that the result that would result from this attempt would be detrimental to their peaceful and happy co-religionists in the Ottoman Empire. A year later, the president of the New York Federation of Zionists, J. Bluestone, complained that it had become increasingly difficult to attract new members or even hold the old ones.[24]

The Ottoman Foreign Ministry also tried to form alliances with certain anti-Zionist groups to form a stronger opposition against Zionism. This was another measure by which Zionism was fought by the Ottoman statesmen. In May 1890, Ali Ferruh Bey contacted Muhammed Webb, the president of the American Muslims. He asked Webb to help the Ottoman Sultan in the fight against Zionism. Webb had taken a number of steps to prevent the spread of Zionism in America.[25]



**The Archival Documents**

There are a number of records that provide information about the position of the Netherlands in relation to the Ottoman Empire with regard to the Zionist movement in the Ottoman territories. Two points are clear in these archival documents. The first series of documents shows that the Dutch Ministry of Foreign Affairs makes it clear to the Dutch embassy in the Ottoman Empire to prevent any possible tension with the Turkish authorities to safeguard the interests of the Dutch Republic and its subjects.[26]

This document was prepared on October 22, 1909 by Jonkheer van der Does de Willebois, Minister of Foreign Affairs in The Hague. It is addressed to the Dutch embassy in Istanbul. The minister draws the attention of the embassy to a mistake made by Mr Levontine which

[24] Kemal, "Zionists and the Ottoman Foreign Ministry," p. 370.
[25] Kemal, "Zionists and the Ottoman Foreign Ministry," p. 370-371.
[26] Nationaal Archief, Den Haag, Gezantschap, Consulaat, Consulaat-generaal te Constantinopel / Istanboel (Turkije), nummer toegang 2.05.94, inventarisnummer *741*.

led to tension with the Turkish authorities. Levontine was, as can be seen from the document, the representative of the Dutch-Jewish banker Jacobus Henricus Kann (1872-1945). This man was the founder of the Zionist movement in the Netherlands and he was a close friend of Theodor Herzl. He was also the first man to buy the area where Tel Aviv is now.[27] He had good contacts with Dutch statesmen and diplomats. His representative in the Ottoman Empire apparently caused tensions with the Turkish authorities. Therefore, the Dutch Foreign Minister thought it necessary to give an attention to the Dutch embassy in Istanbul to handle these tensions with care. It can therefore be deduced from this document that the Netherlands was very careful with the Zionist movement in the Ottoman Empire, because the Ottomans were against this movement and the Netherlands did not want to have a diplomatic crisis with the Ottoman Empire because of the Zionist movement. The reason for this is clear, since the Netherlands has always had strong relations with the Ottoman Empire since the sixteenth century. Moreover, the Ottoman Empire offered a lot of help to Dutch people when they fought against the Spaniards. The Netherlands has therefore not taken any steps that would violate these strong and good relationships. Even though they had strong ties with Jacobus Kann.



The second series of documents clearly shows that the Netherlands participated in the financial assistance to Jewish war victims in the Ottoman Empire.[28] The Netherlands has done this in collaboration with the Zionist Organization of America. Various amounts have been transferred through the Dutch Ministry of Foreign Affairs to the Dutch embassy in Istanbul. These amounts were then transferred to representatives of the Jewish communities. They also maintained regular relationships with these representatives.[29] The document that was drawn up on 22 October in 1918, again by Jonkheer van der Does de Willebois, contains the notion that an amount of 257,580 gold francs was transferred to the Dutch embassy in

[27] "Jacobus Henricus Kann: Scrupulous Banker, Enlightened Dutchman, Moderate Zionist," Dutch Jewry, accessed 15 januari 2020, https://www.dutchjewry.org/drieluik/jacobus_henricus_kann/jacobus_henricus_kann.shtml#_edn1

[28] Nationaal Archief, Den Haag, Gezantschap, Consulaat, Consulaat-generaal te Constantinopel / Istanboel (Turkije), nummer toegang 2.05.94, inventarisnummer *483*.

[29] NL-HaNA, Consulaat Constantinopel / Istanboel, 2.05.94, inv.nr. *483*.

Istanbul via the bank office Lissa & Kann, founded by Jacobus Kann, to be subsequently distributed to distressed Jews in the Ottoman territories on behalf of the Zionist Organization.

In the document drawn up on 26 September 1918, again by Jonkheer van der Does de Willebois, on behalf of the *Nederlandse Comité voor verdeling der gelden van het Amerikaanse Fonds tot ondersteuning der Joodse oorlogsslachtoffers*. It can be deduced from the document that an amount of 40,800 dollars has been transferred to the Dutch embassy in Istanbul. The assignment is for the embassy to transfer this amount to the great rabbi Chaim Nahum and to be subsequently distributed to Jewish war victims in various areas of the Ottoman Empire.

**Conclusion**

The diplomatic relations between the Netherlands and the Ottoman Empire have a long history and strong dynamics. That is why the rise of the Zionist movement in the Ottoman Empire had no influence on these relationships. The diplomatic documents from the archives indicate that the Dutch ambassadors in Constantinople had also been involved in the Zionist movement and Ottoman politics on this issue, as they maintained relations with Jewish and Zionist representatives. However, this relationship had no influence on the diplomatic relations between the Netherlands and the Ottoman Empire, because the Netherlands was very careful with Zionist politics.



It is impossible to say that the Netherlands was absolutely not involved in the Zionist issue, because the Netherlands helped the Zionist organization to transfer money to the Jewish war victims in the Ottoman Empire. There is therefore a certain form of cooperation between the Netherlands and the Zionists, but this was very limited to prevent a diplomatic crisis with the Ottoman Empire. Thanks to this caution, the rise of Zionism has not affected the diplomatic relationship between the Netherlands and the Ottoman Empire.

**Resource list**

**Archivalia**

Nationaal Archief, Den Haag, Gezantschap, Consulaat, Consulaat-generaal te Constantinopel / Istanboel (Turkije), nummer toegang 2.05.94, inventarisnummer *483*.

Nationaal Archief, Den Haag, Gezantschap, Consulaat, Consulaat-generaal te Constantinopel / Istanboel (Turkije), nummer toegang 2.05.94, inventarisnummer *741*.

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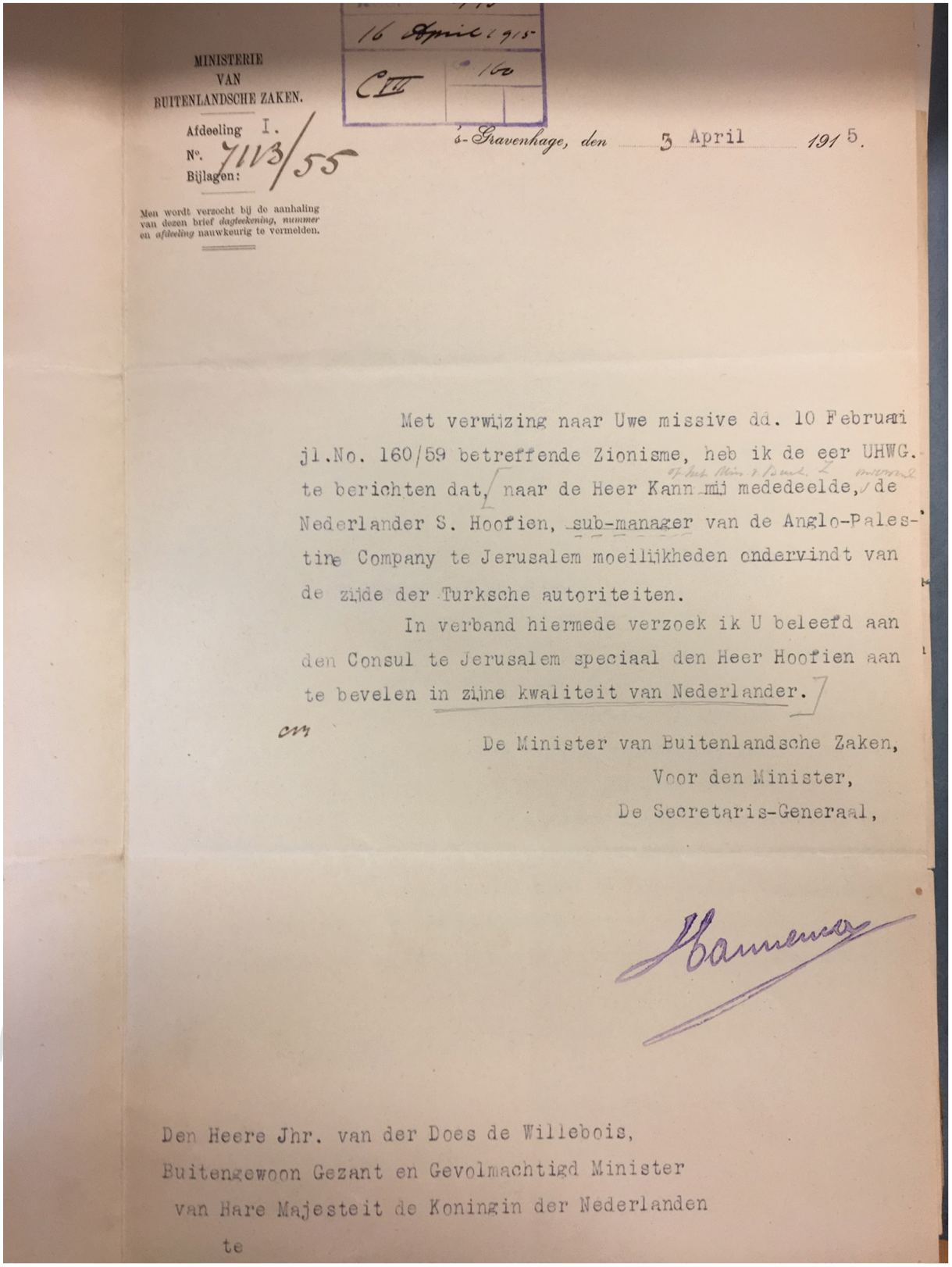
**Appendix**



MINISTERIE
VAN
BUITENLANDSCHE ZAKEN.

Afdeeling I.
N°. 7173/55
Bijlagen:

Men wordt verzocht bij de aanhaling van dezen brief *dagteekening, nummer* en *afdeeling* nauwkeurig te vermelden.

16 April 1915
CEII 160

's-Gravenhage, den 3 April 1915.

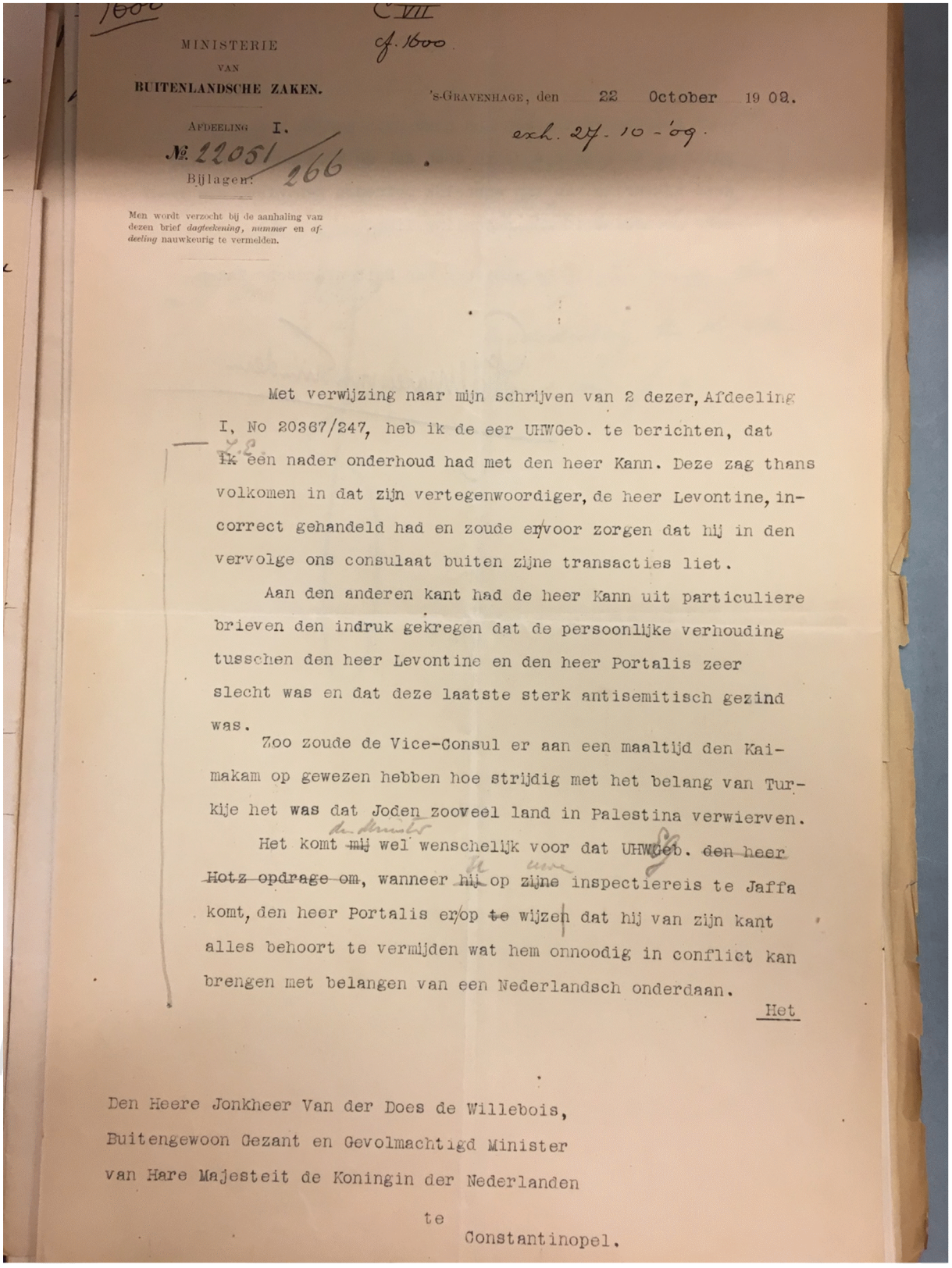
Met verwijzing naar Uwe missive dd. 10 Februari jl. No. 160/59 betreffende Zionisme, heb ik de eer UHWG. te berichten dat, naar de Heer Kann mij mededeelde, de Nederlander S. Hoofien, sub-manager van de Anglo-Palestine Company te Jerusalem moeilijkheden ondervindt van de zijde der Turksche autoriteiten.

In verband hiermede verzoek ik U beleefd aan den Consul te Jerusalem speciaal den Heer Hoofien aan te bevelen in zijne kwaliteit van Nederlander.

cm

De Minister van Buitenlandsche Zaken,
Voor den Minister,
De Secretaris-Generaal,

Den Heere Jhr. van der Does de Willebois,
Buitengewoon Gezant en Gevolmachtigd Minister
van Hare Majesteit de Koningin der Nederlanden
te



MINISTERIE
VAN
BUITENLANDSCHE ZAKEN.

's-GRAVENHAGE, den 22 October 19 09.

AFDEELING I.

№ 22051/266

Bijlagen:

Men wordt verzocht bij de aanhaling van dezen brief *dagteekening*, *nummer* en *afdeeling* nauwkeurig te vermelden.

Met verwijzing naar mijn schrijven van 2 dezer, Afdeeling I, No 20367/247, heb ik de eer UHWGeb. te berichten, dat ~~Ik~~ een nader onderhoud had met den heer Kann. Deze zag thans volkomen in dat zijn vertegenwoordiger, de heer Levontine, incorrect gehandeld had en zoude ervoor zorgen dat hij in den vervolge ons consulaat buiten zijne transacties liet.

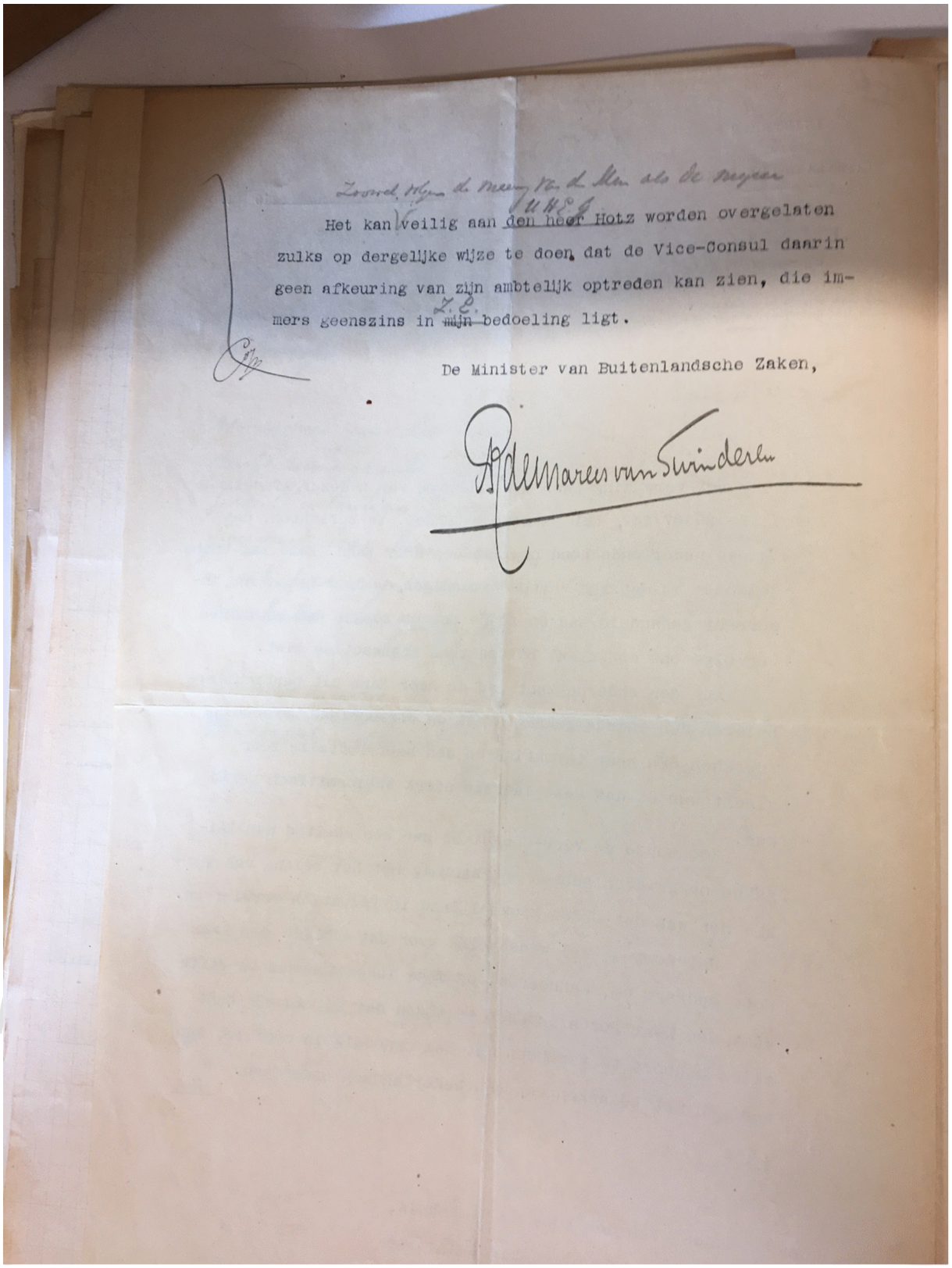
Aan den anderen kant had de heer Kann uit particuliere brieven den indruk gekregen dat de persoonlijke verhouding tusschen den heer Levontine en den heer Portalis zeer slecht was en dat deze laatste sterk antisemitisch gezind was.

Zoo zoude de Vice-Consul er aan een maaltijd den Kaimakam op gewezen hebben hoe strijdig met het belang van Turkije het was dat Joden zooveel land in Palestina verwierven.

Het komt ~~mij~~ wel wenschelijk voor dat UHWGeb. ~~den heer Hotz opdrage om~~, wanneer hij op zijne inspectiereis te Jaffa komt, den heer Portalis erop ~~te~~ wijzen dat hij van zijn kant alles behoort te vermijden wat hem onnoodig in conflict kan brengen met belangen van een Nederlandsch onderdaan.

Het

Den Heere Jonkheer Van der Does de Willebois,
Buitengewoon Gezant en Gevolmachtigd Minister
van Hare Majesteit de Koningin der Nederlanden
te
Constantinopel.

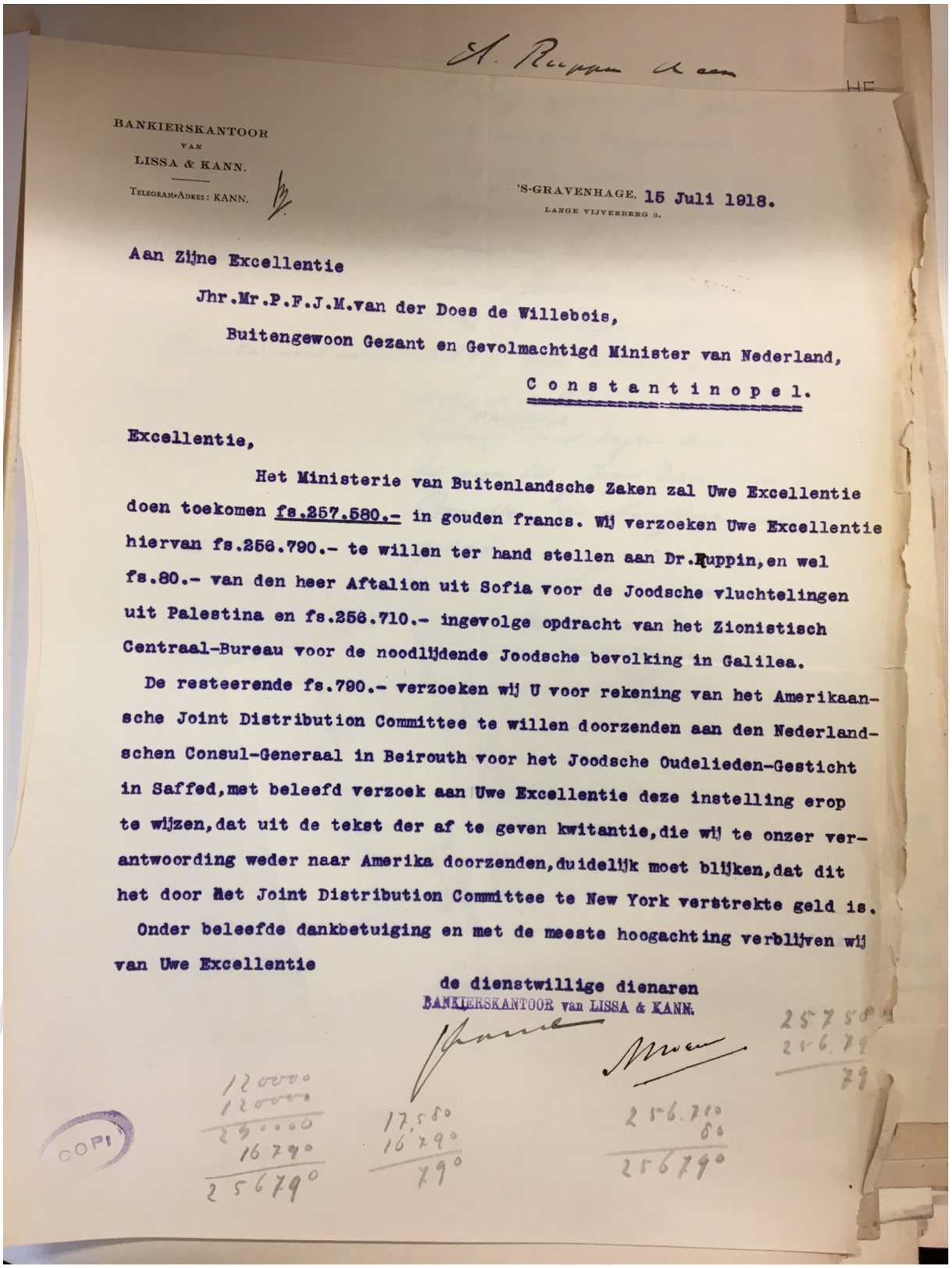


Zoover Uwe de mening V.d. Min als de zijne

Het kan veilig aan den heer Hotz worden overgelaten zulks op dergelijke wijze te doen, dat de Vice-Consul daarin geen afkeuring van zijn ambtelijk optreden kan zien, die immers geenszins in ~~mijn~~ bedoeling ligt.

De Minister van Buitenlandsche Zaken,

A. Idenburg van Swinderen



A. Ruppin dem

HE

BANKIERSKANTOOR
VAN
LISSA & KANN.

TELEGRAM-ADRES: KANN.

'S-GRAVENHAGE, 15 Juli 1918.
LANGE VIJVERBERG 3.

Aan Zijne Excellentie

Jhr.Mr.P.F.J.M.van der Does de Willebois,

Buitengewoon Gezant en Gevolmachtigd Minister van Nederland,

Constantinopel.

Excellentie,

Het Ministerie van Buitenlandsche Zaken zal Uwe Excellentie doen toekomen fs.257.580.- in gouden francs. Wij verzoeken Uwe Excellentie hiervan fs.256.790.- te willen ter hand stellen aan Dr.Ruppin,en wel fs.80.- van den heer Aftalion uit Sofia voor de Joodsche vluchtelingen uit Palestina en fs.256.710.- ingevolge opdracht van het Zionistisch Centraal-Bureau voor de noodlijdende Joodsche bevolking in Galilea.

De resteerende fs.790.- verzoeken wij U voor rekening van het Amerikaansche Joint Distribution Committee te willen doorzenden aan den Nederlandschen Consul-Generaal in Beirouth voor het Joodsche Oudelieden-Gesticht in Saffed,met beleefd verzoek aan Uwe Excellentie deze instelling erop te wijzen,dat uit de tekst der af te geven kwitantie,die wij te onzer verantwoording weder naar Amerika doorzenden,duidelijk moet blijken,dat dit het door het Joint Distribution Committee te New York verstrekte geld is.

Onder beleefde dankbetuiging en met de meeste hoogachting verblijven wij van Uwe Excellentie

de dienstwillige dienaren
BANKIERSKANTOOR van LISSA & KANN.

120000
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COPIE

Afdeeling II

NEDERLANDSCH COMITÉ
VOOR DE VERDEELING DER GELDEN VAN HET AMERIKAANSCHE FONDS TOT ONDERSTEUNING DER JOODSCHE OORLOGSSLACHTOFFERS

Dagelijksch Bestuur: Prof. Mr. J. OPPENHEIM, Voorzitter, J. H. KANN, Vice-Voorzitter, NEHEMIA DE LIEME, Secretaris.

Secretariaat:
2e EMMASTRAAT 154

's-Gravenhage (Holland), 10 Maart 1919.

Aan Zijne Excellentie

Jhr. Mr. P.F.J.M. van der Does de Willebois,

Buitengewoon Gezant en Gevolmachtigd Minister van Nederland,

C o n s t a n t i n o p e l .

Excellentie,

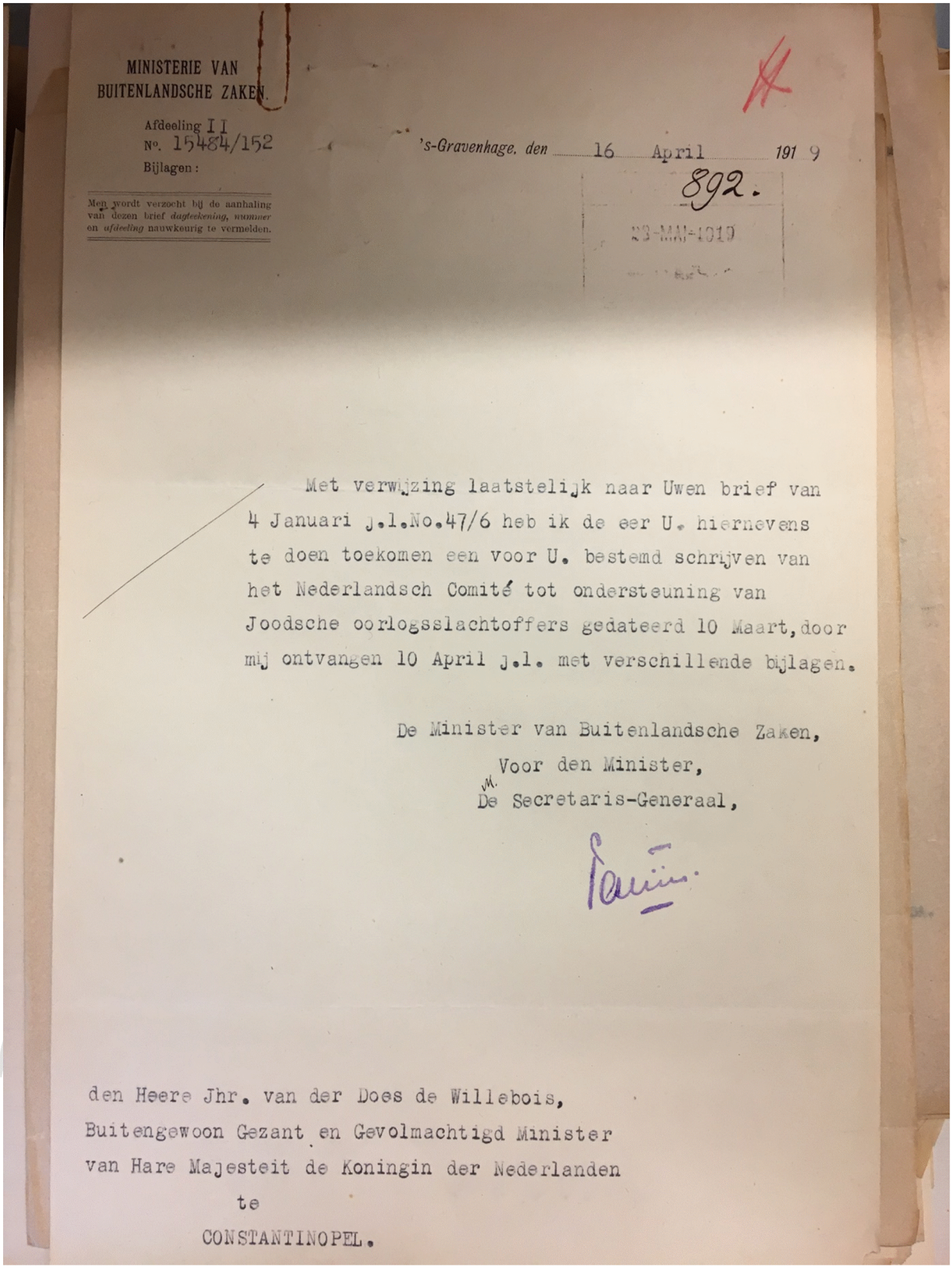
Door bemiddeling van den Amerikaanschen Gezant hier ter stede ontvingen wy bygevoegde lyst voor Dr. Frankel in Constantinopel. Mogen wij Uwe Excellentie verzoeken, deze lyst aan Dr. Frankel te doen toekomen en hem gelyktydig te laten weten dat de betalingen moet geschieden uit de fondsen die hem in der tyd toegezonden zyn en waarvan hy geen gebruik kon maken. Hy moet de rekening van de Zionistische Organisatie voor de $330.00 belasten.

Onder beleefde dankbetuiging en met de meeste hoogachting verblyven wy van Uwe Excellentie

de dienstwillige dienaren,

Nehemia de Lieme

26 Mei ig deelde
De Abarbanel mij mede
dat Dr Frankel nu
te Constantinopel was
Hij zonde van hier aangek
Cazenbroot naam gevraagd
Consule te 's-Gravenhage
schrijven



MINISTERIE VAN
BUITENLANDSCHE ZAKEN.

Afdeeling II
No. 15484/152
Bijlagen:

Men wordt verzocht bij de aanhaling van dezen brief *dagteekening, nummer* en *afdeeling* nauwkeurig te vermelden.

*'s-Gravenhage, den* 16 April 191 9

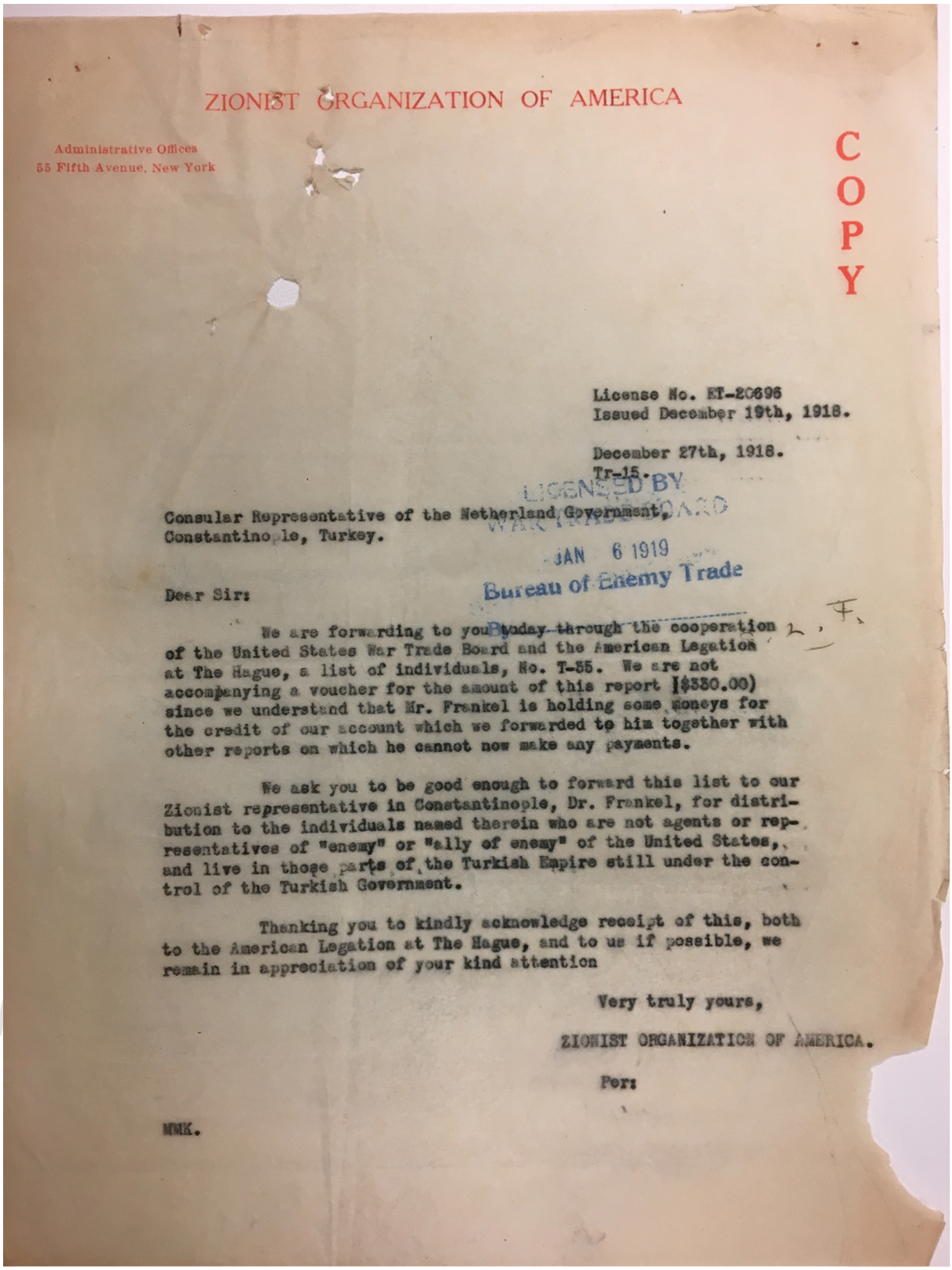
892.

23-MAI-1919

Met verwijzing laatstelijk naar Uwen brief van 4 Januari j.l.No.47/6 heb ik de eer U. hiernevens te doen toekomen een voor U. bestemd schrijven van het Nederlandsch Comité tot ondersteuning van Joodsche oorlogsslachtoffers gedateerd 10 Maart, door mij ontvangen 10 April j.l. met verschillende bijlagen.

De Minister van Buitenlandsche Zaken,
Voor den Minister,
De Secretaris-Generaal,

den Heere Jhr. van der Does de Willebois,
Buitengewoon Gezant en Gevolmachtigd Minister
van Hare Majesteit de Koningin der Nederlanden
te
CONSTANTINOPEL.



ZIONIST ORGANIZATION OF AMERICA

Administrative Offices
55 Fifth Avenue, New York

COPY

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Issued December 19th, 1918.

December 27th, 1918.
Tr-15.

LICENSED BY
WAR TRADE BOARD
JAN 6 1919
Bureau of Enemy Trade

Consular Representative of the Netherland Government,
Constantinople, Turkey.

Dear Sir:

We are forwarding to you today through the cooperation of the United States War Trade Board and the American Legation at The Hague, a list of individuals, No. T-55. We are not accompanying a voucher for the amount of this report ($330.00) since we understand that Mr. Frankel is holding some moneys for the credit of our account which we forwarded to him together with other reports on which he cannot now make any payments.

We ask you to be good enough to forward this list to our Zionist representative in Constantinople, Dr. Frankel, for distribution to the individuals named therein who are not agents or representatives of "enemy" or "ally of enemy" of the United States, and live in those parts of the Turkish Empire still under the control of the Turkish Government.

Thanking you to kindly acknowledge receipt of this, both to the American Legation at The Hague, and to us if possible, we remain in appreciation of your kind attention

Very truly yours,

ZIONIST ORGANIZATION OF AMERICA.

Per:

MMK.

NEDERLANDSCH COMITÉ
VOOR DE VERDEELING DER GELDEN VAN HET AMERIKAANSCHE FONDS TOT ONDERSTEUNING DER JOODSCHE OORLOGSSLACHTOFFERS

Dagelijksch Bestuur: Prof. Mr. J. OPPENHEIM, Voorzitter, J. H. KANN, Vice-Voorzitter, NEHEMIA DE LIEME, Secretaris.

Secretariaat:
2e EMMASTRAAT 154

's-Gravenhage (Holland), 7 Januari 1919.

Aan Zijne Excellentie

Jhr. Mr. P.F.J.M. van der Does de Willebois,

Buitengewoon Gezant en Gevolmachtigd Minister van Nederland,

Constantinopel.

Excellentie,

Den 31 December 1918 verzochten wij Z.E. den Minister van Buitenlandsche Zaken U het volgende te seinen:

"Ontvingen brief 27 November Ruppin daaruit blijkt
"dat van 25000 dollars oorspronkelijk bestemd voor
"Damascus 10000 dollars aan Ruppin uitbetaald hebt.
"Verzoeken beleefd resteerende 15000 dollars voor
"Palestijnsche vluchtelingen Ruppin uit te betalen".

Wij hopen dat Uwe Excellentie bij ontvangst dezer depeche de £15,000.- nog niet aan ons terug gezonden had, zoodat deze de Palestynsche vluchtelingen ten goede kunnen komen.

Uwe Excellentie dankzeggende voor de te nemen moeite, verblijven wij van Uwe Excellentie

de dienstwillige dienaren,

NEDERLANDSCH COMITÉ
VOOR DE VERDEELING DER GELDEN VAN HET AMERIKAANSCHE
FONDS TOT ONDERSTEUNING DER JOODSCHE OORLOGSSLACHTOFFERS

Dagelijksch Bestuur: Prof. Mr. J. OPPENHEIM, Voorzitter, J. H. KANN, Vice-Voorzitter, NEHEMIA DE LIEME, Secretaris.

Secretariaat:
2e EMMASTRAAT 154

*'s-Gravenhage (Holland),* 26 September 1918.

Aan Zijne Excellentie
Jhr. Mr.P.F.J.M. van der Does de Willebois,
Buitengewoon Gezant en Gevolmachtigd Minister van Nederland,
Constantinople.

Excellentie,

Wij hebben het bankierskantoor van Lissa & Kann opdracht gegeven Uwe Excellentie $40,800.- in dollar-cheques te zenden met het verzoek deze aan den Groot-Rabbijn Nahoum in Constantinopel te overhandigen.

Hiervan zijn $15,000.- bestemd voor soep-keukens in Constantinopel, $800.- voor den Nederlandschen consul te Beyroüt en $25,000.- voor het hulp-comité in Damascus.

Alvorens Uwe Excellentie deze laatste $25,000.-, bestemd voor het hulp-comité in Damascus den Groot-Rabbijn overhandigt, verzoeken wij Uwe Excellentie ons telegrafisch via het Ministerie van Buitenlandsche Zaken te berichten of het hulp-comité in Damascus nog in staat is de hulpactie in Galilea te leiden, in hoeverre door evacueering de toestand zich wellicht heeft gewijzigd; misschien is het noodzakelijk de hulpactie voor Noord-Palestina van uit Constantinopel te organiseeren.

E.

N. C. AM. J. O.
Vel No.....



Na ontvangst van Uwe dépeche zullen wij Uwe Excellentie op dezelfde wijze antwoorden.

Wij telegrafeerden heden aan den Groot-Rabbijn Nahoum:

" Verlanget vom Hilfskomitee Damaskus ausführlichen
" telegrafischen Bericht über die gegenwärtige Hilfs-
" tätigkeit sowie ob in nächster Zeit Hilfsgelder
" erforderlich sind und in welcher Höhe bitte drahtet".

Wij verzoeken Uwe Excellentie te verontschuldigen dat wij ons in deze aangelegenheid tot U wenden en verblijven onder het uitspreken van onze erkentelijkheid voor de door U te nemen moeite,

Van Uwe Excellentie

de dw. dienaar,

Schmiadel