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FURTHER TITLES IN PREPARATION

THE JEWS OF BRITAIN

by

SIDNEY SALOMON, M.A.

PRESS OFFICER OF THE BOARD OF DEPUTIES
OF BRITISH JEWS

New and Revised Edition

With an Introduction by

HARRY SAMUELS

CHAIRMAN OF THE PUBLICATIONS COMMITTEE

HUTCHINSON & COMPANY

(Publishers,) Ltd.

LONDON

First Edition *July, 1938*
Reprinted *November, 1938*
First Cheap Edition *August, 1939*

MADE AND PRINTED IN GREAT BRITAIN
BY THE ANCHOR PRESS, LTD., TIPTREE.
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INTRODUCTION

SINCE the first edition of this book appeared 12 months ago, followed by a second, there has been a steady demand that the information it contained should be made available to a still wider public in a convenient and handy form.

During the same period world events have marched rapidly. Hitler's intention stands today unmasked before every intelligent person living outside the totalitarian States.

That intention is nothing less than world domination. His recent actions all confirm that he was in deadly earnest when, in his final words of "Mein Kampf", he wrote that the German nation would one day rule the world, and when, on March 14th, 1935, he broadcast: "I hope that National Socialism will one day extend over the world. This is no fantastic dream but an achievable object."

Thus the world is today in a better position to appraise the place which anti-Semitism has been allotted in this pretty scheme. Just as in the days of his rise to power in Germany, Hitler seized upon anti-Semitism as one of those weaknesses in the popular German mind which he could exploit, so now, by creating anti-Semitic cells and financing anti-Semitic propaganda in countries outside Germany,

he hopes to make the latter the more vulnerable and the easier prey to the Nazi Government's bid for world power.

The English character differs to this extent from the German, that the Englishman is less prone to be carried away by theories, such as the racial theory, which underlies German anti-Semitism, and the absurdity of which, always obvious to the scientist, becomes every day clearer to the layman with every new attempt to apply it in practice. Not that any sane person could conceive of the theory taking root in the British Empire, comprised as it is of people of all races and creeds. But sanity is not a characteristic of the anti-Semites, their minds obsessed by prejudice and racial hatred, as that clearest of nineteenth-century thinkers, Tolstoy, saw when he wrote: "Anti-Semitism is a mad passion, akin to the lowest perversities of human nature. It is the will to hate." The anti-Semites of this country, in the pursuit of their objective (which is patently that of depriving Jews of that equal status before the Law which the British sense of justice still—thank God—upholds) lose no opportunity, both in public meeting and more private conclave, of vilifying the Jew as such and holding up the Anglo-Jewish community to ridicule and contempt.

When a campaign of this nature is afoot, Jews are often asked by their non-Jewish friends, "But why do you not seek and obtain legal redress in the Courts?" The answer is simple. The English law of libel does not extend to a community; it protects only ascertained individuals. As long as the detractor takes care to keep outside the bounds of the criminal law, he may

hold up all the members of a community to vilification.

My purpose in stating this is not to discuss whether it is equitable or just that a section of the population, marked out by their race or religion, should be thus exposed to the attacks of enemies who have shown themselves to be entirely without scruple in the use of the weapons of falsehood and forgery, but merely to emphasise the absence of the legal remedy. That is why the Anglo-Jewish community has found itself compelled to take up the challenge and to answer each lie of the anti-Semites by a statement of the truth. In the execution of this task we cannot rely, as our enemies can, on financial support from an organised Government. On the contrary, the financial requirements of such work have to be subordinated to the more urgent need of succouring the human victims of the persecution which anti-Semitism has all too successfully fostered elsewhere.

The armoury of the anti-Semites is divisible into lies and half-truths. Of these the latter are far the more insidious, because even intelligent people and leaders of opinion have been known to be persuaded by their plausibility. The Jewish community suffers from the disadvantage under which minorities have always laboured. Gibbon wrote: "Any particular society that has departed from the great body of the nation, or the religion to which it belonged, immediately becomes the object of universal as well as insidious observation. In proportion to the smallness of its numbers, the character of the society may be affected by the virtue and vices of the persons who compose it ; and every member is engaged to watch with the most

vigilant attention over his own behaviour, and over that of his brethren, since, as he must expect to incur a part of the common disgrace, he may hope to enjoy a share of the common reputation." The eminent historian was dealing with the causes of the persecution of the early Christians in the Roman Empire. The lot of the Jews to-day is still less to be envied, since it is only too plain that while the faults of individual Jews are generally laid at the doors of the Jewish community, the world begrudges them the credit where any of their members show outstanding merit.

Hence the need of the present volume. It does not claim to approach completeness, but it does claim to contain facts in the verification of which no pains have been spared. The anti-Semitic campaign has thrown upon every Jewish community the duty of keeping constant watch against libellous statements, and as long as the latter continue to be made so long must our task of countering fiction with truth go on. It is confidently hoped that the volume will help every truth-loving Englishman, whose ears the fabrications and falsifications of anti-Semites may have reached, to apply the principle so long cherished in this country, *Audi alteram partem*. We ask nothing more.

The Author and I express our grateful thanks to the members of the Publications Committee of the Board of Deputies of British Jews, by whose assistance and advice the preparation of this volume has been greatly facilitated.

HARRY SAMUELS.

July, 1939

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PART ONE

THE ALLEGATIONS

Chapter I

JEWS IN RELATION TO WORLD POLITICS

THERE is no delusion more extraordinary than that the Jews are an international force, and that, by means which are so secret as indeed to be completely unknown to the Jews themselves, they control the world's affairs, and are able to bend kings and peoples to their will. This is done, so we are told, by the Jewish control of finance, which we will show to be a myth. Others tell of a world-wide conspiracy engendered by a body called the Elders of Zion, whose plans for world domination have been laid bare, so the story goes, through the agency of a Russian writer called Nilus. One would have imagined that this "exposure" should have been sufficient to render the conspirators harmless, but apparently not. They are still working away, and every time a dictator finds his plans miscarry, he has only to point out to his deluded subjects that it is not his fault, but the fault of the Elders of Zion, or of the Jews, even though the latter have already been reduced by

him to a condition of helotry and complete powerlessness. Is it too much to ask the man in the street to exercise just a little common sense, and to realise that if the Jews were as powerful as is pretended, Hitler would not have come to power, certainly not promulgated the Nuremberg Laws; that Palestine would long ago have become a Jewish national home in the full meaning of the term; that the Jews of Poland would not have had to suffer the unutterable miseries under which they are groaning; and that even the futile anti-Semitism of some recently formed political groups would have been crushed in the bud? That these events have taken place shows how baseless is this delusion.

In fact, the Jew *qua* Jew plays no part in international politics. The Jews are, first and foremost, loyal citizens of the countries in which they live, a feature of their character which was pointed out long ago by Philo, who was born in 20 B.C., and who said that the Jews, though they regarded Jerusalem, where the Temple of their God was situated, as their native land, considered the country where their fathers, grandfathers, and even earlier generations had lived, and where they themselves were born and brought up, as their home. One has only to observe that the Conservative Party of this country owes its principles, and indeed its re-birth on modern foundations, to Disraeli, that the Conservative Party of Germany had as its leader and founder another Jew, Friedrich Julius Stahl, that at the same time, the leaders of the Radical Parties in Germany included Jews, as they did in France, to realise how national in

their aspect are the views held by the Jewish citizens of their respective countries.

I. FINANCE

The present-day belief in the international Jewish banker dates largely from the rise of the Rothschilds. The five brothers who founded Houses at Frankfurt, London, Naples, Paris, and Vienna, were the most striking example of international banking that the world had as yet seen. This no longer exists. The Naples and Frankfurt Houses are long extinct. The Vienna House has been expropriated by the Nazis following the Anschluss, and the Paris and London Houses are now independent banks, working, it is true, in friendship, but not in alliance.

The zenith of the Rothschilds was in the middle of the last century, when they were probably the biggest issuers of international loans, but now they share this market with numerous other firms who command greater wealth, and particularly the great Joint Stock Banks, who compete in the international loan market with much greater success than the few private firms still left in existence.

And it is well to bear in mind that the Rothschilds were pre-eminent not only in finance but in philanthropy.

While it is perfectly true that it was the House of Rothschild, with its original five branches, that set the example of international finance, there is nothing in

their history which demonstrates that they worked in any way against the interest of the countries in which their respective banks were situated.* Indeed, if a Rothschild was a Frenchman, an Austrian or an Englishman, he did not allow the interests of the associated banks in other countries to interfere with his patriotism, and to-day there is not a single Jewish bank which can be said to have the international importance of such concerns as Pierpont Morgan & Co., or other of the great non-Jewish banking concerns.

It is one of the stupidest beliefs of the anti-Semites that everybody who possesses a German name must of necessity be a Jew. What Hitler would say to this reasoning it is hard to imagine. This is responsible for the popular fallacy that the Schroeders are Jews. The only Jewish banking firms in the City of any importance in addition to Rothschilds are Samuel Montagu & Company ; M. Samuel & Company ; Seligman Brothers ; and S. Japhet & Company.

Moreover, these include several non-Jewish partners, while opposed to them are a number of private banks, of equal and even greater importance, where there is not a single Jewish partner, such as Glyn, Mills & Company, Baring Brothers, Goschens and Cunliffe (for Goschens, though the name is German, are not Jews), Brown Shipley, Hambros, Kleinworts, Schroeders, Hoares, and Ruffers.

As a matter of fact, Great Britain is one of the

* If there is one outstanding feature in the history of this House, it is its constant efforts in the cause of peace. This is clearly illustrated in not only Mr. Cecil Roth's recent book "The Magnificent Rothschilds", but also in Count Corti's authoritative if unsympathetic biographical work "The Rise and the Reign of the House of Rothschild".

countries where Jews have a relatively small influence in banking. It is all the more astonishing in that they have not been subjected to any qualifying discriminations. It speaks volumes for the banking ability of the British people, particularly the Scottish.

It cannot be too often emphasised that there is not a single Jew among the Directors of the Bank of England, nor is any Jewish banking house represented on the Board, and that there are only three Jews out of the one hundred and fifty directors of the "Big Five", while the other Clearing House Banks have no Jewish directors, nor do their staffs include a single one in any position of importance.

Even the Jewish importance in the bullion market is exaggerated, for it is not only Rothschilds, Samuel Montagu and Mocatta & Goldsmid who meet to fix the price of gold, but the firms of Pixley & Abell, Sharpes & Wilkins, and Johnson Matthey, who have no Jewish partners.

As a matter of fact, the part this "fixing" plays is but nominal. The Bank of England has the real say in the matter.

It is also to be noticed to the credit of Anglo-Jewish bankers that they have never been associated with any discreditable concerns, and that they have always rallied to the assistance of other bankers of repute in times of crisis. This was particularly the case during the famous Baring crisis, when the Rothschilds, with the other banks, came to the assistance of their rival house and averted what might easily have been a most disastrous panic and heavy losses to thousands of innocent shareholders.

Another point the anti-Semites advance is that Jewish bankers are responsible for the export of British capital abroad, notably to South America.

It must be emphasised that these loans are not compulsory, that the British public need not subscribe a penny if they do not wish, that the money has been used largely for the development of traffic facilities—railways, harbours, mines, etc.—that most of the material used was made in this country, giving employment to thousands, that nearly all the senior staff in these employments were English, and that, contrary to the anti-Semitic statements, South America does not import cheap goods into this country as the result of this export of capital, but that millions of pounds have come back in dividends. Lastly, not only Rothschilds, but nearly all the big private banks—notably Barings—issued South American loans.

In fact, a world survey of banking would not be very impressive from the Jewish point of view.

In France, Rothschilds Frères, and one or two other firms, occupy a position of some distinction, but only in competition with great non-Jewish banking houses. In Austria, the House of Rothschild, now wiped out, lost heavily in the Great War and after, which is, indeed, a striking proof of the complete lack of internationalism that characterises the Jew, in spite of the assertions of the anti-Semites.

During the Great War the English House of Rothschild did all in its power in the interest of peace, without sacrificing its patriotism. Equally, the Austrian House of Rothschild and the French House loyally supported their respective countries. Banking

firms of this eminence can only thrive in times of peace.

It would be idle to deny that there are still leading important Jewish banking houses in Europe, but equally it cannot be denied that they have largely contributed to the development of the countries in which they are situated, and they are intensely patriotic, often, indeed, chauvinistic to a degree.

The international financial Jew is not half so solid a figure as the international anti-Semite.

In reality, the private bank of to-day has little chance to compete on equal terms with the great joint stock concerns, or with the great American banks.

Even on the Stock Exchange, Jews have now lost their pre-eminence, and the typical stockbroker is no longer that figure, so dear to the caricaturist, of a gentleman with pronounced Jewish features, top-hat on the back of his head, diamond studs wherever they can be worn, and sporting even in the hottest weather a fur-lined overcoat. The typical stockbroker to-day would approximate far more closely to the typical John Bull.

Out of the thirty members of the Stock Exchange Committee, only one is a Jew,* and Jewish firms of importance are few and far between. Even these have in many cases a predominating number of Christian partners; while one of the best-known firms, Cohen, Laming Hoare, has, in spite of its first name, not a single Jewish member.

The greatest international house of to-day is J. P.

* "But it is significant of the Jewish interests in charity that there are no less than five on the Stock Exchange Benevolent Fund."

Morgan & Company, with its allied houses in London and Paris ; Morgan, Grenfell & Company, and Morgan and Company, with no Jewish partners, and no Jews in any leading position.

Some time ago a very interesting survey was made in the American newspapers of the part played by the American banks in participating in international loans. It was then shown that whereas J. P. Morgan and Company had foreign loans outstanding to the amount of one and a half billion dollars, Kuhn, Loeb and Co.'s share was only two hundred and twenty million dollars.

Of the great American banks, seven of them, all Christian, covered two-thirds of the international loan market—in other words these firms were responsible for 68 per cent. of the international loans, while the four leading Jewish firms were responsible for only 9 per cent., and of these four firms one is to all intents and purposes non-Jewish. From 1925-28—the boom years—Jewish brokerage houses in the United States were only responsible for placing 5 per cent. of all domestic issues. In 1930-33 they placed 8 per cent.. but in 1932 only a $\frac{1}{2}$ per cent.

Out of 420 bank directors in New York, only 30 are Jews.

By recent legislation in the United States, banks have now to opt between becoming issuing houses or banking houses. Kuhn, Loeb & Co. gave up banking and retained issuing, while Morgan's did the reverse, and it can now be said that since the former has ceased to do banking business, Jewish banks and banking in the accepted sense of the term have practically ceased to exist in the United States.

In earlier times Jews were money-lenders not from preference, but because they were forced to do so by the Church and the Crown. They could not hold land, nor become members of the guilds, without which no man could earn a living. Money-lending was forbidden under the Canon Law to Christians, but was, and has always been, an economic necessity.

The Jews were forced to become the agents for this necessity, and were used by the Crown as milch-cows for its own pressing needs. As a striking example of how history repeats itself, whenever the Crown was assailed by the nobles or people for extortion and tyranny, it invariably used the Jews as a scape-goat, and pretended that they were responsible.

It was obviously in the interests of the Crown that the Jews should acquire wealth in this way, for when in need it promptly took this wealth, a kind of excess profits tax.

Circumstances thus largely accounted for the Jews' pre-eminent knowledge of finance, for it is obvious that they could not help becoming experts in the one business which they were forced to adopt. But with the general spread of financial knowledge, the Jewish supremacy was gradually lost and now exists only in the imagination of the anti-Semites.

At the same time, the Jews never were the sole money-lenders of the medieval world. They compared but feebly with Christian practitioners who in one way or another, through those legal fictions so dear to the medieval world, managed to avoid the Canon Law as regards money-lending.

There is historical proof that the Jews did not exact

higher rates of interest than the Christians. Bernard of Clairvaux, in his appeal for the Second Crusade, actually exhorted the people not to kill the Jews, for the Christian usurers, he said, were worse than they. The Jews attracted unpopularity because they were aliens, not because they were more extortionate.

The Jewish money-lenders met more than their rivals in the Cahorsins and Lombards, who soon drove them out of business, but what the people thought of this change is well expressed in the words of Geoffrey of Paris, a fourteenth-century writer :—

For the Jews were debonair
Greatly more in this affair
Than now the Christians are.

The Italians were in time superseded by the German Christian money-lenders, descendants of whom to-day are still in existence as Princes of the Holy Roman Empire, and members of the bluest-blooded German aristocracy.

II. BOLSHEVISM

The Chief Rabbi of the British Empire in his New Year Message in 1936 said :—

“Herr Hitler, in his insatiable hatred of the Jew, is not content with robbing the German Jew alone of his human rights. He has now in addition launched a campaign of fanatical defamation against the whole of Jewry throughout the world. He seeks to identify Judaism, the mother of religions, with

Bolshevism, a system which has shown itself subversive of all religion. He would penalise seventeen million Jews, scattered to the four corners of the earth, for the deeds of a handful of men in Russia, who have completely cut themselves from the Jewish people and their ancestral Faith. His charge that 90 per cent. of the heads of the Soviet and Peasant Republics are Jews is false ; of the Presidents of the separate Soviet Republics and the People's Commissars there are, in a total of nineteen, only two men of Jewish birth. Be it remembered that the rise of Bolshevism to power in 1917 was made possible by Herr Hitler's former colleague, General Ludendorf, who arranged Lenin's passage through Germany, with the declared purpose of inoculating the Russian masses with the Communist idea. For this result of German political sagacity, Herr Hitler now blames the Jews."

These accusations are an example of the very method of propaganda denounced by Herr Hitler himself in "Mein Kampf" (p. 252, German edition), but which he sees fit to adopt in his campaign against Jews.

"The very enormity of a lie" [he writes] "contributes to its success. . . . The masses of the people easily succumb to it, as they cannot believe it possible that anyone should have the shameless audacity to invent such things. . . . Even if the clearest proof of its falsehood is forthcoming, something of the lie will nevertheless stick."

The spiritual fathers of Bolshevism are non-Jews. It is true that Marx was a Jew, but he was baptized at the age of six and hated everything Jewish.

If Germans make such play with Marx as the founder of Bolshevism, they might well be reminded that another Jew who was not baptized until he was seventeen—Friedrich Julius Stahl (1802-55)—was the founder of the Conservative Party in Germany.

The Bolshevism of to-day is not Marxian. The tutors of Russia in those matters which are associated with Bolshevism, namely atheism, materialism and terrorism, were Russians, like Herzen, Bakunin, as well as numerous other thinkers, Russians, Frenchmen, Englishmen and Germans, all non-Jewish. This point has been brought out and emphasised by so famous a personality as the late President Masaryk of Czechoslovakia.

Bolshevism as it exists to-day is purely Russian. J. M. Seraphim, a distinguished non-Jewish writer, in his "Handbook on the Science of Government", says :—

"Russian Bolshevism lies deep down in the Russian nature, and in the politico-economic structure of the Empire of the Czars. To conceive it as merely a variant of the proletarian socialism of the Marxist school would be to disregard its distinctively national character."

In fact, the greater part of Russian Jewry were not only not Bolshevik, but actually non-socialist, for the reason that they consisted largely of lower middle class tradesmen and artisans. In other words, they

were not the proletariat, but the bourgeoisie—the bugbear of the Bolshevik Party. A striking proof of this is shown when in the Jewish National Assembly of the Ukraine, 1918, a district with two million Jews, no less than 63 per cent. were bourgeois.

We may ask the question whether any intellectual progressive people who had been treated so terribly as were the Jews under the Czars would have supported the extremist party to a less extent. The great majority of Jews, as a matter of fact, belonged to what is known as the Cadet Party, that is, the Constitutional Democrats. They included Vinaver, who, after Bolshevism had triumphed, was Foreign Minister in the Anti-Bolshevik Crimea Government. The largest Party opposed to the Bolsheviks was known as the Menshevik Party, which included many Jews whose opinions were based on Social Democracy and bitterly opposed to the anti-democratic principles of Bolshevism.

It is but natural, bearing in mind the incredible treatment of the Jews under the Czars, that they hailed the Revolution of March, 1917. But their satisfaction was turned to dismay and indignation when, in November of the same year, the Bolsheviks triumphed. Among the fiercest opponents of Bolshevism was the General League of Jewish Workers, called the Bund. In fact, so far had they gone in opposition that on March 15th, 1918, the Lenin Government issued a manifesto attacking the Jewish workers for their anti-Bolshevist attitude, and in the Ukraine in the same year the Jewish workers joined with the bourgeoisie in fighting the Bolsheviks.

After the final victory of Bolshevism, the Jews, in

common with millions of other Russians, including judges, senators, and high ex-officials of the Court, had to submit to Bolshevism.

The allegation that the leaders of the Bolsheviks were all Jews is easily refuted, and would be accepted by anybody but rabid anti-Semites. Here are the facts, as taken from *Le Temps* of December 21st, 1919. Lenin's Government included thirty-seven non-Jews (including such men as Chicherin, Lounatcharsky, Krassin, Rikoff, Boukharin, Rakovsky, Krilenko, Djerzinsky, Tomsy and Stalin) and eleven Jews, who included Trotsky, Zinoviev, Radek, Litvinov, Joffe and Kamenev.

The Jews have taken as great a part in opposition to the Bolsheviks as any other Party. In all the State Trials at Moscow it has been shown that two-thirds of the people who have been sent to the firing-squad for opposition to the Soviet Government were Jews. Jew as Jew had nothing to do with Bolshevism. Indeed, when Bolshevism had triumphed, a representative Jewish deputation called upon Trotsky, and called on him to resign, and his answer was: "Go home to your Jews. I am not a Jew, and I care nothing for the Jews or their fate."

The presence of this proportion of Jews in the administration is easily explained. The Jewish population of Russia was almost exclusively a town population, and among the town population, which was comparatively small, they formed a larger percentage of the population than of the population as a whole. The intellectuals among them were also more strongly represented than among the Russians proper, for most

of the Russian intellectuals were in the Government Services—e.g. the Army or Universities—all fields of activity from which Jews had been excluded. People having the natural intellectual qualifications were compelled to take posts offered them. A Jew could as much refuse to accept a post under the Soviet as a German in Germany could refuse to obey Hitler, or an Italian in Italy refuse to obey Mussolini.

In 1927 an official census of the Communist Party was held, covering the period from 1922 to that year, which shows that the official number of Jews in the Communist Party was only 4 per cent.

The Bolshevik regime, so far from bringing prosperity, happiness and security to the Jews, has only brought boundless misery for them. The Jews of Russia to a far greater extent than their Christian fellow-citizens lived by private trade, and the private traders were a class that was barely tolerated, and was subjected to every kind of persecution. As to the craftsmen who were employed in the public workshops, not one third of the Jewish craftsmen were employed at the close of 1929.

The Russian population under Bolshevism was divided into those classes favoured by the Government and the declassed who were the subjects of its persecution. How the Jews suffered is shown by the fact that no less than 35 per cent. of Russian Jews were among the declassed, as compared with 6 per cent. of the ordinary population. These people had no vote, no right to bread cards, no right to public office, no right to work in factories. Their distress was appalling, and had it not been for outside help in 1922, particularly from

America, the whole Jewish town population of South Russia would have died of starvation.

To those who believe that the Jewish Bolshevik leader has any interest in his people, it may be well to emphasise that the leaders of the Party which destroyed the private traders—the greater proportion of whom are Jews—and confiscated their property and deported them by the thousand were Trotsky, Zinoviev and Kamenev.

Another fact conclusively refuting the allegation that Jews as Jews have anything to gain from Bolshevism, is the war waged by the Bolshevik leaders against the Jewish religion. In common with all other faiths, Jews had to suffer every disability which the anti-religious attitude of the Soviets indicated. Their synagogues were turned into workmen's clubs, the Jewish religious and philanthropic institutions liquidated, and Hebrew schools were forbidden, as well as the speaking and teaching of the Hebrew language. In addition, Zionism is relentlessly persecuted and declared to be merely a blind for British Imperialism.

Evidence of these facts is given even by Germans. A book, published in 1934 in Germany, called "Bolshevism and Judaism," by Hermann Fehst, admits that Bolshevism must not be conceived as the result of a Jewish intrigue, and that the Jewish Bolsheviks have broken with Judaism, both religious and national. In the same year, the August number of the Nazi Review, "Wakening Europe", admits that the Jews are not the real rulers of Russia, but only the second and third ranks, and that these executives are far from being the leaders.

In conclusion, one cannot do better than quote from an article that appeared in the *Daily Telegraph* of December 10th, 1936, from the pen of Mr. Alan Houghton Broderick, entitled "Stalin's Emergence in a Changing Russia", in which he says :—

"The German propagandists—Dr. Goebbels at the head—tell us in and out of season that Bolshevism is a Jewish invention and that most of the Soviet leaders are Jews. They seem to forget, even if this were true, that it is the Germans themselves who made the Soviets possible in Russia and transported Lenin and Trotsky across Germany to Russia in 1917. It is undeniable that there was a time when the Jews did play a very important part in revolutionary Russia, but they have been almost all eliminated, and to say that the present leaders of the U.S.S.R. are nearly all Jews is simply an impudent piece of anti-Jewish propaganda.

"What are the facts? The original Political Bureau of the Soviets consisted of Lenin, Trotsky (alias Bronstein), Kamenev (alias Blumenfeld), Zinoviev (alias Apfelbaum), Rykov, Tomsky and Stalin. Lenin died in his bed, Kamenev and Zinoviev were executed last August, Tomsky 'committed suicide', Rykov is still alive (absolved in a recent political trial), Trotsky is in exile and Stalin is the all-powerful ruler of Russia.

"The Political Bureau to-day consists of 10 members—Stalin, Molotov (who is also president of the Council of People's Commissaries, and, incidentally, a brother of Scriabin, the musician),

Voroschilov, Kalinin, Orjonikidze, Andreiev, Kossior, Mikoian, Chubar and Kaganovitch. With the sole exception of Kaganovitch—who is Stalin's father-in-law and a Jew—all the members are either Russians or, like Stalin himself, Georgians.

"None of the three vice-presidents of the Council of People's Commissaries is a Jew, and of the 16 commissaries—roughly the equivalent of Cabinet Ministers—only four are Jews, and they do not hold any of the more important posts. Even the Communist International contains but few Jews, and although Zinoviev was its first Chairman, it is now presided over by a Bulgar. This Dr. Goebbels cannot fail to know, since Dimitrov was one of the supposed incendiaries of the Reichstag in Berlin.

"Yagoda (alias Herschel), the former head of the dreaded OGPU, has been removed to a much less important job. Litvinov (alias Finkelstein), the commissary for Foreign Affairs, and Marcel Rosenberg, the Ambassador in Spain, are both Jews, but the position of the former is notoriously shaky.*

"Stalin himself was originally a seminarist, and perhaps learned secrecy and patience in the service of the Orthodox Church. He undermined Trotsky's influence with the army by anti-Jewish propaganda, and thus effectively prevented Trotsky from using the army to save himself when he was threatened with disgrace.

"Communism has always been a specifically Russian thing. As a recent writer has put it, 'the

* Since this was written Litvinov has been removed from his post.

mir and the artel (systems of peasant organisation) were idealised. Bakunin, the anarchist, on this point joined hands with the Slavophil reactionaries. The Russian peasant has a horror of capitalism—for him a German conception'.

"The regime in Russia to-day has very little in common with the theoretical Socialism of Marx and the practical Communism of Lenin. Stalin has set up in Russia a nationalist dictatorship which differs, indeed, from those of Germany and Italy, but especially in that it is specifically Russian, for Russia has remained three-quarters Russian, even if it has become a quarter Soviet.

"Leninism, or traditional international Communism, was all right in the time of war and revolution, but it could not stand the test of peace.

"The Russian proverb says, 'He who wields the cudgel is the sergeant.' The Russians and the Germans are very unlike, but they both retain all their uncritical admiration for a leader just because he leads, and for a ruler for the very rigour of his rule."

Recent developments in Russia have only strengthened Mr. Broderick's argument by the almost total elimination of Jewish officials from the Soviet Council.

To maintain that the bulk of the leading Communists are Jews or that Bolshevism is favoured by Jewry is thus a glaring travesty of the actual facts.

III. TWO NOTORIOUS FORGERIES

(a) The Protocols of the Elders of Zion

No more infamous weapon was ever forged by the anti-Semites than the book known as "The Protocols of the Elders of Zion". It has been exposed and shown to be a grotesque and ridiculous forgery, but because some of the statements appear to picture events as they are to-day, they have been held to be prophecies, or a deep-laid plot by the "Elders of Zion", a body of men quite unknown to Jewry, and the names of whom even the most imaginative anti-Semite cannot give.

"The Protocols of the Elders of Zion" is a name given to a pamphlet first published in Russia in 1905, but which did not attract world attention until after the Russian Revolution of 1917.

The author was Sergei Nilus, a minor official in the Chancery of the Synod of Moscow, described by anti-Semites as "Professor Nilus, the distinguished orientalist"; he was, in fact, a person of no importance—a cross between a fanatic and a forger.

They were first published as a chapter in a pamphlet by Nilus, printed in 1905 at the Royal Press of Tsarkoie Selo under the title of "The Great and the Little; The Coming of Anti-Christ".

This pamphlet was a collection of mystical "prophecies", which declared that the Anti-Christ was close at hand, and that the only bulwark against him was Orthodox Russia and absolute autocracy. It was, in fact, a pamphlet issued by the bureaucracy of Russia to

justify the fearful tyranny under which the people groaned. When it first appeared, it was quite unnoticed by the outside world—a fact in itself suspicious. Had it been what it was afterwards declared to be, the earth-shaking Protocols, there is no doubt that the anti-Semites would have seized upon it at the time. More incredible, therefore, is the theory of Nilus, put forward to explain this fact, that the Russian authorities knew all about it, but did not trouble to publish it.

There is only one reference to the "Protocols" in the early issues—that is a bare reference to the Wise Men of Zion in a chapter which says that when the Anti-Christ comes, he will be acknowledged by the Jews as the Messiah.

This bare reference to the Wise Men of Zion was expanded and eventually it became detached from the original book, and published separately under the now infamous title of "The Protocols of the Elders of Zion".

The "Protocols" claim to be a report of a meeting held by the (un-named) "Wise Men of Zion" under the leadership of their (un-named) world leader, who initiated them into the method to be used, in alliance with freemasonry, to incite the Christians against each other, and to ruin them politically, economically and morally, and then to erect on the ruins the future World State!

The methods to be adopted were:—to introduce liberal ideas, which it was apparently imagined would cause the downfall of non-Jewish states; to use liquor to befuddle their enemies; and to arrange economic crises:

and the "Wise Men" also claim these methods to have been responsible for the French Revolution and to have been concerned for the last twenty centuries, ever since the days of Pericles, in undermining the non-Jewish world. When their plans are complete, they are told, the world will be conquered through the craft of the symbolical serpent, which is supposed to be the symbol of Jewish world government. A farcical touch is added to this balderdash by the information that the Jews have already provided underground railways in all the capitals of Europe, by means of which, if the worst comes to the worst, they can blow them up.

This secret meeting, according to Nilus, was held in 1897 at Basle, at the same time as the Zionist Congress. The Zionist Congress only sat for three days, but according to Nilus, twenty-four secret meetings were held—a fact which does not seem to disturb the author.

Theodore Herzl is also, according to Nilus, the Prince of the Exile. The last Prince of the Exile died in 1063, but this fact is ignored.

Nilus' story of how he obtained the documents varies. According to one version, a secret agent was despatched by the Czar to Basle who bribed a Jew, a Freemason, to steal the Protocols and bring them to him at Frankfurt. On the way these twenty-four Protocols, said to be written in French, were copied and then published by Nilus in Russian. According to another version, Nilus acquired them from a Russian Governor, who in his turn got them from a lady living abroad, whose name he could not remember, and she in her turn apparently stole them.

These "Protocols" were not, however, the original work of Nilus. They were nothing more or less than a plagiarism of a book that has nothing to do with Jews, which appeared in 1864. This book was a lampoon against Napoleon III and his foreign policy. It was published in Brussels in French and entitled, "A Dialogue from Hell between Machiavelli and Montesquieu ; or, The Polity of Machiavelli in the Nineteenth Century, by a Contemporary". Its author was a person called Maurice Joly, who was sentenced to fifteen months' imprisonment in consequence.

This book is in the form of twenty-five dialogues between the two speakers, Montesquieu and Machiavelli. Montesquieu meets Machiavelli and asks him how he, originally a republican, could have written the infamous book, "The Prince", which laid down the system under which the tyrant could succeed. Machiavelli replies that he was a royalist, and explained the application of his teaching in "The Prince" to the Europe of 1864.

In 1921 *The Times* correspondent in Constantinople received a book from Mr. X., an exile Russian landowner with English connections who had fled from Russia after the final failure of the Czarist cause. He had long been interested in the Jewish question and had studied the Protocols. A few months before he had purchased from a former officer of the Russian Secret Police a number of books among which was a small volume in French, printed at Geneva in 1864. Mr. X., on reading through this book, was struck by a resemblance between a passage in it and a phrase in the 1920 French edition of the Protocols in his posses-

sion. He followed the clue up, and found to his amazement that the Protocols were to a large extent a paraphrase of this book. In passing the book on to *The Times'* correspondent, he said, "Read this book through and you will find irrefutable proof that the Protocols are a plagiarism." After research in the British Museum, this book was identified as *The Dialogue between Machiavelli and Montesquieu*.

It has been discovered that the last six "Protocols", which deal with the economic system of Jewish world rule, are plagiarised from a pamphlet written against Witte, President of the Council of State in Russia in 1905.

Much of the material is also drawn from a trashy novel written by a notorious character, Hermann Goedsche, a Prussian postal official, dismissed for forgery, who wrote numerous cheap novels in Germany in the middle of the last century, under the name of Sir John Retcliffe. This particular novel, published in 1868, was called "Gaeta-Duppel-Biarritz", and, in a chapter headed "In the Jewish Cemetery of Prague", the author describes how, at the Feast of Tabernacles in 1860, he heard the Princes of the Twelve Tribes of Israel, assembled at the tomb of a wonder-working Rabbi, discuss the progress of Jewish world conquest and the measures they intended to adopt to carry on their plans. This chapter was later taken out of the book, and published separately, appearing as recently as 1933 in a pamphlet published in Stockholm. It was alleged by the Editor that Goedsche had to pay by his life for his revelations, whereas he died in his bed ten years after the novel had appeared.

When Nilus' book was published in its original form, that is, without the Protocols, it was intended not as an anti-Jewish document but to frighten the Czar into complying with the demands of the extremists, and to throw suspicion on Count Witte, who was a comparatively moderate liberal in his ideas, and who was denounced as a Freemason and as an agent of international Jewry. The year 1905, in which the Protocols first appeared, opened with the Bloody Sunday in St. Petersburg. The Revolutionary movement was getting stronger, and the Czar, under Witte's advice, was being induced to make certain constitutional concessions. As one of the means of preventing this, this book was published.

This book became topical when Bolshevism came into power. The Bolshevik message resemble those that the Protocols recommended for the conquest of world power—terror, dictatorship, universal conspiracy, world revolution. There was also the fact that several of Lenin's colleagues were Jews. It was intended to produce the impression that the imaginary Jewish and Bolshevik world revolutions were identical, and that the Elders of Zion had brought about both Bolshevik and world war in order to unsettle and throw into confusion the non-Jewish world, and to establish worldwide dominion.

The dissemination of the "Protocols" was mainly due to German anti-Semites, and a book, "The International Jew", published by Henry Ford. This book was afterwards withdrawn by Mr. Ford, and it is to his credit that he published and widely circulated a retraction in which he expressed his deep mortification

that he had been made the medium of giving currency to the so-called Protocols, which had been demonstrated to be gross forgeries.

On August 16th, 17th, and 18th, 1921, *The Times* published articles, afterwards republished as a pamphlet, under the title, "The Truth about the Protocols : a Literary Forgery", which definitely and once and for all exposed their falsity. Another authority on the subject is a book in German by Benjamin Segel entitled, "The Protocols of the Wise Men of Zion Critically Examined" (Berlin, 1924), which exposes them page by page.

The anti-Semites, enraged at this exposure, immediately claimed that Maurice Joly, the author of the original book, was a baptized Jew whose name was Moses Joel ; that he had written his Dialogue really with the purpose of undermining the monarchical principle, and preparing the world for Jewish domination ; that he was a Communist and had been shot at the Commune of 1871. It was proved that Maurice Joly, far from being a Jew and a Communist, was a Monarchist and an anti-Semite. His autobiography, was discovered in November, 1924, from which it was learnt that his family was strictly Catholic, and most of them Government officials.

On May 19th, 1935, judgment was given in the Cantonal Court of Berne in favour of the Jewish Congregations of Switzerland against the Swiss Nazi Party for having published a Swiss edition of the Protocols. Every possible expert the Nazis could produce was brought forward in Court, but, in spite of this, the Court held that the Protocols were forgeries,

plagiarisms, obscene literature and ridiculous nonsense.

In November, 1937, the defendants appealed and the appeal was allowed, but only on the ground that the Protocols did not come under Article 14 of the Cantonal Law as literature, "liable to provoke offence morally". The appellants, though successful, were refused costs or damages and the Court, in considering other Nazi-anti-Semitic articles, said: "It is a wonder that the Nazis are not ashamed to publish such lying and offensive articles against the Jews."

A South African Court at Grahamstown in August, 1934, imposed fines totalling £1,775 on three men for concocting a modern version of the Protocols.

The conclusive view as to the authenticity of the Protocols can be summed up in the following words of that eminent authority, Count Heinrich Coudenhove-Kalergi (a non-Jew), in his book, "Anti-Semitism Throughout the Ages", edited by his son: English translation (Hutchinson, 1935) :—

"This plagiarism is an anti-Semitic forgery from the beginning to the end, without any connection whatever with Jewish personalities, groups, organisations, or conferences. The publication is in no wise, whether directly or indirectly, a product of the Jewish sentiments and opinions. In the entire fraud committed against humanity which the 'Protocols' represents, the Jews are merely innocent objects, while the anti-Semites were the guilty agents. Thousands of Jews have been massacred, maltreated, plundered, and imprisoned in the Ukraine

and in Germany on account of this forgery. At the same time many millions of non-Jews have been deceived by the 'Protocols'; they have been induced to commit deeds and to utter words which they would most deeply regret were the facts of the forgery known to them. No book and no event in the history of modern anti-Semitism has played such an important part as this plagiarism; it constitutes the *pièce de résistance*, the choice morsel of after-war anti-Semitism.

"It is therefore the duty of all decent men in the world, be they non-Jews or Jews, anti-Semites or philo-Semites, to work with all their might and to see to it that this shameless lie, forgery and calumny disappears from the world.

"It ought to be made clear to all those who know the 'Protocols' that the publication is a plagiarism of fatal world-importance. The work of enlightenment is not only a duty to the calumniated Jews, but also to truth, for it is no exaggeration to say that the so-called 'Protocols of the Elders of Zion' are both one of the most insolent forgeries of all times and one of the meanest calumnies which have ever existed in universal history."

(b) *Benjamin Franklin and the Jews*

It is also part of the anti-Semitic technique to invent statements of a grossly anti-Semitic nature and ascribe them to famous historical personages, relying upon general ignorance and the difficulty of verifying or refuting these statements.

A striking illustration of this mode of attack is that connected with the name of Benjamin Franklin. This first saw the light in a U.S. Fascist publication, "Liberation", in 1934. It might strike one as strange---it would indeed all but anti-Semites---that such a quotation should only have been discovered in that year. It is to be found neither in the published speeches of Benjamin Franklin nor in any of his writings. It is to be found, however, we are told by the editor of "Liberation", Mr. William Dudley Pelley in the private diary of Charles Pinckney, of South Carolina, in what purports to be a report of the Constitutional Convention of 1789, the original being, so Mr. Pelley said, in the Franklin Institute at Philadelphia.

The most careful investigation has shown this statement to be a crude forgery

The archives of the Franklin Institute have been searched, and in the words of the Director of that Institute, Dr. Henry Butler Allen, "no such diary is to be found therein".

Nor is the diary to be found elsewhere. Mr. Alfred Rigling, the Librarian of the Institute, made far-reaching enquiries, and no trace of it has been found by any historical society or historians.

The Benjamin Franklin Society, in its journal of May 1937, carried the matter further. It pointed out that Franklin, who in 1789 was 81 years of age, made no speech at the Constitutional Convention. What contribution he made was contained in written memoranda, all of which have been published, and none of which contains the statement attributed to him.

Pinckney was not even a member of this Convention. In the words of the eminent American historian, Professor Charles A. Beard, this so-called prophecy is nothing more nor less than a bare-faced forgery.

Carl van Doren, the leading authority on Benjamin Franklin, and author of the latest and most complete biography, says :—

“The forger’s authority for his document is nearly as mythical as could be imagined. He cites a manuscript which does not exist, a printed book or pamphlet which nobody has seen, a Journal which has been lost for more than a hundred years. There is no evidence of the slightest value that Franklin ever made the alleged speech or ever said or thought anything of the kind about the Jews.”

So far indeed was Benjamin Franklin from having any animus against the Jews, that he showed towards them that broad-minded attitude which was to be expected from his reputation and teachings. When the Hebrew Society of Philadelphia was raising money for a synagogue not only did he sign the petition of appeal on its behalf to citizens of every religious denomination, but he himself gave a contribution towards that fund.

What the Nazis, however, have not published is the fact that the only people towards whom Franklin exhibited a dislike were the Germans themselves. It was their immigration that he feared. In a letter written in 1753, and which is not a forgery, he said :—

“I am perfectly of your mind that measures of

great temper are necessary with the Germans; and am not without apprehension that, through their indiscretion, or ours, or both, great disorders may one day arise among us. Not being used to liberty they know not how to make a modest use of it. And as Holben says of the young Hottentots, that they are not esteemed men until they have shown their manhood by beating their mothers, so these seem not to think themselves free till they can feel their liberty in abusing and insulting their teachers.

"In short, unless the stream of their importation could be turned from this to other colonies, as you very judiciously propose, they will soon so outnumber us that all the advantages we have will, in my opinion, be not able to preserve our language, and even our government will become precarious."

So much for the authenticity of the passage from the Pinckney Diary. Yet this stupid forgery is being assiduously propagated by anti-Semites in the United States, in England and, of course, in Germany and Italy. It has even been included in the Nazi official "Hand-book to the Jewish Question" by Dr. Theodor Fritsch (Munich, 1935), and was actually quoted by the Deputy Leader of the Nazi Party in a speech in the Sudetenland on November 30th, 1938. This glaring and malicious attempt to disseminate a statement which is not only a forgery, but which does not even contain a scintilla of truth, is another striking illustration of the length to which anti-Semites will go in spreading hate by lies.

Chapter II

JEWS OF ENGLAND

THE Jews of England, since the Resettlement, have played an honourable but by no means preponderating part in English public and social life, though one would imagine from some of the allegations levelled against them that there is no stratum of English society and English commercial life which has not been riddled through and through by corrupt Jewish influences. It is of course only to be expected that anti-Semites should hold the Jew responsible for any body of opinion which does not favour or condone the outrageous and inhuman treatment of Jews in certain other countries, and yet impartial examination would reveal how comparatively small is the part played by Jews in commercial or social life. To those well-meaning people who, while by no means unfriendly to the Jews, still labour under the belief of Jewish dominance, it would be well to address the question whether they can furnish the names of the Jews who control the coal industry, the shipping industry, the airways, the great woollen and cotton trades, or the heavy industries. It will be found that the allegations are as vague as they are baseless. The

same results would follow if applied to the professions ; here too Jewish leaders are conspicuous by their absence. It is also well to recall, in view of the wild statements about corruption and graft in which anti-Semites are so fond of indulging, that the most corrupt period of English public and social life was in the days of the Georges when Jews played no rôle at all, were not admitted to society, and were excluded from all participation in political and municipal life, spheres which they did not enter until well into the nineteenth century.

To-day (1939) there are nineteen Jewish M.P.'s, divided almost equally between the three parties ; eight are Conservatives, five Liberals, and six Labour. This is clear enough evidence of the unbiassed part the Jewish Community, viewed as a whole, plays in political life, and shows how, so far from being wedded to one political creed, individual Jews, like their fellow-citizens of other faiths, hold different political views. And even more striking, and a tribute to the fair-mindedness of the English people, is the fact that none of those Members sit for constituencies in which there is a strong proportion of Jewish voters. In some it is doubtful if there are any Jews at all. Of the twenty Cabinet Ministers, only one, Mr. L. Hore-Belisha, is of the Jewish faith. Of the 300 Privy Councillors, only four are Jews, and these, of course, include Mr. Hore-Belisha. Jewish citizens have figured among those who have done the State great service. Benjamin Disraeli, of whom it has been said that he was the only genius to become Prime Minister since William Pitt the younger, was the real founder of

the Conservative Party, and his ideals and teachings, so far from having died out, are more universally accepted to-day than when they were first expressed. The first Jew to be a Minister of the Crown was the late Sir George Jessel, who was Solicitor-General, but his real fame is that he was one of the greatest of English judges, and the real founder of the modern Chancery Court. In more recent years, Jews who have served their country well include Viscount Samuel, as Home Secretary and first High Commissioner of Palestine, and the late Edwin Montagu, Minister of Munitions during the War, and Secretary of State for India, to whom our great Eastern Empire owes so much of its progress towards constitutional self-government. Outstanding was Rufus Isaacs, the first Marquis of Reading, whose career reads like a romance, and who, seeing India for the first time as an apprentice on a sailing-ship, did not see it again until he returned as Viceroy. Other offices he filled included that of Lord Chief Justice, and Ambassador to America, the first Englishman to have held these three offices. In the Dominions, as will be seen below, Jews have also played their part. It is with pride that one can point to the fact that the first native-born Australian to be Governor-General was Sir Isaac Isaacs, former Chief Justice of the Australian Commonwealth.

In Municipal life, the same story can be told. The great City of London was always conspicuous for its love of liberty and freedom of opinion, and the first Jew to be elected an M.P. was returned by the City in 1847 in the person of Lionel de Rothschild. The City consistently re-elected him, though for some years,

under the prevailing law, he was unable to take his seat. The Lord Mayors of London include Sir David Salomons, the first Jew to become a Sheriff, Sir Benjamin Phillips, his son Sir George Faudel-Phillips, and Sir Marcus Samuel, subsequently Viscount Bearsted ennobled for his great War services, who did much to ensure food supplies for this country. In the Provinces too, notably in the great cities of Birmingham, Liverpool and Manchester, Jews have played their proper part in municipal life. The Cohen family of Liverpool are particularly prominent in their work for the well-being of their native city.

The major part of the Anglo-Jewish community is, in its religious aspect, under the jurisdiction of the Chief Rabbi of the United Hebrew congregations of the British Empire, the Very Rev. Dr. J. H. Hertz. In his ecclesiastical capacity he is assisted by a number of ecclesiastical assessors (Dayunim) and a "Beth Din". The "Beth Din", the House of Judgment, is a Court of Arbitration which deals with private and civil disputes among Jews, and endeavours to reach a peaceful settlement of such cases without the parties having recourse to the Law Courts. Its conduct of business has more than once been highly commended by judges and magistrates. There are similar courts in two or three of the most important provincial cities. In London the chief congregations under the Chief Rabbi's jurisdiction include the organisation known as the United Synagogue, founded in 1870, composed of the most important synagogues in the Metropolis, but which does not function outside London. In addition, other synagogal organisations which recognise the Chief Rabbi as their

religious head, though in a less direct manner, are the Federation of Synagogues, which comprises a large number of synagogues, chiefly situated in the East End of London, where the largest Jewish population is to be found, and a number of small independent synagogues. The majority of synagogues in the provinces are also under his jurisdiction, but they are otherwise independent units. Religious bodies not under the Chief Rabbi's jurisdiction are the Sephardic Congregations (whose members are of Spanish or Portuguese descent), of which there are three in London and two or three in the provinces; the Reform Synagogues, of which there are some half a dozen in London and the provinces; and the Liberal Jewish Synagogue, which has also a certain number of daughter congregations.

Religious education is under the auspices of such bodies as the Jewish Religious Education Board, there being also a number of similar boards in the provinces, but there are, in addition, a large number of "Talmud Torahs" and "Yeshivas", both in London and the provinces, which work independently of this organisation. These are institutions which teach religious subjects, the former for boys and the latter for older pupils who may intend to become Rabbis. The chief body for the education of Jewish ministers is Jews' College, affiliated to London University, its students for the most part attending classes at the University and taking its degrees. The Jewish Memorial Council, which was established in memory of the Jews who fell in the War, assists financially in providing schooling for Jewish children and for the training of Jewish ministers and Jewish teachers. In the field of secular

education there are a few non-provided schools in London and the provinces, which are maintained partly by the Jewish community itself and partly from grants from the local authorities.

The lay organization of the community has at its head the Board of Deputies of British Jews,* whose foundation dates from 1760.

The Anglo-Jewish Association was established in 1871, mainly for the purpose of furthering the teaching of English in the Near East. It works with the Board of Deputies through their Joint Foreign Committee in the interests of oppressed co-religionists in other lands. In addition to the Board of Deputies there are also in certain important provincial towns representative councils for the purpose of co-ordinating Jewish activity in these centres.

The chief charitable organisations of the community are the Jewish Boards of Guardians, both in London and the chief provincial towns. These at one time took upon themselves the whole burden of maintaining the Jewish poor. Nowadays, however, these boards receive a grant from the local authorities, but are still largely maintained by the voluntary subscriptions of Jewish citizens. There are three Jewish hospitals in England—in London, Leeds and Manchester. These hospitals were established not because there was any discrimination against Jewish patients, but because there was a demand for hospitals where the Jewish sick could get Kosher food. These hospitals are also open to non-Jews, and they, therefore, receive support

* A detailed account of this organisation will be found in Appendix E.

from local authorities, and from non-Jewish hospital fund associations.

The Anglo-Jewish community maintains institutions of all kinds, for orphans, the aged, and, indeed, for almost every kind of physical ill. In addition there are a large number of institutions and clubs for social and other philanthropic work. It must be borne in mind that the Anglo-Jewish community is organised on a completely voluntary basis, as are all its contributions to Jewish institutions and organisations, but their contributions in no way diminish the support given by Jewish citizens to charities of other denominations.

There has always been some vagueness as to the number of Jews in this country, due probably to the fact that in the East End of London there appear to be so many, as is also the case in certain quarters of Manchester and Leeds. But there are large areas in England where there is not a single Jew. This chapter deals not only with the question of Jewish population, but the part they play in industry and the Press, and also considers certain allegations of recent origin, such as that the boycott of German goods has meant the economic worsening of English trade, that the trouble in Palestine has involved England in heavy commitments on behalf of her Jewish citizens, and that such statutes as the Shops (Sunday Trading Restriction) Act are meant for the benefit of Jewish citizens alone. It will be shown how untrue are these allegations, and how exaggerated is the belief that in such departments of English life as the chain stores or the cinema the Jew is the controlling factor. One has to apply to these

charges the standard of cold common sense, and with a little trouble the investigators will find that they lack foundation.

I. JEWISH PIONEERS OF EMPIRE

Though Jews have been settled in this country, or rather re-settled, since the time of Cromwell, there is still a common delusion, as far as the Empire is concerned, that Jews only went overseas when the dominions or colonies were settled, and the spadework of pioneering complete. Nothing is further from the truth. Jews have played their part as pioneers both in peace and war, and have contributed in no small measure to the building of our Empire, taking their full share in the dangers and privations that accompanied it.

There is substantial evidence that as early as the sixteenth and seventeenth centuries, when the Cape was administered by the Dutch East India Company, there were pioneers there, soldiers and merchants, of Jewish descent, and when the Cape became part of England's Empire, Jews were prominent in its development. Jews were also pioneers in other parts of Africa. Towards the end of the eighteenth century Captain Moses Ximenes, with whom was Joshua Montefiore (the first Jew to be an officer in the English Army), occupied the island of Bulama, off the Guinea Coast, and raised the British flag. The expedition, however, was a failure, as the hostility of the natives could not be successfully overcome.

But to return to the South, that land always most

closely identified with Jewish enterprise, the outstanding figure in early days was undoubtedly Nathaniel Isaacs, an English Jew, born at Canterbury, who in 1825 was the first to venture into the dominion of Tschaka, the great king of the Zulus. He made Isaacs a grant of land, and for seventeen years, before Natal was annexed by the English, he was principal chief in that territory. A typical specimen of the merchant adventurer, from there he proceeded to the Gambia, and died on an island in that part of the world where he had become, as he had been in South Africa, a leading trader. And that he was far more than the ordinary trader is shown by the fact that his book, "Travels and Adventures in Eastern Africa," is the earliest authority for the topography and ethnology of that part of the world. It is of interest to note that the part of Africa with which Isaacs was identified in the last years of his life was the first territory to be administered by a Jew, for Sir Matthew Nathan (1862-1939), was Governor of Sierra Leone in 1899. Sir Matthew Nathan was the first Jew to become a Governor of British territory. He was in turn Governor of the Gold Coast, of Hong Kong, of Natal and of Queensland, and at home his offices included that of being the first Secretary of the Ministry of Pensions, as well as Chairman of the Board of Inland Revenue, and Under-Secretary for Ireland.

An outstanding figure in the news in the latter half of the nineteenth century was Emin Pasha, whose real name was Eduard Schnitzer and whose work of exploration in Central Africa is bound up with the names of Gordon and Stanley. He met his death at the hands of

natives in 1892. Another associate of Gordon, who met with a premature death by drowning, was Louis Arthur Lucas, who had already made a name for himself as the explorer of the lake Albert Nyanza.

But to revert to South Africa, it must be borne in mind that these traders had often to be soldiers as well as merchants. Joshua Norden was killed at the head of his troop of mounted burghers in the Kaffir War of 1846, and is commemorated by a memorial in Grahamstown Cathedral. Lieutenant de Pass, a member of the same family which later, in the Great War, produced the first Jewish V.C., fought in the Kaffir War that followed three years later.

Benjamin Norden and Simeon Marcus are prominent names among the pioneers of Cape Colony. The development of the wool and hide trades is associated with that of the Mosenthal family, who indeed founded the mohair industry. It was through their enterprise that South Africa became the principal centre of the world's supply of that material. The De Pass family were the first to open up the native territory of Namaqualand. One of the most distinguished of South African families was the Solomon family, a family which came originally from St. Helena, where for a long time they have been the principal merchants. They attained a most distinguished position in South African public life, being prominent both in legal and political affairs.

Some of these Jewish pioneers were not content to stay in the Cape, and among the earliest settlers in the Orange River Colony was Isaac Baumann, who arrived at Graaf Reinet in 1837, and became sub-

sequently the leading citizen of Bloemfontein. One need not emphasise the part played by Jews in the development of the gold-field. They were among the partners of Cecil Rhodes, but they displayed a vision far beyond the narrow one generally attributed to them. Col. Sir David Harris, one of the greatest figures in the diamond industry, has behind him a long record of distinguished military service from 1876 onwards, and was conspicuous for the part he played in the defence of Kimberley during the Boer War. Barney Barnato, so long merely regarded as a figure of money-making, was, in spite of criticism and opposition, responsible for the establishment of the waterworks in Johannesburg, and above all, the Beit family have left a lasting name in the Sub-continent. Under the Beit Trusts, not only do South Africans benefit immensely in the manner of free university education, but the Trust has given enormous sums towards the development of transport, railway and other facilities in Rhodesia and other parts of the Dominion. It has contributed to a remarkable extent to the development of the Sub-continent.

As we now know that Columbus was not only accompanied by crypto-Jews in his voyage of discovery to the New World, but also owed his success of that voyage largely to the mathematical and astronomical researches of Jewish scientists, it is not to be wondered at that the West Indies were an early place of settlement for many Jews. In some of these territories Jews obtained political and civic rights centuries before the Jews of England. Many of the staple industries of the West Indies were due to Jewish

enterprise, and it is pleasing to reflect that in Jamaica, in which Jews were particularly prominent in public life, the family of the Jewish Sir John Simon (1818-1897), who was for many years M.P. for the Yorkshire town of Dewsbury, was among the first to emancipate their slaves.

In North America, before the Declaration of Independence, Jews played a prominent part, and a large number of them fought on the British side in this war, and suffered for their loyalty to their mother country. In Canada itself, they were also to be found, though on a less prominent scale. There were Jewish officers in the Army of General Wolfe, and they were also to be found among the pioneers of virgin territory. In the Army of General Amhurst was a staff officer of the name of Aaron Hart, an English Jew, born in 1724. He subsequently settled in Canada and became a prominent figure, in its commercial development. His son, Ezekiel Hart, was the first Jew to be elected to a Canadian legislature, though he was not able to take his seat owing to the nature of the oath then in force.

Another distinguished family in Canada which has also largely contributed to its development, is the Franks family. One of them, Jacob Franks, was a renowned Hudson's Bay trader and among the earliest to penetrate to the remotest part of the Canadian North West.

Even remote Australia has its Jewish pioneers. The township of Montefiore in Wellington Valley, New South Wales, commemorates one of two brothers of the distinguished Anglo-Jewish family of that name,

who were among the pioneers of modern Australia. The township commemorates Joseph Montefiore. His brother, Jacob, was a member of the first Board of Commissioners appointed by His Majesty's Government to administer the affairs of Southern Australia. His portrait is in its national gallery, and Montefiore Hill, in Adelaide, keeps green his memory. The record of tolerance and freedom that has always distinguished Australia is well illustrated by the large number of eminent Jews who have occupied leading positions in public life. The High Court at Sydney included the Hon. Mr. Justice A. Cohen, Sir Julian Salomons, and Sir Saul Samuel who occupied the position of Agent-General for New South Wales in this country. Mr. V. L. Solomon was for a short time in 1899 Prime Minister of Southern Australia. He was among the earliest explorers of the vast Northern territories of his colony. At the same time, it must never be forgotten that the greatest soldier Australia has produced, indeed one of the greatest that the Great War produced, was General Sir John Monash, who succeeded Lord Birdwood as Commander-in-Chief of the Australian Corps, and was regarded by competent critics as being the only man who could have taken Haig's place had such an eventuality arisen; while it is with a feeling of equal pride that the Jews recall that the only Australian so far to occupy the position of Governor-General is the veteran, Sir Isaac Isaacs, at one time Chief Justice of the High Court of the Commonwealth. The loyalty of Australian Jewry was never more clearly shown than in the Great War, when no less than 11 per cent. volunteered

for active service, which compares very favourably with the general proportion of 9 per cent.

In New Zealand, which has naturally a much smaller Jewish population, Jews have also been conspicuous for their participation in public life, and for their great services to that dominion. Sir Julius Vogel was Prime Minister from 1874 to 1876 and subsequently Agent-General in London. A. P. Phillips was first Mayor of Auckland, and held that office for thirty-three years. He established a free library and was a founder of the Municipal Association of New Zealand. C. Louisson was Mayor of Christchurch and a member of the Upper House. The New Zealand Shipping Company was founded by the brothers Edward and Henry Isaacs, while one of the most distinguished Jewish families in that country is the Nathan family. Joseph Nathan established the Wellington Harbour Board. He was also a founder of the Manawatu Railway Company—subsequently taken over by the Government. The record of New Zealand Jewry is one of which they can well be proud. In every field of patriotic effort they have done more than their share.

Jews have been settled in India from the very earliest days, indeed they are said to have fled there after the destruction of Jerusalem. Since the establishment of the British "Raj," they have always been most loyal citizens of the Crown, and most progressive in all fields of industrial and commercial activity. When the East India Company took the first steps to open up India for English commerce, Lancaster, the leader of this mission, was accompanied by a Jewish interpreter, who negotiated the treaty with the Sultan

of Acl'in, which may be said to mark the beginning of our trade with that great empire. Today the names Sassoon and Ezra, David and Gubbay, are synonymous with all that is best in Indian industrial life, but there have also been a number of distinguished Jews in the Indian Civil Service and Indian Army. The Goldsmid Survey recalls the name of Edward Goldsmid, who entered the service of the East India Company in 1832, and whose system of revenue and assessment was adopted by several governorates and native states. His son was Colonel A. E. W. Goldsmid, who founded the Jewish Lads' Brigade. The names of many distinguished Jewish officials are to be found in the records of the Indian Civil Service. They include Sir A. J. Raisman, Finance Member of the Viceroy's Executive Council ; Mr. H. M. Kisch, formerly Director-General of the Post Office of India ; Mr. B. S. Kisch, member of the same family, a judge of the High Court of Allahabad ; Mr. Godfrey Davis, Chief Judicial Commissioner for Sind, and many others. And one name will never be forgotten as a benefactor of India. Dr. W. M. Haffkine was a protagonist in the fight against the plague and other diseases that ravaged India. In the words of Lord Lister (June 8th, 1899) : "The good done by Mr. Haffkine reached beyond the saving of thousands of lives, for it convinced the people of India that the Government was trying to do its best for them and thus his work tended to break down the barrier that existed between the British and the people of India." And one must also bear in mind that the great constitutional changes in Indian Government were the work chiefly of the late Edwin

Montagu, Secretary of State for India, and that one of the greatest of modern Viceroy's was the Marquess of Reading, whose career out-romances romance, for his first visit to India was as an apprentice on a trading vessel, and his second as Viceroy. Again, the native Jews of India have done their full share in the defence of the Empire. Until the institution of "class" regiments, the Beni Israel, the native Jews of Bombay, contributed gallant and faithful soldiers to the Indian Empire. In 1869, from that small community alone, there were no less than thirty-six officers and 231 men serving in the Army of Bombay.

This survey does not profess to be complete, but it gives some idea of the part that has been played by our Jewish fellow-citizens in the development of that great Empire that has always rested on the joint pillars of freedom and equality.

II. POPULATION FIGURES

One of the most frequent allegations made by anti-Semites is that there are a million Jews in this country. This statement is ludicrous. The actual figure, as far as can reasonably be ascertained, is about 315,000—or 0.69 per cent. of the total population of this country.

It is perfectly true that there are no exact figures, but the reason for that is that there is no official religious census in this country. The figures which follow are compiled by estimating the number of births, marriages

and deaths, which is the usual method adopted for compiling statistics of this nature.

London has the largest Jewish population, namely, 183,000. In greater London, with a population of over 8,000,000, the proportion of Jews to the general population is only 2.8 per cent. The city with the next largest Jewish population is Manchester, with a Jewish population of some 35,000—much the same proportion to the total as London. The only city which contains a larger Jewish population in proportion to its general population is Leeds, with about 30,000 to a general population of 480,000—that is to say, 6.3 per cent.

There are Jewish citizens in almost every town in the United Kingdom. In 60 towns the Jewish population is under 700, and in 54 towns it is under 500. The suggestion of a Jewish problem is, therefore, fantastic.

Wild statements as to immigration could be disproved out of hand if anyone took the trouble to study the returns under the Aliens Order, which are made every year. The totals for twelve months ending December 31st, 1938, shows that the number of alien passengers who entered the United Kingdom was 493,074 ; while those who left numbered 478,860. That leaves a balance of 14,214 persons who stayed in this country, but against this, as the report points out, those figures do not necessarily refer to different individuals. Many of the same people came and went several times, and each arrival and departure is recorded by a separate item. And again, the grand total of persons who landed included 39,831 residents returning from abroad, 29,258 passengers in transit

to other countries, 248,675 visitors on holiday, 108,317 visitors in business and 11,193 seamen. In addition, this was 42,600 less than the previous year. No charge is so grossly exaggerated as that of an alleged alien invasion.

The greatest number of alien visitors came from the United States, 97,246; France sent 69,133, and Germany 79,652, and not refugees, for 72,358 were on business or pleasure. Russia sent only 747.

A good example of the vicious manner in which anti-Semitic propaganda is conducted is illustrated by the mis-statements and exaggerations concerning the German refugees that have appeared in certain organs of the English Press.

Who are these refugees? They are for the most part men, women and children who, for no reason but that they or their ancestors were Jews, have been robbed of practically every penny they possess, and forced by the constant threat of physical violence, to leave Germany and Austria, and now Italy, where, often for centuries, they have been settled. Those who in earlier years have been fortunate enough to leave Germany with part of their capital are opening new industries and giving employment to British workers. The refugees include thousands of Christians of Jewish origin, and writers, scientists and theologians. There are among them some of the greatest minds that modern Germany has produced. The treatment to which they have been subjected violates every canon of international law and common humanity, and no country which still believes in the essential things of civilisation can refuse them shelter. The Home

Office does not allow them to accept or undertake employment, whether paid or unpaid, if it means the displacement of an existing worker, and if they are allowed to work it is either in the form of training for emigration overseas, or, if they are specialists or experts in work not already done in this country, to carry on such work and so create employment for British workmen.

Sir Samuel Hoare, the Home Secretary, stated in the House of Commons on November 21st, 1938, that at least 15,000 British workmen were already employed in industries which refugees had set up. Speaking at University College on February 6th, 1939, Sir Samuel Hoare said that our history proved over and over again that there was scarcely an activity of our national life—industrial, agricultural, commercial, scientific—that had not been enriched by the fertile brains of foreign immigrants. The contribution which the refugees who had come here in recent years had made to the economic and industrial life of the country was already considerable. The special areas, in particular, had benefited from the new enterprises which they had set up. Up to the middle of January, permission had been given in just over 200 cases for the establishment of factories by refugees in the special areas and others of the later industrial areas. The industries concerned were numerous and various. Commerce had also benefited. Many merchant export houses had moved their business to London and were now buying British instead of foreign goods for export to their customers, and a large and important section of the fur trade, previously centred in Leipzig, had been transferred

to London, which had become the most important fur market in the world.

But it is not only industry that has benefited from refugees. Sir Samuel Hoare further said: "There is no reason why the world of thought should differ from the world of industry, and why, as a result of wisely directed help to the refugee scholars, we should not help to make this country the intellectual centre of the world. It was Zeno, a man of Semitic origin, who first taught the philosophy of Stoicism in Greece, and how greatly his race have needed the support of his teaching in later years! It was the Jews who interpreted Greek thought to Europe. It was the Jews who brought an understanding of Islam to the West. When most of the world was groping through the dark ages, the Jews were helping to keep alight the lamp of learning. Persecuted, plundered, excluded from every reputable calling, they still kept the light burning, until not much more than a century ago they were enabled to bring it out more boldly from its hiding-place. Into how many dark places has it shone since those days? It has brightened the lives of countless sufferers from these plagues of humanity: cholera, cancer, typhus, syphilis. It has given brilliance to nineteenth-century music. It has added a new glow to twentieth-century philosophy."

The maintenance of all Jewish refugees is borne by the Jewish community and not by the taxpayer. The refugees are not admitted into this country except under guarantees that they will not become a public charge.

The Trade Union Congress on February 2nd, 1939,

stated that the Trade Union Movement, in fighting for the unemployed, appealed for justice. The unemployed did not want charity. There were always people—the statement pointed out—who found a reason for not contributing to a fund, and the unemployed themselves would resent being used to bolster up prejudice against refugees.

It is incredible how far anti-Semitic exaggeration will go. It is pretended that refugee doctors and dentists are over-running the professions. There is not a word of truth in this statement. Doctors and dentists cannot practice here until they have qualified in this country and have in addition obtained permission from the Home Office, and from the appropriate professional association to be placed on the Register. There are in this country some 40,000 doctors on the Register, and in the last five years less than 200 doctors of non-British origin, not necessarily refugees, have been placed on it. The same applied to the dental profession. There are 14,700 dentists practising here, and in the last eight years the number of non-British dentists actually in practice in this country is only 85. Accordingly, the proportion of non-British professional men (including refugees) placed on the Medical and Dental Registers is less than one per cent. In each case of the total number practising. In view of these figures, there is clearly no foundation for the mischievous pretence that these professions are facing serious refugee competition.

Perhaps the most contemptible feature of the campaign is that directed against the refugee children. These unfortunate children, for whom their parents

have sacrificed everything in order that they at least may live a free and unpersecuted life. will be trained in this country in agriculture and other pursuits, in order to qualify for emigration overseas, and the great majority—there are bound to be exceptional cases—will emigrate when they reach the age of employment. The cost of training these children is provided by voluntary organisations, most of them Jewish.

On December 8th, 1938, Earl Baldwin initiated the Baldwin Fund. He had, as he said, "an uneasy feeling that somehow our Christianity is not worth much if we cannot in some way help in alleviating the mass of suffering." It was promptly alleged that the Baldwin Fund was principally a fund for Jewish refugees, but on January 5th, 1939, a letter which appeared in *The Times*, signed by the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the Moderator of the Federation Council of the Free Churches of England, and the Moderator of the Church of Scotland emphasised the fact that the refugee problem had never been purely Jewish and that Aryan and non-Aryan Christians to the number of at least 100,000 were among those seeking asylum. It was also pointed out that the greater part of the relief so far had been paid out of Jewish funds and that the Baldwin Fund came into being because the Churches thought it was time they played their part in relieving this great human suffering.

Propaganda against refugees assumes that their admission *per se* is disadvantageous to the country. But this assumption is quite false. Few countries

have ever suffered from admitting refugees from persecution. The whole history of America, the classical example of the Huguenots settled in this country, are witnesses to the contrary. It would be easy enough to quote from English history or from the opinion of eminent economists to prove that the admission of Jewish immigrants has benefited this country commercially and industrially. One has only to cite the influence of Jewish immigrants on the woollen industry at Bradford and to remember that trades which employ so many people as furniture-making and tailoring owe much of their progress and development to Jewish immigrants.

The most recent evidence bearing on this point generally is that given by Sir John Hope Simpson, Director of the Refugee Survey of the Royal Institute of International Affairs, who, addressing a meeting of twenty-one organisations at the House of Commons in June, 1938, pointed out that "three thousand refugees in Holland employ four times their number of native workers; new industries founded by refugees in Belgium now employ twice as many Belgian citizens as there are refugees in the whole country".

In the British Empire overseas, there are some 300,000 Jews. There are in Canada 170,000, the cities with the largest Jewish population being Montreal with some 45,000, and Toronto with 47,000. Next comes South Africa, which, with Rhodesia, has some 70,000 Jews. In Australia and New Zealand there are some 28,000.

In the whole world there are 16,000,000 Jews. The largest figure is that of the United States, where there

are over four millions—that is to say, 3 per cent. of the total population. In Europe there are some 9,600,000, about 2 per cent. of the total population. Poland has the largest number, 3,250,000; next, Russia with 2,800,000. In Western and Southern Europe there are 1,770,000, forming one-half per cent. of the total population. Germany, to-day, has under 400,000. The city with the largest Jewish population is New York, with nearly 2,000,000 inhabitants, forming about one-third of its population. In Europe, Warsaw has the largest Jewish population, numbering almost as many as there are in Great Britain—310,000.

III. PATRIOTISM

One of the most difficult things to understand is the anti-Semites' allegation that the Jew has other loyalties than to the State in which he resides. The Jews are loyal to the country in which they are born and live, and to their God, but in this respect they differ in no way from members of other faiths.

The best method of proving the true patriotism of the citizens of the Jewish faith is in comparing the English and German Jew.

If, as the anti-Semite says, the Jew is not a patriot, but an internationalist, perhaps he will be able to explain why the German Jew fought as bravely for the Fatherland as the British Jew did for Britain.

Let us take the British Service record first.

The number of Jews in the British Empire in 1914 can be roughly estimated as something over 600,000,

of whom about one half lived in the United Kingdom. Considerable allowance must, however, be made for the number of Jews who were not naturalised and therefore ineligible for service. They included not only a large number of "friendly" aliens, but of natives of countries at war with us, such as Austria, which in 1914 included in its empire Austrian Poland, the home of so many of these immigrants. It can be said that Jews of native birth or naturalised—eligible for service—numbered some 400,000.

Of the 400,000, 50,000—that is 12 per cent.—served in the Forces during the War. No less than 80 per cent. of these—that is 39,000—joined the fighting units, the remainder being attached to the R.A.M.C., R.A.S.C., R.A.O.C., and the labour battalions.

Nor can it be argued that the Jews largely came in owing to conscription. No less than 10,000, including 1,140 officers, were on active service before conscription was enforced.

Of families, whose sons were of English birth and education, 90 per cent. of the young men joined the Army before conscription, and out of the 90 officers of the Jewish Lads' Brigade in 1914, 80 volunteered and obtained commissions, and 39 fell in the War. One of the most childish of arguments used by the anti-Semites in this country is that, in proportion, Jewish citizens did not volunteer and that fewer of them were killed. The anti-Semite argument is on a par with the remark of a woman who, witnessing the imposing parade of Jewish ex-Service-men on Remembrance day, said with scorn, "Not many of them seem to have been killed." It is not without

interest to note that when the anti-Semites make their usual comparisons they take as their basic figure the population of the British Isles and not the Empire, as fairness demands.

In Australia there was no conscription. The Jewish population there was 17,000, and yet the proportion of volunteers among the Jews, 2,000, was 11 per cent., as compared with the general proportion of 9 per cent.

No less creditable is the Roll of Honour.

Eighteen per cent. of the Jews in the fighting units were killed or wounded. 334 officers and 2,091 men were killed in action. In the five London regiments there were 291 Jewish officers and 5,660 men. Of these 56 officers—19 per cent.—and 617 men—11 per cent.—fell in action. In the Australian forces no less than 300 Jews were killed.

No decoration was so sparingly distributed as the Victoria Cross. In our enormous armies of 7,000,000 men, only 650 were awarded during the War, out of which five went to Jews, the most striking evidence possible of their gallant conduct.

In fact, the number of Honours awarded to Jewish soldiers was 1,596, including 49 Distinguished Service Orders, 263 Military Crosses, 15 Orders of St. Michael and St. George, 144 Orders of the British Empire, 11 Distinguished Flying Crosses, 329 Military Medals, 85 Distinguished Conduct Medals, 336 Mentions in Despatches for service abroad, 155 Mentions in Home Despatches, 66 Meritorious Service Medals, 138 Honours awarded by Allied Governments

The large majority of the 50,000 Jews were distributed throughout the various branches of the Service.

In battleship and torpedo-boat, among the cavalry, the infantry and artillery, the engineers, the tanks and the machine-gunners, as members of the General Staff and the Intelligence Corps and aviation units — everywhere Jewish officers and men were found, doing their duty alongside their comrades of all other creeds. Naturally, the biggest groups were included in units recruited from the areas where the largest Jewish communities exist, as London, Manchester, Leeds, Birmingham, Liverpool, Hull, Sheffield, Cardiff, Glasgow and Edinburgh.

In 1915, a battalion of Jews from Palestine and Egypt, who wished to demonstrate their affection for England, was formed and named the Zion Mule Corps and attached to the R.A.S.C. in the Gallipoli Peninsula. They were 700 strong and performed valuable service in the shell-swept area of the Dardanelles, several of them losing their lives.

Later, in 1917, three completely Jewish battalions were recruited for the War against Turkey in the Holy Land. They were known as the 38th, 39th and 40th Royal Fusiliers (Judeans), and were sent to take part in the Palestine fighting under Field-Marshal Viscount Allenby. In all, some 6,000 men passed through the ranks of these battalions, and in the final battle of September 1918 they played a very important part in the defeat of the Turks. In his official despatch describing the victory, the Field-Marshal wrote as follows :—

“I would bring to notice the good fighting qualities shown by the newer units. These include the

38th and 39th (Jewish) Battalions of the Royal Fusiliers."

In the historic storming of Zeebrugge on St. George's Day, 1918, of the seven officers awarded the D.S.O. on that occasion, one of them was a Jew.

Another point that the anti-Semite most carefully avoids is that one of the greatest soldiers the War produced, the man who received the highest praise from such diverse personalities as Haig and Lloyd George, was a Jew—General Sir John Monash, whom Mr. Lloyd George in his memoirs described as the only General who could have filled Haig's position. General Monash succeeded Field-Marshal Sir William Birdwood as Commander-in-Chief of the Anzac Corps, a fact all the more striking as he was not a professional soldier, but a Territorial, and in civil life an engineer.

An outstanding personality in the British Army was Lieut.-Col. J. H. Levey, D.S.O., O.B.E., the man who "made" the Royal Naval Division. He rose from a Sergeant-Instructor in the Scots Guards to be Lieut.-Colonel of the Gordon Highlanders, and was also in command of a Senior Officers' School in France.

Nor must we omit Lieut.-Col. J. J. Miller, D.S.O., who rose from a Sergeant in the Coldstream Guards to become Machine Gun Officer of the Ulster Division and commanded the 40th Battalion Royal Fusiliers; and Lieut.-Col. E. H. L. Beddington, who was in charge of the Intelligence Department of the First Army, and who, entering the War as a subaltern in the 16th Lancers, finished as Lieut.-Colonel with the C.M.G., D.S.O., M.C., and numerous foreign decorations.

Now let us turn to the German side.

The German Jews did not, as anti-Semites no doubt would like us to believe, betray Germany, or show any desire to unite with their English co-religionists in overthrowing the Christian hegemony. On the contrary, they exhibited an intense patriotism.

Conscription was, of course, universal in Germany; therefore any criticism that may be directed against one section as being more ready to volunteer than the other is of no account. The Jewish population in Germany was estimated in 1914 as something like 500,000. Of those, 100,000 were in the Army. No less than 1,500 Jews were decorated with the Iron Cross of the First Class, and out of the 100,000 in the Army, 35,000 received decorations; 2,000 were appointed officers in spite of the notorious anti-Jewish feeling of the German Officers' Corps. Of those Jewish officers, the proportion who fell in action was 16 per cent., as compared with 14 per cent. of all officers in the German Army.

The total dead was 12,000. This figure is to be found in the Roll of Honour presented to Hindenburg on October 3rd, 1932. In his letter he thanked the donors for this memento of his comrades who had fallen for the Fatherland.

But the English and German Jews were not content with doing their bit in the front line. In scientific warfare they spared no effort to help their respective countries. We will content ourselves with singling out the remarkable services of Dr. Weizmann, who, in the words of Mr. Lloyd George,* "absolutely saved the

* Speech in the House of Commons, July 19th, 1936.

British Army at a critical moment when a particular ingredient which was essential we should have for our great guns was completely exhausted. His great chemical genius enabled us to solve that problem".

And on the other side Professor Fritz Haber during the War organised the German Chemical Industry, and discovered how to produce ammonia from nitrogen in the air, and hydrogen. His discovery, needless to say, was of vital importance to the Germans during the War, enabling them to carry on their agriculture in the absence of essential imports and products. His reward when Hitler came to power was to die in exile.

In addition, it may well be remembered that the creation of the German Mercantile Fleet was largely the result of the ambitions of Dr. Albert Ballin, a true German and a good Jew. Contrary to the anti-Semitic allegation, he was so sincere a worker for peace that he killed himself when he saw the fruits of his lifelong work destroyed.

IV. THE JEWS AND PEACE

One of the most frequent arguments used by the anti-Semites (working hand in hand with the Nazis and Fascists) is that the Jews of this country, and indeed throughout the world, want war to get their revenge against the Hitler regime. The recurring crises and the state of tension which is such a feature of international politics today have given the anti-Semites many opportunities to broadcast this view. Their main arguments are based on an article which appeared

in an American Jewish newspaper in which it was stated that there was every hope that Litvinov of Russia, Blum of France, and Hore-Belisha of England would, by their united influence, overthrow the Nazi power. This paper, though it has a wide circulation, has no official standing, and the article was denounced by every responsible Jewish organisation in the U.S.A. and this country. Nevertheless, it was reprinted and widely circulated by the anti-Semites.

Again, the fact that the Jews naturally protested against the barbarities to which their co-religionists have been subjected in Germany was used as a proof of Jewry's desire for war, though they were joined in this protest by decent citizens of all creeds. Had the Jews been silent, their attitude would have equally aroused their enemies to denouncing them as cowards and traitors.

Although Judaism does admit the possibility of a justifiable war, there is no ideal to which the Jew holds on more tenaciously, or the consummation of which he yearns for more passionately, than that of universal peace. It was a Hebrew prophet who first proclaimed this ideal in immortal language: "They shall beat their swords into plough-shares and their swords into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree and none shall make them afraid."

Nor is it in the Bible alone that the Jewish yearning for peace finds expression. It is the virtue most extolled both in the Jewish liturgy and in the Talmud. There is not a prayer of consequence in the Prayer Book

which does not have as its climax the fervent supplication for peace. The Daily Amidah, the most important part of the service, the *Kaddish*, the most sacred and emotional of all prayers, the priestly benediction, and even the grace after meals, all conclude with a fervent supplication for peace, and the prayer for the Royal Family which is read every Sabbath concludes with the exhortation: "In his days and in ours, may our Heavenly Father spread the Tabernacle of Peace over all the dwellers on earth."

On the holiest day of the Jewish year the most important prayer contains the following passage: "Now, therefore, O Lord our God, impose thine awe upon all thy works that they may all form a simple band to do thy will with a perfect heart."

In the same way, some of the choicest pearls of Rabbinic ethics extol the blessings of peace. Hillel, the most famous of Rabbis, had as his maxim to his disciples: "Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow creatures and bringing them near to the Torah", and the whole of Talmudic literature is studded with similar gems, of which the following are but a brief selection: "The whole Torah exists only for the sake of peace." "By three things is the world preserved. By truth, by judgment, and by peace." "God could find no vessel so full of blessing as peace." "God's only blessing is peace." With all other commandments, if an opportunity of performing them presents itself, one must take advantage of it, but with regard to peace it says: "Seek peace and pursue it; seek it in your place and pursue it if it is in another place." "If the angels,

among whom is neither envy nor strife, neither hatred nor disputes stand in need of peace, how much more so frail mortals."

The word *Shalom*, "peace", is the most common word in the Hebrew language, and is the common everyday greeting of one Jew to another, while throughout the Rabbinic literature "for the sake of peace" is the guiding principle in the relation between Jew and non-Jew.

Maimonides, the most brilliant exponent of the principles of Judaism, in his authoritative work, states that the Messianic age must be preceded by the advent of Elijah, whose purpose will be "to establish peace in the world", while another medieval Rabbi states: "One should shun strife and remove oneself far away from those who hate peace."

These are but examples taken almost at random from the vast literature on the subject, for it cannot be over-emphasized that there is no more characteristic aspect of Jewish ethics than its constant insistence on peace as the *summum bonum*, the highest ideal to which man can aspire.

Moreover, no people has more to lose from war than the Jewish people, and no people has suffered more from war than have the Jews. To take the first point first. The Jews have, by circumstances, been chiefly interested in industry and commerce. Nothing could be more disastrous to these interests than war. The House of Rothschild is the most famous of all Jewish commercial and financial houses, and is always the target of attack by the anti-Semite. The outstanding biography of this House up to date is that written by a

Christian, Count Corti, a writer by no means friendly to his subject. He has admitted that throughout the history of this great House they have consistently striven for peace, and have more than once refused to float loans which were meant for purposes of war or for the production of armaments.

Another Jewish financier of no less fame was Sir Ernest Cassel. He devoted all his efforts to the promotion of lasting peace between this country and Germany, and he established the Anglo-German Foundation for that end. His efforts were in vain, but not through any fault of his own, or of any Jew, for in Germany he was supported by Albert Ballin, founder of the German Mercantile Marine, a conforming Jew, who also worked, but alas fruitlessly, for the establishment of good relations between his native country and England.

The Jews suffered more than anyone in the Great War. In the Ukraine alone, tens of thousands of Jews were brutally massacred in one of the bloodiest pogroms that the world has known, and their destitute dependants are to this day the recipients of the charity of their co-religionists in other countries.

When we add these two facts together, the unwearying emphasis of Judaism upon the glories and blessings of peace, and the special sufferings which war brings upon the Jews, it is not surprising that the record of the Jew as a worker for international peace and goodwill is an honourable and creditable one.

The first great international peace conference, that at the Hague in 1899, called by Russia, was inspired by the Russian Jew, Ivan Bloch. From it emerged

the Permanent Court of International Justice, at The Hague, which has done more than any single organisation to prevent war, and which at the moment is presided over by a Jew.

In 1911 the Nobel Peace Prize was divided between two Jews, Tobias Asser, of Holland, one of the greatest of international lawyers, and Alfred Fried, of Vienna, founder of the German Peace Society.

Anti-Semites stick at nothing in their efforts to inculcate racial hatred. In one breath they denounce the Jews as desiring war, and in the next they denounce them as being responsible for the League of Nations, which it was hoped would be the greatest instrument for peace this world has ever seen. There is some truth in the latter allegation, an allegation of which the Jews may well be proud, for an American Jew, Oscar Straus, was Chairman of the League of Nations Peace Committee, and the principles underlying the League of Nations were but the sentiments expressed thousands of years ago in the Old Testament. The feeling of the Jew towards peace was never better expressed than in the words of an Italian Jew, Azariah de Rossi, of Mantua, nearly four centuries ago, who wrote :—

“All the peoples of the earth should know that while we, the remnant of Israel, live in dispersion, we are obliged, according to the words of the Prophets, and the tradition of the Fathers, to pray for the peace and welfare of the State that rules over us. At the present time above all, when for our sins we are scattered to the four winds, it is our duty to supplicate Almighty God for the peace of

all the inhabitants of the world, that no people may lift up the sword against another . . . and that He may remove from their hearts all strife and hatred, implanting instead peace in the world ; for in their peace we too have peace.”

V. THE PRESS

Anti-Semites continually pretend that the Press is controlled by Jews. How utterly baseless is this allegation can be shown by an examination of the interests that control the British Press.*

Three great groups control 75 per cent. of the English newspapers. These groups are the Associated Newspapers Limited, the Allied Newspapers Limited, and the Provincial Newspapers Limited. None of these groups include any Jews.

The principal organ of the Associated Newspapers—at the head of which are Lord Rothermere and his son, the Hon. Edward Harmsworth—is the *Daily Mail*. With the *Daily Mail* is the *Evening News* and the *Sunday Dispatch*, and the influence of this group stretches far outside London, for it owns papers at

* A further convincing proof of the baselessness of this allegation is to be found in an article by Lord Camrose in the *Daily Telegraph* of June 13, 1939, in which a most detailed examination is made of the controlling interests behind the London newspapers. Lord Camrose said he had been induced to write this article not only by the great ignorance “which exists in the public mind on the subject, but also by the frequent allegation of anti-Semites that many of the London newspapers are in the hands of Jewish interests. The details I have given, which are easily verifiable, effectually dispose of the latter point”.

Hull, Grimsby, Bristol, Swansea and other important provincial centres.

The Allied Newspapers control even a larger group. At the head are the Berry Brothers, Lord Camrose and Lord Kemsley, of Welsh lineage, with no Jewish affiliations or associates. Its leading organ is the *Daily Telegraph*, in which the *Morning Post* is now incorporated. It is true that the *Daily Telegraph* owed its early reputation and fame to J. M. Levy, who purchased it in the middle of the last century. Members of this family, who changed their name to Lawson, built it up to become the great newspaper that it is today, but eventually sold out their interests to the Berry family, though one of the descendants of the original family, Col. the Hon. E. F. Lawson, is now General Manager of the paper. It has been pretended by the anti-Semites that the Rothschilds have an interest in the *Daily Telegraph*. The only ground for this assumption is that the Hon. Dennis Berry, a son of Lord Kemsley, is married to a daughter of Mr. Lionel de Rothschild.

Other papers controlled by the same group include practically all the newspapers in Manchester, except the *Manchester Guardian*, the *Daily Despatch*, the *Athletic News*, the *Sunday Chronicle*, in which the *Sunday Referee* is now incorporated, and the *Sporting Chronicle*. Included also in the group are the *Sunday Times*, the *Empire News*, the *Financial Times*, and numerous other provincial newspapers, like the *Sheffield Telegraph*, ranging as far north as Aberdeen.

The third group, Provincial Newspapers, Limited, has as its Chairman Sir Herbert Grotrian, who is also

Chairman of the *News Chronicle*. This paper, for the exquisite reason that it has always been on the side of freedom and tolerance, and protested against the Nazi persecution of the Jews, has been accused of being controlled by Jewish interests.* This was officially denied and an apology exacted from those who made the assertion. With the *News Chronicle* is associated the *Star*.

Provincial Newspapers, Ltd., control groups of papers all over the north: Yorkshire, Lancashire, Lincolnshire, Northants and Scotland.

There are few counties in England in which the majority of newspapers are not in one way or another under the control of one or other of these three groups. Another large group of journals is controlled by Odhams Press. Here indeed the anti-Semites can rejoice, for is not Lord Southwood of Jewish descent? But unfortunately for them the only paper which can be said to be a political force is the *Daily Herald*, and its policy is controlled by the Trades Union Congress. Other papers within this group include the *People*, *Sporting Life* and a large number of weeklies, both popular and more select, the best known of the former being *John Bull*. The latter include the *Tatler*, the *Sketch* and the *Bystander*, which cater for society tastes, but cannot be said to shape public opinion.

Of newspapers outside these groups, first and foremost is *The Times*, the Chairman of which is the Hon J. J. Astor, without any Jewish affiliations or associations, and the future of which has been placed

* Lord Camrose, in his article quoted in the footnote on page 77, states that 88 per cent of the capital is owned by the Cadbury family.

in the hands of a Trust, so that there is no likelihood of it becoming a plaything of finance. Again, we have the *Daily Express*, controlled by Lord Beaverbrook, with the *Evening Standard* and the *Sunday Express*. It is willingly conceded that at one time Mr. R. D. Blumenfeld was Editor and Chairman of the *Daily Express*, but no one can say that he "controls" Lord Beaverbrook.

Other newspapers in London which are outside these groups, but none of which has the least connection with Jewish finance, include the *Financial News*, the Chairman of which is Mr. Brendan Bracken, M.P. ; the *Observer*, edited by Mr. Garvin and owned by Lord Astor ; and the *News of the World*, controlled by Sir Elmsley Carr.

Turning to the great provincial papers, we find the same: the *Manchester Guardian* and the *Manchester Evening News*, associated for so long with the Scott family ; the *Yorkshire Post*, the Chairman of which is the Hon. Rupert Beckett ; the *Birmingham Post*, controlled by Sir Charles Hyde ; and north of the Tweed, those two great papers, the *Glasgow Herald*, owned by George Outram & Co., and the *Scotsman*, owned by J. Ritchie & Co.

It is therefore preposterous and baseless to suggest that the English Press is controlled by Jews. With the exception of Lord Southwood, whose chief paper in the group of which he is Chairman is controlled by the Trades Union Congress, there is no Jew who can be said, by the wildest stretch of imagination, to have any controlling interest, financial or political, in the newspaper world of Great Britain.

One can go further and point out that it would be difficult to find even among the salaried staffs of these newspapers a single Jew occupying any position from which he is able in any way to control the policy of the paper. In fact, Jews play no role in the English Press.

"But," say the anti-Semites, changing their ground, "if the Jews do not control the Press editorially, they do so indirectly and quite as powerfully through the advertisement columns." This is tantamount to the absurd charge that the proprietors of the "national" newspapers, who are men of immense wealth, and whose papers have enormous circulation, are influenced by such considerations. Besides, what interests the advertiser is not the policy but the circulation of the paper.

On February 25th, 1939, Lord Beaverbrook, in the *Daily Express*, categorically denied the allegations in the *Voelkischer Beobachter* made by that paper's representative in England that either he or his papers had ever been threatened with a Jewish boycott, or even the slightest suggestion of one, if he took up a critical attitude towards Jews; and on May 16th, 1939, Sir William Crawford, President of the Institute of Incorporated Practitioners in Advertising, stated in a letter to the *Daily Telegraph* that the allegations made by a distinguished cleric as to Jewish control or influence on advertising in the Press were completely without foundation. Never once had he received from any Jewish firm any suggestion or instruction that advertising policy should be influenced by, or attempt to influence the editorial policy of the papers in which the advertisements were carried. And, indeed, anyone

who takes the trouble to study the advertisements in the leading newspapers on any day will rarely find more than a small fraction of the advertisements emanating from Jewish firms

IV. CHAIN STORES

There are in the United Kingdom some 1,118 Co-operative societies with a turnover of £220,000,000. This turnover is some 9 per cent. of the total retail trade of the country. Since these societies are owned and run by their members, it is of course impossible for them to be controlled by Jews. There are some 92 large chain-store aggregations with a capital of £150,000,000. Their total branches number some 27,500 (out of a total of 1,000,000 retail shops) and of all retail trade done their share is about 21 per cent.

Chain stores are principally found in the drapery and allied branches. Out of the total capital of all chain stores, viz. :—£150,000,000, some 30 per cent. (£46,000,000), is invested in the drapery combines. Jewish influence here is negligible. The Selfridge trust, the John Lewis group, Harrods, and Huttons between them account for over £24,000,000 of capital and they have the dominant say in the drapery combine.

The next most important group among the chain stores is the grocery and provision chain. The group represents some 16 per cent. (£24,000,000) of the total capital of chain stores. The group is dominated by the great Unilever complex which, with its vast rami-

fications from plantations to factories, distributing agencies and retail shops, is the largest industrial organisation in the Kingdom. It is true that one of the constituent companies is Van den Berghs, some of the directors of which are Jewish, but this company is a manufacturing concern, and has no retail shops, and is therefore omitted from the present survey. On the retail side alone the Unilever group includes the Home and Colonial Stores, Maypole Dairies, and Liptons. The retail resources of this group, together with those of the Mac Fisheries controlled by T. Wall & Sons, amount to over £13,000,000.

In the meat trade the largest combine is that of the Union Cold Storage Co., which controls the Blue Star line of steamers and has many retail shops. Its capital is £13,000,000 and on the retail side alone it has 5,000 branches and 30,000 employees—not much Jewish influence here!

The drug trade is entirely out of Jewish hands. The important chains of Boots, Taylor's Drug Co., Savory and Moore, and Hodders of Bristol are capitalised at £11,250,000 and have 1,800 branches.

In tailoring, Jews occupy an important position. In fact it was the Jews who were the pioneers of mass-produced clothing at about the beginning of the present century, and so enabled the working-man to dress in a manner that hitherto had been the privilege of the well-to-do classes. The largest chains are that of Montague Burton, which is partially Jewish, and of the Fifty Shilling Tailors, which is in non-Jewish hands. In the aggregate there are some 14 retail tailoring groups of importance having £12,000,000 capital, 1,400 branches

and employing 25,000 people. Rather less than half of the capital is represented by Jewish firms.

In the furniture industry also, and for much the same reason, as pioneers of mass-produced furniture, Jews play an important part. But chain stores in this department of activity are not on the same scale as in tailoring: the Times Furnishing Company, with some 36 branches being the biggest, followed by Smarts and Jays. It must always be borne in mind that though it has certain objectionable features, the majority of which have now been almost eliminated by legislation, the system of obtaining household furniture on Hire Purchase has been the means of enabling people of small means to furnish on a scale hitherto unknown. The proportion of Jewish capital in this branch of industry is much on the same scale as in tailoring.

The only other sphere in which Jews play any prominent part is in the bazaar stores. The largest firm, Woolworth's, is non-Jewish, with its capital of £8,750,000 and 675 branches, but the second largest firm, Marks & Spencers, is Jewish, having a capital of £3,000,000 and 218 branches. Anti-Semitic speakers are fond of using Marks & Spencers as an example of Jewish stranglehold on trade, but its patent absurdity is made evident from the foregoing.

The dairy trade is again almost entirely in non-Jewish hands. The great combines are: United Dairies, Southern Dairies, and the Express Dairy Co., which between them have £7,000,000 capital, with 1,100 branches and 13,000 employees.

The only other branch of retail trade where chain stores are prevalent is the boot and shoe industry.

Here again Jewish influence represents a quite small amount of the £12,500,000 invested.

It will thus be appreciated that the proportion of Jewish capital involved is wildly exaggerated, and even if the shareholders' lists were examined, it would probably be found that a vast proportion of the capital of even so-called Jewish stores is held by non-Jews.

Of chain-store capital possibly one-eighth is Jewish owned. This is an outside figure, representing the share of Jewish owned or even partially owned chain stores in the total retail trade of the country. If multiple shops have done any harm at all to the retail trader the greatest harm has been inflicted on the Jew having regard to the large number of Jews in retail trade.

A word must be said on price-cutting, which is so often regarded as constituting one of the most serious charges brought against Jewish traders. Price-cutting may be a modern name, but is in essence almost as old as trade itself. Legislation against people selling at lower than fixed prices is to be found in very early records and most forms of price-cutting are neither illegal nor unethical. It is difficult to understand what objection there can be to traders who are content to work on a smaller profit, making up by greater sales, and if people prefer to buy at these shops, then the traders are performing an economic service to the community. It must be remembered that price-cutting on a tremendous scale is to be found in all the bargain basements of the great stores, and in the sales which are held by some shops on various pretexts almost

every month of the year. Further, the dividends of the Co-ops in effect reduce prices.

Price-cutting is not confined to Jewish traders. It should be considered from a purely objective point of view, and while price-cutting of a nature which is illegal and unethical, e.g. selling proprietary goods under fixed prices, is to be seriously censured, wholesale condemnation of this form of competition reveals a lack of an elementary knowledge of economics.

VII. THE BOYCOTT OF GERMAN GOODS

The treatment of the Jews of Germany by the Nazi régime, which has reduced them to a condition of medieval helotry has naturally provoked world-wide indignation. There was no way in which Jews of other lands could help distressed co-religionists, but many of them determined that at least they would not help their oppressors by providing them with money to carry on their atrocious system. To this end they refused to purchase goods made in Germany, and it is now asserted by anti-Semites that this boycott has ruined English traders and thrown thousands of Englishmen out of work.

This is one of the most blatant falsehoods ever uttered even by anti-Semites.

Those British Jews who have, as a result of the persecution of their brethren in Germany, refused to handle German goods, have consistently advocated and pursued the rule of "Buy British".

How the refusal to buy goods manufactured in

Germany and a preference for British-manufactured goods can increase unemployment in Great Britain is comprehensible only by persons with the mentality of the anti-Semite. There is not a shred of evidence for the allegation, but there are hundreds of facts to disprove it.

There is available a list of no less than 160 different classes of goods which were previously made in this country only on a very small scale and which have now, since the advent of Nazism in Germany, become recognised British industries. Some were for all practical purposes German monopolies, either on account of price or quality, among these being certain kinds of jewellery, dyestuffs for fur and leather, silk facings, crystal table ware, dolls and watch cases.

To take some particular trades :—

Cutlery. The *Frankfurter Zeitung* has complained that England is capturing many markets previously monopolised by Solingen products, and Sir Arthur Salter, late Economic Adviser to the League of Nations, speaking on the trade recovery in Sheffield, has stated that he had no doubt that the Jewish boycott had helped to stimulate this recovery.

Tools. According to a report of the Bergischer Handelskammer Wuppertal, at Remscheid, the most important town in the German tool industry, the export of their products has become increasingly difficult, the manufacturers finding themselves unable to compete with British factories.

Furs. The Editor of one of the leading Fur Trade papers has stated :—

"England has benefited more than any other country ; and it is absurd to suggest that in this industry, of which I have personal and considerable knowledge, the Jewish boycott has 'injured British trade'."

Electrical Goods. According to the *Edinburgh Evening Dispatch* of April, 1935, British manufacturers are "getting their share of the gain from the Jewish boycott of German industry. The electrical industry is enjoying a considerable part, especially in export to South Africa, and at least one shipping line is doing remarkably well in the carrying trade to that country."

To quote another example of the advantages gained by British manufacturers. According to a memorandum on Finnish overseas trade in 1934, prepared by the Commercial Secretary, Helsingfors, and issued by the Department of Overseas Trade, the United Kingdom, for the first time, is in the position of principal supplier of goods to Finland, a position in the past held by Germany.

The anti-Semites' solicitude for Germany's trade hardly finds a parallel in the way Germany treats British trade interests.* Thus, at the Annual Conference of the Engineering and Ship-Building Trades Federation at Scarborough (May, 1936), a resolution was passed condemning Nazi trade tactics, and demanding that the Government "take all necessary steps to prevent other Governments from compelling

* Germans living abroad are not even to buy domestic necessities in the land they are living in. (See page 211.)

our nationals to use credits existing in Germany or elsewhere for the purchase of steel, ships, and engineering and allied products to the detriment of the workers of this country". It was pointed out that Britain took a pride as builders of craft for the trawling industry, but that there were sixteen trawlers on the stocks in German shipyards which would be taken over by firms who had no connection with the trawling industry. As a result, at Selby, famous for the construction of deep-sea trawlers, the workers were all more or less on short time.

In the same month, Lord McGowan, then Chairman of Imperial Chemical Industries, Ltd., in his annual address to the shareholders, stated :—

"British trade is finding it difficult to hold its own as a result of the conclusion by Germany of trading arrangements on a barter basis. Their effect is to place German goods in such markets, including some in which her share of trade in the past has been small, at high competitive prices. Moreover, a direct levy is made upon German manufacturers to provide specific subsidies for those of them who are able to show that they cannot otherwise compete in foreign markets. While I cannot see how these methods can form a permanent part of German national economy, their effects on British trade call for the closest attention on the part of all interests concerned in promoting the export of British goods."

Reporting on German trade methods, the National Union of Manufacturers commented on a letter circulated by the Lancashire Cotton Corporation, which

disclosed that as part of the arrangement for selling cotton goods to Germany, the Corporation proposed to import a wide variety of German goods which had nothing to do with textiles and which would affect a number of our home manufacturers (*Manchester Guardian*, February 8th, 1939.)

Particularly harmful is the effect on the hard-hit British coal-mining industry. The Report of the South Wales Trade Recovery and Expansion Committee, under the chairmanship of Sir Robert Horne, now Viscount Horne, states that :—

“In 1936 countries listed in the free market group bought 5,951,000 tons of British coal, compared with 7,359,000 in the previous year. German exports, on the contrary, rose from 1,510,000 metric tons in 1935 to 1,852,000 in 1936. In all cases the artificially low basic price of the German coal offered, which is due to assistance by subsidy, is of first importance. With the help of a subsidy averaging about 12s. per ton Germany can choose whichever British market, present or potential, she may wish to attack, according to the surplus supplies she may have available. The only means of facing this situation is by counter-subsidy for particular transactions in markets where necessary. These must be continued until Germany is forced to accept an equitable cartel agreement in common with Britain and other coal-exporting nations of Europe.”

Sir Thomas M. Ainscough, H.M. Senior Trade Commissioner in India and Ceylon, in his report for 1935-36, said :—

"The threat to our trade (U.K. export trade to India) has been in items where German state-subsidised competition has been effective at prices in some cases fully 20 per cent. below the United Kingdom level. . . . In these cases no reasonable percentage of fiscal preference would have availed."

The annual report of the Manchester Chamber of Commerce stated that the competition from German textile machine makers with subsidised exports was a serious menace and virtually closing certain markets to the British exporter. (January 1939.)

On May 29th, 1938, according to the *Daily Telegraph*, complaints about unfair foreign competition in the boot and shoe, motor and textile industries were made at the meeting of the Association of British Chambers of Commerce in London. A resolution was passed calling for Government measures to counteract the methods of certain foreign Governments in granting a subsidy to exporters, which nullified the tariff imposed by Great Britain and the Dominions. Mr. B. J. Hanly, Norwich, said that in 1936 only 40 cars of a particular type were imported from Germany, but in the first two months of this year 1,170 cars were imported. •

A few days later the same journal reported a speech by Lord Perry, when presiding at the annual meeting of the Ford Motor Co. He said that the increasing influx of cars, particularly in the light car market of Britain, was a matter of serious concern. During the first two months of this year German cars were imported at more than three times the rate of 1937, which was 10 times greater than 1936. More cars were now

imported from Germany than from all other countries combined. It was due to the fact that the German home industry was taxed for the specific purpose of subsidising exports. The amount of these subsidies was a closely guarded secret. The enormous Government subsidy granted to German exporters today constituted the gravest menace to the motor industry of this country. Urgent Government action was required to counter this most unfair form of competition from a country whose markets were totally closed to the British automobile industry.

The London *Evening Standard* (May 1938) stated :—

“The German Government is in urgent need of foreign currencies wherewith to pay for strategic imports.

“Accordingly, let us say, it takes the £70 remitted from England for each Opel car imported here, and credits the Opel company with marks at the rate of twenty (not twelve) to the pound.

“Thus, as the Opel company pays for its labour and most of its materials in marks, it covers its costs.

“There is doubtless, as Mr. Stanley said, no ‘direct subsidy’, but by this manipulation of the exchange a quite artificial price per car in England can be quoted.

“The German Government is having to pay, say, twenty marks for each pound sterling which it obtains, but it is thereby dealing a blow below the belt to the British motor manufacturer.

“It is a method of camouflaged dumping which could be applied not merely to cars but to any

German product sold here in competition with British manufacturers.

"In every case where, as in the case of Opel cars, there is *prima facie* evidence that German exporters to Britain are being credited through Germany's officially controlled import-export system with marks at a rate higher than the official quotation, the invoiced values accepted for Customs duty purposes should be raised proportionately.

"The British market must not be turned into a dumping-ground, or German rearmament financed at the cost of robbing British workers of their employment."

Lord Nuffield, at a luncheon to his Morris Car distributors, said that none of them minded fair competition, but the price of the car sold in this country at £159 was £193 in its own country. We could not produce labour and material at the price, quite apart from anything else. (*The Times*, August 27th, 1938.)

The *Daily Telegraph* in its issue of May 24th, 1938, said :—

"The effect of the subsidy given by the German Government to all exporters is being badly felt in the textile industry in England.

"Many looms in the North have become idle, and the already high unemployment figures in the silk and wool industries are rising as a result of the vast increase in German imports of certain classes of goods into England.

"Great Britain imported 369,000 sq. yards of

The Act lays down a general rule that retail trade in shops shall not be conducted on Sunday. It then makes a number of exceptions to this general rule. These exceptions fall into three main categories :—

(1) The sale of certain articles which are necessary (or have come to be regarded as necessary) on Sunday is permitted. These include refreshments, meals, fruit, milk, tobacco, newspapers and medicines.

(2) In London the L.C.C. (or the City of London) may authorise by special order the Sunday opening of shops, but only until 2 p.m. and only in those districts in which there have been customary street markets, or those in which Sunday opening has been the general practice, and Sunday closing would, having regard to the character and habits of the population, cause undue hardship.

(3) Jewish shopkeepers and shopkeepers of other denominations observing Saturday as the Sabbath may be registered for Sunday opening.

If the allegation that the Act gives Jews advantages over non-Jews had any foundation, it would be shown in some differential treatment under one or more of these three classes of exceptions. What are the facts?

(1) With regard to permitted articles, the non-Jewish restaurant keeper, fruiterer, milk retailer, tobacconist, and druggist enjoys the same privileges of Sunday trade, no more and no less, as his Jewish competitor.

(2) Where a special order is made in a London area permitting Sunday trading, the order is one applying to all traders in the area (or in specified trades in that area) alike. The authority making the order would

be acting *ultra vires* if it attempted to discriminate between traders on the ground of religion.

(3) Lastly, with regard to registration on religious grounds :—

(a) It must be noted in the first place that a “conscience clause” is no new thing in British legislation, which has long accepted the principle that where any section of the population would be penalised by any new enactment by reason of their religious or conscientious scruples, the enactment should be so far as possible framed so as to make it work equitably all round. Thus the Factory and Workshop Act, 1901, in laying down the general rule that women and young persons may not be employed on Sunday, allowed a factory occupier who was a Jew to employ a Jewish woman or young person on Sunday if the factory were closed on Saturday.

(b) Secondly, the exemption accorded to Jewish shopkeepers is shared by non-Jewish shopkeepers belonging to those other religious denominations who observe Saturday as the Sabbath.

(c) Further, in order that a Jewish shopkeeper should qualify for this exemption he has to comply with certain stringent conditions. These are :

(1) He must make a statutory declaration that he conscientiously objects on religious grounds to trading on Saturday.

(2) He must keep every shop occupied by him closed on Saturday.

(3) He may not be employed in or engaged about the business of a shop on the Jewish Sabbath or be

directly concerned in the control or management of a partnership or company which employs any person on the Jewish Sabbath. (Note, too, that the Jewish Sabbath, for the purposes of those provisions, begins at dusk on Friday.)

(4) In any case where it is shown that a shopkeeper who has obtained exemption on this ground does not hold a genuinely conscientious objection to trading on the Jewish Sabbath, his exemption will be revoked.

(5) Any shopkeeper so exempted may keep his shop open on Sunday but not after 2 p.m.

It is therefore clear that the Shops (Sunday Trading Restriction) Act, 1936, makes no discrimination between non-Jewish and Jewish traders to the benefit of the latter, as anti-Semites allege. So far from this, in those cases where traders (including Jews) are prevented by their religion from trading the whole day Saturday, the Act allows them, in lieu of the full Saturday, to open their shops only half-day Sunday (until 2 p.m.); and, apart from this particular variation from the general prohibition on Sunday trading, there is no difference whatsoever in the manner in which the Act applies to Jewish as compared to non-Jewish shopkeepers.

IX. THE CINEMA INDUSTRY

The cinema industry has become one of the major industries of the world. Its organisation, both financial and administrative, is of the most intricate nature,

but an examination, a task of some difficulty, but not impossible, reveals that, as in most cases, the charges brought against the Jew bear little relation to the actual facts.

Appreciation of the commercial advantages of the screen was not the prerogative of Jewish pioneers. Other people saw it, too, and while such men as Zukor, Laemmle, Fox and Marcus Loew, all men who became famous figures in the film industry, were among the early pioneers, there were many non-Jews who also took advantage of this new development to exploit it. Indeed, it is interesting to recall that the inventor of the Kinetoscope, as it was called, Edison, whom no one has accused of being a Jew, was so keen on the commercial side of his invention that he refused to adapt it for screen purposes, as he feared that by doing so he would exhaust his market.

As the film industry gradually developed and its enormous possibilities became apparent, there was of course a large influx into the industry, and it was natural that the men who had been pioneers should travel along with it. It is to these men that we largely owe a source of entertainment which has literally brought happiness to millions of homes, and which is within the purse of even the poorest.

There are a large number of screen players to-day who were originally on the stage, a form of activity that always appealed to the Jew. Some of these migrated to the screen, but there are a number who made their *début* in that form of art. One has only to recall such names as Elizabeth Bergner, Douglas Fairbanks, Eddie Cantor, Paul Muni, who came from the Yiddish

stage, Al Jolson, Ricardo Cortez, Edward G. Robinson, Ben Lyon, Bébé Daniels, Sylvia Sidney, and the Marx Brothers to realise what a debt the world owes to them for entertainment, a debt which is not nullified because they happen to be of Jewish descent, but it is evidence of the extraordinary mentality of the anti-Semites that they should regard the Jewish origin of these people as vitiating the entertainment they provide.

On the producing side, the world is even under greater debt to directors and producers of Jewish descent. Some of the greatest pictures that have ever been shown on the screen have been the work of such men as Alexander Korda, Ernst Lubitsch, Erich Pommer, Irving Thalberg, Carl Laemmle, David Selznick and Jack Warner. One has only to compare the productions of the German film industry, particularly the world-famous "UFA", before the Nazi regime with what it is to-day to realise how much it owed to the genius of those Jews who played so distinguished a part in developing the art of the cinema in Germany.

Then comes the allegation that the screen is used by Jews as a source of propaganda. No film has yet been produced that could be described as deliberately pro-Jewish propaganda, as contrasted with certain films which the Nazis are making, and which are devoted entirely to the preaching of Nazi doctrines and anti-Semitism. Equally false is the allegation that certain films which make for immorality and amorality owe this to Jewish influence and that this influence has played the chief part in this particular type of screen production. The screen is not less clean than the stage. The censorship is far more rigid than that

exercised in the theatre and, what is too often forgotten exercised by the trade itself. There are certain types of screen plays which are certainly on the dubious side, but to pretend for one moment that these are exclusively or disproportionately produced by Jews, or that there is a complete lack of morality in Jewish productions, is merely an anti-Jewish argument which will not bear scrutiny. The tendency, moreover, is becoming more and more to make the screen a form of entertainment to which everyone, of whatever age, can go.

As to the financial control which the anti-Semites pretend the Jews exercise over this tremendous industry, investigations have also shown how grossly exaggerated is this belief.

Screen finance, in its intricacy, would baffle an Einstein, and the figures involved are astronomical. It is true that in England the Gaumont-British, the Odeon Theatres, Limited, and other companies of importance are under Jewish control or have Jewish directors, but the most powerful individual in the English screen world is a Scots lawyer, Mr. John Maxwell, who is in control of the next largest corporation, the Associated British. The anti-Semites are fond of insisting that even in companies with no Jewish directors or obvious Jewish affiliations, the control behind the scene is Jewish. If this argument is legitimate, then one is entitled to say that in those film companies which have Jewish directors, a vast proportion of the share control is in the hands of non-Jews, and the majority of directors in nearly every company is non-Jewish.

The public are also never reminded by the anti-Semites of the enormous amount of employment given

to non-Jews in these companies, or the fact that in most cases, to all intents and purposes, they are under the control of banks, insurance companies, and financial corporations, which have no Jewish interests whatsoever.

And these remarks apply in even greater force to America, though in that country, the home of the *industry*, Jews play a greater rôle than in England. Such famous companies as M.-G.-M., Warner Brothers, Columbia, have a majority of Jewish directors. But even here they are only represented on the Boards by slightly over 50 per cent. Of the other companies, however, RKO has only 2 Jews among the 19 directors; United Artists have 4 out of 19; Fox 1 out of 18; Universal 2 out of 13; Paramount 5 out of 15; and Warner Brothers 9 out of 21—a very different picture from that represented by the anti-Semites. The same remarks apply to other departments of film activity. While it is true, as mentioned above, that some of the outstanding directors are Jews, one has only to remember that there are many non-Jews of equal fame, such as Frank Capra, Darryl Zanuck, King Vidor, John Ford and Frank Borsage. The proportion of Jews among screen writers—and this is important in view of the allegations that the screen is used for pro-Jewish propaganda—is even smaller. It is doubtful whether they number one in ten, while among the 180 film editors only seven are Jews. Nor do Jews figure numerically to any extent among screen actors: of 2,685 in Hollywood, only 84 are Jews.

Picture production depends not only on directors, producers and actors, but even more on its financial

backing and its machinery, particularly the sound production apparatus. With the exception of one company, the RKO, all the major companies of America get their sound machinery through the Western Electric or its equipment subsidiary, known as "ERPI", which also has agreements with many companies abroad. This company charged up till recently a licence fee of \$500 per reel, and it was revealed in the official report of the motion picture industry published in America in 1936, that at the back and in real control of the American picture industry, both indirectly through their control of the sound equipment companies, and directly through the money they had advanced, stood the two gigantic figures of J. P. Morgan and the late John D. Rockefeller, neither of whom has ever been accused even by the most rabid anti-Semite of having Jewish blood in his veins, or being controlled by Jewish interests.

These facts are sufficient to show how little foundation there is for the anti-Semitic allegation that Jews control the cinema industry.

X. JEW AND ARAB IN PALESTINE*

The Report of the Royal Commission on Palestine has given rise to two delusions which are being broadcast far and wide. One is that the Jew has been given preferential treatment at the expense of the Arab, and the second is that Palestine under the Mandate has

* The publication of the White Paper giving the Government proposals following on the failure of the Round Table Conference in no way vitiates the facts stated in this chapter.

been a liability to England from which it has derived no benefit. Let us deal with each allegation in detail.

The population of Palestine has almost doubled since the War, and the increase in non-Jewish inhabitants has been most marked in those districts which have come under the influence of Jewish enterprise. Thus, in Haifa, Tel Aviv and Jerusalem, all centres of Jewish development, the non-Jews increased in the period 1922-32 by 85, 61 and 43 per cent. respectively, while on the other hand, in the districts unaffected by Jewish development, such as Nablus and Hebron, the increase has been only 9 and 8 per cent., and in Gaza there has been an actual decrease.

In the country as a whole, it is perfectly true that the Jewish population, which in 1919 was only 50,000, is now 400,000, that is, there is an increase of 350,000. During the same period, however, the Arab population has increased from 457,000 to 850,000, an increase of 393,000. Before the Mandate, the population was practically stationary, owing to the steady emigration of Arabs. This is a complete reply to the argument that the Jews are driving the Arabs from their own land.

The Arab standard of living, which in all the Arab countries is notoriously low, is in Palestine two or three times higher than that of the neighbouring countries. Before the strike of 1936, no less than 10,000 were employed by Jewish farmers, and 15,000 on Government works made possible by Jewish money, in addition to the hundreds of men employed by such Jewish undertakings as the Palestine Electric Company, the Potash Company, etc.

But we are told that the Arab leaders of Palestine maintain that during the War they were given a promise of independence. There is no evidence that Palestine was ever intended to be included in those Arab territories promised independence. Independence was promised to those territories which would revolt and help the Allies. There was no revolt on the part of the Palestine Arabs. The Emir Feisal, at the Peace Conference on January 29th, 1919, stated that Palestine was left on one side for the mutual consideration of all parties concerned, and in the White Paper of 1922 it was definitely declared that the whole of Palestine, west of the Jordan, was outside the pledge of independence given to the Arabs.

The only promise made to the Palestine Arabs was contained in the Balfour Declaration. This promise, it cannot be too often emphasised, was not made by England alone, but was confirmed by all the Allied and Associated Powers, and it laid down that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish Communities in Palestine". This promise has been fully kept.

The Balfour Declaration is, and should be, as sacred a promise to all right-minded Englishmen as the Belgian Treaty of Neutrality, which Germany regarded as a scrap of paper.

The Turkish Government before the War did little or nothing to benefit the inhabitants, though the latter had to pay a tax (generally from 15 per cent.) on their crops, road tax, military exoneration tax, and many other imposts.

Under the Mandatory Government there are no

less than 2,500 Arab officials in the Civil Service, and also Arab judges. The taxes under the Turkish regime have mainly been abolished and even the tithe collection, which was one of the chief sources of revenue, now only affords two per cent. of the present income. Business is almost completely free from tax, old duties have been remitted, and the revenue now amounts to five and a half million a year, largely due to customs duties, and to the prosperity brought by the Jewish immigration.

In 1922 the Arabs had only 5,000 acres planted with oranges. By 1935 this had been increased six-fold, representing a value of ten million pounds. Moreover, orange groves are no longer owned only by the wealthy Arab effendi landlords, but by the small tenantry also. In addition, Arab farmers sell their produce to Jews to the annual amount of £1,500,000.

The allegation made against the Jew is that he has displaced the Arab from his land. This the inquiry that followed the riots of 1929 proved to be absolutely untrue. In twelve years no more than 656 heads of Arab families had been displaced. A sum of £250,000 was allocated to provide them with sufficient holdings. At the end of 1934, only 43 had availed themselves of this offer. The remainder had found other employment. This shows how little foundation there is for the "displaced Arab" myth.

In 1921 an area of 70,000 acres was provided by the Government at a nominal price for a large number of Arabs. In many cases these settlers disposed of the land at a large profit. In 1934, a Jewish company started developing a 14,000-acre concession in the

Huleh Valley, most of which was marsh, malaria-infested land. In making this concession, the Government insisted that over a quarter of the land, after it had been drained at Jewish expense, should be given free to the Arabs at present settled on it.

Another argument is that the Jews now are buying up the greater part of the country. The fact is that there are available 6,000,000 acres. Of this 6,000,000 acres, 400,000 Jews possess 300,000 acres, and of this land most has been purchased from absentee landlords, who in Turkish times could and did evict their tenants without compensation, while the Jewish Agency has in every case of necessary eviction given compensation. In addition, much of the land bought was swamp, and the Jews have had to spend considerable labour and money in making it cultivable. Further, it must be pointed out that before the War the land in the hands of Jews for colonization purposes amounted to 144,130 acres, and since the War the additional land amounts to 166,860 acres. At this rate, it would take the Jews more than a century to purchase half the cultivable land of Palestine.

So far from Arab labour having suffered from Jewish competition, many Arabs are in Jewish employ, and have received from their Jewish employers 2s. 5d. to 3s. per day—twice as much as they get from their Arab employers. In addition, wages in Palestine are higher than in the neighbouring Arab countries, which is the natural explanation for the continual immigration of Arabs into Palestine, a fact which the anti-Semites and anti-Zionists most carefully avoid.

Nor is it true that the Jews get more Government

advantages than the Arabs. The contrary is the case. The Jews, who form 30 per cent. of the population, contribute over 50 per cent. of the public revenue. And yet the Government, in 1935, spent £168,000 on Arab education, and less than £34,000 on the Jews. In the health department, the Arabs receive £166,000, and only £22,300 are granted to Jewish medical services, which incidentally do much good work among the Arab poor. In Government public works, only 9.2 per cent. of the workers employed are Jews, and only 22 per cent. of the wage bill goes to Jewish workers.

It is alleged that the Arabs have been deprived of political rights which they enjoyed before 1914. The only right they had before the War was that of sending deputies to the short-lived Ottoman Parliament, but not a single matter was passed by that Assembly in the interests of Palestine. In addition, in the Municipal councils the Arabs now enjoy British guidance and Government loans.

Palestine is now a self-supporting country. Its progress has been remarkable, and it does not cost this country one penny, apart, of course, from the expense that the rebellion has cost. If the Arabs were free from those political influences, both internal and foreign, which are concerned not so much with the Jews as with a deliberate attempt to overthrow British power, this progress would continue. It is generally admitted by all but the most rabid anti-Semites that this progress and prosperity are largely due to the labour, capital and enterprise supplied by the Jewish settlers. The country had an accumulated surplus of over six

millions—twice as much as its annual expenditure. The Government has been able to construct a harbour at Haifa, which has vast potentialities, due to the enormous developments in agriculture, industry and commerce. The duties on tea, coffee and sugar have been reduced, and large remittances of tithe and loan repayments have been made. The whole country has benefited from this prosperity, notably the Arabs. A striking example is the fact that from 1924 to 1934 the amounts spent on building in Arab towns, where normally rebuilding is a very strange phenomenon, increased from £51,160 in 1924 to £128,000 in 1934. Another item which points to the prosperity and progress of the Arabs is the improvement not only in roads, but in road transport. A few years ago it was a rare thing for an Arab village to have any motor-bus communication with the towns. Now there are no less than 360 motor-buses belonging to Arabs, which traverse 100 routes between localities with Arab populations.

Further, in regard to the alleged unfair treatment of the Arab, it will come as a surprise to many to realise that no nation won more out of the War than did the Arabs. Not only, as a result of the victory of the Allies, were millions saved from Turkish domination, but they now enjoy national independence in Syria, Iraq, and in the whole of Saudi Arabia ; in other words, they have Arab kingdoms covering 1,550,000 square miles, equal in size to almost the whole of Western Europe. Yet that tiny area, Palestine, an area no larger than Yorkshire, is begrudged by them to the Jewish people.

The idea that Palestine was among the territories promised to the Arabs after the War is based on two assumptions, both of which have been shown to be false. The first one was the claim that the MacMahon-Hussein correspondence in 1915 promised the independence of Palestine. This has now been denied in a letter published in *The Times* on July 23rd, 1937, from Sir Henry MacMahon himself.*

The second assumption was the alleged promise given by Lawrence to the Arabs, but this promise was only made to the Arabs of those territories who revolted against the Turks. The Arabs of Palestine were not included, for they either remained passive or sided with the Turk. But turn to the book "Lawrence of Arabia" (Jonathan Cape, 1927), written by Lawrence's friend, Robert Graves, and there one finds that Lawrence said :—

" . . . So, as I say, I got all I wanted (for other people [i.e. for the Arabs])—the Churchill solution exceeded my one-time hopes—and quitted the game. Whether the Arab national spirit is permanent and dour enough to make itself into a modern State in Iraq, I don't know. I think it may, at least. We were in honour bound to give it a sporting chance. Its success would involve the people of Syria in a similar experiment. *Arabia will always, I hope, stand out of the movements of the settled parts, as will Palestine too if the Zionists make good. Zionist success would enormously reinforce the material*

* The correspondence has now been published as a White Paper, but its ambiguity and looseness of phrasing leaves matters much as they were before.

development of Arab Syria and Iraq." (The italics are ours.)

It is perfectly clear from this that Lawrence believed in Zionism and held the view that the Jewish National Home would in no way affect the fulfilment of Arab hopes.

In 1919 Lawrence was adviser to the Emir Feisal at the Peace Conference at Paris. Emir Feisal was representing the interests of the Arabs, and Lawrence was present when Emir Feisal signed the agreements relating to Palestine with Dr. Weizmann. The main points of the agreement were as follows :—

"ARTICLE I.—The Arab State and Palestine in all their relations and undertakings shall be controlled by the most cordial goodwill and understanding and to this end Arab and Jewish duly accredited agents shall be established and maintained in the respective territories.

"ARTICLE III.—In the establishment of the Constitution and Administration of Palestine all such measures shall be adopted as will afford the fullest guarantees for carrying into effect the British Government's Declaration of the 2nd November, 1917.

"ARTICLE IV.—All necessary measures shall be taken to encourage and stimulate immigration of Jews into Palestine on a large scale, and as quickly as possible to settle Jewish immigrants upon the land through closer settlement and intensive cultivation of the soil. In taking such measures, the Arab peasant and tenant farmers shall be protected in

their rights, and shall be assisted in forwarding their economic development."

It will thus be seen from Article III that the Balfour Declaration was accepted and endorsed by the Emir Feisal with the concurrence and knowledge of Colonel Lawrence.

Secondly, as to the allegation that Palestine has been a liability to Britain ; nothing is further from the truth.

Palestine is a bridge between the Mediterranean and the Indian Ocean, the strategic key to the whole of the Near and Middle East. It is a starting place for the air route and future railway route from the Mediterranean to India. Moreover, since the Anglo-Egyptian Treaty, the defence of the Suez Canal, instead of pivoting on the Egyptian bank, pivots equally, or even more, on the Palestine side of the Canal. The Iraq pipe-line, on which Great Britain is so dependent, crosses the country, and has one of its main terminals at Haifa. In addition, the trade of Palestine with Great Britain is increasing. It is becoming a valuable customer, as is revealed by the fact that the imports from the United Kingdom have risen steadily, and imports for 1935 topped the previous year by nearly 50 per cent. Haifa itself is becoming one of the greatest commercial ports on the Mediterranean, and will be one of our most important naval bases in the system of Imperial defence. It is also becoming one of the great airports of the East. It is largely owing to Jewish enterprise that this port has been developed, and that the new Imperial advantages that Great Britain has acquired have not cost her one penny. It

would be well to compare this with the cost of the Singapore base, which has cost ten million pounds ! The troops stationed in Palestine in peace time are on the same footing as troops garrisoned elsewhere. They are no more a burden to this country than the latter are. The cost of the troops sent to quell the present revolt is borne by the Palestine budget, which means that the Jews, who contribute the largest share of taxes, have had to bear the largest proportion of this cost. This is in spite of the fact that had the administration listened to the warnings of the Jewish authorities and accepted their proposals to permit the Jewish settlers to assist in aiding the police, the troubles would probably never have developed into the serious situation that followed.

At the very beginning of the disturbances, the Jews demanded to be allowed to participate in police and military duties. The Government was definitely opposed to their inclusion in the Army, and even to increasing the number of Jewish police. Eventually they accepted the offer, and 2,800 supernumerary constables were enrolled in addition to the Jewish members of the ordinary police, half the cost of which was borne by the Jews.

To sum up, to all intents and purposes Palestine under the Mandate is a Dominion that has developed resources which are of immense value to the Empire without imposing any strain on the Motherland's finances. It means improved communications by air with the Empire, greater safety of our sea communications, a bulwark of our position in the Mediterranean, and an emporium of oil for the Navy.

Chapter III

ATTACKS ON JUDAISM

WHAT cannot be understood is always a mystery, and provides material for those people who are always looking for "hidden hands". Hebrew is not one of the languages taught in schools ; if it were taught like Greek and Latin, even though these two are generally forgotten in after-life, the sacred book's language would not be looked upon by the ignorant with suspicion. But even such books as the Talmud have been translated, and there are quite a number of Christians who know the Talmud, while there are probably hundreds of thousands of Jews who have never opened it, much less read it. There is nothing mysterious about it, but it is a book which can only be appreciated if it is read as a product of the age in which it was produced ; like so many theological works it contains much casuistry and dialectics which provide endless opportunity for criticism by the malicious and evil-minded.

Equally ignorant is the man in the street as to the Jewish method of slaughter, which has been pronounced as most humane by the eminent non-Jewish authorities, while it would seem incredible that in the twentieth century there should be people living who still give credit to the foulest of all lies against the Jewish

people—the Blood Libel—a lie which has been shown times out of number to be utterly fantastic, which has indeed been used against other creeds and races, and which demonstrates the depths to which malignity and hatred between creeds and races can descend.

I. THE TALMUD AND ITS TEACHINGS

It is a favourite angle of approach to the anti-Semitic attack on the Jews to pretend that the Old Testament is now no longer the standard adopted by them either in their dealings with their Gentile fellow-citizens or among themselves. Instead, we are told, the Talmud is the Code by which Jews live, and this book is given a mysterious importance, and held out as a secret Code inculcating not only hatred of non-Jews, but a different standard of morality according to whether Jew or Christian is to be dealt with.

There is not a word of truth in these statements.

The Talmud is a record in Hebrew and Aramaic of what was taught and spoken in the Schools in Palestine and Babylon between 200 B.C. and A.D. 500. It is divided into (a) The Halachah, and (b) the Haggadah. The Halachah deals with the Law and its interpretation as based on tradition and precedent. It resembles somewhat the precedents and judgments which make up the bulk of English law to-day. The Haggadah may be described as "The Ocean of Story", for it is full of maxims, proverbs, legends and folklore.

It is not a code in which every sentence is of uniform value. It is in fact law in the making, and the views it

embodies are not of equal value. Only such views are authoritative as have been declared to be so, or have been adopted in subsequent codes. It is therefore preposterous to take isolated passages in the Talmud, as our enemies do, and regard them as representative of its teaching, unless it can be shown that they are in complete accord with Jewish teaching and tradition, even as it would be unjust to ascribe to Christianity some of the bizarre sayings to be found in the writings of the Fathers of the Church.

To quote the words of the Rev. Herbert Danby, D.D., Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford :—

“Out of this pot-pourri of Jewish ideas and Jewish beliefs, Jewish seriousness and Jewish light-hearted nonsense—out of this it is as difficult and impossible to formulate a systematic Jewish theology as it is possible and easy (by tendentious selection) to attribute to the Jews the most irresponsible notions and preposterous lunacies. From an assortment which contains well-nigh everything, it is no surprise to discover anything.”

Professor Danby goes on to refer in terms of disapproval to certain anti-Semitic selections of passages from the Talmud :—

“They are, it hardly needs to be pointed out, chosen in a spirit of malice and malignity. We pass over the type of mentality which finds it proper to approach an ancient document solely with the object

of ferreting out absurdities and fatuities, or details which offend against present-day fashions of reticence. The same process can be applied with queer effect to any other ancient literature, oriental or classical ; but it is a process which is not admirable and is more characteristic of prurient and misguided adolescence than of objective scholarship."

There are two ideas in the Talmud which can be regarded as its fundamental bases. The first one is the urge towards conformity with the Divine Will, and the second one is the essential Jewish concept of the Unity of Mankind. It is rooted in the verse in Genesis which declares that man has been created in the image of God—that is to say, mankind as a whole, and not only the House of Israel.

Talmudical teaching is based on the two concepts given above. It is perfectly true that the Talmud divides mankind into Jew and non-Jew ; but this division is only of religious significance. Politically and socially, no distinction is recognised between the two. The Biblical declaration "One Torah, one Law, shall be to the native and the stranger that dwelleth within the gates" is the pervading principle of Talmudic teaching.

The continual criticism made by the ill-informed that the Talmud teaches a harsh and even wicked discrimination against the non-Jew is based on complete ignorance. Such discriminatory laws as are found in the Talmud are levelled against idolators, and apply equally to all worshippers of idols, whether Jew or non-Jew. Idolatry is condemned not because

it is a false religion, but because it is a false morality, essentially degrading to its followers. Whatever the attitude of the Talmud is against idolators, it does not apply to Christians, to whom there is incidentally little reference in its pages. There is no compulsion on the non-Jew to worship or acknowledge the Divinity recognised by the Jewish faith. In fact, the Talmud in its broad-mindedness foreshadows the freedom of conscience, for it teaches, not the unity of the State and religion, but the unity of the State and morality.

Again, as Professor Danby points out :—

“When the Talmud enjoins rules for Jewish relations with idolators (literally so) in the non-Christian East in the second century, these cannot, obviously, be taken as laws governing Jewish relations to their Gentile neighbours today. This is not merely self-evident, but it is emphasised by the successive commentators of the Jewish codes.”

But not even against the idolator are crimes permitted or condoned. He who killed an idolator was as guilty as if he had killed a Jew, for the standard by which he was judged was that he had killed a man who had been created in the image of God.

Nor was it permissible to rob an idolator. The enemies of Jewry quote the phrase “*GEZEL AKKUM MUTTAR*” as permitting the robbery of an idolator. It means no such thing. It only permits the use of an article stolen from an idolator, and even this passage receives no recognition in Jewish Law. It is merely an isolated expression of opinion, uttered by a Rabbi

who lived in the second century in Palestine, in the days of the Hadrianic persecutions, when Jews were robbed and massacred without any redress in Courts of Law.

To the same period belongs the isolated phrase "kill the best of heathens in time of War". Our detractors, ignoring the circumstances in which this was uttered, and omitting the significant words "in time of War", read into this passage a Talmudic injunction for Jews to kill non-Jews.

It is not true that the Talmud forbids the lending of money to idolators without interest. On the contrary, the exacting of interest on money from non-Jews is condemned, and is said to provoke Divine Punishment.

Nor does the Talmud permit the making of mental reservations in making promises to non-Jews. The only vows, the breaking of which may be condoned, are vows made under duress, whether to Jew or non-Jew, a provision recognised by English law to-day.

The duty of truthfulness to the non-Jew is equally stressed in the Talmud ; even an idolator must not be deceived.

No more monstrous statement has been made than that the Talmud permits violation of non-Jewesses. So far from that being the case, the truth is that an offence against a non-Jewess is treated by the Talmud as even a worse crime than if a Jewess had been the victim. The violator is not only to be flogged, but the curse of God will visit him.

The Talmud stresses the duty of courtesy and respect to men of all creeds ; even the Biblical injunction to arise before the grey head extends to non-Jews.

Throughout the Talmud, the greatest stress is laid on the duty of the Jew to be loyal to the country wherein he resides, and to its laws and institutions. They must not join in any rebellion against the constituted power, and the Rabbis admonish them to "pray for the welfare of the Government". The law of the State was, according to the Talmud, as binding as the Divine Law.

As it was Judaism that taught the brotherhood of man, so it was Judaism which declared, "Thou shalt love thy neighbour as thyself . . . and the stranger that sojourneth among you shall be as the one born among you, and thou shalt love him as thyself." (Lev. xix, 18-34.)

This is the ideal towards which the Talmud teaches men to strive, and which forms the fundamental basis of Judaism at the present day as in the past.

II. THE "KOL NIDREI" PRAYER

The Day of Atonement opens with a declaration called, from the opening words in Hebrew, "Kol Nidrei".

The Day of Atonement is the holiest day in the Jewish year. The Jews believe that, provided a man is sincerely repentant of his sins, he can find atonement on this day—but for sins of one kind only, namely between man and God, as the following extract from the Mishna states clearly. The translation is made by Canon Danby, Regius Professor of Hebrew in the University of Oxford :—

'If a man said, 'I will sin and repent, and sin again and repent' he will be given no chance to repent. If he said, 'I will sin and the Day of Atonement will effect atonement', then the Day of Atonement effects no atonement. For transgressions that are between man and God the Day of Atonement effects atonement, but for transgressions that are between a man and his fellow the Day of Atonement effects atonement only if he has appeased his fellow."

The Day of Atonement is of effect only for ritual sins alone, as one cannot find atonement on this day for wrongs of any kind done to one's fellow man. The Kol Nidrei prayer thus refers solely to the duties between man and God.

Most of the words used in it for "vows" are not capable, even when taken from their context, of being applied to anything but a religious vow, and when read with the context obviously refer to nothing else.

Not only is this so in effect, but in order to prevent any possible misunderstanding on the part of those who are unaware of the restricted scope of the Kol Nidrei declaration, a statement is made in the prayer books, both of the Sephardic, that is the Spanish and Portuguese, Community, and of the Ashkenazic Community.

The statement says:—

"This solemn absolution of vows, bonds, and promises, refers only to those vows which a person may have voluntarily promised to the Almighty

during the past year, and which promises or vows have not been observed, either through neglect, error, or other cause. But it does not in the least possible degree affect the promises or obligations entered into between man and man, as the latter can only be dissolved by the mutual consent of the parties."

Judaism continually and constantly insists upon the sacredness not only of man's oath, but even on his word given not in the form of an oath. "The utterance of thy lips thou shalt observe and do," enjoins the Bible, and throughout the whole range of Jewish literature this fact is emphasised and insisted upon.

"Let thy yea be yea, and thy nay be nay. He who changes his word commits as heavy a sin as he who worships idols; and he who utters an untruth is excluded from the Divine presence."

Philo declares :—

"The word of the good man should be his oath, firm and unchangeable, founded steadfastly on truth. Therefore vows and oaths should be superfluous. Some men make vows out of wicked hatred of their fellow men; swearing, for example, that they will not admit this or that man to sit at the same table with them, or to come under the same roof. Such men should seek to propitiate the mercy of God, so that they may find some cure for the diseases of their souls."

In the many Rabbinical Codes that have been created since the Talmud there is not one in which the sacredness of an oath is not insisted on. In the most authoritative Code, known as the "Shulchan Aruch", it says :—

"It is forbidden to deceive any human being in business transactions, or to take advantage of his ignorance."

It is obvious that if any body of people wanted to disown their plighted word, the last thing they would do would be to declare publicly their intention of doing so, and, as a matter of fact, the very fact of the Kol Nidrei is itself a decisive proof of the conscientious scruples of the Jew with regard to oaths. There is no absolution in Jewish law for promises or vows taken to one's fellow man, even be that person a child or a heathen ; these cannot be annulled except in the presence of that person and with his consent ; while an oath which a man has taken in a court of justice cannot be absolved by any other authority in the world.

The Kol Nidrei declaration was instituted to take the place of an individual "absolution", originally granted by a Rabbinical Court after a full admission of the facts in each case.

III. THE JEWISH METHOD OF SLAUGHTER

Immemorial Jewish teaching inculcates the utmost concern for the exercise of kindness to animals. It is regarded as the mark of the righteous man (Proverbs

xii, 10), and finds expression in the laws governing the daily life of the Jew.

Thus the Rabbis, basing themselves upon the verse : "And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied" (Deut. xi, 15), teach that man must not eat before he has fed his animals.

Kindness to animals must rise above considerations induced by enmity and hatred. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden . . . thou shalt surely help with him." (Exodus xxiii, 4 and 5.) Severely direct is the injunction : "Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. xxv, 4.)

It was under the influence of the spirit of these laws that the moving spirit among the founders of the Royal Society for the Prevention of Cruelty to Animals was the Jew, Lewis Gompertz.

In line with the teachings governing kindness to the animal alive are the laws governing the slaying of the animal for food : they are all designed to secure the utmost humanity and the maximum freedom from pain. It is a religious rite and can only be performed by a person of high moral character, specially trained for the office, qualified by examination, certified and subjected to re-examination at frequent intervals by the Ecclesiastical Authorities, who alone can licence a person to exercise the calling of slaying animals for food for consumption by Jews. (Cf. the provisions of the Slaughter of Animals Act, 1933.)

The person so employed, called the Shochet, must

also possess a thorough knowledge of the normal and pathological condition of the animal's organs, for immediately after the slaying the carcase has to be examined, and chiefly the lungs.

The method of slaying is by a cut severing the main blood vessels of the neck with one continuous to and fro movement of a knife of more than surgical sharpness, with a perfect edge, free from the slightest notch or unevenness.

The knife has to be set and examined for any unevenness before each slaying, and also immediately after each slaying, and if, in the latter event, any unevenness, even of the minutest kind, is found, the animal is regarded as unfit for consumption by Jews. The loss involved by such a circumstance is an additional sanction that secures the observance of the utmost humanity in the slaying of animals.

Five points must be scrupulously observed to secure the proper method of slaying animals for food :—

(1) The cut must be made without a pause ; it must be continuous until all the vital parts are severed. A pause for an instant, voluntary or involuntary, renders the slaying improper. The object is to obviate protracted pain.

(2) There must be no pressing upward or downward, nor any hacking. The object is to secure positive and swift action.

(3) There must be no burrowing. The knife must not be inserted under the skin, as in stabbing, or covered by the wool of the sheep or hair of the steer. The cut must be free, open and exposed, so as to drain

the brain quickly and thus ensure instantaneous unconsciousness.

(4) The cut must be made in a particular region of the neck which has been carefully prescribed by the Rabbis in specific terms, with the object of avoiding the cartilaginous ring and the very thick muscles which might blunt or nick the knife and thus cause delay in cutting and inflict increased pain.

(5) There must be no laceration, but an incision; a clean cut, not a tear; hence the knife is examined after the operation, as well as before, to make sure that it is perfectly smooth. A tear is infinitely more painful than an incision; therefore a tear must be avoided. The prescribed cut, therefore, is made by a knife sufficiently long and broad, exceedingly sharp, and of flawless edge.

More than 400 of the most eminent veterinary surgeons, physiologists and officers of health, of world-wide fame, none of them Jews, have declared the Jewish method to be absolutely humane. Such names as the following speak for themselves:—

Professor T. B. Wood, F.R.S. (Drapers Professor of Agriculture, Cambridge University);

Professor C. A. Lovatt Evans, F.R.S. (Professor of Physiology, London University);

Sir William Bayliss, D.Sc., F.R.S.;

Lord Lister, F.R.S.;

Professor Sir F. Hobday, F.R.C.V.S. (former Principal of the Royal Veterinary College);

Major-General Sir John Moore (former Director of Veterinary Services in India).

Sir Leonard Hill, F.R.S., publicly said :—

“There is no question that, given the proper method of casting, such as has been designed, the Jewish method of slaughter is efficient, painless and humane. Any statement to the contrary is founded on ignorance and false sentiment.”

IV. THE “RITUAL MURDER” LIE

It would be difficult to find an example of human depravity lower than the allegation that Jewish ritual demands the use of Christian blood at Passover. The charge, if it were not so vile, would be merely absurd. It has been condemned by the heads of every Church in Christendom, and the Popes have forbidden Catholics to believe in it. No person ever impartially tried on this charge has ever been convicted. And yet in Germany so depraved is the mentality of certain leaders that in May 1934 Herr Streicher produced a special “ritual murder” number of his paper *Der Stuermer*. This provoked world-wide indignation, and in a letter to *The Times* on May 15th, 1934, the Archbishop of Canterbury said he was voicing universal opinion when he called upon the Reich authorities to disown the issue of which he said that “it seems incredible that such a publication, recalling the worst excesses of mediæval fanaticism, should have been permitted in any civilised country”. The Reich authorities, realising the reaction this publication had provoked, attempted to forbid its circulation outside

Germany, but put no obstacle in the general distribution of 130,000 copies within the Reich itself. In fact, the charge is always brought up in backward countries against any persons who do not conform to the dominant faith, e.g. against the early Christians, and against the Christian mission in China only a few years ago. It is only in backward countries that the Ritual Murder legend still persists, and the Blood Libel was first levelled against the early Christians. The Fathers of the early Christian Church, such as Tertullian, Justin Martyr, Origen and Eusebius, all had to defend their fellow-Christians against this allegation made by the pagans, and their defence is made in almost the same language as was used by Jewish scholars against Christian slanders of the same nature.

The object of ritual murder is alleged to be the securing of blood to be used in connection with the Passover rites. The consumption of blood in any shape or form is categorically forbidden by the Mosaic Law in more than one explicit passage: Leviticus xvii, 10, 14; Deuteronomy xii, 16, 23, 25; and the Rabbinical Commentaries have elaborated and intensified this prohibition to a degree which some may regard as extravagant.

The first accusation of Ritual Murder dates from 1144, when young William of Norwich was found dead in a wood outside the town on the Second Day of Passover, and it was alleged that he had been killed by the Jews. He was buried in the Cathedral, and miracles were said to have been wrought at his tomb. How little value was placed on the popular belief was shown by the fact that the Sheriff of Norwich permitted

the Jews to take refuge in the Castle, and refused to allow judicial proceedings to be taken against them. This did not, however, stop the remains of William of Norwich being venerated as those of a martyr.

It is also well to remember that the many charges levelled against the Jew, even at so remote a period as A.D. 840 by Agobard, Archbishop of Lyons, who wrote two violent polemics against the Jew, did not contain the slightest allusion to Ritual Murder, and in 1145, when Rudolph of Mainz incited the population against the Jews, describing them as enemies of the Christian religion, again no reference to this accusation is found—abundant proof that it was not a common belief, for it is obvious that it would have been certainly used at every opportunity.

To its everlasting honour, the Catholic Church, the universal Church in Western Europe at that period, never gave the slightest support to the calumny. The Holy See from the thirteenth century onwards, that is to say, from the moment this charge was levelled against the Jewish people, to the present day, issued its official remonstrances and continued them afterwards in unbroken sequence. Nor were some of the Popes who were responsible for those protests favourably inclined towards the Jews.

In 1247 there was an accusation of Ritual Murder at Valreas, in France. The afflicted Jews appealed to Innocent IV for protection, and on July 5th he issued an Encyclical, in which he categorically condemned the libel. This Encyclical was addressed to the Archbishops and Bishops of Germany and France, and the document said that the Papacy considered that

many of the accusations of murder against the Jews had no more solid basis than the refusal of Christian debtors to pay their debts.

The Encyclical had no hesitation in firstly reminding the Christians that it is "from the archives of the Jews, so to speak, that the Testament of the Christian Faith came forth". It went on to point out that in the Old Testament Jews are instructed not to use blood of any kind, let alone human blood. Anyone who opposed this decree would be excommunicated. Similar pronouncements were subsequently made by many other Popes—e.g. Gregory X (1271), Paul III (1540).

These Papal Decrees unfortunately did not suppress the libel. It continued to be raised, particularly in Poland, and eventually, in 1758, the Jewish communities determined to take steps to defend themselves. A Memorial was submitted to the Holy See, saying that as soon as a dead body was found anywhere, the Jews were immediately accused of Ritual Murder; that the Courts gave them no justice; and that wholesale accusations followed. As the result of this application, the Pope, Benedict XIV, submitted the whole question to the Inquisition, and the result was eventually published in the form of a Memorandum by Father Ganganelli, a member of the Franciscan Order, of vast learning and high reputation. Ganganelli subsequently became a Cardinal and eventually became Pope as Clement XIV. He took as the motto for his Memorandum the phrase from the Church History, Theodoret's saying, "Not only those who accuse should be believed." His summing up of the situation was that the calumny of Ritual Murder lacked all

basis in fact. The Papal pronouncements of the Middle Ages had been based upon careful consideration and sound judgment.

In Ganganelli's considered judgment, all the alleged cases of Ritual Murder which had taken place in recent years in Poland and elsewhere were without any basis in fact, and the sentences were revolting miscarriages of justice. He appealed to the Holy See to take steps to safeguard the Polish Jews in the same manner as had been done in the Middle Ages. He pointed out that this was necessary to ensure that the "name of Christ might no longer be held in dishonour among the Jews and further difficulties put in the way of their conversion". In conclusion, the Memorandum reminds Christians that not only had they themselves been accused of such crimes in Pagan days, but that as recently as the previous century the Jesuits in Germany had been accused by the Swedish soldiery of a like offence.

This Memorandum, however, still failed to stop further propagation of the libel. There were still numerous charges in which the chief part was played, not by evidence, but by perjury. Indeed, the nineteenth century and even the twentieth century apparently proved no less credulous than the Middle Ages. Between 1887 and 1891 no less than twenty-two cases occurred, in which charges of Ritual Murder were levelled. The height of absurdity was reached in 1891, when in a case at Corfu the alleged victim was said to be a Jewess. In 1882, one of the most famous cases was at Tisza-Eszlar in Hungary. All the accused were eventually acquitted. In 1899 was the notorious Hilsner case at Polna, in Bohemia.

Hilsner, unfortunately, was a man of bad character, and was condemned to imprisonment for life for murder. But in the eyes of every thinking man, and indeed of every lawyer of distinction, it was clearly shown that Hilsner was innocent, and that in any case the crime for which he was condemned was not Ritual Murder, but merely ordinary murder by a sadist or sadists who were never discovered.

In 1912 was the world-famous trial at Kiev of Beiliss for the alleged Ritual Murder of a small boy. Though he was kept in custody for two years and everybody was fully aware that the boy, whose mother was a notorious receiver, and the accomplice of thieves, had been murdered by them because he talked too much, the Government persisted in the trial, and alleged that it was a Ritual Murder. Eminent personages in every walk of life, in Great Britain, France, Germany, and even Russia issued a protest against the persistence of this charge, which provoked a universal cry of indignation throughout Europe. In spite of every effort and a packed jury, Beiliss was acquitted of the crime.

The English protest stated :—

“The question is one of humanity, civilisation and truth. The ‘Blood Accusation’ is a relic of the days of Witchcraft and Black Magic, a cruel and utterly baseless libel on Judaism, an insult to Western culture and a dishonour to the Churches in whose name it has been falsely formulated by ignorant fanatics. Religious minorities other than the Jews, such as the Early Christians, the Quakers and Christian

Missionaries in China, have been victimised by it. It has been denounced by the best men of all ages and creeds. The Popes, Founders of the Reformation, the Khalif of Islam, statesmen of every country, together with all the great seats of learning in Europe, have publicly repudiated it."

The signatories included the Archbishops of Canterbury and York, the Cardinal Archbishop of Westminster, the Primate of All Ireland, the Presidents of the Wesleyan Conference, the National Free Church Conference, the Methodist Conference, and the Congregational Union, all the Bishops and Deans of the Church of England, the Speaker of the House of Commons, the Vice-Chancellors of Oxford, Cambridge and all other British universities, the Masters of the various colleges, with their Professors and Lecturers, the Presidents of the Royal Society, the British Association, Royal College of Physicians, the Royal College of Surgeons, and the Royal Academy, the Poet Laureate, the Editors of all leading newspapers, the High Commissioners for Dominions and Colonies, and such leaders of public life as the Duke of Norfolk and Northumberland, the Earls of Rosebery and Selborne, Lord Milner, Lord Halsbury, Field-Marshal Earl Roberts and Sir Evelyn Wood, Mr. A. J. Balfour, Sir Edward Carson, Mr. Austen Chamberlain, Sir Frank Lascelles—indeed, it can be said that no such influential protest has been issued in recent years. It was the united voice of the British Empire.

In the course of the German protest it was pointed out :—

"This unscrupulous fiction, spread among the people, has from the Middle Ages until recent times led to terrible consequences. It has incited the ignorant masses to outrage and massacre, and has driven misguided crowds to pollute themselves with the innocent blood of their Jewish fellow-men. And yet *not a shadow of proof has ever been adduced to justify this crazy belief.* The most esteemed Christian authorities on Jewish literature have proved incontrovertibly that the Jews have never been exhorted by their religion to murder their fellow-men. We deem it the duty of everyone to whose heart the moral progress of mankind is dear to raise his voice against such deplorable absurdities."

The Russian protest stated that even the Czars, Alexander I, on March 18th, 1817, and Nicholas I, on January 30th, 1835, had issued ukases denouncing it. In 1870 the Great Patriarch Gregory had condemned it, and had declared it to be a disgusting prevarication of men infirm in their faith.

Yet even to-day it has been used against other faiths. It has been alleged against the Monks of Mount Sinai by the Arabs, by the Japanese in the early days of European residence, and by the Chinese against the Catholic missionaries. The attitude of the world with regard to this horrible accusation can best be summed up in the words of Renan :— "It is remarkable how uninventive is human malignity."

Chapter IV

JEWS AND CRIME

I JEWS AND CRIME

No Jew can commit a crime, however trivial, without the fact of his faith or race being promptly advertised. But if a Jew happens to be an eminent humanitarian or philanthropist, this same fact is most carefully obscured. It has been demonstrated that the Jew, so far from being an habitual criminal, is less criminal in his instincts and behaviour than his fellow-citizens. Some, at any rate, of his faults are clearly traceable to the environment in which he was for centuries forced to live and to the unfair and brutal treatment to which he has so long been subjected. The Jew has never hesitated to condemn his fellow Jew if the latter was in the wrong ; witness the striking suppression of the White Slave Traffic by the efforts of the Jewish community

All the teachings of Judaism are directed to the propagation of morality and right living. The Old Testament, the greatest gift of Judaism to the world, contains the Ten Commandments, the very foundation of modern justice and morality. It is continually impressed upon the Children of Israel that they must be a "kingdom of priests and a holy people", and the Old Testament from end to end is one long denunciation of evil practices and a continual "call to religion" by

the teachers and prophets, teachings which have formed and still form the basis of all morality in the Western world.

To those who pretend that it is not the Bible but the Talmud which the Jews obey, the answer is that the Talmud, so far from superseding the Bible, develops its ideals. The two fundamental bases of the Talmud, as has already been pointed out (see Chapter III), are conformity with the Divine Will and the essentially Jewish concept of "the unity of mankind", the Talmud taking over the principle laid down in the Bible that there is only one law for the native and for the stranger within the gates. Indeed, the Talmud in its broad-mindedness teaches, not the unity of State and religion, but the unity of State and morality. Nowhere in the Talmud is crime permitted or condoned, not even against the idolators, as is alleged by the anti-Semites, for the point of view that the Talmud takes is that *man*—not only Israel—is created in the image of God, and crimes against any man are, therefore, crimes against the Divinity.

The Jewish community, like every other self-respecting religious body, takes pride in the honour of its members, but does not for one moment make any attempt to shield or condone the offence of a man because he is a Jew.

The wild statements of anti-Semites as to Jewish criminality can easily be refuted by reference to official figures published by the recognised authorities. A most careful investigation has proved conclusively that the allegations against the Jew in respect of criminality are utterly baseless and, indeed, has

revealed that the number of Jewish criminals, so far from being above the natural proportion, is in most cases below it. This fact has, to some extent, been obscured by an obnoxious practice of a section of the Press of giving the religion of the offender if he is a Jew, but omitting it if he is not.

Let us begin with England.* An analysis of the prisoners of the Jewish faith in England shows that out of a total of 46,699 admitted to prison in 1935 455 were Jews.* Out of these, 165 were first offenders, and many of them were imprisoned for less than a year, which shows that their offences were not serious ones. This leaves only 290 charged with offences which can be described as serious. The bulk of the offences for which Jews have been convicted are of a minor character. Of the 400 Jewish prisoners who passed through Brixton Prison, which is a sorting-house, in 1936, no less than 156 were there for debt or arrears of maintenance, and a further 38 were placed on probation or bound over. The real criterion, of course, is the so-called indictable offences. In 1935 14,729 men and women were charged with indictable offences, and of these 134 were Jews in a Jewish population of 350,000.

Let us now turn to foreign countries, taking first Germany, where it is safe to say that no bias is shown in favour of the Jew. In 1933 the Jewish population of Germany was some half a million, or about 0.77 per cent. of the total population. In the first three months of 1936, 41 Jews were convicted of

* The Home Office Returns do not give religion. These figures were the only ones obtainable but they can be safely taken as a fair average.

theft - 41 in half a million. No Jews were convicted of serious offences. 98 Jews were convicted of fraud, and 683 of other offences. It is interesting to record that out of 419 offences against the currency laws, only 21 were committed by Jews, and these convictions were in courts where all the dice are loaded against them.

Let us turn to the old Russian Empire, another land where the Jew was the subject of every possible form of persecution. What do we find here? Statistics regarding crime show that Jews were almost entirely absent from the group of murderers and from crimes of violence and were very little represented in the category of housebreaking and other crimes in which violence was a possibility or a likelihood.

Most Jewish offences were in the category of (1) offences against purely administrative regulations, nearly all due to the involved nature of Russian administrative procedure and to the general corruption of the administration; and (2) the political "crime", i.e. very large numbers of the younger idealistic elements belonged to various political groups and parties aiming at the abolition of the Tsarist regime and the introduction of a more democratic system, which, it was hoped, would abolish all the special restrictive legislation against the Jews. All political propaganda was illegal in Russia, and membership of any political party, especially a Labour group or trade union, was considered criminal. By far the largest group of criminals among the Jews of Russia were these politicals and those paying fines or serving short terms in the prisons for offences against administrative regulations and inability to pay debts. Crimes that originate

in drunkenness were almost unknown among the Russian Jews.

But everywhere where one looks, the records point to the same result. Taking the figures that are available in Austria for the period 1880-1902, we find that the Jewish average of criminality was 100 among 100,000, as compared with 122 among non-Jews. In Hungary in 1921-22, although the Jews formed 5.9 per cent. of the population, they only furnished 3.1 per cent of convictions.

In the United States of America, where there are some four million Jews, the figures to hand are none the less convincing. Of the total number of persons sent to prison in New York State in the year ended June 1935, less than 3,000, or 5.1 per cent., were Jews, though the Jews constituted more than 15 per cent. of the total population of this State, and few of these were convicted of grave offences. In the State prisons, in which were confined 2,045 prisoners, there were only 197 Jews. The same remarks apply to the City of New York, where the number of Jews convicted for offences is much less in proportion than the percentage of Jews in the total population of the City. Out of 89,075 persons committed to prison in 1935, only 17,302 were Jews, 19.4 per cent., although the Jews form 30 per cent. of the population of the city. Going outside New York among the other states of the Union, we find Jews again occupy the same low position in regard to crime. In Illinois Jews form 4.74 per cent. of the total population, and for the years 1930-31 in the prisons of Illinois Jewish prisoners only constituted 1.4 per cent. of the population.

It is to be noted that offences for which the Jew is convicted are almost invariably those which are common in urban communities, which accounts for the fact that offences against the commercial code are the most common. This is natural, as the great majority of Jews in the modern world live in towns, and the fact that they are offenders is, in many cases, e.g. in East European countries, due to the economic and social conditions under which they live.

The figures we have given afford the most striking proof of how unfounded are the allegations continually made by the anti-Semites that the Jew is a criminal or that Judaism teaches crime. They show most strikingly what no vague generalisation could do, that the Jewish community has no reason to be particularly ashamed of its record, though naturally it constantly strives to be even better. The standard of morality in the Anglo-Jewish community and among Jewish communities throughout the world is in every respect at least as high as that of its non-Jewish neighbours. It is not for one moment pretended that the Jew is better than his fellow-men, but in view of the facts here adduced it can be confidently asserted that his standard of morality is as high, and that, if any Jew has criminal instincts, it is not because of his Judaism, but in spite of it.

II. THE WHITE SLAVE TRAFFIC

Some years ago, in 1910 to be exact, the *Jewish Chronicle* made the statement that there were too many

Jews concerned in the White Slave Traffic. In its issue of April 1st, 1910, the *Jewish Chronicle* published a leader entitled "The Burning Shame of a Terrible Scandal", which referred to a conference that was to meet under the auspices of the Jewish Association for the Protection of Girls and Women. It had been said that the white slave traffickers were trading on the fact that the Jewish community would be the last people to expose them, as it did not want to show its connection with white slave traffic. Jews, the leader went on to say, were undoubtedly the chief offenders. They were principally foreign Jews, who found it easy to carry on their trade, owing to the terrible conditions of Jewish people abroad, but who made England their clearing-house. The Jewish community, the *Jewish Chronicle* pointed out, by thus confessing its connection with the traffic, and by being the first to fight it, hoped to set an example to the world. Again, in 1911, criticising the action of the then Government, which had refused to give time to a Bill dealing with the white slave traffickers, the *Jewish Chronicle* drew attention and gave its strong support to the protest against this delay which had been made by Mr. D. L. Alexander, K.C., then President of the Board of Deputies of British Jews. Mr. Alexander had said that it was the duty of the Government to find time, and that if Parliament could not find a few hours to deal with this terrible menace, the sooner the public opinion of the country was aroused the better.

These remarks are being continually quoted by the anti-Semites as if they applied to conditions today. It

need hardly be emphasised that, far from reflecting discredit on the community, they are proof of its honesty and fair-mindedness in exposing what was rightly regarded as a stain on its honour, a stain which now has been completely erased. It was never denied that there were Jews engaged in this dreadful traffic, but their numbers were never large in proportion to the traffickers of other faiths. To-day, few Jews take part in this traffic, and the reduction in their numbers is due to Jewish activity.

These Jewish traffickers were nearly all natives of countries where Jews were persecuted, where their opportunities of earning an honest living were rigidly curtailed, and they were all men of bad character ; in no way were they, even by the widest stretch of imagination, typical members even of those communities from which they came. Their victims were nearly all girls of their own faith. These girls were sent to those countries which encouraged this traffic by maintaining the system of public brothels, licensed or tolerated by the State, and where the moral aspect was regarded with indifference except by a comparatively small section of the population.

The change in public opinion regarding this traffic was brought about by the work of voluntary organisations. Foremost among these was the Jewish Association for the Protection of Girls, Women and Children, which was founded in 1885, and which has always made public its activities.

The part played by the Jewish Community in the suppression of this traffic was pre-eminent. The Association has always led the way in investigating

the evils of this traffic, has had no hesitation in exposing the traffickers of their own faith, and took the initiative in the steps that led to a Parliamentary Inquiry. This inquiry led to the passing of the Criminal Law Amendment Act, 1912, which has caused the total suppression of foreign traffickers in Great Britain. Buenos Aires has always been a notorious centre of this traffic, and in 1930 the Association broke up a notorious group of traffickers in that city. Further investigations made in 1936 by Argentine Police revealed that the largest proportion of women in the licensed houses were not foreigners, but Argentines, as were also a large proportion of the proprietresses. In other words, the general belief that the Argentine houses were filled by foreign girls imported by foreigners was shown to be untrue. Out of a total of 1,062 women there were only 38 of Polish or Russian origin.

The Association is an Assessor member of the League of Nations Advisory Committee against the Traffic in Women and Children. It took the initiative in removing the age-limit to conviction of traffickers, which has led to an International Convention under which it is a criminal offence to traffic abroad a woman of any age, even with her consent.

Moreover, the Chairman of the International Bureau which dealt with the suppression of the traffic was, for a long time, a Jew, the late Dr. Claude G. Montefiore.

Thanks to the efforts of the Association, Jewish traffickers today are few and far between. The Annual Reports of the League of Nations Advisory Committee on Traffic in Women and Children, which have been published since 1922, contain very few references or

instances of Jewish traffickers or Jewish victims, though the number of cases reported of traffickers ran into thousands a year.

How the work of the Association has been appreciated is shown by the words of two experts.

Dame Rachel Crowdy (late Secretary of the League of Nations Social Questions Section) said :—

“During the last few years when the Experts were making their inquiries into the extent of the Traffic in 28 countries, the League of Nations has had again tremendous assistance from the Jewish Association and its various Committees. I should like to pay a very great tribute to the assistance given us by these Jewish Associations.”

Mr. S. W. Harris (Assistant Under-Secretary of State, Home Office, and British Representative on the Permanent Advisory Commission of the League of Nations for the Protection and Welfare of Children and Young People) was no less eulogistic.

“Having been brought into close touch with the work of your Association for several years,” he said, ‘I can speak from personal knowledge of its great value in this country in helping women and girls. . . . The activities of the Association outside this country, which may not be so well known, are equally admirable, and as Chairman of the Advisory Committee of the League of Nations on the Traffic in Women and Children, I can testify to the great assistance which the Committee has always received from the Association.’”

PART TWO

SOME JEWISH CONTRIBUTIONS

Chapter I

TO LITERATURE AND ART IN GENERAL

LET us now turn to some of the positive contributions made by Jews to English life. Here again we make no over-weening claims. Jews have played their part and held their own in most walks of life, but without in any sense predominating.

In this connection it is worth while observing one fact. The Germans have always, particularly before the War, shown an intellectual contempt for England and for English teachings. But close examination will reveal how ill-founded was this attitude. For whatever superiority Germany may have possessed was due in great measure to the German citizens of the Jewish faith. This is clearly shown by the fact that of the Nobel Prize winners before 1933 twenty were of Jewish descent and fifteen of these were Germans. The proportion of Jews in Germany and England to the general population is almost the same. Nothing, therefore, can more conclusively prove what little right the Germans

have in their claim to intellectual superiority over England.

In England Jews compete with their Christian fellow-citizens on equal terms, but without showing, on comparison, any appreciable superiority. In Germany, even with the handicaps which existed in pre-War days, when no conforming Jew could become an ordinary professor, it was largely to the Jewish genius that Germany's reputation for learning and science, to say nothing of its amazing industrial progress, was due.

I. ENGLISH LITERATURE

The foremost contribution of the Jews to literature is the Hebrew Bible. It is impossible to exaggerate the influence of this contribution. Like the New Testament and the legacies of the Hellenistic Roman worlds, the Hebrew Bible constitutes one of the pillars on which European civilisation has been founded. The historian, J. R. Green, observed that after the appearance of the Authorised Version, "England became the people of a book and that book was the Bible".

In modern literature the effect of this legacy is partly a matter of style, of words and phrases, transmitted to England through the Authorised Version, which have become so familiar as almost to escape notice. We have learned to think in Hebrew images: "known in the gates", "the valley of the shadow of death", "the bread of idleness", etc., etc. But this is only one

aspect of the Jewish legacy. The Hebrew genius for associating moral ideas with the names of things—bread, wine and the rest—and sublimating them into a call to virtuous living, has formed a kind of general Hebrew background to our minds and exercised a profound influence over the thought and style of generations of English writers.

It is difficult to make any nice or certain estimate of the influence of the Hebraic tradition on modern English literature. But the English version of the Hebrew Bible has for long been the “standard of the language”, to quote Green once more, and “the Hebraic influence can be traced down to the present day. Wordsworth epitomised in a single line the entire moral and domestic code of the Pentateuch: “Pure religion breathing household laws.”

Let us examine the Jewish contribution to English literature from the time of the Resettlement. The first person of note in this respect was Moses Mendes, a prolific writer in prose and verse from 1740 onwards. He had a cousin, Emanuel Mendes, who was an even more important figure in English intellectual life, and whose correspondence with numerous distinguished savants, both at home and abroad, is to be found in the British Museum. In the years that followed, a number of writers of Jewish descent were prominent, conspicuous among whom were Sir John Adolphus (1768–1845), the lawyer and historian, and Lewis Goldsmith (1763–1846), one of the most extraordinary figures in English literature. He started his literary career as a defender of the French Revolution, and ended by becoming the bitterest of

Napoleon's enemies in those fields where the pen is mightier than the sword. Nor should David Levi (1740-1799) be forgotten. This man, only a hat-dresser, was a scholar of more than common eminence, and indulged in polemics, which created wide interest, his chief antagonists being Dr. Priestley and Thomas Paine.

In another field, that of economics, the name of Ricardo (1772-1823) stands out. His book "The Principles of Political Economy and Taxation" is still a classic. Another distinguished economist of Jewish descent, who in his day occupied a leading position in that field of research, was Leoni Levi (1827-1888), who came from Italy to England and was largely responsible for the codification of international commercial law. He was the author of several important works on this subject, including one in which he largely anticipated the prophecies of Sir Norman Angell as to the disastrous consequences of war. Contemporary with Ricardo was Isaac d'Israeli (1766-1848), whose work "The Curiosities of Literature" is still popular. D'Israeli received the honorary degree of D.C.L. from Oxford University for his researches into the history of the Stuart period. His great son, Benjamin Disraeli, made his first reputation as a writer of fiction. It is true that his novels have no longer a vogue, but they contain, particularly in "Sybil" and "Lothair", a fund of political prescience and knowledge of the great world behind the scenes that renders them invaluable, not so much for the story they tell as for the light they shed on many dark places in history. Disraeli's style was unique, and no other

man has attained the distinction of being at the same time a great Prime Minister and a popular novelist.

Other names to be recorded during the same period are those of the brothers Gompertz: Isaac, a poet (1774-1856), who, though now forgotten, was in his time compared by critics to Dryden, Pope and Gray; Benjamin (1769-1865), who became a Fellow of the Royal Society, and was a distinguished writer on mathematical and astronomical subjects, and the first actuary of the Alliance Company, founded by his brother-in-law, Sir Moses Montefiore; while Lewis Gompertz, who died in 1861, deserves more lasting fame. He wrote a book entitled "Moral Enquiries on the Situation of Men and Brutes", which led to the foundation of the R.S.P.C.A., of which he was the first Honorary Secretary.

Few anthologies have had so much success and have seen such little alteration as the "Golden Treasury" by Sir Francis Turner Palgrave (1824-1902). Palgrave was the son of Sir Francis Palgrave (1788-1861), whose real name was Cohen, and who had a great reputation as a constitutional lawyer, particularly in peerage law, and became Deputy Keeper of the Records. All his sons had literary reputations of no small merit, including Sir Robert Palgrave, who edited the "Dictionary of Political Economy". Indeed, in this realm of literary effort, Jews have been in the first rank. Sir Sidney Low (1857-1932) edited the "Dictionary of English History", while Sir Sidney Lee (1859-1926) was not only one of the greatest scholars in Shakespearean research, but was Joint Editor of the "Dictionary of National

Biography". So high was his reputation that he was chosen to be the official biographer of Edward VII. And it is well to recall that in addition to Sir Sidney Lee, an outstanding figure in the history and study, not only of Shakespeare, but of medieval literature, was Sir Israel Gollancz (1864-1930), who was for many years Professor of English at King's College, London, and the Editor of several libraries of English classics. To the names of Gollancz and Lee must be added that of Laurie Magnus (1872-1933), an eminent literary critic and the author of several valuable books dealing with literary history. Again, bibliography, particularly that department dealing with Oriental literature, owes no greater debt than to Adolf Neubauer (1832-1907), who worked for many years at the Bodleian Library. His reputation, not only as a collector of books, but as an authority on their provenance, was world-wide.

As regards fiction writers in this period, in addition to Benjamin Disraeli, who occupies a position all by himself, another writer who survives to-day is Grace Aguilar (1816-1847), whose historical romances, which deal both with Jewish history and with medieval chivalry, have still some readers.

Coming to the present day, one can only say that contemporary contributions to literature in its widest sense are more important than numerous. Jewish writers occupy a high place in popular esteem; and the great majority do not occupy themselves with Jewish subjects. Excluding fiction, probably the most widely read is Harold Laski, Professor of Political Science at London University. He is not only an

authority on economic problems from the political angle, but a prolific writer on politics and international questions in the Press. And no mention of economics would be complete without reference to E. Lipson, of Oxford University, whose books on economic history, with special reference to industrial progress, rank as authoritative.

In philosophical writings the name of Samuel Alexander (1859-1938), for many years Professor of Philosophy of Manchester University, is outstanding. He was the first Jew to be awarded the Order of Merit, and though his fame is of the kind which makes him "caviare to the general", it can be fairly described as European to those who recognise a great mind. Of distinction, too, is Professor Abraham Wolf, Professor of Logic in London University, and one of the greatest authorities on Spinoza, a subject which he has made particularly his own.

Before leaving philosophy, it would not be right to omit Professor Hyman Levy, who has written much on the Philosophy of Science. Primarily a mathematician, his researches cover a wide range, and few men have done more to popularise, in the best sense of the word, all that science has done for the "man in the street".

In the field of theology an outstanding figure was Dr. Claude G. Montefiore (1858-1938), whose contributions to the study of the relations between Judaism and Christianity gained him honorary degrees from Oxford and Manchester, and whose name stands high among modern theological writers.

History and belles-lettres have no more distinguished

exponent than Philip Guedalla, who is rapidly becoming perhaps the most popular historian of the day. His range is wide. He has made a particular study of Gladstone; Wellington and Palmerston have also become alive again, thanks to the genius of his pen. The measure of his popularity can be given by the fact that he was selected to write the official history of the Gordon Highlanders. He is an authority on Spanish literature, and has been largely responsible for the intellectual liaison between South America and this country. And a fellow historian of distinction is L. B. Namier, Professor of Modern History at Manchester University, and one of the leading authorities on political history and constitutional practice. Nor must we omit a younger historian in the person of Cecil Roth, who is not only an authority on the Jewish past, but has done valuable research into general (particularly Italian) history.

In the fields of specialised research, Jewish names are prominent. Dr. Charles Singer has made his special field the history of medicine and medical science, in which he is pre-eminent, while anthropology has no more distinguished exponent than Dr. Charles Seligman, F.R.S., whose books contain not only the results of his studies, but the records of his travels among primitive peoples.

The Jew has always taken a deep interest in art and it is, therefore, natural that he should be a prolific and authoritative writer in that field. Sir Charles Walston (1857-1927), Slade Professor of Art at Cambridge, was not only a great archæologist, but wrote on the aesthetics of art. Marion Spielmann, Editor of the

"Magazine of Art" for 17 years, has not only written extensively and authoritatively on subjects ranging from the portrait of Chaucer to the work of Kate Greenaway, but has also written the official "History of Punch". Malcolm Charles Salaman, a distinguished critic of drama and art, is perhaps the greatest living authority on coloured prints and woodcuts, on which he has written numerous works, while in the field of etching the standard work is Frank Emanuel's "Etching and Etchers". He is as accomplished an artist as he is a writer.

Taking literature in its very widest aspect to include journalism, the best-known English journalist of Jewish descent is undoubtedly R. D. Blumenfeld, one-time Editor of the *Daily Express*, who can be said to have introduced into Fleet Street American newspaper methods, but whether this can be counted as praise or blame it is hard to say. Nor must we forget Bernard Falk, who started as a "cub" reporter on the Manchester *Daily Despatch*, and became Editor of one of the greatest of Sunday newspapers, the *Sunday Dispatch*. His autobiography, "I Laughed in Fleet Street," is the history of Fleet Street during the last quarter of a century. To-day he is occupying his leisure by research into byways of social and dramatic history and has published several books on these subjects. Another striking figure with an extraordinary catholicity of interest is S. L. Bensusan, who is to-day a leading authority on agricultural life, and who has been in his time Editor of the *Jewish World* and of the *Theosophical Review*, and whose writings include travel books and studies of literature and poetry. Nor should we omit the

name of Lucien Wolf (1857-1930), who, with an inborn flair for foreign affairs, was Foreign Editor of the old *Daily Graphic* and was regarded as the most learned of journalists dealing with foreign affairs.

In poetry, perhaps Humbert Wolfe is the best known. Another, Siegfried Sassoon, has also a great reputation as a novelist. In fiction, indeed, his name is outstanding to-day, but no Jewish writer occupies such a position as did Israel Zangwill a quarter of a century ago. The latter's "Children of the Ghetto" and "The King of Schnorrers", dealing with Jewish life in the eighteenth and nineteenth centuries, are in their way minor classics, but Zangwill also wrote novels and plays of general interest which showed equal knowledge of non-Jewish social problems. He cannot be said to have had a successor in his particular field, the interest in which has now almost completely disappeared, though for a time it was thought that his mantle had fallen on the late Samuel Gordon and his brother-in-law, M. J. Landa, who is to-day a prominent journalist; both of these have written novels dealing with modern Jewish life in England which have more than ephemeral value. But to return to Siegfried Sassoon. His fame is not only that of a poet but of a novelist of English country life. His "Memoirs of a Fox Hunting Man" has already become a modern classic, with its sequel "Memoirs of an Infantry Officer", portraying the life of an English country gentleman immediately before and during the Great War.

Another well-known novelist of Jewish descent is

Leonard Merrick, who has had the distinction of having his novels published in a collected edition, with introductions by some of the most famous writers of to-day. Merrick is not only a novelist, but also a dramatist and actor, and makes full use of his varied experience in his novels; a number of them will rank with the most humorous of their kind, particularly those dealing with the Bohemian side of pre-war Paris.

Ralph Straus, who ranks high as a book critic, does not conform with Disraeli's famous definition of a critic as "one who has failed in literature and art". On the contrary, Straus has a high reputation as a writer, not only of novels but of literary biography, and he is an authority on the fascinating subject of carriages and coaches.

Few novelists to-day are as well known as Louis Golding, who has immortalised the Jewish quarter of Manchester in his novels dealing with "Doomington", and has also acquired a reputation for fiction dealing with such bizarre subjects as the prize ring. A novelist of no less popularity is Gilbert Frankau, a son of a novelist, "Frank Danby", and the father of a novelist, Pamela Frankau, who is thus carrying on the tradition to the third generation. Mr. Frankau's works are widely read, and deal with the upper middle class of English society, while one of his books, "Peter Jackson : Cigar Merchant", will rank high among war novels. No less popular among the writers of fiction are three women, one of whom, Mrs. Sarah Millin, has also attained distinction as a biographer, and is probably the best-known novelist dealing with South African life, particularly with

reference to the relations of white and black. Miss G. B. Stern also occupies a position of distinction and her novels, such as "The Tents of Israel" and "The Matriarch", which deal with the history of a Jewish family of distinction and wealth, have been as popular as her novels dealing with non-Jewish subjects. The same can be said of Miss Naomi Jacob, who has made the history of the fictional family of Gollantz almost a Jewish Forsyte Saga, and a subject of interest far beyond Jewish readers.

II. ART

The Jews are an artistic nation ; they have a love of colour and a flair for effect which is seen to-day in many achievements, particularly in the world of the theatre, but their importance in secular art is a comparatively recent development. It is probable that the commandment : "Thou shalt make no graven image" has much to do with this, but it would be inaccurate to imagine that it prevented them from using their artistic ability in other directions. The description of the adornment of the Temple in the Bible reveals this, and excavations of ancient synagogues display mural decorations of high artistic value. Again, their skill was shown in the illustration of sacred books ; illuminated Hebrew manuscripts bear witness that they are, if not equal to, not far behind some of the greatest Christian masters in this field of artistic endeavour. It must be remembered that in the Middle Ages it was the all-powerful Christian Church which was the

ultimate patron of art, for almost all art was devoted to the adornment of churches and the propagation of Christianity. Few ordinary citizens could afford to have their portraits painted, and the few great artists in that genre who were patronised by the wealthy nobles were all Christians.

To commence with one of the greatest names in the whole history of art—Rembrandt—there is a considerable body of opinion inclined to believe that, if he was not a Jew himself, he was at least of Jewish descent. He lived in the Jewish quarter, he painted his first wife as a Jewish bride, and his father as a Jewish rabbi, and he painted many other Jewish portraits. One of his famous portrait etchings is that of Manasseh Ben Israel. Rembrandt's great humanism is reflected in his art: for him there were no Jews or Christians, but only human beings. Further research may settle the vexed question as to the racial origin of Rembrandt; but there can be no question as to his great sympathy and love for the Jew, who has been immortalised in some of the greatest works of art the world has ever known.

There were, it is true, a great number of artists in Holland at this period who bore biblical names, but there is little evidence that they were of Jewish descent. There were, however, many artists of eminence in other countries. An outstanding figure of Jewish birth was Anatole Raphael Mengs (1728-1779), the son of a miniature-painter, who became Court painter to the Saxon and Spanish Courts, and Director of the Academy in Rome.

In England, one of the first eminent artists of Jewish

descent was the engraver Solomon Bennett, born in Russia some time before 1780, who died in Bristol in the middle of the last century. After him we find the name of Solomon Hart, R.A., the first Jewish artist to be elected to the Royal Academy, and a lecturer at the Academy schools. Abraham and Simeon Solomon, with their sister Rebecca, also achieved success—particularly Simeon. He was one of the outstanding figures of the pre-Raphaelite School and his pictures exhibit to an extreme its mystical tendencies. Among his works were a number of designs for "the Song of Songs" and illustrations of Jewish ceremonial. The reputation of Felix Moschelles as an artist, though deservedly high, is somewhat overshadowed by his work for international peace, to which he devoted much of his energy. H. Lemon is famous as an engraver on steel. E. B. S. Montefiore was an animal painter and his brother, E. F. Montefiore, an etcher. The Australian, E. P. Fox, also achieved a reputation as a painter. And from the latter half of the nineteenth century there has been a succession of distinguished artists of Jewish blood.

Solomon J. Solomon, R.A., stands out as one of the greatest, not merely as a portrait painter, but as a painter of figure compositions like his famous "Samson and Delilah", now in the Liverpool Art Gallery. In the Great War he was largely responsible for initiating the art of "camouflage". In landscape we have J. L. Henry and Arthur Friedenson. To Friedenson belongs the distinction of being the first Jew to have a picture bought by the Tate Gallery under the terms of the Chantry Bequest. Frank L. Emanuel's

exceptionally fine "Kensington Interior" was the second, and one of Clara Klinghoffer's was a third. Jewish women artists are well to the fore, and in addition to Miss Klinghoffer we have the Misses Clara and Hilda Montalba, Flora Lion, and Mary Raphael, and many others who are achieving a reputation, and whose work is being constantly exhibited.

Among contemporary artists we have John H. Amshewitz, whose work can be found all over the world. He has decorated the Liverpool Town Hall; there is a fine panel of his in the London Royal Exchange, and others in South Africa House and in South Africa. In addition, Amshewitz has excelled as a cartoonist, illustrator and etcher.

No history of English art would be complete without the outstanding name of Jacob Epstein, recognised as one of the world's greatest sculptors. Another English artist of great distinction who has also made a name by writing and teaching is Sir William Rothenstein. Painters include J. Kramer, A. Wolmark, L. Pilichowski and Meyer Klang.

In the world of caricature and book illustration we have H. Ospovat, whose fame became international, and X. Kapp, an outstanding figure in the former genre. In etching we have Lionel Phillips, A. M. Becker, Herbert Cutner, Frank L. Emanuel and Tom Friedenson; their work is to be found in the British Museum and other museums and galleries.

On the Continent there are many artists of outstanding fame, but we will only mention the names of some known outside their own country. Such are Antokolsky, perhaps the greatest sculptor that

Russia has produced ; Rosa Bonheur, the French animal painter, whose work figures in so many galleries ; Joseph Israels, who in subject and method follows the great Dutch artists, and whose paintings occupy so much space in the great Ryks Museum at Amsterdam ; Camille Pissarro, an outstanding name in modern painting ; Amadeo Modigliani, born in Italy, and one of the outstanding figures in what is known as "Modernist Art" ; Marc Chagall, born in Russia, now in Paris, the first "Surrealist" and a great figure in modern Art ; E. M. Lilien, a Galician by birth, but of European repute as an etcher ; Professor Liebermann, who until the Nazi regime was President of the Berlin Academy of Fine Art, and recognised as one of Germany's eminent painters ; Herman Struck, painter and engraver ; and Leon Bakst, whose designs for ballet have had so much influence on theatrical art.

The Bible records in much detail the building of Solomon's Temple, which would presuppose that in a very early age architects of distinction were to be found among the Israelites. We do not know the names of those who designed the ancient synagogues, the ruins of which have been excavated, and which show such traces of high artistic effort, both in their design and in their ornament. At the same time it is natural that the names of those who have come down to us as the first Jewish architects of distinction are those concerned with this type of architecture. The famous Pinkes synagogue in Prague was built by Judah Goldschmidt-de-Herz, who died in 1625, and we know the names of several architects in Poland and Germany who built

famous synagogues in the seventeenth and eighteenth centuries. In England the first Jewish architect of eminence was George Basevi, born in 1794. He was a cousin of the Earl of Beaconsfield, and a pupil of the great architect, Sir John Soane. He soon acquired a distinguished reputation of his own, and his work is to be seen in the FitzWilliam Museum at Cambridge, and in most of the houses in Belgrave Square; he also helped to design the Conservative and Carlton Clubs. Contemporary with him in Germany was Salomo Sachs (1772-1846), who was the first Jewish architect to be in Government employ. He was Inspector of Government buildings and a joint architect of many important public edifices.

Perhaps the most distinguished Jewish architect in Germany of past days was George Hitzig, who died in 1889 and who was the architect responsible for the Berlin Börsen, the Reichsbank and the Technical High School. He received many honours and was President of the Academy of Fine Arts. Another great figure in Germany was the late Alfred Messel, who died in 1909 and whose works include the famous Wertheim Store in Berlin and the museum in Darmstadt.

Figures of eminence of to-day include the late Delissa Joseph, who built Queen Anne's Mansions, the first sky-scrapers that London had ever seen, and the brothers Ernest and Charles Joseph, whose most famous works include Shell-Mex House, the new Prudential Building and Woburn House. Perhaps, however, the most outstanding figure in modern architecture is the German exile, Eric Mendelsohn, whose

work includes the Pavilion at Bexhill, numerous modern stores in Germany, the Jewish Cemetery at Königsberg, the most modern of its kind, and also various buildings in the Holy Land.

Jews figure among some of England's greatest art critics. Sir Isidore Spielman, Sir Claude Phillips, M. H. Spielmann (author of the "History of Punch"), and Malcolm Salaman are outstanding names; while, in France, Solomon Reinach is known as the author of "Apollo", a magnificent contribution to the history of art.

Frank L. Emanuel is the writer of an authoritative work on etching, "Etching and Etchers", as well as a large number of books and articles on artists and their work. No artist of our time has shown such disinterestedness, for he has encouraged and helped artists of all creeds both as teacher, counsellor and in many other ways.

Jewish patronage of art in its widest extent requires no emphasis. The names of Duveen, Mond, and Rothschild are sufficient. To the first name the Tate Gallery owes its magnificent enlargement. The National Gallery owes to the Mond Bequest some of its most famous treasures, and the Waddesdon Room at the British Museum is a testimony to the generosity and taste of the late Baron Ferdinand de Rothschild.

Jews can point with pride to their artists, many of whom were of humble origin and who have worked for art for art's sake. If there is not yet what can be called distinctively Jewish art, it may be because there is in reality no such thing, though it would not be out of

place to recall the influence and importance of the Bible in providing subjects for some of the world's greatest paintings. From the days of the early German masters to the pre-Raphaelites, the great Bible figures and stories have been an endless source of inspiration. Art knows no creed or race, but it is possible, as is shown by the products of the Bezalel School, founded by the sculptor Boris Schatz, and situated in the Holy Land, that with the establishment of a National Home, an atmosphere may be created which will, in course of time, lead to a form of art expressive of the Jewish milieu and traditions with which it is surrounded.

III. MUSIC

The contribution of Jews to the Art of Music has been so extensive and so valuable that it is only possible in a brief sketch of the subject to mention some outstanding instances, though we are not confining it to England. Pre-eminent among composers of Jewish origin stands Mendelssohn (1809-47). Sir Charles Hubert Parry, one of England's greatest musical scholars, wrote of Mendelssohn that "he was one of the few composers to whom, in his best moments, all the resources of art were equally available. His choral writing was, on the whole, the most practical and the most fluent that had been seen since Handel and Bach, and for mastery of orchestral effect he had no real superior in his time. His harmony is full of variety and sufficiently forcible, and his facility in melody quite

unlimited". To the Oratorio he gave a new lease of life, and "Elijah", produced for the first time at a Birmingham Musical Festival, is one of the classics of sacred music. The revival of a knowledge of and interest in the music of Bach is in a very considerable degree due to the initiative of Mendelssohn, while he may be regarded as the creator of a great tradition in music by the establishment of the Leipzig Conservatoire.

Meyerbeer (1791-1864) became famous in the one sphere all but untouched by Mendelssohn, namely, Grand Opera. His works have held the stage on the Continent for years, and his influence in the matter of style, orchestration and setting has had its effect on many composers who otherwise were divergent from Meyerbeer's musical mentality.

Halevy (1799-1862), another operatic composer, wrote works not unlike those of Meyerbeer, but Offenbach (1819-80) broke new ground with his light comic operas, the artistry of which makes them of living interest to the present day. Goldmark (1832-1915) is notable for more serious contributions to opera, especially remarkable for the splendour of the orchestration.

Anton Rubinstein (1829-94) was at once an eminent virtuoso and a composer. One of the most brilliant pianists of his time, the range of his compositions was as wide as, if not wider than, Mendelssohn's, and many are on the grand scale. Another claim to fame was the fact that he created the whole system of musical education in Russia and founded the Conservatoire of St. Petersburg, at which one of the greatest teachers

was Leopold Auer, for many years head of the violin department.

Coming to more modern times, Sir Frederic Cowen (1852-1935), a British Jewish musician of high distinction as composer and conductor, was the writer of a vast number of songs of great popularity, much instrumental music of abounding felicity and choral works of much merit. Schönberg (1874-) is a representative composer with definite modernist tendencies. Gustav Mahler (1860-1911), a composer in the grand manner, has in the past evoked enormous devotion among musicians abroad, and his works are marked by a spiritual power of moving impressiveness. No record would be complete without mention of George Gershwin (1898-1937), who showed what genius can do even with the much despised "jazz". Paul Dukas (1865-1935) is an outstanding figure in French music. His contributions, though not numerous, are dignified and solid. Ernest Bloch (1880-) has made perhaps the most distinctively Jewish contribution to composition by reason of his associating Jewish inspiration with the impulse to his musical creativeness, and much of his music is designedly Jewish. Darius Milhaud (1892-) is another musician who has also endeavoured to express the Jewish spirit, though he is definitely French in feeling.

In the sphere of instrumentalists who were primarily soloists and to a lesser or slight extent composers, Joseph Joachim (1831-1907), the violinist, is pre-eminently outstanding. He was the interpreter *par excellence* of the classical tradition. His Hungarian Concerto and some Hebrew Melodies for viola and

piano testify to his range of musical sympathies. To-day Fritz Kreisler stands pre-eminent in that department of musical art.

Ignaz Moscheles (1794-1870), a foremost pianist of his day, by reason of his long life played an important part in linking the pianistic tradition of an earlier day with modern times. Ferdinand David (1810-73), a violinist of repute with some compositions to his credit, was a tower of strength to the Leipzig Conservatoire, and Adolphe Pollitzer (1832-1900), an eminent teacher of the violin in London, had the distinction of being a teacher of Sir Edward Elgar. Harold Samuel, recently deceased, has been among the foremost of pianists in the interpretation and popularisation of the music of Bach.

In the sphere of conducting, some of the greatest figures are of Jewish descent: Sir Julius Benedict (1804-85) was for long a leading figure in the London musical world. Hermann Levi (1839-1900) was one of the most notable of Wagnerian conductors and producers, while the work of the Damrosch family has been of immense service in the upbuilding of music in the United States of America. Among contemporary conductors of note Sir Landon Ronald (1873-1938) was one of the greatest exponents of the music of Elgar, and pre-eminent not only in the sphere of conducting, but as a song writer, accompanist and head of one of the leading British conservatoires of music, and Bruno Walter is pre-eminent for his interpretation of Mozart. John Braham (1777-1856), with his song "The Death of Nelson", and Henry Russell (1812-1900), with his song "Cheer, boys, cheer", have contributed musical pieces

which have become classics in the patriotic repertory of the British Navy and the Army. In the realm of musical criticism the name of Alfred Kalisch among London musical critics was representative of the highest standard of the writers' art.

A selection of names must suffice to indicate the immense range covered by innumerable writers, singers, players and devotees of the art, and no attempt is made to give a list of the very numerous executants well known on the most eminent concert platforms of to-day ; but without making invidious distinctions, one might mention such names as Mark Hambourg, Mischa Elman, Harriet Cohen, Yasha Heifetz, Bronislaw Huberman, Zimbalist and Yehudi Menuhin.

Jewish music is occasionally heard in the Anglican and Nonconformist services, by reason of their inclusion of Jewish hymn tunes like that known as "Leoni", a tune sung in synagogues to the Jewish Hymn of Faith, and introduced by Leoni, a Jewish singer, while Jewish melodies have been incorporated with great artistry and reverence by Sir Edward Elgar in the Catholic settings of his Oratorios "The Apostles" and "The Kingdom".

Music as a universal language can never be expatriated, for the world is its platform and humanity is its audience. In music it may truly be said that Nation shall speak unto Nation in the language which transcends all boundaries.

Chapter II

TO MEDICAL SCIENCE

I. MEDICINE

Jews have always figured prominently in the medical professions. From early time, the teaching and practice of medicine has had a singular appeal to them and no people has produced doctors of greater fame. The Greeks are usually regarded as the fathers of Medicine. This is true, but with qualifications. An English authority says : "Two contributions to public hygiene, which were of high order, are to be credited to the Jews. . . . The great development of the seventh day under the Jewish regime needs no discussion here. The second contribution is also religious in its original character. . . . Prophylaxis is the great Semitic contribution to Hygiene. The Greeks were blind to the direct transmission of disease."

During the Middle Ages the study and practice of medicine was limited in various ways. "To buy drugs, to consult physicians, to take medicines, befits no religion"—taught St. Bernard, founder of the Cistercian Order. It was largely, if not chiefly, owing to the Jews that medicine survived as a science during those ages. Medieval Europe forgot all the knowledge of the classical world, of Rome and Greece. Only under

the Arabs, sciences continued to be studied. Europe in the Middle Ages drew its knowledge from the Arabic science to which Jews were among the main contributors both in introducing the classical civilisation to the Arabs and in conveying the Arabic system of medicine to Latin Christendom.

"The Jews played a prominent part in introducing Greek civilisation to barbarian Europe," writes the famous anthropologist, Professor Elliot Smith. While Christian Europe forgot all learning, the Arabs, together with the Jews, created in Moslem Spain a civilisation which in many respects has never been surpassed. As H. G. Wells puts it, "indeed it is difficult to say, in the case of the Arabic culture, where the Jew ends and the Arab begins, so important and essential were its Jewish factors". "In the Dark Ages," wrote Fielding H. Garrison, in his "History of Medicine" (Philadelphia, 1929), "medicine was entirely in the hands of Jewish and Arabian physicians. The rest were simply vagrant quacks or stationary humbugs." Even to-day about 30 per cent. of the commoner vegetable drugs are derived from the Arabic pharmacopoeia. Among the famous physicians who wrote in Arabic were many Jews. Albucasis, perhaps the greatest surgeon of the Middle Ages, is the author of the book, "Al Tasrif", which Haller calls "the common foundation of modern Medicine". As regards the treatise on surgery by Albucasis, Victor Robinson writes: "Christian historians have asserted that from the manner in which Albucasis describes the rite of circumcision there can be no doubt that he was a Jew." Among the greatest physicians of the Dark

Ages was Isaac Israeli, whose work on fevers was the best of its kind and who was an authority on dietetics.

Maimonides, described by Sir William Osler as "The Prince of Physicians", was not only a great philosopher but also one of the most eminent doctors of his age. Born in Cordova he eventually settled in Egypt, where he was appointed Court physician at Cairo. Tradition says that he was invited to England by Richard the Lion Heart, and a number of his works, originally written in Arabic, were, in their Latin translations, medical text-books in Europe for many centuries after his death.

Jews helped to introduce Arab science into Christian Europe. They translated Arabic books into Latin. Roger Bacon, the great English philosopher, praised the Jewish translators and utilised their services. Jews taught the sciences to Christian Europe in the later Middle Ages.

It would demand many chapters to describe the part played by Jews in the development of medical knowledge in the Middle Ages. Christian Europe gave the Jew the rack and the thumb-screw; he repaid her with medicine and healing. He cured the ailments and alleviated the sufferings of his hangman. There were probably more Jewish physicians than Jewish money-lenders. Yet the Jewish money-lenders are always mentioned, the Jewish physicians always forgotten.

Even after Jews were expelled from England, Jewish physicians had to be invited back. A Jewish doctor attended Henry IV. Another Jewish physician

from France was granted special permission to come to this country to treat the wife of the famous Lord Mayor of London—Sir Richard Whittington. Queen Elizabeth's physician was the Jew Rodrigo Lopez, who shared the fate of so many great Englishmen of that age; he was executed for treason. Long afterwards, among the archives of Spain, documents were found which exonerated him.

And England was no exception in this respect. In many other countries where Jews were not allowed to settle, the Sovereigns were compelled to employ Jewish doctors. Though Russia at that time was closed to the Jews, the Tsars Ivan III and Peter the Great had Jewish physicians.

Great as was the share of Jews in the practice and development of the healing art in the Middle Ages, their share in the development of medicine in modern times is even greater. Hundreds of names could be mentioned in this connection, names of real saviours of mankind: names of fearless fighters against disease and suffering, against infection and pain, against fever and death. And most often it is forgotten that these benefactors are Jews at all.

Einstein, when asked about his nationality, replied: "It depends on the fate of the theory of relativity. Should it prove correct, I shall be a German in Germany and a Jew in France. But should it be a failure, I shall be a Jew in Germany but a German in France." And this was said before the Nazi accession to power.

"The Jew has been responsible more than the men of any other race for the essential things in our civilization of to-day," stated the late Lord Moynihan. In

all that relates to psychiatry, psychopathology and neurology, Jews have been among the greatest pathfinders. The other provinces of medicine also show an array of Jewish names without which our present-day knowledge is simply not conceivable. The founder of modern criminal medicine was the Jew Ludwig Casper (1796-1864). Adolf Politzer (1835-1920) was the father of the modern study of diseases of the ear. The great lung specialist A. Fraenkel (1848-1916) discovered the germ of pneumonia. The Jew Hugo Kronecker (1839-1914) laid the foundations of the modern physiology of the heart. One of the greatest geniuses in medicine was the Jew, Jacob Henle (1809-1885). With an early thesis by him begins the modern knowledge of epithelial tissues. In 1841 appeared Henle's epoch-making "General Anatomy". He revolutionised medical knowledge and held Professorships at Heidelberg and Göttingen.

The Jew Heinrich Romberg (1795-1873) was a founder of modern neurology. L. Traube (1818-1876) is rightly regarded as a "father of experimental pathology", while the Jew Paul Ehrlich, who won the Nobel prize in 1908, "was the father of chemotherapy and the greatest biochemical philosopher of his time. He became a saviour of the race. As a therapeutic achievement, the production of salvarsan and neo-salvarsan has never been surpassed". "None of us has done as much original work as Ehrlich. He is the Magister Mundi of Medical Science", declared the famous German scientist, the "Aryan" Emil von Behring. A Jew who was proud of his Jewish origin and attributed his genius to his Jewish mother was

Elie Metchnikoff—the great bacteriologist, and Director of the Pasteur Institute in Paris. Elie Metchnikoff shared with Ehrlich the Nobel prize for Medicine in 1908. “Both of them, who did so much to save mankind from syphilis, died broken-hearted victims of the world war.” Metchnikoff became a leader in humanity’s warfare against infectious diseases. The Jew Freud, the founder of psycho-analysis, is rightly regarded as the “Columbus of the Subconscious World” and the “Liberator of the Human Mind”. The first disciples of Freud, while psycho-analysis was not yet recognised by the official academicians, were almost all exclusively Jews, who sacrificed their career in order to fight for scientific truth.

The founder of modern embryology was a Jew, L. Schenck, and the Jewish botanist Cohn opened the way for Robert Koch, the discoverer of the organism of tuberculosis, who was one of his disciples. The Jew, Jacques Loeb, who was for some time head of the division of general physiology at the Rockefeller Institute for Medical Research, was one of the greatest experimental biologists. Another American Jew, Simon Flexner, Director of the Laboratories of the same Institute, is the authority on infantile paralysis and epidemic meningitis. Among the most famous Frenchman in medicine and hygiene are Leon Bernard, Georges Hayem, Arnold Netter and P. Strauss. The Jew Marmorek opened a new epoch in the struggle against tuberculosis, while another Jew, Haffkine, employed by the British Government in India, did the same in respect to cholera. In Italy before the war there was only one

Jew to 1,000 Italians. Yet how many famous doctors did this small community of 30,000 Jews produce! Let us mention only one. Lombroso was not only a great alienist—he also discovered the source of pellagra, the skin-disease which ravaged Northern Italy.

Otto Loewy of Graz, Austria, was awarded the Nobel prize for Medicine for 1936. Otto Loewy is an honoured member of the Graz Jewish community, which held a special meeting to celebrate the event.

It should not be forgotten that Jewish scientists as a rule have had to undergo incredible sufferings and humiliation because of their Jewish origin. Even in many European countries, the doors of medical schools are closed to Jews. It is impossible to describe, even shortly, the persecution to which Jewish physicians have been subject. Suffice it to say that even a man of such outstanding eminence as Ehrlich depended largely on private Jewish benefactions for facilities for research, the authorities giving only "temporary" positions to the man who could have obtained every official recognition had he been baptised.

Such was the fate of Jewish scientists in our "enlightened" age even before the onset of National Socialism. Who can describe the sufferings of the many German Jewish doctors, tortured in concentration camps, expelled from their country or driven to suicide?

Jewish physicians and philanthropists have also performed great services to humanity by their social work. Jewish physicians were the fathers of the movement for protection of maternity; the Jew

A. Neisser (1855-1916) founded the first society in the world to combat venereal diseases, just as the movement to prevent cruelty to animals was started by a Jew in this country—Lewis Gompertz, who was one of the three founders of the Royal Society for the Prevention of Cruelty to Animals, the first of its kind in the world. Hundreds of hospitals have been founded by Jewish physicians and by Jewish philanthropists in every country. The German Hospital in London was founded by the Jew Jonas Freund (died 1880).

Let us conclude with a letter written by a non-Jew, the Slav Dr. Lukatchevsky. He writes :

“Since the Jewish spirit is to be destroyed in every branch of life, according to the National Socialist doctrine, I will provide a medical guide for consistent Nazis who wish to know what to avoid when they are ill.

“A Nazi who has venereal disease must not allow himself to be cured by a salvarsan, because it is the discovery of the Jew, Ehrlich. He must not even take steps to find out if he has this ugly disease, because the Wasserman reaction, which is used for the purpose, is the discovery of a Jew. A Nazi who has heart disease must not use digitalis, which comes from the Jew, Ludwig Traube. If he has toothache he will not use cocaine, or he will be benefiting by the work of a Jew, Solomon Stricker.

“Typhus must not be treated, or the Nazi will have to benefit by the discoveries of the Jews Vidal and Well. If he has diabetes he must not use insulin, product of the research work of a Jew, Minkowsky.

If he has a headache he must shun pyramidon and antipyrin (Spiro and Eilege). Nazis who have convulsions must put up with them, for it was a Jew, Oscar Liebreich, who thought of chloral hydrate.

"The same with psychic ailments. Freud is the father of psycho-analysis. Anti-Semitic doctors must jettison all discoveries and improvements by the Nobel prize men Politzer, Baranyi, Otto Warburg; the dermatologists Jadassohn, Bruno Bloch and Unna; the neurologists Mendl, Oppenheim, Kronecker, Benedickt, the lung specialist Fraenkel, the surgeon Israel, the anatomist Henle, and others."

II. HYGIENE

The Jewish religion prescribes and demands physical cleanliness. The Bible and Talmud are full of hygienic laws to this effect. The term "dirty Jew" is still used as a term of opprobrium. How little foundation there is for such a suggestion and with what bad grace it comes from members of other creeds is, we hope, here clearly demonstrated.

"It is better for a Jew to live in a town without a Synagogue than to live in a town without a public bath," so teaches the Jewish religion. A Jew must always wash before prayer. Many centuries before sanitation was known in Western Europe the Jewish law advised every Jew to take a bath at least every Friday, and commanded him to wash his hands many times a day, his face at least once a day. Every Jew has to change his linen once a week. Religious Jews were

accustomed to a bath every day at a time when baths were unknown in Europe. The Jew is forbidden to pray or to study the Bible and the Talmud in a dirty room. The Jewish saint must be clean.

It was the hygienic rules of life which the Jew observed that largely account for his survival in the Middle Ages. The Jews were confined to life in the town—the medieval town—and in the Middle Ages the town was the cemetery of its inhabitants. Town population was maintained by the influx of people from the country. Without this influx the population of any medieval town would have ceased to exist in about sixty years. The Jews lived in overcrowded ghettos, where the conditions of life were even more difficult, nor had they any replenishment of population from the outside. And yet they survived, thanks to a cleanly and healthy way of living.

The plagues, so common in the Middle Ages, claimed fewer victims from the Jewish population than from the rest of the inhabitants. The relative immunity of the Jewish quarter was frequently noted and almost as frequently led to Jewish sufferings. The superstitious folk of the Middle Ages could not understand it. They could not believe in the simple explanation that it was due to a cleaner and more hygienic manner of life. They had their own theories. They declared that the Jews poisoned the water, that the Jews were the enemies of Christ, that the Jews were the servants of the Devil, and for these reasons were not subject to the plagues. Jewish blood was shed, and the Jews were massacred whenever plague broke out.

The Jews live mostly in towns, and mostly in the

poorest quarters of the towns. Thus their surroundings are often insanitary, and they tend, therefore, to be less robust than the non-Jewish population. It is thus to be expected that among them the death rate would be higher. But statistics prove that among the Jews the death rate is lower than the death rate of the non-Jewish population in nearly every country where they live.

In Palestine, the death rate of Jewish infants is one of the lowest in the world (about 5 per cent., that is, lower than the infant death rate of England, which is about 6 per cent.). The infant death rate among the Arab population of Palestine is higher than that of any European country. Do Jewish infants in Palestine survive because their parents are dirty? In Tsarist Russia, where the Jews lived under excessively crowded and restricted conditions, the infant death rate in the "pale of settlement" was : for infants under one year among Jews, 13.21 per cent. : among non-Jews, 25.96 per cent.

In Manchester, infant mortality stood lower in districts where Jews resided than in the other parts of the city. The respective percentages were 12 per cent. and 19 per cent.

Turning from mortality among infants to mortality among the adult population we find that the figures are lower for the Jewish population, as the accompanying table illustrates :

<i>Country</i>			<i>Jews</i>	<i>Non-Jews</i>
Algeria, 1873-76	--	--	24.3	29.5
Austria, 1861-70	..	..	21.4	32.5
Prussia, 1849-61	..	..	23.4	36.6

In Prussia, in the period of 1878-97, the death rate showed the following movement :

			<i>Jews</i>	<i>Non-Jews</i>
1878-82	..	..	17.53	25.23
1888-92	..	..	15.71	23.26
1893-97	..	..	17.73	21.84

In New York, during the six years ending May 31, 1890, the mortality per thousand living of the population classified according to the birthplace of the mother was: Bohemia 43.5; Italy 35.3; Ireland 32.5; U.S.A. 32.4; England 27.6; Germany 24.2; Poland and Russia (nearly all Jews) 14.8.

The following table gives some general facts concerning death rates in areas which have a dense Jewish population.

Death rate among Jews and non-Jews, per 1,000 :

Galicia—			1882	1901-2	1907
Jews	..		29.4	19.2	16.6
General	..		36.4	26.9	25.1
Hungary—		1900	1913-14	1915-18	1921-24
Jews	..	17	14.5	16.4	13.9
General	..	27.2	23.4	23.2	20.6
Prussia—		1900	1911-13	1915-18	1921-22
Jews	..	15	13.8	18	13
General	..	21.7	15.9	21.7	13.9

It is to be noticed that as sanitary conditions improve, the difference between the Jewish and non-Jewish mortality decreases. The reason of the low mortality among the Jews is the cleanliness of the Jewish people.

Furthermore, the New York table shows that the mortality of the Russian and Polish Jews is lower than that of the "Aryan" Germans.

The lower death rate among the Jews is also due to the lower percentage of venereal diseases among them. There is no country where the percentage of venereal diseases among Jews is higher than that among the general population. On the contrary, the percentage of Jews suffering from such diseases is as a rule much less than that of the non-Jews, which fact is due to the cleaner family life of the Jew, and according, to some medical authorities, also to the habit of circumcision.

Further, up to the "seventies" of the nineteenth century there was practically no syphilis among the Jews in Poland and Russia, i.e., among the bulk of the Jewish people, for the Jews of Russia and Poland then formed about 80 per cent. of all the Jews in the world. It was an important event in the history of medicine when the terrible nervous disease known as locomotor ataxy was proved to be due to syphilis. One of the earliest and most convincing proofs of this that was adduced was the fact that among the Jews of Eastern Europe—Russia and Poland—where there were few cases of syphilis, cases of locomotor ataxy were unknown.

Chapter III

TO STAGE AND SPORT

I. THE STAGE

JEWS have a considerable connection with the stage as playwrights, producers or actors, in fact in every direction. But to assert, as is sometimes done, by those who ever seek to disparage Jewish work, that they have been responsible only for the frivolous and amoral type of theatrical entertainment is the height of absurdity. The Jewish contribution to the stage all over the world is one of which no Jew need be ashamed.

Historical research takes it back to the earliest days. Josephus mentions a Jewish actor, Alityros, who was a favourite with Nero; Resh Lakish, a distinguished Talmudical Rabbi of the third century, was said to have been a circus strong man. But jumping the centuries and confining our interest to the English stage, we know that there was a Jew in the first performance of Sheridan's comic opera, "The Duenna", at Covent Garden in 1775. The part of Don Carlos was sung by Mr. Leoni, whose real name was Myer Lyon. He was Precentor of Bevis Marks Synagogue, and "The Duenna"

was not played on Friday nights to enable him to officiate at the Synagogue. Among Lyon's pupils was a choir-boy at the Great Synagogue named Abrahams, who finished life as John Braham, the famous actor-vocalist who built the St. James's Theatre. This was but the vanguard of the many actors and actresses of Jewish descent so conspicuous on the stage from the nineteenth century onwards. Among the earliest was one Sherenbeck, described as a "Rochester-Israelite", who in 1817 played Shylock in Yiddish, and for that reason alone deserves to be remembered. Better known in dramatic history are such names as Mr. and Mrs. Keeley, Mrs. Stirling (most famous of stage "old women"), the Solomon family—Charles (Sloman), the leading extemporaneous singer in the middle of last century, his brother Henry, a well-known pantomimist, while Edward Solomon was the composer of a very large number of popular songs. The latter's daughter was Claire Romaine. Others of the same period include David James, a famous character comedian and joint manager of the Vaudeville Theatre, and Harry Jackson (Jacobson), who was the leading comedian at Drury Lane in the late 'seventies of last century.

Coming nearer to the present day there is no lack of well-known names. Ada Reeve, who made her name on the Halls before she became a famous comedienne in musical comedy; Gerald Lawrence, a magnificent stage lover and one of the best fencers on the stage; Ernest Milton, whose distinction as an actor is only equalled by his skill as producer; Lawrence Hanray, as splendid a pianist as he was a character actor, and the

best portrayer of a clergyman on the stage ; Lydia Sherwood, Margaret Halstan, Inez Bensusan, Ben Nathan ; the late Ivan Berlyn, particularly good in sinister and eccentric parts ; the famous cousins, Lily Hanbury—alas ! no longer with us —Julia Neilson, Hilda Jacobson, Constance Collier and Norah Kerin ; Olga Lindo one of the most popular actresses of to-day ; Michael Sherbrooke, now retired, one of the many sons of Rabbis who have graduated to the stage ; Abraham Sofaer, whose reputation is increasing daily ; Leo Genn, who left the Bar for the stage and is a well-known figure at the Old Vic ; Ann Trevor and Austin Trevor, who never hesitates to state that his real name is Schilsky. Morris Moscovitch made his name in the Yiddish Theatre in the East End and afterwards became the idol of the West End ; both in Shakespeare and in the most modern of plays his reputation is of the highest. Yorke and Leonard were the famous characters in “Potash and Perlmutter”, which held London for a considerable time. And to-day we can claim as a part of the English stage Elisabeth Bergner, than whom no actress has made a more rapid success. Nazimova is also a Jewess.

If we are to include dancing as part of the drama, mention may be made of Florence Levey and her namesake, Ethel Levey, and the Espinosas.

On the music-hall stage Jews are even more prominent. The records of lion tamers and jugglers date from medieval times. To take, first, conjurors and the more bizarre forms of entertainment, there were “the Great Lafayette”, Maurice, De Biere, Carl Hertz, Houdini and Horace Goldin. No list of leading

comedians would be complete without Sam Mayo, Charles Deane, Arthur Aiston, Albert Whelan or that distinguished representative of Scotland, Jock McKay. One of the most dramatic acts on the music-hall stage was John Lawson's "Only a Jew", a part which he must have played thousands of times. Marie Kendall and Beatie and Babs are three names of outstanding importance, while going back a generation there was, among the greatest and most popular of all music-hall comediennes, Lottie Collins, whose daughter José Collins, carries on the tradition, and whose acting and singing in the name part of "The Maid of the Mountains" will not be forgotten.

Leaving the stage and turning to the playwrights and producers, it is well to remember that, as playwrights, Jews have a long pedigree, indeed as far back as 200 B.C. In England the first Jew to write for the stage was Moses Mendes, who died in 1748, and whose ballet opera "The Double Disappointment" was produced at Drury Lane in 1746. Since then English Jews have always been prominent in this field of activity; we need only recall such names as Alfred Sutro, Sir Arthur W. Pinero, Israel Zangwill and Leonard Merrick, who was also an actor and a novelist of distinction. It was Leopold Lewis, a solicitor, who gave Sir Henry Irving one of his greatest successes in "The Bells"; Henry Herman was manager to Wilson Barrett, and collaborated with Henry Arthur Jones in that best of melodramas, "The Silver King". Outstanding figures to-day include John Van Druten ("Young Woodley"), Benn Levy ("This Woman Business"), Norman Ginsbury ("Viceroy Sarah"), the most versatile

Leon M. Lion, whom it is difficult to know whether to place as a dramatist, producer, or actor, and H. F. Rubinstein, who has not only written authoritatively about the present state of the drama, but is the author of several plays which deal not only with Jewish subjects, notably "Israel Set Free", but also with typical English subjects such as Dickens.

It would not be wrong to include Max Reinhardt, for his fame is international, and he has worked in England as well as other parts of the world. Drury Lane's fame was highest when it was under the management of Sir Augustus Harris and Arthur Collins, whose brother, Charles Collins, was the finest stage manager of his day, with a genius for crowd presentations. No less famous as a manager and producer was Sir Walter de Frece, and the late José Levy, who did so much to popularise French plays on the English stage.

While we are confining ourselves to the contribution of the Jews to the English stage, it is well that we should bear in mind the great part played by the Yiddish stage, which introduced English audiences to dramas and actors of whom they would have been otherwise unaware. In the famous company under the management of Morris Schwartz was an actor of the name of Muni Weisenfreund, who is to-day world-famous on the screen as Paul Muni.

II. SPORT

Anti-Semites are fond of alleging against the Jew that he is no sportsman in spite of the fact that there is hardly any branch of sport which is without Jewish players of outstanding ability.

One need only recall such names as Suzanne Lenglen, David Prenn and Helene Mayer, the woman fencing champion who was called back from the United States to represent Nazi Germany at the Olympic Games of 1936. Nor should one overlook the high level of physical culture attained by the "Chalutzim" and Jewish youth in Palestine generally. But we will confine ourselves to this country.

In no field of sport are Jews more prominent to-day than in pugilism. Boxing is a form of sport that calls for prowess, courage and endurance of the highest kind, and the fact that only a few years ago the champion in every section, from the heavyweights to the lightweights, was a Jew, shows how ridiculous and biassed are the allegations that the Jews do not excel in any activity that calls for physical courage. In boxing in this country the Jewish record is over a century old. Daniel Mendoza was champion of England from 1792-1795, while other famous pugilists included Isaac Bittoon and Samuel Elias, famous under the name of "Dutch Sam". For nearly half a century following, these men and their descendants, including Samuel Evans, known as "Young Dutch Sam", the Belasco brothers and others maintained their position as leaders in the boxing world. The same can be said to-day. One has only to recall such names as Kid

Lewis, Harry Mason, Kid Berg, Harry Mizler, Jack Bloomfield, and Benny Caplan, to mention only a few, to show that the Jew is as keen on boxing as he was a century and a half ago.

But there is another record of which the Anglo-Jewish community can especially be proud, for it shows how fit the younger generation is to-day. Few organisations have done more for the physical welfare of our youth than the Jewish Lads' Brigade. In 1934 the London Battalion won the Edward Prince of Wales Boxing Shield, open to all Lads' Brigades, an honour which two years later went to the Manchester Battalion, and in the competition for the Lucas Tooth Shield, which is given for the best display of physical training, the winners have included both the Manchester and Glasgow Battalions.

In athletics proper, it would be hard to equal the record of the Abrahams brothers. Perhaps the most famous is Harold Abrahams. While still at school he was public schools' champion in the 100 yards and long jump; for four years he represented Cambridge University, being President of the C.U.A.C. in 1922; in one afternoon he won three events against Oxford and set up a new University record for the long jump (23 ft. 7½ in.) which still stands. He was also amateur champion for the long jump in 1923 and 1924 and the 100 yards in 1924. Abrahams' record is international. He represented Great Britain at the Olympic Games in 1920 and again in 1924, in the latter year winning the 100 metres, the only European who has ever done so. In 1928 he was selected to captain the British team at the Olympic Games. It will be remembered that he

was selected last year to be the B.B.C. representative at Berlin for the broadcasting of these games. Abrahams has served for over twelve years on the Governing Body for Athletics in this country and more than once represented that body at International Congresses. His brother, Sir Sidney Abrahams, Chief Justice of Ceylon, is hardly less famous. He also represented Cambridge University in 1904-5-6 against Oxford, and was representative of Great Britain at the Olympic Games, Athens (1906), London (1908) and Stockholm (1912), while in the following year he was amateur long jump champion. The third brother, Dr. Adolphe Abrahams, was rowing champion of Emmanuel College, Cambridge, in 1904, and was a champion runner in the London Hospitals' Championship. He has specialised in the medical side of athletics, and was put in charge of the Olympic team at Stockholm and Amsterdam as Honorary Medical Adviser to the British Athletic Board, and was adviser to the team that went to Berlin last year. Other University athletes include Robert I. Cohen of Liverpool, who was in his University running team and who has represented Great Britain at international university matches on the Continent ; H. J. Cohen, A.A.A. long jump champion in 1929 ; A Luntz, of South Africa, also a member of Liverpool University, which he represented in boxing in the Cruiser and Heavyweight classes, in both of which he is champion for the Northern Universities. The President of the London University Boxing Club was also a Jew, W. B. Treisman. Treisman is also a footballer and has captained the University soccer team.

As regards footballers, the most famous is undoubtedly Dr. Bethel Solomons, captain of Dublin University Rugby team, who played for Ireland in international matches. Other University football players include the brothers Komrower of Manchester University, who have also been "capped" for the County. An amateur of distinction is Frank Okin, who has played in many London teams and was twice reserve for England in international soccer matches.

Professional football does not include many Jews, but one may mention D. Levine, who was captain of North Middlesex League team and has played for Tottenham Hotspur and Charlton Athletic, and H. Mosson, Grimsby Town and Swindon. Under the Rugby League code, the best-known player is Sam Birkenshaw, whose team is Rochdale Hornets. He played for Northumberland for four seasons, and for the Northern Counties against the "Springboks", and was also chosen to play for England in 1932 against "The Rest".

Amateurs include L. A. Bookman, who represented Ireland at soccer on six occasions and in addition is a cricketer, playing for Ireland against the M.C.C. and also for Bedfordshire. Another player of distinction is H. Horwich, who has often been included in such leading teams as the Casuals and has played for the Amateur League Championships. Among football supporters the name of Arnold Josephs is well known. He was for many years a First League referee and had the distinction one year of refereeing the Cup Final at Wembley, and the international soccer match between England and Scotland.

In cricket the best-known player of Jewish descent is *J. Raphael*, who played cricket for his school, Merchant Taylors, his University, Oxford, and his County, Surrey. Raphael had a University record which it would be hard to beat. He not only represented his University at cricket, but he also represented it four times at Rugby football, three times at swimming and four times at water polo. Lord Rothschild preferred science to cricket, but he showed great promise while at Harrow, and played once or twice for Northamptonshire. Keith Quas-Cohen was awarded his colours at Manchester University and has played for the Manchester Club. He was in the Manchester University team which won the Northern Universities' championship. Two cricketers who have made their name in Australia might also be mentioned, *J. Levy*, who captained Queensland for several seasons, and *Alexander Marks*, who played regularly for New South Wales, and who was at one time a probable for the Test team. A Jewish player, *S. H. Levey*, was also in the team that played for Canada against Australia in 1932. Before he left England he was a player for several senior London clubs, and in 1928, having gone to Canada, he played for Toronto when it won the Canadian championships. No reference to cricket would be complete without mention of *Sir Julian Cahn*, who has taken teams to the Dominions and the United States, and is the most generous supporter of the Nottingham County Club.

In swimming, we have an outstanding figure in *Jabez Woolfe*. Though it has not been his good fortune to swim the Channel, in spite of two valiant

attempts, he has devoted much of his time to training cross-Channel swimmers, and was the coach of three ladies who succeeded in making the attempt. A Jewish girl, Amelia Morris, born in London, is the Lady Champion Swimmer of New Zealand. She is the holder of all the Junior and Senior women's titles which she won in record-breaking times, and represents Canterbury University in the New Zealand championships, while at home Albert L. Greenbury is not only a good tennis player, being champion of several clubs, but is President of the Serpentine Swimming Club, and has won many prizes.

Let us turn to that section which we can include under the name of indoor sport. Fencing has its most brilliant exponent in Edgar Seligman, who was in the International Epée Championship for England in 1934, and has ever since been at the top, or very near the top, of all fencing competitions. He was also successful as the English representative in the Olympic Games in 1906. A worthy rival is David Lewis, who was awarded his half-blue for fencing in 1931 at Oxford, and was champion of the University in 1933. He was a member of the British Universities fencing team at the International University Games at Turin in 1933, and, though not successful, was in the final pool.

For many years the Amateur Weight-Lifting Championship of the world was held by the late E. Lawrence Levy of Birmingham. He was, in addition, a gymnast of more than ordinary merit, and was for many years Honorary Secretary of the Amateur Gymnastic Federation of Great Britain and Ireland. To-day his tradition is carried on by Harry Pelter, who won the Welsh

Heavy Weight-Lifting and Olympic Championships, and holds two British weight-lifting records.

No one has been more responsible for the revival of table tennis in this country than the Hon. Ivor Montagu, President of the English Table Tennis Association, who has himself competed in many international championships. A table tennis player of outstanding merit is H. Lurie, who is champion of the North of England, Lancashire and the Midlands. He has represented Manchester in many inter-city matches, and has also represented England in its match with Ireland. Another England player is A. H. Melnick, who is in the London representative team.

In roller skating, Benny Lee holds the Professional Roller Skating Championship, and has represented England on several occasions. His brother is Sidney Lee, who is equally prominent in another field, that of billiards. While an amateur, Lee won the Boys' Championship in 1925 and the English Amateur Championship in 1931. He was also amateur champion for all England and represented Great Britain in the Empire Amateur Championships, which were played in Australia.

This record does not profess to be complete, but it shows that the English Jew can hold his own in almost every field of sporting activity.

Chapter IV

TO CHARITY

No aspect of social life reflects greater credit on the Jewish citizens in this country than their charity. Ever since the Jews were re-established in this country, they have shown their disinterested devotion to the public weal.

As long ago as 1659 the "first Jew", Antonio Carvajal, left £10 to the poor of the parish of St. Katherine Cree Church, and among the founders of the North London Hospital was Moses Hart, second founder of the Great Synagogue, who gave a donation of £1,000—a considerable sum in those days.

The first Jews who were received in society were the Goldsmid family, and their high social position was equalled by their munificence. Benjamin Goldsmid was primarily responsible for the foundation of the Naval Asylum, and his nephew was one of the founders of the London Hospital. To-day that great tradition is more than maintained.

Jewish citizens, as is well known, not only do their full share towards the support of their own poor and their own charities, but also support to a very generous extent non-denominational institutions, particularly hospitals. Their record of charity and benevolence is one of which they may well be proud.

Take for example the King Edward's Hospital Fund for London. Jewish subscribers and donors have contributed to the extent of nearly one million pounds, and its indefatigable honorary officials have included for many years past some of the most prominent figures in English Jewry.

There is no hospital in London which has not benefited from its Jewish supporters. Almost every London hospital has a "Zunz Ward" provided by the munificence of the late Mr. R. S. Zunz in memory of his wife. The names of the Lucas and Goldsmid family are honoured at the University College Hospital for their numerous donations and constant support, and four wards, 18 beds and cots are named after Jewish donors.

The Albert Levy Maternity Ward at the Royal Free Hospital is a tribute to the generosity of the late Sir Albert Levy, its treasurer, who created in 1929 a benevolent fund which will eventually amount to £400,000 for the purpose of assisting hospitals and other charitable causes, and also contributed £50,000 towards the Eastman Dental Clinic.

The Middlesex Hospital has also particular reason for gratitude. It recognises in Sir Edward Meyerstein its second founder. His donations to this hospital alone amount to £280,000, and to the Barnato-Joel families is due the Cancer Wing, founded with a gift of a quarter of a million pounds.

The London Hospital is naturally one which would appeal to the Jewish citizens of the City, and 55 beds and cots and four wards, together with a sum of £124,000, indicate what it owes to its Jewish friends,

among whom are notably the family of Rothschild. It is to a Rothschild also, the late Baron Ferdinand, that the Evelina Hospital for Children in the Southwark Road owes its foundation, commemorating as it does the memory of a beloved wife, while the Children's Hospital in Vincent's Square was founded by Sir Robert Mond.

No more forcible illustration of the Jewish belief in the sacredness of universal charity, however, can be given than the example of the late Mr. Bernhard Baron. Mr. Baron throughout his life was distinguished by his sympathetic treatment of his employees which made his great factory a model of its kind, and also for his many donations to charity without distinction of creed. In 1928 he created the Bernhard Baron Trust with the sum of £500,000, to be distributed to hospitals and orphanages. The following year Mr. Bernhard Baron died, and out of the residue of his estate 30 per cent. was left to Trustees to be distributed in the same manner. The greater number of charities selected were non-Jewish; under the Trust no less than 366 charities have benefited, including institutions for the cripples and the blind. Guy's Hospital owes its new dispensary to a gift of £10,000 from this fund.

It is well, too, to recall the gift of the late Mr. Otto Kahn of St. Dunstan's Lodge for the care of heroes blinded in the Great War. Nor let us forget that it was the Jew, Lewis Gompertz (died 1861), who was the virtual founder of the R.S.P.C.A., and thus set throughout Europe the example of humane treatment of animals, while Dr. Barnardo, the father of the fatherless, was the son of an emigrant from Germany, of Jewish descent, who settled in Dublin.

But Jewish citizens do not restrict their generosity to London. At Midhurst stands the great sanatorium for the cure of consumption, called after King Edward VII, one of the finest of its kind in the world. The money for the upkeep of this great institution was given by the late Sir Edward Cassel, a staunch worker for peace, particularly between his adopted country, England, and the land of his birth, Germany. He founded the Anglo-German Foundation to make the one country better known to the other, though this, alas, was not able to prevent the Great War.

At Stowmarket and Long Eaton stand the Wandsworth Orphanages, founded under the will of the late Lord Wandsworth, a member of the Stern family. Nearly 500 children, without distinction of creed, owe to him not only a kindly home but a future livelihood, for they are all, in time, apprenticed or provided with jobs.

In Liverpool stands the Great Northern Hospital, refounded by David Lewis and called after him, a man whose name stood for business integrity and enterprise throughout the North of England. He left a sum of £400,000 in trust for charitable purposes. The hospital stands as one monument to his generosity; the David Lewis Epileptic Colony at Alderley Edge in Cheshire is another. The Chairman of the Trustees, the late Mr. Benn W. Levy, was also famous for his great-hearted benevolence and had the distinction of being an Honorary Freeman of both Manchester and Liverpool.

Recent developments, such as the establishment of Jewish hospitals, have in no way diminished the flow

of Jewish charity outside the Jewish community. On the contrary, the Jewish hospitals in this country, the Herzl Moser Hospital at Leeds, the London Jewish Hospital, and the Victoria Memorial Hospital in Manchester, have a large proportion of non-Jewish patients. The last-named, the Victoria Memorial Jewish Hospital in Manchester, deserves a more than passing mention, since it has made hospital history. It was one of the first in the country to institute a later waking hour for patients. In addition it was the first hospital in the country to introduce a scheme by which its out-patients are given tickets to see their doctors at a definite time, thus obviating the hours of waiting which still are an unfortunate feature of many hospital administrations. Lastly, the hospital has been foremost in the consideration it has shown to its nursing staff. It is the first hospital to introduce a 48-hour week for nurses, which will naturally add to the high standard of efficiency demanded from the service.

Next to charity, nothing makes a greater appeal to the Jewish citizen than education. London University includes among its founders several prominent Jews, first and foremost being Sir Isaac Lyon Goldsmid. Its roll of scholarships and prizes commemorates the names of many of the most prominent figures in the Anglo-Jewish Community, such as Goldsmid, Rothschild, Stern, Salomons and Jessel. Outstanding gifts devoted to the spreading of education include the Beit Foundation for the Study of Colonial History at Oxford, the Institute of Physical Chemistry at Cambridge, which will always be associated with the name of Sir Robert

Waley Cohen, and the great Library at Liverpool, made possible by the generosity of the late Mr. Harold L. Cohen, of the same family as Mr. David Lewis. A gift to further the cause of industrial peace is the foundation by Sir Montague Burton of a chair for the study of that subject at more than one university.

In the face of facts like these, which could be indefinitely multiplied, the allegation of the anti-Semites that the British Jew is not a good citizen is shown to be only another of the baseless charges which they are making in the pursuit of their political ends. So blind indeed are these fanatics that one of their journals has not hesitated to complain at the large number of Jewish subscribers to the King George V National Memorial Fund and to suggest that its name should be changed on that account to the "King George V Jewish Memorial Fund". Such a complaint as this illustrates the profound truth of the words spoken by Mr. Lloyd George in one of his speeches :—

In the sight of these fanatics the Jews of to-day can do nothing right. If they are rich, they are birds of prey. If they are poor, they are vermin. If they give generously—and there are no more liberal givers than the Jews—they are doing it for some special purpose of their own. If they do not give, then what could one expect of a Jew but avarice? . . . No good has ever come of nations that crucified Jews.

APPENDICES

APPENDIX A

LEADING DATES IN ANGLO-JEWISH HISTORY FROM THE RESETTLEMENT

- 1493-8** After the expulsion from Spain, a small group of Jews settled secretly in London. Henry VII promised Ferdinand and Isabella to expel them.
- 1531-42** Some 70 Jews from Portugal settled in London and set up a secret synagogue. The group contained some important merchants and two physicians.
- 1545-56** Two small secret Portuguese Jewish communities came into existence in London and in Bristol, but probably dissolved when Queen Mary married Philip II of Spain.
- 1558-1603** During Queen Elizabeth's reign at least 100 secret Jews from Portugal, outwardly Protestants, lived in London and Bristol and were known to Lord Burghley.
- 1592** Jewish services held in London at the house of the Turkish envoy Solomon Cormano.
- 1594** Judah Serfatim, a Constantinople Jew, comes to London as Envoy of Sultan Murad.

- c. 1635 Antonio Carvajal ("Mr. Ferdinando, the first English Jew"), a great merchant, settles in London, and is followed by other crypto-Jews from Portugal and Spain.
- c. 1640 Jews settle in an English colony, Barbados, and some become freeholders and shipowners.
- 1654 Jews flee from Inquisition in the Brazils and some settle in English Colonies; first settlement in North America.
- 1655 Menasseh Ben Israel arrives in England on a mission to secure the readmission of the Jews.
- 1655 Whitehall Conference decides that there is no legal bar to the settlement of Jews in England.
- 1656 London crypto-Jews openly profess Judaism under Cromwell's protection.
- 1657 First Synagogue opened in London, and Cemetery at Mile End leased to the Jews.
- 1657 Solomon Dormido admitted a broker in the City of London, the usual Christological oaths being excused.
- 1660 Charles II knights Augustin Chacon Coronel, the London Jew who negotiated his marriage with Catherine of Braganza.
- 1664 The Jews, being affected by the Conventicle Act, appeal to the King in Council for protection, which is granted them.
- 1665 The English Government in Surinam grants the Jews full religious and civic liberty and gives them land for religious purposes.
- 1665 The first Anglo-Jewish charity, the Bikur Holim (burial and sick benefits), founded.

- 1671 Free exercise of their religion, without any restriction, granted to the Jews of Barbados.
- 1674 Religious toleration granted to the Jews of New York.
- 1680 Scheme to confine the Jews in a Ghetto, but with their own judiciary and other privileges, rejected by the Privy Council.
- 1682 First Synagogue in North America.
- 1690 Alien dues imposed on endenized Jewish merchants.
- 1692 Ashkenazim (*i.e.* Jews not of Spanish or Portuguese origin), form their first Community.
- 1697 Number of Jews on the London Stock Exchange limited to 12.
- 1702 Bevis Marks Synagogue opened.
- 1704 The Court of Aldermen, at the request of the two older Synagogues, forbid the establishment of a third Community.
- 1722 Great Synagogue opened.
- 1723 English-born Jews held to be capable of holding land.
- 1732 Jews' Free School established.
- 1733 Jews take part in colonisation of Georgia.
- 1740 Colonial Jews naturalised.
- 1740 Plymouth Jewish community founded.
- 1743 A bequest of £1200 for forming a "Religious School" (by Elias de Paz, ancestor of the late Sir Elliot de Pass) was confiscated to the Crown—being held to be for superstitious purposes, and given by George II to the Foundling Hospital.

- 1744 George II, on petition of the Wardens of the Great Synagogue, London, persuades the Empress Maria Theresa to allow 20,000 banished Bohemian Jews to return to their homes.
- 1745 Jewish financial assistance to the Government in the crisis.
- 1746 Foundation of King's Lynn Congregation, which lasted for over a century.
- 1747 Foundation of the present Portsmouth Congregation.
- 1752 Foundation of the present Plymouth Congregation.
- 1753 Jewish Naturalisation Act ; repealed the same year.
- 1753 Jewish marriages legalised by Parliament.
- 1754 Foundation of the present Bristol Congregation.
- 1759 Solomon da Costa Athias, a London Jew of Dutch birth, makes an important gift of Hebrew books to the British Museum, which had just opened. It is the nucleus of its vast Hebrew collection of today.
- 1760 Foundation of the Canterbury Congregation, which lasted 160 years.
- 1760 Jewish settlement in Canada.
- 1760 Board of Deputies of British Jews founded.
- c. 1763 Foundation of the present Exeter Congregation.
- 1768 Foundation of the present Sephardic Congregation of Montreal.
- 1770 First Jewish solicitors admitted.
- 1771 Restriction on Jewish immigration.

- 1777 Synagogues held not to be liable for Church Rates.
- 1780-1800 Congregations founded and Synagogues opened at Falmouth, Penzance, Sheerness, and Swansea.
- 1781 Foundation of present Birmingham Congregation.
- 1788 Authority of the Beth Din in regard to Shechita upheld in the Courts.
- c. 1790 Foundation of present (senior) Liverpool Congregation.
- 1794 Ashkenazic Synagogues combine to establish joint relief for Jewish poor.
- 1803 Jews volunteer in large numbers for service against France.
- 1804 Death of Admiral Sir A. Schomberg, father of Admiral A. W. Schomberg (1774-1800) and son of Dr. Meyer Loew Schomberg, Physician of Duke's Place.
- 1805 Aaron Cardozo of Gibraltar sent as British Envoy to the Bey of Oran, with whom he concludes a treaty.
- 1807 First Jew elected to the Canadian Parliament.
- 1807 First Jewish sermon in English.
- 1809 Three royal brothers (the Dukes of Cumberland, Cambridge and Sussex) visit the Great Synagogue as guests of its warden, Abraham Goldsmid.
- 1813 Emperor of Morocco sends Masahod Macnin, a Jew, to London as his Envoy.
- 1817 First Australian Community (at Sydney).
- 1830 First Jewish Emancipation Bill.

- 1831 First Jew, James Joseph Sylvester (1814-1897), to enter Cambridge University. He was second Wrangler in 1837, but could not graduate, owing to the disabilities, until 1872.
- 1831 Restrictions on Jewish traders in the City of London removed.
- 1831-32 Four Jamaican Jews appointed Magistrates or Assistant Judges.
- 1833 First Jew called to the Bar, Francis Goldsmid.
- 1833 Jewish Emancipation Bill passes the House of Commons.
- 1835 Act to relieve all voters from taking any oaths throws the franchise open to conforming Jews.
- 1835 David Salomons (1797-1873) elected Sheriff of London and Middlesex. Act passed, declaring that no Declaration was necessary for the office of Sheriff.
- 1835 Jacob Montefiore appointed a commissioner for the colonisation of Australia.
- 1836 First Jew received a Degree at Dublin University, N. L. Benmohel.
- 1836 David Salomons elected Alderman of the City of London.
- 1836 A Jew, Moses Montefiore, elected a Governor of Christ's Hospital.
- 1836 N. M. Rothschild helps to raise Government loans of £20,000,000 for the freeing of slaves in British Dominions.
- 1836 Statutory recognition given to the Board of Deputies in connection with the registration of Jewish marriages.

- 1836 Jewish Emancipation Bill becomes a Government measure.
- 1837 Moses Montefiore becomes Sheriff of London and Middlesex and is knighted.
- 1837-38 Four Jamaican Jews elected to the House of Assembly and members of H.M. Council.
- 1839 Melbourne Community founded.
- 1841 First Jewish Baronet, Sir Isaac Lyon Goldsmid.
- 1841 Cape Town Community founded.
- 1841 First Anglo-Jewish newspaper.
- 1841 West London (Reform) Synagogue established.
- 1845 Act for the relief of persons of the Jewish religion elected to Municipal Offices passed.
- 1847 First Jew, Baron Lionel de Rothschild, elected to Parliament for City of London, but could not take his seat owing to legal disabilities.
- 1850 Unsuccessful attempt by Rothschild re-elected in 1849, to take his seat in Parliament.
- 1851 David Salomons elected to Parliament; votes without taking the oath and is fined £500.
- 1855 Alderman Salomons chosen Lord Mayor of London and knighted.
- 1858 Jewish Political Emancipation.
- 1858 First Jewish Queen's Counsel, Francis Goldsmid.
- 1865 Sir Benjamin Phillips Lord Mayor of London.
- 1866 Admission of Jews to both Houses of Parliament legalised.
- 1870 First Jewish Senior Wrangler, Numa Hartog.
- 1870 United Synagogue established.
- 1871 University Tests abolished.
- 1871 First Jew to be a Minister of the Crown, Sir George Jessel, as Solicitor-General.

- 1871 Anglo-Jewish Association founded.
- 1873 First Jew to be a Judge, Sir George Jessel, appointed Master of the Rolls, and made the First Jewish Privy Councillor in the same year.
- 1885 Death of Sir Moses Montefiore.
- 1885 First Jew to be a Peer, Lord Rothschild.
- 1897 Zionist Organisation founded.
- 1897 Sir George Faudel Phillips (son of Sir B. Phillips *supra*) Lord Mayor of London.
- 1900 First Jew to be a Colonial Governor, Sir Matthew Nathan (Gold Coast).
- 1905 Aliens Restriction Act.
- 1909 First Jewish Cabinet Minister, Sir Herbert Samuel (Chancellor of the Duchy of Lancaster).
- 1913 First Jewish Lord Chief Justice, Lord Reading.
- 1914 First Jew to win V.C., Lieut. A. E. de Pass (P.A.V.O. Cavalry, Indian Army). Later four other Jewish soldiers gained the decoration.
- 1916 First Jew to be a Secretary of State, Sir Herbert Samuel (Home Office).
- 1917 Balfour Declaration.
- 1917 Rt. Hon. Edwin Montagu, Secretary of State for India.
- 1918 Lord Reading, first Jew to be an Ambassador to the United States.
- 1918 First Jew to be an Army Commander. (General Sir John Monash, G.O.C., of the Australian Corps in France).
- 1920 Sir Herbert Samuel, High Commissioner of Palestine.

- 1920 First Jew to be Viceroy of India, Lord Reading.
(Subsequently created a Marquess, the highest rank in the peerage as yet attained by a Jew.)
- 1920 Britain given the Mandate for Palestine.
- 1931 Lord Reading appointed Foreign Secretary.
- 1937 Rt. Hon. L. Hore-Belisha, Secretary of State for War.

APPENDIX B

THE MENACE OF NAZI PROPAGANDA*

THE most dangerous foe in the campaign against anti-Semitism is the propaganda, both underground and overt, which goes on unceasingly and which is directed from Germany. In 1934 the amount spent on Nazi propaganda generally was no less than 262,000,000 marks—£13,000,000 at par—and in 1937 it was reported to have increased to £21,000,000.

There are in Germany two agencies which are devoted to this purpose. One is the *Fichtebund* of Hamburg, originally established to disprove what Germans call the "war guilt" lie; this circulates articles and reprints of speeches dealing with varied aspects of Nazi Germany, but also includes a large amount of material either openly or by imputation attacking the Jews. These include extracts from the speeches

* And see "The Attack from Within", by Elwyn Jones. (Penguin Press, 1939.)

of leaders at the various Nuremburg Congresses. They are translated into numerous languages, are advertised in certain newspapers throughout the world, and can be obtained free of charge. They are frequently sent to addresses taken from official lists and telephone directories, particular attention being paid to civil servants and military and naval officers.

The *Volkischer Beobachter*, May 24th, 1934, publicly boasted as follows :—

“The influence of the Nazi Party in foreign countries extends literally around the entire globe. ‘My sphere is the whole world’ might aptly be placed over our headquarters in Hamburg. This foreign organisation . . . comprises to-day more than 350 national units and fulcrum points of the Nazi Party everywhere. . . . The Nazi party will yet further develop in an effort to transplant to all foreign countries the objectives of the National Socialist Reich.”

The second and more poisonous source of propaganda is what is known as the World Service Bureau of Erfurt. This is entirely devoted to anti-Semitic propaganda. It publishes a typescript bulletin at intervals, in which the foulest and most lying charges are continually brought against the Jews. It distorts speeches made by Jews, it tears sentences from their context so that an entirely false impression is given, and is always at the service of any anti-Semite who wants material to attack the Jewish people. On the cover it states :—

"These leaflets are intended to be passed on from hand to hand amongst Gentiles. The 'World-Service', which is issued in eight languages, is not published with a view to profits. Its principal aim is to enlighten ill-informed Gentiles, irrespective of the state or country to which they may belong. These information-sheets, which deal with the machinations of the Jewish underworld, form accordingly a necessary part of the intellectual armoury of every Gentile. The communication of the matters dealt with to the well-intentioned press is considered highly desirable.

"Those holding similar views to our own throughout the world, who recognise the fact that systematic work and search after the truth cannot be carried on without pecuniary outlay, will of a surety decide to send us some small contribution as their means may permit. This will enable us to carry out a considerable and effective extension of our work. Every contributor may rest assured that every farthing and every cent subscribed will be put to the most conscientious uses only."

In 1937 an anti-Semitic conference was held at Erfurt, at which representatives were present from almost every country in the world. The Erfurt Bureau also supplied so-called experts for the defence at the Berne Protocols Trial, experts whose evidence exhibited an ignorance and a venom almost unparalleled in judicial history. In this connection it must be emphasised that no agency has been more responsible for the persistent propagation of that gross forgery, "The

Protocols of the Elders of Zion", than this German propaganda department. It takes every opportunity of circulating it, and offers it in almost every language to its correspondents throughout the world.

It is also of interest to note that the solitary advertisement the English edition generally carries is that of the Blackshirt newspaper *Action*.

But the Germans go even further than this. German nationals abroad are under the control of local Nazi leaders, who in their turn take their orders from a leader in Germany who works in the Foreign Office. Here they naturally have to proceed cautiously, and do not advertise their activities, but they do not hesitate to interfere in the affairs of German firms established here and in other countries or associated with firms in Germany. Thus, recently instructions were issued that no Jews must be employed either in these firms' offices or factories or as agents. Care is always taken to make "reorganisation", or some such plea, the excuse for the discharge of Jewish employees, many of whom have been years with the firm. In some countries, e.g. Holland, where discretion in this matter was not exercised, strong protests have been made (*Algemeene Handelsblatt*, December 28th, 1937). German newspapers must no longer employ Jews as correspondents abroad, nor are Jewish lawyers to be consulted in legal matters. In many cases the people so affected are not of German origin, but nationals of the country in which they live. Thus German nationals abroad are to all intents and purposes, to use a phrase dear to anti-Semitic letter writers, "a state within a state".

In the *Volksischer Beobachter*, the organ of Dr. Goebbels, of January 28th, 1937, a report is given of a meeting held in Paris of an association known as La Rive Gauche. Professor Von Arnim, the President of the Franco-German Society of Berlin, was the speaker, and the burden of his address was that Europe's great danger would not arise from any dispute between the nations, and certainly not from any conflict between France and Germany, but from the unrest which was so assiduously propagated by the fatal influence of Jewry.

This attitude was emphasised by the scheme recently introduced to enable German residents abroad to buy all their domestic and other requirements direct from Germany. A company under the name "Heimatsdienst" has been formed, and it is stated that a depot will be set up in London and possibly in the leading provincial towns for the German residents in this country. In addition, it is stated that in order to get round the tariffs, the price quoted for German articles will be specially low, and the exporters will be helped to cover their losses by subsidies. In an article in a German weekly financial and economic magazine, called *Die Bank*, the political significance as well as the economic advantages of this scheme are stressed. (*Daily Telegraph*, March 26th, 1938.)

An extraordinary illustration of Nazi propaganda, directed to foreign visitors, was shown in an issue of the official guide to Berlin, published weekly, which is presented to every visitor when he registers at an hotel. In the issue of November 2nd, 1937, is a long article in four languages—German, English, French

and Italian—which takes as its theme the action brought by Lord Camrose and the *Daily Telegraph* against the British Fascist newspaper, *Action*, and John Beckett. This article says that so far has anti-Semitism progressed in England that it is now regarded as the deadliest insult to call a man a Jew. It goes on to say that the heavy damages awarded to Lord Camrose caused a sensation, not only in England but also in Germany, for the article points out that the attitude of the jury in awarding such damages more than justifies the German treatment of the Jews, and shows how England is gradually realising the validity of the anti-Jewish arguments used by Germany. It goes on to repeat all the old stories about Jewish domination and expresses its amazement at the gullibility of foreigners in believing that the Jews are persecuted in Germany.

But German propaganda methods go even further. We know on unimpeachable authority that people who are strongly pro-German, and of good standing, give luncheons, dinner parties, etc., to which their friends and others are invited as to an ordinary social function. The opportunity is then taken to put forward the German point of view, and before leaving the guests are offered printed propaganda which has included the notorious "Protocols".

It is also of importance to note that despite the difficulty of exporting money and the regimented uniformity of the German Press, there are a far larger number of German correspondents in London than in the service of any other country. That these journalists are not merely engaged in the performance of

their ordinary functions is clearly shown by the fact that on August 8th, 1937, three of them were requested by the Government to leave the country, "on account," as stated in *The Times*, "of activities which lay outside their professional duties".

It is also well to recall that Sir John Simon, when Home Secretary, had no hesitation in announcing in the House on November 12th, 1936, that the Fascist Parties in this country were receiving money from foreign funds.

On the Continent one does not need much reminder of how German influence has created anti-Semitism in countries where it was almost unknown before. As was feared, in spite of the early protestations of Mussolini, the influence of the Berlin-Rome axis has resulted in the adoption by the Fascist Government of a racial policy which, though as yet without that brutality which distinguishes the German, is no less far-reaching in its unhappy results on Italian Jews, and on the immigrants from Germany and Austria who had been settled for some years in Italy. The same fallacious arguments that are used by the Nazis for the complete exclusion of Jews from every department of public life, from industry and commerce in which they have played so distinguished a role, from schools and colleges, are now being used by the Italian racialists. It is well, however, to place on record that this policy has met with the sternest disapproval from the Vatican which both, through the voice of the Pope and its official journals, has never hesitated to condemn it.

Following the Anschluss, it was too much to hope that Hungary would not also follow the same road.

There had been several attempts in the past year or so to introduce racial hatred in a soil already fertile. The Government had officially suppressed it, but its attitude has now changed, and anti-Jewish laws have been introduced severely restricting the activities of Jewish citizens of Hungary in every field of public and industrial life. One cannot forget that in both Italy and Hungary Jews have always played the part of true patriots, that they were amongst the most gallant protagonists both in the struggle for a united Italy and for Hungarian independence in the days of Kossuth. Now that Czecho-Slovakia has been broken up and is a "Protectorate" under German rule, one of the few countries in Central Europe free from anti-Semitism has disappeared.

Though Nazi propaganda is working very hard in democratic countries, such as Norway, Sweden and Denmark, Holland and Belgium, it is making, on the whole, little headway there. In Denmark, indeed, a number of Nazi journalists were brought to trial and convicted for insulting the Jewish faith, and their demand that their case should not be heard before a certain judge because he was of Jewish descent was ignored. (*Jewish Chronicle*, September 17th, 1937-February 4th, 1938.) The Swedish Foreign Minister had occasion to declare, following the activities of the Nazi leader in Sweden, a man called Bartels, "that the Government could not tolerate foreign political propaganda which interfered with Swedish citizens". (*The Times*, May 31st, 1938.)

In free Switzerland every effort is made to stir up trouble. The trial of the student Frankfurter for

the murder of the Nazi leader, Gustloft, was made the occasion for an unprecedented flood of abuse against Jewry at large, and Switzerland itself was threatened by the Nazi journals if it did not assist in wreaking vengeance for the murder of a Nazi leader.

The length to which Nazi propaganda can go was revealed by the trial in April at Geneva of a man called Boris Toedtli. A mass of correspondence was discovered which showed that he was not only the leader of the "All-Russian Fascist Party", but an agent of the Gestapo, spying on political refugees, and that he had received money for the purpose of anti-Semitic propaganda from the notorious Weltdienst at Erfurt. (*Manchester Guardian*, April 6th, 1938.)

The Swiss Federal Council found it necessary, in view of the increase of Nazi propaganda, to pass a law authorising the seizure of "all propaganda material likely to endanger the internal or external security of the Confederation". (*The Times*, May 30th, 1938.)

Jugoslavia, which has been permeated not only by German influences, but by the large number of White Russians who have made it their home, was at one time a country in which Jews lived on terms of peace and equality with their fellow citizens. That has now been disturbed and we read almost daily of threats to the Jews, and of their growing exclusion from public and commercial life, all traceable to the same influence. (*Jewish Chronicle*, February 4th, 1938.)

In Greece, a country where the ruling classes have always been pro-German, but where anti-Semitism has not been too conspicuous, a biography of Adolf Hitler

has been circulated thousand-fold, containing the most outrageous statements about Jews, which may unfortunately have an evil reaction. (*Manchester Guardian*, May 5th, 1937.)

We need not labour the conditions in Rumania and Poland, though conditions in that area change so rapidly that no dogmatic statements can be made that in these countries anti-Semitism has always been rife, and the Nazi influences and propaganda succeeded in increasing it tenfold. Over 90 per cent. of the German newspapers, libraries and cultural institutions in Poland were at one time, it is said, subsidised by Germany. Not content with working in Poland proper, a former Czarist officer, Zielinski, has been appointed Fuehrer of the Ukrainian movement, working from Danzig and having at his disposal a sum of £1,000,000 for propaganda purposes. (*Sunday Times*, August 14th, 1938.) In Rumania, indeed, there was in the last year or so a perfect spate of newspapers, subsidised by Nazi funds, which have only had one end—the preaching of racial anti-Semitism and the widespread propagation of Nazi doctrines. “Millions of lei,” said Dr. Lupu, leader of the former National Peasant Party, “have been spent by the Nazis in Germany in the last three years. They have founded hundreds of newspapers; they have supplied terrorist organisations with weapons.”

Leaving Europe for overseas, we find the same influences at work, and on an even greater scale. Nazi propaganda was already making itself conspicuous in the United States in 1934 (*Manchester Guardian*, September 15th, 1934), and a German propaganda agency that was situated in Washington sent a

memorandum to all priests in the United States, attacking the Jews, holding them responsible for Bolshevism, and attributing every woe in Germany to them. (*Church Times*, May 18th, 1934.) This propaganda, though driven underground by the many protests it has evoked, is none the less still active, and the *Deutsche Volksbund*, which is the chief organisation for Nazi activities in the United States, held its first convention in February last, and 15,000 delegates attended. This is some indication of the widespread nature of the network that the Nazis have spread over North America. (*Birmingham Post*, November 22nd, 1937.) If further proof was needed of Nazi activities in the United States, it is to be found in the revelations of the U.S. authorities in their indictment of the Nazi spy ring with ramifications extending to this country. (*The Times*, June 21-22-23, 1938.) On February 20th, 1939, in spite of protest, the German American Bund held a meeting in New York, attended by some 20,000 people, at which provocative speeches attacking both Jews and Americans, from President Roosevelt downwards, were delivered.

Across the border things are more serious. A pro-Nazi movement has been in existence in Canada for some time, and is very strong in the Catholic provinces. Indeed, it is alleged that it does not stop at talk but that a drilled force is in existence. (*The Times*, February 7th, 1938.) This movement is essentially anti-Semitic, and it must be remembered that in Canada there are no less than half-a-million Germans, five per cent. of the population. These Germans are probably 98 per cent. Nazis, and the

German Consular Offices are used for the distribution of Nazi propaganda. An extraordinary amount of literature of the worst kind has been pouring into Canada, both via England and from Germany direct. German travel bureaux have been opened in towns where little business of this kind can be anticipated and are depots for the dissemination of Nazi and anti-Semitic literature.

In South America Nazi propaganda is strong and widespread. Germany has always shown herself strong where her South American interests were concerned, and hence she is still much respected and possesses great influence. Almost immediately after the Nazis came into power German institutions in the Argentine were effectively "purged" of non-Aryans. The attitude of South America, so strongly Catholic, towards Nazism is largely influenced by the bogies of Bolshevism and Communism, which are always held before their eyes. Indeed, Hitler has been described as the "Saviour of Europe", so steeped are they in the fables spread by the Nazis that Hitler's rise to power was the only thing that saved Germany and the rest of Europe from falling victims to Bolshevism. (*The Times*, December 26th, 1936.)

In Brazil, where there are probably no less than one million Germans, the Nazi spy system is most efficient, and it is doubtful whether any non-Aryan German is to be found in any German business house. The recent disturbances have, however, roused the Government to a realisation of danger, though it has clearly shown how widespread Nazi influences are. And finally, by broadcasting, in which Germany is easily

the first, and by news reels, Germany has made herself the best known and most influential European power in South America. (*The Times*, December 26th, 1936.)

To go back to the Eastern Hemisphere, South Africa has recently become a hot-bed of anti-Semitism. A party called the Greyshirts, which is modelled on the National Socialist Party of Germany, is in existence, and is linked up with the extreme elements in South African politics, which include anti-Semitism in their programmes. And even the Nationalist Party, while refusing to make a pact with the Greyshirts, admitted that it was not opposed to anti-Semitism. (*Daily Telegraph*, November 4th, 1937.) Its leader, L. T. Weichardt, is not "anti-Semitic" but "anti-Jewish", and takes every opportunity of praising Hitler. (*Cape Argus*, January 13th, 1938.) This party has produced a number of leaflets which almost rival those of the "Stuermer" for the violence of their statements. In addition, the Greyshirts have a paper entitled *The Truth*, with a swastika on each side; it is described as "the official organ of the South African National Party—in which are incorporated the South African Christian National Socialist Movement, and the South African Greyshirts". Statements in this paper about Jews being killed by Arabs in Palestine finish with the words, "Hail the Arabs". It is a bilingual paper in English and Afrikaans.

The Greyshirts have not hesitated to produce a modern version of the "Protocols", which cost them in damages and fines £1,775 in an action tried at Grahamstown, August, 1934.

In the same year there was a burglary at the

offices of the South African Jewish Board of Deputies at Cape Town. The sequel to it was the injunction obtained against the publication of a book by J. von S. von Moltke, Editor of an anti-Jewish newspaper called *Patria*, who was mixed up in the trial at Grahamstown. It is alleged that this book, which was an attack on Jews, contained material based on minutes and correspondence stolen on that occasion from the Cape Town Board of Deputies. (*Cape Argus*, January 7th and 13th, 1938.) That the Dominion is honeycombed with German propaganda and organisations is undeniable. This is the conclusion reached after a long and painstaking enquiry by reliable investigators. (*Johannesburg Star*, January 27th and 28th, 1938, and *Daily Express*, January 28th, 1938.) The *Cape Argus* further described the position as "an official German State body within this country. The Nazi branch here is no Cambrian, Caledonian or Nederlands Society. It is part of the German State, receiving orders from Berlin, and exacting compliance from its members; and, moreover, the Commission of Enquiry, set up by the Union, reported on former German South-West Africa, now mandated territory, that there had been "continued interference by the foreign organisation of the Nazi Party in the affairs of the territory, and that as a result freedom of speech, of political association, and even of political conduct, has ceased to exist in the territory for a large number of Germans who are Union subjects".

The Palestine trouble, too, has been grist to the anti-Semitic mill, though, as a matter of fact, as long ago as 1934 a Nazi propaganda bureau for the Near

East and India had already been established. (*Catholic Herald*, October 20th, 1934, and *The Times*, December 4th, 1936.) On May 16th, 1935, the Reichs Minister of Foreign Affairs thanked the Ministry of Propaganda for their help in this matter and said that not only had the German Consuls been instructed to give every assistance, but that they were of the opinion that success could not be achieved unless the most intense propaganda were concentrated on the natives. This is well illustrated by the fact that following the meeting of the Arab Parliamentary Congress for the defence of Palestine, held in Cairo in October of this year, an illustrated Arab translation of *Mein Kampf* was offered for sale in the streets at 7d. a copy. Needless to say, in this edition Herr Hitler's contempt for Egyptian and Indian patriots was carefully excised. Moreover, Arabic versions of the Protocols of the Elders of Zion and other inflammatory pamphlets were poured into the country, many of them bearing the imprint of the Weltdienst of Erfurt. (*Jewish Chronicle*, October 28th, 1938.) Both Italian and German propaganda have been introduced into Palestine and the surrounding countries, denouncing the Jews as a source of all Moslem woes, and even the Spanish War has resulted in efforts being made in Morocco to stir up the native population against the Jews, who have lived for centuries among them. Everything is being done to make the natives believe that the non-Fascist powers, "the decadent democracies", as they are called, are entirely controlled financially, politically and through the Press, by the Jews.

This outline gives some idea of the widespread

nature of the propaganda we have to fight against and the necessity of making its insidious and dangerous nature known as widely as possible. The methods used by Germany to persuade the world to accept Nazism, which means anti-Semitism of the most virulent type, are on such a scale, and the influences it exerts on the thousands of visitors who go there every year is so powerful, that unless counter-measures are taken it will end in a condonation of persecution and, what is almost equally dangerous, an indifference to a state of affairs incredible in the modern world, and rivalling in its cold cruelty the barbarities of the Middle Ages.

APPENDIX C

SOME DENUNCIATIONS OF ANTI-SEMITISM

THE greatest minds of all ages have agreed that the Jews have made a contribution to civilisation of inestimable value.

Thus Nietzsche, the great German philosopher, whom even the Nazis regard with reverence, said :

"The Jew is a blessing, especially if one lives among Germans.

"I should like to know how much, in a final summing up, one ought to overlook in a people which has had a history more painful than any other, and which the

world has to thank for the noblest Man, Christ, the purest of Sages, Spinoza, the mightiest of all Books, and the most effective moral law."

And writing of anti-Semitism, Nietzsche said: "It does not make an anti-Semite any more respectable that he lies on principle."

Tolstoy wrote:

"The Jew is the emblem of civil and religious toleration.

" 'Love the stranger and the sojourner', Moses commands, 'because you have been strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another.

"The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters—even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

"The Jew is the pioneer of civilisation. Ignorance was condemned in olden Palestine more even than it is to-day in civilised Europe. Moreover, in those wild and barbarous days, when neither life nor the death of anyone counted for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognised to-day as a highly civilised way of punishment."

And again he wrote: "Anti-Semitism is a mad passion, akin to the lowest perversities of diseased human nature. It is the will to hate."

The great English writer, Matthew Arnold, said :—

“Hebraism rules the conduct of three-quarters of our life.”

President Woodrow Wilson wrote :

“Through the Church there entered into Europe a potent leaven of Judaic thought. If we could but have the eyes to see the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life and as regards the action of the State, we should easily discover how very much besides religion we owe to the Jew.”

No less unanimous has been and is the condemnation by the world's greatest thinkers and statesmen of that creed of racial hatred called “anti-Semitism”.

What great Churchmen have said :

The Archbishop of Canterbury (in his New Year message, 1937) : “I am concerned to notice some signs of the growth of an anti-Semitic sentiment in this country. It is, I know, at present confined to a few very irresponsible people, but unless it is checked it may spread. I trust that we may be spared the shame of giving any sort of encouragement to the discreditable prejudice which has led to the cruel persecution in other countries, and especially Germany, of the race to which our Saviour in His human life belonged.”

The Bishop of Durham (Rt. Rev. H. H. Henson, D.D.) : “We who are children of Christendom; inheritors of that conception of civilisation which has

its roots in the Revelation of God in Christ, cannot exclude from our minds the vastness of the obligation under which we stand to the Jewish people. Our Divine Lord according to the flesh was a Jew. His Apostles were all Jews. The Sacred Book which we read was a Jewish book, wholly in the Old Testament, and wholly in the New. It is preposterous, it is base, it is almost incredibly mean, that we, the children of Christendom, should turn on the ancient people of God, to whom we owe religiously, spiritually, morally, almost everything we value, and in this base way avenge thus the wrongs and mischiefs and perversions of which we ourselves have been the authors."

The Bishop of Chichester (Rt. Rev. G. K. A. Bell, D.D.) : "Anti-Semitism, like a poison, like a contagious disease, is spreading in countries where a few years ago it would never have been dreamt of. Even in England there have been ominous signs. We wish to say in the clearest terms that it is an intolerable poison ; and that all Christians in this country ought to set their faces in the most resolute way against it. We would, in particular, call upon all churchmen in this diocese to do everything they can to encourage friendship and goodwill with our brethren of the Jewish race. If Jews are being persecuted in Germany or Rumania, all the stronger are the reasons for humanity and friendship in this country."

What English Statesmen have said :

The Rt. Hon. D. Lloyd George : "Of all the bigotries that savage the human temper there is none so stupid as the anti-Semite. It has no basis in reason ; it is not

rooted in faith ; it aspires to no ideal. In the sight of these fanatics the Jews of to-day can do nothing right. If they are rich, they are birds of prey. If they are poor, they are vermin. If they give generously—and there are no more liberal givers than the Jews—they are doing it for some special purpose of their own. If they do not give, then what could one expect of a Jew but avarice ? . . . No good has ever come of nations that crucified Jews. It is poor and pusillanimous sport, lacking all the true qualities of manliness, and those who indulge in it would be the first to run away were there any element of danger in it."

The Rt. Hon. Sir Samuel Hoare, M.P. : "From time out of memory there has been no Jewish question in Great Britain. Anti-Semitism we have refused to countenance, and Great Britain has gained morally, intellectually and economically from these long years of unbroken toleration. Had we refused to admit Jews into the circle of our neighbours, the Empire in general and the Conservative Party in particular would have lost the imaginative stimulus and constructive statesmanship of Benjamin Disraeli. Our national life would have been the poorer, our moral position as the champions of tolerance and good nature badly compromised."

The late Sir Austen Chamberlain, K.G., M.P. : "Going to the House of Commons we frequently pass by the bust of Oliver Cromwell outside it. It was presented by Charles Wertheimer in recognition of the protection to the Jews given by Cromwell, who said, 'Great is my sympathy with this People whom God chose and to whom He gave the Law.' It is because of

that hatred of persecution, which is in the blood of all my countrymen, that England stands where she does. Take that away, and what remains of the greatness, the might of the British Empire? Have we not learned that we can never reconcile people by force, never build soundly except on consent. The wider we have welcomed all, whatever their origin, the deeper has the current of our national life flown."

The Rt. Hon. Walter Elliot, M.P. : "Disraeli was a Jew by race and blood, and a man who never drew back or apologised for either his name or nature. In these days when nations are hunting that race, let us remember that it is a mark of weakness to persecute others. Time after time the people of this country have absorbed all that foreign influence could bring, and have digested it, rising supreme above and often being all the greater for what it could absorb."

The Rt. Hon. W. G. A. Ormsby-Gore, M.P. (now Lord Harlech) : "Wherever the Jews have been well and liberally treated they have been the most loyal and helpful members of the nation. The fundamental and only thing that holds the British Empire together is equality of status and freedom. If we were to substitute for our present conceptions of the British Empire this conception of the race ascendancy of one element in it, quite frankly, it would be the end."

The Rt. Hon. Sir Kingsley Wood, M.P., said : "In Great Britain we abhor racial repressions, and we will never subscribe to doctrines alleging the inferiority of any particular religious or racial section of our community. The British Empire is composed of many

racés, many religions, many colours, and many languages, and it is our pride that this variety of races and religions exists in conditions of amity and equality. The Empire has become a great and powerful collection of peoples because we live in freedom based upon equality of status and opportunity. I desire—and I speak not only for the Government but, I believe, for every section in the House of Commons—in this country to maintain a free people, able to express their own individuality, equal before the law, and fully able to maintain and attain all they desire, both morally and spiritually.”

General Smuts said :

“We who know what the Jews have contributed to the world in a religious sense must recognise their achievements in a small nation. We who follow old paths, and are not yet uprooted from our old convictions and believe in and still hold by the great things of the past—it is not for us to forget what the Jews’ contribution to the well-being of the world and of the people of the world is.”

And in these days, when Fascists in Germany and in this country use anti-Semitism as a convenient means to their political ends, it is well to bear in mind what the founder of that political creed, Mussolini himself said : “Anti-Semitism means destruction and division. It is a product of barbarism.”

APPENDIX D

THE JEWISH BOARD OF DEPUTIES

THE representative body of Anglo-Jewry is the Board of Deputies of British Jews. So much ignorance is displayed as to the real functions and situation of this body that a brief survey of its history and activities will not be amiss.

In 1837, the Board of Deputies, through its representatives, were received by their Sovereign in person. The occasion was the presentation of addresses on the accession of Queen Victoria. It was fitting that this Royal recognition of the representative body of Anglo-Jewry should coincide with the beginning of the reign of a Sovereign under whom all anti-Jewish disabilities were to be swept away and the Jewish Community to attain and play a full part in public life.

But the official recognition of the Board must be ante-dated a year earlier, for in 1836 two Acts were passed—a Marriage Act and a Registration Act—in which the Board received statutory recognition, for the Act made the President for the time being of the Board of Deputies the authority for certifying the Marriage Secretaries of Synagogues to whom Marriage Registers would be furnished.

As recently as 1936 recognition was again accorded to it under the Shops (Sunday Trading Restriction) Act, in which the Board of Deputies was designated as the body to set up a Jewish Tribunal for cases of religious conscience arising out of the Act.

These outstanding events in the history of the Board indicate that it had already in 1836 established its position in the eyes of the Government. As a matter of fact, it was no mushroom organisation. It had already been in existence in one form or other for 76 years, and had gradually taken the lead in representing Jewry at large.

The Board is still the official voice of the Community. But what the Deputies are and what they do is still but little known to the outside world. The Board's Constitution, as established in 1836, has as its preamble the statement that "it was of essential advantage to the interests of the Jews of Britain, that in all matters attaching to their political welfare they should be represented by one body ; that inasmuch as the general body of Deputies have long been recognised as their representative, it is highly desirable for the general good that all the British Jews should so acknowledge them by having a sufficient number of members from each congregation to ensure the accordance of their proceedings with the general wishes of the Jews."

This body was to be entitled "Deputies of the British Jews", and it consisted of 22 members ; today it numbers 355, representing 92 London Synagogues, 127 provincial congregations, 10 Colonial communities, and 15 institutions.

The functions of the Board in principle have not altered much from its early days. Broadly speaking, its object is the care of all external matters affecting the welfare of Anglo-Jewry, but with the complete emancipation of the Jews and their ability to participate in the full life of the country the political aspect of its

work has almost disappeared. It is an axiom that the Board does not take part in politics, but is concerned with safeguarding the natural rights that pertain to British citizens.

It watches the introduction of legislation that may affect the rights of the citizens of the Jewish faith as such, and any discriminatory measures, legal or social, that may affect them. The Board is also given authority to watch over the interests of its co-religionists overseas, and to use such influence as it may possess to help the oppressed in foreign lands. But the Board is not, as is so often pretended by its enemies, a Jewish Parliament. It has no legislative or statutory authority whatsoever. It can only make its influence felt by representations to the Government on the same basis as can any other body.

It has invariably, from the earliest days of its existence, adopted the attitude that it represents the British citizens of the Jewish persuasion and it asks for no rights or privileges which its Christian fellow citizens do not possess, and the only claim it ever puts forward is that no member of the Anglo-Jewish Community shall suffer disability by reason of his religion. Nor in its care for the living does it neglect the dead, for under its wing are the disused cemeteries of communities long extinct.

It is obvious that such benefits as have been derived by the Anglo-Jewish Community from the existence of such a body as the Deputies are only possible if the Board speaks with the voice of the united community. Its traditions and history are such that it can look back with pride to its achievements, achievements which have been the means of not only placing the Jews of

Britain on a footing of perfect equality with their fellow Christian citizens but which have also secured to many of our less fortunate co-religionists outside the Empire humane treatment, and in many cases have been the means of their actual physical salvation.

The Board's importance increased with the agitation for the removal of Jewish disabilities. Up till then the Board had met at infrequent intervals, but from 1828 onwards the intervals became less and less, and it henceforward sat in perpetual session—if the term may be used, and for some time to come a large portion of the activities of the Board were devoted to fighting the cause of Jewish emancipation.

A great date in the history of the Board was 1835, for that year saw the election as President of Mr. Moses Montefiore. His high character and his wide benevolence made him singularly appropriate as a spokesman for the Community. It was three years later that Sir Moses Montefiore, on behalf of the Board, began his famous journeys which made his name world-famous, and which did so much to alleviate the lot of the less-fortunate Jewish communities.

The Minutes contain numerous references to cases of ill-treatment all over the world. In almost every instance we find the British Foreign Office vigorously supporting the demands of the Deputies for humane treatment. Great Britain was always regarded as the protector of the weak, and never did she show herself in a nobler light than when she appeared as the guardian of the Jewish people, oppressed by cruel rulers in far-off lands.

In 1871 the Anglo-Jewish Association was formed

and subsequently became identified with the Board in its efforts to secure amelioration of the treatment of our co-religionists in lands of oppression. Russia alone ignored the voice of humanity, and for many years a Russian Jewish Committee of the Board was in perpetual session to endeavour to ameliorate the dreadful lot of their co-religionists in that country.

Russia brought other difficulties in its train, the greatest of which rose out of the large influx of Russian fugitives into this country, the consequence of the continual persecutions and pogroms to which they were subjected. The Board was faced with the problem of helping, together with other organisations, to give the unfortunate people home and livelihood. So many were the difficulties and hardships that affected the Community in this relation that in 1898 the Aliens Committee was established, still an integral part of the Board's machinery.

Little did the Board anticipate that in years to come the Russian problem would sink into comparative insignificance compared with the problems that were to rise during the Great War and its aftermath.

There is no need to recall what the War meant to the Jewish communities of Eastern Europe. The problems that now faced the Board were of every kind, from such comparatively small problems as the provision of kosher food for Jews interned in concentration camps to the large aspects of policy as to what would happen to the Jews in lands that were ravaged and pillaged by the contending armies, and as to what would their future be when the War came to an end. All these considerations had to be met by the Board or

its Joint Foreign Committee, which consists of representatives of the Board and the Anglo-Jewish Association.

And arising out of the Great War was an event ranking high even in Israel's long and chequered history. On November 2nd, 1917, Lord Rothschild was informed by Mr. A. J. Balfour that the Government viewed with favour the establishment of a National Home for the Jews in Palestine. It heralded a new aspect of the Board's activity. Henceforth it was to take a strong interest in Palestinian affairs, and has a Palestine Committee included in its field of activity.

The end of the War did not bring the end of the burdens which rested upon the Anglo-Jewish Community. Indeed, so great was the economic distress of our co-religionists in Europe, the number of appeals became so overwhelming, that it was necessary to set up special machinery to deal with them.

The formation of one of the Board's best-known Committees, the Law and Parliamentary Committee, dates from 1854. This Committee, with its wide ambit, has been foremost in safeguarding the citizenship rights of the Jew in every walk of life.

Some reference must be made to the distinguished men who have held the office of President, the most important lay position in the Jewish Community. The first President of the Board was Benjamin Mendes De Costa. The record for long service is held by Sir Moses Montefiore, who, with short intervals, held office from 1835 to 1874, a record which has never been surpassed. Mr. Neville J. Laski, K.C., is the present holder of the office, of whom it must be said that no predecessor has had a bigger burden of responsibility to bear.

A glance down the roll of Presidents sufficiently reveals the esteem in which this office was held—names such as Mocatta, Henriques, Sebag-Montefiore, Samuel, D'Avigdor-Goldsmid—recalling some of the leaders of nineteenth-century Jewry—are significant in Anglo-Jewish history.

The War saw the formation of one of the most important departments of the Board, the Press Committee. This was established in 1919 in view of the anti-Semitic tendencies which had appeared in some organs of the Press and in various publications. Until 1933, when came the spate of Nazi propaganda, the Committee functioned admirably. In that year its name was changed to the Press and Information Committee. The sphere of its activities was again enlarged with the rise and establishment of a new political party, the British Union of Fascists and National Socialists with an avowed anti-Semitic policy. This party did not stop at mere vituperation, but resorted to a Press campaign of unexampled virulence, and, in addition, the Nazi propaganda not only increased but was visibly behind much of the matter that bore the stamp of this new party. These things necessitated re-organisation, and the Co-ordinating Committee, whose specific functions were to co-ordinate all activities in every field against anti-Semitic propaganda, both of native and foreign manufacture, was created.

We have mentioned Nazi propaganda. The Nazi problem is, in fact, the greatest ever faced by world Jewry. The Board is deeply concerned with the situation in Germany, and with its reaction throughout Europe. It can be safely said that never in the history

of the Board, even in the darkest days of Russian persecution, has it been faced with a more grim outlook or a more heartrending problem.

This survey gives some idea of what the Deputies are and what they do. With the growth of the Community their activities have likewise increased. Few bodies can look back with such pride to more than a century and a half of public work—work inspired both by loyalty to their ancient faith and to the country of which they are so proud of being citizens.

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